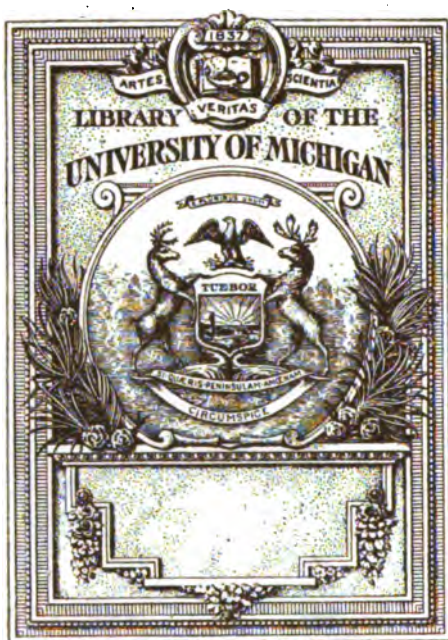


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THE GIFT OF
Mrs. George Campbell

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INDEX TO VOLUME V.

	PAGE		PAGE
After Christ, 1857	82	Clandestine Masonry in New Orleans	406
Address of Bro. Sam. Lawrence, Extract, 124	124	Cooke, E. D., Letter to Voice of Masonry, 420	420
A Foolish Attack on Masonry	139	Character, Due Inquiry into	422
A Queer Mistake	141		
Allen, J. Adams, G. M. of Mich., Address, etc., ...	162, 206	Detroit, Charter of first Lodge	28
" Decisions of	871	Distances to Gr. Lodge, Official Notice	37
Armorial Bearings	168	Deaths	52, 292
An Old Document	186	Debts of Lodges	66
Address, Masonic, etc	286	Degrees, Fifty	71
Austin, J. M.	279	Dunlap, the late Robert P.	155
A Subject of Regret	306	Dunlap, Alexander	274
An Old Brother's Story	384	Doctrine, The New	288
Address of G. M. of Delaware, Extract, 407	407	Deserved Approbation	402
Avouchment, Right of	428	Duty of R. A. Masons	408
Alexandria Washington Lodge, Visit to, W. C. Ransom	444		
Address of G. M. Mellen of Mississippi, Extract	458	Editor's Table	53, 102, 150, 196, 246, 294
Address of G. H. P. Fellows, of La., Extract	457	842, 890, 488, 482.	
Alabama, G. L. Proceedings	465	Erroneous Views	55
Anti-Masonry, A Fragment of	478	Encampment, Grand U. S.	78
		Expelled	149, 298, 341, 389
Begging	107	Encouragement from a Young Mason	388
Banquet Kts. Templar	110	Editor's (Weston) Farewell	391
Barker, Sir Wm. C., Death of	117	Editor, (Allen) "To our Readers"	429
Ballot, Right of	236		
Brougham, Lord, a Mason	324	France, Masonic Bodies in	115
Blanchard, S., G. V. & L. of Mich. Rep. 404	404	Franklin, Sir John	222
Biography of Levi Luak, Esq	471	Freemasonry, some reasons why I love	238
		Festival of St. John, Va.	800
Chapter, The Gen. Gr. 17, 31, 78, 109	109	Freemasonry, Moral Designs of	386
" G. of Michigan, G. S. Official Notice	149	and Romanism	412
" G. of New York, Officers	325		
" G. of Mich	422, 487	"God tempers the wind to the shorn lamb"	19
Corner Stone, Laying of, Plymouth, Mass	18	GRAND LODGES:	
Correspondence, Editorial	23, 61, 108	Georgia	101
Corner Stone of Rosehill Chapel, Laying of	29	Illinois	169
Cheate, Rufus	82	Tennessee	281
Commandery, Peninsular, No. 4	83	Michigan	339
Circular of Gr. Sec. of Ill.	84	Mississippi	340
Craft, Condition of	80, 98, 148	South Carolina	386
Chit Chat	47, 87, 146	New Jersey	437
Charity, Interesting Case	87	Maine	469
Cleveland Lodge, Gift to	111		
Candidates, Objections to	118	Historical Blundering	185
California, Rep. of F. O.	119	Hamburg and Colored Masons	190
Connecticut—Declaration of Masons in 1832	122	Hunt, John Warren	247
Certificate, An Old	158	How an Editor lost his Copy	286
"Cowan"—Etymology	280	Harmony restored in Michigan	289
Candidates, Mutuations—G. L. of Connecticut	275	Helm, Meredith, M. D.	321
Correction	341	Hand, The	447
		Innovations	112
		Installation, G. M. of Illinois	183
		Illinois, Extract from Rep. of Committee on F. C.	214, 253, 314
		Israel, Hannah Erwin	377
		Impostor	341

	PAGE		PAGE
Jonas, Hon. Abraham	199	Proprietorship, Change of	381
"Justitia Fiat, Coelum Ruat"	224	Publisher's (Fitch) Notice	443
Jones, Inigo	354	Proceedings of Grand Bodies	465
Knotticism, the Kaballa, etc.	128	Portrait—The Ogbwa Maiden's Song to her Chieftain	69
Kentucky, Masonry in	458	"It might have been"	106
Literary Notices	46, 99	The Dead Mother	136
Lodge, African	89	Ode	164
"Accordia, No. 277	312	"Be a Man"	181
Light is always safe	320	Echo	208
Lusk, Levi, Esq., Biography	471	Application of the Square	227
Louisiana Gr. Chapter, Proceedings ..	468	The Fleeting Years	268
"Gr. Council, "	468	Other Days	288
Masonry—its Stability	7	German Masonic Song	299
Masonic Brotherhood	12	"Epilogue"	336
Masonry and the Church	18	A Soldier of the Legion	349
Masonic Jurisprudence, 20, 67, 118, 197, 248, 284, 339	27	The Old Song	384
Mason, A. Worthy	281	The Freemason's Hymn	398
Masonic Items	50, 100, 147, 196, 244, 281	A Mother's simple Rhyme	411
"Congress of the U. S.	81	The Parting Assurance	464
"Banquet	83	The Stolen Meeting	475
Masonry Universal	81	The Fine Arkansas Gentleman ..	476
Masonic Journal, The	188	Ritual—Lectures of the Blue Lodge ..	139
Marriages	149, 341	Uniformity of Work	309
Masonry and Temperance	151	"Tucker	447
Morgan	188, 242	Reminiscences of the Old Bay State ..	337
Monitors	226	Secrecy	63
Masonry and Politics	251	Scriptures, Divine Authenticity ..	108, 206
Mason, Bro. Andrew—Presentation of a Jewel	271	St. Paul's Cathedral, London	182
Master, W., must a Brother be a War- den, etc.	273	Sailor Freemason	237
Minnesota	306	Smyrna, Masonic Ceremonies in ..	287
Mt. Vernon Association and Masonry ..	323	Selections from the N. Y. Courier ..	818
Masonry and Religion	343	Secret Societies	346
Masonic Conversations	470	Something New	348
Masonry, True Progression of	432	"Savannah Addendata Degree" ..	398
Mississippi G. L. Proceedings	468	Served him right	455
Non-attendance of Members	28	"Sorrow Lodge" at Washington ..	456
Not satisfied	229	Thunderstorms	59
Narrative, Interesting Personal	269	Tobacco, use of, in Lodges	80
New Jersey, Report Com. of F. C., Ex- tract	418	Testimonials to P. G. Masters	142
New Jersey G. L. Proceedings	466	Test, the New	235
Oriental Rite	326	Trials, two, for the same offense ..	305
Officers of Mississippi Gr. Bodies	340	Turkey, Freemasonry in	325, 350
"of Gr. Chapter of Wisconsin ..	340	Trestleboard	338
Obituary	339	Templars' Uniform, (Simons)	459
Pike, Albert, and the Choctaws	225	Thirty-Third Degree—Annual Com ..	468
Profanity	264	Vermont Grand Commandery	469
		Wellington, was the Duke of, a Free Ma- son ?	91, 323
		Webb, Thomas Smith	72, 116
		Yates, Giles Fonda	261

Detroit, 1876

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WANT OF MASONIC COURTESY.

SOME MEN have a hobby and seek to ride it to death. Such is the case with Bro. Moore, of the *Cincinnati Review*. He has been laboring for years to destroy the universality of Masonry, and to keep without its pale all who are not Christians, and indeed many who claim to be Christians but cannot subscribe to certain articles of faith, which he entertains. Such would practically be the result of his views, if they were adopted.

Pernicious as we believe the opinions of our Brother to be, still more pernicious is the spirit which he manifests in advocating them. He is egotistical and censorious, and displays but little of that saving virtue—charity—which “covers a multitude of sins.” He has latterly been engaged in a controversy with Brother Hyneman, who is a kind and courteous gentleman, and whose opinions are entitled to confidence and respect. Yet Brother Moore has seen fit to display the same unenviable spirit toward the editor of the *Mirror and Keystone*. It is with regret that we see anything of this kind. Controversy we do not object to, but it should be carried on, especially among Masons, in a friendly spirit. Otherwise, it is not only a positive injury to the individuals engaged, but it brings reproach upon the Institution.

On the controversy in question, Bro. Rob. Morris has published the following lines, which we think were injudi-

cious. Brother Hyneman takes exception to them, and with some justice.

An argument has been kept hot and hammered lustily between Bros. C. Moore and Hyneman, for some month past, in relation to the universality of Masonry. Both have lost their tempers, owing to the sparks getting into their eyes, and both have put hard language to improper uses. The twain look at the subject from precisely different points of view,—Brother H. being a devoted Jew, and Bro. M. an ardent Christian. It is difficult to make converts under these circumstances, although both the debatants have tried fairly enough.—*The Voice of Masonry*.

Of the above quotation Brother Hyneman says:

We copy the above from the pen of Rob. Morris, Grand Master of Kentucky. We do not envy the spirit in which it was written. We publish it in order that it may have a much wider publicity than he can give it, and aid him so far in gaining his object. It must not be considered, however, that we are deficient in perception, because we publish the article in our columns. To the casual reader its significance may not appear, but—it was evidently written to accomplish a certain purpose. We believe the day has gone by, when those who read Masonic publications can be prejudiced against others on account of the religion which they profess, even if instigated by a Grand Master. We write this, not in anger,—nay,—we feel humiliated that a Grand Master in this age of light and knowledge, has attempted to evoke the spirit of the dark ages to influence the passions and arouse the demon of prejudice and hate. In regard to the opinions expressed by the Grand Master of Kentucky, that *we* lost our temper in the controversy with Bro. Moore, we not only say that this is a gratuitous assumption, but that the great mass of our readers failed to discover any such exhibition of feeling on our part. But—something must be said to introduce to the notice of his readers that we are “a devoted Jew.” We will only remark that the term “Jew” personally applied to an Israelite, is never used by a gentleman. Those who are intimately acquainted with us will hardly agree with the Grand Master of Kentucky that we are “a devoted Jew,” and if we were, in the fullest sense of “*devoted*,” we have yet to learn that that of itself is a cause of reproach. But we will ask the Grand Master of Kentucky, did he learn through the columns of our publication that we

were a Jew? or an Israelite? We defy him to point to a single sentiment written by us in our Masonic character marking our religious faith. We publish a *Masonic Journal*, and it is no concern of our readers what religion we profess, any more than it is ours to know that of our readers. As the publishers of a Masonic Journal we have always been careful not to obtrude our religious views before our readers, and we have never inquired into those of our cotemporaries, nor indeed any other persons. We do not know and do not care to know what creed Bro. Morris professes, nor what church he is a member of. We avow our belief in God, that is a Masonic requirement, and in accordance with Masonic teachings endeavor to live so that when we shall cast off this corruptible body, the acting, thinking, living soul shall not be encrusted with selfishness or any other vice. All our writings have had this end in view, viz.: to teach the practical duties of Masonry, which are those which religion requires.

We will close this subject by remarking that in our editorial career we have always greeted the editorial craft in all new enterprises which have been projected, with a welcome and cordiality of feeling, to which some of our cotemporaries are a stranger, and always commended a hearty support to lighten and cheer the editor in his undertaking. We have always desired and shown the proper disposition to work in harmony with our editorial brethren. We all ought to have one object in view, to disseminate correct Masonic information, and in coöperating for such purpose we best promote the interest of the Craft, and our teachings exercise the proper influence. Our ~~pen~~ will always be found ready to grasp in kindly embrace those who labor to benefit and improve the members of our time honored Institution.

We can cheerfully endorse the words of Brother Hyneman as to his paper. He has never obtruded his peculiar religious views before his readers, and from it we had never gained the remotest idea of his sectarian views. We cheerfully bear witness, too, to his courtesy to his editorial Brethren; and we should feel a deep regret if we thought his publication would be injured by the fact that he belonged to this or that religious denomination. But we have no fears of this kind; Masons are too liberal, and too true to the teachings of our Institution, to be influenced by so unworthy motives.

Before closing this article, a sense of duty compels us to cite some other instances of a want of Masonic courtesy which cannot be too severely condemned. Brother Brennan, of the *American Freemason*, strives hard to write in a bitter spirit. We quote from his April No.

EDICTS.—The decisions of a Grand Lodge are commonly called "Edicts;" and Freemasons in America obligate themselves to abide by such, and obey them. But it has, up to within a few months ago, remained for a Grand Master in this country to issue his "Edict," unsupported by the power that could compel obedience to it.

Brother J. R. Hartsock, present Grand Master of the Grand Lodge of Iowa, has concluded to write his name as that Grand Master, *high upon the roll of absurdity and egotistic sophism*. In his little publication called the *Western Freemason*, of February last, we find the following *bombastical effusion* :

[Here follows the edict, accompanied by the following comments of Bro. B.]

He understands the words "promptly dealt with," to mean the deposition of the recusant Master and the arrest of his jewel. Absolutely! *The Grand Lodge, at the instigation of a man—who had he been "elected to stay at home," would have served Masonry far better than sending him to that Grand Lodge—passes a law ridiculous and absurd*, inasmuch as it commands men to force others either to associate with them—a thing repugnant to every sense of free or social intercourse, or to pay tithes for refusing to do so—and then the Grand Master explains for that Grand Lodge what the words "promptly dealt with" mean.

We do not object to our Brother's differing with the Grand Master of Iowa; we do not object to his expressing his views. But we ask any candid reader, is it proper to apply such terms as those given above to any high Masonic functionary? Who is it that thus speaks of the Grand Master of Iowa? J. F. BRENNAN. And who, pray, is J. F. Brennan, who thus arrogates to himself the right to read lectures to a Grand Master? He may be a respectable printer; he probably is; but we have never seen any evidence that he ever displayed any knowledge of Masonry, or received any

honors from the hands of the Craft, which would warrant him in assuming a dictatorial tone, or applying terms of contempt to a worthy Brother, whom the Fraternity of Iowa have thought worthy to be elected their Grand Master. We would recommend to Brother Brennan to study the principles of our time honored Order more attentively; and we trust Brethren will discountenance such objectionable effusions as he has recently seen fit to publish in the *American Freemason*.

APPEAL FROM THE GRAND MASTER.

A YEAR ago last October, an appeal was taken and allowed from the Grand Master of Illinois to the Grand Lodge. We thought it wrong at the time, and we have not seen any reason to change our opinion. The following remarks of the Committee on F. C. of Vermont, tally exactly with our own views:

We had hoped that a whole year of reflection and research would have convinced our brethren in Illinois that there *is no* "right of appeal from the decision of the Grand Master ruling a motion out of order;" but they seem rather to be confirmed in their opinion, and quote the able argument of Brother Abell, of California, in their behalf, with entire approval. Your committee can neither indorse the opinion nor the argument, believing the true doctrine to be that, *under the ancient landmarks of the Order as the rule and guide of his acts*, the Master is absolute, in the East, and that no appeal can be taken from his decision. The disposition to popularize and soften down the distinguishing features of Ancient Freemasonry, to suit the whims and caprices of this progressive age, we protest against, and we can conceive of no effect which will more certainly follow a cause, than that of anarchy and confusion among the craftsmen at work upon the Temple, from destroying the controlling power of the Master builder. Say it is despotism, and characterize it as despotic power, if you please, it is yet a despotism whose ruling principle is love, and which in the lapse of ages has infringed no brother's right and trampled on no Masonic law.

HYMN OF YGGDRASIL, THE TREE OF THE
WORLD.

[Selects.]

Ye children of Time! ye men of earth!
 Would ye see the Mother who gave you birth?
 Then turn ye your eyes to the northern sky,
 Where the Bow of Heaven gleams bright on high;
 For that Bow's a Root of the Mother-Tree
 Which riseth and bloometh eternally—
 The Tree of Life, which shall wave o'er all,
 Till the stars shall fade, and the world shall fall!

That tree is the wondrous Yggdrasill!
 Far spread its boughs and the wide world fill;
 Beneath them, in changeful whirl and flow,
 All events, men and ages come and go!
 And no mortal eye saw that root shoot out;
 For long ere the seasons began their route,
 The mystic branches did rise and swell,
 All fresh and green, by the sacred well.

The Tree's other name is Time—*old Time*!
 Its foliage spreads o'er every clime!
 There is no Event, no Thing, no Art,
 But springs from the depths of its fruitful heart.
 And how strange! O strange! that it still is seen
 As erst it arose, all as fair and green;
 It hath not faded, that Holy Tree,
 But waves through the ages its branches free.

Though old it hath grown, its branches fair
 Are kept all green by the Norna's care;
 Its foliage spreads, but it withers not;
 It may fall to the ground, but dieth not:
 Yet no mortal man can with justness say,
 How dismal the fate it will meet one day;
 For 't will not stand everlastingly—
 It will fade and die, that celestial Tree.

Draw near, sons of Time! hear the Ash Tree sigh!
 Four snow-white stags,* in its branches high,
 Through every age unceasingly,
 Gnaw the bark from the sides of th' afflicted Tree;

* *The four winds of heaven*, or, more properly, the four seasons, which, as they roll, consume the energies of Nature, and hurry all forward to the day of final doom.

They destroy each shoot, and the fibres small,
The forth-springing buds, and the leaves and all;
And thus, through time, those white stags will
Consume the verdure of Yggdrasill!

The Tree of the World more ill shall know;
For e'er on its roots preys a dreadful foe—
The Dragon Nid-Hógr, with his serpent train,
Who shall war with the gods, and not in vain;
And the Ash itself shall grow old and frail,
And all up its sides shall the gray moss trail;
And the sap shall sink from the branches tall,
And alas! the wondrous tree will fall.

Hear ye the mysterious, mighty tone,
Which thunders out from the Eagle's throne,
And swells as a hymn with a wondrous trill,
Through the far-spreading top of Yggdrasill.
Ratosk, the mystic squirrel, springs
Along the old boughs, and the cadence brings
Adown to the caves by Urda's well,
Where the spirits light and the Normas dwell.

The Eagle doth sing of that old Tree!
Of its age, and its dismal destiny;
And that, when its time-withered trunk shall fall,
It will crush the infernal races all,
And destroy that snake, from whose mouth do flow
The streams of vice and of human woe;
But the Ash itself will be withered quite,
Before shall come the predicted night.

Ye men of Earth! will ye stand and fight
In the ranks of the dreadful Sons of Night?
Will ye strive 'gainst the gods who govern all?
And your Mother grieve, and hasten her fall?
Will ye, by your vices, seek to prolong
The sinful life of the Giant-throng?
And with them in impious strife will ye try
To storm the heavens, and the gods defy?

Fight on! fight on! with th' infernal hands!
Ye shall die! ye shall die! by each other's hands.
The avenger comes! and the day of doom!—
The fire-clad thunders shall furrow the gloom;
The heavens shall split, and the stars shall pale,
And the Ash shall shake, as though moved by a gale,
And that sacred Tree when it comes to fall,
In endless night will entomb ye all!

THE GRAND CHAPTER OF MISSISSIPPI SUSTAINS THE G. C. OF MICH.

THE following is an extract from a report made by a special committee to the G. C. of Mississippi, in January last, and which was adopted by that body :

“So much for the history of the G. G. Chapter ; and as far as this Committee has knowledge, of the action of the G. Chapters in favor of its dissolution. Other Grand Chapters may have taken like positions, but the Committee have not been favored with their proceedings.

“To understand whether it be expedient or not to continue the existence of a society or organization, it is well to look at the past history of its acts and examine into its power and the probabilities for its exercise for good or evil for the future.

“The original purpose of the creation of the body under consideration as a Grand Chapter, no doubt was good, nor would we dispute that its action was beneficial in extending its jurisdiction over unoccupied R. A. territory ; but beyond this we know of no positive good which it has done, either by its legislation, wisdom or example ; and whatever may have been the utility, real or apparent, of its original organization, now that R. A. Masonry has become so extended and so many Grand Chapters established, none at the present day exists. It has never been enabled to establish a uniform mode of work among its Subordinates, nor has its own work been remarked otherwise than for its *singular form*—its *beauty* has never attracted attention. Having no *positive* virtues, has it been wholly negative in its character ? We cannot say that it has done any great evil. It has, in one case at least, violated its own Constitution, in requiring Carrollton Chapter, in this State, to pay dues to the G. G. Chapter after the establishment of this G. Chapter, and, but recently, its G. G. High Priest invaded the jurisdiction of Michigan, and declared a Charter issued by the Grand Chapter a nullity, and its *Exalted* no R. A. Masons. Of course

the G. Chapter of Michigan treated the mandate with contempt, and directed its Subordinates to pay no attention to its directions. We are not aware that it has ever been the means of producing harmony, while we thus see that it has the power and the will to create discord, by its usurpations. If, however, it may have at any time exercised its influence or authority in quelling disturbances between Grand bodies, the time for that action has passed away; for harmony between such bodies can only be disturbed by questions of jurisdiction, and the law touching that subject is, at this day, too well settled and known for such conflicts again to occur.

"But it is hardly worth while for the Committee to attempt to establish a character of a body which has so little. We will make a suggestion, however, that though it has, with the above mentioned exception, proved itself heretofore only a 'King Log,' it is by no means certain that it will remain so. The recent effort made in the Paris Congress, to introduce new rules and regulations on a subject on which we may well feel sensitive in this latitude, should warn us in time to avoid the danger by a destruction of the only instrument by which we can be assailed. Although it never has had the power to produce uniformity of work, yet it has the dangerous power to create this fatal discord.

"Some years ago it established, or pretended to establish, a system of work. At the following triennial meeting, the Gen. G. High Priest decided that it was optional with the G. and Subordinate Chapters to follow that work or not; and at the very next Convocation, the G. G. Chapter decided that it had never adopted any system of work! If we could entertain any reasonable hope that the future would produce higher and better results; that the G. G. Chapter would exceed as much in wisdom as it does in authority, the G. Chapters, our objections might be weakened; but we can perceive no such promise, and we have thus only to contemplate future evil, or, at least, to expect for the G. G. Chapter a useless but expensive existence.

"In the language of the M. E. High Priest of Indiana :

We are fully satisfied that the G. G. Chapter has now fulfilled its mission ; there is nothing she has to do, but what can be done more readily, and by far less expense, by the State Grand Chapters, and the sooner she dissolves her organization, and thereby relieves the Craft of the burden of her support, the better it will be for the harmony of the Craft generally.

“Such too, is the thought of the Grand Chapter of Kentucky, in dissolving its connection with the G. G. Chapter :

* * * * if it has ever accomplished any good for the Royal Craft, (which they very much doubt,) that it has accomplished its mission, and it is better that it dissolve.

“The G. H. P. of Alabama, Comp. Clopton, says, in his Annual Address :

Your Committee on For. Cor., at your last Convocation, discussed the ineffectual attempt of the General G. Chapter to attain uniformity of work. It is much to be regretted, that in this matter, which has been regarded by some, the primary design of its organization, the action should have been so inefficient. I forbear to make any comments upon such a course, except to remark, that it furnishes its opponents with an additional argument against its future existence.

“We extract the following from the Report of the Select Committee of the G. Chapter of Ohio, as a summing up of our own opinions, which we have above expressed, not however committing ourselves to, but opposing any idea of rebellion against the authority of the G. G. Chapter :

But your committee believe that, instead of patching up the General Grand Chapter, and making efforts to perpetuate its existence, this Grand Chapter will consult its own dignity and the benefit of Royal Arch Masonry in our State, by withdrawing whatever allegiance we may owe to, and severing any connection with the General Grand body : and your Committee think so for the following, among many other reasons :

1. It is a new feature in Masonic government, not recognized by, nor congenial with, the nature and spirit of Ancient Freemasonry.

2. It is of no use *now*, whatever it may have been at an earlier day. The object sought by its organization was

uniformity ; but the only uniformity it has introduced, is in the promulgation of degrees unknown to Masonry until near the close of the last century, and in requiring pre-requisites for the Royal Arch which were never exacted until then, and which are not essential to the full and proper development of every thing that is valuable in Masonry.

3. Its assumptions of power are dangerous in the extreme: while it has declined to even hear a complaint from New York, it has undertaken to adjust one in Michigan on an *ex parte* statement; and not only declares that a Chapter working under a Charter from the Grand Chapter of Michigan is *not* a Royal Arch Chapter, but that the work it has done is no work at all, and its members are not Royal Arch Masons! Thus it is not only dangerous to the peace and prosperity of the Order, but to the very existence of our organization; what has been done in Michigan, *may* be done in Ohio.

4. We receive no return for the expenditure necessarily incurred by us in perpetuating our present relations with that body; and from the time we first unfortunately acknowledged its supremacy, to the present moment, your Committee are not aware that the General Grand Chapter has been of the slightest benefit to Royal Arch Masonry in Ohio—or elsewhere.

“For these, and other reasons, your Committee present the following resolution for consideration and adoption, by the G. Chapter :

Resolved, That in the opinion of this Grand Chapter, the G. G. Chapters should be dissolved, or that this Grand Chapter should take measures to obtain the consent of the General G. Chapter to its withdrawal from that jurisdiction, and that our delegates be and are hereby instructed to carry out these views.

“All of which is respectfully submitted.

WM. P. MELLEN,
CHARLES KOPPERL,
WM. COTHRAN.”

THE true Mason is content to labor during the hour of toil, assured that his compensation will be ample and certain. His ambition is to excel as a workman, and produce such specimens of his skill as will entitle him to the promised reward—to be useful, rather than to shine.

1. WHAT IS MASONRY DOING?

[From the Masonic Review.]

But the question comes back,—what shall be the future of Masonry? Shall it be useful, beneficent, and glorious? or degraded, corrupting, and dangerous? Answer, ye Grand Masters, ye Grand Lodges, ye active Masters, ye men of intellectual and moral power who surround our altars, and ye who give tone and character to our masonic literature! Its destiny is in your keeping; its future will be what you make it; its achievements in coming years will be in proportion to the life-giving energy which you impart to it; and it will be a curse or a blessing to your children and children's children, as you may give tone to its spirit and direction to its efforts. It cannot be a mere negation; when its healthful streams shall stagnate, they will become corrupt; and when it ceases to do good, it will begin to do evil. It is a fearful responsibility that rests on us in this behalf. We have voluntarily put on an armor, in which we may do glorious battle with moral and social evil; or, failing to use it for such purpose, it will crush the wearers! We may project, through coming years, along the pathway of Masonry, a light to guide her to usefulness and renown. We may clothe her in robes of charity, and arm her with instrumentalities for good, and make her an "angel of light" to suffering and down-trodden humanity; or we may make her a reproach and a by-word—hated and detested! Which shall we do?

How shall we affect the future of Masonry for good, and wield its power for the common benefit of humanity? How shall we make Masonry useful, honored, glorious,—the cement of society, the bond of the Union, the support of goodness, a blessing to all? The present is a utilitarian age; *usefulness* is the criterion by which every thing is judged; and that which does not commend itself to popular favor by proof of its being a *benefit*, in *some* respect, cannot long survive. And this is as true of Masonry as of every other organization or enterprise. It is too late in the world's history to maintain

Masonry for mere amusement, or to make venerable ladies stare and children wonder. Masonry must be *practical*, if it would be popular; it must have vitality—energy; it must *do* something, and the *results* of its labors must commend it, not to its members only, but to society at large. All must be convinced that it is good in itself, and beneficial to man, or its members will grow lukewarm in its cause, and the public will leave it to die of utter neglect.

There are at present vast numbers of Masons, scattered everywhere over the land, and the responsibility of the Order is in proportion to the number of its members. With such numbers—such means—such influence—such elements of power, society at large will expect corresponding fruits. As water stagnates if it does not move, so Masonry will lose its vitality if it is not in action: something must be *accomplished*, or paralysis will ensue from inactivity.

With from two to three hundred thousand members in the United States, *what is Masonry doing?* * * * * * What have we done to enlighten and elevate humanity—to cultivate the mind and improve the heart? What are we doing to disseminate knowledge among ourselves—*masonic* knowledge? With all our numbers, and all our means, is society at large any better for our organization? We cannot live for ourselves alone, connected as we are with those around us; “every human being has a claim upon us,” is the language of our charges; shall we respond to those claims, or suffer the penalty which nature inflicts for disobedience?

TRUTH.—The name of God must be taken in Freemasonry as symbolical of truth, and then the search for it will be nothing else but the search after truth, the true end and aim of the masonic science. The subordinate names are the subordinate modifications of truth, but the ineffable tetragrammaton will be the sublimity and perfection of Divine Truth. This is what all are, or should be, seeking for.

GRAND LODGE OF THE THREE GLOBES.

We take the following from the report of the Committee on Foreign Correspondence of the Grand Lodge of Kentucky, in regard to the Grand Lodge of the Three Globes, of Prussia :

“A list of all the Lodges under that jurisdiction, being 91 in number, is given, with an account of the situation, doings and prospects of each, which affords matter of much interest, and we would gladly transfer it to these pages, but can only indulge ourselves in this privilege as to the first and last. ‘The Union Lodge’ No. 1, located at Berlin, is the oldest Daughter Lodge, and celebrated its centennial anniversary on the 19th of December, 1854, at which there was a large attendance of the brethren and dignitaries of the Order. There had been sixteen entered, and twenty-five passed during the year. ‘To the Star of John Lodge,’ No. 91, located at Zielenzig, is the last on the registry. Its labors, in which brethren from far and near have participated, have been characterized in word and deed by the true Masonic spirit. Speeches on subjects of interest to the Craft have been often made. The finances are in a prosperous condition ; the poor have been essentially aided in many respects, ‘especially have soups been divided among them, and on Christmas twelve poor children were newly clad and otherwise aided.’

“A Communication of the Grand Lodge was opened on the 1st of March, 1855, by the M. W. Bro. Messerschmidt, Grand Master. The protocol before us presents the following subjects as having occupied the attention of that body at its then present session :

“1. An address from the Grand Masters and Deputy Grand Masters of the three Grand Lodges, presented in the name of the whole brotherhood, to his Royal Highness the Most Serene Protector, on the 2nd of February previous, which was received and replied to by him with kindness, cordiality, and most fraternal tokens of reciprocal regard.

"2. A communication from the Most Serenè Protector, that he had made known to His Majesty the King, the unanimous conclusion of the three Grand Lodges at Berlin, to protest against the act of the Grand Orient of Belgium, in putting forth maxims which were contrary to the principles of universal Freemasonry. These maxims were presented in the Grand Orient of Belgium, at their conference on the 24th of June, 1854, and were approved on the 21st of October of that year. In consequence whereof, the Grand Lodge of the Three Globes passed an edict of non-intercourse with the above named Grand Orient and the Lodges under the same. It is not stated in the protocol before us what these maxims are; but from another source, we learn that they involve a repeal of the ordinance which prohibited the discussion of political and religious questions in the Lodges, declaring that such a regulation was simply one of expediency, and not necessarily a fundamental law, and it has actually recommended to its subordinates the encouragement of such discussions.

"We are glad to see the promptness with which our brethren of Berlin seize the opportunity to condemn this plain infraction of the fundamental landmarks of the Order. Their action is the more praiseworthy, because they themselves, some eighteen years since, took a position on one of these topics quite in consonance with the policy adopted by the Grand Orient of Belgium, which they now so heartily condemn. The Grand Lodge of the Netherlands, at the Hague, sent a communication to the three Prussian Grand Lodges, fraternally requesting them to admit brethren of the Jewish faith to their Lodges—a privilege which, it seems, they were then debarred. The Council of the Grand Master, at Berlin, requested the M. W. Protector, (the present king we believe,) to arrange the affair with the Netherlands, who directed a reply to be made by 'the Directorian,' from which we take the following sentences, indicating the general character of the reply: 'A brother being of the *Mosaic or Mahomedan faith is as little admissible to our work, as a brother appren-*

tice would be to the works of the second or third grade. He must be of the Christian faith (without distinction of creed,) if he wants to assist in any work.'

“‘You, M. W. Brethren, give us in your message the brotherly assurance that you recognize the legality of our statute, *to receive only Christians in the Order*, and so do we give you herewith, with as much pleasure, the assurance that we also respect your views, and do not dispute your right to receive, according to your rules and rites, men of other confessions.’ Like circumstances having arisen in the exclusion, by the Grand Lodge of the Three Globes, of Brethren of the Israelitish faith, going there from the jurisdiction of New York, a letter was addressed to them by the Grand officers of the Grand Lodge of New York, remonstrating against this sectarian course; and still another letter was written by Grand Master Willard, in 1847, in which he dwelt with eloquence and directness upon the impropriety of such a line of conduct. The effect of which seems to have been the removal of this unjust distinction, and we have not since heard any complaints on this subject from that quarter. The Christian, the Jew and the Mahomedan, alike enjoy their fellowship and hospitality. We repeat, therefore, that it is with unfeigned satisfaction we witness the readiness of the Grand Lodge of the Three Globes to correct so great a departure from the established usages of the Craft, as evinced in the action of the Grand Orient of Belgium.

“3. Is a letter from his Royal Highness the Protector, acknowledging, in behalf of Frederick William, the receipt of a list of the members of the Lodges in his States, for which he returned his cordial thanks, with renewed assurances of his fraternal regard for the Masonic Brotherhood.

“There are other matters noticed in this protocol, among which is the very fraternal review of the report of this committee to the Grand Lodge of New York in 1853, and the sentiments expressed by the M. W. Bro. Walworth, in relation to the then affairs of Masonry in our jurisdiction, for all of which we must express our grateful acknowledgments.

"The following statistical facts we present as matters of special interest to the Fraternity of the United States :

"The number of Lodge members in all the German Lodges in 1852, amounted to 21,675, of whom more than half, 12,130, belong to Lodges in Prussia, and they are classified as follows: Of the Princely houses, 19; in the learned professions and classes, 5,457; judicial, state and other public officers, 8,256; in the military, 1,280; merchants, book-sellers, music dealers and manufacturers, 5,652; artists, 1,774; foresters, 191; miners, 194; hotel and restaurant keepers, 338; agents, 113; farmers, 1,289; students, 50; farriers, 44; navigators and sailors, 129; mechanics, 1,243; having no particular occupation, 713. The average number in each German Lodge is 86; but there are 11 Lodges numbering less than 30, and 10 numbering more than 200. Though it is not specially stated in the protocol, we believe there are 9 Grand Lodges in the Germanic States, viz.: Saxony, Hamburg, Hanover, the Three Globes, Darmstadt, Grand Landes Lodge, Eclectic Union, Royal York, and Beyreuth. It is proposed to renew these statistical tables once in five years, and we may therefore expect them again the present or next year."

ROBERT BURNS.

The following, taken from the "School Days of Eminent Men," cannot fail to interest every Mason:

"Robert Burns, whom his countrymen delight to honor as the Shakespeare of Scotland, was born in 1759, in the parish of Alloway, near Ayr. His father was a poor farmer, who gave his son what education he could afford. Burns tells us that 'though it cost the schoolmaster some thrashings,' he made an excellent English scholar; and by the time he was ten or eleven years of age, he was a critic in substantives, verbs and particles. In his infant and boyish days, too, he was much with an old woman who resided in the family, and was

remarkable for her ignorance, credulity and superstition. She had the largest collection in the country of tales and songs concerning demons, ghosts, fairies, brownies, witches, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry, but had so strong an effect on Burns's imagination, that after he had grown to manhood, in his nocturnal rambles, he sometimes kept a sharp look-out in suspicious places, and it often took an effort of philosophy to shake off these idle terrors. He says: 'The earliest composition that I recollect taking pleasure in, was "The Vision of Mirza," and a hymn of Addison's, beginning, "How are thy servants blest, O Lord!" I particularly remember one stanza, which was music to my boyish ear:

"For though on dreadful whirls we hung
High on the broken wave."

I met with these pieces in Mason's "English Collections," one of my school books. The first two books I ever read in private, and which gave me more pleasure than any two books I have since read, were "The Life of Hannibal," and "The History of Sir William Wallace." Hannibal gave my young ideas such a turn, that I used to strut in rapture up and down after the recruiting drum and bagpipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there till the flood-gate of life is shut in eternal rest.'

"While Burns lived on his father's little farm, he tells us that he was, perhaps, the most ungain, awkward boy in the parish. He continues: 'What I knew of ancient story was gathered from Salmon's and Guthrie's "Geographical Grammars," and the ideas I formed of modern manners, literature and criticism, I got from the "Spectator." These, with Pope's Works, some Plays of Shakespeare, Tull and Dickson on "Agriculture," the "Pantheon," Locke "On the Human Understanding," Stackhouse's "History of the Bible," Justice's "British Gardener's Directory," Bayle's Lectures, Allan

Ramsey's Works, Taylor's "Scripture Doctrine of Original Sin," a Select Collection of English Songs, and Hervey's "Meditations," had formed the whole of my reading. The Collection of Songs was my vade-mecum. I pored over them driving my cart, or walking to labor, song by song, verse by verse—carefully noting the true, tender and sublime from affectation and fustian. I am convinced I owe to this practice much of my critic craft, such as it is.'

"Burns's father was a man of uncommon intelligence for his station in life, and was anxious that his children should have the best education which their circumstances admitted of. Robert was, therefore, sent in his sixth year to a little school at Alloway Mill, about a mile from their cottage; not long after, his father took a lead in establishing a young teacher, named John Murdoch, in a humble temple of learning nearer hand, and there Robert and his younger brother, Gilbert, attended for some time. 'With him,' says Gilbert, 'we learned to read English tolerably well, and to write a little. He taught us, too, the English Grammar. I was too young to profit much from his lessons in grammar, but Robert made some proficiency in it; a circumstance of considerable weight in the unfolding of his genius and character, as he soon became remarkable for the fluency and correctness of his expression, and read the few books that came in his way with much pleasure and improvement; for even then he was a reader when he could get a book.' Gilbert next mentions that 'The Life of Wallace,' which Robert Burns refers to, 'he borrowed from the blacksmith who shod our horses.'

"The poet was about seven years of age when (1766) his father left the *clay bigging* at Alloway, and settled in the small upland farm at Mount Oliphant, about two miles distant. He and his younger brother continued to attend Mr. Murdoch's school for two years longer, when it was broken up. Murdoch took his leave of the boys, and brought, as a present and memorial, a small compendium of English Grammar, and the tragedy of Titus Andronicus; he began to read the play aloud, but so shocked was the party at some of its incidents,

that Robert declared if the play were left, he would burn it; and Murdoch left the comedy of the 'School for Love,' in its place.

"The father now instructed his two sons, and other children; there were no boys of their own age in the neighborhood, and their father was almost their only companion. He conversed with them as though they were men; he taught them from Salmon's 'Geographical Grammar,' the situation and history of the different countries of the world; and from a book society in Ayr he procured Derham's 'Physico and Astro-Theology,' and Ray's 'Wisdom of God in the Creation,' to give his sons some idea of astronomy and natural history. Robert read all these books with an avidity and industry scarcely to be equalled. From Stackhouse's "History of the Bible," then lately published in Kilmarnock, Robert collected a competent knowledge of ancient history; 'for,' says his brother, 'no book was so voluminous as to slacken his industry, or so antiquated as to damp his researches.' About this time, a relative inquired at a bookseller's shop in Ayr for a book to teach Robert to write letters, when, instead of the 'Complete Letter Writer,' he got by mistake a small collection of letters by the most eminent writers, with a few sensible directions for attaining an easy epistolary style, which book proved to Burns of the greatest consequence.

"Burns was about thirteen or fourteen, when his father, regretting that he and his brother wrote so ill, to remedy this defect sent them to the parish school of Dalrymple, between two and three miles distant, the nearest to them. Murdoch, the boys' former master, now settled in Ayr, as a teacher of the English language; he sent them Pope's Works, and some other poetry, the first they had an opportunity of reading, except that in the English Collection, and in the Edinburgh Magazine, for 1772. Robert was now sent to Ayr, 'to revise his English grammar with his former teacher,' but he was shortly obliged to return to assist in the harvest. He then learned surveying at the parish school of Kirkoswald. He had learned French of Murdoch, and could soon read and

understand any French author in prose. He then attempted to learn Latin, but soon gave it up. Mrs. Paterson, of Ayr, now lent the boys the 'Spectator,' Pope's Translation of Homer, and several other books that were of use to them.

"Thus, although Robert Burns was the child of poverty and toil, there were fortunate circumstances in his position. His parents were excellent persons; his father exerted himself as his instructor, and, cottager as he was, contrived to have something like the benefits of tuition for his two eldest sons; and the young poet became, comparatively speaking, a well educated man. His father had remarked, from a very early period, the bright intellect of his elder-born in particular, saying to his wife, 'Whoever may live to see it, something extraordinary will come from that boy!'

"It was not until his twenty-third year that Burns's reading was enlarged by the addition of Thompson, Shenstone, Sterne and Mackenzie. Other standard works soon followed. The great advantage of his learning was, that what books he had, he read and studied thoroughly—his attention was not distracted by a multitude of volumes, and his mind grew up with original and robust vigor; and, in the veriest shades of obscurity, he toiled, when a mere youth, to support his virtuous parents and their household; yet all this time he grasped at every opportunity of acquiring knowledge from men and books.

"'Burns,' says Mr. Carruthers, 'came as a potent auxiliary or fellow-worker with Cowper, in bringing poetry into the channels of truth and nature.' There were only two years between the 'Task,' and the 'Cotter's Saturday Night.' No poetry was more instantaneously or universally popular among a people than that of Burns in Scotland. There was the humor of Smollet, the pathos and tenderness of Sterne or Richardson, the real life of Fielding, and the description of Thompson—all united in the delineations of Scottish manners and scenery by the Ayrshire ploughman. His masterpiece is Tam o' Shanter; it was so considered by himself, and the judgment has been confirmed by Campbell, Wilson, Montgomery, and by almost every critic."

FOR THE ASHLAR.

"GOD TEMPERS THE WIND TO THE SHORN
LAMB."

MY "controversy with a woman" was not as to the authorship of this disputed passage, about which I have claimed no infallibility, but was caused by the following statement of the fair correspondent of THE ASHLAR: "As there is nothing to indicate its having been a quotation at that time, and as *he* was one who would not appropriate the sentiments or expression of another without crediting, we may safely conclude it to have been original with him."

I endeavored to show that "no conclusion could be more *unsafe* than this;" that its not being quoted was no evidence of its originality with him, and that but few writers had appropriated, without crediting, so many sentiments and expressions of others as had Lawrence Sterne. I incidentally translated three similar passages to show that they had for years been French proverbs, by which I meant, *years before Sterne*.

That this appeared in a collection of French proverbs, published in 1594—one hundred and nineteen years before the birth of Sterne, I have the authority of "Notes and Queries—London," which will probably be undisputed for reliability. "Holy George Herbert," who was born in 1593, one hundred and twenty years before the birth of Sterne, is "at least one person who used the expression, *even as a quotation*, prior to the time of Sterne." See "Jacula Prudentum: or, Outlandish Proverbs, Sentences, &c., selected by Mr. George Herbert, late Orator of the University of Cambridge," which is, I believe, appended to all editions of Herbert's Poems. The name of the "*unknown author*" of this beautiful sentiment is HENRY ESTIENNE, who was born at Paris, in 1528, and died at Calais, in 1598. He was originally a printer, and became very learned, more particularly in Grecian Literature, and was distinguished as the author of a book called "The Theory of the Grecian Language."

MADISON, WIS., May 20, 1859.

EXTRACTS FROM THE ANNUAL OFFICIAL ADDRESS OF BRO. A. G. MACKEY, GRAND SECRETARY OF THE G. L. OF S. C.

(CONTINUED.)

BRO. PERKINS lays down another principle of Masonic law, which well merits our attention. He says:

"Some of our Lodges and brethren do not appear to understand the difference between *suspending for non-payment of dues* and *dropping from the roll* for the same cause. I submitted my views on this subject a year ago, or at the previous communication; but it seems necessary to refer to it again. I held that no Mason can be suspended from the privileges of Masonry, except upon conviction after trial; and that striking his name from the roll of members of the Lodge, under a by-law, does not affect a brother's standing in the fraternity, nor debar him from any of the privileges of Masonry, except that of *membership* in the particular Lodge."

There can, I think, be no doubt that the Grand Master of Louisiana has, in this instance, made a most righteous decision. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of masonic punishments. It is, as we have already said, masonic imprisonment—the deprivation of rights guaranteed to every Mason on his first admission into the Order, and of which he was only to be deprived after fair trial and impartial judgment by his fellows.

Now, to say nothing of the inadequacy of the offense of non-payment of dues to the magnitude of the punishment—since the offense may often arise from poverty, misfortune, pardonable neglect, or other causes beyond the control of the party implicated—to say nothing of all this—because the question here is not as to the nature of the crime, but as to the mode in which punishment is to be inflicted—it follows, from all the recognized principles of justice, law and common sense, that the crime should be first proved, and the accused be heard in his defense, before judgment be pronounced against him.

The suspension of a Mason by the mere operation of the by-laws of his Lodge, without any opportunity being given to him to explain or defend his conduct—to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions, would, under any other circumstances, and in relation to any other offense, be at once admitted everywhere to be a most manifest violation of all masonic law and equity. If the by-laws of a Lodge, for instance, prescribed suspension for habitual intemperance, and required the secretary to keep a record of the number of times that each member exceeded the strict limits of sobriety, who will dare to say that at any time, on the mere report of the secretary that a member had violated this by-law, and was habitually intemperate, he should at once, without further action, and by the mere operation of the by-law in question, be suspended from all the rights and privileges of Masonry? There is no one who does not see the obvious necessity in such a case, of a charge, a summons and a trial. To suspend the worst member of a Lodge under such a by-law, without these preliminary measures, would be so fatal a violation of the principles of Masonry, as justly to subject the Lodge to the severest reprehension of the Grand Lodge.

And yet, the fact that the offense is not intemperance, but non-payment of arrears, does not in the slightest degree involve a difference of principle. Admit, for the sake of argument, that the failure to pay Lodge dues is in itself a masonic offense, and that a Lodge is right to declare suspension an appropriate punishment for its commission; still there exists here, as in the more undoubted crime of habitual drunkenness, as necessary elements to the justice of the punishment, that there should be a trial—that the defaulting brother should have an opportunity to defend himself, and that the secretary who accuses him should be made to prove the truth of his charge, by the correctness of his accounts. This is the principle laid down by Bro. Perkins, “that no Mason can be suspended from the privileges of Masonry, except upon con-

viction after trial;" and to this in every other case, except non-payment of arrears, there will not, we suppose, be a single dissenting voice in the whole body of the craft. It is time that, guided by the dictates of sound justice and good common sense, this exception should no longer be made. It is time that the Mason should no longer be permitted to say, as a reproach to the consistency of our legal code — "I may lie, I may steal, nay, I may commit murder, and my Lodge will not and dare not deprive me of my masonic privileges, except after a conviction derived from an impartial trial; but if I omit to pay the secretary a few dollars, then, upon his mere report, without any opportunity given me to show that the omission was the result of ignorance, of poverty, of sickness or of misfortune, I may, without trial and with no chance of defense, be visited with the severe penalty of masonic suspension."

If, then, it be admitted, as I trust it will, that suspension cannot be inflicted without trial, and that, simply because it is a punishment, and because punishment should always follow and not precede conviction, then to strike the name of a member from the roll of his Lodge, would be equally as illegal, unless he were called upon to show cause why it should not be done. The one principle is strictly analogous with the other. If you cannot suspend without trial, neither can you strike from the roll without trial. It is unnecessary, therefore, to enter again into the argument; but I suppose that the postulate will be granted under the general axiom, that no punishment whatsoever can be inflicted without preliminary trial and opportunity for defense.

But the concluding doctrine of Bro. Perkins needs some further consideration. This doctrine is in these words: "Striking his name from the roll of members of the Lodge, under a by-law, does not affect a brother's standing in the fraternity, nor debar him from any of the privileges of Masonry, except that of *membership* in the particular Lodge."

This striking of names from the Lodge roll is altogether a modern practice, taking its rise since the modern organiza-

tion of permanent Lodges. In ancient times, Lodges were temporary associations of Masons for special and limited purposes. Originally, as Preston informs us, "a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant of constitution." Then, of course, there being no permanency of organization, there were no permanent members, and, consequently, no payment of arrears, and no striking from the roll. It was only after 1717, that all these things were introduced, and as Lodges pay some contribution to the Grand Lodge for each of their members, it is evident, as well as from other palpable reasons, that a member who refuses or neglects to support the general Lodge fund, will become pecuniarily onerous to the Lodge. Still, as I have elsewhere observed, the non-payment of arrears is only a violation of a special voluntary obligation to a particular Lodge, and not of any general duty to the fraternity at large. The punishment, therefore, inflicted, (if it is to be considered at all as a punishment,) should be one affecting the relations of the delinquent with his own Lodge, whose by-laws he has infringed, and not a general one, affecting his relations with the whole Order.

When, then, his name is stricken from the roll, although even this should not be done without affording him an opportunity of defense, that is, a fair trial, I am ready to agree with Bro. Perkins, that it should not affect his standing in the fraternity, nor debar him from any of the privileges of Masonry, except that of membership in his particular Lodge.

THE PARABLE OF THE VINEYARD.

THE beautiful parable contained in the twentieth chapter of the gospel of St. Matthew, is of course familiar to every Mark Master ; but few, perhaps, have deeply reflected on the profound symbolism which it presents to the mind of the reflective Mason. And yet there is no passage of Scripture, recited in any portion of our ritual, which is more appropriate to the ceremonies into which it is introduced, than this sublime parable of our Lord is to the whole intent and design of the Mark Master's degree. We learn from it that the Grand Architect of the Universe will make no distinction of persons in the distribution of His beneficence, but will give alike to each one who honestly seeks to obey the great law of his creation. Masonry regards no man on account of his worldly wealth or honors. It is, we are told, the internal and not the external qualifications that recommend a man to be a Mason. No matter what may be the distinctions of place or office, the humblest shall receive as full a reward as the highest, if he has labored faithfully and effectively. And all this arises from the very nature of the institution.

The Lodge is the Mason's vineyard ; his labor is study, and his wages are truth. The youngest Mason may, therefore, labor more earnestly than the oldest, and thus receive more light in Masonry as the reward of his earnest work. The craftsman who had been idle all the week, and came in at the eleventh hour, brought with him that stone which, though at first rejected, became afterward the head of the corner, and so did more service to the temple than all those who had begun to labor even at the rising of the sun, and yet 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 more strenuously put his heart into the task.

The design of all Masonry is the search after Divine truth, and each one who seeks to attain it shall find his reward in the attainment. However long we may labor—however we may have endured the heat and burden of the day, if we have not labored wisely—if our zeal has not been tempered with judgment, though first at the vineyard, we shall be last at the reward; for Truth is found only by him who looks for it by night as well as by day—whose search is directed by wisdom, and supported by faithful courage and indomitable zeal. The Mason who has made one discovery in masonic science, is of more value than he who has learned nothing but his ritual, just as the keystone was worth more than many ordinary ashlar. It is not the time that we have wrought, but the result of our work that will be considered. So, then, let us all labor in the vineyard and the quarry, in the lodge and in the study, that, being *called* to seek Truth, we also may be *chosen* to find it.—*Am. Quar. Review.*

MASONRY—OPERATIVE AND SPECULATIVE.

[From an Address of Brother J. W. Latimer, Esq., of Texas.]

THE two grand divisions of Masonry, are operative and speculative. The one was its ancient form, the other is of more recent origin. Operative Masonry built the Temple of Solomon, and although it no longer exists as a secret science, as the speculative Masonry which we profess was founded upon, and derived immediately from it, and is closely identified with it, we will examine it for a moment. Operative Masonry is simply the art of constructing and erecting material edifices of marble and stone; whilst speculative Masonry, symbolizing moral precepts and instructions from the types of the operative art, is supposed to be engaged in building a moral and spiritual edifice.

In searching for the origin of operative Masonry as a secret art, if we wished to be ingenious and indulge in a wide field of doubtful though plausible conjecture, we might lift the

curtain of the past and carry you into the far ages of antiquity beyond the deluge—we might conduct you among the ruined cities of nations whose very names have been forgotten, to mouldering temples and statues—to broken columns, crumbling towers, and mildewed walls, dating far behind the historic ages of the world,

“Relics of nobler days, and nobler acts,”

—we might suppose that in its primitive signification it was co-eval with the puling infancy of earth, and argue that even Adam and his generations resorted to its fundamental principles in constructing rude habitations to shelter them from the storms of winter and the suns of summer.

Certain it is, that from the earliest ages of which history or tradition gives any account, to the present time, no operative art has conferred more substantial blessings on mankind. It builds your marts of commerce, adorns your temples of learning, and embellishes your sanctuaries of religion. At its magic touch cities teeming with life spring into being, fortifications of defense against a hostile invader frown defiance, and sculptured statues and lettered monuments to your great heroes and benefactors tower in air. From its prolific chisel the cold and soulless ashlar decorates the polished arch, or is transformed into beauty and life, swelling in the muscular strength of a Hercules, or blushing in the symmetry and loveliness of a Venus. In the rough granite you may gaze on the calm grave features of your Washington, or on its cold bosom read the glorious annals of Bunker Hill. Antiquity gloried in, and the present age wonders at the achievements of operative Masonry. Look at the Egyptian pyramids, standing in their eternal grandeur, a fit type of the mighty river that pours its flood at their base—as no source has ever been discovered, whence these mighty, rushing, eternal currents flow; so, the hoarded recollections of untold centuries cluster around the pyramids, and there is no key to unlock the lost centuries, still further back, that witnessed their erection. Yet there they stand, the charnel houses of lost empires, an eternal monument of operative Masonry.

Operative Masonry has been the great embellisher of the pursuits of peace. We see its handiwork displayed in the stately palaces of our merchant princes ; in the massive arches of our temples of worship ; in the gorgeous splendor of our halls of legislation ; in the sculptured elegance of our national monuments ; in the fretted colonnades of our public buildings. We see it in the solidity of the Tuscan—in the noble simplicity of the Doric—the elegant symmetry of the Ionic—the stately splendor of the Corinthian, and in the combined beauties of the Composite Orders of Architecture. It is a noble science ; it refines the taste, educates the heart, ennobles civilization, and dignifies humanity. Its grandest and proudest achievement, no doubt, was the erection of that wonderful temple of the Lord, at Jerusalem. Jerusalem ! the Mason's Mecca, to which his eye turns reverently,

“ City of palms, of palaces, and fountains ;
 Thou sittest a Queen among thy sacred hills,
 Begirt as by a tiara of mountains ;
 Thy ancient glory now my vision fills,
 As oft the mind's swift river backward rolls,
 To glass thine image on thy thousand rills ;
 Thou shrine of hope, the Pilgrim's sacred goal,
 Blest Mecca of the mind and city of the soul.”

* * * * *

“ And distant through the warm air shimmering,
 Thy massive walls and towers of strength arise ;
 Bright spires and lofty turrets glimmering,
 While from the ‘ *Orient*,’ robed in Tyrian dyes,
 A queenly Temple fills my wondering eyes,
 Moriah's mystic Fane, whose burnished dome
 Looms up, as if to mock the bowing skies,
 From many lands where Christian warriors come,
 Their tears and vows to blend above the holy tomb.

“ And now, high poised on fancy's soaring wings,
 I fain would linger o'er the Temple's shrine ;
 A heavenly radiance round about thee clings,
 As mirrored on my heart, thy splendors shine ;
 Thy beauty wraps my soul, Oh, Fane divine,
 Where once, in silken bonds, *three sons of Light*,
 With purpose high, and *mystic word and sign*,
 Together met, amid thy wonders bright,
 That shine like flashing stars upon the brows of night.”

From the erection of this wonderful edifice, with whose history every Mason is familiar, we can confidently date Masonry. That its mysteries were practiced by the Craft then, we have the most indubitable evidence. That they have been transmitted thence to us, unimpaired, we entertain no doubt.

But operative Masonry, as a secret science, has long ceased to exist. As practiced by us, its mysteries are wholly speculative. As Masons, we are not, like our ancient operative Brethren, engaged in the actual labor upon a material edifice; we are devoted to a nobler and more glorious work—the construction of a moral and spiritual building. We are not actually squaring stones in the quarries of Zeradatha, or hewing cedars in the forests of Lebanon, but are, or should be, “fitting ourselves, as living stones, for that spiritual building—that house not made with hands, eternal in the heavens.” We are not necessarily adepts in the use of the *plumb*, the *square*, and the *level*, and the various implements of the operative art; but from these *working tools* of our ancient Brethren we symbolize lessons of the purest morality, and are instructed in the ethics of the most exalted benevolence. As the *plumb* teaches us to walk uprightly before God and man, the *square* to square our actions by the square of virtue, and the *level* to remember that we are travelling on the level of time to that undiscovered country—“that bourne from whence no traveller returns,”—so every implement of the operative art inculcates some moral precept, or typifies some Christian virtue. The highest morality and noblest philanthropy are illustrated in every stage of the Masonic life. Thus, its cardinal virtues are *prudence*, *fortitude*, *temperance*, and *justice*; its motto is Brotherly Love, Relief, and Truth. Its theological ladder, leading from Earth to Heaven, consists of three principal rounds, the first of which is “*Faith* in God,” the second the “*Hope* of immortality,” and the third “*Charity* towards all mankind,”—a creed, it seems to me, wide enough for the whole moral universe, and yet narrow enough to exclude the unworthy. We do not claim it

as a strictly Christian institution, for its profession may be made, and its principles be embraced by every faith, creed, and sect that acknowledges a Supreme Being, who will reward virtue and punish vice. Yet Masonry inculcates an unceasing practice of all the Christian virtues, and exacts obedience to its fundamental precepts. The very badge we wear, that distinguishes us from the world, is emblematic of the innocence of an immaculate Saviour—the Lamb of God, whom we all, Christian, Jew, or Mohammedan, agree either has, in the past, or will in the future, make atonement for the sins of the world. Deprive us of faith in that atonement, and where is the hope impressed upon the heart of every Master Mason with awful solemnity, that “after life’s fitful fever is over,” and his body shall be consigned to the grave, he shall be *raised*, by the power and strength of “the Lion of the tribe of Judah,” to life and immortality.

Our Institution is founded on the Bible, which is its “Great Light ;” without this great moral luminary we grope in darkness. Banish it from our Lodges, and our work ceases. It rests immovable upon our altars. It is the great controlling centre of the Masonic system. Remove it, and Masonry falls to the ground, just as the solar system would be thrown into wild disorder without the sun to regulate and govern the movements of the heavenly bodies. It is the very cornerstone of the superstructure upon which Masonry rests ; and when it perishes, if such a thing were possible, Masonry must perish with it ; but not till then. Our very Lodges are dedicated to two of the most eminent disciples of Christ—the Saints John—who, we are assured, were equally eminent patrons of Masonry. Strange, then, that an Institution, founded on the Bible, whose very Lodges are dedicated to illustrious Apostles of Christ, whose principles inculcate an increasing practice of the Christian virtues, and which adopts the Bible as its “Great Light,”—“the rule of its faith and guide of its practice,”—should meet with determined opposition from Christians ! Yet, in all ages, how much of the denunciation that is heaped upon it comes from the bosom of the Church, whose faithful handmaid it is !

MASONIC JURISPRUDENCE—QUERIES AND
REPLIES.

[We are indebted to Bro. WESTON for the answers to the queries in this department.—*Publisher.*

BRO. SCOTT: Who should prepare candidates?

ANS. It has been the custom to intrust the preparation of candidates to the J. D., but we think the stewards, or marshal, should attend to it. No officer who has a duty to perform inside the Lodge room should be sent out for the purpose designated.

Suppose an E. A., who has received the first degree in one Lodge, removes to the jurisdiction of another, can the Lodge into whose jurisdiction he removes, confer the F. C. and M. M. degrees on him?

ANS. No—unless it has the permission of the Lodge which conferred the first degree.

When two members rise to address the Lodge at about the same instant, must not the Master assign the floor to the one who first addresses him?

ANS. He *should* generally do so, but he has the power to assign it to either, as he chooses.

Is a Past Master entitled to a seat in the East in his Lodge?

ANS. He is.

Can a man, not a Mason, prefer charges against a Brother?

ANS. We see no reason why he cannot, and think it in the discretion of the Lodge to receive the charges or not, as it deems proper.

A PATRIARCHAL LODGE.

[From the Signet and Journal.]

ONE of the oldest Lodges in existence, of which we have any knowledge, is St. John's Lodge, Glasgow, Scotland, which celebrated its *eight hundred and first* (801) anniversary on the 27th of December last. It holds its charter from Malcolm III, King of Scotland, of date 1057. This Charter, says Bro. James Cruckshank, of Glasgow, who has presided over the Lodge as Master, has been carefully handed down from generation to generation, and is still in possession of the Lodge, and, although a little defaced, is in a tolerable state of preservation. It is believed to be a genuine Charter; and, along with it, they have a translation of the original, which shows that the Lodge of Masons was constituted on the petition of the operative Masons of Glasgow, for the purpose of building the Cathedral, for keeping out *unskilled workmen* who had come to work there; and, also, for putting down *irregular Lodges* got up by them. They were, therefore, allowed to form themselves into *one* incorporation, and to have a free Lodge forever; not only so, but in the very words of the Charter: "None in my dominions shall erect a Lodge until they make application to the St. John's Lodge at Glasgow." But this original Charter is not the only guarantee of the antiquity of the Lodge; for we find that when Bishop Joceline commenced to re-erect the Cathedral in Glasgow, in 1181, (the former having been destroyed by fire,) he received from King William the Lion, a Charter of confirmation in favor of the Lodge. The Corporation and the Lodge, chartered at one and the same time, have gone, hand in hand, together up to the union of the latter with the Grand Lodge in 1849. Evidence of this is given in a Charter of 1628, where it is stated that John Boyd is Deacon of the Corporation and Master of the Lodge; and the present venerable Bro. Geo. Young, who has filled the office of Secretary of the Lodge and Clerk to the Corporation, for nearly half a century, tells us that this has been the custom during the long time of his connection with the Lodge. It is much to be regretted that the early records have been lost. The Lodge has in its possession a very fine old oak box, which is regarded by the members as a valuable relic of a past age. We had the pleasure of seeing it when in Glasgow two or three years since, and, from our minutes, made in the hall of the Lodge, are able to furnish a brief description of it, which

may be acceptable to our readers. It is an oaken box, or chest, 16 inches long by 14 wide, richly and symbolically carved on the top, front, and both ends. On the top are the Square, Compasses, Plumb and 24-inch Gauge, combined in a single figure, in *alto relievo*. On either end are the Seraphim, finely carved. On the front is the following inscription, carved in raised letters :

" GOD SAVE THE
KING
AND MASON CRAFT."

This description will probably suggest to the mind of the reader the "Ark of the Covenant," which, in former times, was denominated "The Lodge." The chest was found in the Glasgow Cathedral, a few years since, when that building was undergoing repairs. In it was also found the original Charter.

OBITUARY.

MERIDIAN SUN LODGE No. 49, F. AND A. MASONS,
Sturgis, Mich., April 11th, 1859.

WHEREAS, It hath pleased the All Wise Ruler of the Universe to take from us by death, after a painful and lingering illness, our Brother, WARREN F. LEE ; and whereas, although removed from us, his memory is cherished, his kind and generous qualities respected, and his devotion to the institution of Freemasonry are remembered by us, therefore

Resolved, That in the removal of our Brother Lee, the Fraternity has lost a worthy member, the wife an affectionate and kind husband, the children a true father, and the community a worthy citizen ; and we hope he is in the enjoyment of the Grand Lodge above.

Resolved, That this Lodge tender to the family of the departed Brother the sincere sympathy of the surviving Brothers in this sad dispensation of the Supreme Grand Master—trusting that their loss is his gain.

Resolved, That this Lodge will pay the customary honors and tribute to the memory of our deceased Brother, and adopt the usual symbols of mourning.

Resolved, That a copy of the foregoing preamble and resolutions be furnished by the Secretary of this Lodge to the family of our deceased Brother and to THE ASHLAR, and to such other papers as the Secretary may think proper.

J. W. FLANDERS, }
JOSEPH LOMAX, } *Committee.*
JULIUS C. CROSS, }

EDITOR'S TABLE.

TO THOSE WHO OWE FOR THE ASHLAR.—There are several subscribers who have not paid for the present volume of THE ASHLAR. We call upon them to send us the amount (\$2) on the receipt of this number. We say what we mean, and we trust no Brother who owes us will disregard this appeal.

 The weather is getting quite warm, but Lodges continue to work as usual.

 Last month the issue of THE ASHLAR was unavoidably delayed. We issue punctually this month, and shall not get behind time again.

 Agents who have money received on account of THE ASHLAR are requested to forward the same immediately.

 We wish our agents to collect what is due us and forward the same.

 A new Lodge was recently constituted at Petersburg, Mich., and Grand Master Allen delivered a fine address.

 The Masons of Chicago are looking forward with much interest to the meeting of the G. G. Bodies, in September. We hazard nothing in saying the visitors will receive a hearty welcome.

 The DeMolay Commandery of Boston, and the St. John's Commandery of Providence, have just made a visit to Richmond, Va., and had a glorious time.

MISCELLANIES,

Original and Selected.

ANTONIO ALLEGRI DA COREGGIO.

(CONCLUDED.)

When Nicolo had gone, Antonio, instead of resuming his painting, sat with his head leaning on his hand, apparently in deep and melancholy thought. Maddelena looked earnestly and often at him; at length she gently approached, and, bending down, imprinted a fervent kiss upon his forehead.

"My father says right," said she; "he is old, and no match for Pietro. Do not be cast down, my dear Antonio; let not such foolish talk distress you."

"It is not that which makes me unhappy," replied Antonio, "no man in his senses could imagine such wickedness. But I have been a cruel friend to thee, Maddelena, and yet I love thee better than my life. I have condemned thee to poverty. Thy father was right when he opposed our union. But it is not too late yet. I will no longer deceive myself, or wrong you and the little ones. I will paint no more. And yet it is hard to renounce that which, next to thyself, has been my joy; but no matter—it is all deception. Fool that I was to believe myself inspired! I, who have never seen the works of the great Michelangelo! Thank heaven, it is not too late. I will cut wood, or drudge in the potteries. My poor Maddelena! methinks thou lookest pale. Ah, thine has been a hard lot. I have sat at my easel from morning till night; and what have I done but paint canvass and wood? and because I had never seen any of the great masters, truly I thought myself inspired. But it is over, dearest; I will toil for thee with these hands at the most menial offices. I will paint no more. Yet, after the long, wearisome day is over, surely I may sit by thy side, and imagine such scenes and such beings as I once loved to paint: this cannot be wrong, and it will be my recreation. Ah, dear wife, sometimes I have such blessed visions! they are not of this earth! the time will come when we may feed our souls on beauty, and not go hungry for it. Who calls? Did not some one speak?"*

*Land thus quotes Annibal Carracci as writing of Coreggio nearly a century after: "It grieves me to the heart only to think of the unhappiness of the poor Antonio; that so great a man—if indeed he were a man, and not an incarnate angel—should be lost here, in a country where he was not known, and exalted to the stars, should nevertheless die in misery."

"No one, dear," said Maddelena, "there is nobody here but myself."

"Then I was dreaming; I thought somebody said, 'Antonio,' in a faint, low whisper. There is no air here, I think: what has come over me? Maddelena, put your hand upon my forehead; there, now I am better. I see the trees through the window, and the blessed light—just now it was dark, all dark! I am very weak, but I will toil for thee and my children. Thy father shall not say again, 'Come home to me, my child; Antonio does not care for thee.'"

The tears of the young wife fell on the fair, curling locks of her husband, as she pressed his head to her bosom.

"O, my father!" she ejaculated, "what a heart hast thou pierced!" Then suddenly rallying her spirits, she said, in a gay tone, "How long is it, husband, since thou hast considered my father such a judge of painting? Were he Raphael, or the great Michelangelo himself, methinks thou couldst not pay greater deference to his judgment: he is a good man, and a true man, but what knows he of painting? and yet there was a voice that spoke to his heart, when he beheld the Madonna; did he not shed tears, and say, 'Thy art will lead thee to immortality?'"

"Ah, Maddelena!" exclaimed Antonio, "were it not for thine and our children's sake, I would gladly go to the land of immortality. My life has been full of illusions. I believed myself inspired; but it is over. I will finish this piece and take it to Parma; and then farewell, farewell, beloved art!"

"Nay, dearest husband; thou knowest it was for thy noble art I loved thee; thou hast no right to renounce it; it was that which won by heart; you are sick, you are weary; you will feel differently when you have rested. If you are not a painter, God has not sent one upon the earth. And why do you talk of poverty? Are those poor who have all they want? When I see you well, and can look upon your beautiful paintings, I am the happiest being in the world. How exquisite is that Madonna! There is more of heaven than earth in that face; that smile, too—it is like the song of the angels; it proclaims peace and good will to men. Would we could keep this picture ourselves; I know not how to part with it. Antonio, you have never made me a bridal present, such a one as this were worthy of our affection."

"You know, Maddelena, I have engaged it to Signor Vecchina."

"Then it must go, and I will live upon the remembrance of it."

"Dost thou indeed prize it so highly?" said Antonio, in a voice of emotion; "then I will paint one more, and it shall be *thine*."

"Blessings on thee," said Maddelena, encircling him with her arms; "now I have got back again my own Antonio."

At that moment, Giovanni rushed in. "Father," he exclaimed, "here is a brave gentleman coming—just such a one as you make in some of your pictures."

A stranger entered, and both rose to receive him. "Is it to Antonio Allegri," said he, courteously advancing, "that I am speaking?"

"That, sir," exclaimed Antonio, "is my name."

"I came," said the stranger, "to see the artist who painted the picture of *La Notte* in the church of Coreggio; and you are he?"

"Yes, sir; but you find it little worth seeing."

"Not worth seeing! It is the perfection of painting, and yet more, of poetry; the supernatural light which streams from the child, and irradiates the picture, is truly divine. The face of the virgin mother Raphael would have admired. I was dazzled with the beauty; and, like the female who shades her eyes with her hand, unable to bear the splendor, I, too, for a moment closed my eyes, and opened them to turn to the eastern horizon, where a new morning was just rising on the world."

"Ah, it were well for me if I had never painted. I have all my life been walking in clouds; but the mist is clearing. I have wasted a great deal of time; this would not be much matter if I had not injured my family by it; but this picture that I am now completing, and one other which I have just promised, will be my last. I have but little heart to paint them."

"You say you have injured your family; have you not been recompensed for your services? You have painted many pieces: there are the cupolas at Parma, in fresco; the St. Jerome, which is termed the 'prince of pictures.' There, too, is the flight into Egypt; ah, how beautiful is that picture! the Virgin seated on the ground, holding the cup to the angel, who pours water into it from a vase. Against her knee leans the youthful Saviour, receiving in one hand the dates which Joseph has just pulled from the tree, and seizing with the other, in playful earnestness, the unoccupied arm of

his mother, in his desire to drink ; above these, that exquisite group of angels, rejoicing in the safety of the holy family ! This is only one of the admirable pictures I have seen from you. Is it possible, sir, that you have not been recompensed for them ?”

“ Yes, sir, I have received perhaps more than they deserve ; but it is all little enough for us to live upon. I thought myself an artist ; but I have discovered that I am ignorant of the principles of the art. I have never been to Rome or Florence ; I have never seen the works of Lionardo da Vinci, of Michelangelo, and Raphael, nor of his distinguished pupil, Julio Romano ; I drank only at the fountain of nature, and the stream is dried up. Ah, sir, self-taught artists, like myself, make but poor pictures ; but it is over—I have done. Maddelena loves me, and for her sake I shall paint one more.”

“ Did not the gentleness and sincerity of your manner convince me otherwise, I should think you were jesting,” said the stranger. “ You certainly are born for the art ; and, for ages to come, the glory which your pictures shed, will cast a halo round your name. You must pardon my freedom ; but believe me, your intention wrongs the world. Hear my prediction : the artist who painted *La Notte*, St. Jerome, and this very Madonna, will one day rank with Lionardo da Vinci, Michelangelo, and Raphael.”

“ Sir, I thank you for your kindness ; it is the food upon which I live ; the tenderness of my wife has long supported my drooping spirit. I think I was not made to live here ; this is a hard world ; but I do not mean to complain ; I have met with many noble hearts, and I will remember yours amongst them. But, indeed, sir, it pains me that you should mention these great names in connection with my humble attempts. I might have done better with instruction, and the study of the best artists ; but, with the exception of one noble picture of Julio Romano’s, I have had no model for emulation. That picture was my day dream. You will smile, sir, but I named my second son Julio, for the great artist.”

“ Is it possible !” said the stranger, with emotion ; “ he is inferior to you in the beauties of the art.”

“ Ah, sir, you do not know what you say ; he is the beloved pupil of the great Raphael, and the friend of Michelangelo.”

“ It were strange if I did not know,” said the artist. “ Look, Antonio, this medallion was given me by my beloved master ; it is the head of Raphael ; and you behold before you the most devoted of his scholars—Julio himself !”

"Holy angels!" exclaimed Antonio; "then it is to Julio himself I have been speaking!" and, overcome by the events of the day, by his own emotions, and the extreme delicacy of his health, he sank, fainting, upon a seat. Maddelena supported him in her arms. "Ah, sir," said she, "my poor husband is very ill. He cannot bear surprise; he has been cruelly agitated this morning."

In a few moments he recovered. The deathly paleness remained, but the gentleness of his expression returned. "You see, sir," said he, "how weak I am; I have been subject to these turns of late. It seems to me, sometimes, that brighter glories are opening, and I hear soft, angel voices speaking to me; but I am very weak. You greatly encourage me, sir, by thinking I ought still to continue my beloved occupation. I should languish without it; and yet I could become a hewer of wood for the sake of my wife and children."

"Ah, sir," said Julio, sorrowfully, "the inadequate recompense you have received for your noble art, will be a subject of regret for after ages; but you will no longer be unrewarded. Part of my errand was to engage as many pictures for Signor Luciano Pallavicino as you are willing to promise: his wealth and liberality go hand in hand, and he offers such prices as Michelangelo and Raphael command. I will conduct you to Rome myself; change of scene and climate will restore your health."

"I know not how to thank you as I ought," replied Antonio, "for all this kindness. I will leave it for another day. I believe I must retire; happiness is as overpowering as grief, and I have experienced the extremes of both this morning." He retired and Maddelena remained.

The soul of Julio Romano was melted with tenderness towards Antonio. "How long has he been indisposed?" inquired he.

"It is many months," said Maddelena; "I fear he is not long for this world," added she, weeping, "often his spirit seems to take its flight upward; and I tremble lest it should not return again. He is unable to sustain the injuries which noble minds are often doomed to meet. He says most truly he is not made for this world; he had been through a trying scene before you came, and I know not which overcame him most, unmerited censure, or your generous praise."

On leaving the humble dwelling, the Roman artist immediately wrote to Michelangelo, who had desired him to visit Antonio, at Coreggio. A part of his letter is preserved.

"I have seen the Allegri, as you desired ; he is himself as charming as his pictures. Shame on the world ! he is in poverty, abject poverty ! and, though ignorant of his wonderful powers, he yet feels the divinity stir within him. He has a young wife, beautiful like the Virgin in his great fresco of the Ascension. But I forget that you have not seen it. He certainly does not possess the science of the *mighty Florentine to whom we all bow* ; but he is a man to rank by the side of Raphael, my beloved and immortal master : perhaps he may not possess his exquisite classic grace, which I strive in vain to imitate ; but there is in his pictures such breathing life, such an angelic spirituality, and such a masterly use of chiaroscuro, as you cannot find in any but the first masters. In his pictures, as in his mind, there seems to be no boundary between heaven and earth ; they are both one ; his angels hover like familiar spirits around his celestial Madonnas ; and for these Madonnas he has his model upon earth, his young wife. Heaven looks out from her downcast eyes, that are sometimes raised to his with earnest and thoughtful tenderness. He undoubtedly derives much of the perfect naturalness of his Madonnas from this earthly model ; and yet it is evident that, though of earth, she is *not* earthly."

It was several days before Antonio recovered from the agitation his feeble frame had endured. But the sweetest serenity took possession of his soul ; his eyes sparkled with unwonted lustre ; his wife, his children, were constantly around him.

"Did I not say," said Maddelena, "that God had not made a painter, if thou wert not one?"

"I rejoice for thy sake, dearest," replied Antonio, "that I listened to the voice of my own soul, when many warned me against self-delusion. Do you remember the painting of Raphael's that I saw for a moment ? You smiled, yes, as you do now, when I exclaimed, I too am a painter."

"I remember it well," said Maddelena, "it was before my father had given his consent to our union. Thou didst not then know how much I loved thee."

"Perhaps it had been well for thee had I never known it!"

"And who told thee at last ? Not I, Tonio," said Maddelena, playfully ; "but it was easy for thee to discover what I could not conceal even from Pietro. I never said to thee, *I love* : that is the language of beginners. I left thee to spell it out ; and well didst thou con thy lesson."

"Too well. How can I atone for the privations I have caused thee? Thy father is right."

"If thou wert not sick and weak to-day, Antonio," said Maddelena, "I would scold thee well; but," added she more seriously, "even if it were true that I had wanted any of the necessities of life, has not thy affection repaid me tenfold? But it is only the luxuries we have wanted. Dost thou read famine or sorrow in the faces of thy children? Come hither, Nicolo and Julio."

The boys left their play, and sprang forward at their mother's call, their innocent faces beaming with health and gayety. "Ah, husband, pray Heaven that we may be as happy in our affluence as we have been in our poverty. Were it not for thy toil, I would wish no change. When thou art the companion of Michelangelo, Raphael, and the great ones of the earth, thou must not be ashamed of thy Maddelena, nor of her poor father, who has made his wealth by moulding jars and pipkins; but I will go to him and tell him of this visit, what the great Julio Romano says of thee; he loves thee, Tonio, though he has no conception of thy divine art."

On the wings of affection the young wife again sought her father's dwelling. Nicolo truly rejoiced at Antonio's fair prospects, and promised, over and over again, not to have any intercourse with the malicious Pietro; yet at night, when he went to see his daughter, he could not resist stopping to tell him of Antonio's good fortune.

The next morning the artist determined to take his picture to Vecchina. It was eight miles to Parma, and he had not money to hire a carriage. A mule-driver offered him, for a few paoli, a mule, which he accepted, but found riding more fatiguing than walking. When he arrived, Vecchina was absent. He received, however, his sixty crowns in copper coin—a common mode of payment at that period. After resting a short time, he determined to return on foot. It was several hours before night would arrive, and he could walk slow, and rest often by the way. He had not proceeded many miles when he found himself exhausted by the weight of his coin, and he lay down in the beautiful woods between Parma and Coreggio, and slept. When he awoke, it was evening, and the moon had just risen. Again he arose, and slowly proceeded; but his lungs were oppressed, and he struggled heavily for breath. "O, for a draught of water," he exclaimed, "one draught!" What music broke upon his ear? It was the sound of a waterfall. "I am near it," said he, "and

near Coreggio!" With new courage he reached the stream, and placed his mouth to it. How refreshing to the weary artist! His tender and watchful friend was not there to whisper caution. Eagerly he swallowed the draught; alas! the bubbling life-blood rose to meet it, and poured from his mouth; a vessel had broken! With this, however, came relief; he breathed more freely. "I shall yet reach home," he exclaimed; "I shall yet see Maddelena and her children, and deposit this coin with them, which has no value but for their sakes." When he attempted to rise, he found himself yet too weak; a sleepiness came over him, and he again reclined by the side of the fountain. How beautiful was the scene! the moon pouring its silver light through the foliage; the gentle murmuring of the waterfall; the soft whispering of the trees; the cool, damp breeze that played on the hectic cheek of the artist! "Farewell!" he exclaimed, "farewell, Maddelena. I shall meet thee again in the land of spirits!" Was it a dream that his head once more rested on her lap; that her soft cheek was pressed to his; that he again heard the accents of her voice? and that sound of "Father, dear father, we have found you!" could it indeed be Giovanni that spoke?

Unable to bear the tedious suspense of his delay, she had wandered forth to meet him, with her children. She had found him! One last, one long embrace, and the meeting was over; the spirit had fled to its kindred land. Coreggio died at the age of thirty-nine, in the year 1513.

A WORD FOR EXPERIENCE.—

I like experience though, howe'er it tells—

For, or against me: all is one at last!
These hearts of ours are much like soundless wells,

Wherein the shining pearls of truth are cast.
And very happy he who rightly spells

The sweet and bitter lessons of the past;
For only thus he comes himself to know,
Which all his knowledge is—as Pope will show.

I like experience, therefore. I have had

My share of blows and bruises; but I think,
Let it be good, indifferent, or bad,

The "wine of life" 's a very decent drink.

Yet, if a man lives and don't go mad,
When finally he pauses on the brink
Of death, I judge, though certain people threat it,
The chances are that he will not regret it.

I love this self-dissection ; for I woo
 All knowledge, and this process finds it out.
 I love to judge between the false and true ;
 Blow off the dust of romance and of doubt ;
 Break error's crust and let the sunlight through ;
 Ope mystery's doors ; give bigotry the knout :
 I love the good, the beautiful, the great,
 And all the noblest hopes in man's estate.

I love to laugh—likewise I love to sneer !
 Am fond of pleasure—not averse to pain.
 I have found wisdom sometimes in a tear ;
 I have been gay, and sad, and gay again.
 I love my sorrows, though they've cost me dear ;
 I love my dinner,—but did not complain
 When I had none, which sometimes was the case ;
 For even that may be a means of grace !

I love my country, though, as Brutus says,
 I do not like her faults ; I love to hear
 Of those old, rusty sires and dangerous days ;
 I love to burn my fingers, once a year,
 In independent joy : I love the praise
 Of patriotic citizens, in beer ;
 And, though a quiet man, I love to stand
 In annual torture for my native land.

I love those "glittering generalities"
 Which we have read—and sometimes read about ;
 And, more significant than language is,
 I love the wild emotion of the rout ;
 I love His memory who gave us this
 Terrenial freedom—and, although devout,
 I can't tell which may be the greater loss,
 The "Constitution" or the "Holy Cross."

I love my friends—they're mostly Books—and they
 Are always faithful : at my foes I laugh.
 What Mr. Blank and Mrs. Grundy say,
 Affects me not. I love at times to quaff
 A health to those who love me ; add I pray
 That honest men may not be caught with chaff.
 So in this philanthropic style I live :
 Get what I can, and give what I can give.

THE following curious anecdote is related of Buonaparte in one of our London papers : "When the Count d'Antraigues was arrested in Italy, his papers disclosed the correspondence that existed between Pichegru and the Prince of Conde ; and the Count was examined at Milan by Buonaparte. In the course of their conversation M. d'Antraigues observed that, from the nature of things, France would be obliged to revert to a monarchy. 'At any rate,' replied Buonaparte, 'if the monarchy is re-established, it will not be done by a sergeant of artillery ; but by *men like you and me !*'"

YOUNG MEN AND LATE HOURS.—There is a great deal of truth in the remark of a cotemporary, that one of the most deleterious influences brought to bear against the strength and vigor of American youth is the practice of keeping late hours. The simple fact of a young man keeping late hours is not in itself of so much import, though bad enough, but when all is taken into account, the dissipation, and the long string of incidents connected with leading such a life, it will be readily understood how keeping late hours is calculated to reduce the vigor and strength of our youths, both in body and mind. We will take, as an instance, the young man who has just broken loose from his mother's apron strings, as it is called. He goes into company with men much his seniors, and every night, though against his inclinations at first, he is led step by step into practices at which his pure mind revolted but a few short months before, and which he then thought it impossible that he could ever be induced to take part in. But, imperceptibly, he becomes familiar with them, until at last he first takes part and then delights in them as much as his companions; and, as not unfrequently happens, becomes the leader of them all; and the first intimation that his mother receives of the change that has come over him, is that he comes home in the "small hours of the night," a roaring drunkard!

Such is almost invariably the result of keeping late hours; and though our youths may think it manly to smoke and drink like their seniors, they should beware, and remember that it is "the first step" that has led to crime and all its dreadful consequences; and that one of the greatest, if not the greatest, mistakes that can be made is to keep late hours. "Early to bed and early to rise," is as good a motto now as when it was first uttered, and if it does not make men always "wealthy and wise," it does better—it preserves their constitution, their innocence, and keeps them from sin and its train of evil consequences.

HOW TO EAT GRAPES.—As a piece of practical instruction to lay away for a month or two, till wanted, read the following instructions by Dr. Underhill, as to grape eating: "When in health, swallow only the pulp. When the bowels are costive, and you wish to relax them, swallow the seeds with the pulp, ejecting the skin. When you wish to check a too relaxing state of the bowels, swallow the pulp with the skins, ejecting the seeds. Thus may the grape be used as a medicine,

while at the same time it serves as a luxury unsurpassed by any other cultivated fruit. An adult may eat from three to four pounds a day, with benefit. It is well to take them with or immediately after meals." And it is *apropos* to this to quote one of wise Dr. Hall's paragraphs, from the *Journal of Health*. He says of surfeits: "A surfeit in man is called founder in a horse, and is over-eating, eating more than the stomach can possibly convert into healthful blood. Wise men and careful men will sometimes inadvertently eat too much, known by a feeling of fulness, of unrest, of a discomfort which pervades the whole man. Under such circumstances, we want to do something for relief; some eat a pickle, others swallow a little vinegar, a large number drink brandy. We have swallowed too much, the system is oppressed, and nature rebels, instinct comes to the rescue, and takes away all appetite, to prevent our adding to the burden by a morsel or a drop. The very safest, surest, and least hurtful remedy is to walk briskly in the open air, rain or shine, sun, hail or hurricane, until there is a very slight moisture on the skin; then regulate the gait, so as to keep the perspiration at that point until entire relief is afforded, indicated by a general abatement of the discomfort; but as a violence has been offered to the stomach, and it has been wearied with the extra burden imposed upon it, the next regular meal should be omitted altogether. Such a course will prevent many a sick hour, many a cramp, colic, many a fatal diarrhoea."

LOUIS XII, king of France, called the Father of his people, and who contests the palm of genuine glory with Henry IV, had, while duke of Orleans, received many affronts from Madame de Beaujeau, and from Briconet, who were in favor during preceding reigns. One of his confidants excited him, on his coming to the crown, to resent them; but he answered, "*It is beneath a king of France to avenge the injuries of the duke of Orleans.*"

FRANKLIN'S MODE OF LENDING MONEY.—"I send you, herewith, a bill of ten louis-d'ors. I do not pretend to give much, I only lend it to you. When you return to your country you cannot fail of getting into some business that will, in time, enable you to pay all your debts. In this case, when you meet another honest man, in similar distress, you will pay me by lending this money to him, enjoining him to discharge the debt by a like operation, when he shall be able, and meet

with such another opportunity. I hope it may pass through many hands before it meets with a knave to stop its progress. This is a trick of mine to do a great deal of good with a little money. I am not rich enough to spend much in good works, and am obliged to be cunning, and make the most of a little."

IS THE PLANET MARS INHABITED?—The opponents of the doctrine of the plurality of worlds allow that a greater probability exists of Mars being inhabited than in the case of any other planet. His diameter is 4,100 miles; and his surface exhibits spots of different hues—the seas, according to accurate observation, appearing to be green, and the land red. The variety in the spots, it is thought, may arise from the planet not being destitute of atmosphere and cloud; and what adds greatly to the probability of this is the appearance of brilliant white spots at its poles, which have been conjectured to be snow, as they disappear when they have long been exposed to the sun, and are greatest when emerging from the long night of their polar winter, the snow line then extending to about six degrees from the pole. The length of the day is almost exactly twenty-four hours, the same as that of the earth. Continents and oceans, and green savannahs have been observed upon Mars, and the snow of his polar regions has been seen to disappear with the heat of summer. Clouds may actually be seen floating in the atmosphere of the planet, and there is the appearance of land and water on his disc.

WHERE DWELLS HAPPINESS?

Where the soft power of sensibility
Rules and directs the heart,
Where the kind efforts of sweet sympathy
Seek consolation to impart,
There dwells happiness.

Where virtue, sense and elegance combine,
And sweet good nature adds her charm,
Where all these do in lovely woman join,
Life's boisterous sea to render calm—
There dwells happiness.

Where confidence, void of distrust's control,
With gen'rous friendship glows;
And from the lips, the purpose of the soul,
In converse sweetly flows—
There dwells happiness.

Where, in the gentle bonds of wedded love,
The husband, wife and parent blend,
In union blest, superior bliss to prove,
Resolving all in one dear word—a FRIEND—
There dwells happiness.

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MASONRY—ITS STABILITY.

STABILITY seems not to belong to human institutions. Change after change marks the pages of history, giving interest and variety, and furnishing indubitable evidence of the progress of the human race. Nations, once the masters of the world, have long since perished, leaving behind monuments and arts which still decay beneath the hand of time, and a fame which the lapse of ages cannot destroy. On the soil of ancient Athens and Rome stand the ruins of the Parthenon and Pantheon, grand architectural structures, unequalled by the works of modern times. From those two cities, through varying ages, have come down to us, statuary and paintings, on which the world yet looks with wonder and admiration, and the artist of the present day strives in vain to rival.

Eighteen hundred years ago, Asia was populated by a powerful people, among whom Judaism flourished and Christianity was born. Long since, it ceased to be the seat of religion and the centre of the populated world. Now it is sought only by the curious traveller and the ardent antiquarian. Its fame has departed and lives only in history.

Look back one hundred years, and trace the events of Europe! What rapid and momentous changes! Nations have been blotted out of existence; thrones have fallen; kings and emperors have been killed or driven into exile; republics have sprung up; revolutions, bloody and bloodless, have produced changes in every condition of life. France alone furnishes abundant examples. The career of Napoleon presents one continued variety of fortune.

In the social, political and religious world, we find little that is stable. All yield to the improvements of the age. Opinions, generally received a hundred years ago, are now discarded. Witchcraft, firmly believed in by our forefathers, is looked upon as the basest superstition. Church doctrines, once popular, yield to enlightened reason, and social customs are constantly modified and regulated by the increasing intelligence of the people. This mutability pertains to all things.

"All things that we ordained festival,
Turn from their office to black funeral;
Our instruments to melancholy bells;
Our wedding cheer to a sad burial feast;
Our solemn hymns to sullen dirges change;
Our bridal flowers served for a burial corpse,
And all things change them to the contrary."

The varying condition which marks human events is but proof of the advancement of mankind.

To the foregoing remarks there is one exception. Preëminent among the institutions of human origin stands Masonry. We are not of that class who claim its birth as coeval with the creation of the world. We do not pretend to state its precise age, and doubt whether the wisest man can assign the exact period of its origin. Nor is it necessary for its practical operations. It is enough to know that Masonry, as it now is, has existed hundreds of years; that we can trace it back through past generations till the dim distance cheats the eye, and we find ourselves groping among the monuments and hieroglyphics of the ancients. It is enough to know that it is the oldest of human establishments; that "the lapse of time, the ruthless hand of ignorance, and devastations of war," have failed to check its career or divert its course; that amid the changes of ages it has kept on the even tenor of its way, scattering with a liberal hand, blessings which have removed sorrow from the heart of the widow and the orphan, and caused millions of our fellow beings to rejoice.

Of the fact of the immutability of Masonry there can be no doubt. The forms and ceremonies have undoubtedly varied; the words of the ritual are of comparatively modern origin, but the essentials of the Institution—the landmarks of the Order—that which makes, and is, Masonry, is the same to-day in every part of the globe, and is to-day precisely what it was centuries ago. In the Masonic vernacular there is no variation. The American Brother who understands no language

but his native tongue, can, when among Brethren in foreign lands, who comprehend not a word of English, give indubitable evidence that he has been raised to the sublime degree, and belongs to that Fraternity whose members are scattered in every part of the habitable globe. Numerous, indeed, are the instances in which, in sudden emergencies—in the midst of danger—in the battle's strife—the mystic language has been spoken, and not in vain. Could the humblest Brother of a past generation, who has been slumbering in the grave, it may be, many centuries, rise again in bodily form and appear among us, he could satisfy the most skeptical member of the Craft that he rightfully claimed the name of Mason. All things would look strange to him—the country, its towns and cities, the railroads and telegraphs, the habits and customs of the people—all would be new and wonderful. But let him enter a Lodge, and at once would he recognize a well-known language—at once would he feel that he was not among a strange people, but in the midst of a band of men ever ready to welcome him with a Brother's greeting, and upon whom he would not call in vain for aid.

Masonry has thus existed for centuries without change, amid the most varied circumstances. It has lived and thrived in every quarter of the globe, under all forms of government, from the most despotic monarchy to the most liberal republic. It has been caressed and petted, opposed, abused and persecuted. Popes have been its advocates; monarchs have smiled upon it and patronized its assemblies; nations have regarded it with unqualified favor, and honored it with the wildest adulation. At its devoted head the Church has hurled her anathemas; against it kings and princes have issued their edicts and proclamations; the Inquisition has stretched its members upon the rack; governments have consigned its advocates to prison, to linger weary days, months and years in dismal cells; the popular fury of an exalted, intelligent people (more powerful, and more to be dreaded, than the bulls of popes, the edicts of kings, and the tortures of the Inquisition,) has been directed for its destruction by able and cunning leaders, who hoped upon its ruins to build their political fortunes. Masonry has withstood all this—prosperity and adversity—and maintained its integrity. It still survives, and moves onward in its career of usefulness with pristine vigor. Thus has it lived, and thus does it live as a moral institution, without the patronage of governments, without military forces to sustain it, unaided by any other organization. Single-handed and alone, Masonry maintains herself before the world, unawed by adverse circumstances, and not dazzled by the highest degree of success.

The foregoing remarks suggest many serious and important thoughts, which our space will but briefly permit us to consider. What has enabled Masonry to withstand the opposition to which it has been subjected; to exist under all forms of government, and to live through centuries without change? It is her intrinsic worth, guarded by her peculiar organization. Masonry has an eye, and that practically, only to the purpose for which it is designed. The great and distinguishing characteristic of the Institution is its *universality*, founded on the principle which "unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance." Here, in our opinion, is the secret of the vitality and perpetuity of the Order. Inculcating pure morality; teaching man to reverence God as the source of all his blessings, and to esteem Him as his chief good; instructing her disciple to love his neighbor as himself, "to do good unto all;" fostering the virtues—brotherly love, relief and truth, temperance, fortitude, prudence and justice, and that greater virtue that covereth a multitude of sins—CHARITY; inculcating these and carrying them into practical operation; eschewing all peculiar views and sectarian opinions, religious, social and political, Masonry forms a system *perfect* in itself—a building of symmetrical and exact proportions, to which no strength can be given, no ornament added. It does what no other institution on earth does: it brings together on a common level, men of all grades of life, of every variety of opinion, of every nation, and causes them to greet each other as Brethren. It is chiefly the fact that it interferes with no man's peculiar views, that it allows the largest scope for thought and honest action, which gives it strength and vitality. It inculcates temperance, and yet it is not a temperance society; it leaves each man to use his honest judgment in promoting that virtue. It tells us above all things to be charitable, yet it leaves each one to judge of his own ability to give, and of the proper occasions to bestow his means upon others. Masonry, as generally taught, tells us that the Bible is one of the great lights, yet it permits each of its members to judge of that book for himself, and imposes upon him no dogmas. It teaches morality in all its forms, but it gives the largest individual liberty of judgment in practising morality. It says to the Entered Apprentice, "In the State, you are to be a quiet and peaceable citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live," yet he is free to

judge for himself in all political matters, and the Institution does not call him to account for so doing.

Giving, as Masonry does, the largest liberty of individual judgment, and thus bringing within its fold men of every shade of opinion, its members are a constant check on each other. Hence it can never be perverted for any length of time, or to a considerable degree, by any body or set of men, to support or advance their peculiar views. The moment it is thus used, or rather abused, that moment discord enters its ranks and it ceases to flourish. The design of Masonry is so simple, its teachings so obvious and truthful, its practical operations so beneficial, that in vain even do its friends sometimes endeavor to make it the bearer of burdens which do not belong to it, and which it will not carry. We allude to the efforts of those who seek to engraft upon it androgynous degrees and new tests; who seek to make it sustain the "Adoptive Rite," and circumscribe its members to those only who believe in the divine inspiration of the Bible. The advocates of these new theories, although prominent among the Fraternity, and having at their command the influence of periodicals to enforce their views, have practically made little headway. The friends of the "Adoptive Rite" must have been sadly disappointed, and those of the new test, although working with zeal, begin, we think, to feel that their efforts will not succeed. Against these pernicious efforts of friends, Masonry stands firm, and against them she must be protected, if we would see her flourish in the future as she has done in the past.

Coming down to us, as she has, from time immemorial, without change or shadow of change; standing, as she does, unharmed by prosperity and adversity, by the weapons of friends and foes, are we not justified in saying that Masonry is the most perfect, the most stable of human establishments? The past and the present are a guaranty of the future. Possessed of her pristine vigor she lives to-day, and with the same vigor she will continue to live, strewing her path with blessings for centuries yet to come, till

"When time is old and hath forgot itself,
When water-drops have worn the stones of Troy,
And blind Oblivion swallowed cities up,
And mighty states, characterless, are grated
To dusty nothing."

MASONIC BROTHERHOOD.

The following touching poem, published in the *Signet and Journal*, was presented to Cool Spring Lodge No. 185, Ga., by a friend.

I saw a band of Brothers move
With slow and solemn tread,
Their hearts were joined in ties of love,
In charity were wed;
And types of light illum'd the way,
Shone on the chastening rod,
And in the midst, wide open, lay
The Gospel of our God.

I asked a man of four score years
Why after them he ran:
He said—and melted into tears—
They feed the poor old man.
He said, I once was sick and sad,
My limbs were racked with pain;
They came—and, comforted and clad,
The old man rose again.

I asked a weeping widow why
She followed close before:
She said—and wiped her weeping eye—
They came unto my door;
They came when all the world beside
Had turned from me and fled;
They came my wants and woes to hide;
They gave my children bread.

I asked an orphan boy why he
His eager footstep bends:
He said, they smile on all like me;
They were my father's friends.
Before he died they clothed and fed,
And all our gifts they gave,
And when we wept for father dead,
They threw gifts in his grave.

And such, I said, are Masons all,
Friends to the needy poor;
They never view a Brother's fall,
And careless shun his door;
And though 'tis said they are not "Free,"
Virtue and Love are twins,
And the blest grace of charity
Hides multitudes of sins.

They worship in the Lodge of God;
Secret and solemn there,
They bow beneath his sacred rod,
And breathe a heartfelt prayer.
Freemasonry, like woman's love,
Is taught by private rules,
So deep, that should it public prove,
It would be sport for fools.

MASONRY AND THE CHURCH.

THE following remarks from the pen of Bro. Salathiel C. Coffinberry, so perfectly tally with our own opinions that we transfer them to our pages, from the *Masonic Review*. We are glad to find Bro. Moore publishing such sound views.

It will be remembered that the church only claims to have infused the principles of morality, (not of religion,) into the present systems of human institutions. It will also be remembered that both the church and Freemasonry teach the same system of morals. It will also be remembered that the church teaches, theoretically, what Masonry puts into practice. These principles as practically inculcated by Masonry, have a tendency to unite men of every nation, religion and country, while the effect of the church theory has been, where the church has wielded the power exclusively, to create differences among men in the same nation; to designate geographical divisions of the earth's surface, and to give peculiar tone to the several forms of government, differing vastly in their letter and spirit. These differences have too often resulted in bitter hatred, intolerance, persecution, wars and bloodshed. As none of those differences which distinguish the several sects and denominations of the church can exist in Masonry, it therefore becomes the preserver of those sacred principles of morality about which the church disputes and quarrels. Thus Masonry becomes the true conservator in human affairs, while the church is at war with itself concerning dogmas. Masonry has inculcated, for the sake of humanity, what the church has inculcated for the sake of the church. Masonry has taught universal benevolence, and has labored for mankind. This the church has not done. The Roman Catholic has labored for the Roman Catholic church alone. The Presbyterian has labored for the Presbyterian church alone, and the Methodist for the Methodist sect alone. While these several denominations were laboring for sectarianism, and the establishment of peculiar collateral issues, Masonry was laboring for that morality and universal benevolence which all the sects overlooked, or forgot, in the zeal or fanaticism which characterized their disputations. Mankind is indebted to Masonry for the preservation of those sacred tenets of morality which the church neglected, and for ultimately harmonizing and reconciling those sectarian differences which kept up breaches in society. The Romanist said to the Protestant, call not me brother—thou art a heretic—I am better than thou. The Protestant said to the Islamite, call not me brother, I am better than thou—thou art an infidel. The Presbyterian said to the Universalist—thou art anti-christ, call me not brother, I am better than thou. The Baptist said to the Presbyterian, when he sought to join in the celebration and commemoration of the atonement, no, thou art no brother of mine, I will have neither lot nor part with thee; I thank thee, Father, that I am not as this Presbyterian. Now, these are the

results of the teachings of the church, and it is just here that Freemasonry comes in, with her white vestments, her gentle, conciliating voice, and her pure morals, and teaches humanity and universal benevolence to these church belligerents. Here Masonry steps in and harmonizes the church with itself, by teaching the churchman that religion is universal—by persuading them to be men—just and upright men—by proving to them, in contradiction to their sectarian dogmas, that they are not only men, but that they are brothers; and compels them to do what their religion failed to do, regard each other as brothers. While the church professed humanity and morality, Masonry comes in and sets it an example of their practice, and becomes a mediator between religious sects,—uniting them on one common level of humanity. In this respect Masonry effects among men what the church could not do. Men, after Masonry has applied her working tools, have learned a lesson which the church could not teach—to call all men brethren, and to regard the rights of all as equal. While the church labored to establish morality, it embarrassed it with a burden of peculiar sectarian dogmas and doctrines, which it could not bear up under. But when Masonry presents the pure cup of truth and morality to the lips of the jarring churchmen, they, with one accord, sit down together at the foot of her altar, and call each other *brother*. From that altar a new light has burst before their eyes, and a new and sublime truth has penetrated their hearts; and obedient to the tenets and teachings of Masonry, they level themselves with their fellows, and acknowledge the equality of others with them. Thus much has the institution of Masonry done for them, that their own religion has failed to do. They were schooling themselves in lessons of sectarian dogmatism in the church, while they supposed they were drinking at the pure fountains of divine truth.

Among Masons all distinctions of sects and party are forgotten and ignored. The Jew and the Christian, the Romanist and the Protestant all meet upon the level, and acknowledge one common bond of brotherhood. There may be many religions among them, but there is but one Masonry.

Now arises the question, has not society attained to such a condition of social harmony, mutual regard, and equality of rights, as manifested in our social institutions and systems of civil government, as could not be expected to arise, legitimately, out of the religious systems which teach (as most of the present ones do) the doctrine of exclusive perfection? Is it possible that a system of government as perfect as that of the federal government of the United States of America, could be established, or a tone or direction given to its institutions, through the influence of the church, whose dogmas, so inimical to social harmony, go hand in hand with the moral teachings which misguided causers endeavor to force upon the public mind, as a part of the system of religion "pure and undefiled"? We find, interwoven with our system of government, those great cardinal principles of equal rights, those exalted principles of equity and justice, that liberty of conscience, and privileges of religious sentiment which permits every individual to adopt

his own form of worship, or not to worship at all, which cannot be ascribed to the church; for, the very mission of the church, as it claims for itself, is to compel men to worship, and to prescribe the form of that worship. These features, then, in our form of government, must be traced to some other source than that of the influence of the church. To what source shall we look, then, for these inestimable privileges, thus vouchsafed to us by our political constitution? As we have seen, we cannot look to the church, for that does not teach liberty of conscience: the church often says thou shalt not worship as thou listest; thou shalt worship as shall be dictated unto thee, by us. This is in direct contradiction to the spirit and letter of our government, and hence the principle could not have been transplanted from the church. Does the church teach equality, and liberty of conscience, and religious thought, when it arrogates to itself the prerogative of dictating the only true rule of faith, and of prescribing the only acceptable ceremony of worship? Let us examine the principles of Masonry, and see if we can perceive in its professions, and its practices, that which would appear more like the parent of those salutary and equitable features of our American system of government.

Masonry teaches peace on earth and good will among men. It teaches morality, universal freedom of thought, and independence of moral action. It teaches equality among mankind, and equal rights to all. It teaches good works, as the only standard of eminence and distinction among men. It teaches pure righteousness, without regard to a particular form of creed, or articles of faith. Now, we find, when we come to examine the professions of Masonry, that they are identical with those embraced in our system of free government, and that those who framed our political system, simply transplanted them from the Masonic trestle board, and embodied them in the form of a civil and political charter. Can we longer doubt their origin? Can we doubt the influence which Masonry must have exerted in modeling and giving tone to that form of government which was established by our fathers, and which has not only proven salutary for us, their descendants, but has become the asylum of the oppressed of every country and every nation of the old world? A system which has encouraged the useful arts, and the most noble enterprises of the age—a nursery of science and philosophy—the cradle of liberty and the grave of the patriot and hero? This looks like the offspring of Freemasonry.

There is, however, a fact in connection with this matter, which must settle this question beyond a cavil, as to what influence Masonry exerted in the formation of our system of government—in shaping its details and directing its issues and final ends. That fact is, that with the exception of seven, (as it is believed,) of the members of that august assembly which proclaimed to the world the memorable declaration of American Independence, every member was a Mason. Perhaps there may be those who denounce them as fools and bad men, because they were Masons; although their wisdom suggested a system, and their goodness secured to their calumniators the privilege of religious worship.

Among those noble patriots and eminent statesmen there were Baptists, Methodists, Quakers, Universalists, Unitarians, Deists, Roman Catholics and non-professors; and there was not heard one word of discord among them all, concerning their respective religious creeds. Was not this strange? Strange as it may appear, the Roman Catholic was reconciled to permit the Methodist to worship just as his conscience might dictate, with the assurance that his devotions should be respected and he be protected in the enjoyment of them; and what was just as strange, the Protestant, for once, conceded the like privilege to the Papist. This noble liberality neither of them ever learned to feel in their respective churches. But they went farther; each bound himself to the other, under the most solemn engagements, to defend each other in the enjoyment of this privilege, even at the point of the bayonet, and on the battle-field, if necessary. And the Romanist and the Protestant, in spite of their church teachings to the contrary, did stand shoulder to shoulder, doing battle, each for the other's religious faith; something (not their religion, for that would have kept them at a perpetual distance,) had united them. Certainly this was not strictly orthodox; but it was strictly Masonic. It was rational. It was strongly tinged with that humanity and philanthropy which is taught in Masonic Lodges. The members of that great convention at Philadelphia, while they embraced almost every creed of religious faith, had been taught higher lessons and higher truths than any creed teaches; they had been taught to regard each other as brothers, and equal in all their rights; and these things had been taught them by Masonry. While they had different religions and many faiths, they had but one Masonry. Although they had many churches they had but one Masonic sanctuary—one Masonic altar; hence the harmony of interest, the harmony of counsel, and the results so glorious to them, and so important to mankind; a free and independent government—a free and independent privilege of worship.

☞ IDLENESS is severely condemned by Masonry, and all members of the Order are called upon to imitate the example of the bee, and not become drones in the hive. How often are these teachings neglected by Masons, or not construed in their true sense! How many idle away precious hours in silly talk or foolish amusements! Or, if at work, how many labor merely to accumulate wealth, or gain fame, and fail to perform those offices of charity which duty imperatively calls on them to perform! This class, we fear, is large. It is certainly more numerous than the mere idlers. Such men fail to be touched by the spirit of Masonry; they fail to comprehend its meaning, or comprehending, they culpably neglect to fulfil its precepts.

THE GENERAL GRAND CHAPTER.

THE nearness of the meeting of the General Grand Chapter gives new interest to topics of discussion which have occupied the attention of Royal Arch Masons for the past two years. Not a few look forward with anxiety to the proceedings, and many are conjecturing what will be the result of the convocation. We are constantly interrogated, orally and by letter, as to the continuance of the G. G. Body.

It is well known that we regard the G. G. Chapter not only as an organization powerless for good, but pregnant with the seeds of discord. The past two years furnish sufficient facts for such an opinion to rest on. This view is entertained by a large portion of the R. A. Masons of the United States, and has been expressed by not a few of the Grand Chapters. The storm which will sweep out of existence the G. G. Chapter is gathering with force. There is only one thing, as it seems to us, that can avert its fury and stay its power of destruction, and that is the adoption of the proposed amendments to its constitution, which will divest it of all authority or power as far as Grand Chapters are concerned. That and that alone may prolong its life three years more ; but if the amendments are not adopted, its last convocation will be held in September, 1859.

The above opinion is given on information from different sections of the Union, public and private. The cause of those who desire to perpetuate the organization, has been weakened more by the action of M. E. Chas. Gilman, than all other influences combined. His unwarranted assumption of power in the Michigan case has opened the eyes of a large number of R. A. Masons to the evils which result from the further continuance of the G. G. Body. Indeed, we believe his proceedings are most severely condemned by some of the advocates of the national organization. Their efforts, though they may be effective to prolong its existence a few years, will be powerless to long avert the destruction which awaits it. For any good it has done in the past, let due credit be given to it. Its day of usefulness has passed, and it now only remains as an incubus — a source of discord and confusion. Better would it be for R. A. Masonry, if it were dead and decently buried. When thus interred, we will join in the hearty benediction, "*Peace to its ashes.*"

LAYING OF CORNER STONE AT PLYMOUTH, MASS.

On the second day of August last, the corner stone of the "Monumental Canopy and National Monument" was laid with Masonic ceremonies at the landing place of the Pilgrims—Plymouth, Massachusetts. The national monument is to be erected upon the "Forefathers' Rock." Grand Master Heard was present, and officiated.

The following hymn, written for the occasion, was sung :

Though ages pass, and empires wane,
Our ANCIENT LANDMARKS still remain;
And RITES, which stood the tempest shock,
We now renew on Pilgrim Rock.

We consecrate to Thee, O God,
This spot where first the Fathers trod;
Forever sacred let it be,
Beneath a Pilgrim Canopy.

Immortal Rock! On thee began
The march of mind—the rights of man;
And, taught by Pilgrim sires, we see
Nought but the Truth can make us free.

The Grand Master made a very neat and appropriate address. We have room for only the following extract :

It is not known, Sir, that any of the passengers of the Mayflower were Freemasons ; certainly no record of the fact has been discovered. But since it is well authenticated that our institution was in a flourishing condition in England in 1620, it is not improbable that some members of a society which, from the earliest times, has been tolerant as regards modes of religious worship, should have united with the members of the Church of the Pilgrims, and fled with them from the persecutions inflicted on dissenters by the established church.

That there are no accounts extant of private or subordinate Lodges in the earlier days of the colonies, is not to be taken as evidence that none then existed in them. In the constitution of a Lodge previous to the past century, it was not necessary that its existence and proceedings should have official or durable record ; it received no warrant or charter from the General Assembly—the Grand Lodge of that time—nor were its meetings confined to any particular time or place : it is not to be wondered at, that under these circumstances, and after a lapse of two centuries, all traces of it should be obliterated. Thus it is apparent that a Lodge might have existed even in the Mayflower, and been composed of Pilgrims, without the knowledge of their associates or posterity. The principles of Freemasonry are in no way incompatible with the professions of the Forefathers in morals or religious belief, but on the contrary, are such as would have been approved and vindicated by them.

It will not be out of place for me to mention here a coincidence derived from the history of our society and that of the first settlers; I allude to the fact that two of the Grand Masters of England were also members of the "Councill established at Plymouth" by the Great Patent, which passed the seals on the third of November, 1620, and became the foundation of all subsequent grants of territory in New England. They were William, the third Earl of Pembroke, and Thomas, Earl of Arundel. The former was Chancellor of the University of Oxford, and Lord Chamberlain of the King's household, the latter Earl Marshal of the realm. Pembroke, who was Senior Grand Warden under the Grand Mastership of Inigo Jones, his friend and a celebrated architect, succeeded him as Grand Master in 1618, and continued to preside over the Fraternity until the time of his death in 1630. Arundel was elected to the office in 1633, and filled it for the period of two years.

"GOD TEMPER'S THE WIND TO THE SHORN LAMB."

We have received the appended note from the lady who has carried on the controversy with "Kewassa" in former volumes. We trust she will favor us with other communications in the future, as we are sure they would be welcomed by our readers.

Dixon, July 19, 1859.

Once more, my dear ASHLAR, I desire to trespass upon your time, patience, and pages. It is fitting that the vanquished assist in placing upon the brow of the conqueror the laurel wreath he has so nobly won. "Notes and Queries" solved the problem for "Kewassa;" a country newspaper, viz., "Freeman's Journal," for me. Let me say that, whatever the failings of Sterne may have been, I am disposed to cast the "mantle of charity" over them, accept the good he has written, and attribute the bad to the—"eight day clock."

When I penned my first for THE ASHLAR, it was simply as a reply to a query in the *Mirror and Keystone*, some four or five years since. If the "controversy with a woman" has in any way contributed to the knowledge of even one person, I am fully rewarded, and will now withdraw from further discussion.

Will THE ASHLAR please accept the sincere thanks of one whom "Kewassa" so gallantly denominated "your fair correspondent"?

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

MEMBERSHIP IN TWO LODGES.

Bro. Weston: Some years ago we obtained a dispensation for a Lodge in this place [in Indiana]. On the petition for the dispensation was the name of a Brother who was a member of a Lodge in Michigan. This Brother was regarded as a charter member of our Lodge, and has always been considered a member. Recently, however, we have discovered that he never took his demit from the Lodge in Michigan, and that that body claims him as a member, and demands dues. He is also indebted to our Lodge for dues. Is he still a member of the Lodge in Michigan? Can we demand dues of him? If a member of the Lodge in Michigan, what is the proper course for us to pursue?

Ans. There is no doubt that the Brother referred to by our correspondent, is a member of the Lodge in Michigan, and bound to pay dues to that body. The Grand Lodge of Indiana, we think, does not allow a Mason to be a member of two warranted Lodges at the same time. We therefore regard it as plain that the Brother is not a member of the Lodge in Indiana, and is not bound to pay dues to it. The proper course to pursue is, to strike his name from the list of members, and if he has been malicious in the matter, or has acted through culpable ignorance, to prefer charges against him. The charges can be preferred in any Lodge in whose jurisdiction he is, or in the Lodge in Michigan of which he is a member.

CLOSING THIRD DEGREE BEFORE BUSINESS IS DONE, AND OPENING AGAIN.

Editor of The Ashlar—Dear Brother: At a regular meeting our Lodge was opened on the third degree. The usual business was transacted, and the Lodge closed and opened on the first degree. A candidate was initiated. Several members had left, supposing the business in the third degree was finished, but the Master opened again on the third, and the ballot was passed for a candidate, and he was elected. Was this right? Please answer in your magazine.

Ans. It was not right, but decidedly wrong. The business in the third degree should have been finished before it was closed. In the very case given, some Brother may innocently have left the Lodge, who, if present, would have cast a black ball. In case it is desirable to dispense with labor on the third, to be again resumed and have business transacted after working in the first or second degree, the Master

should state the matter to the Lodge when opened in the third, that all members may have due notice, and a fair opportunity to guard the interests of the Institution and enjoy their rights.

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OBTAINING PERMISSION TO CONFER DEGREES ON CANDIDATES LIVING
IN ANOTHER JURISDICTION.

Bro. W.: A Lodge in Indiana has applied to our Lodge [in Michigan] for permission to confer the degrees on a candidate living in our jurisdiction. Can our Lodge give permission?

Ans. The application by the Lodge in Indiana should be made to the Grand Master of Michigan, who is the only authority that can grant the request.

ASSESSMENT OF MEMBERS.

Allyn Weston, Esq.—Dear Sir and Bro.: Can a Lodge assess its members to pay the debts of the Lodge? For instance, a Lodge owes one hundred dollars, and has twenty members: can it assess them five dollars apiece, and oblige them to pay?

Ans. It can. Each Lodge fixes the amount of dues which its members are to pay, and the time and manner in which they are to be paid. Having this power, it can exert it at any time. The assessment to pay debts would be merely an exercise of the power referred to, and in many cases a very judicious and just one.

COUNSEL IN MASONIC TRIALS.

Editor Ashlar—Dear Sir and Brother: When charges are preferred against a Mason, is he entitled to have counsel to conduct his defence? If so, should the counsel be a member of the same Lodge?

Ans. As a matter of justice, we think the accused is clearly entitled to counsel, and it would be highly unfair to deprive him of the privilege—if it may not be called a right. Any Master Mason can act as counsel.

CAN COUNSEL VOTE?

My Dear Brother Weston: When a member of a Lodge is counsel for another member against whom charges are preferred, can he vote on the decision of the case?

Ans. Mackey holds that he "forfeits his right to vote on the final decision of the question." This is strong authority, but we cannot subscribe to it. It would be judicious for the counsel to ask to be ex-

cused from voting, but we can see no reason why he forfeits his right to vote. He is not presumed to undertake the defence of the accused as some lawyers defend criminals, *i. e.* to act without regard to right and justice. The counsel is a Master Mason, bound by all the sacred obligations of the Institution. He cannot part with his character and responsibility as a Mason, and become merely an advocate. For this reason we think he is entitled to vote if he sees fit to do so.

VOUCHING FOR VISITORS.

Bro. Allyn Weston: A Brother presented himself at our Lodge and asked admittance. A Brother in the Lodge said he would vouch for him. The W. M. asked the Brother vouching if he had ever sat in a Lodge with the person who wished to be admitted. He said he had not, but was satisfied that he was a Mason. The Master appointed a committee, who examined the visitor. Was this necessary?

Ans. The Master acted rightly. In no case should a Brother vouch for a visitor unless he has sat in a Lodge with him.

JUSTIFICATION FOR PUBLISHING A BROTHER.

Editor Ashlar: A Brother publishing a newspaper, charges in his columns, another Brother with acts highly unmasonic, and of a criminal nature, in his business dealings. Charges are preferred against the publisher, and he wishes to justify his conduct on the following grounds: 1st. The truth of the charges; and 2nd. That it was the only effective means he could employ to guard Master Masons and the public against the practices of the Brother whom he has published as unworthy of confidence. Can he justify on such grounds?

Ans. Whether he can or cannot justify on such grounds, must depend, as it seems to us, on the circumstances of the case. Suppose a Mason, the publisher of a paper in Northern Indiana, should discover that a Brother Mason had become linked with the band of blacklegs, thieves, &c., who infest that region, and that plans were laid to burn and destroy property in the district. Most certainly the publisher would be justified in publishing the guilty Brother to the world, and warning all against him. It is for the Lodge to judge, under all the circumstances, whether the publisher acted honestly and without malice, and pursued a judicious course. We should consider it the duty of the publisher, at the earliest opportunity, to prefer charges against the Brother whom he accuses of wrong doing.

EDITORIAL CORRESPONDENCE.

ELKHART, IND., JULY 31, 1859.

DEAR ASHLAR: Of all days in the week, I believe Sunday is most acceptable to a man of labor. He who does not look forward to it with pleasure, and who finds it dull and tedious, is indeed to be pitied as "a drone in the hive," who thinks more of frivolous pursuits than the serious realities of life. To me it is ever welcome, and especially at this time. I left home three days ago, via the Michigan Southern and Northern Indiana Railroad, and visited Laporte. There I was welcomed as in past years by Bro. J. B. Fravel, High Priest of the Chapter, and W. M. of a Lodge. I found Bro. F., as usual, filled with zeal in the cause, and by his kindness my short stay was rendered peculiarly agreeable. The Chapter in Laporte was recently placed in a queer position. One of its principal officers died, and the other two removed to a distance. By a dispensation of the G. H. P. of the State, the Chapter elected delegates to attend the Convocation of the Grand Chapter.

My next stopping place was New Carlisle, a prosperous village of about a thousand inhabitants, which has a flourishing Lodge three years old. The Masonic heart beats rightly in this place. The Craft has been for three years under the guidance of Bro. Abraham Pyle, a bright and ardent Mason, who has made the ritual a subject of careful and continued study. The fruits of his labors are evident in the zeal and interest displayed by the members of his Lodge.

At Mishawaka, a beautiful manufacturing village, I took quarters at the Milburn House, kept by mine hosts Wright and Hartman. Their names do not belie them; one is certainly *right*, and the other is a *man with a heart, and a large one*. Bad as that attempt at a pun may appear, it contains a serious truth. For comfortable apartments, clean, palatable food, and attentive landlords, the Milburn House is not surpassed by any country hotel that it has been my fortune to visit. Mishawaka has a good Lodge, and not a few zealous and worthy craftsmen, among whom I may mention Bros. J. H. Whitson (who laid me under obligations by his kindness) and J. O. Evans.

At Kendalville, Ind., I found a flourishing village of about a thousand inhabitants, and was served with an excellent dinner at the Burnam House, kept by Bro. Judge Burnam, whose initiation dates back beyond the days of the Morgan excitement which tried men's souls,—a worthy and venerable representative of those men who fearlessly

braved the storm which, to the weak minded and ignorant, seemed about to overwhelm the Institution. At Kendalville there is no Lodge, although in the village and its vicinity there are about thirty Masons, and among them some competent and bright ones. In such a place, it seems to me, the Craft should not longer remain without a ground floor, a middle chamber and a sanctum sanctorum. A good hall is in the process of erection, and I hope ere long to be able to chronicle the birth of a new Lodge in the place. Through the kindness of Bro. M. H. Mott, I formed the acquaintance of many of the Masons in the village.

Yesterday I made my fourth visit to Ligonier, noted, as well as Kendalville, for being a head quarters of the Regulators, a society for the detection and suppression of horse thieves, gamblers and villains of all kinds, who for many years carried on their vicious and wicked practices with success. In January, 1858, the Regulators hung one McDugal; and since then they have arrested and handed over to the courts several noted rogues, who have been sent to State-prison. As in past years, I found among the Craft in Ligonier commendable zeal. A new Chapter has just received a charter in this place, and Comp. Otis Cole is High Priest. I did not have the pleasure of seeing Comp. C., but his praises as a bright and ardent member of the Fraternity were in every mouth. It cannot be doubted that under his auspices the new R. A. body will flourish.

To-day—the day of rest—after a drought of five weeks, rain causes the husbandman to rejoice. Pleasant indeed, after the dust and heat of a month, is this restorer of nature. It causes every one to utter exclamations of pleasure. I like the rain. I like the over-shadowing of the heavens after the many bright, sunny days. There is a solemnity, a pleasing, quiet sadness, that turns the thoughts from the trivial affairs of the world to those grand and noble objects which belong to a higher life and the boundless sphere of eternity. At such a time how poor, how worse than worthless, do the baubles of wealth, fame and pleasure appear! How small and insignificant are they when obtained! The man who will not reflect on such a day as this, whose thoughts are not carried above the world to the contemplation of the lofty themes of Deity, of life and death, deserves the pity, if not the condemnation of his fellows.

A. W.

MONROE, MICH., AUGUST 2, 1859.

As you saw by a former letter, I spent Sunday at Elkhart, Ind. I had a very pleasant visit there, receiving kind attentions from Bro.

A. S. Davenport, a gentleman who is thoroughly versed in the ritual of the Blue Lodge, and has devoted much time to the study of Masonry. I had but little opportunity to see Bro. Main, the W. M. of the Lodge, and an old acquaintance, but I saw enough of him to know that he was as zealous as ever in promoting the interest of the Craft.

At White Pigeon, Michigan, I met Bros. Doughty and J. Eastman Johnson, two worthy and active Masons. I trust that the pages of the present volume of *THE ASHLAR* will be improved by productions from Bro. J.'s pen—ever fresh and vigorous.

Bro. Dart, W. M., extended to me a cordial welcome at Coldwater, giving fresh evidence of kindness of heart and a true Masonic spirit. The new Chapter in this place is doing well; its work is good work, square work, such work as we are authorized to receive. I should think the Craft were flourishing in the goodly city of Coldwater, and that Bro. Dart had abundant reason to be satisfied with his labors.

In Toledo, Ohio, I made but a short visit, which was rendered peculiarly agreeable, by Bro. D. H. Miner, a most kind-hearted Mason, and affable gentleman. I hope to visit Toledo again at no distant day.

In this place where I am now writing, I find many old familiar faces—Bros. James Darrah, Thomas Norman, W. W. Prentice, J. M. Oliver, B. Dansard, and many other members of the Craft. Under the auspices of Comp. Darrah, the new Chapter is progressing finely. Monroe has two Lodges, a Chapter and a Commandery. It is well supplied with Masonic bodies, but it sustains them all creditably. A. W.

☞ Many can maintain themselves better in adversity than in prosperity. Trying circumstances—misfortunes—often prove what the man is, and show his true worth, while ease, wealth and honors make him effeminate, idle, and often dissipated. Let no one then in poverty and sorrow repine. There is a compensation for ills patiently borne, and although we may not see it at once, we shall finally realize it. We cannot judge the world truly by outward circumstances; we must look into the heart and soul of man to know what he really and truly is. That philosophy which teaches that all trials and disappointments are for our good, is certainly true in one sense, for we can make them instruments of improvement. Is it not then our duty to do so? Let those who think themselves unfortunate consider this with care.

NON-ATTENDANCE OF MEMBERS.

MASONRY cannot flourish well in any place unless the machinery by which it is guarded and its interests promoted, is properly cared for and worked. Lodges are essential to the Order; they must be sustained. Every person who desires to be initiated knows that he will be bound, when a Mason, to devote a portion of his time and study to the Institution. Every member of the Fraternity knows that he is so bound. Masonry does not interfere with any man's "necessary avocations, for these are on no account to be neglected;" but its interests imperatively demand that he shall, by every means in his power, aid and sustain the various subordinate bodies to which he belongs. He is, therefore, bound by the strongest moral ties to attend the meetings of his Lodge punctually; to take part in its proceedings, and above all, to deposit his ballot for or against candidates.

The delinquents to whom our remarks are especially addressed, compose a large class. We find them wherever we go, and not one in fifty can give a good excuse for his short-coming. Some say that business requires all their attention; yet they find time to idle away an hour or two in gossip or small talk; they find time to attend parties and other places of amusement. Is not Masonry of more importance than such objects? Others assert that "matters do not go on in the Lodge" to suit them, and so they leave it alone. This is the very reason why they should attend and give their influence to improve the condition of affairs. There is no need of repeating the familiar excuses, which generally are mere subterfuges. There are but few Masons living, who, if they value the Institution as they ought, will not find time to attend the regular meetings of their Lodge.

The attendance of Lodge meetings is the best criterion by which to judge the condition of the Fraternity. In any town where it is difficult to get a sufficient attendance to transact business and work, or where, out of a large number of members, only comparatively few attend, you may be sure that there is little zeal among the Craft, and that they are not true to the interests of the Institution.

We ask Masons who do not punctually attend Lodge meetings, can you reconcile your conduct with your ideas of right and justice? We think every candid Brother who will reflect an instant, will answer in the negative.

All Masons should consider this evil and endeavor to remove it.

Those delinquents who naturally like Masonry, will, on a proper representation, reform their ways; those who do not, may be stamped as drones "in the hive of nature, useless members of society, and unworthy our protection as Masons."

It is sincerely to be hoped that this subject will receive more attention than it has done, and that efforts will be made to effect a salutary reform.

A WORTHY MASON.—We have recently received a letter from Bro. Gilbert C. Bedell, of Ann Arbor, Michigan, whom we have known for years as a worthy member of the Order. Although his communication was not written for publication, we are satisfied he will not object to our placing before the readers of THE ASHLAR, the following interesting biography of himself:

"I was made a Mason in June, 1810, in old Gen. Schuyler's Mansion House, on the battle-ground where Bourgoyne surrendered, at Saratoga, Gen. S. Derider being then the Master of the Lodge called Schuyler Lodge No. 218; and in 1824 I reached the topmost round of the Masonic ladder, which consisted of all the *regular, honorary* and *ineffable* degrees conferred in the United States, either in English, Scotch or French Lodges, numbering, in all, fifty; which, had I not written down by their titles at the time of receiving them, and a few words of explanation, in a dialect known only to myself, that would enable me to work my passage at some future period, I should, at this time, hardly know that I had ever been a Mason. But I still claim to be one, from the crown of the head to the sole of the foot; and I never had any desire of connecting myself with any other sect or denomination; for he that liveth as a Mason, is taught to live by the rules of our Order, and continueth to the end the same, will receive eternal life. Therefore I must bid you an affectionate farewell, hoping that when our Supreme Grand Master shall summon us to appear in the Grand Lodge above, we shall be found ready to receive the Son of Righteousness, and with him ascend to those realms of bliss where the wicked cease from troubling and the weary are at rest."

CHARTER OF THE FIRST LODGE IN DETROIT.

BRO. S. HAYDEN furnishes the *Review* with a copy of the charter of the first Lodge held in Detroit, taken from the original parchment. It is dated in the year *seventeen hundred and sixty-four*, and reads as follows:

To all and Every, Our Worshipful and Loving Brethren. We, George Harrison, Esq., Provincial Grand Master of the most Ancient and Honorable Society of Free and Accepted Masons in the Province of New York in America, send greeting.

Know Ye, That reposing especial trust and confidence in our Worshipful and well beloved Brother, Lieut. John Cristie, of the 60th Regiment, we do hereby nominate, constitute and appoint him the said John Cristie, to be Master of a Lodge of Masons, Number One, to be held at Detroit, under whatsoever name the said Master and his officers shall please to distinguish it, and also appoint Samson Flemming, Senior Warden, Josias Hartz, Junior Warden of the said Lodge, by virtue of the power and authority vested in us, by a dispensation bearing date in LONDON, the Ninth day of June, One Thousand Seven Hundred and Fifty-Three, from the Right Worshipful John Proby, Baron Carysfort, in the County of Wicklow, in the Kingdom of Ireland, the then Grand Master of England, appointing us Provincial Grand Master of New York. And we do hereby authorize the said John Cristie to make Masons, also to do and execute all things lawful in Masonry, he taking especial care that the members of his said Lodge observe and keep the Rules, Regulations and instructions contained in our Constitutions as shall be given us, and paying out of the first money he shall receive for initiation fees to me at New York, Three pounds three shillings sterling, to be by me applied to the use of the Grand Charity here or elsewhere.

Given under our hand and seal of Masonry at New York, this Twenty-seventh day of April, A. D. One Thousand Seven Hundred and Sixty-four, and in the year of Masonry, Five Thousand Seven Hundred and Sixty-four.

George Harrison, P. G. Master.

Witness, Peter Middleton.



No. 448, Registry of England—No. 1, Detroit.

This is a copy of the charter of the first Lodge probably which was held in Detroit. Its members have long since paid the debt of nature, and gone to their silent and last resting place. The records of this Lodge would possess great interest at the present time.

LAYING THE CORNER STONE OF ROSEHILL CHAPEL.

THE citizens of Chicago have made provision to supply an appropriate burial place for the dead, without the city limits. Rosehill Cemetery is six miles and a half north of Chicago. On the twenty-eighth day of July it was inaugurated, and the corner-stone of the Chapel which is to be built in the City of the Dead, was laid with Masonic ceremonies. Not less than eight thousand people were present. Bro. Hosmer A. Johnson, M. D., officiated as Grand Master, M. W. Ira A. W. Buck not being able to be present. Bro. Johnson made some appropriate remarks, from which we make the following extract :

We thank you, Mr. President, for the honor you have conferred upon us, in inviting us to perform this ceremony. The appropriateness of this act on your part will be apparent, when we assure you that our Order was once operative in its character ; that one of its objects, at least, was to contribute to the necessities, convenience and comforts of man, as a social being. During the middle ages and up to the time of the general diffusion of learning in the sixteenth century, it was the conservator of art, and the embodiment of practical science. While the schoolmen were debating, with loud sounding words and meaningless propositions, the abstractions of metaphysics, the Masons were studying science and applying it, in a thousand different ways, to the arts of life. In Britain and Continental Europe, our Masonic forefathers erected those grand old structures that enchant the eye of the modern traveller ; those massive and yet symmetrical fortresses that constituted the strong-holds of the Mediæval barons, and that, like old men, wrinkled and furrowed and bending beneath the weight of years, yet stand on the hill-tops of merrie England, and along the banks of the rushing Rhine.

It is to our Order that the church is indebted for the mouldering abbeys where, as the centuries slowly pass, she has been gathering, in the harvest fields of earth, the brave, the wise and the good, and her lofty cathedrals now crumbling beneath the weight of time, with their dim and solemn aisles, supported by a forest of noble columns and lighted by a thousand tapers, where the sturdy Northman and the stalwart, strong-armed Saxon knelt and listened to the wondrous story of the Cross.

At the close of the ceremonies of laying the corner stone, Bro. J. V. Z. Blaney, the President of the Cemetery Company, delivered an address, devoted chiefly to the history of the enterprise which was then carried into practical effect. A portion of his remarks, however, relative to the custom of the ancients in burying their dead, is instructive, and will interest our readers.

The custom of burying the dead within the limits of large cities is one which was unknown to the ancients, and resulted from the abuse of a privilege, granted at first, only as a mark of high distinction, to martyrs and saints, and afterwards claimed as a right by the rich and powerful, but ever deprecated by science and by the church, as detrimental to the public health.

By the Jews, the Greeks, and the Romans, cemeteries were, by the most vigorous enactments, placed without the walls of cities and villages, and this salutary provision was adopted in the discipline of the early Christian Church.

It was only during the period of decadence of letters in the middle ages, that this custom, injurious to the living, and unwarranted by any principle of public hygiene, by good taste, or by respect for the dead, was allowed to creep in as one of many evidences of stolid ignorance and degraded morals. With the revival of letters, efforts began to be made to remedy a custom whose consequences in the more crowded communities of Europe, had come to be seriously felt. To the clergy of France, and more especially to the Archbishop of Toulouse, is due the credit of arousing public sentiment to the dangers of intermural interments. In a most eloquent appeal, after rehearsing the abuses by which the practice had been introduced, he portrays vividly the evils to which it gives rise, and exhorts the secular power to assist the efforts of the church "to recall the ancient discipline on this point."

It was not, however, until 1765, that the parliament of Paris, by legal enactment, led the way to a remedy of these evils; the French government adopted the same course, and those noble institutions, "Pere la Chaise," "Vangirard," and "Montmartre," were the first exemplars of those rural cemeteries which, both in Europe and America, are at once the ornaments and the patterns of horticultural taste of so many large communities. I have only to point you to Mount Auburn, Greenwood, Laurel Hill, Forest Lawn, Mount Hope, and Spring Grove, as illustrious examples of the disposition, in our own country, to return to the correct taste and delicate sentiment so beautifully expressed in the epitaph of Sophocles, the founder of Grecian tragedy :

"Wind gentle evergreen, to form a shade
Around the tomb where Sophocles is laid;
Sweet ivy, wind thy boughs and intertwine
With blushing roses and the clustering vine;
So shall thy lasting leaves, with beauty hung,
Prove a fit emblem of the lays he sung."

To-day inaugurates a movement in imitation of these examples, and to the citizens of Chicago we look to sustain our efforts.

There were other exercises connected with the occasion, but not of a Masonic character.

THE G. G. CHAPTER AND THE FREEMASONS' MONTHLY MAGAZINE.

In the August No. of his Magazine, Bro. Moore, of Boston, gives his views respecting the G. G. C. and the "Michigan Case." The subject is one of vast importance, and worthy the best efforts of our able and learned Brother; yet—in accordance with a habit which is too frequently displayed, to the annoyance and injury of his readers—he takes the most cursory view of the subject, and dismisses it as though his *ipse dixit* were law, and assertions made with an air of wisdom and dignity would answer better than argument. Distinguished as Bro. Moore justly is for talent and Masonic knowledge, few will be found who will blindly receive the opinions expressed in the article alluded to, as correct. The Michigan case has called forth some labored disquisitions, which, for evidence of ability in the authors, are not surpassed by any Masonic productions of the kind. Notwithstanding this, Bro. Moore has not deigned at any time to notice the arguments of those opposed to his views, in any lengthened remarks, nor has he ever attempted to answer them. Now, just before the meeting of the G. G. Chapter he devotes *one page and a half* to an article on "the Michigan Case," and without argument, but by mere assertion, settles the matter in substance, thus: *The G. Chapter of Michigan acted wrongly; the M. E. Chas. E. Gilman acted rightly.* An easy and comfortable way is this, most certainly, of arriving at a conclusion, but it is probably more satisfactory to its author than to any one else.

Respecting the resolution which says that the G. G. Chapter cannot, under any circumstances, receive an appeal or complaint against a Grand Chapter, Bro. Moore intimates that it is contrary to an article in the constitution of the G. G. Body, and therefore a nullity. This is, indeed, sophistical. If the resolution was intended to alter the constitution, the assertion is correct; but it was not. It was adopted for the express purpose of putting a *construction* upon the constitution—to explain its meaning. Cannot any organization declare what its constitution means? Cannot the G. G. Chapter declare what its constitution means? If it cannot, then it is the height of absurdity to say that Comp. Chas. E. Gilman, or Comp. Chas. W. Moore can declare what it means. The fallacy of our Brother's remarks on this point is obvious.

Bro. Moore holds that the G. G. Chapter cannot dissolve itself, because, he says, as long as the requisite number of Masons remain to work a Lodge, the majority have no power to dissolve it. (There is no

analogy, in our mind, between a Lodge and the G. G. Body, or between a Grand Body and the G. G. Body. The latter is entirely different from the organizations of Grand and Subordinate Bodies. This, however, is a subject which we have not room to treat in this number.

RUFUS CHOATE.

MANY of our readers probably are not aware that the late Rufus Choate was a member of the Fraternity. He was initiated in Jordan Lodge, in Danvers, Mass., on the 25th of December, 1823, and in January following received the 2d and 3d degrees. He subsequently served as Junior Warden and Senior Warden. He ever entertained for our time-honored Institution a deep love and reverence.

A great man—a giant in intellect, has fallen. A genius such as nature seldom deigns to bestow on mortals was given to Rufus Choate. A brilliant scholar; a profound student; a statesman; a splendid advocate and thorough lawyer; an eloquent, brilliant orator; he stood unrivalled by any of his compeers at the time of his death. As an advocate, his eloquence and logic were irresistible. His love of nature was large; his love of his fellow man was larger. None knew him but to love and esteem him. He gained the good will alike of opponents and friends. We find the following brief account of his life, in the *Freemasons' Magazine* :

Rufus Choate was born at Essex, in this State, October 1, 1799. He was graduated with the highest honors of his class, at Dartmouth, in 1819; and for a year continued attached to this college as tutor. After spending a few months at the Cambridge Law School, he went to Washington, and for about a year was in the office of William Wirt. His preparatory law studies were completed in the office of Mr. Andrews, of Ipswich, and Judge Cummings, of Salem; and in 1824 he commenced the practice of the law at Danvers. He resided for about three years in Danvers, and then went to Salem, where he lived until his removal to Boston, in 1834. His eloquence and power as an advocate, and his worth as a man, won him a large reputation; and his friends tempted him to engage in political life. He served one year, during this period, in the Massachusetts House of Representatives, and one year in the Senate; and in 1832 was elected to Congress, where he served one term. He, however, declined a re-election, and for the first eight years of his residence in Boston, devoted himself to professional life. If he made this portion of his career of unceasing toil,

he reaped as the reward, the most brilliant triumphs. His business was large, and he met at the bar worthy compeers, who taxed to their utmost, his brilliant forensic powers and his solid legal attainments. At this time he re-entered the political field; and when in 1841, Mr. Webster accepted a seat in the Cabinet of President Harrison, Mr. Choate was chosen to fill the vacancy thus occasioned in the Senate. He remained here until 1845. He made speeches on the Oregon question, the Tariff, and the Courts and Texas. In 1853 he was a member of the Constitutional Convention of Massachusetts, and took a prominent part in the discussions of this body. If to this be added his service for several years as one of the regents of the Smithsonian Institute, and Attorney General of Massachusetts, it will complete the record of his public life.

PENINSULAR COMMANDERY No. 4, KALAMAZOO, MICH.—We have received a printed statement relative to Peninsular Commandery, published by that body, which gives its history and present position, and seems to us to justify the action of its members. We regret, exceedingly, that our space will not permit us to publish the statement. We condense its substance. Since the receipt of its charter, in 1856, Peninsular Commandery has been working agreeably thereto, and has paid its dues to the G. G. Encampment in obedience to the mandate to that effect, issued by G. M. Hubbard. No credentials were issued to any of its members, nor were any of them authorized to attend any meeting for the formation of a Grand Commandery. Certain action relative to the formation of a G. C. was early taken without the knowledge of a majority of the Sir Knights, but at the earliest moment, on reflection, was reversed. Prior to the formation of the Grand Body, the Commandery formally refused to transfer its allegiance. A letter is given from G. M. Hubbard, which says: "As it is, and unless your subordinate voluntarily chooses to become a member of the Grand Commandery, I shall, as at present advised, recommend the question to lie over until the meeting of the Grand Encampment at Chicago, then and there to be adjudged and disposed of." The statement proceeds at considerable length to defend (and very conclusively) Peninsular Commandery from the accusations against it, and gives some of its objections to the Grand Commandery of Michigan, the principal of which is that "in the enginery of the 'Grand Commandery of Michigan,' is found a weapon to compel the Royal Arch Masons of Michigan to rebel against the Grand Chapter of Michigan, and sustain a foreign power."

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OFFICIAL CIRCULAR OF THE GRAND SECRETARY OF THE GRAND LODGE OF ILLINOIS.

OFFICE GRAND SECRETARY GR. LODGE ILL., A. F. & A. M. }
Springfield, Ill., July 10, A. D. 1859, A. L. 5859. }

To the W. M. and Secretary of ——— Lodge No. — A. F. & A. Masons.

DEAR BRETHREN: The period for making your annual returns is approaching, and as the new By-Laws of the Grand Lodge contain several matters of importance, relative to making up and forwarding your returns and dues, I have thought it expedient to address you this circular, which I request to have read in open Lodge, and your attention to its contents is respectfully invited.

ANNUAL RETURNS.

I send enclosed a blank form. It contains some important notes, and I would respectfully advise you to study it carefully in connection with this circular, before using it. Put the name of your Post Office in the blank under the head of "Annual Return," when the name varies from that of the town or place where your Lodge is held. In making up your return, the material should be carefully prepared before the blank is used. To do this, and avoid mistakes, I would suggest that you draw off a full list of the Master Masons reported last year, all that were accidentally omitted, all that have been raised since your last report, all admitted as members, and all who have been re-installed, and add them up.

Next, prepare lists as follows:

1. Those demitted. 2. Those expelled. 3. Those suspended. 4. Those deceased; and 5. Those residing out of the State. As you set down these names, strike them from the first list, again add up the list as amended, and add to the other lists, and see if your figures prove. Having completed this, then set down the names of your officers, then the Past Masters, designating them by the letters P. M., and then set down the remaining members in *alphabetical order*. Follow with the list of members residing out of the State, and then with the list of non-affiliated Masons.

By section 6th of the By-Laws, you are required to transmit your return to the Grand Secretary on or before the first day of September, by mail, express, or some other expeditious mode. Your attention is directed to said By-Laws in making out your returns, especially to such sections as may be mentioned in this circular.

Please make up your lists alphabetically, on the second and third pages of your return, without regard to dates.

WHEN TO BE SENT.

Let your return be completed and forwarded immediately after your last Lodge meeting in August. In all cases where the return does not reach me by the 10th of September, another blank will be forwarded at the expense of the Lodge.

DUES.

See sections 7 and 22, By-Laws. Your Lodge will pay 75 cents for each member residing in this State. There is no exemption on account of age, indigence or other cause.

All non-affiliated Masons in your jurisdiction are required to pay 75 cents Grand Lodge dues, and upon refusing to do so, your Lodge is required to suspend them from the rights and privileges of Masonry, upon notice and trial. If the Lodge should, in such case, refuse or neglect to suspend, it becomes liable for such unpaid dues. I would respectfully call your attention to the G. Master's circular No. 2, on page 263, Proceedings of the Grand Lodge. In collecting dues, or reporting non-affiliated Masons, you are not required to notice any but such as are *known* to be such, by some Mason known to you. The names of such as were reported by you last year, will be forwarded to you, to which

list you will add such names as have since come to your knowledge. Lodges Nos. 39, 46, 71, 101, 126, 166, 170, 175, 186, 254, 263, 268 and 284, are not bound to report non-affiliated Masons, or collect dues from them. Some regulation will soon be prepared by the Grand Master in regard to non-affiliated Masons and dues in Chicago. If you send your dues by mail, have your letter registered. I prefer to have money sent by express. When you send by express, have the receipt specify the contents and value of the package. You should pay the expenses: all expenses paid here will be charged to the Lodge. By reference to section 30, you will see that it is a part of my duty to report any failure or want of punctuality on the part of Lodges in paying dues or making proper returns.

I have had much trouble and considerable loss heretofore in regard to money. Send me drafts on Chicago, New York or St. Louis, money bankable in this city, or gold. Odd change in postage stamps. I prefer Illinois bills to any other currency.

INITIATIONS, PASSINGS, RAISINGS AND ADMISSIONS.

In making up these lists, insert no names but such as have actually received the Degrees or been admitted.

DEATHS.

When any Brother has died, greatly distinguished for any particular virtues, or masonic excellence, I will thank you to send some notice of his character, virtues and masonic services, on a separate sheet, to be laid up as a memorial.

NOTES.

Please study carefully all the notes on your return, until you are familiar with them.

BLANKS AND PENMANSHIP.

Let every blank be filled. Write the first name full, as George W. Rives, and write plain. Names written by some secretaries in a beautiful and often elegant hand, are sometimes hard to make out, and for this reason many names are misprinted. Again I would urge, *write every letter plain.*

MILEAGE.

The proposition to use the mileage and per diem for the current and coming year for another purpose, has failed, and the representatives will be paid as usual. Section 87 of the By-Laws requires that every return shall contain the number of miles *necessarily* travelled by the representatives to the Grand Lodge. The representatives are entitled to select their mode of travel to and from the Grand Lodge. Having chosen the mode of travel, it then becomes the duty of the Lodge to ascertain the number of miles *necessary* to reach Springfield by the mode of travel agreed upon. A longer route may often be more *convenient* than a shorter one, yet while the representative may choose to travel a longer route, the mileage should be fixed for a shorter one, as being *necessary*. For instance, the nearest route by railroad from Aurora to Springfield is 180 miles by way of Mendota and Bloomington, with two changes, and 231 by Chicago, with one change only. It is very desirable that no pains be spared in making up the number of miles, so that the same may be subject to little or no change in the future.

I would recommend to secretaries to adopt a form something like the following in making up their table of miles. For instance:

Cambridge to Galva.....	12 miles.
Galva to Galesburg.....	24 "
Galesburg to El Paso.....	86 "
El Paso to Bloomington.....	18 "
Bloomington to Springfield...	60 "
Total.....	199 "

CERTIFICATE.

When the Master's signature cannot be obtained by reason of absence, sickness or other disability, the Senior Warden can sign as "acting Master."

TO BE RECORDED.

When the return is complete, record it in your record book. This is better than making a duplicate copy, which is liable to be mislaid or lost.

OLD PROCEEDINGS.

I want 28 copies Proceedings of 1850 at Springfield, 40 copies Proceedings 1850 at Shawneetown, 15 copies Proceedings 1852, 32 copies Proceedings 1853, and 13 copies Proceedings of 1855, for binding for Grand Lodge Library. I will pay 50 cents a copy for those of 1850, 1852 and 1855, and 75 cents a copy for those of 1853, together with the postage, reserving the right to return such as are not wanted. I want them immediately. Such Lodges or brethren as have them to spare, are requested to forward them to me, and thereby confer a favor upon the Grand Lodge and the Library Committee.

MASONIC HISTORY.

At the last Grand Communication I was appointed Masonic Historian for this State, for the purpose of collecting all available material for a Masonic history in Illinois. I have in my possession the records of Western Star Lodge at Kaskaskia, from 1805 to 1820, and the proceedings of a convention of delegates from Libanus, Western Star, Olive Branch, Albion, Eden, Vandalia and Lawrence Lodges, held at Vandalia, December 9th, 1822, at which time the Old Grand Lodge was formed, of which Gov. Bond was the first Grand Master. I am informed that said Grand Lodge ceased to exist sometime between 1826 and 1830. Hon. Wm. H. Brown, of Chicago, was Grand Secretary in 1826, but who succeeded him he cannot inform me. None of the Lodges composing that Grand Lodge are now in being, if I am rightly informed. Several Lodges which have ceased to exist, and several upon our Grand Lodge Roll, held warsants from Grand Lodges out of this State.

I now address myself especially to any Mason in or out of Illinois, having any knowledge or means of information concerning either of said Grand or Subordinate Lodges.

I want the records of the said Old Grand Lodge, and any manuscript, paper, pamphlet or printed matter in relation to it.

I want the records, books and papers of any Lodge in this State, established at any time before 1840, and which has ceased to exist.

I request every Mason knowing anything about these matters, to communicate with me freely by letter, giving or pointing out the means for obtaining information.

I want a history of each individual member of said Lodges, so far as they can be obtained, such as the place and time of nativity, when and where made Masons, the Lodges of which they were members, the offices they held and the services they rendered, a description of person, and a short statement setting forth their general virtues, excellencies, singularities or eccentricities. Anecdotes are especially solicited.

When requested, I will take copies of books or papers, and return them.

As I shall wish to report progress at the next Grand Annual Communication, I would fraternally solicit my brethren to give immediate attention to this matter.

Fraternally,

HARMAN G. REYNOLDS, *Gr. Sec.*

AURORA, ILL., JULY 10, A. L. 5859.

I approve the foregoing circular in all its parts, and trust that it will be implicitly followed by Masters, Secretaries and brethren throughout this jurisdiction.

IRA A. W. BUCK, *Grand Master.*

OFFICIAL NOTICE OF DISTANCES TO THE GRAND LODGE.

SPRINGFIELD, ILL., JULY 25, 1859.

To the W. Masters and Secretaries of the several Lodges in the State of Illinois :

By the advice of the Grand Master, and several other eminent Brethren in this jurisdiction, and for the purpose of assisting you in making up proper tables of miles to Springfield, I send you this circular, with the miles set down on the nearest route to this place from the prominent points on the several railroads, as taken from the railroad guides.

By the Great Western :

Where from.	No. Miles.	Where from.	No. Miles.	Where from.	No. Miles.
Quincy,	115	Tolono,	77	Jacksonville,	33
Mount Sterling,	73	Catlin,	107	Bement,	60
Naples,	55	Camp Point,	93	Homer,	93
Decatur,	39	Meredosa,	53	Danville,	113

By the Chicago, Alton & St. Louis :

Chicago,	184	Atlanta,	39	Girard,	26
Wilmington,	133	Brighton,	61	Shipman,	53
Virden,	22	East St. Louis,	97	Bloomington,	60
Carlville,	38	Joliet,	148	Lincoln,	29
Peoria Junction,	84	Pontiac,	95	Alton,	72

By the Chicago, Alton & St. Louis, in connection with the Illinois Central at Bloomington :

Galena,	251	La Salle,	120	Warren,	224
Lena,	213	Minonk,	90	Freeport,	200
Polo,	178	Bloomington,	60	Dixon,	164
Panola,	81	El Paso,	78	Mendota,	136
Amboy,	152			Tonica,	111

By the Chicago, Alton & St. Louis, in connection with the following roads : the Ohio & Mississippi, the Chicago & Milwaukee, and the Chicago, St. Paul & Fond du Lac :

By East St. Louis :	By Chicago :		
Trenton,	127	Waukegan,	120
Lebanon,	121	Palatine,	110
		Harvard,	147
		Evanston,	96
		Woodstock,	135
		Chicago,	184

By the Chicago, Alton & St. Louis and the Illinois Central, in connection with the Galena & Chicago Union, the Chicago, Burlington & Quincy, the Chicago & Rock Island, and the Peoria & Oquawka and its extensions :

By Freeport and Bloomington :	By Chicago :		
Rockford,	229	DeKalb,	204
Pecatonica,	215	Belvidere,	243
Cherry Valley,	237	Sterling,	176
Freeport,	200	Lane,	187
		Cortland,	102
		Fulton,	202
		Franklin,	174

By Galena Junction, Mendota and Bloomington :

Marengo,	230	Wheaton,	199	Galena Junction,	194
		Elgin,	206		

By Mendota and Bloomington :

Batavia,	188	Oswego,	177	Princeton,	157
Aurora,	180	Sandwich,	163	Bristol,	173
Arlington,	145	Mendota,	136	Earlville,	147

By La Salle and Bloomington :

Rock Island,	204	Henry,	149	Wyanett,	150
Sheffield,	158	La Salle,	120	Peru,	122
		Genseo,	181		

By Wyanett, La Salle and Bloomington :

Kewanee,	170	Galva,	182

By Peoria, El Paso and Bloomington :

Lacon,	136	Monmouth,	181	Chillicothe,	123
East Burlington,	207	Knoxville,	160	Oquawka Junct'n,	199
Elmwood,	140	Peoria,	113	Galesburg,	165

By El Paso and Bloomington :

Washington,	101	El Paso,	78	Eureka,	94

By the Great Western, in connection with the Chicago, Burlington & Quincy, by Camp Point :

Abingdon,	162	Macomb,	131	Avon,	159
Prairie City,	148	Augusta,	108	Bushnell,	143
La Prairie,	101	Camp Point,	93	Plymouth,	112

By the Great Western, in connection with the Illinois Central, by Decatur :

Cairo,	243	Ashley,	145	Centralia,	131
Carbondale,	186	Sandoval,	125	Vandalia,	101
Jonesboro',	207	Pana,	71	Moawewa,	54
De Soto,	180	Decatur,	39	Clinton,	61
Duquoin,	167	Wapella,	65	Heyworth,	71
		Tamaroa,	158		

By the Great Western, in connection with the Chicago Branch of the Illinois Central, by Tolono and Decatur :

Kankakee,	179	Urbana,	87	Gilman,	134
Onarga,	123	Mattoon,	112	Loda,	116
Neoga,	120	Effingham,	134	Tolono,	77

By the Great Western and the Illinois Central, in connection with the Terre Haute and the Ohio & Mississippi, by Pana and Decatur :

Paris,	147	Windsor,	97	Kansas,	133
Charleston,	120	Pana,	71	Mattoon,	109
Hillsboro',	100	Litchfield,	111	Shelbyville,	85

By Sandoval and Decatur :

Lawrenceville,	243	Salem,	139	Zenia,	151
Flora,	159	Carlyle,	139	Sandoval,	125
		Olney,	181		

Those who travel by water and railroad, will compute the distance by water to the shortest route by railroad. Those who travel by land carriage and railroad, will compute by the shortest land carriage and railroad route.

Fraternally,

H. G. REYNOLDS, *Gr. Sec.*

☞ The following advice to young men, carefully followed, is worth a fortune in gold : " Do n't rely upon friends. Do n't rely upon the name of your ancestors. Thousands have spent the prime of life in the vain hope of assistance from those whom they called friends ; and thousands have starved because they had a rich father. Rely upon the good name which is made by your own exertions ; and know that better than the best friend you can have, is unquestionable determination, united with decision of character."

CONDITION OF THE CRAFT.

MAINE.

There comes to us from this distant State, a report of the proceedings of the G. L., which for neatness of mechanical execution is not surpassed. Printed on beautiful white paper, and with clear type, the book before us is a model of its kind. Credit for it, we suppose, is due to the Grand Secretary, Bro. Ira Berry. The tidings from Maine indicate harmony and prosperity among the Craft, under the guidance of that intelligent and sterling Mason, Hiram Chase, G. M. The G. L. met at Portland in May last, and the proceedings are mostly of a local character. The following resolution was adopted respecting a G. G. Lodge :

Resolved, That entertaining still the views heretofore expressed of the desirableness of such organization, the M. W. G. Master is hereby requested to authorize and commission one or more Delegates to represent this Grand Lodge in the proposed Convention at Chicago, and unite with the Representatives of other Grand Lodges in endeavoring to frame a Constitution for a General Grand Lodge, or an American Masonic Congress, to be submitted for adoption to the Grand Lodges of the country—and the Grand Master is authorized to draw his warrant for the travelling expenses of one delegate, not exceeding \$100.

Our Brethren in Maine will find this an up-hill business, and wholly impracticable.

There are about ninety Lodges, with three thousand seven hundred and sixty-two members.

CONNECTICUT.

The Grand Commandery of Knights Templar held its annual assembly at Hartford in May, six subordinate bodies being represented. The proceedings (excepting the report of the Committee on F. C.) were short and sweet, and contain little of interest to Sir Knights abroad. The Committee on F. C. notice the address of the G. Commander of Illinois with approbation, but say that some remarks in it are based on an error of the history of the Order. This may be so, but we do not see that they make any error apparent. They also take exception to his remarks respecting the adoption of the new constitution of the G. G. Encampment.

Referring to the G. C. of Michigan, the report says :

Trouble seems to exist between the Grand Chapter of Michigan and

the General Grand High Priest, in relation to a Subordinate Chapter, which, from some cause, has incurred the displeasure of the M. E. Grand High Priest. These troubles have produced a strong reaction among the Sir Knights of Michigan, but as we do not know their nature we can say nothing about them. This new fact, however, goes to prove how necessary it is that no such General Grand Body should interpose between the Subordinates and the Grand Bodies of the several States.

M. E. Sir Geo. F. Darkam, of Norwalk, was elected G. C. ; and E. G. Storer, G. Recorder.

INDIANA.

The Grand Chapter held its annual convocation in May last. The G. H. P. delivered an address and expressed the view that the G. G. Chapter, if dissolved at all, must dissolve itself. A charter was granted for a new Chapter at Ligonier. Comp. D. K. Hays was re-elected G. H. P., and Comp. Francis King, Grand Sec. There are forty-one Chapters in the State, with a membership of one thousand three hundred and ninety-one.

The Grand Lodge held its annual meeting in May last. We learn from the G. M.'s address the following facts :

Our proceedings show that in 1850 the number of Subordinate Lodges in this jurisdiction was 109, and that 21 Dispensations were granted by the Grand Master, as reported in our proceedings. Up to May, in 1851, there were 22 Dispensations granted by the G. M. ; in 1852, 12 ; 1853, 23 ; 1854, 9 ; 1855, 20 ; 1856, 13 ; 1857, 15 ; 1858, 14 ; 1859, 15. We have now over 260 Lodges.

During the last year seventeen Dispensations were granted. A Mason applied to a Lodge for membership and was declared rejected, there being three black balls. He claimed he was elected, as a by-law of the Lodge said, "two-thirds of the votes shall be necessary to elect." The Grand Lodge decided that he was rejected, in accordance with Masonic law and usage. The cases before the Committee on Grievances were numerous. There were some resolutions adopted which we believe to be radically wrong, but we must reserve our comments on them for a future number.

The following are the officers for the current year :

Alexander C. Downey, of Rising Sun, Grand Master ; Mahlon D. Manson, of Crawfordsville, Deputy Grand Master ; Wm. N. Doughty, of Laurel, S. Grand Warden ; John B. Fravell, of Laporte, J. Grand Warden ; Charles Fisher, of Indianapolis, Grand Treasurer ; Francis King, of Indianapolis, Grand Secretary ; Rev. William Pelan, of Con-

nersville, Grand Chaplain; William J. Millard, Jr., of Millersville, Grand Lecturer; Ebenezer Morehouse, of Madison, Grand Marshal; Daniel K. Hays, of Attica, S. G. Deacon; William W. Clinedienst, of Centreville, J. G. Deacon; Henry Colestock, of Indianapolis, G. Tyler.

KENTUCKY.

A Masonic school of instruction was held at Harrodsburg in June last. Grand Master Morris presided, and delivered an address. A procession was formed, and marched through the streets. Refreshments were provided, and readily disposed of. Bro. Lewis Landrum, "the venerable S. G. W." indorsed "*every word*" of Bro. Morris' lectures. The G. M. pointed out as one of the "precise errors" to be avoided—"speaking of a General Grand Lodge of the United States." This seems to us dubious. If the Masons in Kentucky speak of "a G. G. L." in existence, it is not very good evidence of their intelligence; if they speak of one that is to be, we should not suppose the G. M. would prohibit them so doing. "The unanimous expression of the audience was that objections had been removed, doubts dissipated, difficulties solved." The above facts we gather from a printed report of the proceedings of the school.

MISSISSIPPI.

The Grand Lodge held its annual communication at Jackson, in January last, some two hundred Lodges being represented. The address of Grand Master Cothran is well written, and relates mostly to local matters. We make the following extract:

DEATHS OF BROS. CANNON, LACKEY AND QUITMAN.

Of a peculiarly well-balanced mind; ever ready to listen and investigate, but firm in his purposes; with a judgment rarely clouded by prejudice, a heart as tender, and a sympathy as warm as belongs to woman; of fixed principles and spotless integrity, Brother Cannon was a noble specimen of a man and a Mason. Whether in the social and domestic circle, in the every day walks of life, or in the political arena; as father, husband or master; as citizen or Senator; in private or in public; in the Lodge or without it; as craftsman or as Grand Master, he was equally, and everywhere and always, respected and beloved. His example lives after him, to encourage his friends and brethren; his reputation belongs to the State; his memory is sacred to all who knew him.

Brother W. R. Lackey, Grand Senior Warden of this Lodge, met an untimely death in the destruction of the steamer *Pennsylvania*, on the Mississippi river, in June last. Probably no Mason in the State was personally known more widely by his brethren. Versed in all the

ritual of the Order, from Entered Apprentice to Royal Arch and Council, his majestic form, and open, honest countenance were familiar in every portion of the State. For the past few years he had been actively engaged in disseminating work and lectures, and in inculcating by precept and example, the principles of our beloved Institution—a task which few could perform better or more acceptably. There were but few sections of the State he had not visited on Masonic errands, and wherever he visited he left the impress of his services and his zeal.

I need hardly recommend to the Grand Lodge to take suitable action in paying respect and honor to the memory of these departed brethren.

But it is not only in the loss of Past Grand Master Cannon and Grand Senior Warden Lackey, that we are called upon to mourn. The brightest name in the State now only lives in the page of history. Past Grand Master John A. Quitman sleeps beneath the oaks of his own loved Monmouth. I shall enter on no eulogy upon him. The tongue of eloquence has already performed the sad duty in an hundred places, and the sigh of sorrow and the tear of grief have at once responded. The camp, the court, the Senate hall and the pulpit, have everywhere resounded with the voice of affectionate remembrance and of sympathy. His was a marked character and a marked career. In the council chamber, at the bar, upon the bench, in the executive chair and upon the battle-field, where the sword flashed the quickest and the death missiles were hurled the fastest, he had carried an erect front, an undaunted will, a chivalric bearing, an honest purpose and a courageous soul. He had carved his name indelibly upon the historic pages of his State and country, and in letters of living light will it there shine forever.

Past Grand Master Quitman's career as a Mason, was an extended and a significant one. He was initiated in or prior to 1823; having been chosen in the year following, Grand Junior Warden. For fifteen years he presided over the craft in Mississippi, twelve years of that service having been uninterrupted. He finally retired from the Grand Mastership in 1847, but not to lose his interest in active Masonic labor. Masonry was ever near and dear to him; no appeal was made to him in vain; no hour did he pass without being keenly alive to the obligations resting upon him, and an earnest attempt to be true to them. He was truly a sincere man; what he advocated he did it with all his might; what he condemned, he did it not in whispers. His Masonic brethren knew his worth, and the rarely conferred honor of Sovereign Inspector General of the 33d, of the Southern jurisdiction, (Scotch rite,) became his. It could not have fallen upon a worthier recipient. He was buried with Masonic honors, a brother Past Grand Master of this jurisdiction leading in the solemn ceremonies, while a whole community were gathered around his grave sorrowing and tearful.

We regret to see several cases of expulsion have occurred, and occupied the attention of the Grand Lodge. We quote from the report of the Committee respecting the

CASE OF BROTHER A. HYDE.

It appears from the evidence, that one A. Hyde was killed in Smithville, about the 10th of September, 1857, by one J. C. Elliott, and that the defendant B. O. Moseley, was sworn as a witness, and testified that "Hyde shot first," and it is alleged that in that he swore falsely.

In support of this accusation, J. H. Northcott testifies that he saw the shooting, and that the man with the gun shot first. He was distant forty yards from the parties.

F. Clinton testifies that G. W. Osborne, since deceased, testified before the examining Court, that he was in C. Dowd's store, and heard the report of a gun, and looking from the back door or the window, saw a crowd, and saw Hyde giving back, draw a pistol and fire towards J. C. Elliott.

L. J. Morgan says he was in a store when he heard the report of a gun, in the direction of the fight, and in ten or fifteen seconds another gun, when he went into the yard and saw J. C. Elliott fire a gun at A. Hyde as he was running off. He says James Johnson, who was arrested, told him that J. C. Elliott fired the first gun, and Hyde fired next, a pistol.

Mrs. Price testifies to the suspicious circumstances surrounding the defendant, but did not see the firing, and does not know who shot first.

In behalf of the defendant, it was proved by J. M. Johnson that what the defendant Moseley swore on the trial of Elliott, as to who shot first, *was true*. He was near the parties, and fully corroborates the testimony of Moseley.

S. T. Johnson was aroused from sleep by the report of the guns, and did not see who shot first.

A. S. Bamam fully corroborates the testimony of Moseley; was an eye-witness to the rencontre, and states positively that *Hyde* shot first. He heard Moseley testify before the examining court, and says his testimony *was true* on every point.

W. F. Elliott's testimony is the same; he fully sustains Moseley, and proves positively that *Hyde* shot first.

Thus we see that there is a conflict of testimony; presenting a case in which the defendant is charged with false swearing, yet his evidence is corroborated by three other eye-witnesses to the transaction about which he testifies, whose veracity is not impeached, while there are three who give a different version of the affair. In such case, it is charitable to suppose that one party or the other is mistaken. We cannot conclude that the defendant wilfully swore falsely, without implicating, at the same time, three other witnesses whose credibility has not been assailed.

It is true that in trials depending upon the veracity of witnesses, the Subordinate Lodges have a better opportunity to determine the degree of credit which should be given to witnesses testifying before them; but where there is nothing in the record to show that any of the witnesses were unworthy of belief, we incline to the opinion that a Brother ought not to be expelled upon a charge, however serious, without a

decided preponderance of testimony to support it. In this case the weight of evidence seems to be in favor of the innocence of the accused, and however reluctant we may be (as we ever we are) to interfere with the final judgment of a Subordinate Lodge, when fairly and deliberately rendered upon the facts of a case, we are, nevertheless, compelled in this instance, to disagree with the decision of Smithville Lodge, and to recommend that the expulsion of Bro. B. O. Moseley be set aside, and that he be restored to all the rights and privileges of Freemasonry.

The report was adopted.

We give the report (which was adopted) of the Committee on the

CASE OF BRO. WILLIS BARNES.

It appears from the record of proceedings sent up in this case, that Bro. Barnes was charged in his [Silviarena] Lodge, with unmasonic conduct, upon three specifications, which are as follows :

1. Publicly drawing from his person, on Sunday, the 23rd day of May last, a concealed pistol, and offering it to his son to shoot Brother Dennis Hays, a Master Mason, in good standing, and a member of that Lodge.

2. By accusing Brother James Hardy of improper conduct as a Mason.

3. By profaning the Sabbath day and disturbing public worship, by quarreling and fighting at church on that day, and exhibiting deadly weapons in an angry manner, and avowing his intention to use them.

There were two other specifications, which were withdrawn.

On the trial in the Lodge below, the three specifications above were sustained. The vote on punishment was taken, and on the first ballot he was expelled. The committee have carefully examined the evidence, and express their surprise at the result which was reached by the Lodge, viz. : that the specifications were sustained, and the accused was worthy of expulsion.

On the first specification, that of " offering his son a pistol to shoot a Master Mason," the evidence proves no such thing, if we apply the ordinary construction to the language employed. He did offer his son a pistol, but not to shoot a Master Mason. The facts were these : his son and the Master Mason, Hays, had an altercation, which was begun by Hays ; that Hays was armed with a drawn knife and refused to lay it down and fight young Barnes a fair fight, when requested by the bystanders to do so ; that the accused coming up in the meantime, and seeing the advantage which Hays had, and observing his apparent determination to use the knife, offered his son a pistol to defend himself, saying, " take this and defend yourself if he cuts you," or words to that effect. Certainly there can be no crime in this. The whole occurrence is to be regretted, but can it be said that a father is to stand by and witness the butchery of his son, and not seek to prevent the effusion of blood, or to furnish his son with the means of defending

himself, because his assailant was a Mason? The Committee recognize the right of self-preservation as a paramount law, and this is extended by the law of society to the relation of parent and child, and we cannot discover from the evidence in the case, that the accused in any manner exceeded his natural rights, or violated any Masonic duty.

Nor does the evidence support the other specifications. In regard to the second specification, the accused, at the time he was understood to make an accusation against Brother James Hardy, disclaimed any intention to make such accusation, and expressed his regret, if any thing he had said wounded the feelings of Brother Hardy. His explanation was not contradicted, and his apology was not taken into consideration.

In regard to the third specification, that of disturbing the public worship on the Sabbath day, &c., the evidence shows that the accused and Joseph Hays were brothers in the church. That as the meeting closed or was about to close, the accused came out of the church, and at the door, meeting Hays, he offered his hand, and saluted him, by saying, "How are you, Brother Hays." Hays replied angrily, "Don't call me brother," and immediately commenced a tirade of abuse, in which he repeatedly called him a liar, and intimated that he was a negro and a thief, and for persisting in these charges, Brother Barnes struck him. The Committee are unanimous in the opinion that manifest injustice has been done Bro. Barnes, in his expulsion; that the evidence did not sustain the charges, and therefore recommend the adoption of the following resolution:

Resolved, That Brother Willis Barnes be, and he is hereby restored to all the rights and privileges of Freemasonry.

Bro. H. G. Johnston, 77 years of age, and 55 a M. M., was present and welcomed by a resolution, as the oldest affiliated Mason in the State.

The following are the officers for the ensuing year:

D. Mitchell, D. G. Master; J. L. Alcorn, G. S. Warden; J. T. Cameron, G. J. Warden; W. H. Anderson, G. Chaplain; B. S. Tappan, G. Treasurer; Ro. W. T. Daniel, G. Secretary; D. H. Miles, G. S. D.; Wm. Aills, G. J. D.; Pearson Smith, G. Marshal; B. R. Webb, G. S. B.; J. A. Chapman, G. P.; A. Robbins, G. Tyler.

☞ There are five Commanderies in Mississippi. The Grand Commandery of the State held its annual conclave at Vicksburg, in May last. A short address was delivered by Sir G. M. Hillyer, D. G. Commander. A report on F. C. was made by Sir Kt. Hillyer, Chairman of the Committee, which contains nothing of general interest. The following Sir Knights were elected to fill the offices for the ensuing year:

Giles M. Hillyer, R. E. G. Com.; Tho. W. Caskey, V. E. Dep.

G. C. ; W. W. Lord, E. G. Gen'o ; C. A. Manlove, E. G. Capt. Gen. ; A. Newton, E. G. Prelate ; L. Johnson, E. G. S. W. ; F. C. Mercer, E. G. J. W. ; B. S. Tappan, E. G. Treasurer ; Ro. W. T. Daniel, E. G. Recorder ; Wells C. Harrell, E. G. St. Bearer ; A. R. Tyler, E. G. Sd. Bearer ; R. L. Taggart, E. G. Warder ; Alex. Brown, E. G. Sentinel.

☞ There is a Grand Council of R. and S. Masters in Mississippi, with fifteen Subordinate Councils. At the annual convocation in May last, the following officers were elected for the current year :

Ill. Comp. Daniel Rosser, Grenada, M. P. Grand Master ; C. T. Bond, New Albany, Dep. Ill. Grand Master ; Wm. M. Wells, Auburn, G. Th. Ill. Gr. Master ; Wm. Middleton, Vicksburg, G. P. C. of the W. ; A. F. Cykoski, Vicksburg, G. Capt. of the G. ; B. S. Tappan, Vicksburg, Grand Treasurer ; Ro. W. T. Daniel, Jackson, Grand Recorder ; W. W. Lord, Vicksburg, G. Chaplain ; A. Brown, Vicksburg, G. Sentinel.

LITERARY NOTICES.

HISTORY OF THE REGULATORS OF NORTHERN INDIANA. — This is the title of a pamphlet of sixty-seven pages, just published. For many years the northern part of Indiana was infested by a gang of horse thieves, black-legs, robbers, incendiaries, and murderers, who carried on their diabolical practices without detection ; or, if detected, they escaped punishment. Many of them owned property and lived on farms, leading lives, apparently, of the strictest morality, and were thus regarded by their neighbors. The law seemed to be ineffective to reach and punish the villains. This state of things continued till September, 1856, when a society of "Regulators" was formed under an act of the Legislature. All members took a solemn pledge of secrecy, and the meetings were private.

The pamphlet gives an account of the proceedings of the "Regulators," the arrest of the leading desperadoes, their confessions and punishments. While the little volume is a sad commentary on the state of morals which has pervaded Northern Indiana, it is a highly interesting narrative, and gives evidence that a permanent reform has been effected. It can be purchased of M. H. Mott, of Kendalville, Ind., for thirty cents.

CHIT-CHAT.

Our attention is often attracted by Masonic emblems on sign-boards and other advertisements of business. Why are they thus used? Is it not to obtain custom? Did not the candidate for initiation say he was uninfluenced by mercenary motives? What right has he then to use Masonry to prop up his business? None whatever. The habit which has become so prevalent of wearing jewelry in the form of Masonic emblems, may well call forth doubts as to its expediency, but the custom of placing Masonic emblems on sign-boards, is absolutely and positively objectionable.

— Judge B. and Counsellor S. were Brother Masons. The judge gave a decision in a case adverse to S.'s client, when the latter rose somewhat excited, and said, "May it please your Honor, I am surprised that the court should be so ignorant of the law in this case." "Mr. S.," said the judge, "the court cannot listen to such language. Take your seat." "I wish to enlighten the court," said S. "Sit down, Sir," said the judge, his face flushed with anger; "I fine you ten dollars for contempt of court." S. saw that he had gone too far and sinned against the powers that be. Quick as thought he pulled from his pocket a small piece of paper, and carefully unfolding it, said in a tone somewhat changed, "Will your Honor allow me to indorse the ten dollars on this note of yours which I hold." The sudden change in S.'s manner, and the quickness with which he made the remark, called forth shouts of laughter from the spectators at the judge's expense. His Honor gradually relaxed his sternness of countenance and joined in the merriment. Counsellor S. made a suitable apology, the fine was remitted, and thus ended the serious comedy.

— It is late at night. We have just returned from the Lodge, where we saw the first degree conferred by a bright and worthy Brother. How beautiful and instructive the ceremony! The initiate has just commenced his Masonic career. He is a young man full of high aspirations and happy anticipations. Let him but heed the teachings of the Lodge, and who can doubt his career of usefulness!

— The name of our magazine puzzles many of the profane. Recently a small party were wondering what the word "*Ashlar*" signified, and why it was used as a name for a Masonic periodical. One, more wise than his fellows, said it referred to a bible name; that *Ashlar*

he thought, lived about the time of Solomon, and probably Masons claimed that he had something to do with founding their Order. The explanation was satisfactory.

— We regret to say there are Masons whose ignorance is a disgrace to the Craft. Not long since, a man who had been initiated for some years was asked if he was a member of "a blue Lodge?" "Blue Lodge! blue Lodge!" said he; "No. What Order does that belong to?" A worthy Brother travelling by a field where he saw a man at work whom he had known for many years to be a Mason, entered into conversation with him. In the course of his remarks he spoke of Hiram Abiff. "Hiram Abiff!" said the other, leaning on his hoe in a thoughtful mood, "who is he? I don't know him." "But you have heard the name before, have you not?" said the first speaker. "No, I think not; I do not remember it." It is almost impossible to believe that any member of the Order is as ignorant as the above indicates, yet it is true. The reason of this may be found in the fact that many Masons do not take Masonic periodicals.

Not a few men are arrogant as well as ignorant. We know a case in point. A. who lived on a farm near a thriving city, one day visited said city and met Bro. B. A. introduced the subject of Masonry, and told B. that he wished him to examine him. "Are you a Mason?" "Why certainly," replied A., "I have arrived at the very summit and perfection of Masonry." "What Lodge do you belong to?" "I am not a member of any Lodge." "Have you ever visited our Lodge?" asked Bro. B. "No," replied A., "I have not been in a Lodge for twenty years." Comment on such a man is unnecessary, and so Bro. B. gave him to understand.

— It is amusing, as well as pitiful, to hear what excuses some Masons give for not sustaining Masonic periodicals. One says, "I have got through with Masonry—there is no use in my brightening up." "Got through with Masonry!" as though Masonry could be worn out like an old horse or an old shoe; as though it were to be valued only by the benefits we can personally derive from it, and not by the benefits it confers on others. "Got through with Masonry!" Indeed, Sir; then Masonry should get through with you, by getting rid of you. Another Mason says, "Masonry has laid me aside. I am superannuated in Masonry." This is a little better than the other, and perhaps a little more truthful, but bad enough at the best. Masonry lays none aside except the unworthy, and none who are worthy become

superannuated in the Order. "A Masonic journal," says a third, "has been taken in our office for years, but I have not looked into it." "Not looked into it!" And yet you claim to be a Mason. Shame on you. Your statement does you no credit in the judgment even of those who hate Masonry. If you have so little desire for knowledge that you will not receive it when it is thrown in your way, publish not your shame to the world.

— Is it not a sad thing to think that you will die and soon be forgotten? That remembrance of you will last only as long as your friends live? What a spur to exertion is the reflection? How aptly is the train of thought we are pursuing expressed in the following lines:

Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They do not partake of good in the world, and none were blessed by them: none could point to them as the means of their redemption; not a line they wrote, not a word they spake, could be recalled; and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O! man immortal? Live for something. Do good, and leave behind you a monument of virtue.

— Many a man and woman who are unknown to fame, are working out the great problem of life for the benefit of their fellows. The life of an humble individual, true to some good undertaking, and happy in his sphere, is suggested to our mind by the following beautiful lines:

I am but a simple woodland flower,
The traveller heeds me not;
My dwelling the foot of an old oak tree,
In a wild, sequestered spot;
Yet happy am I in my humble nook,
From the bustling world afar;
I peer through the leaves of my old oak's eaves,
And worship a beautiful star!

Though sunlight dims thee, peerless star,
Though fleecy piles enshroud,
Thy pure, soft light is glistening bright,
Beyond the envious cloud:
Thy radiant face, with changeless grace,
Is ever shining there;
Yet a simple flower may offer up
Its humble, heartfelt prayer.

This fragile frame must soon decay,
Each rainbow tint must fade,
And under the root of my ancient oak
This senseless corse be laid.
Yet a priceless joy has been mine to taste,
To worship thee thus afar;
And the latest glance of my glazing eyes
Shall rest on my glorious star.

MASONIC ITEMS.

☞ Bro. Hyneman is about to publish an enlarged and corrected edition of "*The Universal Masonic Record*."

☞ Bro. Jas. Banks has, under the auspices of the Grand Lodge of South Carolina, collected a large amount of materials relating to Masonry, which he will soon publish.

☞ A new work entitled "*The Masonic Advocate: Exposition and full Defence of Masonry*," has recently been published.

☞ The *Western Freemason* of Iowa City, is published and edited by Calkin & Ball.

☞ A Council of Royal and Select Masters, U. D., has just gone into operation at Jonesville, Mich.

☞ Hiram Chase, a well known Mason, was elected Grand Master of Masons in Maine, in May last.

☞ We have received from Bro. E. G. Storer, Parts I and II of the "Records of Freemasonry in Connecticut," extending down to 1826. It is a valuable work.

☞ A massive silver pitcher was presented to Comp. A. G. Mackey, by the G. C. of South Carolina, in February.

☞ On the 6th day of December, 1858, a Grand Lodge was organized in Washington Territory. T. F. McElroy, G. M.; James A. Grahame, D. G. M.; Jas. Biles, S. G. W.; Jas. M. Batchelder, G. T.; Thomas M. Reed, G. S.

☞ Bro. A. G. Mackey has become connected with the *American Freemason's Magazine*.

☞ Bro. J. Adams Allen, Grand Master of Michigan, is about to remove to Chicago, having been appointed Professor in Rush Medical College.

☞ Bro. Moore, of the *Cincinnati Review*, has gone to Europe to be absent two or three months.

☞ Bro. S. Hayden, of Athens, Pa., is preparing an interesting work on the Masonic life and character of Washington.

☞ There are two Lodges at Honolulu, and they have had a quarrel respecting jurisdiction—one acting under the authority of the Grand Orient of France, and the other under the Grand Lodge of California. The difficulty has been amicably adjusted.

TIMES OF MEETING OF THE G. G. ENCAMPMENT, AND THE G. G. CHAPTER.—The G. G. Encampment of the United States, will meet in Chicago, on Tuesday, the 13th day of September, at 12 o'clock, M., and the G. G. Chapter of the United States, will meet at the same place and on the same day, at 10 o'clock, A. M.

☞ The Monument to be erected at Plymouth, Mass., will cost three hundred thousand dollars.

☞ The Grand Lodge and Grand Chapter of Illinois, will meet at Springfield in October.

☞ Two Masonic bodies exist in France—the Grand Orient, (of which Prince Lucien Murat is Grand Master,) having under its jurisdiction, two hundred and fifty Lodges; and the Supreme Council of the 33d, organized in 1804, (of which Duke de Casse is Grand Commander,) having under it eighty Lodges.

☞ There is a self-styled Grand Lodge in Turkey. It is alleged that a Captain Atkinson, who was at Smyrna at the end of the Crimean war, said that he was (there is no proof that he was) in possession of an Irish warrant. He made twenty Masons, divided them into three Lodges, and they declared themselves the Grand Lodge of Turkey. A number of gentlemen had been innocently entrapped into joining it. The Grand Lodge of England calls on all regular Lodges to discountenance the illegal body.

DIED,

In the city of Battle Creek, Michigan, July 25, A. D. 1859, JOEL G. GOFF, a prominent member of Battle Creek Lodge No. 12, of F. and A. Masons. Also, a member of Battle Creek Chapter No. 19, of R. A. Masons, aged 65 years. He was interred by the Fraternity on the 26th day of July, 1859, with the usual Masonic ceremonies.

BRO. WESTON: By a resolution of Battle Creek Lodge No. 12, of F. and A. Masons, I was ordered to forward to you a copy of the resolutions passed by the Lodge on the death of Bro. Goff, but as the resolutions are somewhat lengthy, I have forwarded only the above notice of the death of Bro. Goff, which the Lodge requests you to publish in THE ASHLAR.

Respectfully and fraternally yours,

JOSEPH BABCOCK,

Sec. Battle Creek Lodge No. 12, of F. and A. M.,
Also, Sec. Battle Creek Chapter No. 19, R. A. M.

[It is with a sensation of deep sadness that we lay before our readers the announcement of Bro. Goff's decease. We had known him intimately and well for four years. A man without guile, he loved, above all things, the institution of Masonry, and without effort, he approximated in practice as near to its high standard as any other man we ever knew. He was pre-eminently distinguished for nobleness of soul, kindness of heart, frankness of disposition, singleness of purpose, and a spirit of charity in its fullest, largest sense. Esteemed and loved by all who knew him, he has gone from his labors on earth to everlasting refreshment in the paradise of God. He died among Brethren, who watched over and cared for him till life had departed; and then they performed the last sad rites over his remains. Ed.]

At Jonesboro', Illinois, Bro. JAMES P. STANDARD. The Lodge in that place, of which he was a member, passed the customary resolutions. Bro. S. was a highly respectable and esteemed member of the Fraternity.

At Centerville, Tennessee, on the 5th of June last, Bro. ROBERT C. HUDDLESTON, a worthy member of Pelk Lodge No. 183, in the 30th year of his age.

Recently, Bro. JOHN RAY, a member of Evening Star Lodge No. 64, at Darlington, Wisconsin.

EDITOR'S TABLE.

THE AMERICAN FREEMASON.—An article appeared in the June number of **THE ASHLAR**, entitled "WANT OF MASONIC COURTESY," in which respectful comments were made upon certain objectional remarks made by the *American Freemason*, respecting the edicts of Grand Masters, but more especially respecting Grand Master Hartsack of Iowa. The article has excited Brother Brennan, and called forth another production from his pen, (on the cover of the July No. of his work,) which, while it does not contain as harsh and unmasonic terms as the former, manifests a bad spirit. He replies to the article in **THE ASHLAR**, not by justifying or excusing himself for applying opprobrious terms to those whom the Fraternity of large States think worthy of trust and honor, but by attacking the *present editor* of this work, and *indirectly* charging him with "spaniel-like" reverence for Grand Masters, and having courted their favor to an undue extent. He even goes beyond this, and takes occasion to attack Past Grand Master James H. Hibbard, of Illinois, for recommending **THE ASHLAR** to the patronage of the Craft, alleging that he did so because his vanity was tickled by the publication of his portrait in our work. This is not true; but even if it were, what has it to do with the abusive epithets used by Brother Brennan respecting Grand Masters? Does it justify them? Does it excuse them?

We regret that Bro. Brennan, being so obviously in the wrong, should display such an unenviable spirit. He is dealing with those of whom he knows little. His insinuations and charges of "toadyism" and "spaniel-like reverence," are idle and frivolous, unworthy the conductor of a Masonic Magazine, and if he will but calmly and dispassionately consider them, we have faith to believe he will be ashamed of them. All who know us, will bear testimony to the fact that we have ever conducted **THE ASHLAR** fearlessly, speaking freely on all subjects when duty commanded, without regard to the opinions of any one else. Frequently we have differed in opinion with the Grand Masters and leading Masons near us. This the pages of our work prove conclusively, and we challenge any one to produce anything which we have written, that will bear evidence to the contrary. Whenever we have differed with distinguished Masons, we have expressed our views without reserve, but in respectful and courteous language. No one has objected to Bro. Brennan's openly and bluntly opposing anything uttered, or anything done, by Grand Masters; exception has been taken only to the manner in which he did it; and we can assure him that if he make more objectionable remarks about us personally—if he ever approach nearer billingsgate than he has done—we shall, "from a sense of duty," condemn his opprobrious and disgraceful epithets applied to Grand Masters, and hold them up to the condemnation of the Craft. We trust, however, that our Brother will not give us occasion to do so.

☞ This number of *THE ASHLAR* will be sent to some persons who are not subscribers. Should they not desire to take the present volume, they will please return the number received, immediately. We shall also send some numbers to Masters and Secretaries of Lodges, and others, whom we trust will do us the fraternal kindness to act as agents and forward a list of subscribers.

☞ Our Agents would greatly oblige us by getting up lists for the present volume immediately on the receipt of this, and forwarding the same before the issuing of the next number. As we get up our lists entirely anew, it is of importance to increase them rapidly, in order that we may judge how large an edition to print.

☞ All things must come to an end, but we regret that the *American Quarterly Review* has breathed its last. It was a work of great merit, and contained many elaborate articles. The editor and publisher (Bros. Mackey and Macoy,) say in their valedictory, "It is plain that the *Quarterly* was in advance of the Masonic age." We very much doubt the truth of this assertion, although it appears plausible. The *Review* commenced its career at a very unfortunate time—just as the great financial crisis was coming upon the country. Had it been published two years earlier, or were it just commencing its career now, we doubt not that its publisher, by proper management, would pronounce his work financially a success instead of a failure. It has not wanted internal merit, and stands a monument of the ability of its editor and contributors.

APOLLO COMMANDERY OF KNIGHTS TEMPLAR, at Chicago, is worthy of much praise for its enterprise. It is in fine working order, under the guidance of Eminent Commander, W. W. Mitchell. Its members have attained a high degree of proficiency in drill and military evolutions. Sir Knight Mitchell has given great attention to these. He first taught the system which is now practised, and which has been adopted by other Commanderies in the North-West. Peninsular Commandery of Kalamazoo, Michigan, is now learning it. It is by the invitation of Apollo Commandery, that the G. G. Bodies will hold their approaching sessions in Chicago.

G. G. ENCAMPMENT AND G. G. CHAPTER.—These bodies will meet at Chicago in September, and we shall give an account of their proceedings in the October number of *THE ASHLAR*. We shall give full details of all outside proceedings, which will be particularly interesting.

☞ We have received a large number of letters expressing feelings of pleasure at our return to the editorial charge of *THE ASHLAR*. We are glad to know that our services are so highly valued by the Craft. We shall endeavor to merit, in the future, the good opinion which they entertain of us.

☞ We cannot publish obituary resolutions; but we wish to publish notices of the deaths of Masons, and would thank Lodges and Brethren to forward us the same.

☞ We have constant demands for Vols. I and II of *THE ASHLAR*. Can any Brother furnish them to us?

2

THE ASHLAR.

CHICAGO AND DETROIT:
VOL. V. NO. 2.
OCTOBER, 1859.

ERRONEOUS VIEWS OF MASONRY.

ALL institutions suffer from the ignorance and misguided zeal of their advocates. The best and greatest of human establishments is not an exception to this remark. To its truth, the church, with all its sects, political government in all its forms, social reform in all its phases, testify. "Save me from my friends," has become a trite saying, but never was there an aphorism more worthy of attention, or which can be more aptly quoted. It is the earnest endeavor of wise and intelligent men, whatever cause they espouse, to instil into the minds of their followers right views, to moderate their zeal and direct it into the proper path. This is no small task in any "great and important undertaking," and frequently must the more enlightened view with grief and chagrin the efforts of their friends less informed or less judicious, whose reason yields to undue enthusiasm, and sadly must they realize the truth of the poet's lines—

"O hateful error, melancholy's child!
Why dost thou show to the apt thoughts of men
The things that are not. O error, soon conceived,
Thou never came'st into a happy birth,
But kill'st the mother that engendered thee."

Plain and simple as is the design of Masonry, no institution has ever been subjected to more baneful influences exerted by its friends. To one and all of the class referred to, we attribute honesty of motive; yet such have been their actions, that it seems as though they cudgelled their brains to find some means to divert Masonry from her legiti-

mate path, and make her a supporter of creeds and theories with which she has nothing to do, and on whose truth or falsity she cannot give a decision. Some claim for her too much, and thereby make her ridiculous. There have been those who proclaimed to mankind that Masonry was coeval with the origin of the world. Oliver, the learned scholar, makes himself ridiculous often by assertions which have not the slightest foundation. He tells of antediluvian Masonry, which existed in the times described by the Book of Genesis, and thus explains it:

It may perhaps be sufficient for us to know that primitive Freemasonry, so to call it, included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come.

Such statements are too absurd to need contradiction. Bringing forward arguments to refute them would only give them an importance which they do not intrinsically possess, and do not deserve. It is strange that any man of intelligence—yea, that any man of common sense should seriously advocate or proclaim views which bear the stamp of falsity plainly and unmistakeably on their face. Yet such is the case, and among those who thus belittle themselves, Oliver stands prominent.

There is an error committed by a large class of Masons, which tends to warp their judgment and contract their minds. They know too much for their own good or that of the Craft, of what transpired at the building of King Solomon's temple. From their conversation, one might suppose that they had recently visited that stupendous work of art and seen King Solomon, Hiram, King of Tyre, Hiram Abiff, the three thousand and three hundred Masters, the eighty thousand Fellow Crafts, and the seventy thousand Apprentices, all at work in their several avocations. Indeed one might not be quite sure from their representations whether they have not slept with Hiram Abiff, so well do they know and describe his habits, and the customs which prevailed among the builders of the temple. They freely criticise the work of the third degree; find fault with this or with that; recommend this

change or that change; and all their suggestions are prompted by their intimate acquaintance with the times and customs of the King of Israel. To them the temple and all allusions to it in the ritual are *material facts*, with little, if any, symbolical reference. They eagerly seize the shadow and lose the substance. We do not desire to disturb any one's belief respecting the times and work of Solomon, but we do not wish him to let that belief have a controlling influence over his actions respecting the ritual and its teachings. He may be right in his views, or he may be wrong; that is all that can be said of his opinion. To all Masons the temple should be a symbol, and all facts connected with it in our tradition should be symbols, let the material facts be as they may. When viewed in this light the material fact is of little consequence, and the difference among Craftsmen will lead to no baneful effects.

"So far as the true object of Masonry is concerned," says Mackey, in the *American Quarterly Review*, "the temple of Solomon might be a nonentity—its builder a myth—and all the traditions of the Order have no better foundation, in historical fact, than the tinctures and elixirs of the old alchemists. It is folly to suppose, and we presume that no wise Mason now supposes, that the institution of Speculative Masonry was established and is still preserved to perpetuate a few facts in Jewish history, connected with the building of a religious edifice, about ten centuries before the Christian era. It were an idle thought to imagine that, for three thousand years, the energies and talents of any class of reasonable and thinking men would have been employed in handing down, from generation to generation, the few barren facts—barren as far as any philosophic value is to be derived from them—which are contained in the traditions of Ancient Craft Masonry. Why, the mere facts, considered only as facts, without any symbolic instruction to be derived from them, could be embraced within the narrow compass of a dozen of octavo pages, and these printed too, in neither minion nor brevier, but in the largest of type and with the widest of margin. Long since, if this had been all for which Masonry was intended, Tradition would, as she has done in a thousand other instances, have yielded her control of the deposit, and delivered it into the safer hands of her offspring, History.

"To give these naked facts a value, which shall endear Masonry, as their sacred depository, to our affections, and secure for her our respect, we must clothe their nakedness with symbolic instruction, and

this can alone be, as it must always have been, the legitimate design of the institution.

“Considered, then, in this light, the temple is no longer that material edifice erected by the wisdom of Solomon and the assistance of Hiram on the ‘threshing floor of Ornan the Jebusite:’ it is a profound symbol, to be interpreted in different ways; sometimes, as the life of man, to be spiritually built up; sometimes as the world or the universe in which he is the laborer; sometimes in one way and sometimes in another, according to the different light in which it is viewed, and to the different accessory symbols with which it is connected.”

Many Masons, no doubt, firmly believe that they know the particulars respecting the building of the temple, and that Masonry dates from the time of King Solomon. All persons cannot believe alike in this matter. The same evidence produces different effects on different minds. Hence, testimony which will convince one man of a fact, will lead another to doubt. It seems to us, therefore, to be a grave error for any one to be captious in his views of the ritual or work, founded on his belief in circumstances connected with the material temple. While he entertains his own belief, let him respect that of others.

Several leading Masons are seeking to convince the world that Masonry teaches the popular dogmas of Christianity; that it is intended to teach the resurrection of the body, the coming of Christ, and the divine authenticity of the Scriptures. To us, nothing could be more erroneous, and nothing could be better calculated to destroy the Institution. If Masonry furnishes evidence to any person of the dogmas cited, let that person not endeavor to lessen the influence of the Order by fastening upon it his peculiar views. The design and teachings of Masonry are averse to his action. His course is inconsistent with the great characteristic of the Institution—its *universality*—and he knows it, and must acknowledge it.

The attempt, strenuously made at the present day, to prop up spurious degrees by the aid of Masonry, and convert it into a temperance society, are among the most pernicious errors. The degrees of Masonry are well defined; it can have nothing to do with any other system without injury to itself. The androgynous degrees are an incubus on the Institution; they serve only to promulgate erroneous views, and frequently are an imposition upon those on whom they are conferred. We regret to learn that the venerable Grand Lecturer of Michigan, whom we respect, and whose election, for two years past, we did all we

could to secure, employs a portion of his time while travelling on his official duties, in conferring the degrees of the Adoptive Rite.

Other errors might be easily cited. The habit, constantly increasing, of putting Masonic emblems on business signs and cards—the profuse display of tawdry Masonic emblems, in the form of jewelry, on the person, are not consistent with the spirit of the Institution, and only serve to injure it.

In their actions which affect the Institution, Masons have a solemn duty to perform. For the influence they exert, they are, and will be, held responsible. The design of Masonry is single, and few there are who can long advocate erroneous views respecting the Order innocently, or with impunity. Consider this well, Brethren, and ponder on the duty which you have to perform in sustaining our ancient and time-honored Institution.

THUNDERSTORMS.—Many persons are greatly frightened in the midst of a storm, when the deep-toned thunder peals along the sky, and the vivid lightning sends its fitful glare across the horizon. To us there are a power and beauty in such a scene which makes it grand and noble. In it we discover evidence of that great Architect of the Universe, before whom all created beings should with reverence bow. Why should we fear the lightning? An all-wise and all-good Being directs its course, and not a sparrow falls to the ground without his notice. In connection with this subject, our attention has been attracted by the following beautiful lines, which we know will be appreciated by our readers :

“The thunder bursts! its rolling might
Seems the firm hills to shake;
And in terrific splendor bright,
The gathered lightnings break.

“Yet doth not God behold thee still,
With all-surveying eye?
Doth not his power all nature fill,
Around, beneath, on high?

“Then fear not, though the angry sky,
A thousand darts should cast;
Why should we tremble e’en to die
And be with him at last?”

THE USE OF TOBACCO IN LODGES.

It is the duty of Masons to cultivate cleanly and gentlemanly habits at all times. In this matter, of course, they must, out of the Lodge, exercise their own judgment. There is a place and a time for all things. What is appropriate in the street or business apartment is not frequently in the parlor, in church, or in the Lodge. It is the duty of the members of each subordinate body to adopt rules to prevent the practice of any disagreeable or unbecoming habit at their meetings.

The custom of chewing tobacco prevails almost generally through this western country. In the hotel, the street, the public conveyance, the theatre, the lecture hall, the counting room, the store, the business office—in short, in almost every place, hardly excepting the church or the parlor, men derive what pleasure there may be in grinding between the teeth a nauseous weed. This practice is participated in by all classes—the clergyman, lawyer, merchant and mechanic. The attorney at the bar borrows “a chew of tobacco” from his Honor on the bench. Let this general custom be kept out of Lodges and we have not a word to say against it in this magazine, but when it enters on the ground floor, or passes to the middle chamber, or raises itself to the sanctum sanctorum, then we have a duty to perform, and we shall not hesitate to perform it.

The use of tobacco in Lodges is, to many persons, filthy and disgusting. The constant spitting which it occasions is very disagreeable. Especially does this appear objectionable in officers who are conspicuous in the work. We have frequently seen Masters, Wardens, and the Senior Deacon, in the midst of the most important part of the ceremonies, coolly place in their mouth a large “chew of tobacco.” As soon should we expect to see a minister in the pulpit, before commencing a prayer or a sermon, fill his mouth with the nauseous weed. One is as much out of place as the other.

This is no light or frivolous matter, and it should receive immediate attention. Each Lodge should adopt a resolution or by-law prohibiting the use of tobacco in the room during its meetings, and the W. M. should see that it is complied with to the letter.

We have but glanced at this subject. Its importance demands more lengthy comments, and we may advert to it again at an early day.

EDITORIAL CORRESPONDENCE.

EAST SAGINAW, MICH.

DEAR ASHLAR: Here I am once more in this flourishing city among the woods. Improvements are to be seen in every direction, and the progress of the place seems to have been but slightly retarded by the hard times. I find many old and familiar faces here. Bros. Jo A. Large and Moses B. Hess are two of the most hospitable and warm-hearted Masons living, and are ever giving fresh evidence of their interest in the Craft. To me they extended a cordial greeting as in past years.

Since I left home I have visited several places. At Goshen, Ind., I found the Craft wide awake, and not a few zealous and worthy Brethren, one of the most active of whom is Bro. H. G. Hale.

I made a short visit at Pontiac, and was pleased once more to grasp the hand of that bright and worthy Mason, A. B. Cudworth. The venerable tiler of the Lodge, Bro. H. Rinehart, I found still active and zealous. The Lodge in Pontiac has been doing a great deal of work during the past year, and is in fine condition. It is soon to remove to a new and beautiful hall which is in the process of erection.

At Flint, I saw Bros. C. K. Williams and J. B. Hamilton, worthy and well qualified workmen of sterling worth. With them I have passed many pleasant hours; may they be renewed in the future! The Fraternity in F. is doing well. The Chapter is flourishing, and its workmen have the reputation of being particularly well posted.

A railroad will soon be in running operation from this place and to Flint, and by next spring the traveller can step into the cars at seven o'clock in the morning and be in Saginaw at noon. What a wonderful change will then have been wrought in the short space of five years! This place seemed then almost inaccessible in this woody region. The march of improvement is onward, and Michigan, which has till within three or four years been without railroad facilities, is now waking up to her interests, and developing her resources. May the good work continue, is the ardent wish, I opine, of every one who is obliged to travel over her territory.

A. W.

MILWAUKEE, WIS.

MY DEAR ASHLAR: My present trip has been a very pleasant one. I first visited Corunna, in Michigan, where I met a large number of

warm-hearted Brethren, and where I was welcomed by my old friend Bro. Wm. Rollo, a faithful worker in the quarries, whose work has been found good and square. The Craft in that place is flourishing. I next stopped at Owasso, but had little opportunity to see many of the Fraternity, and was able to obtain only a bird's-eye view of that worthy Bro., Dr. Leach, P. M. of the Lodge. Corunna and Owasso are both flourishing villages, and fast increasing in wealth and inhabitants. I spent a portion of a day at St. Johns, and would return thanks to Bros. R. Plumstead and W. Curtis for their kind attentions. The Lodge in that place is doing well. Great care is taken not to admit unworthy men, and none but good material is accepted. Lyons and Muir are but one mile apart. A Lodge is located at the former place, and is in good condition. Bro. Spalding, the acting Master, is a bright and worthy Mason. At Muir, I was surprised to find that staunch old veteran in Masonry, Geo. Hill. As interested as ever in the Institution, he continues to give his time and attention to the ritual and work, often going a distance of eight or ten miles to attend Lodge meetings.

I next stopped at Grand Rapids, where faces were familiar and greetings were warm. Bro. Leavett, I found active and well; his interest in the Craft not abated one jot or tittle. To him and Bro. W. H. Dickinson I was indebted for kind attentions.

The places I have mentioned are located on the Detroit and Milwaukee R. R., which is one of the finest thoroughfares in the country. The road is well built, and is under the management of W. K. Muir, Esq., a most courteous and efficient superintendent. He is just the right man in the right place. From Grand Rapids to Grand Haven I passed by rail, and at the latter place took passage for Milwaukee in one of the new boats recently built by the Detroit and Milwaukee R. R., after the model of ocean steamers, and intended expressly for that line. The vessel in which I crossed the Lake is in every way elegant and substantial, and possesses the most ample accommodations. Its officers are extremely obliging—a desideratum too often wanting on Lake steamers.

In this place I have met Bros. H. L. Palmer, Morris Louis, M. L. Young, and a host of others, whose warm grips caused me much pleasure. The Craft here, as usual, is flourishing, and continues under the guidance of the right men. May it continue in its present state of prosperity.

I shall leave here to-morrow, and arrive in Chicago in time to attend the meetings of the G. G. bodies.

A. W.

SECRECY.

ONE of the chief features of Masonry is Secrecy. This is *absolutely* essential in every member, and this the candidate for initiation learns immediately on his admission into the Lodge. He lays himself under obligation to maintain it. Recently, while contemplating this subject, we were so deeply impressed with the remarks of an old author, that we are inclined to quote them.

"Of all the arts which Masons profess," he says, "the art of keeping a secret particularly distinguishes them. Secrecy is a proof of wisdom, and is of the utmost importance in the different transactions of life. Sacred as well as profane history has declared it to be an art of inestimable value. Secrecy is agreeable to the Deity himself, who gives the glorious example by concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of Heaven, nor can they divine to-day what to-morrow may bring forth. Many instances may be adduced from history of the great veneration that was paid to this art by the ancients, but I shall only select a few for the present entertainment of the reader.

"Pliny informs us that Anaxarchus, being imprisoned, with a view to extort from him some secrets with which he had been intrusted, and, dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicoreon, the tyrant of Cyprus. No torments could make the servants of Planus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings. The Athenians had a statue of brass to which they bowed; the figure was represented without a tongue, to denote secrecy. The Egyptians worshipped Harpocrates, the god of Silence, who was always represented holding his finger to his mouth. The Romans had also their goddess of Silence, named Angerona, to whom they offered worship. In short, the multiplicity of examples which might be brought to confirm the regard that was paid to this virtue in the early ages would increase the plan of my work far beyond its prescribed limits; suffice it to observe, that Lycurgus, the celebrated law-giver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who kept his disciples silent during seven years, that they might learn the valuable secrets he had to communicate to them; thereby expressing that secrecy was the rarest, as well as the noblest art.

"I shall conclude my remarks with the following story, related by a Roman historian, which, as it may be equally pleasing and instructive, I shall give at full length :

"The senators of Rome had ordained that, during their consultations in the senate-house, each brother senator should be permitted to bring his son with him, who was to depart if occasion required. This favor, however, was not general, but restricted only to the sons of noblemen, who were tutored, from their infancy, in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination adjourned to the following day ; each member engaging, in the meantime, to keep secret the transactions of the meeting. Among other noblemen's sons who had attended on the occasion, was the son of the grave Papyrus, a family of great renown and splendor. The young Papyrus was no less remarkable for his genius than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have ; all evasions were vain. First, by fair speeches and entreaties, with liberal promises, she endeavored to break open this little casket of secrecy ; then finding her efforts in vain, she adopted rigorous measures, and had recourse to stripes and violent threats ; firmly persuaded that force would extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, comparing his love to her, as his mother, with the duty he owed to his father ; the one mighty, but the other impulsive ; lays her and her fond conceit in one scale ; his father, his own honor, and the solemn injunctions to secrecy, in the other scale ; and finding the latter greatly preponderate, with a noble and heroic spirit preserved his honor, at the risk of his mother's displeasure ; and thus endeavored to relieve her anxiety :

" ' Madam, and dear mother, you may well blame the senate for their long sitting, at least, for presuming to call in question a case so truly impertinent : except the wives of the senators are allowed to consult

thereon, there can be no hope of a conclusion. I speak this only from my own opinion; I know their gravity will easily confound my juvenile apprehensions; yet whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people and the public good, that every senator should be allowed two wives; or, otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I had rather, with cheerfulness, salute two women by the name of mother. This is the question, mother, and to-morrow is to be determined.'

"His mother hearing this, and his seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring farther into the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, acquainting them of this weighty affair now under deliberation, in which the peace and welfare of their whole lives were so nearly concerned. The melancholy news soon spread a general alarm; a thousand conjectures were formed; and the ladies being resolved to give their assistance in the decision of this weighty point, immediately assembled; and, headed by young Papyrus' mother, on the next morning proceeded to the senate-house. Though it is remarked that a parliament of women are seldom governed by one speaker, yet the affair being so urgent, the haste as pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest, and insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business must be known before they have audience; which being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested that the matter might be seriously canvassed according to justice and equity; and expressed the determined resolution of all her sisters to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one; she proposed, as the most effectual way of peopling the state, that, if any alteration was made in the established custom of Rome, women might be permitted to have two husbands. Upon this riddle being solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had thus proved him-

self worthy of his trust, was highly commended for his fidelity. However, in order to avoid a like tumult in future, the senate resolved that the custom of introducing their sons should be abolished; but that young Papyrus, on account of his attachment to his word, and his discreet policy, should be freely admitted, and ever afterwards be dignified and rewarded.

"The virtue and fidelity of Papyrus is truly worthy of imitation; but the Masons have a still more glorious example in their own body, of a brother, accomplished in every art, who, rather than forfeit his honor, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin."

DEBTS OF LODGES.

NOTHING is more embarrassing to a Lodge than pecuniary indebtedness. New subordinate bodies too frequently think they must fit up a fine room and purchase high-priced jewels and collars, and in doing so, incur a debt which is a stumbling block in their way for many years. We know of a large number of Lodges (and none of them have a large membership,) which are struggling to preserve their existence under the heavy load of pecuniary indebtedness.

Every Lodge should procure a suitable room and furnish it appropriately, but it should never indulge in extravagance. The evils of indebtedness are apparent. The members are thereby induced to present as many petitions as possible, that the funds of the treasury may be increased; and there is a temptation, and a strong one, to relax the necessary vigilance respecting the admission of unworthy men. Meetings are rendered unpleasant by the constant introduction of measures pertaining to financial matters, and members are harassed and disgusted by constant appeals to the purse to remove the debt. The consequence of this must be lethargy and discontent. When the seeds of discord are thus once sown, their fruits are indeed bitter, for the usefulness of the Lodge is greatly lessened, and the interest in it crushed. Such is the result of our observation.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

INSTALLATION OF A BROTHER AS MASTER WHO HAS NOT BEEN S. W.

Bro. Weston: A member who has never been Senior Warden is elected Master. Can he be installed?

Ans. Not without a special dispensation from the Grand Master.

CORRECTION OF THE BALLOT.

Ed. Ashlar—Dear Bro.: A ballot was passed for a candidate and declared clear, when a Brother arose and asked leave to correct his ballot, saying, he had made a mistake and cast a white ball when he intended to cast a black one. Could he then put in a black ball and the candidate be declared rejected?

Ans. If the Brother made his request immediately after the ballot was declared, *it was the duty* of the Master to permit him to correct his mistake, and then to declare the candidate rejected.

WILL THE TEST OATH ADMIT A BROTHER?

My Dear Bro. Weston: An old and worthy citizen of our place, who has not visited a Lodge for many years, wished to sit in our Lodge. He took the test oath, but could not give evidence of a sufficient knowledge of the ritual. Can he be admitted?

Ans. Most certainly not.

W. M. CLOSING HIS LODGE.

Bro. Weston: Pending a debate on an important question, the Master of our Lodge closed it, against the wishes of a large majority of the members present. Was this right? Please answer in THE ASHLAR.

Ans. The Master has the power to close his Lodge at any time, and should exercise that power whenever his judgment directs him to do so, notwithstanding a majority of the members may not wish it.

RESTORATION OF AN EXPELLED MEMBER.

My Dear Bro. Weston: A member is expelled from all the rights and benefits of Masonry. Can he be restored without petitioning to the Lodge in writing? And must not his petition be referred to a committee, and lie over a month?

Ans. It is not necessary that the request for restoration should be in writing, although it is well for it to be. It need not be referred to a committee.

PROCESSION AT MASONIC BURIAL.

Editor of The Ashlar: Can an E. A. or a F. C. join in the procession at a Masonic burial?

ANS. No.

BROTHER ADMITTED BY AVOUCHMENT.

A Brother comes to the Lodge and vouches for another Brother, about whose identity there is no doubt. The Brother vouched for does not appear till a subsequent evening. Can he then be admitted on the vouching aforesaid, or must he be examined?

ANS. He can be admitted without examination.

APPEAL FROM THE MASTER.

Bro. Weston: The Master of our Lodge made a decision on a question of order pertaining to business and not to the work, which is contrary to the opinion of a large majority of the Lodge. Have we no immediate remedy?

ANS. You can appeal to the Grand Lodge or Grand Master.

ADMITTING VISITORS.

Editor Ashlar—Dear Bro.: Suppose a Master refuses to admit a visitor contrary to the wishes of some of the Brethren, can the matter of admission be put to a vote in the Lodge, and is the Master bound by the vote?

ANS. The decision of the Master cannot be appealed from, consequently a vote cannot be taken.

EVIDENCE ON APPEALS.

Editor Ashlar: A Brother is convicted in a Lodge, and takes an appeal to a Grand Lodge. Can any evidence not given in the subordinate body, be introduced in the trial before the superior body? Please answer in THE ASHLAR.

ANS. We regard the case opened anew when it is appealed, and any evidence may be produced which will further the ends of justice.

MASONS MADE IN LODGES U. D.

My Dear Brother Weston: In a Lodge under dispensation, are those who are Master Masons, members of the Lodge?

ANS. They are not.

For THE ASHLAR.

THE OGIBWA MAIDEN'S SONG TO HER CHIEFTAIN.

By Salathiel C. Coffinburg.

O, come to the grove, where the song of the fountain,
 In lute-tones of love, softly swells on the air,
 Where the eagle's wild scream on the peak of the mountain
 Is blent with the echoes that answer it there;
 Or come where the rill in a cascade is flashing,
 And we'll gather bright pebbles on its silvery shore;
 There we'll mingle our song with the cataract dashing,
 Or we'll mock the wild birds till they answer no more.

O come where the streamlet so softly is singing
 Its day song of joy 'neath the emerald screen
 Of dew-sparkling branches, that over it swinging,
 Reflect in its waters the purest of green;
 Where the honey bee hums 'round the bells of the flowers,
 That open their petals and woo for a kiss
 Of the love breathing zephyrs, all moist with spring showers
 Of pure crystal rain drops; come join me in this.

O come where the soft velvet moss is inviting,
 'Neath the shadowy foliage of many a tree;
 Where vines intertwining, like fond hearts uniting,
 We'll sing our glad song; there our bower shall be;
 And o'er the green carpet we'll watch the bright dancing
 Of the checkered sunlight through the boughs of the trees,
 Now quiv'ring and flitting, now flashing and glancing,
 As the branches are waved in the whispering breeze;

And there, where the waves turn their bright silv'ry edges
 All gently aside, to let in the pure light
 O'er the beautiful flowers, we'll renew our love pledges;
 Fair wood nymphs will gather in vestments of white.
 Then come when the dew-drops bespangle the bowers,
 Or when the soft sunlight fades dim on the day,
 And there let us linger and gather sweet flowers
 Till the pale silver moonbeams shall steal o'er our way.

THE ANSWER.

I come, my love, in my light canoe,
 The breeze is fresh, the skies are blue;
 I'll dance with thee by the sparkling rill,
 In the shadow of the cragged hill.

I left the path of the buffalo,
 And ceased to chase the bounding doe;

THE ASHLAR.

At the hungry wolf on the desert plain
 I shot my feather'd darts in vain,
 Mine eye was dim, and dull my spear,
 For the song of love was in mine ear.

I come, my love, &c.

I'll scale the dizzy mountain peak —
 The eagle's feathers there I'll seek,
 And, with spring flowrets fresh and rare
 I'll twine them in thy raven hair :
 The eagle, chiding, shall look down
 With envy on thy bridal crown.

I come, my love, &c.

The panther's skin thy couch shall be ;
 The silver fox I'll chase for thee ;
 The beaver and the otter fine,
 Their furs shall spread that couch of thine ;
 The swan shall yield her snowy breast
 A pillow where thy head may rest.

I come, my love, &c.

The Huron's scalp thy feet shall grace,
 His richest paints thy cheeks shall trace ;
 His beads shall dangle from thine ears,
 Like sparkling chains of frozen tears.
 The bounding elk and dappled fawn
 Shall sport around thee o'er the lawn.

I come, my love, &c.

The Osage and the Pawnee braves
 Upon their nations' wildwood graves
 In agony shall shriek again ;
 I'll twist their war tufts in a chain,
 With shells and wampum rich and rare,
 And braid it with thy glossy hair.

I come, my love, &c.

ACKNOWLEDGED candidates, who are invested with the Most Excellent Master's Degree, are said to be "received and acknowledged" as such, because as the possession of that Degree supposes a more intimate knowledge of the science of Masonry, the word *acknowledged* is used to intimate that such a character is conceded to its possessors. The word *received* conveys an allusion to the original reception of the first M. E. Masters by King Solomon.

FIFTY DEGREES.

FOR THE ASHLAR.

ANN ARBOR, SEPT. 8, 1859.

Ed. Ashlar—Esteemed Brother: Not being well at this time, and not in condition of mind to compose a letter suitable to the subject, I leave all to you to make such remarks as the nature of the case may require, (should you deem it proper to publish anything of the kind,) only stating that some of our Brethren think that no such number of degrees as mentioned in No. 1 of Vol. 5, was ever conferred in America. I will therefore write them down by their titles, as I received them, but cannot say they are in the order in which they should stand; many of them are *ineffable* and *honorary*, and were received as opportunity offered, and several of them were some forty years ago conferred in Ladies' Lodges, composed of Royal Arch Masons' wives. Those who suppose that ladies cannot keep a secret, are at least forty years behind the times. Their Lodges were conducted with the greatest decorum, and the most strict scrutiny was exercised in the admission of candidates. The following are the titles of the Degrees as I have them:

Entered Apprentice.
Fellow Craft.
Master Mason.
Mark Master.
Past Master.
Most Excellent Master.
Royal Arch.
High Priesthood.
Knight of Red Cross.
Knight Templar.
Knight Malta.
Ark and Dove.
Knight Christian Mark.
Knight of Sepulchre or Cross.
Knight of St. Helena.
Heroine of Jericho.
Holy or Illustrious Order of the
Cross or Council.
Secret Master.
Perfect Master.
Intimate Secretary.
Provost and Judge.
Intendant of the Building, or Master
in Israel.
Elected Knight of 9.
Elected G. Master or Knight of 15.
Sublime Knight Elected.
Grand Master Architect.
Knight of Ninth Arch.

LADIES' DEGREES.

Grand Elect, Perfect and Sublime Ma-
son.
Knight of the East and West.
Knight of the Eagle, and Sovereign
Prince of the Rose Croix.
Grand Pontiff.
Knight of the Royal Axe.
Knight Chief of the Tabernacle.
Prince of the Tabernacle.
Grand Master of all Sublime and Sym-
bolic Lodges.
Knight of the Brazen Serpent.
Prince of Mercy, or Trinitarian.
Sovereign Commander of the Temple.
Knight Adept of the Eagle and Sun.
Knight of Kadosh, or White and Black
Eagle.
Prince of Jerusalem.
Prince of the Royal Secret.
Knight Sovereign Grand Inspector
General.
Mediterranean Pass.
Elect of Perigian.
Minor Architect.
Scotch Master.
Knight of the East.
Knight of Rose Croix.
Persian Knight.

Do with the above as you think best.

Fraternally, Yours, &c.

GILBERT C. BEDELL.

THOMAS SMITH WEBB.

ANYTHING pertaining to Bro. Thomas Smith Webb cannot fail to interest the Craft. We find in the last *Voice of Masonry*, the following account given by Bro. Jas. Collins :

My recollections with regard to Bro. Webb, are in most particulars so vague and indefinite as not to afford many very reliable statistics. I knew him by sight, as he was familiarly called Tom Webb, as early as 1813, '14 and '15, but my intimate acquaintance did not commence until the 16th of August, 1818, the evening on which I received the degree of E. A., and from that time until early in the Winter of 1819, I was with him nearly the whole of the time.

I think, from what I can now recollect of his account of himself, that he must have been an Englishman by birth, but may have been a Scotchman ; at any rate his connections must have been on the old continent, as I have often heard him speak of writing them there. I have often heard him speak of his father, Joseph Webb, an Episcopal clergyman, who was appointed Deputy Grand Master of a Grand Lodge at Boston, and all parts within the distance of one hundred miles, in 1771, which appointment he held until 1777 ; when, after the revolutionary troubles were at an end, it was thought best to establish an independent Grand Lodge in Massachusetts, of which he was elected Grand Master, which he held until his death in 1782.

Thomas Smith Webb was small in stature, dark complexioned, and anything but prepossessing in his appearance. His father had intended him for the law. He graduated in the classical department with the highest honors, and had nearly finished the study of his profession when he was initiated into Masonry, and from that time abandoned the idea of the law, and paid his whole attention to the institution, and made frequent visits to his friends in the old country, for the purpose of perfecting himself.

His manner of teaching was very familiar, easy and communicative ; a stickler as to words or letters, but in possession of all the necessary patience, accompanied with explanations, illustrations and all manner of anecdotes calculated to make such impressions upon the memory as to rivet his particular phraseology in such a manner as not easily to be forgotten.

☞ Nor must they suffer any to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character ; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State, but no farther.—*Ancient Constitutions.*

PROCEEDINGS OF THE G. G. CHAPTER OF THE
UNITED STATES.

THE General Grand Chapter of the United States commenced its Seventeenth Triennial Convocation at Chicago on the thirteenth day of September last, and closed its labors on the nineteenth. The following is a list of the members present:

CHARLES GILMAN, *Gen. G. H. Priest*; P. C. TUCKER, *Dep. Gen. G. H. Priest*; JOHN L. LEWIS, JR., *Gen. G. Scribe*; B. B. FRENCH, *Gen. G. Secretary*; JAS. R. HARTSOCK, *Gen. G. C. of Host*; DAVID CLARK, *Gen. G. R. A. C.*

Alabama.—E. M. Hastings, S. A. M. Wood, H. P. Watson, Daniel Sayer. *Arkansas*.—E. H. English, Albert Pike, L. E. Barber, G. McCowan. *California*.—Charles Marsh. *Connecticut*.—H. C. Deming, Asa Smith. *Georgia*.—P. T. Schley. *Illinois*.—W. B. Elwood, W. W. Mitchell, A. M. Blakesley, I. A. W. Buck. *Indiana*.—H. C. Lawrence, Geo. W. Porter, Chancey Carter. *Iowa*.—T. J. Parvin, Kimball Porter, C. S. Ellis. *Louisiana*.—J. Q. A. Fellows, S. G. Risk, H. R. Swasey. *Maine*.—Moses Dodge, E. P. Burnham, John J. Bell, Robert P. Dunlap. *Maryland and District of Columbia*.—James Goszler, John L. Gates, James Stinal. *Massachusetts*.—John M. McClelland. *Michigan*.—S. C. Coffinberry, Frederick Hall, A. B. Cudworth, C. H. Williams. *Missouri*.—A. O'Sullivan, Joseph Foster, W. R. Penick. *Mississippi*.—M. S. Ward, G. M. Hillyer, James Penn. *New Jersey*.—Horace Chase, Moses Paul. *New Hampshire*.—W. W. Goodwin. *New York*.—Jas. M. Austin, S. Gilbert, Geo. N. Williams. *Ohio*.—Geo. Rex, H. M. Stokes, Peter Thatcher, Jr., J. A. Riddle. *Rhode Island*.—W. C. Barker. *South Carolina*.—A. G. Mackey, H. Buist, W. D. Haley, D. Ramsey. *Tennessee*.—John Frizzell, R. S. Northcott, W. H. Wheaton. *Texas*.—Andrew Neill, James Soreley. *Vermont*.—Thos. H. Campbell, G. Washburn, S. Wilson. *Wisconsin*.—H. L. Palmer, H. M. Billings, A. J. Redburn. *Minnesota*.—A. T. C. Pierson.

The following Standing Committees were appointed:

On Finance.—H. C. Deming, P. T. Schley, Moses Dodge, Horace Chase, H. L. Palmer. *On Foreign Correspondence*.—Albert Pike, A. O'Sullivan, W. C. Barker, J. M. Austin, Charles Marsh. *On Jurisprudence*.—P. C. Tucker, J. L. Lewis, Jr., J. R. Hartsock, A. T. C. Pierson, H. P. Watson. *On Grievances*.—Andrew Neill, Geo. Rex, W. W. Goodwin, A. B. Cudworth, H. C. Lawrence. *On Do-*

ings of Grand Officers.—A. G. Mackey, I. A. W. Buck, J. Q. A. Fellows, Matthew S. Ward, T. S. Parvin. *On Charters and Dis-*
persations.—R. P. Dunlap, John L. Gates, James Goszler, John
Frizzell, Moses Paul.

Charters were granted for new Chapters as follows :

Honolulu Chapter.....	Sandwich Islands.
Washington “	Atchison, K. T.
Portland “	Portland, Oregon.
Clackamas “	Oregon City.
St. Anthony Falls Chapter.....	St. Anthony, Minnesota.
Vermillion “	Hastings, “

A charter was also granted for a Chapter at Jacksonville, Oregon.

One of the most interesting topics of discussion was the amend-
ments to the Constitution, which were proposed three years ago by
Companion Albert Pike. The first one, which we publish below, was
the most important, and was made the special order for a certain hour
on Wednesday. Companion Pike made an elaborate and profound
speech in support of the amendment. He held the undivided attention
of the body from the beginning to the close of his remarks. He was
followed by Comp. John L. Lewis, in opposition, a Mason who has
won a high reputation for legal acumen and sound judgment. He
spoke with much power and eloquence. Comp. Albert G. Mackey
next obtained the floor, and spoke with power and fluency. He con-
fined his remarks almost entirely to refuting the positions advanced by
Comp. Lewis, and ably did he perform the work. After the proposed
amendment had been thoroughly discussed, a vote was taken by a call
of the States, and resulted in *sixty-three* yeas and *thirty-four* nays. It
requiring a vote of two-thirds of the members, the amendment needed
two more votes to be carried. It was defeated by the votes of the
Grand Council, who held seats by virtue of their offices, and who did
not represent Grand Chapters. Comp. Austin, of New York, who
had voted in the negative, moved a reconsideration. This motion was
carried on Thursday morning, when a vote on the amendment was
taken, and it was adopted by *seventy-seven* yeas to *twenty-three* nays ;
New Hampshire, Massachusetts and other States changing their votes
to the affirmative. The following are a list of the amendments adopted,
including the one to which we have referred :

No. 1. Strike out Section 2 of Article 1, of the present Constitu-
tion, and insert the following in lieu thereof :

“The General Grand Chapter receives all its powers, faculties and

prerogatives by grant and delegation from the several State Grand Chapters; and it can have and possess no other powers than such as are expressly granted and delegated to it by them, or as are indispensably necessary to the exercise of its general powers, and consistent with the nature of the confederation between the State Grand Chapters. It can exercise no doubtful powers, nor any powers by implication merely; and all Masonic powers not hereby granted to it, are reserved to the Grand and Subordinate Chapters of the several States.

"It shall have and maintain jurisdiction over all Chapters established by itself in those States, Districts, Republics and Territories which recognize this jurisdiction, and where there is no Grand Chapter established.

"It shall have power to decide all questions of Masonic law, usage and custom which may arise between any two or more Grand Chapters, or in any of the Subordinate Chapters under its own immediate jurisdiction, and all that may be referred to it for its decision by any Grand Chapter, by formal vote; and its decisions so made, shall be deemed and regarded as those of the supreme judicial tribunal of Royal Arch Masonry in the last resort.

"It shall have no power of discipline, admonition, censure or instruction over the Grand Chapters, nor any legislative powers whatever not hereby specially granted, nor any authority to suspend the proceedings of any State Grand Chapters, nor shall entertain any complaint against a Grand Chapter, preferred by any Subordinate Chapter, or individual Mason in that jurisdiction or elsewhere; but it may, upon proper reference to it of any matter of controversy between any two or more Grand Chapters, and even where the question is not one of Masonic law, custom or usage, (both or all such Grand Chapters consenting to such reference,) act as final arbiter between them, and settle such controversy.

"It shall judge of the qualifications of its own members. It shall see that the ancient work of the Order is preserved in the several Degrees, and establish uniform formulas for installation of its own officers and those of Grand and Subordinate Chapters, for the consecration and constitution of Chapters, and the opening of Grand Chapters; and it may suspend the proceedings of any Chapter under its own immediate jurisdiction, in any State, District or Territory where there is no Grand Chapter, for any willful violation of any of the provisions of this Constitution, or for gross unmasonic proceedings or conduct."

No. 3. Add, at the end of the first paragraph of Section 4, Article 1, the following:

"If there be but two representatives, the inferior officer or his proxy shall give but his own single vote, and the higher or his proxy shall give the other three. If there be three representatives, the highest officer or his proxy shall give two votes, and the others or their proxies, one each."

* Nos. 4 and 5. In Section 6, Article 1, in the 9th line from the

* This refers to the time for which Dispensations may be granted. They cannot be granted to extend "beyond the close of" the next triennial session after their date.

beginning, instead of the words "beyond the time," insert the words "beyond the close."

* No. 7. In Section 11, of Article 1, in the first line, strike out the words "this jurisdiction," and insert, in lieu thereof, the words "the immediate jurisdiction of this General Grand Chapter."

No. 8. Add to Article 1 the following Section—

"Sec. 14. An appeal shall, in all cases, lie to the General Grand Chapter, from the decision of the M. E. General Grand High Priest, but his opinion and decisions shall stand as the judgment of the General Grand Chapter, unless it is otherwise determined by the concurrent vote of two-thirds of all the members present."

† No. 10. In Section 1 of Article "*Miscellaneous*," after the word "Priest," in the sixth line, insert the following—"or the High Priest of the same Chapter while it was under dispensation, when he himself shall have been installed."

No. 11. In Section 2 of the same Article, insert at the end of the first line the following—"whether chartered or under dispensation."

The following officers were elected for the ensuing three years :

ALBERT G. MACKAY, . . . of South Carolina . . . G. G. H. P.
 JOHN L. LEWIS, JR. . . . of New York D. G. G. H. P.
 IRA A. W. BUCK of Illinois G. G. K.
 G. M. HILLYER of Mississippi G. G. S.
 JAMES PENN of Tennessee G. G. Treas.
 SAMUEL G. RISK of Louisiana G. G. Recorder.
 JOHN McCLELLAND of Massachusetts G. G. O. of the H.
 WILLIAM HACKER of Indiana G. G. R. A. C.

A vote of thanks was given to M. E. Charles Gilman for his faithful services. Appropriate resolutions on the deaths of Comps. Willis Stewart and Amos Adams were adopted.

It was decided, by resolution, that a State Chapter cannot withdraw from the G. G. Chapter by her own act. The separation must be by mutual consent.

The G. G. H. Priest referred in his address to the difficulties in Michigan respecting Peninsular Chapter. This part of his address was referred to the committee on Masonic Jurisprudence, who made a report, stating that the G. G. H. P. had merely expressed an official opinion respecting the same; that his views were correct, and that he had acted rightly. The report was re-committed to the committee, with

* This refers to the way and manner of determining questions in Chapters and Lodges under "the immediate jurisdiction of this G. G. O."

† This refers to the constituting of new Chapters, and allows authority to the G. G. officers severally to appoint some worthy H. P. or Past H. P., "or the High Priest of the same Chapter," &c., to perform the necessary ceremonies.

instructions to report "whether the creation of Peninsular Chapter by the Grand Chapter of Michigan, was, or was not, null and void, in consequence of the non-observance, by that Grand Chapter, of the provision of the G. G. Constitution, requiring the voucher and recommendation of the Chapter nearest the place where Peninsular Chapter was proposed to be opened, and whether Peninsular Chapter was, or was not, a regular Chapter of R. A. Masons."

The committee reported that Peninsular Chapter was *not a regular body*. The first part of the report was adopted.

Comp. Pike offered the following as a substitute for the resolution declaring that Peninsular Chapter was not a regular Chapter :

Resolved, That although the disregard by the Grand Chapter of Michigan of the provision of the G. G. Constitution, requiring the voucher and recommendation of the Chapter nearest the place where Peninsular Chapter was proposed to be opened, was unwarranted, and so ought not to be made a precedent for the future, still such non-observance did not affect the validity of the act done, but for the protection of innocent parties, such Chapter cannot be held to be irregular, or the action of the Grand Chapter in creating it, to be null and void, but it must be held to be a regular Chapter.

This was adopted on a call of States, by a vote of *forty to seventeen*. Thus, Peninsular Chapter No. 16, of Detroit, Michigan, is declared by the G. G. Chapter of the United States to be a regular Chapter.

A resolution was adopted, that Virginia, Florida and Pennsylvania be invited to unite with their peers in G. G. Chapter, and Kentucky and North Carolina invited to rescind their action by which they have endeavored to withdraw.

The next meeting will be held at Memphis, Tennessee.

☞ But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry, avoiding all wrath, malice, rancor, and personal ill will, in carrying on the suit with a Brother ; neither saying or doing anything to prevent the continuance or renewal of that brotherly love and friendship which are the glory and cement of this ancient Fraternity. Thus shall we show to all the world the benign influence of Masonry, as wise, true and faithful Brethren have done from the beginning of time ; and as all who shall follow us, and would be thought worthy of that name, will continue to do.—*Ancient Const.*

GRAND ENCAMPMENT OF THE UNITED STATES.

THE G. Encampment of the United States, opened its triennial session at Chicago, on the thirteenth day of September last, and closed on the nineteenth. Sir Kt. Wm. B. Hubbard, Grand Master, presided.

It was ordered that one thousand copies of the proceedings of the Grand Encampment, up to this time, be printed.

Sir Kt. Henry C. Deming presented a cross which he had had made of the "Charter Oak" at Hartford.

The following officers were elected :

B. B. FRENCH,	of District of Columbia,	<i>G. M.</i>
D. S. GOODLOE,	" Kentucky,	<i>D. G. M.</i>
WINSLOW LEWIS,	" Massachusetts,	<i>G. G.</i>
J. V. Z. BLANEY,	" Illinois,	<i>G. C. G.</i>
CHARLES MARSH,	" California,	<i>G. S. W.</i>
A. T. C. PIERSON,	" Minnesota,	<i>G. J. W.</i>
E. A. RAYMOND,	" Massachusetts,	<i>G. Treas.</i>
SAMUEL G. RISK,	" Louisiana,	<i>G. Recorder.</i>
A. B. THOMPSON,	" Maine,	<i>G. S. B.</i>
ROBERT HENDERSON,	" Missouri,	<i>G. Sword B.</i>
N. P. JACOBS,	" Michigan,	<i>G. W.</i>

Charters were granted for new Commanderies, as follows :

Robert Macoy Commandery, Madison, Wis.
 St. Paul's Commandery, Dover, N. H.
 Selma Commandery, Selma, Ala.
 DeMolay Commandery, Columbia, Tenn.
 Cyrene Commandery, Memphis, Tenn.
 Baltimore Commandery, Baltimore, Md.
 Freeport Commandery, Freeport, Ill.
 Hugh DePayer's Commandery, Jersey City, N. J.
 Siloam Commandery, Dubuque, Iowa.
 St. Bernard Commandery, Hightstown, N. J.
 North Star Commandery, Lancaster, N. H.
 Yorkville Commandery, Yorkville, Tenn.
 Cœur de Lion Commandery, Atlanta, Ga.

A charter was also issued for a Commandery at Burlington, N. J. The old charter of Mount Horeb Commandery, received in 1826, was restored,—the Commandery to be located at Concord, N. H. It was resolved that a charter be granted to St. Aldemar Commandery, Columbus, Ga., as soon as it furnishes the G. M. with a copy of its proceedings.

The time of meeting was changed to the *first* Tuesday in September. The next meeting will be held at Memphis, Tennessee.

Peninsular Commandery, at Kalamazoo, Michigan, has not given its allegiance to the Grand Commandery of that State, but has acted under a charter received from the Grand Encampment of the U. S. The Grand Commandery of Michigan, at its last meeting, demanded the charter of Peninsular Commandery. The latter body refused to give it up. This brought a vexed question before the Grand Encampment. The committee to whom it was referred, reported adversely to the claims of the subordinate body. Sir Kt. J. Adams Allen, Commander of Peninsular Commandery, made a very able and powerful speech in opposition to the report, but it was adopted. It was resolved that the Grand Commandery of Michigan, from its organization, has of right exercised jurisdiction over all subordinates in that State; and that the dues of Peninsular Commandery at Kalamazoo, paid to the G. Recorder of the Grand Encampment, since such organization, be paid to the G. Recorder of Michigan.

The following is a description of the costume decided upon by the Grand Encampment:

TEMPLAR'S UNIFORM.—A white surcoat or tunic, made without sleeves, worn over a black coat and reaching down to the knees; made full and fastened around the waist with a red leather belt, two inches wide, buckled at the right side. The red passion cross four inches high on the left breast.

SCARF.—Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, enclosing the passion cross surrounded by the Latin motto, "*In Hoc Signo Vinces*;" the star to be $3\frac{1}{2}$ inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

CLOAK.—Of white merino, worn on the left shoulder, so as to leave the sword arm free, and reaching down to the lower edge of the tunic behind; bordered with black velvet one inch in width, and having on the left breast a templar cross of scarlet velvet, six inches in width.

GAUNTLETS.—Of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross of red velvet, two inches in length.

SWORD.—Thirty-four to forty inches, inclusive of scabbard, helmet head, cross handle, and metal scabbard.

CHAPEAU.—The military chapeau, trimmed with black binding, and with black or white plumes.

DISTINCTIONS.—The Sir Knights will wear white metal wherever metal appears. Commanders and Past Commanders, Grand and Past Grand Officers, gold.

CROSSES.—Sir Knights, Commanders and Past Commanders will wear the Passion Cross; Grand and Past Grand Officers of States, the Templar Cross; Grand and Past Grand Officers of the United States, the Patriarchal Cross; the M. E. G. Master and Past Grand Masters of the United States, the Cross of Salem, which is the Patriarchal Cross, with an additional bar in the centre.

The various crosses, as designated, to be worn on the side of the Chapeau, and on the sheath of the sword. Those on the Chapeau to be three inches in height; on the sword one inch.

FATIGUE.—Black frock coat, the white scarf and sword, red belt, and a black cloth navy cap, having the appropriate cross in front.

SPURS.—Will be of the appropriate colors, as above provided.

HANGINGS FOR JEWELS.—The hangings of State Grand Bodies and Subordinates, may remain as at present.

GRAND STANDARD.—Is of white woolen stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood red Passion cross, over which is the motto, "*In Hoc Signo Vinces*," and under, "*Non nobis, Domine! non nobis, sed Nomini tuo da Gloriam!*" The Cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the Staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The Cross to be crimson, edged with gold.

BEAUSEANT.—Of woolen or silk stuff, same form and dimensions as the Grand Standard, and suspended in the same manner. The upper half of this Standard is black, the lower half white.

PRELATE'S ROBES.—A full white linen or muslin robe, open behind, reaching down to within six inches of the feet, fastened around the neck below the cravat, which should be white, and having flowing sleeves reaching to the middle of the hand. A white woolen cloak lined with white, fastened around the neck and extending down to the bottom of the robe; on the left front a red velvet Templar cross, six inches in width. A blue silk stole reaching down in front to within six inches of the bottom of the robe, and having on it three Templar Crosses, of red silk. Mitre of white merino, bordered with gold,

lined with green, having the red Templar Cross extending to the edges, and surmounted by a Passion Cross three inches high. The special badge of his office is a Crozier.

The following resolution was adopted respecting the costume :

Resolved, That the costume this day adopted by the Grand Encampment, be and the same is hereby ordered to be worn by all Commanderies chartered at this communication, or that shall be hereafter established in this jurisdiction ; and by all Commanderies heretofore existing, whenever they shall procure a new costume ; and that no Officer, Member or Knight be, after this session, allowed to sit in this Grand Encampment, unless clothed in the Uniform hereby prescribed ; and that the State Grand Commanderies be directed to enforce it in all subordinates that may be hereafter chartered in their respective jurisdictions.

MASONIC CONGRESS OF THE U. S.

DURING the sessions of the G. G. Bodies at Chicago, a Convention was held for the purpose of forming a Masonic Congress. Bro. Finlay M. King, of N. Y., was elected President of the Convention, and Bro. Rob. Morris, of Ky., Secretary.

The following States were represented by delegates : Arkansas, California, Illinois, Iowa, Louisiana, Maine, Mississippi, Minnesota, New Hampshire, New York, South Carolina and Vermont, also the District of Columbia. The following plan, reported by a committee whose names are appended, was adopted :

In order to form a closer union and increase of harmony among the Grand Lodges of America—to secure and cultivate fraternal relations with the Grand Lodges of the world—to extend our knowledge of the History, Work, Symbolism, Philosophy, and Jurisprudence of Craft Masonry ; in order that questions of law and jurisdiction may be equitably and permanently adjusted, that all agitated questions of general Masonic interest may be considered and determined for the general benefit of Masonry—we propose the following Articles of Association :

ARTICLE 1. The Grand Lodges of North America do hereby form "A North American Masonic Congress."

ART. 2. This Congress shall consist of three representatives from each Grand Lodge in North America assenting hereto ; representatives to be selected as each of the Grand Lodges may severally determine.

ART. 3. The officers shall be a President, and a Senior and Junior Vice Presidents, and Secretary, who shall be elected at each session, and except the Secretary the official duties of each shall cease with the close of the session.

ART. 4. There shall also be elected at each session, three Permanent Committees, each consisting of five members.

1st. Committee of International Correspondence.

2nd. " " Work, Symbolism and Philosophy.

3rd. " " Jurisprudence, embracing Masonic History and Antiquities.

The Chairman of the several Committees shall constitute an Executive Committee to supervise and direct the correspondence, and in connection with the Secretary, prepare reports and present business for the next meeting.

The meetings of the Congress shall be called to order for organization by the Secretary, or in his absence by the Chairman of Committees in the order named.

ART. 5. Meetings shall be held triennially on the Friday preceding the 2nd Tuesday of September, and in such place as the Congress may from time to time determine.

ART. 6. The representatives of a majority of the Grand Lodges associated, shall be necessary to form a quorum.

ART. 7. The Congress may take cognizance of all cases of difference which may occur between two or more Grand Lodges. Provided the parties shall mutually submit the said difference to its decision.

ART. 8. The Congress may consult and advise on questions of Masonic Law and Jurisprudence to the end that a uniformity of law and usage may be accomplished, but it shall not assume the exercise of any power in the enforcement of its decrees except such as may result from the mere force of opinion.

ART. 9. It shall be in order at any session of the Congress to provide for the reading of papers or essays, or the delivery of discourses upon Masonic subjects.

ART. 10. The incidental expenses of each Congress, necessary to the transaction of its business, shall be borne by the Grand Lodges parties thereto, being equally divided among them.

ART. 11. The ratification of these Articles by five Grand Lodges shall be sufficient for the organization of the Congress.

ART. 12. No change in these Articles shall be made without the consent of three-fourths of the Grand Lodges parties thereto.

ART. 13. Any Grand Lodge may become a member of this Congress by adopting the Articles of Association.

ART. 14. Should any Grand Lodge desire to withdraw from this Congress, it can do so; but it is expected, as a matter of Masonic courtesy, that it will adopt a resolution to that effect in open Grand Lodge, and give notice thereof to the Secretary of the Congress.

SUPPLEMENTARY ARTICLE. When five Grand Lodges shall have ratified these Articles, pursuant to the provisions of Article 11th, and shall have notified a Secretary, to be hereafter elected, of such decision, he shall thereupon issue a circular to the several Grand Lodges specified in Article 2nd, inviting them to affiliate with this body, and to assemble in Congress at the city of Memphis, Tennessee, on the Friday preceding the 2nd Tuesday of September, 1862.

In testimony whereof, we, the delegates to this Congress, have hereto set our hands to the foregoing Articles, at Chicago, in the State of Illinois, this 14th day of September, 1859, subject to the ratification thereof by our respective Grand Lodges.

All of which is respectfully submitted.

A. T. C. PIERSON, A. G. MACKAY, PHILIP C. TUCKER, JOHN L. LEWIS, JR., CYRIL PEARL,	}	Committee.

Bro. Samuel G. Risk, of La., was elected Secretary. The following were appointed a committee of correspondence: GILES M. HILLYER, of Mississippi; E. H. ENGLISH, of Arkansas; JOHN FRIZZELL, of Tennessee; B. B. FRENCH, of District of Columbia.

MASONIC BANQUET.

By invitation of Apollo Commandery, No. 1, at Chicago, the members of the Grand Encampment, and the G. G. Chapter of the United States, attended a banquet at the Tremont House, on the evening of the fifteenth of last month. The attendance was large, and the occasion was a most auspicious one. Sir Kt. J. V. Z. Blaney, Grand Commander of the Grand Commandery of Michigan, presided, assisted by I. A. W. Buck, Grand Master, and others. At nine o'clock the guests were seated. After an hour spent in disposing of the solids, the intellectual feast began. The Light Guard Band was in attendance, and played appropriate pieces. The presiding officer, Sir Kt. Blaney, in a very neat and appropriate speech, extended a hearty welcome to the Sir Knights and Companions around him. He alluded to the peculiar circumstances under which the Grand Bodies had come to Illinois. Three years ago Apollo Commandery of Chicago invited them, because there was no Grand Commandery in the State. Now a State Commandery had been formed, with seven or eight subordinates within its jurisdiction. The Grand Lodge of Illinois now takes rank as the second, and the Grand Chapter of the State, formed but eight or nine years ago, was the third in the Union. The assembling of the distinguished Sir Knights and Companions in Chicago, he regarded as a recognition of the already acquired importance of the Northwest. Chicago was said to be a fast city; nothing was more true than this, yet with all its fastness, the Craft of Illinois would never be found to pass by the land-

marks of the Order; they have a record of which they do not feel ashamed; no disloyal act was ever attempted or threatened by the Sir Knights of Illinois. Sir Kt. Blaney paid a well deserved compliment to Sir Kt. N. D. Elwood, G. H. P. of Illinois, who was absent.

At the conclusion of his remarks the regular toasts were given :

1. *The Grand Encampment of the United States.*—Seven thousand Christian warriors acknowledge its sway and admire its rule. Its laws are fraternal and just, its purposes nothing less than the honor and happiness of all who battle under its banner. May the Beauseant never trail in the dust.

M. E. Wm. B. Hubbard, P. G. Master of the Grand Encampment, responded in a jocose speech. He felt much fatigued with the journey to Chicago, and the labors of the session, but he never in his life was silent to the call of a Sir Knight, and he never would fail to respond. Refreshment as well as labor belonged to Masonry. He loved the labors of the Lodge, and the Chapter, and the Asylum, but he also loved the social board—the feast of reason and the flow of soul. He met to-night the friends of his youth, as well as the friends of his riper years. For twelve years the dignity of the position he sustained, compelled him to be grave, but now that his successor had been elected, his genial, natural good humor was returning. He liked to feel good sometimes, only not too often. In most handsome terms he acknowledged the attentions of the Sir Knights of Apollo Commandery, and others, of Illinois. He was much pleased with Chicago, but could not approve her rough and rugged streets. Chicago, it had been said, grows faster than the citizens of it can brag. He was not certain about that, though he must acknowledge that she was a fitting emblem of the Masonic fraternity—embracing land and sea, and numbering among her citizens men of every race, and kindred, and tongue. He alluded to the sentiment expressed in the toast. The Templars were a power first among the powers of earth. Ten thousand instead of seven thousand, were now to be found scattered over the States and Territories of the American Union. They were warriors clad with the breast-plate of truth; they triumph not mid human woe and desolation; they make no helpless widows, nor destitute orphans; their swords can never be drawn save in the cause of the helpless, and the Christian religion. In the past they had encountered fierce assaults from the enemy; victory had perched on their banner; the prediction of their motto had been verified,—*In hoc signo vinces*.

2. *The General Grand Chapter of the United States.*—The memory of Clinton and Livingston endear it to every Royal Arch

Mason, the presence of Dunlap, Tucker and Gilman remind us of its value, and the representatives from all parts of the mighty nation, instruct us that its paternal influence and council should bind all Royal Arch Masons, from the land of the Pilgrims to the golden sands of the Pacific, together as one.

M. E. Charles Gilman, G. G. H. P., being absent on account of indisposition, his health was drank in silence.

3. *Our guests from all Orders and localities.*—Whether wielding the trowel, the sceptre or the sword; whether reflecting the Masonic light of Maine, Texas, California or New York, South Carolina or Oregon; Welcome!

Sir Kt. J. L. Lewis, G. M. of Masons in N. Y., responded. To-night he noticed three Orders united in one around that festive board—he felt as he had seldom felt before, surrounded by Sir Knights and Companions from every State and Territory; the Mason who could not feel, would be as destitute of sympathy as the clods of the valley. He acknowledged the attentions shown by the Chicago Sir Knights and Companions, and would never forget them while memory lasted. Chicago was a fast city, so far as attention to strangers was concerned. He referred to the once divided but now united New York. Feeble health prevented his making lengthy remarks.

4. *This happy occasion.*—Few such are accorded to us by our Heavenly Father on the weary pilgrimage of life. Let us make it a reminiscence of unminged joy.

Sir Kt. Rob. Morris responded in his usual vein of humor. He alluded to similar occasions in Tennessee, Connecticut, Rhode Island, and elsewhere, in which many present participated. Masons who leave out refreshments perform but half their duty; generous sentiment lies deep in the heart, it is pressed down by care and toil; genial intercourse produces genial feeling. He concluded by proposing "The Prince of good fellows, Hon. B. B. French, Grand Master of Temp-lars, elect."

The Grand Master elect responded in a few remarks, which were most happily expressed and enthusiastically received.

5. *Our country and its destiny.*—Every ligament binding its distant members together, has thus far been blessed by a gracious Providence. We realize this evening the rhapsody of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

This called forth the veteran Sir Kt. Philip C. Tucker, of Vermont, who held the attention of the audience and called forth hearty applause.

At the close of his remarks the band played "The Star Spangled Banner." The whole company standing joined in the chorus.

6. *The exponents of Masonic Jurisprudence.*—Masons only wish to know the law, in order to obey it.

To this, of course, the distinguished Sir Knight from South Carolina, A. G. Mackey, G. G. H. P., was expected to respond. He did not disappoint his hearers. He would have preferred listening to speaking, but since called on, no sentiment was so dear to his heart as the one just offered. When Masons know the law, they will obey it; they are a law abiding people. The law of Masonry is powerful, because it is the law of love. Here a most beautiful allusion to its power was made by the distinguished speaker. A struggle, if he might be pardoned the word, had been for ten days going on in the G. G. Chapter in this city. Argument had been met by argument, and feeling and desire for success had been awakened in the hearts of the two contesting parties; the vote was taken, and no sooner announced, than with a magnanimity unheard of, the successful party rose, moved a reconsideration, and gave way for the sake of harmony and peace. Religionists would have rent their church in twain rather than have so surrendered. Politicians would have broken up party and endangered the country before yielding; but not so with the Masonic fraternity—they were governed by the law of love. He closed by proposing the health of Sir Kt. Finlay M. King, of New York, who spoke at some length in reply.

7. *The men who have made our Masonic Literature.*—Let it be sound, useful, conservative; let all else be discarded.

The eminent scholar and orator, Sir Kt. Albert Pike, of Arkansas, replied, and it is not too much to say that he made the speech of the evening. He took the "bill of fare," and very wittily illustrated the various kinds of Masonic literature by the different dishes designated. His remarks were apparently given on the spur of the moment, and convulsed his listeners with laughter.

8. *Masonry Universal.*

M. E. Comp. Parker, of Illinois, the representative of the red man, responded in one of the best and most effective speeches of the evening. He was himself a living representative of the truth set forth in the sentiment. Masonry was not peculiar to race; he was then the representative of a fading race. The Red man was disappearing before the White man, as the snow before the summer sun. He felt this melancholy truth, and feeling it, he had looked around for some asylum

of security and peace, and had found it in Masonry. He was proud to stand there, a relic of a noble race—a race which, though departing, could never be forgotten. The spirit of Masonry was found in that once noble race. This eloquent Companion and chief continued to make reference to his ancestors for some minutes, affecting every heart, and bringing the tear to every eye ; and, at the close of his remarks, exhibited a large and splendid Masonic medal, the gift of General Washington to his grandsire, Red Jacket, both of whom were Masons.

Other speeches were made, and the poem—

“ We meet upon the level
And part upon the square,”

was repeated by Sir Kt. Rob Morris ; after which the company united in singing “ Auld Lang Syne,” with joined hands. Thus ended one of the most pleasant features attending the meetings of the National Masonic bodies.

INTERESTING CASE OF MASONIC CHARITY.

THERE are thousands of touching incidents of Masonic charity which are never known to the world. The following, taken from the report of the N. Y. Masonic Board of Relief for 1859, is but one of a large class of cases which are constantly occurring :

“ A young lady of refinement, on the 7th of April, 1858, marries in England, and on the 1st of May following, this couple arrive in New York, with previous preparation for successful settlement in Rochester. His means, though large by the common estimate of this country, were small for the son of a wealthy English gentleman. The desire to economize was natural and strong, and made the importunities of a fellow countryman easily successful in inducing him to take a house in Cedar Street. At half-past 10 P. M., on the 4th of May, on a night boat to Albany, the lady repairs to her berth ; the husband, unable to procure one for himself, promising to remain at the cabin door. At 4 A. M., of the 5th, she arises, and requests the maid to call her husband, but the cabin door is locked. At 5 the agent calls for her tickets, and is told ‘ my husband has them.’ A moment passes, the agent calls again, and then how that young, innocent and confiding heart is torn by these bitter words of death, ‘ I cannot find your husband—he is overboard.’ We need not stop to describe the scene of

overwhelming grief and crushing agony that followed. During that hour of suffering to an innocent being, so sadly and suddenly bereaved, in a foreign land, among strangers, there was one who, as master of that ill-omened craft, with a tearless eye and a heart of stone, could belch forth his command—'be still!' But he was not a Mason. But there was another there, whose sympathy, too deep for tears, found expression in effectual and Masonic aid. After days of ineffectual effort to find the missing husband and brother, the unfortunate widow was returned to New York, where her case was finally laid before the Board of Relief, on the 17th of May, 1858, but not until, by the counsel of suspected advisers, she had determined to leave for Europe at once (if the means could be obtained, for all was lost with her husband,) with acquaintances who were returning, saddened and discouraged by her misfortunes.

"The hope of yet finding her missing husband, with the most solemn pledges of protection and support, were alone sufficient to change her purpose, and so far remove her fear of troubling others, as to induce her to take up her temporary home with the author of this report.

"The British consul, and other high officials, were consulted; a detective was employed, and on the morning of the 20th, the body was found floating in the river near Newburg. Beacon Lodge, at Mateawan, near Fishkill, caused the remains to be buried in the most beautiful part of their rural cemetery. But on the 21st, ere the announcement could be made, with the return of some relics found upon the person, confidence having supplanted fear and excitement, nature, in its relaxation, had yielded to mental derangement. Upon the return of comparative health, after the lapse of weeks, she was accompanied to the grave, and sent on her way free toward the bosom of home.

"Could the fraternity of New York have witnessed the scene of that last visit at the grave, when, alone with the author of this report, she repaired to the sacred spot to weep and pray, and embrace the very earth; or could they have witnessed her departure for Europe, and seen how, standing upon the upper deck, supported on either side by the highest officers of a noble steamer, the chief of them a *Mason*, her gratitude was evinced by tears and exclamations, waving back her thanks from the utmost limit of vision, every heart would have rejoiced in the glory of Masonry, and every tongue would have cried out, 'Let it be established forever!'"

AFRICAN LODGE, BOSTON.

BROTHER CHASE, of the Masonic Journal, gives an interesting extract which he recently found, respecting the Lodge of negroes in Boston. "In the course of our researches," he says, "in preparing a history of our native town, we recently reëxamined the account given by Dr. Belknap, in reply to questions proposed by Judge Tucker, of Virginia, in relation to negroes and negro slavery in Massachusetts. It was written in 1795, and may be found in the *Massachusetts Historical Society's Collection* of that year (Vol. 5, p. 210). In answering the questions proposed to him, Dr. Belknap several times mentions the name of Prince Hall, 'a very intelligent black man, aged 57 years,' from whom he seems to have gathered some of his information. In answering the question, 'Does harmony in general prevail between the black and white citizens,' &c., he alludes to the answer given him by Prince Hall, and adds—

"'Having once and again mentioned this person, I must inform you that he is Grand Master of a Lodge of Freemasons, composed wholly of blacks, and distinguished by the name of *African Lodge*. It was begun in 1775, while this town was garrisoned by British troops, some of whom held a Lodge and initiated a number of negroes. After the peace they sent to England, and procured a Charter under the authority of the Duke of Cumberland, and signed by the Earl of Effingham. The Lodge at present consists of thirty persons, and care is taken that none but those of a good moral character are admitted.

"'I shall add the following note, written by a white gentleman of the Craft, of good information and candor—

"'The African Lodge, though possessing a Charter from England, meet by themselves; and white Masons, not more skilled in geometry, will not acknowledge them. The reason given is, that the blacks were *made* clandestinely in the first place, which, if known, would have prevented them from receiving a Charter. But this inquiry would not have been made about white Lodges, many of which have not conformed to the rules of Masonry. The truth is, they are *ashamed* of being on *equality* with blacks. Even the fraternal kiss of France, given to merit without distinction of color, doth influence Massachusetts Masons to give an embrace less emphatic to their black brethren. These, on the other hand, valuing themselves on their knowledge of the Craft, think themselves better Masons in other respects than the whites, because Masonry considers all men *equal* who are *free*, and our laws ad-

mit no kind of slavery. It is evident from this, that neither avowedly nor tacitly do the blacks admit the preëminence of the whites, but it is as evident that a preëminence is claimed by the whites.’”

“This extract, from the character of its author for truthfulness and candor in historical matters, and the fact that it was written so very near the beginning of negro Masonry in America, seems to us to be more important and valuable, historically, than all else that we have yet read touching the vexed subject.”

THE PROGRESSIVE SPIRIT OF MASONS.—The ritual of the Order has become so diversified, that the Freemason of the olden time is lost, and can scarcely become reconciled that he is in a Lodge of Freemasons, and the laws have become as complex, as intricate, and as uncertain as the civil code; and while the humble Brother, who is proved innocent, is notwithstanding punished, the evil doer of high rank and position goes unwhipt of Justice, although he may be guilty of abusing the confidence of his Brethren, and violating his Masonic obligations. It will be well for the Ancient Craftsmen to take a retrospect of the past; and it will be better for those, whose Masonic Life is young, to listen to the voice of experience, and take heed and govern themselves accordingly. The progressive spirit which is so manifest, which is rapidly changing the entire Masonic system, has not for its object the improvement or elevation of Man; it is not a progress in the cause of humanity, of benevolence, or of charity, although from spire and steeple, from the house tops and the inner chambers of the Temple, it vaunteth its knowledge and greatness. The confusion in our Masonic Temples is increasing, the want of harmony is daily becoming more apparent, confidence is becoming weaker, and suspicion and distrust are usurping its place, and unless the true and trusty, the aged and experienced Craftsmen raise their voices in behalf of our beloved and time honored Order, and oppose with a united and resistless opposition the innovating spirit which is so greatly in the ascendant, Ancient Freemasonry will only be known as an institution which once existed, of which the present only bears its name.—*Mirror and Keystone.*

☞ My son, forget not my law; but let thine heart keep my commandments, and remove not the *ancient landmarks* which thy fathers have set.—*Solomon.*

MASONRY UNIVERSAL.—“Freemasonry is the most perfect system of morality that the mind of man originated; the most faithful exposition of the duties man owes to himself, his neighbor, and his God, short of Divine revelation. It is the perfection of human wisdom—the reflection of beauty, the durability of strength; it is stamped with the immortality of truth, and imbued with the spirit of Charity and Benevolence. It adapts itself to men of every creed and nation, and wherever the foot of civilized man may tread, it carries its instruction and offers its charities. It interferes not with man’s conscience, and meddles not with human dogmas or formulas of faith, but greets the Mussulman in his Mosque, the Pagan in his Temple, the Jew in his Synagogue, and the Christian at his Altar, if they be but good men and true, and with its commanding authority requires of them that they be just to themselves, true to their God, and faithful to their fellows; to walk by the plumb line of rectitude—to square their actions by virtue, and test their words by the level of Truth. It selects the worthy and well qualified from all nations, and with the cement of brotherly love unites them into one general whole—speaking the same mystic language—worshipping at the same altar, and adoring the same God. This is the power of attraction with the many, though others may be influenced by sordid and mercenary motives, with falsehood on their lips and treachery in their hearts, to seek a name and a place among us. These are ‘spots in our feasts of charity’—‘Trees whose roots wither without bearing fruit.’”

WAS THE DUKE OF WELLINGTON A FREEMASON?—“Among the numerous appointments, titles and orders of the great Duke of Wellington, can you tell me if he at any time belonged to our fraternity?—INQUIRER.”

In the *Freemasons’ Calendar*, printed under the sanction of the Grand Lodge of Dublin, for the years of 1848 to 1856, there appears in each volume a portion headed “Traditional and Recorded Information respecting the Order of Freemasonry;” but this was omitted in the publication for 1857, and whether it has been so since we cannot say, not having the books to refer to. In all the years above mentioned, from 1848 to 1856, the following statement is made;—“1790. The Duke of Kent initiated; and Dec. 7th, the Duke of Wellington initiated in No. 494, at Trim, of which Lodge his grace’s father, the Earl of Mornington, and his brother, the Marquis Wellesley, had been

Masters." A well informed brother, whom we hold in great respect, has stated to us that he remembers a characteristic letter from the Duke, appearing in some newspaper or periodical, in which his grace denied all knowledge of the Craft, or having at any time been made a Mason. Feeling anxious to oblige "Inquirer," we have put his query to all whom we supposed likely to throw any light on the subject of its authenticity, but without avail; nor can we trace No. 494 among the Irish Lodges, or even find that there was a Lodge existing at any time at Trim. Perhaps some of our Irish brethren may be able to set this matter right, by proving to us the correctness or incorrectness of the authority quoted.—*London Freemasons' Magazine*.

AFTER CHRIST 1357.—The Charges and Regulations of Masons were now for good reasons revised and meliorated, as an old record thus sets forth: "In the glorious reign of King Edward the Third, when Lodges were many and frequent, the Grand Master with his Wardens, as the head of the Grand Lodge, with the consent of the lords of the realm, then generally Freemasons, ordained

I. That for the future, at the making or admission of a brother, the constitutions and proper charges and monitions should be read by the Master or Wardens, as hereunto annexed.

II. That Master Masons or masters of work should be examined if they be able of cunning to serve their respective lords, as well the highest as the lowest, to the honor and worship of the aforesaid art, and to the profit of their lords; for they be their lords that employ them and pay them for their service and travel.

III. That when the Master and Wardens meet in a Lodge, the sheriff, if need be, or the mayor or alderman, if a brother, where the Chapter or congregation is held, shall be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

IV. That entered 'Prentices at their making shall be charged not to be thieves nor thieves maintainers. That the Fellow Crafts shall travel honestly for their pay, and love their fellows as themselves, and that all shall be true to the King of England, to the realm, and to the Lodge.

V. That if any of the fraternity shall be fractious, mutinous, or disobedient to the Grand Master's orders, and after proper admonitions should persist in his rebellion, then the Lodge shall determine against him, that he shall forswear or renounce his Masonry, and shall no more be of the Craft; the which if he presume to do, he shall be prisoned till his grace be granted him and issued. For this cause principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art. Amen. So mote it be."

CONDITION OF THE CRAFT.

MISSOURI.

The Fraternity in this great State appear to be doing well. Bro. A. O'Sullivan still holds the office of Grand Secretary, and does efficient service in the cause. Bro. Marcus Boyd is Grand Master. There are nearly two hundred Lodges in the jurisdiction. The last communication of the Grand Lodge was held in May last. The address of Grand Master S. H. Saunders, is well worthy a perusal. He strongly recommends that every non-affiliated Mason be suspended. He alludes to the Masonic College, which has been a bone of contention, and urges the G. L. to sustain it. There are in the State *twenty-five* District Deputy Grand Masters. On the subject of Grand Lodges, the Report on F. C. says :

The General Assemblies or Convocation of Masons, as we before remarked, were held at the pleasure of the Grand Master, and when convened, the Grand Master presided over their deliberations, not by courtesy, but by *right*. *He appointed* all the Subordinate Officers, for his *greater* convenience, and to assist *him* in the proper discharge of his duties. The assembly or convocation was governed by the *old charges*, and such regulations as were made from time to time, as circumstances demanded, and *he* caused them to be read in general assembly so that none might pretend ignorance, he being equally bound with the humblest prentice to obey them ; and he was also held responsible by the State for the manner in which the deliberations of the assembly were conducted, as also for the character of the laws which they made for their government, and when the work for which they were called together was completed, the Convocation *was dissolved* ; the appointed officers ceased to possess any power, and the Grand Master *alone existed, recognized* in the full enjoyment of all the prerogatives attached to his exalted station.

Twenty dollars were loaned to Bro. Justin Bingham, of Michigan, who was in distress. During the year *twenty-two* dispensations had been granted.

MAINE.

A voice comes to us from the north-east extremity of our Union, saying that "all is well" among the Royal Arch Masons there. Maine has nine R. A. Chapters. The G. Chapter held its last Convocation on the 2d of May, 2859. Its proceedings were conducted in peace and harmony. Moses Dodge was elected G. H. P., and Ira Berry, G. Sec.

The Grand Council of Royal and Select Masters assembled at Portland, on the 4th day of May. A. B. Thompson was elected G. P. Seven Subordinates were represented.

The Annual Conclave of the Grand Commandery was held in Portland in May. There are four Commanderies in the State. The Grand Commander says: "I am happy to announce to you that no cause of disturbance has come to my knowledge thus far, during the past year, among our Subordinates." The Committee on F. C. say: "We are highly gratified at the evidence of prosperity afforded, as well as the evident existence of unusual masonic ability among the Sir Knights of Illinois." Freeman Bradford was elected Grand Commander, and Ira Berry, Grand Recorder. We are pleased to see evidence of the prosperity of the Templars in Maine. May they long continue to flourish in peace and harmony.

SOUTH CAROLINA.

We need hardly say that R. A. Masonry is doing well in this jurisdiction, when we say that Comp. A. G. Mackey is High Priest. The Grand Chapter convened at Charleston, on the fifteenth day of February last. There are twenty-two Chapters in the State. Comp. Ebenezer Thayer is Grand Secretary.

WISCONSIN.

The Grand Lodge held its Annual Communication at Milwaukee, on the second Tuesday of June, A. L. 5859. The following is an extract from a report of the committee on Masonic Jurisprudence, which was adopted:

The Committee on Masonic Jurisprudence, to whom was referred that part of the M. W. Grand Master's address that refers to Public Processions, Non-payment of Dues, and Non-affiliated Masons, have had the several subjects under consideration, and respectfully report—

First. That in the opinion of your committee, Subordinate Lodges may constitutionally appear in public procession, and in regalia, on the following occasions: At Masonic Funerals; Laying the Corner Stone of Masonic and other public edifices; dedication and consecration of Masonic Halls; installation of officers and celebration of Festivals of St. Johns; on no other occasion unless by special dispensation from the Grand Master or his Deputy; and the committee recommend that this power of dispensation be used with caution, and in strict accordance with the Ancient Constitution and usages of the Order.

Charters were granted for ten new Lodges. Bro. A. D. Smith, in behalf of the G. L., presented a P. G. M.'s jewel to Bro. H. S. Baird, P. G. M., and a P. G. Secretary's jewel to Bro. W. R. Smith, P. G. Secretary. We quote his remarks to the latter, which are beautiful in sentiment and language:

R. W. and Venerable P. G. Secretary :

The M. W. Grand Master has, it would seem, designed to make my cup overflow on this occasion. He has also charged me with the duty of presenting to you a Grand Secretary's jewel, in token of the deep sense of love and gratitude which the Grand Lodge feel for your person and your past services.

You, who have guided and conducted the affairs of this Grand Lodge as Grand Secretary, almost from its first organization, have voluntarily laid down the pen which has heretofore preserved the record of our proceedings without a blot, or an error. During a great part of which time you have also managed its fiscal affairs, without a loss of a day's wages. The united voice of all your brethren pronounces the award due to you, "Well done, good and faithful servant."

When I reflect how long we have loved and labored together, how intimate have been our relations, how harmonious have been all our transactions, my heart is full, language is powerless, and the soul may well claim, in the depths of its emotion, the prerogative of silence.

Oh, sir! when I reflect upon our small beginning—like a cloud in the canopy, no bigger than a man's hand—how we struggled on, piling one stone of the structure upon another, until now the fabric rests upon foundations broad, deep and secure; its walls strongly cemented, nicely trimmed and adjusted by the plumb and level, and its arch spanning the entire State in every direction, how forcibly does your early remark come to me, made in the time of our apparent insignificance, toil and struggle, "despise not the day of small things."

Again, when I reflect that now you are to lay down the gavel and the pen; that no more is it to be the guide and instructor, as well as the faithful memorialist of all our doings, the heart must be heavy and the voice weak.

But, beloved Brother, it needs no pen to record, no toy or token to perpetuate the affection of all the members of the Order in this State, which cluster around you, and which will embalm your memory until the latest day.

The eminent services of most men diminish with the distance from which they are viewed. Not so with yours in our behalf; but like a tower seen afar off, under a clear sky and a bright sun, they will increase in lustre with every step of approach, and with every degree of scrutiny.

Accept this jewel, then, as the free, though inadequate token of regard and affection from your brethren of this Grand Lodge. Though it is as imperishable as most things material, yet long after it shall have yielded to the dissolving influences of time and change, your name and memory will live in warm hearts of grateful brethren of this Order, which is destined to continue until time shall be no longer.

Grand Master Tracy, in his address, makes appropriate allusion to Grand Lecturers, and pays a well deserved compliment to Bro. M. L. Youngs. We give his remarks :

Our present system of Grand Lectures has now been in practice for nearly two years. It is hardly necessary for me to say, that thus far it has met our most sanguine expectations. To all who are at all familiar with its workings, its beneficial results must be apparent. The unwearied and unceasing exertions of our Worthy Grand Lecturer, M. L. YOUNG, have won for him the applauses of all. He has done much, both towards introducing a uniformity of work and ritual, and in elevating the moral standing of our Order. The Grand Lodge has been peculiarly fortunate in the selection of this officer, and if he is continued in his present position, his services cannot fail ere long to tell with redoubled effect. His report, which will be submitted to you, will give you a better idea of his indomitable exertions in accomplishing the object of his mission.

There are in Wisconsin about one hundred and twenty Lodges. Bro. L. M. Tracy, of Milwaukee, was elected G. M., and Bro. J. W. Hunt, of Madison, G. Sec.

CONNECTICUT.

The annual Communication and Festival of the Masons of Collinsville, Conn., was held on the sixth day of September. In the evening the members of the Lodge and invited guests, accompanied by ladies, partook of a supper. We select the following from among the toasts given :

Influence of Free Masonry.—In the language of the 16th century—“Not so much calculated to make bad menne gude as gude menne gudder.”

Our Lovely Sisters.—“May their faults never be larger than their Bonnets, or their virtues smaller than their Crinoline.”

Toast from the Ladies to the Masons :

The Masonic Fraternity.—“We have Faith in their good intentions, Hope for their good success, and Charity for their imperfections.”

Anti-Masonry.—“Like the Small Pox, contagious, but never had but once.”

A Knight Templar's costume was presented to Sir Kt. N. N. Barrett.

☞ You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a discourse, and manage it prudently for the honor of the worshipful Fraternity.—
Ancient Const.

CHIT-CHAT.

Among the most remarkable looking personages in attendance on the G. G. bodies, was Albert Pike, of Arkansas. Three years ago he was described thus :

" Keen eyed, unobtrusive ; sits for hours with a downward look, abstracted, slightly scornful. Rises slowly, and catches the presiding officer's attention with difficulty. A sort of man "when found you make a note on." Conceals his hands in his pockets, throws back a ponderous head and shoulders, and begins. His sentences are long, well constructed, neatly fashioned, and call forth a responsive "just so !" from the hearer. Voice not over musical, manner not so fervid as might be expected from the crack lawyer of Arkansas—in fact rather sluggish.

" The man evidently believes what he says. He makes no allusions to usage, which, in debate he disregards ; but is all the safer upon constitutional questions, wherein he is verily *petros*, a rock. Lawyer fashion he posts himself well in his subject. He particularly abhors despotism, and goes to the extreme of *mobbism* in preference to tyranny on the part of the presiding officers. He speaks too sudden ; dresses, walks and talks with perfect nonchalance, and acts in all things with perfect independence."

— Captain Harris, who was saved by Masonry, when captured by the pirates, in 1823, died about two years since, in Lapeer, Michigan. "It is strange," said a journal at the time of the incident, "that Freemasons should be found among pirates, but how much more strange is it that men who have abandoned the laws of God and nations, and shrink not from murder itself when convenient or thought necessary, should respect the bonds of Freemasonry, and succor a brother in distress." This is indeed wonderful, yet such is the power of the Institution.

— The charity of Masonry is constantly manifesting itself, to the astonishment of the profane, and some of the initiated. In the last war between the United States and England, the Grand Lodge of Massachusetts appropriated five hundred dollars for the relief of the Masonic Brethren, British prisoners of war at Salem.

— In 1831, Colonel Stone, of the New York Commercial, wrote of our Institution : "It is on the wane ; in most places it is dead ; and

its torpid body can never be re-animated. As well might they think of establishing Mahometanism in this enlightened land, as to cherish the idea of re-establishing Freemasonry. There is no use in contending, at this late hour, that the principles on which it was built are sound, benevolent and virtuous; public opinion is against it, and it is the height of folly to court disfranchisement." Col. Stone, although a wise man, was a false prophet, and a bad Mason. "Man proposes, but God disposes."

— Some one writes to us to know if a catholic can be a Mason. The Catholic Church in this section does not permit its members to belong to our Institution; hence we say that no true Catholic can conscientiously be initiated.

— During the session of the G. G. Chapter, we met for the first time the well known Rob Morris. He was astonished not to find us, like himself, thin and care-worn; and we were pleased to find him though thin and care-worn, still strong and jovial—full as ever with zeal for the Institution. May his labors yet be crowned with success.

— Silence is often necessary with Masons. There is a power in it aptly described in the following lines:

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 its subservient powers,
Is strengthened silently.

Soundless as chariots on the snow
The saplings of the forest grow
To trees of mighty girth;
Each mighty star in silence burns;
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the river and the land
With universal chain;
And, smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

LITERARY NOTICES.

"**THE HISTORY OF FREEMASONRY IN KENTUCKY, IN ITS RELATIONS TO THE SYMBOLIC DEGREES**; to which are added, in the form of notes and brief historical abstracts, an American Masonic Bibliography; a Current History of Cotemporaneous Events in other States and Countries; Historical and Statistical Tables, and the entire Catalogue of the Masons of Kentucky. By ROB MORRIS, G. M.; Author of various Masonic Works, and Lecturer upon Masonic Science."

This is a work which must have required great labor in its preparation, and much praise is due the accomplished author for the thorough manner in which he has performed the task. In the preface, he says:

The History of a Grand Lodge should be a general history of Masonry. This is the idea with which I set about the preparation of this volume, gathered the materials, worked them up. To exhibit the Grand Lodge of Kentucky, the venerable mother of the Craft in the Mississippi Valley, in its various relations to Lodges, Grand and Subordinate, in other jurisdictions, has been the design, just now after many years, erased from my trestle board, upon which I have steadily labored. With this view, I have faithfully drawn its merits and demerits, and arrayed its venerable names, that in the judgment of posterity we may have our due share of honor for maintaining and carrying forward the Institution for nearly threescore years.

The labor expended upon this volume will best be estimated when it is known that I have had no predecessor in an American Masonic History. This is the first History of Masonry ever published in this country whose statements are facts alone, and for every fact recorded here, an amount of research has been expended amounting to real extravagance in point of time and labor. Like the task of the pioneers in the primeval forests of the 'Dark and Bloody Ground,' mine has been to enter alone into a rich soil heretofore unworked, and draw, with great labor, the first fruits from the virgin fields. Every detail in comparing conflicting statements, reconciling discrepancies, etc., out of which this history has been composed, partakes, therefore, of the nature of a discovery. So much it was due the author to say.

This work should be in every Masonic library.

"**A COMPENDIUM OF THE PROCEEDINGS OF THE GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS OF THE UNITED STATES**, from the 24th day of October, 1797, to the 2nd Tuesday of September, 1856; compiled by order of the General Grand Chapter, by B. B. FRENCH, General Grand Secretary.

This is a valuable document to establish the history of R. A. Masonry in the U. S. It can be purchased of Bro. French, who resides in Washington, D. C.

MASONIC ITEMS.

☞ Cleveland Lodge Room on the West side, in Chicago, was destroyed by fire on the evening of the 15th of September ult. The loss was about five thousand dollars. There was no insurance. We are glad to learn that the Charter was saved.

☞ Bro. Cooke thus writes to the Voice of Masonry, respecting a recent visit to Bro. G. Oliver, the distinguished English Mason. "This morning I made great haste to call on Bro. Oliver, and had he not been a little smarter than old men generally are, I should have caught him in bed. Indeed, you would not judge him to be an old man to hear him talk. His movements are very quick, and his eyesight extraordinary good, as you may judge from his correcting a mistake in my writing, he sitting opposite to me. You can form an idea of the pleasure it afforded me to take this great Masonic historian by the hand, and receive in return a token, a word and a look, which none but Masons understand. I expressed to him the high estimation in which his labors, for so many years, are held by the Craft in the United States."

☞ The Winthrop House in Boston, is fast undergoing a very material change, under the auspices of the Masons. When completed, it will contain one of the finest Lodge rooms in the country.

☞ Four heavy silver ladles, three of which bear inscriptions which show when they were presented to St. John's Lodge, Boston, have just been found, after having lain for several years in the private drawer of an old cabinet. They were placed there by Past Master John Dixwell, M. D., for safe keeping, before his death.

☞ Three hundred and twenty-three of the members of the Lodges in Massachusetts have each contributed one dollar to the purchase of Mount Vernon.

☞ Boston Encampment have presented a silver pitcher to Richmond Commandery No. 2, as a testimonial of their gratitude for the generous hospitality extended to their Brother Sir Knights of the De Molay Encampment of Boston, May, 1859.

☞ A new hall is to be dedicated at Sturgis, Michigan, on the 4th of the present month.

☞ The Grand Lodge of Connecticut is collecting a Masonic library through the Connecticut Historical Society. Any persons having Masonic books—old or new—valuable or worthless—which they wish to part with, will be relieved of them by Bro. N. N. Barrett, of Collinsville, Conn., President of the Society aforesaid.

☞ Perhaps some of our readers are not aware that a very fine Masonic library has been published by Bro. Hyneman, of the *Mirror and Keystone*. It can be had for the small sum of *six dollars*.

☞ The Grand Lodge of the Spanish Republic of Santo Domingo, was regularly formed by several Lodges, legally established, holding charters from Europe, Pennsylvania and South America; and their officers were duly installed on the 11th day of December, 1858. It has appointed Bro. Andres Cassard of N. J., as its representative near the Grand Lodges of the United States and Canadas.

THE GRAND LODGE OF GEORGIA.—The Grand Lodge of Georgia is one of the oldest in the country. The Grand Master of that jurisdiction made the following appropriate allusion to it in his annual address:

To-day, my brethren, the Grand Lodge of Georgia meets its Subordinate Lodges in its one hundred and twenty-third annual Communication. In looking back through this long vista of bygone years, it would be strange indeed if no darkening shadows cast themselves athwart the field of view, varied as it has been by sunshine and by shade. There is much in our past history to gratify us in its recollection, and encourage us in our hopeful aspirations for the future. Riven by no internal dissensions—assailed by no outward violence—contaminated by no mingling of the turbid streams of schismatic strife with its own unruffled current, for nearly, if not quite, a century and a quarter, the Grand Lodge of Georgia has pursued the even tenor of its way, and is believed to be, at this time, the solitary representative among the Grand Lodges of the Union, of the Grand Lodge of England, before schism and innovation had combined to arrest its prosperity and diminish its usefulness. Is it not meet for us at this day to ponder the simple means by which their long career of peacefulness has been preserved? Does it not become us to tread the path our predecessors have pursued, with a confident hope that we may leave to those who come after us the same firmness and stability which has been transmitted to us?

EDITOR'S TABLE.

CHARTER OF THE FIRST LODGE IN DETROIT.—In our last number we laid before our readers a copy of the Charter of the first Lodge in Detroit. We have since learned the history of that copy. The original Charter is in the archives of the Grand Lodge of New York. Bro. Jas. M. Austin, Grand Secretary of that Body, permitted Bro. S. Hayden to take a copy, which was placed in the hands of Bro. Moore, who published it in the Cincinnati Review.

☞ We desire to return our thanks to Sir Knights B. B. French and Sam'l G. Risk, for their kindness and courtesy in enabling us to make reports of the proceedings of the G. G. Encampment and G. G. Chapter.

☞ During the meeting of the national Masonic bodies we had an opportunity to make the acquaintance of several distinguished Masons whom we had not met before. Such a galaxy of worthy and gifted Brethren is seldom seen. Mackey, the jurist, genial and warm-hearted; Pike, the scholar, physically as mentally, a fine specimen of nature's workmanship; Hillyer, eloquent in debate, polished and urbane in deportment; Lewis, distinguished for legal acumen; B. B. French, one of nature's noblemen; Hubbard, learned in lore of Knighthood; Tucker, a veteran who won the praise of the Craft in the anti-Masonic excitement; Melady, conspicuous with his knee breeches, shoe buckles and queue; Risk, with a true Masonic heart and large love of the Institution; Morris, indefatigable, zealous, and overflowing with good nature and poetic spirit;—these and a host of others whose names our space will not permit us to give, were the men who assembled to deliberate for the interests of the Craft. In such hands those interests could not suffer.

FRENCH AND MACKEY.—We regard the choice of presiding officers for the Grand Encampment and G. G. Chapter as peculiarly fortunate. Sir Kt. B. B. French has long studied the history of the order of Knighthood, and is a most courteous and magnanimous member of that body. Camp A. G. Mackey has paid great attention to R. A. Masonry. Under his guidance, there is no doubt that the G. G. body will receive new life.

SUNDAY LEADER.—This is the title of a weekly paper, devoted to "Literature, Romance, News, Sporting Intelligence, Local Affairs, Music, and the Drama." It is published every Sunday morning by S. P. Rounds & Co., and is a very valuable family sheet. Price, single copy one year, \$2.00; four copies, \$6.00; eight copies, \$12.00; clubs of ten, with extra copy, \$15.00.

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 3.
NOVEMBER, 1859.

THE DIVINE AUTHENTICITY OF THE SCRIPTURES.

WE regret to see that Bro. Rob Morris, Grand Master of Kentucky, is using his official position, as well as the influence of his paper, to destroy the universality of Masonry, by requiring a belief in the divine authenticity of the Scriptures. He lately gave an official opinion that the Master of a Lodge must entertain such a belief. To sustain his opinion, he produces *no authority*, and we unhesitatingly assert that he cannot produce any. In support of his opinion, he gives arguments which appear to us to be weak and fallacious. He says :

The solemn enunciation of immortal hopes and aspirations at the grave of deceased brothers, which the Master expresses in the burial service, is based solely upon our faith in the divinity of Scripture.

This we deny in toto. Suppose that Mahommedan Masons are burying a Brother, could they base their faith solely upon the "divinity of the Scriptures"? Certainly not. Masonry is not one thing in the United States and another in Turkey. It is the same all over the world. This is its pride and boast—its great characteristic. Again we quote :

Our prayers are scriptural, and they are of divine import because they are scriptural.

If the Bible is but a history, however interesting and ancient, our prayers are but *historical expressions*, without force or point, or hope or meaning. If the scriptural statements are but historical, it would be as well to pray in the words of Gibbon or Josephus, as those we use.

This is the first time that we were ever instructed that a man cannot appropriately pray in any language which expresses the aspirations of

his soul, whether that language be his own, that of Gibbon, of Josephus, or of the Scriptures. "Our prayers are scriptural, and they are of divine import because they are scriptural." This is merely begging the question by an unwarranted assertion.

Bro. Morris says :

The common sentiment of the Masonic Fraternity, which is even more an index to Masonic Philosophy than our written books, is shocked at the denial of the divine authenticity of the Scriptures. We may differ to some limited extent as to certain portions of the Bible. Some may believe that the Apochryphal books are genuine, some that the New Testament is genuine, and some may object to them both ; *but all Masons, everywhere, accredit the Pentateuchal books which contain the entire moral law of Masonry, as being the markings of the fingers of God.* In an especial manner all Masons of every creed believe that the *ten commandments* are the very wisdom of Deity, engraved on the hearts of men, as a guide to the performance of all duties, whether relating to God, our country or ourselves. No person who doubts this ought to have control over the Craft.

We do not believe the common sentiment of the Fraternity, *as Masons*, is shocked at the denial of the divine authenticity of the Scriptures, however much the members, *as Christians*, may be shocked. We see no difficulty in any one, who denies the divine authenticity of the Bible, subscribing to the latter part of the quotation. Masonry teaches, in her system of practical morality, the truths enunciated in the commandments.

We make one more quotation :

But I base this edict of mine upon even stronger arguments, if possible, than those I have given. Your Master, in the solemn covenant made by him at his installation, publicly consented to the following belief in scriptural inspiration, as understood by Masons. "The holy writings, that great light in Masonry, will guide you to all truth ; it will direct your feet to the temple of happiness, and point out to you the whole duty of man." (See *Monitor*, p. 126.)

Again, on p. 131, "the Holy Scriptures which are given as a rule and guide to your faith ;" this language is too clear to be misunderstood, and, while I give credit to your Master for a candid and honest expression of his opinions, as a man and a Mason, I cannot excuse him for thus making a public assent, so plainly expressed in our printed Monitors, when, as he now declares, he did not believe them. There is but one other portion of this subject to which I allude, viz : that your Master now affirms his belief in Deity, although not in the divine authenticity of Scripture. This logic is not good. The only idea any of us have of Deity, as related to us in any moral sense, we gain from the Scriptures ; outside of that, all knowledge of a future state and of

our responsibility to God is but a blank ; outside of that, the wisest man in the world stands on the level of ignorance with the lowest.

We see no difficulty in a Master assenting to the charges in the Monitor, and yet doubting the divine authenticity of the Scriptures. The Bible may be holy in his judgment, as any truth is holy—as all truths are holy. By what authority is he to be deprived of his individual judgment in this matter ?

As a Mason, we *neither advocate nor deny* the divine authenticity of the Scriptures. Masonry leaves each member to judge of the Bible in that respect as his sense of right and wrong dictates, and the efforts which are made to enforce different views and make our Institution a sectarian—a Christian one, are calculated to destroy it.

In connection with this subject we may say, that the Grand Lodge of Iowa, at its last session, repealed the resolutions previously passed, by the adoption of the following :

Resolved, That while the Grand Lodge of Iowa yields to none in its respect or affection for the Great Light, it considers all legislation on that subject an innovation. Therefore,

Resolved, That the 19th General Regulation, adopted by the Grand Lodge of Iowa at the Grand Annual Communication of 1855, held at Keosauqua, and to be found on page 116 of the 2nd Vol. of the Proceedings of this Grand Lodge, be, and the same is hereby rescinded.

A correspondent of the *Mirror and Keystone* wrote at the time respecting this action :

All the "old hands" and all the young ones who were opposed to *innovations*, were opposed to the resolution of 1855, and such was the readiness with which the Grand Lodge rescinded its error when pointed out, that out of some 200 members present, and nearly all of them deeply interested in the result, there were but four or six votes in opposition to the rescinding. * * * * I feel that we have achieved a great result, that Iowa now stands upon the side of conservatism, and that the taunt of this great "beam in her own eye" cannot be thrown up to her.

Iowa has acted judiciously. Seeing that she took a wrong step, she has retraced it.

☞ Old as Masonry is, it is yet but in its infancy, for it will probably live as long as the world shall exist.

"IT MIGHT HAVE BEEN."

[Selected.]

With heavy head bent on her yielding hand,
 And half-flushed cheek, bathed in a fevered light—
 With restless lips and most unquiet eyes,
 A maiden sits, and looks out on the night.
 The darkness presses close against the pane,
 And silence lieth on the elm-tree old,
 Through whose wide branches steals the white-faced moon,
 In fitful gleams, as though 't were over bold.

She hears the wind upon the pavement fall,
 And lifts her head as if to listen there ;
 Then wearily she taps against the pane,
 Or folds more close the ripples of her hair ;
 She sings unto herself an idle strain,
 And through its music all her thoughts are seen ;
 For all the burden of the song she sings
 Is, "O my God ! it might have been !"

Alas ! that words like these should have the power
 To crush the roses of her early youth—
 That on her altar of remembrance sleeps
 Some hope, dismantled of its love and truth—
 That 'mid the shadow of her memory lies
 Some grave, moss-covered, where she loves to lean,
 And sadly sing, unto the form therein,
 "It might have been—O God ! it might have been !"

We all have in our hearts some hidden place—
 Some secret chamber where a cold corpse lies—
 The drapery of whose couch we dress anew,
 Each day, beneath the pale glare of its eyes ;
 We go from its still presence to the sun,
 To seek the pathways where it once was seen,
 And strive to still the throbbing of our hearts
 With this wild cry, "O God ! it might have been !"

We mourn in secret o'er some buried love
 In the far Past, whence love does not return,
 And strive to find among its ashes gray
 Some lingering spark that yet may live and burn ;
 And when we see the vainness of our task,
 We flee away, far from the hopeless scene,
 And folding close our garments o'er our hearts,
 Cry to the winds, "O God ! it might have been !"

Where'er we go, in sunlight or in shade,
 We mourn some jewel which the heart has missed—
 Some brow we touched in days long since gone by—
 Some lips whose freshness and first dew we kissed;
 We shut out from our eyes the happy light
 Of sunbeams dancing on the hill-side green,
 And, like the maiden, ope them on the night,
 And cry, like her, "O God! it might have been!"

FOR THE ASHLAR.

BEGGING.

I find in the *Ionia Gazette*, a paper published in Ionia county, Michigan, of Sept. 28th, that one Dr. Carrea has already delivered some, and is to deliver more, lectures on the subject of life against death, the preservation of health, &c., charging twenty-five cents to each individual hearing the same. He comes recommended by several persons, signing themselves as W. M.'s of Lodges. Now Bro. Weston, I have nothing to say as to Dr. Carrea's being a Freemason, his private or public character, or his lectures. But I do wish to know if American Freemasonry upholds, or even countenances, such kind of begging. If it does, I am frank to confess that I have never been able to find it, in over thirty years' hard scratching and digging to find that which was lost. If I am correct, our Institution teaches, "Let not thy right hand know what thy left hand doeth," or, in other words, "When thou givest alms, give in secret, and thy Heavenly Father who seeth in secret, will reward thee openly."

Some of those good and zealous Brethren who attached the W. M. to their signatures, I *do know* have never been elected to fill that office in any Blue Lodge, but are actually S. W.'s of the same, and should have put some other or more initials either before or behind. As Young Americanism is springing up in all societies, it is not surprising that we should have a little taste of it among us. I expect that some will say, I am an "old fogey." If the condemnation of such things as is found in the newspaper puffing above referred to, be old fogysm, I thank God I am numbered among that class.

Fraternally Yours,

MICHIGAN.

Ionia, Mich.

EDITORIAL CORRESPONDENCE.

DOWAGIAC, MICH., OCT. 6, 1859.

MY DEAR ASHLAR :

Once more we are blessed with beautiful, bracing Autumn weather. All nature seems to smile, and bid the husbandman rejoice.

Since my departure from home, I have visited but few Lodges. Almost everywhere I see evidences of prosperity among the Craft. Discord and apathy will, however, sometimes creep in among the workmen. They are easily discovered. In this respect I have seen a vast change wrought in the zeal of Brethren in the space of twelve months. I could name instances, but it would be invidious to do so. It is sad to see good men disgusted with their Lodge, and growing less interested in the Institution. This is often their own fault. If bad men get into their Lodge; if matters there have been wrongly managed; why do not the true and faithful give their time and energies to removing the bad timber and reforming the abuses? This they can easily do.

I am glad to say that in this place peace and harmony prevail, and the Lodge is progressing finely. A new and beautiful room has been recently fitted up, which is a credit to the Fraternity. Bros. Bowling, Gibbs, Alward and Porter, are among the zealous Brethren whom I have met. That true and reliable Mason, Bro. Beckwith, is absent—much to my regret.

I stopped part of a day at Ypsilanti, where I have often been before, and where many familiar faces greeted me. My old friend, Bro. Parks, I found the same reliable, zealous Mason as when, four years ago, I first grasped his hand and introduced myself to him. Ypsilanti can boast of not a few bright and worthy members of the Craft. Bros. Marvin, Curtis and Edwards are among this class, and are ever welcome where they appear among the Fraternity. At Y. my worthy friend, Sir Knight John Gilbert, Jr., Past Grand Commander of the Grand Commandery of Michigan, has a beautiful tract of land which is under a high state of cultivation. I had the pleasure of meeting Bro. Gilbert on the cars, and riding a brief hour with him. To Bro. H. M. Curtis I would return thanks for his personal attentions.

At Ann Arbor I was immediately made "at home" by Bro. Sprague, who renewed the kindness of former years. The Craft is doing well in this city, under the guidance of Bro. Gott, W. M. I regretted exceedingly that I was unable to see Bro. G.

Ann Arbor is one of the most beautiful places in Michigan, and is

the seat of the State University, which is probably the best college in the Western States. The buildings are located on beautiful grounds; and the means of education is fast attaining to the high standard of the older eastern institutions of learning.

Dexter is a small flourishing village. Bro. Carlisle, a very intelligent and bright Mason, is W. M., and has been for several years. I found him shaking with the ague, but able, nevertheless, to extend a warm greeting and show me some personal kindness. The interests of Masonry are well cared for by our Brethren of Dexter.

I made a short visit at Jackson, and saw but few Brethren. Bro. Geo. Thurber laid me under obligations by his attentions.

At the flourishing village of Albion many improvements had been made since my previous visit. Two large brick blocks, recently built, add much to the good looks of the main street. I was glad to meet, after a long separation, my worthy friend, Bro. C. C. Lane, ever ardent and zealous.

Marshall, a beautiful place, has a flourishing Lodge and Chapter, and a fine Lodge room. Among the most ardent and worthy Brethren I may mention Bros. Beers and Hunt.

At Battle Creek I missed two worthy Brothers—J. G. Goff, who, laden with years and disease, had gone to that bourne whence no traveller returns—and Bro. Hayward, who was temporarily absent. Without them I was at a loss what course to take. But I was not long in finding old friends. Bros. Tracy, Cox, Thayer and others, deserve notice as worthy supporters of our ancient and honorable Institution.

Bro. Wenner, a bright and ardent Mason, welcomed me to Decatur, where there is a flourishing Lodge, some two years old. Thence I came to this place. In a few minutes I shall again step on board the cars and move westward.

A. W.

GENERAL GRAND CHAPTER.—And we are much inclined to think that a want of supplies will, hereafter, pretty effectually nullify it as a *social Institution*,—a character which, of late years, it has been gradually assuming. We shall, in a while, hear but little of Grand Bodies, for we doubt much of the success of the projected attempt to constitute a General Grand Lodge, even with restricted powers. The course of the General Grand Chapter looms up before us. *Requiescat in peace.*

BANQUET OF KNIGHTS TEMPLARS.

WASHINGTON COMMANDERY No. 1, K. T., of Hartford Conn., recently gave a banquet to Hon. Thos. H. Seymour. In response to the first toast, "The President of the United States," Hon. W. W. Eaton spoke, and said :

The President of the United States occupied the highest office that can be conferred by man, because it comes from a free people, and is the highest position that a great and powerful Republic can bestow. "The President of the United States !" None can utter these words more appropriately than the Freemasons. We find this Order everywhere. In the North, the South, the West, the Middle States, in the Territories, on the Atlantic and the Pacific shores, and indeed the world over, the brotherhood of Masons have planted their institution, and they are all "brothers" upon friendly terms, actuated by the same philanthropic impulses. It is a Society entitled to the confidence of freemen, for he who loves our Union, must honor and respect this Order which does so much to bind together the Union of confederated and sovereign States. (Loud cheers.) It was fitting that this Toast should be given at this table. It is not the man but the office that draws to this sentiment a hearty response from freemen of all parties and all creeds. Still he could do no less than to allude to Washington, the first President—the distinguished Statesman, and respected Mason ; (loud cheers ;) and to the present Executive of the nation, who has been a "Grand Commander" of Knights Templars in his own State, and who, by his spotless character and great talents, has won for himself the high position of President of this Republic. He, too, is worthy of the sentiment which you propose. (Loud cheering.) He trusted that in one thousand years from this time the descendants of Masons would be here, and that the first sentiment will then be, "The President of the *United States*." (Loud and long cheers.)

Gov. Seymour responded to a toast very happily :

Whilst abroad he had often thought of his brethren in Hartford. He had not traversed the Persian dominions, but he had passed along their borders, and he had visited most of the countries of Europe, and a portion of Asia. Everywhere he had seen the benefits of this Order. In every country its mission—charity and brotherly kindness—was the same. (Cheers.) It was the same the world over ; and having seen its great benefits, he was resolved to do all he could to sustain the Order. (Loud cheers.) He had visited *Malta*, where the Knight Templars had made the last stand against the enemies of the Order. The English have a military force there. The Americans have a Consul there, an estimable man. During his visit, the Knights Templars called a special meeting on his account—no, not on his account—but as a compliment to our country and its institutions. (Loud cheers.)

Here he saw a British officer initiated, and here he was informed that he (Seymour) had been unanimously elected an honorary member of the Grand Lodge of the Knights Templars of Malta, and he was requested to report the proceedings of that evening to his brethren in Hartford. (Cheers.) He had found Masons in every land, ready to take him by the hand; and in every place he had observed the same great principles of benevolence and Christian virtues among them. On his way home he met upon the steamer, on the Atlantic, a gentleman, from Boston, Mr. Tucker, a Knight Templar. Mr. T. gladdened his heart by an account of the meeting of the Knights Templars of Massachusetts and of Virginia, which had taken place a few months previously. The proceedings of that occasion of commingling of the brotherhoods of the Northern and Southern States, are published in a pamphlet, and they truly show the spirit of the Order. Here, in our happy country, it tends greatly to uphold and protect the Union of the States, and to cultivate a sentiment of good will and of friendship between all sections of the nation. (Loud and long cheers.)

GIFT TO CLEVELAND LODGE.—The proprietors of the Tremont House, Chicago, recently presented fifty dollars to Cleveland Lodge, as will be seen by the following correspondence :

W. B. Egan, Esq., Master of Cleveland Lodge :

DEAR SIR : Learning of the misfortune of your Lodge, in losing all their furniture in the late fire, you will please accept the enclosed check for \$50, which you will present to your Lodge in our name. Hoping you may soon again be ready for work, we remain yours,

GAGE, BRO. & DRAKE, Tremont House.

Chicago, Oct. 6, 1859.

CHICAGO, OCT. 8, 1859.

Messrs. Gage, Bro. & Drake, Tremont House :

GENTLEMEN : It affords me much pleasure to obey the instructions of Cleveland Lodge, and acknowledge the receipt of your note of the 6th inst., enclosing your generous donation of \$50. This is a practical manifestation of sympathy, and again demonstrates the proverbial generosity of your house. Our loss was severe, but such an evidence of esteem is ample remuneration.

Very respectfully, your obedient servant,

W. B. EGAN, *W. M.*

INNOVATIONS.

WE have been forcibly struck with the truth of the following remarks respecting Monitors, published in the *Mirror and Keystone* :

"Jeremy L. Cross was another interpolator and innovator, and added to his Masonic Chart absurdities that transcended anything that Webb had introduced. We will only refer the reader to a single paragraph contained in his work, which in the South and West is taught in Masonic Lodges, as a portion of the Masonic ritual, to candidates raised to the sublime degree of a Master Mason. We refer to the paragraph following the explanation of the Emblems, in the Master Mason's degree, which reads as follows :

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy ; but the Christian is suddenly revived by the *ever green* and ever living *spring* of Faith in the merits of the Lion of the tribe of Judah, which strengthens him, with confidence and composure, to look forward to a blessed immortality ; and doubts not but in the glorious morn of the resurrection, [*his body will rise and become as incorruptible as his soul.* 

"Can anything be more absurd, more inconsistent than the sentiment expressed at the close of the above quotation ? And yet night after night, in Masonic Lodges, on candidates being raised to the degree of a Master Mason, they are told, with all the solemnity the occasion inspires, that it is a part of the Masonic creed that there *is to be*, in the future, *a resurrection*, and that then the 'body will rise,' which had long before been eaten by worms, and they decayed and resolved into other forms, and this ever and constant changing matter will, at '*the resurrection*,' assume its original form it had while in its probationary sphere on earth, and *that body*, the material body, will '*become as incorruptible as his soul*,' and all this is published as a dogma of Masonry, as an article of Masonic faith, as necessary and essential for Masons to believe, without believing which, they are infidels, and cannot be Freemasons. (See Cross's Masonic Chart, p. 41, and Macoy's Manual, pp. 82, 83 ; and these works are extensively used by Masons, recommended by Grand Lodges and Grand Chapters, and published by Masonic sanction.) It is time the Craft were made aware of the pernicious and false teachings of these Monitors, Manuals, &c., and their true character shown, that they do not contain a true exposition of the ritual of Masonry."

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Please inform us, through THE ASHLAR, where is the proper place for the columns when at work in the 2d degree, and where at other times.

ANS. When at work in the second degree, they should be near the door of the ante-room, arranged in a manner familiar to every Master Mason. It is customary, for the sake of convenience, in many Lodges, to let them remain in the position in which they stand in the F. C.'s degree. Each Lodge will, when at work on other degrees, dispose of them as is most convenient.

Bro. Weston : Should a candidate be introduced for examination in a degree higher than he has taken ?

ANS. Certainly not, for reasons obvious to every Master Mason who will reflect a moment.

Editor of *The Ashlar*—Dear Sir and Bro. : A non-affiliated Mason wished to enter our Lodge, and a motion was made that he be admitted. Was this right ?

ANS. It was not. The W. M. should decide such a question without motion.

My Dear Bro. Weston : Can a Master of a Lodge, without charges being preferred, suspend a Warden from office ?

ANS. We think not. The Master should direct some member to prefer charges against the Warden, if he has been guilty of any offence sufficient to remove him from office.

Bro. W. : Can a member residing in the jurisdiction of a Lodge be regarded as a perpetual sojourner, and be appointed by the W. M. an honorary member of the Lodge ?

ANS. We do not know of any such person as a perpetual sojourner. No one can be appointed, by the Master, an honorary member of the Lodge.

Ed. Ashlar—Dear Bro. : Can a Lodge, at the time of its regular, be opened in the 1st and 2d degrees and not in the 3d ?

ANS. The Master has the power to open in the 1st and 2d degrees

only, but no business can be transacted in them. The Lodge should always be opened in the 3d degree at a regular communication.

Is it usual to publish in the Masonic journals the names of Brethren who have been *indefinitely suspended*, in cases where you fear that they will not respect the Masonic laws, and will endeavor to palm themselves off as Masons in good standing?

Ans. Names of suspended members cannot be published unless by authority derived from the Grand Lodge. Of the propriety of exercising that authority in particular cases, each Lodge must judge for itself.

1st. Please answer whether a Master Mason *indefinitely suspended* from his Lodge for U. M. C. similarly affects his standing in Chapter and Encampment.

2nd. A Master Mason *demitted* from both *Chapter* and *Encampment*, at time of his *indefinite* suspension from Blue Lodge, how does it affect his Masonic standing?

3rd. A Brother *indefinitely suspended* from his Lodge, nothing is said at time of sentence whether his suspension is to be made public or not, but Master requests Secretary to forward notices of his suspension, with the Lodge seal attached, to the nearest Lodges. Was that right? Should not there have been some action of the Lodge as to whether his *indefinite suspension* should be made public or not?

Ans. 1st. A Mason indefinitely suspended by a Lodge, is also "similarly affected" in his Chapter and Commandery.

2nd. The fact that he is demitted from Chapter and Commandery, at the time of his suspension, does not alter the case.

3rd. We think the Master has the right to notify neighboring Lodges of the suspension or expulsion of a member. In accordance with the provisions of several Grand Lodges, giving notice, as stated by our correspondent, is made imperative.

Bro. Weston: Can an E. A. or F. C. appear in public Masonic processions?

Ans. He cannot.

Ed. Ashlar—Dear Bro.: Must a Senior Warden take the Past Master's degree before he can act in the place of Master?

Ans. No.

MASONIC BODIES IN FRANCE.

UNFORTUNATELY, (I say unfortunately, for I consider it a calamity, because in Masonic, as in other governments, conflicting authorities always cause confusion,) two legal Masonic bodies *do* exist in France :—the Grand Orient, the most ancient and regular, of which Prince Lucien Murat is Grand Master, having under its jurisdiction two hundred and fifty Lodges,—and the Supreme Council of the 83d, organized in 1804, of which the Duke De Casse (ex-Minister of State,) is Grand Commander, having under its jurisdiction eighty working Lodges.

In 1804 the Count De Grasse introduced into France the thirty-three degrees of the Ancient and Accepted (Scottish) Rite, which degrees he received from the Supreme Council, at Charleston, in South Carolina. This Rite originated in France in 1760, under the title of the Rite of Perfection. It consisted of twenty-five degrees, and a Mason named Morin was authorized to establish (propagate) it in America. Its reconstruction (in its present form) has been attributed to Frederick II, of Prussia, which is an error, as the Scottish Rite of thirty-three degrees is unknown in Prussia. It was introduced into France by the Count De Grasse at the end of the great revolution, which resulted in the empire—a time when the people were glad to find, even in Masonry, the most equalizing of institutions, a sort of aristocracy and distinctiveness. Thus the new Order succeeded, and the Grand Orient, fearing its rivalry, in October, 1804, concluded a treaty with it, by which both bodies became united. This treaty was violated by the Grand Council in less than a year ; but, as Napoleon would not suffer any war to exist in France, save the one he was waging against the whole of Europe, another treaty (a secret one) was entered into by the two bodies, whereby the jurisdiction of the Grand Orient was limited to the three symbolic degrees and the degree of Rose Croix, while the Supreme Council retained its authority over the higher ones.

Upon the fall of Napoleon, many of the most influential members of the Supreme Council were exiled in consequence of their political opinions. The Grand Orient, which, in its desire to avoid (prevent) schism, had not only united with that body, but, after the disruption of the union, had, for the sake of peace, circumscribed its own authority, embraced this opportunity to annul the treaty before made, and resumed its authority over the Rite of Perfection, of which the Ancient and Accepted (Scottish) Rite was but an arbitrary modification ; and

the authority thus resumed was acknowledged by almost all the Lodges conferring those degrees in France.

In 1824, all political animosities and passions being appeased, the members of the Supreme Council reorganized that body, and claimed for it its former powers. Thereupon commenced disputes, projected treaties, &c., between the two bodies, until at last, tired of quarrels from which no good resulted, a peace was made, by which both bodies were acknowledged as legal; and, though it is indisputably true that the Grand Orient is the only legitimate power by which Lodges in both Rites can be constituted in the French dominions, the Supreme Council claims and exercises the authority of constituting Lodges in the Scottish Rite.—*Letter of Bro. Le Blanc Marconnay, Master of the Lodge La Clemente Amitié, Paris.*

THOMAS SMITH WEBB.

ANYTHING pertaining to Bro. Thomas Smith Webb, cannot fail to interest the Craft. We find in the last *Voice of Masonry* the following account, given by Bro. Jas. Collins:

My recollections with regard to Bro. Webb are, in most particulars, so vague and indefinite as not to afford many very reliable statistics. I knew him by sight, as he was familiarly called Tom Webb, as early as 1813, '14 and '15, but my intimate acquaintance did not commence until the 16th of August, 1818, the evening on which I received the degree of E. A., and from that time until early in the winter of 1819 I was with him nearly the whole of the time.

I think, from what I can now recollect of his account of himself, that he must have been an Englishman by birth, but may have been a Scotchman; at any rate his connections must have been on the old continent, as I have often heard him speak of writing them there. I have often heard him speak of his father, Joseph Webb, an Episcopal clergyman, who was appointed Deputy Grand Master of a Grand Lodge at Boston, and all parts within the distance of one hundred miles, in 1771, which appointment he held until 1777; when, after the revolutionary troubles were at an end, it was thought best to establish an independent Grand Lodge in Massachusetts, of which he was elected Grand Master, which he held until his death in 1782.

Thomas Smith Webb was small in stature, dark complexioned, and anything but prepossessing in his appearance. His father had intended him for the law. He graduated in the classical department with the highest honors, and had nearly finished the study of his profession

when he was initiated into Masonry, and from that time abandoned the idea of the law and paid his whole attention to the Institution, and made frequent visits to his friends in the old country for the purpose of perfecting himself.

His manner of teaching was very familiar, easy and communicative; a stickler as to words or letters, but in possession of all the necessary patience, accompanied with explanations, illustrations and all manner of anecdotes calculated to make such impressions upon the memory as to rivet his particular phraseology in such a manner as not easily to be forgotten.

DEATH OF BRO. WM. C. BARKER.

OFFICE OF GR. SEC'Y OF M. W. GR. LODGE OF RHODE ISLAND, }
Providence, October 3, A. L. 5859. }

EDITOR OF THE ASHLAR:

Dear Sir and Bro.—It is my painful duty to inform you of the death of R. W. WILLIAM C. BARKER, late Grand Secretary of this Grand Lodge, which event took place at his residence in this city, on Tuesday, September 27, A. L. 5859.

Bro. Barker first received light in Masonry in St. John's Lodge, Providence, in June, A. L. 5821. He was exalted in Providence Royal Arch Chapter, in January, A. L. 5826, was created a Knight Templar in St. John's Encampment, Providence, the same year, and received the degree of Royal and Select Master in Providence Council, February 11, A. L. 5848.

His Masonic life has been one of untiring and continued usefulness. Filling, from time to time, the various subordinate offices in the several degrees, he has been also W. Master of the Lodge, High Priest of the Chapter, Commander of the Encampment, Deputy Grand Master, and Grand High Priest.

At the time of his decease he was Secretary of St. John's Lodge, which office he had held for seventeen years; Secretary of the Chapter for the past fourteen years; Recorder of the Council for eleven years; Commander of the Encampment; Secretary of the Rhode Island Convention of High Priests; Grand Secretary of the Grand Chapter for ten years; and Grand Secretary of the Grand Lodge for six years.

No member of the Fraternity held so many offices, and no one could have passed away whose loss will be more generally mourned.

During the storm which raged in this State so fiercely against Masonry, he was among the faithful who stood manfully for the right, never faltering in his devotion to the truth.

As a citizen he was honored and respected by all.

As a christian, he was beloved by the church of which he was a member, and his Brethren mourn the loss of one to whom they looked for counsel, and in times of trouble for consolation and sympathy.

His remains were followed to their last resting place by a great number of Brethren and mourners, and under the solemn ritual of the Templar service committed to the earth.

"Rest to his ashes, and peace to his soul."

By order of M. W. Jervis J. Smith, Grand Master,

THOMAS A. DOYLE, *Acting Grand Sec.*

OBJECTIONS TO CANDIDATES.

It is now generally conceded that the safety of our Institution rests almost wholly with its individual members. Guarding the portals against the admission of unworthy men is the only way to prevent discord and difficulty in our ranks, and preserve peace and harmony. One bad man, once within the *sanctum sanctorum*, may in a short time sow the seeds of contention, which will spring up and bear an hundred fold. But it is not simply the difficulty which an unworthy member causes that should claim our attention in this connection. His conduct and character bring reproach on our ancient society, and injure it in the eyes of the profane.

There is, and has been for years, too little attention paid to the qualifications of candidates. Lodges seem to be imbued with the idea that the more members they gain, the greater their success. This is too often the case with new Lodges. Commencing with few members, and having a large expense staring them in the face, the Brethren are over-anxious to replenish the funds of their treasury by doing a large amount of work. Nothing can be more dangerous to the welfare of a subordinate body, and it seems strange indeed that every Mason does not see this plainly.

Quality and not *quantity* should be the criterion. This should be remembered by every member when he is called upon to ballot for a

candidate. If he is not satisfied that the person desiring the benefits of Masonry is worthy, he should unhesitatingly cast a black ball. Yet how often do we see Brethren avoiding the individual responsibility by keeping away from the Lodge, or asking to be excused from voting! How many there are who cast a white ball when they have strong doubts in their minds as to the fitness of the candidate! This is wholly and entirely wrong, and those who act thus are not true to themselves—are not true to the Institution. They are false to the trust reposed in them, and violate a plain and imperative duty. They can find no reasonable excuse for their conduct—no palliation. Only by a free and fearless use of the black ball can our time-honored Institution be securely guarded.

EXTRACT FROM THE CALIFORNIA REPORT ON F. C.

THE Report on Foreign Correspondence [Florida] is again from the ready pen of Bro. Thomas Brown; and it certainly well compensates for the brevity of the Grand Master's Address, as it occupies one hundred and thirty-three pages of the volume before us. The proceedings of twenty-six Grand Lodges in the United States, of the (so called) Phillips Grand Lodge, in New York, and of the two Grand Lodges in Canada, are reviewed and extracted from at length; and a comparatively brief notice is given to the transactions of the "Universal Masonic Congress" of 1855. Bro. Brown appears to entertain opinions similar to our own in regard to the inexpediency of attempting to establish Masonic colleges; and, while treating of the Grand Lodges of Arkansas and North Carolina, now both struggling with all the difficulties of such an effort, gives considerable space and much good reasoning to that subject. The publication of the very peculiar "Anderson's Constitutions," which accompanied the proceedings of Florida in 1856, and which we adverted to in our Report for 1857, is attributed by the committee to the machinations of the devil—in the printing office. Probably that imp was not intrusted with the superintendence of the issue thereafter, as we are reminded that in the following year the Grand Lodge succeeded in publishing the work intended. An extract from the Report on Correspondence from Connecticut, in 1857, in answer to some remarks of ours upon the subject of Lodges under dispensation, is presented by Bro. Brown, with the hope that we will

regard the argument therein set forth, "as sufficiently explicit, and cogent enough to remove all doubts on that question." It is always painful to us to disappoint a brother's hopes, but a reference to our last report, in 1858, will show that in this instance we have been placed under that unhappy necessity, inasmuch as we were not enabled to discover the special cogency which he suggests. Not a little space is given by the Florida committee to the consideration of the new Christian test, which, within the past three or four years, has been advocated by a few of the Grand Lodges of the United States. Our own views upon this subject have already been presented sufficiently often; and we have seen nothing thus far to induce us to change the opinion we have heretofore entertained, that it is an absolute and positive "innovation upon the body of Masonry." From the remarks presented by Bro. Brown upon this question, in the earlier portions of his report, we had supposed that he disagreed with us, *toto celo*, and was in favor of the Ohio proposition requiring a candidate "to express an unqualified belief in the divine authenticity of the Holy Scriptures"; and certainly the high commendation and cordial assent which he gives to certain portions of the publications of Delaware, Mississippi and Texas, in reference to that subject, might well lead to that supposition. But at a later period we find him using the following language:

We entirely agree with Bro. Mackey, when he says that "the fundamental law of Masonry requires only a belief in the Supreme Architect of the Universe." In our experience we have never known any other test of faith required of a candidate than the declaration of a belief and trust in God, because such an assent is an acknowledgment of a belief in the truth of the revelation by which a knowledge of His existence is obtained, and that implied assent is confirmed by submitting to the ceremonies of initiation. But if we are to understand by this declaration of Bro. Mackey, that he means to say that a man who *declares his disbelief in the authenticity of the Bible, as recorded by Moses and the Prophets*, can be made a Mason, then we say we entirely disagree with him: and, on the other hand, we say with equal assurance, if the opinions declared by the Grand Lodges of Ohio and Texas,—that "a distinct avowal of a belief in the divine authenticity of the Holy Scriptures is an indispensable prerequisite to Masonic admission in all Christian countries,"—is to be understood as including the *Gospel of Jesus Christ, or the New Testament*, then we say we entirely disagree with them, and regard such a "prerequisite" as a palpable innovation upon the established landmarks of the Order."

Now, in all kindness and with sincere respect, we ask our intelligent Brother of Florida, if, upon a retrospect of the foregoing paragraph, it will not seem that he has set up two men of straw for the especial

purpose of bringing them both down with an argumentative brickbat. He perfectly coincides with Bro. Mackey when he announces a fundamental law of Masonry, which is universally known to the intelligent brethren of the Order, and which is so plain and definite in its language that it appears scarcely possible that its exact meaning should be involved in any doubt; but he "entirely disagrees" with him if that annunciation is intended to mean something which it does not say,—which it cannot possibly be construed into,—which Bro. Mackey probably never dreamed of,—and which involves a negative declaration of "disbelief" which no Mason perhaps ever heard required of a candidate. On the other hand, he altogether disagrees with the opinions advanced by the Grand Lodges of Ohio and Texas, if they are what the words in which they are set forth unqualifiedly and unmistakably declare them to be; but if they are something else, which their plainly written language renders it impossible to suppose, we are left to infer that he cordially coincides with them in views which as yet they have *not* presented. After all, then, stripped of the suppositious constructions which Bro. Brown's inventive mind has imagined for the language of those from whom he quotes, his opinion appears to be exactly ours—that the ancient and only religious test heretofore known to Freemasonry should still remain the only one, and that a "declaration of a belief and trust in God" is all, so far as his religion is concerned, that should be required of a candidate making application for our mysteries.

☞ "Sheridan, in a measure like Shakspeare, wrote for all time. His comedy—'The School for Scandal,' can never die while the human tongue has a place in the system. While it wags, the sharp satire with which it is barbed will sting. Would that the shafts would strike home! Would that all they who laugh at the brilliant epigrams, the cutting repartees of the play, would take its lessons honestly to heart. Scandal, to-day, as when Sheridan wrote, is the bane of society. It works more mischief, entails more calamitous consequences, lets loose more scalding tears, divides more hearts, destroys more pure and true and beautiful affections, and makes more men and women thoroughly miserable for life, than all the other causes combined. It is the Upas tree, in whose deadly shade broods Suspicion, 'poisoning a brother's cup,' Envy, Hatred, and an attendant train of grinning horrors."

DECLARATION OF THE MASONS OF CONNECTICUT IN 1832.

We take pleasure in laying before our readers the following document, published by the Fraternity in Connecticut in the excitement of the Morgan times. It is a sound document:

"PREAMBLE.

"WHEREAS, charges have been made against the Institution of Freemasonry, accusing the whole Fraternity with having adopted and cherished principles dangerous to the community and repugnant to morality and religion; and from the silence of the members of our Institution concerning these accusations, many persons have supposed or may suppose that we admit the truth of these charges, or that we cannot conscientiously deny them:

"We, the officers and members of the *Grand Lodge of the State of Connecticut*, and of the subordinate Lodges under its jurisdiction, have come to the conclusion that justice to ourselves and a decent regard for the opinions of our fellow-citizens, demand from us a public avowal of the principles of the Order, and of the nature and tendency of the Institution. A declaration on this subject, dated December 31st, 1831, having been made and published by our Brethren of the Masonic Fraternity in the State of Massachusetts, to which we fully assent, as it is strictly true in all respects, we have adopted the same, and now beg leave to present it to the public.*

"THE DECLARATION.

"WHEREAS, it has been frequently asserted and published to the world, that in the several degrees of FREEMASONRY, as they are conferred in the United States, the candidate, on his initiation and subsequent advancement, binds himself by oath, to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen. In justice therefore to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, members of the Masonic Fraternity, and many of us the recipients of every degree of Freemasonry known and acknowledged in this country, do MOST SOLEMNLY DENY the existence of any such obligation in the MASONIC INSTITUTION, as far as our knowledge respectively extends. And we do

* This "Declaration" was published, not only in the Masonic proceedings, but also in the public newspapers of the day, and was thus spread broad-cast over the State; and it evidently had a tendency to allay in a great measure the anti-masonic feeling which existed in this jurisdiction, and which was beginning to produce the unprofitable fruit of discord.

also solemnly aver, that no person is admitted to the Institution, without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

"Freemasonry secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics. It neither knows, nor does it assume to inflict upon its erring members, however wide may be their aberrations from duty, any penalties or punishments other than *Admonition*, *Suspension*, and *Expulsion*.

"The obligations of the Institution require of its members a strict obedience to the laws of God and man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen, who becomes a Mason, is doubly bound to be true to his God, his country, and his fellow-men. In the language of the "Ancient Constitutions" of the Order, which are printed and open for public inspection, and which are used as text books in all our Lodges, he is "required to keep and obey the moral law, to be a quiet and peaceable citizen, true to his government and just to his country."

"Masonry disdains the making of proselytes. She opens the portals of her asylum to those only who *seek* admission, with the recommendation of character unspotted by immorality and vice. She simply requires of the candidate his assent to one great fundamental religious truth,—THE EXISTENCE AND PROVIDENCE OF GOD, and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of God on the heart of man.*

"Entertaining such sentiments, as Masons, as Citizens, as Christians, and as moral men, and deeply impressed with the conviction that the Masonic Institution has been, and may continue to be, productive of great good to their fellow-men; and having "received the laws of the Society, and its accumulated funds, in sacred trust for charitable purposes," the undersigned can neither renounce nor abandon it.

"We most cordially unite with our brethren of Massachusetts, in the declaration and hope, that, 'should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of the written constitutions and the wholesome spirit of just laws and free government, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation under the trials to which they may be exposed.' "

* What do our friends of the new test say to this ?

EXTRACT FROM AN ADDRESS OF BRO. SAMUEL LAWRENCE
AT THE LAYING OF A CORNER STONE.*

WHEN we read in Ancient story of the grand and solemn ceremonial of the religious mysteries of the nations now past away—ancient Inde, and Egypt, and Greece, and Rome—however we may bemoan the darkness visible in them all, we cannot yet but respect them as the signs left of the *feeling* of the nations after TRUTH in those dim old times. Nay, we own to a sense of “dim, religious awe” even, as we almost *feel* the pulse of those dead nations beat in earnest response to the ever-recurring enquiry of Man concerning Truth—God—Eternity, and his future destiny. For every ceremony is but the outward sign of the inner thought—the visible embodiment of the invisible soul. But if the soul within be dark, grand though the signs of its existence and energy may be, they must, nevertheless, partake of *its* nature, and be dark also. Hence the darkness that beclouds those ancient ceremonies. The light that was in them was dim, and the outward sign must needs be dark : though, doubtless, could we read their significance, as they were read by those who witnessed, and more plainly by those who explained them, we might discover in them more light than to us now appears : for we are assured that God has, at no time, left himself without witness in the hearts of men.

It is the privilege of Freemasonry to be free from this darkness which shrouds, and seems inherent in the ceremonies of those nations to which I have alluded. Being itself the Science of Light, there is no darkness in it, but it dispenses light, with mild and steady ray, from every one of its ceremonies, public or private. Founded deep in the truths of the revealed word, it starts out on its sacred mission armed with all the wisdom of its founder, the wisest of men ; whose wisdom was the direct gift of Heaven, and not the uncertain glimmering of human reason.

King of God's chosen people, Solomon impressed upon Freemasonry those customs which had received the sanction of the Great Jehovah himself. Among them there is, perhaps, none which more commends itself to our notice, and our imitation, than that of the dedication of houses to some special holy purpose, to which the ceremony of the laying of the Corner Stone is only the precursor and incipient stage.

None can fail to be impressed with the solemn beauty of his own fervid invocation of the blessing of Jehovah at the dedication of the

first Temple. We seem to stand, even now, before the presence of the glory of the Lord as we listen to the prayer which he prayed with outstretched hands before all the people—"if any man trespass against his neighbor—if Israel be smitten down before the enemy because of their sins—when heaven is shut up, and there is no rain because they have sinned against thee—if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house; then hear thou in heaven, thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.)"

Tracing our custom to this source, we find that our ancient Israelitish Brethren were wont to dedicate not only their cities, and walls, (Neh. xii. 27,) and gates, and public religious buildings, but even their private dwellings, to the service of God, invoking upon them his protection and blessing. In Deuteronomy we learn there was an exemption from military service, even in time of war, for him who had built a new house, and had not yet dedicated it, (Deut. xx. 5); and among the Psalms of King David we have one on the special occasion of the dedication of his house, (Psa. xxx.) Moses dedicated the Tabernacle in the wilderness, (Exod. xl., Num. vii.); Solomon the first Temple, (1 Kings, viii.); Zerubbabel and "the children of the captivity," the second Temple, (Ezra vi. 16, 17); and Herod, King of the Jews, the third Temple, (Jos. Antiq. xv. ii. 6.)

The ceremony then, of dedicating to his service, and invoking the blessing of God upon the building, is not only of ancient date, but hath holy warrant for its observance. To begin the building, therefore, on the foundation of a "tried Corner Stone," adjusted and tried with tools of the temporal workman here, and blessed with the blessing of the G. A. O. T. U. himself, cannot be, in any view, an idle ceremony. It hath more in it to commend it to our admiration and reverence, than the mere antiquity of its custom. From it we may all, if we will, derive some profit.

Let us for a moment inquire into its significance. And first, we must note the symbolism of its being the foundation Stone of the building. Hence the necessity of its being "well formed, true and

trusty." For if the foundation be faulty, the whole building to be raised thereon, will be in danger of falling into ruin. Now, in this requirement, the Mason sees the symbol of himself at his initiation. He is then taught to lay with due care the foundation Stone of his moral and Masonic edifice, resting it on the Foundation Stone of Freemasonry itself, which is God. He is advised with words of tender admonition, to try himself with the Plumb-line of Rectitude, and the Square of Virtue, divesting himself of all vices of disposition and unevennesses of character, with the Gavel of Truth, adding virtue to virtue, in the gradual erection of his spiritual house, with the strong cement of Brotherly love, till he become a Temple unto his God—a Temple whose Cape-Stone shall be placed with shouting and with praise by the assembled hosts in the Celestial Lodge above. And his Brethren and the world will try him too. The foundation Stone *must* be a *tried* Stone. As the inspired Prophet sung—"Behold, I lay in Zion for a foundation, a Stone, a *tried* Stone—a precious Corner Stone, a sure foundation."—Is. xxviii, 16.

But the Corner Stone must be *Square* and *strong*—a perfect Square and of durable material. It must be well formed, true and Square, or the superstructure would soon partake of its unevenness, and coming out of level, would crumble and fall. It must be trusty and strong or else it would not be equal to bear the weight of the whole building which is to rest upon it. So in the spiritual edifice of the individual Mason, if the foundation be faulty, the character built upon it will always be faulty too.

And here, let none sneer at this comparison and analogy of material things with the immaterial soul. All external nature—all matter is the symbolic language of Deity, and the soul of Man is part and parcel of his nature. And which of us can say how near and intimate the connection between ourselves and earth, with her rocks and trees, her fountains and her flowers, forever changing, forever renewing, under the mighty hand of the Great Builder? Believe me, my friends, there is more truth than fancy in the sentiment which calls earth "our Mother Earth." From her bosom unceasingly we come, and to it unceasingly return.

But, in our ceremony, we pour on the Corner Stone of the building, when we have laid it, the sacred elements of *Corn*, *Wine*, and *Oil*, thereby consecrating it to the use for which it is set apart. And this ceremony hath its meaning too. "Wherefore, my Brethren," saith an eloquent Brother, "do you carry *Corn*, *Wine* and *Oil* in your pro-

essions, but to remind you, that in the pilgrimage of human life, you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *Wine* to cheer the sorrowful, and to pour the healing *Oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travellers?"

Corn, among Masons, is the emblem of nourishment and plenty—*Wine*, of refreshment, and *Oil*, of consolation and joy—and together, they are used to remind us of the manifold blessings which our Heavenly Father, with unstinted love, showers on all who walk before Him in a consistent discharge of the duties they owe to Him, their neighbor and themselves. These blessings we have this day invoked on all who are engaged in the work of erecting this building, to be set apart and consecrate to the worship of him, the Father of Lights, and giver of every good gift. May the work prosper in the hands of the workmen unto its final completion, and long stand a monument to the zeal and liberality of this community, and their devotion to the service of our God.

From this brief explanation of the ceremony you have witnessed this day, my friends, you will perceive that our ceremonies are not idle, unmeaning mummeries, but that they have an inner significancy to make them worthy of perpetuation. Freemasonry, in its objects, as well as its antiquity, is deserving of your reverence. Its teachings, all its ceremonies, look to the glory of the GREAT I AM. As the most grateful means of advancing His glory here, it busies itself with the care of the wants of His suffering children—caring for their physical wants—caring for their intellectual wants—and caring finally for their spiritual wants. On this principle it has constituted its Degrees. It impresses on its Sons the great duty of humility, and the evil of pride—the duty of labor, and the evil of idleness—the duty of love to God, and the evil of forgetfulness of His claims and neglect of obedience to His laws and commandments. As a necessary and natural consequence of love to God, the Father, it enforces its next great tenet of love to all mankind, His children.

☞ What is the use of Masonry? is often asked. The answer can be easily given. It is to promote charity and brotherly love, peace and good will. Such has been and is its mission.

KNOSTICISM, THE KABBALA AND THE MYSTERIES,
AS CONNECTED WITH AND ILLUSTRATING MASONRY.*

THUS, if not the whole truth, it is yet a large part of it, that the Heathen Pantheon, in its infinite diversity of names and personifications, was but a multitudinous, though, in its origin, unconscious allegory, of which physical phenomena, and principally the heavenly bodies, were the fundamental types. The glorious images of Divinity which formed Jehovah's host, were the divine dynasty or real theocracy which governed the early world; and the men of the golden age, whose looks held commerce with the skies, and who watched the radiant rulers bringing winter and summer to mortals, might be said with poetic truth to live in immediate communication with heaven, and, like the Hebrew patriarchs, to see God face to face. Then the gods introduced their own worship among mankind; then Oannes, Oe, or Aquarius rose from the Red Sea to impart science to the Babylonians; then the bright Bull legislated for India and Crete; and the lights of heaven, personified as Liber and Ceres, hung the Boeotian hills with vineyards, and gave the golden sheaf to Eleusis. The children of men were, in a sense, allied, or married, to those sons of God who sang the jubilee of creation; and the encircling vault with its countless stars, which, to the excited imagination of the solitary Chaldean wanderer appeared as animated intelligence, might naturally be compared to a gigantic ladder, on which, in their rising and setting, the angel luminaries appeared to be ascending and descending between earth and heaven. The original revelation died out of men's memories; they worshiped the creature instead of the Creator; and holding all earthly things as connected by eternal links of harmony and sympathy with the heavenly bodies, they united in one view astronomy, astrology, and religion. Long wandering thus in error, they at length ceased to look upon the stars and external nature as gods; and by directing their attention to the microcosm or narrower world of self, they again became acquainted with the true Ruler and Guide of the universe, and used the old fables and superstitions as symbols and allegories, by which to convey and under which to hide the great truths which had faded out of most men's remembrance.

In the Hebrew writings, the term "Heavenly Hosts" includes not only the counsellors and emissaries of Jehovah, but also the celestial luminaries; and the stars, imagined in the East to be animated intelli-

* Extract from an article by Bro. Albert Pike, in the *Am. Quar. Review of Freemasonry*.

gences, presiding over human weal and woe, are identified with the more distinctly impersonated messengers or angels, who execute the divine decrees, and whose predominance in heaven is in mysterious correspondence and relation with the powers and dominions of the earth. In Job, the morning Stars and the sons of God are identified; they join in the same chorus of praise to the Almighty; they are both susceptible of joy; they walk in brightness, and are liable to impurity and imperfection in the sight of God. The Elohim originally included not only foreign superstitious forms, but also all that host of heaven which was revealed in poetry to the shepherds of the desert, now as an encampment of warriors, now as careering in chariots of fire, and now as winged messengers, ascending and descending the vault of heaven, to communicate the will of God to mankind.

"The Eternal," says the Bereshith Rabba to Genesis, "called forth Abraham and his posterity out of the dominion of the stars. By nature, the Israelite was a servant to the stars, and born under their influence, as are the heathen; but by virtue of the law given on Mount Sinai, he became liberated from this degrading servitude." The Arabs had a similar legend. The Prophet Amos explicitly asserts that the Israelites, in the desert, worshiped, not Jehovah, but Moloch, or a star-god, equivalent to Saturn. The gods El or Jehovah were not merely planetary or solar. Their symbolism, like that of every other deity, was coextensive with nature, and with the mind of man. Yet the astrological character is assigned even to Jehovah. He is described as seated on the pinnacle of the universe, leading forth the hosts of heaven, and telling them unerringly by name and number. His stars are his sons and his eyes, which run through the whole world, keeping watch over men's deeds. The stars and planets were properly the angels. In Pharisaic tradition, as in the phraseology of the New Testament, the heavenly host appears as an angelic army, divided into regiments and brigades, under the command of imaginary chiefs, such as Massaloth, Legion, Kartou, Gistra, &c.—each Gistra being captain of 365,000 myriads of stars. The seven spirits which stand before the throne, spoken of by several Jewish writers, and generally presumed to have been immediately derived from the Persian Amshaspands, were ultimately the seven planetary intelligences, the original model of the seven-branched golden candlestick exhibited to Moses on God's mountain. The stars were imagined to have fought in their courses against Sisera. The heavens were spoken of as holding a

predominance over earth, as governing it by signs and ordinances, and as containing the elements of that astrological wisdom, more especially cultivated by the Babylonians and Egyptians.

Each nation was supposed by the Hebrews to have its own guardian angel, and its own providential star. One of the chief of the celestial powers—at first Jehovah himself in the character of the sun, standing in the height of heaven, overlooking and governing all things, afterwards one of the angels or subordinate planetary genii of Babylonian or Persian mythology—was the patron and protector of their own nation, “the prince that standeth for the children of the people.” The discords of earth were accompanied by a warfare in the sky; and no people underwent the visitation of the Almighty, without a corresponding chastisement being inflicted upon its tutelary angel.

The fallen angels were also fallen stars; and the first allusion to a feud among the spiritual powers in early Hebrew mythology, where Rahab and his confederates are defeated, like the Titans in a battle against the Gods, seems to identify the rebellious spirits as part of the visible heavens, where the “high ones on high” are punished or chained, as a signal proof of God’s power and justice. God, it is said—

“Stirs the sea with his might—by his understanding he smote Rahab—his breath clears the face of heaven—his hand pierced the crooked serpent . . . God withdraws not his anger; beneath him bow the confederates of Rahab.”

Rahab always means a sea-monster; probably some such legendary monstrous dragon as, in almost all mythologies, is the adversary of heaven and demon of eclipse, in whose belly, significantly called the belly of hell, Hercules, like Jonah, passed three days, ultimately escaping with the loss of his hair or rays. Chesil, the rebellious giant Orion, represented in Job as riveted to the sky, was compared to Ninus or Nimrod, the mythical founder of Nineveh (City of Fish) the mighty hunter, who slew lions and panthers before the Lord. Rahab’s confederates are probably the “high ones on high,” the Chesilim or constellations in Isaiah, the heavenly host or heavenly powers, among whose number were found folly and disobedience.

“I beheld,” says Pseudo-Enoch, “seven stars like great blazing mountains, and like spirits, entreating me. And the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars and of the host of heaven. These are the stars which overstepped God’s command before their time arrived; and came not at their proper season; therefore was he offended with them, and

bound them, until the time of the consummation of their crimes in the secret year." And again: "These seven stars are those which have transgressed the commandment of the Most High God, and which are here bound until the number of the days of their crimes be completed."

The Jewish and early Christian writers looked on the worship of the sun and the elements with comparative indulgence. Justin Martyr and Clemens of Alexandria admit that God had appointed the stars as legitimate objects of heathen worship, in order to preserve throughout the world some tolerable notions of natural religion. It seemed a middle point between heathenism and Christianity; and to it certain emblems and ordinances of that faith seemed to relate. The advent of Christ was announced by a star from the East; and his nativity was celebrated on the shortest day of the Julian calendar, the day when, in the physical commemoration of Persia and Egypt, Mithras or Osiris was newly found. It was then that the acclamations of the host of heaven, the unfailing attendants of the sun, surrounded, as at the spring-dawn of creation, the cradle of his birth-place, and that, in the words of Ignatius, "a star, with light inexpressible, shone forth in the heavens, to destroy the power of magic and the bonds of wickedness; for God himself had appeared, in the form of man, for the renewal of eternal life."

But however infinite the variety of objects which helped to develop the notion of Deity, and eventually assumed its place, substituting the worship of the creature for that of the Creator; of parts of the body, for that of the soul of the universe, still the notion itself was essentially one of unity. The idea of one God, of a creative, productive, governing unity, resided in the earliest exertion of thought: and this monotheism of the primitive ages makes every succeeding epoch, unless it be the present, appear only as a stage in the progress of degeneracy and aberration. Everywhere in the old faiths we find the idea of a supreme or presiding deity. Amun or Osiris presides among the many gods of Egypt; Pan, with the music of his pipe, directs the chorus of the constellations, as Zeus leads the solemn procession of the celestial troops in the astronomical theology of the Pythagoreans. "Amidst an indefinite diversity of opinions on all other subjects," says Maximus Tyrius, "the whole world is unanimous in the belief of one only almighty King and Father of All."

There is always a Sovereign Power, a Zeus or Deus, Mahadeva or Adideva, to whom belongs the maintenance of the order of the uni-

verse. Among the thousand gods of India, the doctrine of divine unity is never lost sight of; and the ethereal Jove, worshipped by the Persian in an age before Xenophanes or Anaxagoras, appears as supremely comprehensive and independent of planetary or elemental subdivisions, as the "Vast One" or "Great Soul" of the Vedas.

But the simplicity of the belief of the patriarchs did not exclude the employment of symbolical representations. The mind never rests satisfied with a mere feeling. That feeling ever strives to assume precision and durability as an idea, by some *outward* delineation of its thought. Even the ideas that are above and beyond the senses, as all ideas of God are, require the aid of the senses for their expression and communication. Hence comes the representative forms and symbols which constitute the external investiture of every religion; attempts to express a religious sentiment that is essentially *one*, and that vainly struggles for adequate external utterance, striving to tell to one man, to *paint* to him, an idea existing in the mind of another, and essentially incapable of utterance or description, in a language all the words of which have a sensuous meaning. Thus, the idea being perhaps the same in all, its expressions and utterances are infinitely various, and branch into an indefinite diversity of creeds and sects.

☞ "There is a wondrous beauty in the theory of Masonry—a beauty altogether inimitable. Which of us has not had an image of this fair and lovely thing? To me it is that of a *band of men*, homogeneous in their mental, moral and physical structure—loving the same things, hating the same things, pursuing the same things, avoiding the same things. It is the image of a society in which the social element is perfectly developed. It is that of a *school*, in which all hearts are bent upon the acquisition of knowledge. It is an image of a *pilgrimage*, in which each, with the most amiable and implicit self-denial, aids the other, and the journey, though in reality long and arduous, is made easy and short by mutual relief, sympathy, and reliance upon God: I care not who may smile at images they may deem exaggerated—for, in its pure theoretic form, Masonry is all that is alluring to the good and true. It is a family in which love is the cement. It is a *consociation* whose rules, twenty-eight centuries have proved to be perfectly adapted to their respective places."

THE MASONIC JOURNAL.

THERE is published at Haverhill, Mass., a very neat little Masonic sheet, by Bro. Geo. W. Chase, which possesses much valuable and interesting matter. We have on many occasions quoted from its columns. It is published on the first and fifteenth of each month, at *one dollar* per annum.

Bro. Chase experiences some of the disappointments and vexations to which we are subject. In his last number is the following :

LOOK ON THIS. M. Emerson, of Portland, Me., refuses to take his *Journal* from the Postoffice—so the Postmaster says. *He owes us for over two years.* Is he a Mason ?

AND THEN ON THIS. Bro. G. F. Sargent writes that he has removed from Bangor to Boston, and requests that his *Journal* may be sent according, as he “cannot afford to dispense with the interesting little sheet.” Need we apply the *square* to see which of these has acted the most Masonic with us ? “He that is unjust in little, will be unjust also in that which is much.”

We have been subjected to similar treatment in many instances. But a few weeks ago a Brother subscribed for the present volume of *THE ASHLAR*. We sent him the September and October numbers. Soon after, they were returned sealed up, causing us to pay *thirty cents* postage. A letter from the Brother accompanied the package, saying that he had changed his mind, and concluded not to take the magazine. Numerous are the instances in which after taking three, four or five numbers of a volume, Brethren have coolly refused to take more, and have not offered to pay for those received. This is wholly wrong, and no *Masonic* publisher should be subjected to it. We cannot blame Bro. Chase for giving to the public the name of any man who does not deal with him on the square.

From the last number of the *Masonic Journal* we make the following selections :

ANTI-MASONIC GLEANINGS.—We repeat, that Freemasonry is hell's masterpiece. The spirit with which the true “Freemason” is animated, is a lying spirit, its natural breath is slander and falsehood. The aliment upon which it lives is the venom of devils—and its final abode, as there is truth in heaven, shall be blackness of darkness.—*Anti-Masonic Intelligencer, Hartford, Ct., N. D. Strong, Editor, 1831.*

ANTI-MASONIC NOMINATIONS.

For President, William Wirt, of Maryland ; Vice President, Amos Ellmaker, of Pennsylvania ; for electors of President and Vice President in Connecticut, Calvin Barbour, Eli Ives, Isaac Thompson, Alan-

son Hamlin, John Halbrook, Charles F. Sedgwick, Elisha Sterns, Richard Hubbard.—*Anti-Masonic Intelligencer*, 1832.

SECRET SOCIETIES.

The Odd Fellows, is a new secret society, got up by the Masons, in which they hope to preserve their principles and advantages, after Masonry is *cloven down*. All secret societies are dangerous to any government, whether it be Monarchical or Republican.—*Anti-Masonic Almanac*, 1830.

In the New England Anti-Masonic Almanac, of 1831, Masonry is represented thus :—Big fat fellow, on his apron is marked 1820, representing Masonry as it was ; lank lean fellow, on his apron is 1831, Masonry as it is.

DIALOGUE—JACHIN AND BOAZ.

Jachin. Give us thy hand, worthy brother. Thou art emblematical of our Institution ; in another year it will personify the walking skeleton ; year after its portly form loseth its flesh, and bereft of public favor, it pineth and wasteth away.

Boaz. Truly, Bro. Jachin, our Institution hath seen its best days ; it is in vain that we strive to brave the storm. Our strength constantly decreases, our funds are expended and our credit gone ; we gradually perish ; there is no help for the widow's son.

Jachin. Only preserve silence, secrecy, caution, and we may yet survive. Our Institution has lived so many centuries, it will not perish now ; besides, do you not observe the excitement is rapidly subsiding ?

Boaz. Yes, brother ; but Masonry is subsiding with it. This excitement is a fever fastened upon our system. I fear when it wholly subsides it will carry us all with it—farewell (with a grip.)

MORE REVELATIONS.

We understand, says the *Batavia Times*, that Solomon Southwick, in his sermon of three hours' length, delivered at the Leray "Show" on the 4th, stated most unequivocally, that Bonaparte was murdered by the Masons ! and that Masonry was the sole cause of introducing sin into our world in the garden of Eden ! This is a thumper. If the Masons have got to father all the sins that have been committed since the days of Adam and Eve, they will have a dreadful account to render at the last day.—*American Masonic Record*, Albany, 1828.

BURNS, being in church, one Sunday, and having some difficulty in procuring a seat, a young lady who perceived him, kindly made room for him in her own pew. The sermon was on the penalties pronounced in the Scriptures upon sinners, and the preacher quoted several passages to enforce his point, to which the lady seemed particularly attentive and somewhat agitated. Burns, on perceiving this, wrote with a pencil on the leaf of a Bible the following lines :

"Fair maid, you need not take the hint,
Nor idle text pursue ;
'T was only sinners that he meant—
Not angels such as you."

THE DEAD MOTHER.

[Selection.]

Why are you lying there, Mother,
Under that cold, grey stone,
Always out in the wind and rain,
Lying so still and lone ?
Little Minnie is very sick ;
On her lips the gathering foam —
Why don't you come and mind her now ?
Oh, Mother, come home ! come home !

Harry and I, ere we fell asleep
Last night, in our little bed,
Were trying to think what they meant by it
When they told us you were dead !
When we asked our father, he answered,
The knowledge would come with years,
But his hands were clasped before his face,
And beneath them fell big tears.

He said, 't was because you were good, Mother,
That God took all who were such ;
Harry thinks we might get you back again,
If we asked God very much !
But why don't you speak when I speak ?
Why don't you come to us now,
To hear us say our prayers at night,
And to kiss us upon the brow ?

Old nurse cries, and says to Minnie,
That with you she soon will meet ;
For night after night on the cradle
Is a little winding-sheet.
I'd rather that you came back to us,
And live as you used to do ;
But if Minnie is going to see you,
Oh, Mother, may I go too ?

The morning you spoke to us all last,
When you kissed each one and blessed,
You said as I was the eldest,
I should try to be the best.
And indeed, I try to be good, Mother,
Since you went 'neath the cold, grey stone.
Wont you come back and see how good I am ?
Oh, Mother, come home ! come home !

A FOOLISH ATTACK ON MASONRY.

RECENTLY, the New York *Independent*, a religious paper, published the following :

" MASONIC MUMMERIES.—It is pitiable to see the mummeries of Masonry revived upon public occasions. The moral dignity of the late commemoration at Plymouth was marred by this child's play. After the solemnity of prayer, and an address by Gov. Banks worthy of the occasion, a Masonic pow-wow was held over the stone, and then it was regarded as duly laid. The Masonic Order is a secret organization. It may or may not be politically dangerous. It may or may not be a moral and benevolent institution. It is a *secret* society. Good men and respectable men may unite with it ; for any man is at liberty to do a foolish thing upon his personal responsibility. But committees acting in behalf of the public upon occasions of common interest, have no right to bring any such secret order into a position of honor and prominence. They have no right to commit the public to the sanction of a secret clique or faction. And such mummeries are always in bad taste at a public celebration."

A correspondent of the *Review* thus answers it :

" Can it be that such sentiments will be tolerated in the columns of a journal, side by side with the loving, cheering and catholic utterances of a large-hearted and genial writer ? A future infidel, of the Paine stamp, need turn no further back than to this Christian Doctor of Divinity, for expressions coarse and ribald, should he desire them, in assaulting what he may deem the ' mummeries ' of any system of religion he may not believe or desire to understand. Make a personal application of the Doctor's attempts at reasoning : Dr. Thompson professes to be a Christian, to have been regenerated. Whether this be true or not, is known only to God, and possibly to himself. We do not know. He may or may not be a Christian. Therefore (to pursue the Doctor's logic) the presumption in the minds of those not familiar with the secret, must be, that the Doctor is a hypocrite, and the solemn and impressive ceremonials of Christianity in which he officiates are ' mummeries.'

" Out upon such sophistries. They are the promptings of that leaven of depravity remaining in some good men, and it would seem especially in this Reverend editor. It must certainly require a large amount of self-righteousness and complacency for one who proclaims himself a teacher of ' good will to man,' to characterize the members of a society

which embraces, and has embraced, not only a very large proportion of the 'good men and respectable men' of our land, but thousands eminent for intelligence, patriotism and piety—perhaps more ministers of the Gospel than the sect to which this 'moral dignitary' belongs can enumerate—as practicing 'mummeries,' defined by Webster to be 'contemptible amusements, buffoonery, farcical show, hypocritical disguises and parade to delude vulgar minds!' How would this Reverend and alarmed Doctor be doubly shocked, and with what pious horror would he hold up his sacred hands, were an unregenerate man to stigmatize the rites and ceremonies of Christianity as 'mummeries,' yet to many 'good men and respectable men' they may appear so. But even 'respectable' sinners a ward to those who appear to be genuine professors of religion, sincerity and honesty in the observance of their rites, and have too many impulses of the gentleman, to insult them by characterizing their practices as 'mummeries,' simply because their meanings are not understood or their significance felt. But what is there, I pray this Reverend critic, in the Masonic ceremonial in laying corner stones, which should 'mar the moral dignity' of the occasion to which he refers, or which should call forth his ire and exercise his powers of abuse and detraction in such a tirade of petty malignity against 'Secret Societies.' If there is anything in this rite, undignified, irreverent, or what would justly entitle it to be stigmatized as 'child's play' or 'Pow-wow,' the Doctor has been the first to make the discovery. No unprejudiced man, be he saint or sinner, I am certain, upon reading or witnessing this impressive and appropriate ceremonial, will agree with this Reverend Pharisee in his denunciations of it.

"I write, not to defend Masonry from this puny and contemptible attack. It has withstood the potent and long-continued assaults of Popes and Councils and clerical bigots, throughout its entire history; and by the blessing of Divine Providence, has 'gathered unto itself power and grandeur and energy and might,' amidst the fall of empires and the ruins of false systems. 'It has existed where all things else of human origin have perished—the tempest of persecution has not injured it—through centuries of changes it has stood, changeless and serene.' But I write as an humble member of the religious sect, in which this 'rigidly righteous' Editor claims to be a minister 'appointed of God,' to protest against the unchristian spirit and unholy sentiments of the article which I have quoted—to deprecate the influence thereof—to object to its evil example, which, if followed by those who do not dis-

cern spiritually the beautiful teachings of the Christian ritual, will fill our secular journals with kindred effusions, ridiculing the holy ordinances of God's house, and stigmatizing them as 'child's play, pow-wows and mummeries.' It is pitiable 'that much of the ammunition of the Devil is furnished by the professed leaders of the army of the Lord,' and the cause of Him whom the Christian reverences and adores receives the severest wounds in the house of His friends."

LECTURES OF THE BLUE LODGE.

It is generally known that in the North-Western States the lectures and work are those taught by Barney. There is a considerable degree of uniformity in Michigan, Illinois and Wisconsin. Thus much we say of our own personal knowledge. In Minnesota, we believe the Grand Master sets the example of liberal individual judgment, and looks upon Barney, Webb and others as no safe criterion. In Indiana and Iowa, we think the ritual as taught by Barney, is, to a great extent followed. That ritual is the one which was adopted at the Baltimore Convention. We find the following interesting comments on the Lectures in the address of Philip C. Tucker, Grand Master of Vermont:

"About the year 1800—twelve years after the publication of Preston's 'Illustrations'—an English brother, whose name I have been unable to obtain, came to Boston and taught the English lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them, and they were taught to Thomas S. Webb and Henry Fowle, of Boston, and Brother Snow, of Rhode Island, about the year 1801. Bro. Benjamin Gleason, who was a student of Bro. Webb, received them from him and embodied them in a private key of his own. About the year 1805, Bro. Gleason was employed by the Grand Lodge of Massachusetts to teach them to all the Subordinate Lodges of that jurisdiction, and was paid for that service fifteen hundred dollars. To those lectures the Grand Lodge of Massachusetts still adheres, with a very slight variation in the Fellow Craft and Master's degrees.

"Bro. Snow afterwards modified and changed the lectures he had received, mingling with them some changes from other sources, so that the system of lectures descending through him is not reliable.

"Bro. Gleason was appointed Grand Lecturer of the Grand Lodge of Massachusetts, in 1805, and that Grand Lodge appointed no other Grand Lecturer until 1842. He was a liberally educated man, graduated at Brown University in 1802, and was a public lecturer on Geography and Astronomy. He was a member of Mount Lebanon Lodge, in Massachusetts, and died at Concord in that State, in 1847, at the age of 70 years. He visited England, and exemplified the Preston Lectures, as he had received them from Bro. Webb, before the Grand Lodge of England, and the Masonic authorities of that Grand Body pronounced them correct.

"In the year 1817, Bro. John Barney, formerly of Charlotte, Vermont, went to Boston and received the Preston Lectures there, as taught by Gleason, and as they were approved by the Grand Lodge of Massachusetts. I am unable to say whether he received them from Bro. Gleason himself or from Bro. Henry Fowle. My impression is that he received them from Bro. Fowle. In possession of these lectures he returned to Vermont, and at the annual communication of our Grand Lodge, in October, 1817, visited that Grand Body and made known the fact. The subject was submitted to a committee for examination which reported that these lectures 'were according to the most approved method of work in the United States,' and proposed to give Bro. Barney letters of recommendation 'to all Lodges and Brethren wherever he may wish to travel, as a Brother well qualified to give useful Masonic information to any who may wish his services.' The Grand Lodge accepted and adopted the report of its committee, and Bro. Barney, under the recommendation thus given, visited many of the then existing Lodges of this State, and imparted to them a knowledge of these lectures. Among others, in the year 1818, he visited Dorchester Lodge, in Vergennes, and imparted full instruction in them to R. W. Samuel Willson, now, and for several years past, Grand Lecturer of this State. Upon this occasion Bro. Barney wrote out a portion of them in private key, and Bro. Willson wrote out the remainder. Both were written in the same book, and that part written by Bro. Willson was examined carefully and approved by Bro. Barney. That original *manuscript* is still in existence, and is now in possession of my son, Bro. Philip C. Tucker, Jr., of Galveston, Texas, to whom Bro. Willson presented it a few years ago. Bro. W. has a perfect copy of it, and refers to it as authority in all cases of doubt. Bro. Gallup, of Liberty Lodge, at Franklin, was one of the original Grand

Lodge committee, and is still living to attest the correctness and identity of these lectures, as taught by Barney, in 1817.

"These are the only lectures which have been sanctioned in this jurisdiction from October, 1817, to the present day. My predecessors, Grand Masters Robinson, Whitney, White, Wales, and Haswell, sustained them against all innovation, and to the extent of my power I have done the same.

"I think, upon these facts, I am justified in saying that the lectures we use are the true lectures of Preston. Webb changed the arrangement of the sections as fixed by Preston, for one which he thought more simple and convenient, but, as I understand, left the body of the lectures themselves as Preston had established them.

"Subsequently to 1818, Bro. Barney went to the Western and South-Western States. He was a man in feeble health at the time, and pursued Masonic lecturing as a means of subsistence. Upon his return to this State, a few years afterwards, he stated to his brethren here—as I have been credibly informed and believe—that he found different systems of lecturing prevailing at the West and South-West, and that upon presenting the lectures he had been taught at Boston, in 1817, to different Grand Masters, they were objected to; and that various Grand Masters would not sanction his lecturing in their jurisdictions, unless he would teach the lectures *then* existing among them; that desiring to pursue this occupation, he did learn the different systems of lecturing then existing in different States, and taught them in the different State jurisdictions, as desired by the different Grand Masters of each.

"This circumstance accounts for the strange disagreement between the East and the West and South-West, as to what are the *true* Barney lectures. They meant one thing in New England, and another thing at the West."

☞ One of the Lodges in a certain city is floored with a Masonic carpet. Old Bro. C—— has been Senior Deacon of it for a century or two, and it was always remarked that in conducting a candidate he took strange detours. The last time we visited there, we discovered the cause—there *was a letter G* on the carpet, and he would not step over it! In fact he had placed a chair over it, for fear his blind old eyes might mislead him. Good old man! He has gone up higher, and got his reward.—*Voice of Masonry.*

A QUEER MISTAKE.

BRO. BRENNAN has published in the *American Freemason* some articles on Masonic Jurisprudence, over the signature of a "Bro. Holly, S. P. R. S." A question has been raised as to who "Bro. Holly" is, and it appears that he is a colored man.

In reply to inquiries of Bro. Geo. L. Barry respecting this matter, the *Signet and Journal* says:

Bro. Barry well knows that we are always ready to furnish our readers with all the lawful information we can, but we sometimes are in the dark ourselves. In regard to that he now seeks, we have no light beyond the extract below, from the "Ancient Landmark," published a few years since at St. Clemens, Mich., by our very worthy and intelligent Brother, A. C. Smith. The number of the "Landmark" the extract is taken from, is that of February, 1854. The name seems to be the same. What sort of a rite in Masonry the *Eclectic* is or was, we do not know; and as we do not trouble ourselves much about rites in Masonry, do not care to know. The extending the area of Freedom is to us, we must confess, a new object in Masonry, which forbids in its constitutions the introduction to its mysteries of any but the "free born." Some Brother may be able to give us more light on the subject. In the mean time our R. W. Bro. Barry must content himself with this, which is all we have. We cannot think Bro. Brennan would knowingly set up as a "teacher in Israel," the most humble servant of his sable Majesty that was, the Emperor Faustin I, of Hayti:

AN EDITION OF THE 33D AND LAST.—While in attendance on the late session of the Grand Lodge, we were handed a pamphlet of 36 pages, with the following imposing title page: "Ahiman Reason, or a Book of Constitutions of the reformed Rite of the Eclectic System of the Ancient and Honorable Fraternity of Speculative Freemasons, Windsor, C. W., Detroit."

J. THEODORE HOLLY, G. G. M.

WM. MONROE, G. G. D.

WM. LAMBERT, G. G. S.

"Dedication.

"To His Imperial Majesty, Faustin I, by the Grace of God, and the constitutional law of his country, Emperor of Hayti, Founder of the Imperial and Military orders of St. Faustin, and the Legion of Honor," Chevalier Rose Croix, and Imperial Grand Protector of the Ancient and Honorable Fraternity of Freemasons through his dominions, this Book of Constitutions is respectfully dedicated, as a token of approbation and esteem of his distinguished qualities, as an Illustrious Dignitary of the world, and an Eminent Mason, in behalf of the Reformed Rite of Eclectic Masons in the United States,

By His Majesty's Most Humble Servant,

J. THEODORE HOLLY, G. G. M.

In the abridgment of the Ancient Constitution, so called, chap. 1, sec. 2, we find the following :

"That he is to be peaceable and obedient to the civil powers, which yield him protection, so far as they *do not infringe the limited bounds of reason and religion.*"

Section 4 reads as follows : "A Freemason must be a *free man* of mature age," &c.

In the Journal of the Convention, which organized and adopted this great Eclectic system, on page 33, we find the following, viz :

"A Convention of Free and Accepted Masons, favorable to reforms and human progress, was held in the city of Detroit, Mich., from October 6th, to 11th, A. L. 5852, A. D. 1852, to take into consideration what service the Masonic Institution can be made to perform in the cause of human elevation and the emancipation of men from chattel bondage, on the American Continent."

Will Bro. King, of the "Union," inform us whether this is an offshoot from Atwood's or Herring's Masonry ?

It evidently entertains a high regard for the "higher law," as well as for His Majesty, Faustin I.

The G. G. M., J. Theodore Holly, is said to be a colored gentleman of Detroit.

Copious extracts are made from the "Union," and the "Review," and the Editors are styled "Brothers." We very much dislike being behind the age in our own jurisdiction. Will our Brothers please give us "more light?"—*Ancient Landmark*, July, 1854.

TESTIMONIALS TO PAST GRAND MASTERS.—The sum of \$1,181.75 was raised by contribution among the Masons of California, and forwarded to the Grand Secretary, as a testimonial to be presented to their esteemed Past Grand Master, W. H. Howard. Four hundred dollars was expended in a watch, and the balance given to him in cash. The funds of the Grand Lodge were not interfered with. So highly did the members of the Grand Lodge of Louisiana appreciate the services of Past Grand Master Wm. M. Perkins, that they procured for and presented to him a goblet of pure gold, which cost \$317.40 ; and the Grand Lodge of New York, at its recent annual session, voted from its funds to its present Grand Master, Hon. J. L. Lewis, Jr., the sum of fifteen hundred dollars.—*Masonic Journal*.

CONDITION OF THE CRAFT.

NEW YORK.

The Grand Lodge held a special Communication on the 26th of August, 1858. The object of the meeting was to take action respecting the successful laying of the Atlantic Cable. The following preamble and resolutions were adopted :

Whereas, It has pleased the Great Architect of the Universe to bless the efforts of the kindred nations of the United States and Great Britain, in establishing a bond of union with each other, by means of a submarine telegraph; and, *Whereas*, The accomplishment of this grand design by CYRUS W. FIELD, and others, the immortalized agents of these governments, does but add a material chain of concord and permanency to the bonds of commerce and fraternity previously existing between, and uniting the two nations; and, *Whereas*, We reverently acknowledge the present triumph of science as a bountiful foreshadowing of the Divine affection, which "never sleeps," and of the "still small voice" of Him who in the beginning said, "Let there be light," encouraging the inhabitants of the earth to dwell together in peace and unity; and, *Whereas*, It is one of the offices of Masonry to encourage all peaceful instrumentalities which tend to the fraternization and union of the families of man; therefore, be it

Resolved, By the Grand Lodge of Ancient Free and Accepted Masters of the State of New York, that the devout gratitude of all true and faithful Masons is due to the great Guardian of human events, for this manifestation of his infinite love and goodness, in permitting man thus to control and employ His mighty elements for the happiness and knowledge of our race, and for uniting the nations of the earth.

Resolved, That in view of the grand results to be anticipated from this bringing of the nations into converse with each other, and of the closer union which must result therefrom, between this Grand Lodge and the Grand Lodges of the Old World, a committee of three be appointed to extend the felicitations of this Grand Body, and to testify its appreciation of the importance of the event; and that the Grand Secretary is hereby instructed to forward the same, on its approval by the Grand Master, or by the Deputy Grand Master, in his absence, to their several destinations.

Resolved, That while this Grand Lodge justly reveres the name of BENJAMIN FRANKLIN, and regards it with fraternal love and veneration, as belonging to a Mason of eminent worth, and a prominent benefactor of our race, we deem it no disparagement to his name to engrave on the same imperishable tablet of history and of the affections of mankind, those of MORSE, HUDSON, FIELD, EVERETT and their co-laborers, as being the chief instruments, under Providence, of uniting the two nations.

Resolved, That a copy of these resolutions, duly authenticated, be forwarded to the above named gentlemen.

CONNECTICUT.

There are twenty-six Councils of R. and S. Masters in this State. The Grand Council was held in May last. Geo. F. Daakam, T. I. The transactions were of local interest.

CALIFORNIA.

Royal Arch Masonry seems to be in a flourishing condition in the Golden State, where there are *twenty-four* subordinates, with nine hundred and eleven members. We have received the annual report of the proceedings of the G. Chapter for 1859. It is a neatly gotten up pamphlet, with the exception of a miserable looking wood cut on page fifty-seven, which mars the beauty of the book. The Grand Chapter transacted a large amount of business, but mostly of local interest. The name of Comp. Henry Howe Hartley, figures conspicuously on almost all the committees, so that we feel pretty well acquainted with this Companion.

TEXAS.

The Grand Lodge met at Crockett on the 13th June, 1859. Henry Sampson, Grand Master. There are in the jurisdiction, two hundred and thirty-seven Lodges in the State, with seven thousand one hundred and sixty members. The following report of the Committee on Grievances accords with our often expressed views:

To the Most Worshipful Grand Lodge of Texas:

Your Committee on Grievances and Appeals have considered the memorial of the officers and members of White Rock Lodge, U. D., setting forth that a Fellow-Craft had been black balled for the Third Degree, through unworthy motives, receiving but one black ball, and praying the rejection be overruled. The Brethren it seems, after the ballot, canvassed the matter, and fixed their suspicions on a Brother, who subsequently acknowledged that he cast the black ball. He refused to be reconciled to the applicant. We can only say that the ballot is sacred and cannot be overruled, whatever may be the motives of the person casting it. The Brethren of this Lodge did wrong in canvassing the matter, or asking any questions after the ballot was closed. A brother should not even tell another how he voted. The rule is strict, and although it may occasion hardship sometimes, it is necessary to the good of the Fraternity. Better keep out ten good men than admit one bad one. A disturbance of the ballot might open the door to the admission of ten bad men to one good one. We recommend the memorial be dismissed.

We regret to see that there were many cases of grievances before the committee.

The Craft in Texas are progressing well, and exercising a beneficial influence on the public.

INDIANA.

The G. R. A. Chapter held its Annual Convocation in May last. Forty subordinates were represented. Comp. Hays, G. H. P., delivered a well written address. A select committee made a report, in which they say :

The object sought by the Grand Chapter at that time, has been fully obtained ; perhaps more than three-fourths of all the Grand Chapters in the United States have now taken direct action on this matter, and have made it obligatory on their subordinates to conform to the "Lamb skin" or white leather apron, as the only badge of a Mason.

Your committee find that many of the Chapters of this jurisdiction, since the question has been pending before the Grand Chapter, have taken up the subject, and upon investigation have quietly laid aside their *red* aprons, and gone back to the original of a Mason, the *expressive* Lamb skin.

All the Masonic writers, who have investigated the subject, have laid it down as a fixed principle in the body of Masonry, that the Lamb skin or white leather apron is the only badge of a Mason, and which cannot be changed without making an innovation in the body of Masonry. With these views your committee freely concur. They would therefore respectfully offer for adoption the following :

Resolved, That the Lamb skin or white leather apron is the badge of a Mason, which should, for the Royal Arch Degree, be trimmed with scarlet, as it is in the Ancient Craft Degrees with blue, and any such Masonic emblems upon it that the Companion may choose.

The next Annual Communication will be held at Indianapolis.

Grand Officers for the ensuing year are as follows :

M. E. Daniel K. Hays, of Attica, G. H. P. ; E. George W. Porter, of New Albany, D. G. H. P. ; E. Chauncy Carter, of Logansport, G. K. ; E. James R. Mendenhall, of Richmond, G. S. ; E. Rev. F. A. Hardin, of Muncie, G. C. ; E. Phineas G. C. Hunt, of Indianapolis, G. T. ; E. Francis King, of Indianapolis, G. S. ; Comp. Thomas Pattison, of Aurora, G. C. H. ; Comp. Horace Coleman, of Logansport, G. R. A. C. ; Comp. Henry Colestock, of Indianapolis, G. G.

CHIT-CHAT.

BRO. MORRIS is savage about permitting the Tiler to vote. He says :

It is *not* good policy in any sense of the term to give the Tiler a vote. Nay, we go so far as that if a Brother will not consent to act as Tiler without yielding the right of voting, he ought not to be installed. Troubles innumerable, and confusion worse confounded, grow out of the "snuff-box practice" of sticking the ballot box out at the door for the Tiler's convenience ; while admitting the Tiler within the Lodge temporarily, is a practice little less annoying, irregular, not to say silly and unmasonic.

We think our Brother uses rather strong language. We have never seen any practical difficulty in the Tiler's voting. Of course he should enter the Lodge when he casts his ballot. The best practice is for the J. D. to step out and take his place in the mean time.

— A Brother said, "I took a Masonic Magazine two years, and did not look into it." How easy it is for a man to publish his own folly, not to say his own shame !

— Another said, "I don't take any interest in Masonry. Things don't go right here." "Do you, my Brother," we said, "attend your Lodge meetings?" He answered in the negative. Yet that same Brother complained that "things do not go right." Does he not know that he is to blame for what is wrong ; that he is morally bound to use his influence to place his Lodge in a good condition ?

— A Brother complains that his Lodge has voted to grant him a demit, and yet he cannot get it of the officers. What is he to do ? Apply to the Lodge for an order to the officers to comply with the vote.

— It is cold—cold. Old Winter is coming on us. Already Jack Frost is to be seen here and there early in the morning. The work of Lodges should now revive. The evenings are lengthening fast.

— A Brother says he spoke three times, and the W. M. would not let him speak again on the same subject, and he thinks it a hardship thus to be gagged. We advise our speaking Brother to restrain his tongue.

— Itinerant lecturers still continue to give instruction. Brethren should be cautious about employing such persons.

MASONIC ITEMS.

☞ The *Polynesian*, of the 25th of June last, giving a description of a Masonic ball at Honolulu, Sandwich Islands, says: "We never had a very distinct idea of the numerical strength of the Masonic Fraternity here, until this occasion showed us that nearly every fourth man of respectability and social position is a Freemason. The Brethren were easily recognizable by the neat little blue rosette worn on the left breast, which we were told designated the Master Mason, while some in addition appeared with jewels, designating the higher offices or degrees attained; among whom we noticed his Majesty the King, clothed with a superb P. M. jewel of solid gold, conferred upon him not long ago by the Lodge of which he is a member. As a public festivity, the Freemasons' ball of last evening has not been surpassed in Honolulu. It was decidedly the tastiest, richest and best arranged affair, and had the singularly fortunate result of giving the greatest satisfaction to the greatest number."

☞ Part III of the Early Records of Freemasonry in the State of Connecticut, has been published. It contains *six hundred pages*.

☞ A handsome tea service was presented to Bro. Robert Gowan, by the Masons of Frederickton, Canada, a short time since.

☞ A new Grand Lodge has been formed at Olympia, Washington Territory, which elected T. H. McElroy its Grand Master.

☞ The cap stone of the new edifice for William and Mary College in Virginia, was laid on the 11th Oct., with Masonic ceremonies. The Grand Lodge of the State was present.

☞ Kilwinning Lodge and Dearborn Lodge, in Chicago, which received charters at the last Communication of the G. L. of Illinois, have been constituted. Kilwinning Lodge holds its meetings on the corner of La Salle and Kinzie streets, on the north side. Dearborn Lodge meets in the southern part of the city.

☞ The Brethren in Dowagiac, Mich., have a new and beautiful hall.

Bro. J. Adams Allen, Grand Master of Michigan, has removed from Kalamazoo to Chicago. He has commenced his labors as Professor in the Rush Medical College.

☞ We learn from the New York *Despatch* the following interesting intelligence :

“There is now in this city, fresh from the chisel of Hiram Powers, of Florence, a beautifully executed full length statue of the Father of his Country, clothed in Masonic regalia. It was executed for Fredericksburgh Lodge, Virginia, in which Washington was initiated, passed and raised, at an expense of six thousand dollars, and is said to have added to, rather than detracted from the celebrity enjoyed by the great American sculptor in the old world. We of the new have not yet had an opportunity of judging of its merits ; but it is earnestly hoped that before being taken to its final resting place at Fredericksburgh, it will be exhibited to the public at large, as well as to the Masons of this city and suburbs. Any ordinary work of Powers would be highly attractive ; but when his genius gives to us the result of its efforts to reproduce in marble the features of the greatest man of his age, if not of all ages, we should, and surely will, respond with ten-fold alacrity. This is the first Masonic statue of the Great Mason which has ever been executed, and it is due to art, to the memory of the illustrious dead, and to New York, that the committee having it in charge should give it a public exposition.”

☞ Bro. Matthew Cooke, of London, after twenty years' diligent search and inquiry, says that in the famous British Museum, where treasures of ancient Masonic documents have been supposed to exist, there are really but five Mason's MSS. (!) and *two of the five are but copies of one of the other three (!)* These have all been published—some of them repeatedly—so that it is useless to dig in that quarry for more material.

☞ Bro. Moore, of the *Review*, has returned from Europe.

☞ The New York *Despatch* has a Masonic Department in each number.

GRAND SECRETARY OF GRAND CHAPTER OF MICHIGAN—
OFFICIAL NOTICE.

A vacancy having occurred in the office of Grand Secretary of the Grand Chapter of Michigan, and Comp. Johnson having been appointed to fill the vacancy, all correspondence with the Grand Secretary of the Grand Chapter of Royal Arch Masons of the State of Michigan, will hereafter be addressed to R. E. JAMES EASTMAN JOHNSON, at *White Pigeon, Mich.*

SALATHIEL C. COFFINBERRY,
G. H. Priest, G. Chap., Michigan.

EXPULSED.

FOR THE ASHLAR.

DETROIT LODGE No. 2, OF F. & A. MASONS, }
Detroit, August 10, A. L. 5859. }

BRETHREN: I am directed to inform you that on the 9th day of August, A. L. 5859, Brother ROBERT LEE BARROWMAN was unanimously expelled by this Lodge from all the rights and benefits of Masonry, for unmasonic conduct.

Respectfully and fraternally yours, W. C. SKIFF, *Sec.*
[SEAL OF LODGE.]

At a regular communication of Jackson Lodge No. 17, F. and A. M., held at their hall in Jackson, on the 8th day of September last, Bro. JOHN GILLESPIE was expelled from all the rights and benefits of Freemasonry, for unmasonic conduct.

Fraternally yours, WM. M. HASTINGS, *Sec.*
[SEAL OF LODGE.]

MARRIED.

At Covington, Ky., Oct. 5, 1859, by the Rev. Bro. M. Magill, Bro. JAMES AYARS, JR., Esq., Attorney at Law, to Miss LUCY W. G. MAGILL, third daughter of the officiating clergyman.

EDITOR'S TABLE.

TO AGENTS.—We have been expecting to hear from many Agents for two months. We trust that those who have not written to us, will do so at once.

TO THOSE WHO OWE.—We are under the necessity of calling on those who owe us, *to pay*. Printers' bills are pressing on us, and must be paid in cash.

☞ We expected to lay before our readers in this number, an interesting article from Bro. S. C. Coffinberry, but that worthy Brother has not forwarded it. Brother C., what is the matter?

☞ We have received your letter, Bro. Hyneman. The numbers have been forwarded.

☞ We had the pleasure of meeting Bro. W. L. Greenly, D. G. Master of Michigan, a short time since. We found him enjoying his usual good health.

☞ Bro. Egan, W. M. of Cleveland Lodge, is making every effort to place his Lodge in a good financial condition, notwithstanding the recent loss by fire.

☞ We were pleased to meet our old friend and Bro., D. D. Irons, agent of the Peoria Insurance Company, a short time since. He is now residing in Chicago.

☞ The following epitaph on Robert Burns was written by Ferguson, a brother-poet:

“O, Robert Burns, the man, the brother,
And art thou gone, and gone forever?
And hast thou crossed that unknown river,
Life's dreary bound?
Like thee where shall we find another
The world around?”

Go to your sculptured tombs, ye great,
In a' the tinsel trash of state;
But by the honest turf I'll wait,
Thou man of worth!
And weep the sweetest poet's fate,
E'er lived on earth!”

4.
Vol. V, No. 4, 1859.

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 4.
DECEMBER, 1859.

MASONRY AND TEMPERANCE.

OUR readers are aware of the efforts which we have constantly made to counteract the exertions of those who seek to use—or more properly *abuse*—Masonry, for the purpose of sustaining some peculiar theory or hobby. We have now to record an instance, of the nature stated above, such as we never expected to be called on to chronicle. At its last session, the Grand Lodge of Indiana, one of the most respectable Masonic bodies in the country, perpetrated an act which can never be for an instant sanctioned without danger to our Institution; an act which may properly be termed one of folly.

All members of our time-honored Order are aware that Masonry inculcates temperance as a virtue to be cherished and cultivated. It leaves each member to be guided by his own sense of right and wrong in carrying out this precept, provided he does not by unmistakable acts of intoxication disgrace himself and Masonry in the eyes of the community. Never did our Institution say, and never can it say, “you shall not use intoxicating liquors as a beverage.” All members are free to use them in moderation. Whether they will, or will not do so, is for them to judge. Masonry is not, and cannot be made, a temperance society. Yet the Grand Lodge of Indiana has sought to convert it into such an organization. The following resolutions were adopted at its last communication :

Resolved, That the Subordinate Lodges within this jurisdiction, are hereby unconditionally prohibited from conferring the several Degrees in Symbolic Masonry upon any applicant who is habitually intoxicated, or who makes it his business to manufacture or sell the same, to be used as a beverage.

Resolved, That every Master Mason, member of a Subordinate Lodge, or now affiliating within the jurisdiction of said Lodge, who is in the practice of habitual intoxication, or engaged in the manufacture or sale of spirituous liquors to be used as a beverage, as a business, shall, upon charges being preferred and sustained, for the first offense, be reprimanded in open Lodge by the W. Master, and for the second offense, suspended or expelled, as a majority of the members present in their judgment may determine.

Resolved, That it is hereby made the duty of the Junior Warden, having charge of the Craft, during the hours of refreshment, to see that the above resolutions are strictly enforced, by preferring charges for every violation of the same, and upon a failure so to do, he himself shall be made amenable to the Lodge.

Here is an attempt to prevent any member from manufacturing or selling spirituous liquors as a beverage—an act which is legal, we think, in Indiana by the laws of the State. We cannot conceive of a more monstrous usurpation of power on the part of a Grand body. If carried into effect it must strike from the roll of Masonry many worthy and good men. Suppose the rule were applied in Illinois. We know several staunch and good Masons—some proprietors of first-class hotels—some druggists—some engaged in the grocery business—who would be expelled from the Order for pursuing a legal business, which they, and a large proportion of the community, believe to be respectable, and not in the least degree reprehensible.

Another resolution connected with the above, but not less objectionable, was adopted at the same time :

Resolved, That the moral law of Masonry, founded upon the first great light in Masonry (the Holy Bible), is the highest moral law known to man, and that it is not in the power of any legislative body to so legalize that which is morally wrong, as to make it proper or morally right for any Mason to practice the legalized wrong.

Abstractly the above resolution is correct, but it is designed for some practical purpose. Putting the only practical construction on it, which is reasonable, and it is *simply absurd*. If it means anything, it means that legislative enactments legalizing the manufacture and sale of liquors, as a beverage, are contrary to the moral law of the Bible, and that Masons should not sanction them. A greater act of folly could not be perpetrated by a Masonic body. Asserting the "higher law" is indeed most dangerous for our Institution, and will tend, quicker than anything else, to make it a political engine. Wherever and whenever it is legal to make and sell liquors as a beverage, Masonry cannot justly or consistently to its members say, "you shall not do so." For one, we would resist such an encroachment of power to the utmost.

Temperance, in all its forms, we advocate, and we think many Lodges are remiss in not dealing summarily with members who are addicted to an improper use of ardent spirits, but never will we sanction any attempt to convert Masonry into a temperance society and engraft on it the ultra views of those who are technically called "temperance men."

FOR THE ASHLAR.

AN OLD CERTIFICATE.

BRO. WESTON :

I send you the following, which I copy from the original, written on parchment in English and French. This is the English, and if you wish it, I will send you one of the French.

JOSEPH COVELL.

"And the Darkness Comprehended it not in the East a place full of Light where reigns silence & Peace."

"We the Master Wardens and Secretary of the Union Lodge of Detroit No. 1. of Free and Accepted masons dedicated to St. Johns of the Register of New York, held at Detroit, adorned with all all our honours and Regularly assembled ; Lodge in dueform.

"Do hereby certify and attest to all men lightened and spread over the face of the whole earth, that the Bearer hereof our Brother Thomas Robison hath been duly entered by us an apprentice past a fellow Craft and legally raised to the Sublime degree of a Master Mason ; and may without any Hisation be incorporated into any Community wherever met Congregated or Convened round the Globe ; He having to the utmost of his abilities, with Zeal and vigour supported and Contributed to the advancement of Masonry.

"Given under our hands and seal of our Lodge at our Lodge Room at Detroit this Eighteenth Day of August in the yeare of Masonry 5767 and of Salvation 1767.

[SEAL]

BRE. JAMES, *Secretary.*

SAM FLEMING, *Master.*

RICH MCNEALE, }
WILL'M EDGAR, } *Wardens."*

O D E

Sung at the Festival of St. John the Baptist, June 24, 1803.

BY THE JUNIOR WARDEN OF ST. JOHN'S LODGE, CONNECTICUT.

Time — "Rule Britannia."

When first eternal justice bade
 Life's varied ills untempered flow,
 'T was then Almighty Goodness said,
 Go, Pity, cheer the realms of woe.
 Go, mild Compassion, go, Charity and Love,
 Tell man there's Mercy yet above.

Scarce fled from Heaven the high behest,
 That whelm'd in light the earth,
 Ere wide creation, doubly bless'd,
 Hail'd MASONRY's propitious birth.
 With strains majestic, ye MASONS lift the skies,
 Let grateful halleluias rise.

Hail *Royal Art!* in humble zeal,
 The Mason greets thy gladd'ning sway;
 'T is thine to teach his heart to feel,
 And thine to bid his hand obey.
 'T was *Wisdom* fashioned, 't was *Strength* thy Temple raised
 And *Beauty* o'er the Fabric blazed.

Sweet Charity, whose soothing art
 Can bid dull apathy adore,
 Come, sweep the chords of every heart,
 Primeval harmony restore.
 Come, lovely sister, come soothe life's rugged way,
 And lead our souls to realms of day.

THE LATE ROBERT P. DUNLAP.

THE distinguished and well-known Mason, Robert P. Dunlap, died at his residence, in Brunswick, Me., on Thursday, the 20th of October last, after an illness of about a week, his disease being typhoid fever. We obtain from the *Brunswick Telegraph* the following information :

"Gov. Dunlap's age was sixty-five years and two months. In this connection it may be proper to remark, that he said from the first of his illness he should not recover ; and though there were times when he rallied, it was quite apparent to all who watched by his bedside, that his days were numbered, and his hold on life very slight indeed. These premonitions are not uncommon with the sick ; but in many cases they complicate the case, and almost neutralize the skill of the physician, and the care and watchfulness of the nurse. We are not aware that they did so in the case of the deceased. Gov. Dunlap has been in feeble health, or rather we should say, he has not enjoyed a full measure of health for two years past ; and he had only recently returned from a visit to his sons, who reside in Illinois, and where he had passed a few weeks in delightful family intercourse.

"The deceased was born in this town, at the old Dunlap homestead, the house now owned and occupied by Dr. Isaac Lincoln, on Main Street, on the 17th of August, 1794, and his parents resided there until the year 1800, when they removed into a new house erected by Mr. Dunlap, the residence now owned and occupied by Hon. C. J. Gilman. It is a somewhat singular coincidence, that four sisters, of which R. P. Dunlap's mother was one, all moved into new houses built by their husbands during that same year, 1800, and all residing in different localities. Mr. Dunlap, his brother thinks, fitted for College under Mr. Hasey, of Topsbam. He entered Bowdoin College and graduated in 1815 ; he studied law in Newburyport, Mass., the native place of his mother, a Tappan, under Ebenezer Morely, Esq., and with Hon. Asa Wildes, two gentlemen of distinction in the legal profession, and whom we well knew during our boyhood and early manhood's years, but who have now gone to their last rest ; he was admitted to the Bar in 1818, and continued to practice for several years.

"Gov. Dunlap served in both branches of our Legislature, in the Executive Council, and in 1834 he was elected Governor of the State, which office he filled most acceptably and satisfactorily for four terms ; he was a Representative in Congress from 1843 to 1847—two terms, but since that time he has retired almost entirely from public life, taking

no other part in political movements than every good citizen ordinarily does. For many years the deceased was President of the Board of Overseers of Bowdoin College, and he held that office at the time of his death.

"Gov. Dunlap was an active member of the Masonic Fraternity, zealously laboring to promote its welfare, and being ever ready to do his whole duty as a Mason, whatever that duty might be. He was a 'Past General Grand High Priest of the General Grand Royal Arch Chapter' of the United States of America, and this office he held for three successive terms—of three years each. He had also served several times as Grand Master of the Grand Lodge of Maine, and Master of 'United Lodge' in this town. We believe it was upon the occasion of his retiring from the office of 'General Grand High Priest,' some three years since, that the Masons of Charleston, S. C., presented to him an elegant silver pitcher and salver, as a testimony of their esteem for him as a man and a Mason.

"Mr. Dunlap was generous and liberal in his feelings—prompt to respond to every call of humanity—honest and upright in his intentions—manly and straight-forward in his conduct—interested in the promotion of the great moral and religious enterprises of the day—a firm friend of temperance—ever ready to encourage the young, to aid them in every possible way, upon their outset in life.

"Mr. Dunlap was initiated into United Lodge January 9, 1816, crafted January 29, 1816, raised to sublime degree of Master Mason February 13, 1816, and elected Master of the Lodge February 14, 1818, exalted to sublime degree of R. A. Mason in King Cyrus R. A. Chapter, Newburyport, Mass., May 15, 1817, elected Dist. D. G. M. 4th Mason. Dist. January 9, 1823—G. M. of Maine, January 21, 1830—General Grand H. P. of General Grand Chapter, U. S. A., September 17, 1847—Grand Puissant Grand Council of R. and S. M. of Maine, May 3, 1855—President of Council of Order of H. P. of Maine at the time of its organization in 1858.

THE FUNERAL.

"The morning of Monday, October 24th, broke with a bright sun and a clear cool breeze from the west, giving promise of a fine day on which to perform the funeral ceremonies of Hon. R. P. Dunlap, and that promise held up to the middle of the afternoon, when clouds over-spread the sky, and the close of the day was rather dark and sombre. The fine weather of the morning doubtless induced a larger attendance

from abroad, and thus was exceedingly favorable to the display, which the Masons intended making.

"The early train from Bath brought up a goodly number of passengers, as did the second train. The train from Augusta came in with six passenger and two baggage cars, and most of them were well filled. The train from Portland also brought many persons to participate in, or to witness the ceremonies. A large number of ladies were present, many of the Masons bringing their families with them. And the people from the surrounding county came into the village with their carriages, so that there was a very large gathering of the people, during the afternoon, much too large to find accommodation within the spacious walls of the church edifice, occupied by Rev. Dr. Adams' congregation, where the ceremonies took place. But the most perfect quiet and order were observed, and the great majority of the people appeared to be deeply impressed with the solemnity of the scene.

"The Masons arriving by the different trains were conducted—the Templars to Tontine Hall, the Royal Arch Chapter to McLellan's Hall, and the Lodges to the Vestry, where the different Orders robed themselves and formed preparatory to the march. There were present the following bodies of Masons: The Maine Commandery No. 1, of Knight Templars; officers, Orlando Currier, Hallowell, *Eminent Commander*; J. D. Warren, Pittston, *Generalissimo*; J. K. Osgood, Gardiner, *Captain General*; numbering about 20 men.

"The Portland Commandery No. 2, of Knight Templars; officers, Freeman Bradford, *Grand Commander* and *Commander* for the day; William P. Preble, *Generalissimo*; T. J. Sanborn, *Captain General*; numbering 30 men. This Commandery brought Chandler's Band with them, which furnished the music for the occasion.

"Montgomery Royal Arch Chapter, (of which Mr. Dunlap was *High Priest*, and the only active office he held at the time of his death,) Charles Cobb, Bath, *King*, and Dr. Fuller, Bath, *Marshal* for the day."

Besides these, fifteen Lodges were represented.

"The Masons all wore their regalia, and bore with them the various insignia of office. The uniform of the Templars was particularly noticeable, and it is exceedingly neat and appropriate, though, we believe, an order recently promulgated changes it. It at present consists of a black chapeaux and plume, black velvet collar, bordered, some with gold, some with silver lace, with a small dagger depending herefrom, black sash, black velvet apron with various devices wrought

upon it, but always bearing the cross in red, black embroidered leather belt, straight sword and gauntlet gloves, with the cross in red, wrought on the gauntlet. The Portland Commandery was uniformed throughout, while some of the Maine Commandery were in updress. The bearing of these men was grave and dignified, and gentlemanly in the highest degree, and their marching steady and equal, to give effect to the scene. Many of them were old men who seldom turn out in public, except upon extraordinary occasions. The bearing of the entire body of Masons was highly creditable, and proved that they comprise some of the staunchest and best men in the community.

"As soon as the various bodies could form, the Portland Commandery took up the Lodges from abroad, marched down Main and through Mason streets to the Lodge room, where they took up the Maine Commandery and United Lodge, and marched to the residence of the late Mr. Dunlap, to receive the remains and friends, and escort them to the church.

"[Rev. Mr. Adams had private services at the house, at 2 P. M., at which were present only the family and immediate friends.]

"The bearers were James Cary and Captains Nathaniel Larrabee and Benjamin Dunning, representing the citizens, and Joseph McKeen and Professors Packard and Smyth, representing the College.

"The Maine Commandery was detailed as a body-guard, and the Portland Commandery acted as a military escort for the entire procession, the Lodges from abroad acting as an escort also. The procession was formed as follows: the Band marched in front, Portland Commandery, and the Lodges in the reverse order of their numbers, or left in front the Chapter, and closed up with the United Lodge. The Maine Commandery, as a body-guard, took up its position on the right and left of the hearse, and as thus formed, the procession reached up Federal, through School and Main streets, to the church.

"It is estimated that there between 500 and 600 Masons present, taking part in the ceremonies.

AT THE CHURCH.

"The procession arrived at the church about 3, P. M., where the whole body of the house was reserved for the Masons, and filled by them. The transepts and galleries were given up to the public, and after the entrance of the procession, the large edifice was filled to its utmost capacity, and large numbers were unable to obtain admission. The coffin, a very handsome one, of black walnut, with wreaths of

flowers about the form of the deceased, and resting on its top, was carried into the church and deposited in the area in front of the pulpit. The body-guard were seated around, Mr. Moore and Dr. Lewis immediately at the head of the coffin, and members of United Lodge immediately in the rear of the body-guard. Rev. Dr. Adams, Congregationalist, Rev. Mr. Wheeler, Universalist, Rev. Mr. Morse, Methodist, and Rev. Prof. E. C. Smyth, College pastor, occupied the pulpit.

"While the procession was entering the church, a very neat and pretty voluntary was played upon the organ, by C. J. Noyes, Esq., the organist.

"Mr. Adams then read the 641st hymn, which was sung in good style by the choir, made up from the choirs of the different societies in this vicinity. Selections from Scripture were read, and then Mr. Adams proceeded to speak, from notes, of the deceased, mostly confining his remarks to his religious character, and of this, we believe, all will admit, he spoke but the simple truth, however eulogistic those who did not know Gov. Dunlap, may have thought those remarks. It was a beautiful tribute paid to a parishioner by a pastor, who knew and loved him well. Indeed, the religious character of Mr. Dunlap was most remarkable, and every movement of the later years of his life was marked by a devotion to christian truth and principle. The sketch of Mr. Dunlap's character will be published in the *Christian Mirror*, and all his friends will have an opportunity to read it.

"Mr. Adams offered a brief prayer, in which he most feelingly remembered the family and friends of the deceased.

MASONIC SERVICES.

"Rev. Cyril Pearl, of Cornish, Grand Chaplain of the Grand Lodge of Maine, then spoke of Gov. Dunlap as a Mason—his devotion to the interests of the Order—his steady adherence to it during the days of its adversity, when obloquy was heaped upon the heads of all its members—and of the high respect and esteem in which the Fraternity had ever held the deceased; he also alluded to meeting him recently at Chicago, and of the delightful intercourse he there held with him. In the course of his remarks he made some very feeling allusions to the deceased.

"Mr. Pearl then offered a brief prayer, after which the congregation sang, to the tune of 'Pleyel's Hymn,' two stanzas from a Masonic Hymn.

"The procession then re-formed and proceeded to the graveyard, the Band playing a dirge.

"The coffin was deposited by the side of the grave, the cover turned back, and then Dr. Lewis commenced and read a portion of the solemn and affecting, but simple burial service of the Masonic Fraternity, the brethren responding at proper intervals. Mr. Stevens read the concluding portion—the roll and apron were deposited in the coffin—the lid closed, and it was lowered to its last resting place."

A hymn was then sung by the Fraternity.

"The procession moved from the yard to the late residence of the deceased, where it was dismissed, and the Masons took the cars for their respective homes, extra trains having been run to accommodate them."

We have received from Bro. J. Covell the following information, which we take pleasure in laying before our readers :

"The funeral of Bro. Dunlap was the most solemn one that I ever attended. It was dark before we got through, so that I could not recognize the countenance of the opposite Sir Kt. to me when we formed the avenue for the mourners to pass through the body-guard, to the house of our deceased Brother. Although I am a member of the Portland Commandery, I formed with the Maine Commandery, in order to fill up the body-guard ; I thereby had a good opportunity to see and hear all that was said or done on the mournful occasion ; and on Wednesday I called with my wife at the late residence of our deceased Brother, where we found the widow, one son, the daughter and a brother of sister Dunlap. I there collected a few statistics I send you, a part of which are published in the paper, and the others are in this.

"Companion Dunlap has left of his own family, his widow, Lydia, and four children. Her maiden name was Lydia Chapman, of Boston, Mass. They were married October 20th, 1825 ; he died on the anniversary of his marriage. Two of his sons reside in Illinois, and were not present at the funeral ; the other son resides in the city of New York, the daughter at home, and the only one at home during his sickness until the day before he died, on which day Mrs. Dunlap returned from New York, and the son returned a few hours before his father's death. When Bro. Dunlap and his lady were about leaving their two sons in Illinois, he requested them all to "join hands," when he offered a prayer, and in conclusion repeated "God bless you ! God bless you !" Mrs. Dunlap remarked to him, "Why did you part with them so ? you never did so before." He replied, "It may do them good after I am dead and gone."

"The family have met with an irreparable loss. Our Fraternity have lost a Brother whose example, advice and admonitions were always esteemed and revered. He was one that all loved, whose charity was unbounded almost to a fault, for the frailties of his Brethren.

"In addition to what is in print, I send you the following:— He was appointed the first Corresponding Grand Secretary of the G. L. of Maine, at its organization in 1820; in 1822 he was appointed D. D. G. Master of the fourth Masonic district, and re-appointed annually until 1826, when he was elected J. G. Warden, and re-elected in 1827; elected S. G. W. in 1828 and 1829; elected Grand Master in 1830 and re-elected in 1831, and again in 1857.

"He was H. P. of the Montgomery Chapter in 1821, at the time of the organization of the Grand Chapter of Maine, and elected the first D. G. H. P. He was elected the second G. H. P. of the G. C. of Maine, in which station he served several years, and declined a re-election in 1826. He was almost constantly in attendance at the Annual Communications of the Grand Bodies. For the past twelve years I have invariably seen him there; and it is with me a solemn reflection to look forward to our next Annual Communication, when those that shall meet and greet each other will look in vain for that pillar of strength. Its place in the East is vacated, and who can say by whom the void can be filled? We have many excellent and worthy Past Grand Masters, but we had but one DUNLAP, and he has gone to his and our God, who gave, and has taken to himself; and may we all so live that we may be received into the Celestial Lodge above, there to be accepted by God, and bid welcome to the joys that never end."

☞ When temptation appears, and we are almost persuaded to do wrong, how often a mother's words of warning will be recalled to mind and the snare broken. Yes, the memory of a good mother has saved many a poor mortal from going astray. Long grass may be growing over the hallowed spot where all her earthly remains repose. The dying leaves of autumn may be whirled over it, or the chill white mantle of winter cover it from sight, yet the spirit of her, when he walks in the right path, appears, and gently, sadly, mournfully, calls to him when wandering off into the ways of crime.

ADDRESS OF GRAND MASTER J. ADAMS ALLEN, DELIVERED
AT BUCHANAN, MICH., ON THE 24TH OF JUNE, 1859.

OFFICERS AND BROTHERS :

This auspicious occasion—the recurrence of this time-honored festival—this assemblage from far and near, interchanging congratulations, and in the loom of these summer hours weaving a new and stronger web of fraternal feeling, a web whose warp and woof surpasses all the fabled magnificence of oriental story; the symbolic attire which strikes the inquiring sense upon every hand; the mystic but speaking ceremonial in which we have this hour been engaged; the sober grandeur of the symbols we have employed; the sublime objects to which we have dedicated this new and beautiful Lodge, and finally, the solemn appeal which we have made to the Supreme Architect for his guidance and his support—all and each suggest impressive thoughts, important questions and high aspirations.

In this quiet village, but yesterday emerging from the shadows of the primeval forest and allowing the glorious sunlight of early summer to shine upon the cheerful abodes of men, we celebrate a day originating on the plains of Palestine, where the world has grown grey with years, and the silence of decrepitude has taken the place of the busy hum of youthful vigor. The Omega of old history has become the Alpha of a new—and yet the same sun, undimmed by age, illumines the firmament, the same eternal laws roll the spheres through their stupendous orbits, the same stars look down upon us, smiling from the heavenly spaces, the springtime still follows upon the winter, night still calls the day, and man, for whom all these were created, yet lives in the same image of his Creator, endowed with the same faculties, oppressed by the same wants and cares, breathing the same atmosphere, half smiles, half tears, a prey to the same anxieties, a sport to the same joys.

Here where the grand old woods were but yesterday vocal only with the songs of birds, or the sullen roar of the wind through the lofty branches, we this day have joined in the completion of a temple whose prototype arose under the hands of architects whom thousands of years have buried, and in a land which the span of the globe separates from us.

Such, and so universal is Masonry. Man dies, the material temples which he constructs crumble into fragments, particles, to dust, and, it may be, to invisible gasses. The face of the great world itself is meta-

morphosed—the habitable regions, busy with the stir of human life and high civilization, become deserts and waste places—meantime the wilderness blossoms as the rose, the forests recede, the ocean itself rolls back from new continents, and new climes, new races and new histories appear; but the race remains the same physically, mentally, morally. Ancient legends tell us that “there were giants in those days,”—a wondrous circumstance, perhaps, were it not for the fact that even now there are “sons of Anak”—there are giants in *these* days also; and science teaches us that there are as many now as ever.

Surroundings may be changed, but man himself is unchanged. There is ever “the spirit that cannot die in the body that with difficulty lives.” There is ever the grasping and growing intellect, adding idea to idea, from the youthful play-ground to the far-away spheres. There is the same reason communicating between the body, the soul, and their common God. To the same ideal sense

“ — phantoms from another world
Haunt the dim confines of existence,
But ah ! how few can comprehend
Their signals, or to what good end
From land to land they come and go ! ”

To the same forecasting vision,

“ Above the darksome sea of death,
Looms the great life that is to be,
A land of cloud and mystery.
A dim mirage, with shapes of men
Long dead and passed beyond our ken.
Awe-struck we gaze, and hold our breath
Till the fair pageant vanisheth,
Leaving us in perplexity,
And doubtful whether it has been
A vision of the world unseen,
Or a bright image of our own
Against the sky in vapors thrown.”

Like sympathies, like passions, like emotions, sway and rend us, as did the men of thousands of years ago—the same elements compose our bodies and the same forces urge their dissolution.

What then is this life of ours but a repetition of the life of the far distant ages? Alas for us if this be so! —

“ Forever running an enchanted round,
Passes the day deceitful, vain and void;
As fleets the vision o’er the formful brain,
This moment hurrying wild th’ impassioned soul,
The next in nothing lost.”

But this is not all—we are created with faculties, with powers, with sympathies, with directing energies, which can enable us to live quite other lives, to carve out quite other histories, to leave quite other monuments behind us, than any the world has yet seen. It is unnecessary to believe that the true human life has yet been lived—nay, it has not been lived. And yet this is the object of man's existence. To live as true men, the true life—the divinely appointed life. We have no right to live as “idle truants, neglecting the sweet benefit of the time, to clothe our age with angel-like perfection.”

It need not be told to you, my Brothers, that the system of Masonry is not a mere system of insurance, as are most of its modern imitations.

In our times, thanks to the progressive enlightenment of the age, in which Masonry has borne an honorable part, life and limb and property are safe from violent, unwarrantable attack. Continued peace and better understanding of the modes of cultivating the soil, and other productive labor, are such that the cases are exceptional, few and far between, where actual material want exists.

The national ægis is spread over and around the traveller in even the most remote foreign climes, so that the cry or visible expression of distress known only to the initiate, are rarely needed to secure protection. Hence these incidental advantages of Masonic association have lost much of their ancient value, as sufficiently shown by the rapid decay and dissolution of the manifold societies that have borrowed these particular peculiarities, and endeavored to make them alone their bond of union. At this hour there does not exist a human association of this kind, outside of Masonry, which may not write *Ichabod* — “the glory has departed,” upon its banners. They furnish “but the counterfeit presentment” of Masonry. They usurp our titular forms, so far as possible to attain them, but of the life which animated those forms they know nothing, they can know nothing. A galvanized action, perhaps remarkable, but ever fleeting and transitory, is all which they ever have, which they ever can exhibit. As Masonry is not merely an insurance system, so is it not merely a beneficiary society.

Charity, it is true, is the chief of all social virtues and distinguishing characteristic of the true Mason, but even charity, although it will cover a multitude of sins, we are nowhere told will cover *all sins*. Neither is it sufficient of itself to form the basis of a perpetual organization, or a bond of perpetual union.

We are aware that at the present time there is an association which

by loud claims to this virtue, by midnight parades, and absurd pretensions to antiquity, seeks to divert the public mind from inquiry into its real objects; but admitting all that it claims, we here put it upon record that this virtue alone will not secure it from the grave of oblivion which a little way onward from this, is yawning to receive it to silent companionship with its fellows which have gone before.

Once for all, my brothers, beware of the false coin of secret associations, now and of late somewhat current, but which will soon be nailed to the counter. Beware of imitations, which but mislead the unwary and tend to fritter away the energies even of Masonry itself. The sublime system of Masonry in itself, will repay the study of a lifetime—the better it is understood the more highly it will be prized. As one by one, its aspiring imitators fade from the scene, descending to the “tomb of all the Capulets,” the more certainly you will become convinced of its own inner life, that it has a capacity for living which will not permit it to die. It cannot be betrayed, it cannot be exposed either to ridicule or danger, because he who understands it must necessarily possess such mental and moral characteristics as to render such a course utterly impossible. Masonic mysteries only find admission to the truly seeing eye and truly hearing ear.

The great reason why Masonry has survived since such remote antiquity, and why it will continue to live, whatever trials or adversities it may have to encounter, is because it treats man as a spiritual being, having mind and soul capable of culture and development to all the proportions of intellectual and moral grandeur. It seeks the fulfilment of all the duties of Friendship, Brotherly Love, Relief and Truth, by outgrowth from the inner spirit. The means which it employs in this task are those which the ages have taught to be the most imposing and impressive the heart of man can conceive.

Our eminent Brother, Archdeacon Mant, condenses into few words the design of the three symbolic degrees. “The initiation into the first or E. A. Degree is made to partake, in a slighter proportion, of those trials of physical and moral courage for which the admissions into the ancient and chiefly Egyptian mysteries were famous. The second or F. C.’s is rendered interesting by those scientific instructions, and philosophical lectures which characterized later parts of the mysteries; though both degrees are made to tend to the glory of that God who has given such wonderful faculties to them, and to the welfare of their fellow creatures. Thus instructed in morals and science, the third or M. M.’s Degree leads to that great truth which the sublimest part even of the heathen mysteries, though it too seldom succeeded, was

intended to teach, and the faithful believer is assured of a future life and immortality beyond the grave. And, whereas, the heathen had taught this only by the application of a fable to their purpose, the wisdom of the *pious* Grand Master of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all Brethren. Such is a brief outline, intelligible, I trust, to the members of the Order, of the design of that beautiful system which, then established, has long been the admiration of the world, and has stood the test of ages amid every persecution."

In these three degrees are blended doctrine, morality, science, tradition and true history, in exquisitely beautiful harmony. In this system I know not of a point of ethics and morality, not of a solitary duty to the Mason's self, family, neighbor, country, or God, but what is somewhere touched upon and assiduously enjoined. The better Masonry is understood, the more profoundly it influences the depths of moral feeling and sentiment. In no part, in neither sentence nor paragraph, by incidental allusion or remote application, does the esoteric or truly secret portion of Masonry contravene its exoteric or public teachings. And we may well challenge the records of literature, ethics and philosophy, to furnish more perfect specimens of moral teaching than the several published portions of our ritual afford. From our pages the patriot, the philosopher, the statesman, the poet and the theologian even, have culled many of their choicest thoughts, until, by repetition they seem to have become the common property of all intelligent minds.

Masonic words and phrases, from their peculiar significance, have been borrowed to common use, and frequently re-appear in connections which to Masonic ears are absolutely startling.

Why, scarcely do men agree to be honest with each other, but we hear them asseverating their determination to act "upon the square." No light tribute is even this now trite expression, to the ancient craft.

The peculiar form of Masonic government has, though in itself unchanged for centuries, been more influential in disseminating correct ideas than could be at first imagined. Our government is the *beau idéal* which thinking statesmen have sought to realize. Look at it, Masons, and reflect for a moment.

The Masonic constitutions contemplate and secure a rule mild and paternal, yet impartially strict and inflexible. Its laws are as immutable as those the Medes and Persians vainly imagined, and yet adapted

to all nations and all climes. Absolute democracy of election, perfect freedom to the subject, and yet unswerving enforcement of law, and uncompromising obedience to the governing power. It is a pure democracy, with all the attributes of strength which surround the most arbitrary government. Nevertheless this government found its origin in dim, primitive times, and has existed unchanged, amid all the dynastic changes which have chequered the page of history.

The secret of all this is, the moral power which breathes life throughout all our forms. Without this, as the various imitative organizations have found, and will find to their cost, statutes of associations, by-laws and ordinances, of whatever complexity or apparent perfection, will fail, utterly, absurdly fail.

The nations of the old world have again and again tried the virtue of immaculate written constitutions, proclaimed amid universal enthusiasm and infinite applause—but the echo of popular rejoicing which hailed their birth has been drowned in the tornado of execration which has greeted their exit to oblivion.

Why is it that our own constitution, as a free and independent nation, surpasses these in duration, and still survives with ten fold the power it had in its weak beginning? Because it is vivified in every line by the intelligent, moral power of a thinking people, who deserve to be free, and therefore are free. Such a people cannot be enslaved, though millions of armed men support the despot who seeks to bring them into subjection. The very women and children of such a people would hiss from the field, with infinite disdain and ridicule, such an army of mercenaries.

A free people must be an intelligent people. They must understand why it is "that as some must of necessity rule and teach, so others must of course learn to submit and obey." And so the true Mason, from the moment he first enters the tiled door of the Lodge, begins to learn and understand why he should submit with cheerfulness to the governing power, or himself govern with prudence, impartiality, unwavering strictness and honorable zeal. Hence Masonry is an intelligent government in all its parts and appointments, and is and must be permanent.

"To works of art her merit not confined,
She regulates the morals, squares the mind;
Corrects with care the sallies of the soul,
And points the tide of passions where to roll;
On virtue's tablets marks her moral rule,
And forms her Lodge an universal school,
Where Nature's mystic laws unfolded stand,
And sense and science, joined, go hand in hand."

ARMORIAL BEARINGS.—We have received from Bro. J. Covell, of Jay Bridge, Me., a photograph of a painting in the Hall of United Lodge No. 8, Brunswick, Me., with a “*fac simile* of the description of said painting.”

“The Armorial Bearings of the Ancient and Honorable Fraternity of Free and Accepted Masons, *according to the old Institutions*, were designed by a Jewish Rabbi in Holland, about the year 1500, and the only piece of Heraldry extant, where the *Quarters*, *Supporters*, *Crest* and *Motto* all allude to the same point.

“The *Quarters* consist of a *Man*, an *Ox*, a *Lion* and an *Eagle*; these four animals, compounded together, constitute what is termed in Scripture a Cherubim—having the *face* of a *Man*; the *wings* of an *Eagle*; the *back* of a *Lion*; and the *legs* of an *Ox*.

“The *Crest* is a representation of the Ark of the Covenant, containing the Sacred Relics of Mosaic Law.

“The *Motto*, ‘*Kodes la Adonai*,’ signifies *Holiness to the Lord*.

“The host of Angels in the shape of Cherubic figures, are symbolically described as attending upon the *Divine Majesty* to execute his pleasures; they are represented in the shape of a *Man*, an *Ox*, a *Lion*, and an *Eagle*, which are supposed to be emblematical of the Angelic Nature; that of *Man* to signify their *Benevolence* and good will to the human species; the *wings* and parts of an *Eagle*, denote their *celerity* in executing the Divine commands; the parts of a *Lion* denote their *Patience* and *Assiduity* in fulfilling their Maker’s will.

“Thus we see that this piece of Heraldry represents God as *All in All*. It should be recollected that the object of building Solomon’s Temple was to bring the idolatrous nations to a worship of the *true* and *Living God*, whose presence and protection over the Israelites was symbolically represented by the Ark of the Covenant, which was placed in the *Sanctum Sanctorum*, or Holy of Holies; and here the Jews of old *put their trust in God*.

“The modern Masons of England use the Arms of the operative Mason, which consist of *Three Castles* in the centre, and two *Bearers* as *Supporters*, and which have no allusion whatever to the secret mystery of Masonry.

MICHAEL ALEXANDER GAGE,

*P. M. of Lodge No. 20, of Free and Accepted Masons
of England, according to the old Institutions.*

Liverpool, 19th March, Anno Dom. 1823, et Anno Lucis 5827.”

THE GRAND LODGE OF ILLINOIS.

THIS body held its Annual Communication, at Springfield, in October last. The attendance was large and the proceedings harmonious. The Grand Master, I. A. W. Buck, during the year granted twenty-six dispensations for new Lodges. Respecting the ballot for the three degrees, he says :

I confess that I was anxious, last year, to adopt the 51st section of the by-laws, in regard to balloting for the three degrees. I am now satisfied from one year's experience as Grand Master, that it does not answer the purpose intended.

The following are the officers for the current year :

IRA A. W. BUCK.....	<i>Grand Master.</i>
F. M. BLAIR.....	<i>Deputy Grand Master.</i>
A. J. KUYKENDALL.....	<i>Grand Senior Warden.</i>
SILAS C. TOLER.....	<i>Grand Junior Warden.</i>
WM. McMURTRY.....	<i>Grand Treasurer.</i>
H. G. REYNOLDS.....	<i>Grand Secretary.</i>
STEPHEN A. HURLBUT.....	<i>Grand Orator.</i>
REV. N. W. MINER.....	<i>Grand Chaplain.</i>
A. R. ROBINSON.....	<i>Grand Tyler.</i>
WM. V. PLUM.....	<i>Grand Senior Deacon.</i>
THOMAS W. HAY.....	<i>Grand Junior Deacon.</i>
C. C. SIMPSON.....	<i>Grand Pursuivant.</i>
REUBEN CLEVELAND.....	<i>Grand Marshal.</i>
H. A. CHASE.....	<i>Grand Standard Bearer.</i>
ROBERT GIBSON.....	<i>Grand Sword Bearer.</i>
WM. A. HACKER.....	<i>Grand Steward.</i>
P. A. DORWIN.....	<i>Grand Steward.</i>
JOHN S. WINTER.....	<i>Deputy Grand Secretary.</i>

Charters were granted for thirty-nine new Lodges.

One of the main features of the session was the report of the Committee on Foreign Correspondence. It is a lengthy, able document, evidently prepared with great care. It is hardly to be expected that all its conclusions would meet our approbation, but taken as a whole, it is an able document on Masonic law. We shall lay a great portion of it before our readers. It was referred to a committee to report on next year. We quote from its pages :

"NON-PAYMENT OF DUES.

"That eminent Mason, Bro. Mackey, of South Carolina, takes the ground emphatically that no penalty in Masonry can be inflicted without charges, notice and trial. Such is the fair construction of our own by-

laws, as promulgated by M. W. G. M. Buck.' The by-laws of the Grand Lodge of Ohio are imperative that every Brother who shall fail to pay his dues, as provided by the by-laws of his Lodge, shall be suspended; and, if not paid within a reasonable time thereafter, that he shall be expelled. The object of suspension seems to be, to give the offender reasonable time to repair his fault; the ultimatum is the highest penalty known in Masonry. Under this rule sixty-four were expelled in Ohio during the Masonic year of 1857-'58.

"The Grand Master of Minnesota takes the position that all suspensions should operate alike, and that a suspension which permits a Brother to visit and adjoin any other Lodge is no suspension at all. That decision was tacitly concurred in by his Grand Lodge.

"Other Grand Lodges have similar rules, while others are far more lenient. Your committee take this position: That no Lodge or Grand Lodge can long prosper, where the finances are permitted to run at loose ends; and they regard with admiration the noble stand taken by our Grand Master, in his circular to the Lodges upon that subject. A very large proportion of the difficulties in the Lodges arise from this very cause. Your committee have never yet known the instance where a poor man was oppressed for his dues, while they have known repeated instances where those in affluent circumstances avoided or neglected the payment of their dues for years. This should not be so. Every Master Mason is bound, by obligations and covenants as strong as human language can frame them, to conform to and abide by the by-laws of his Lodge, and to support the constitution, laws and regulations of his Grand Lodge. The by-laws of every Lodge provide for the payment of dues at stated times, and those of the Grand Lodge for the payment of annual dues; and whoever intentionally violates these by-laws, also violates his solemn covenant and obligation as effectually as he may do by any overt act, and should be tried in due form for his offense, and is liable, under the general laws of Masonry, to its highest penalties.

"PREROGATIVES OF GRAND MASTERS.

"After quoting an extract from the Maryland Report on Foreign Correspondence, maintaining the powers and prerogatives of Grand Masters, Bro. Abell, of the California Committee, says: 'We have no sympathy with this belief in the unapproachable supremacy, the irresponsible absolutism of Grand Masters;' and in his notice of our report last year, he assumes that the committee and this Grand Lodge

avored an appeal from the decision of the Grand Master. The Louisiana Committee quote the remarks of Bro. Abell in 1858 upon that subject, and dissent from the doctrine of 'inherent rights' of Grand Masters, and quote Bro. Mackey and Bro. Pike as being doubtful upon the subject, and Bro. Tucker as being in favor of an appeal at all times.

" Bro. Fuller, of the Tennessee Committee, quotes remarks from Bro. Abell in 1858 upon that subject, and concurs as follows :

In this we concur, and have so expressed our opinions on previous occasions. The idea that a presiding officer of a Grand Lodge—an officer of its own creation—thereby becomes possessed of wisdom to such a degree as to make his decisions infallible, seems to us to be supremely ridiculous. If the constitution of any particular Grand Lodge recognizes the principle of 'no appeal from the decision of the Grand Master,' in *that* jurisdiction the point need not be controverted ; but in other jurisdictions, where there is no express provision in the fundamental law to that effect, we consider an 'appeal' to be not only allowable, but an 'inherent right' that may be exercised.

" To this view of the subject, Bro. O'Sullivan, of the able Committee on Foreign Correspondence in Missouri, very emphatically objects. After alluding to the Louisiana report noticed above, he remarks :

Your committee deem this strange doctrine, and if fully recognized, would reduce our Grand Lodges to the level of mere political organizations, and our Grand Masters to an equality with the temporary chairman of those bodies. It is a well-established historical fact, that, for the last thousand years at least, Grand Masters occasionally existed independent of Grand Lodge organizations, such as we of the present day understand them to be. It is also a fact, that Grand Masters were *not* always elected by the Masons in their general assemblies, but were sometimes appointed by the King ; and such Grand Masters and their successors were clothed with extraordinary powers. They could, whenever they deemed the general welfare of the great body of Masons required, convene all the Masons in their jurisdiction, and preside in their general assemblies. This was done, not because of any special law, but because it was a part of the prerogatives of the Grand Master.

* * * The general assemblies or convocations of Masons, as we before remarked, were held at the pleasure of the Grand Master, and, when convened, the Grand Master presided over their deliberations, not by courtesy but by right. He *appointed* all the subordinate officers, for his *greater* convenience, and to assist *him* in the proper discharge of his duties. The assembly or convocation was governed by the *old charges* and such regulations as were made from time to time, as circumstances demanded, and *he* caused them to be read in general assembly, so that none might pretend ignorance, he being equally bound with the humblest 'prentice to obey them.

"Bro. Hollenbeck, of the Vermont Committee, in noticing our proceedings of last year, takes the same position, and states the true doctrine, as they understand it, to be, 'that, *under the ancient landmarks of the Order as the rule and guide of his acts*, the Master is absolute in the East, and no appeal can be taken from his decision.' He says further: 'The disposition to popularize and soften down the distinguishing features of ancient Free Masonry to suit the whims and caprices of this progressive age, we protest against, and we can conceive of no effect which will more certainly follow a cause than that of anarchy and confusion among the Craftsmen at work upon the temple, from destroying the controlling power of the Master Builder. Say it is despotism, and characterize it as despotic power, if you please; it is yet a despotism whose ruling principle is love, and which, in the lapse of ages, has infringed no Brother's rights, and trampled on no Masonic law.'

"In 1850, the Grand Lodge of Maryland held it to be wrong to admit an *appeal*, even by 'courtesy,' alleging that after a while it would be urged as a precedent, and made the ground of a *right* to appeal.

"Most of the Grand Lodges in the United States have decided that there is no appeal from the decision of the Grand Master, and, as this Grand Lodge has been quoted as favoring that doctrine, it may be well to examine our own position and the law upon the subject, and settle the matter now.

"Up to 1855, it had been the practice in this Grand Lodge to invite the Masters and Wardens of Lodges U. D. to take seats and vote in the Grand Lodge, so soon as charters had been voted to them.

"On the second day of the Grand Communication that year, the Grand Secretary proceeded with the call of Lodges upon the election of Grand Master, until the new Lodges were reached, when the Grand Master peremptorily suspended the ballot, and refused to take the votes of the new Lodges. Some conversation ensued in regard to taking an appeal from his decision, but the Grand Master utterly refused to entertain such a motion. A great many remarks were made, when the Grand Master, in his place, with consummate ability, stated the law, and gave his reasons at length, and the Grand Lodge most cheerfully acquiesced in his decision.

"The following year, 1856, in the matter brought before the Grand Lodge by Mr. Thomas Shirley, an appeal was taken from the decision of Grand Master Hibbard, and put to vote, and the Grand Master sustained. When this appeal was pending, objections were made to

entertaining it, but Bro. Hibbard himself was anxious to take the sense of the Grand Lodge, and waived his prerogative for the time being.

"In 1858, the Committee on Foreign Correspondence, of which Bro. Grand Secretary was chairman, certainly did give countenance to the idea that an appeal from the decision of a Grand Master was proper, although there was no express language to that effect.

"What your committee now desire is, that the law be ascertained, *and that we abide by the law*, whether it suit our own notions of the rights and duties of presiding officers or not.

"No. IV, of the Old Charges, as published in 1722, in setting forth who may be Grand Master and Deputy Grand Master, closes as follows :

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

"Preston says that before Grand Lodges were formed, that as many of the Fraternity within a convenient distance, as could, did assemble once or twice a year, *at large*, 'under the auspices of one general head, who was elected and installed at one of these meetings; and who for the time being received homage as the sole governor of the whole body.'

"Bro. Mackey in his 'Principles of Masonic Law,' discourses thus in regard to the prerogatives of Grand Masters :

It seems now to be settled, by ancient usage, as well as the expressed opinions of the generality of Grand Lodges and of Masonic writers, that there is no appeal from his decision.

"The query at once suggests itself, what shall be done with the Grand Master, in case he abuses his great power?

"Art. XIX, of the Old Regulations of 1721, reads thus :

If the Grand Master should abuse his great power, and render himself unworthy of the obedience and submission of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation.

"Your committee have now shown that this Grand Lodge has never really endorsed or sanctioned in direct terms, the right of appeal from the decision of the Grand Master, and are free to confess that the authorities and usage are against such a doctrine.

"MAKING MASONS AT SIGHT.

"Bro. Prescott, of the Minnesota Committee, is somewhat facetious in the matter of making Masons at sight in New Jersey.

“The Committee of New Jersey reply as follows :

—— We would state for the information of our Brother, that we have never turned from the beaten track marked out by that able and talented Brother who was our first Grand Master—we allude to M. W. David Brearly, then Chief Justice of this State, and who was justly admired for his talents, both Masonic and professional. Seventy-two years have now elapsed since that prerogative has been used in this State, and we now deem it an ‘ancient landmark’ that our fathers have set, to be entrusted to a prudent officer.

“Bro. Mackey thus defines the matter of making Masons at sight :

The power to ‘make Masons at sight,’ is a technical term, which may be defined to be the power to initiate, pass and raise candidates by the Grand Master in a Lodge of Emergency, or, as it is called in the Book of Constitutions, ‘an occasional Lodge,’ especially convened by him, and consisting of such Master Masons as he may call together for that purpose only—the Lodge ceasing to exist as soon as the initiation, passing or raising has been accomplished and the brethren have been dismissed by the Grand Master.

“Your committee think that Bro. Mackey carries this doctrine farther than the Constitutions or old usages will justify. True it is, that many assume that a Grand Master may of himself and by himself, make a Mason, without regard to time, place or circumstances. Others hold that he must have a sufficient number of brethren with him to constitute a Lodge of the degree to be conferred, and that the Lodge must be duly opened, and the ballot spread. This would seem to be in conformity with the doctrine laid down by Bro. Mackey. Others again hold, that degrees may be conferred at sight, *only* in a regularly constituted Lodge.

“The question arises, is the Grand Master bound by any rule, law or regulation? Every Master Mason knows that the Grand Master is bound to maintain the constitution, laws and edicts of his Grand Lodge. The *particular* constitution of a Grand Lodge is that instrument which has been specially enacted for the government of the Craft, suited to present wants and necessities by the Grand Lodge itself. But the Constitutions embrace all the old charges, which are unchangeable, all the old regulations and constitutions, as published by our Grand Lodge, usually denominated ‘Anderson’s Constitutions.’ Every Master Mason, including the Grand Master, is as much bound to support these, as they are the particular constitution enacted for the government of the Craft.

“The following is an extract from one of the early books of Constitutions :

It is nevertheless still the prerogative of the Grand Lodge, and the R. W. Grand Master has full power and authority, (when the Grand Lodge is *duly assembled*,) to make, or cause to be made, in his Worship's presence, free and accepted Masons, *at sight*, and such making is good. But they cannot be made out of his Worship's presence, without his written dispensation for that purpose.

"Bro. C. W. Moore, of the *Freemason's Magazine*, who has no superior as a Masonic jurist, says: 'this regulation was thus declared to be in force many years *subsequently to the period* when the power to confer the three degrees was delegated to the Lodges. It reserves the right to the Grand Lodge and to the Grand Master 'when the Grand Lodge is *duly assembled*,' to make Masons *at sight*; but it does not authorize the Grand Master of himself, nor by virtue of the presence of any given number of brethren, to make Masons, at all. He can only do it when the Grand Lodge is 'duly assembled.'"

"Every Grand Master and every Master of a Lodge is solemnly bound to admit no visitor into his Lodge, without due examination, nor without producing proper vouchers of his *having been initiated in a regular Lodge*.

"An Occasional Lodge, or Lodge of Emergency, is not a regular Lodge. A regular Lodge, as your committee understand it, is one created by dispensation to work for the time being, under and by the authority of the Grand Lodge, or one established by charter issued by authority of the Grand Lodge, and duly constituted by authority of the Grand Master. Undoubtedly the Grand Lodge is also to be classed as a *regular Lodge*, for without it, subordinate Lodges would cease to exist.

"Your committee are, therefore, of the opinion that the Grand Master may make Masons *at sight*, in Grand Lodge, for the purpose of illustrating, and securing uniformity of work, and that he cannot legally exercise that prerogative elsewhere.

"TRIALS OF MASTERS AND GRAND MASTERS.

"The Grand Lodge of Indiana has a regulation providing for the trial of Grand Masters, and Masters of Lodges, by the Lodges to which they respectively belong.

"This principle is sustained by the Grand Lodge of Kentucky, so far as it relates to Masters of Lodges, and was declared to be a *sound principle* by the Committee on Foreign Correspondence in Missouri, in 1858.

"The Grand Lodges of New York, California, Iowa, Ohio, Vermont,

Tennessee and Alabama, express themselves in very decided terms against it, as being an innovation. The Grand Lodge of Maryland characterizes it *as an anomaly*.

"The doctrine of the common law, that a man shall be tried by his peers, when accused of any offense, pervades the ancient constitutions, which provide that if the Grand Master abuse his power, he shall be subjected to some new regulation to be dictated by the occasion.

"In analyzing this article, Bro. C. W. Moore submits the following propositions :

1. The Grand Master may abuse his power.
2. He may render himself unworthy the obedience of the Lodges.
3. If guilty of either of these offenses, he may be held accountable to the Grand Lodge.
4. He shall be tried by some new regulation.
5. The Grand Lodge may dictate such new regulation for the occasion.

"In 1850, the Grand Lodge of Alabama tried its Grand Master by a regulation adopted for the occasion, and expelled him for violating the civil law of that State. It is the only instance on record in this country.

"Your committee are decidedly of the opinion that it is not worth while to anticipate too much evil, and in this matter that it is better to adhere to the scriptural axiom, 'Sufficient unto the day is the evil thereof.'

"Bro. Mackey lays down the law in the matter of trying Masters, as follows :

No Lodge can exercise penal jurisdiction over its own Master, for he alone is responsible for his conduct to the Grand Lodge. But it may act as his accuser before that body, and impeach him for any offense that he may have committed.

"All the Grand Lodges, except Indiana and Missouri, acquiesce in this rule."

* * * * *

"POWERS OF PAST MASTERS.

"The second article of the "Old Regulations," approved and confirmed on St. John Baptist's day, 1721, reads as follows :

ARTICLE II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter upon any emergency or occurrence, as well as to appoint the time and place of their usual forming. And in case of death or sickness or

necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before, for the absent Master's authority reverts to the last Master present, though he cannot act until the Senior Warden has congregated the Lodge.

"Two years afterwards this regulation was so amended that if the Master of a particular Lodge should demit or be deposed, that the Senior Warden should forthwith fill the Master's chair until the next choosing; 'and ever since, in the Master's absence, he fills the chair, even though a former Master be present.'

"This old regulation has not been materially changed since that time, and is an *old landmark* which the 'fathers have set.'

"Yet there is a widely prevailing opinion that Past Masters may *open a Lodge* in the absence of the Master and Wardens, while some dissent from the opinion that the Wardens have the exclusive right to confer degrees in the presence of a former Master. By a careful reading of the regulation quoted above, it will be seen that if no Warden is present to congregate the Lodge, in case of the absence or disability of the Master, that it cannot be opened; and it is equally clear that a Warden has a right not only to open the Lodge, but to preside and confer degrees in the presence of a former Master.

"In Kentucky the Grand Master *correctly* decided that where a Past Master proceeded to open a Lodge and transact business in the absence of the Master and Wardens, that his acts were illegal and void, and that where the Junior Warden proceeded to confer degrees in the presence of former Masters, without inviting them to confer the degrees, that he also acted legally.

"Both of these positions taken by the Grand Lodge of Kentucky, are strongly supported by Bro. Mackey, and probably by nearly all the Grand Lodges in the United States.

"Our own Grand Lodge has unwisely fallen into one of these errors. Section 54 of the by-laws of this Grand Lodge, distinctly asserts the *right* of a Past Master to open a Lodge, and does not even set forth the universally admitted right of either of the Wardens to open a Lodge in preference to a Past Master.

"COMPETENCY OF OFFICERS.

"The Grand Master of Kentucky, at the session in October last, made the following sensible remarks in regard to competent Lodge officers:

I am convinced there is not that interest taken in the selection of

intelligent, well-informed Masons for the officers of the Lodges generally that the importance of the subject demands. No Lodge will long flourish under the guidance of inferior officers. Let me, therefore, entreat the subordinate Lodges to be considerate in future, and select none but the best material, especially for the offices of Master and Secretary. Unless the Secretary be intelligent, prompt and thoroughly conversant with his duties, the finances of his Lodge soon become deranged, and the returns to the Grand Lodge neglected, or, when made out, so badly done that the Grand Lodge Committee, the Grand Secretary and the printer of the proceedings, all fail to comprehend them.

“Commenting upon this, the Maryland Committee pertinently say :

Surely the brethren are capable of judging of the abilities of the several members of their Lodges. And they ought to be sufficiently enlightened to distinguish between the Brother that can only repeat, parrot-like, the forms of Masonic labor, and the one that can elucidate and expound the laws by which the Lodge is governed. * * * The feeling that should move a Lodge to action on the occasion on which it is called to ballot for officers, is that of the determination to select the best informed and most faithful of its Craftsmen, and when such officers are secured, they should be retained until others as well qualified and as worthy as themselves could be found to supply their places. * * * To keep the record of the Lodge in the true Masonic form, requires a well informed, a truly enlightened Master Mason. The registry of Masonic proceedings is a thing of very peculiar character. It is like the registry of the acts of no other institution.

“The Grand Master of New Jersey, in some well put remarks, among other good things, says :

In selecting a Master, all partiality, all mere matter of courtesy should be disregarded, and the character, ability and Masonic proficiency of members should be the only recommendation that ought to be considered when making a choice. * * * As the Master is looked upon, and should be the guide and teacher of the brethren, and is in some degree responsible for the good conduct of the Lodge over which he may be called upon to preside, I believe that the success of the Lodge and the progress of the brethren in attaining Masonic knowledge would be promoted by continuing that officer from time to time, unless, for some important reason, a changed be deemed advisable by the Lodge.

“The Grand Master of North Carolina, in his annual address, addressed the Grand Lodge at great length and with much ability on this subject. Your committee extract the following :

How important then that he who assumes the office of Master and teacher of such a work should possess the ability, not only to do the work correctly, but to give it vitality—to explain its origin, organisation and purposes, the laws by which it is governed and by which it governs, but

that his own life and conduct should be a perfect exemplification of true Masonic principles. * * * * But the beauty and harmony of the system is not dependent *alone* upon the Master; every officer in the Lodge has an important duty to perform, the neglect of which, or the inability to perform it, mars the whole, and detracts from the interest and value of the work.

"The Grand Lodges of Alabama, Rhode Island and South Carolina are quite as explicit upon the subject as either of the foregoing.

"The chairman of your committee, in his address as Grand Master in 1848, recommended the rule which was then adopted, and ever since has been in force in our jurisdiction, that no dispensation be granted for the formation of a new Lodge, unless in the recommendation of the nearest Lodge, a certificate be embodied that the officers recommended are fully competent to confer the first three degrees in Masonry.

"A great deal that is said upon this vital subject is regarded as pure sentimentalism, but your committee feel assured that all that is said falls far short of the whole truth. The Committee on Foreign Correspondence two years since, discussed the qualifications of Masters at length; your committee now desire to make a few observations in regard to the qualifications of other officers. Every Brother knows that the office of Secretary is important, yet very few realize the extent and variety of duties devolving upon him, and the qualifications necessary to enable a Secretary to discharge them accurately and creditably. The following will probably meet every Brother's views:

"*First.* As the Secretary receives the dues and fees paid into the Lodge, it is necessary that his honor and integrity should be above reproach or suspicion. A Brother who is strictly honest will seldom experience serious difficulty with his brethren, because, as he only wants his own, he will be ready to render the same to others.

"*Second.* The Secretary should keep debt and credit with the Lodge, debt and credit with each Brother, and debt and credit with the Grand Lodge. He should, therefore, be a clear-headed, skillful accountant.

"*Third.* The Secretary conducts the correspondence of the Lodge and of the Master, if he desires it. He should, therefore, be able to write a good legible hand and to express his ideas with perspicuity, easily and grammatically.

"*Fourth.* The Secretary keeps the records of the Lodge. He should therefore be so conversant with the work and ritual of the Order, with its usages and laws, that he may be able to make up a clear, terse

record, and properly to distinguish between what should be written and what unwritten.

"Fifth. As this officer and all his work are under the direct control of the Master, it is highly necessary that he should be familiar and ready in the by-laws and business of the Lodge, so that he may not be a mere clerk in the hands of the Master, but a competent, candid and useful adviser.

"Sixth. As he must do business with all the members, and must necessarily often be placed in an embarrassing or vexatious position, it would be well for the Lodge after looking for the above qualifications, to select an amiable, patient Brother, who, while he would be firm and punctilious in discharging his duties, would be careful about giving offense, and be considerate and temperate with his brethren.

"Any Brother possessing these qualifications would be able to discharge any other duty devolving upon him as Secretary.

"The next most important officer is the Senior Deacon. He is the active proxy of the Master upon the floor. Mere acquaintance with the work, however thorough it may be, or aptness in discharging his various duties upon the floor, while they are indispensable, are not *all* that is necessary. He should be a considerate, dignified and gentlemanly officer, discharging every duty with ease, and able to examine and introduce visitors with grace and politeness."

(TO BE CONTINUED.)

☞ A Lodge ought to assemble for work at least once in every calendar month; and must consist of one Master; two Wardens, senior and junior; one Secretary, one Treasurer, two Deacons, one or more Stewards, a Tyler, and as many members as the Master and the majority of the Lodge shall think proper; although more than forty or fifty, when they can attend regularly, as the wholesome rules of the Craft require, are generally found inconvenient for working to advantage; and, therefore, when a Lodge comes to be thus numerous, some of the ablest Master workmen, and others under their direction, will obtain leave to separate and apply to the Grand Lodge for a Warrant to work by themselves, in order to the advancement of the Craft.—*Ancient Constitutions.*

BE A MAN.

[Selection.]

Cease your whining, cease your fretting,
Cease your railing at your lot ;
There's no time for useless dreaming,
These complaints can profit not.
What if life is not all pleasure ?
Fretting wont relieve the pain ;
Noble souls have never leisure
At misfortune to complain.

Meet misfortune's drooping willows
As the sailor meets the storm,
Just to ride upon the billows,
Till they bear him to his bourne.
Catch the breeze, or you'll succeed not ;
Life's for labor, not for sport,
Quiet seas thy way will speed not,
Calm wont bring thee into port.

If you would yourself be happy,
You must happiness impart ;
Bless your neighbors all around you,
'T will return to your own heart.
Let your sympathies flow outward,
With the sorrowful condole ;
Let your smiles be like the sunshine,
Cheering every weary soul.

All which you may be desiring
May not be within your power,
Yet what God is now requiring
Is, do well the present hour.
Go, relieve life's present sorrow,
Let no indolence prevail ;
He who waits until to-morrow
To do good, will surely fail.

Let your aim be high and holy,
And your motives strong and true ;
Life has pleasures for the lowly,
Life has something still to do.
Idle hands are always weary,
Selfish nature knows no joy ;
Loving souls are ever cheery,
Tolling spirits never cloy.

Onward, upward, mounting higher,
On each wave top as it rolls,
Fill your heart with manly fire,
Labor is for noble souls.

ST. PAUL'S CATHEDRAL, LONDON.

Extract from a Letter to the Reviewer by its Editor.

FROM boyhood I had read and heard of St. Paul's Cathedral, and coveted the privilege of gazing upon it, and standing within its old and consecrated courts. It is the most gigantic structure in the world devoted to the interests of Protestant Christianity, and is only excelled in grandeur and extent by St. Peter's in Rome. Besides this, it is the finest specimen of Freemasonry, in its operative character, of two hundred years ago; and the Grand Master of Masons was its architect and builder. You will not wonder, therefore, that my first day in London found me in St. Paul's, gazing—admiring—wondering; and every day since, when passing along by it, I have paused to admire its beautiful proportions and wonderful magnitude. Again and again have I entered its old and gorgeous rotunda, turned my eyes to its lofty dome, rich in historical paintings, and looked in wonder upon the beautiful statues of statesmen and heroes which adorn its interior. The genius which designed, and the patient energy which constructed this, the most majestic specimen of architecture on English soil, must command the homage and respect of visitors, whether from England itself, or from other and distant lands.

I can send you a very accurate view of its exterior appearance, but no words can convey an idea of its size, and its imposing appearance. I shall therefore, not attempt a description of the building, but a sketch of the builder; and with the mere size of the structure, leave your imagination to conceive the powers of the artist who planned and built it.

As you enter the central door from the north and pass between the great pillars to the centre of the floor beneath the dome, you stop and look around and upward in blank amazement. The whole building is on such a gigantic scale,—so grand, so imposing, so solid, so perfect, that you stand subdued and awed as in the presence of the Master builder himself: a sense of magnitude, of power, of grandeur, rivets you to the spot, and it is some time before you dare move or turn to examine in detail. The form of this masterpiece of architecture is that

of a Greek cross ; its extreme length is five hundred feet ; its greatest width is two hundred and twenty-three feet ; and its height to the cross above the dome is nearly or quite four hundred feet. This will give you some idea of the vast magnitude of the building.

Standing on the mosaic floor, beneath the centre of the dome, you turn to your left, and in front of the organ, beyond which is the choir—where the religious services are now held. You advance to near the organ, and a record of olden days is before you—the most fitting and appropriate epitaph I have ever seen or read. There are eight splendid Corinthian columns of blue veined marble, which support the organ and gallery, and richly ornamented with carved work.

INSTALLATION OF THE G. M. OF MASONS IN ILLINOIS.

THE following is a part of the installation ceremony adopted at the last session of the G. L. of Illinois :

The installing Grand Officer takes the chair, and after calling the Grand Lodge to order, says :

“Brethren of the Grand Lodge—We are now in the East to install your Grand Officers for the ensuing year. Have they been duly elected ?”

Grand Secretary—“They have, Most Worshipful !”

Presiding Officer—“Bro. Grand Secretary, you will report the names of the elected.”

(Grand Secretary reports.)

Presiding Officer—“Brethren—You have heard the names of your elected Officers, reported by the Grand Secretary. If any member of this Grand Lodge is apprised of any just or Masonic reason why either of these Officers should not be installed, let him speak now, or forever after be silent.”

No objection being made, he proceeds—“We are happy to observe that you still approve the choice made, and we now declare them duly elected, and ready for installation. Bro. Grand Marshal, you will present the Grand Master elect.”

Grand Marshal—“Most Worshipful Sir—I have the honor to present Bro. A. B. for installation, who has been duly elected Most Worshipful Grand Master of the Grand Lodge of Illinois for the ensuing year.”

Presiding Officer—“Most Worshipful Brother—We most cordially congratulate you upon your election to this, the most distinguished and

important office within the gift of Masons. The confidence displayed by the members of this Grand Lodge in elevating you to the supreme command, is an ample guarantee to the Masonic world of your wisdom and your worth. You cannot, Sir, be otherwise than aware of the deep and solemn consequence of the duties you are now about to assume; nor of the many cares and perplexities which embitter its unequalled honors. These perplexities, however, will be greatly alleviated by the affectionate sympathy and active assistance of your brethren. You will have to encounter stern opposition from without, and, too frequently, vexatious misunderstandings from within; but, Sir, the most dangerous and insidious enemy to the perpetuity and harmony of our beloved institution, which will disturb and harass your administration, is an alarming tendency in the Order to innovation. The feverish and impulsive age we live in, has so imbued the whole world with the love of change, that we have to watch with sleepless care, or robust PROGRESSION will dare even to penetrate our venerable and mysterious portals. Let me entreat, Sir, that you will resolutely exert the strong arm of power to guard well our gray old sanctuaries. **KEEP OUR ALTARS AS OUR FATHERS BUILT THEM**—and let our harps breathe forth the same sweet and simple music as when first touched by the fingers of the ELd.

“I will now, Sir, administer to you the obligation of your office. (*Here call up the Lodge.*)

“You do solemnly promise, in the presence of Almighty God and of this Grand Lodge of Masons, that you will, to the best of your abilities, faithfully and impartially perform all the duties incumbent on your office—that you will conform to the constitution, laws, rules and regulations of the Most Worshipful Grand Lodge of Illinois, and that you will enforce a strict obedience to the same, from all subordinate to your control.”

Grand Master Elect—“All this do I promise—God being my help.”

Presiding Officer—“We now, Most Worshipful, have the honor to invest you with the Jewel of your office, and with the emblem of your control (*hand the Gavel*) and welcome you to the East of the Most Worshipful Grand Lodge of Illinois, and ask the privilege of being the first to assure you of my fealty and obedience.

“Brethren—Behold your Grand Master.

“Grand Master—Behold your Brethren.”

(*If the installation is in the Lodge, the Brethren standing in their places, will now Masonically salute the Chair in the three symbolic degrees, and give the grand honors three times. Then the Grand Master, after calling down, can, if he desires, address the Grand Lodge, after which, he, or a proxy for him, will proceed with the installation.*)

HISTORICAL BLUNDERING.

From the *Freemasons' Monthly Magazine*.

WE find the following extraordinary sketch of the personal history of the late Thos. S. Webb, in the *Voice of Masonry*, where it appears as a communication to the editor from "Bro. James Collins." Either the writer's information or his memory are greatly at fault. We have appended a few brief notes which will sufficiently explain the character of the article; and have only to add, that there is quite too much of such unreliable matter on the subject of Masonry, circulating about the country, either for the credit of our Institution or the enlightenment of its younger members:

My recollections with regard to Bro. Webb, are in most particulars so vague and indefinite as not to afford many very reliable statistics. I knew him by sight, as he was familiarly called Tom Webb,* as early as 1818, '14 and '15, but my intimate acquaintance did not commence until the 16th of August, 1818, the evening of which I received the degree of E. A., and from that time until early in the winter of 1819, I was with him nearly the whole of the time.

I think, from what I can now recollect of his account of himself, that he must have been an Englishman by birth, but he may have been a Scotchman; at any rate his connections must have been on the old continent, as I have often heard him speak of writing them there.† I have often heard him speak of his father, Joseph Webb, an Episcopal clergyman, who was appointed Deputy Grand Master of a Grand Lodge at Boston,‡ and all parts within the distance of one hundred miles, in 1771, which appointment he held until 1777; when, after the revolutionary troubles were at an end, it was thought best to establish an independent Grand Lodge in Massachusetts, of which he was elected Grand Master, which he held until his death in 1782.§

Thomas Smith Webb was small in stature, dark complexioned, and anything but prepossessing in his appearance. His father had intended him for the law. He graduated in the classical department with the highest honors,|| and had nearly finished the study of his profession when he was initiated into Masonry, and from that time abandoned the idea of the law, and paid his whole attention to the institution, and made frequent visits to his friends in the old country, for the purpose of perfecting himself.¶

* This is a *vulgarism*—which, if true, is not remembered by his friends.

† Brother Webb was born in Boston, and was of course neither an Englishman nor a Scotchman.

‡ Col. Joseph Webb was a *Merchant* in Boston, and during the revolution an officer in the army. He was not an Episcopal Clergyman, nor was he the father of Thos. S. Webb.

§ Col. Jos. Webb was Grand Master in 1788. The inference, therefore, is pretty conclusive that he did not die in 1782!

|| He graduated from a *Bookbindery* in Boston, at the age of 21 years! and had fully finished "the study of his profession when he was initiated into Masonry."

¶ He never visited the "old country" at all, nor had he any occasion to do so in order to perfect himself in the lectures of Masonry. All the information he possessed or needed on that subject, he obtained in this country.

His manner of teaching was very familiar, easy and communicative; a stickler as to words or letters, but in possession of all the necessary patience, accompanied with explanations, illustrations and all manner of anecdotes calculated to make such impressions upon the memory as to rivet his particular phraseology in such a manner as not easily to be forgotten.

AN OLD DOCUMENT.*

The following is a copy of the original Circular issued by a Committee of Lodge No. 164, at Washington, Pa., in 1824, which has been placed in our hands. It exhibits a state of darkness in the public mind, in relation to Masonry, prior to the Morgan excitement, scarcely conceivable at this day. The reader will find it given with an account of the circumstances which gave rise to it, in Creigh's *Masonry and Anti-Masonry*, pp. 58, 59.

[CIRCULAR.]

Washington, Pa., March 4th, 1824.

At a stated meeting of Lodge No. 164, held in the town of Washington, it was unanimously agreed by the Brethren, that the anniversary of St. John the Baptist, (24th June next,) be celebrated by a public procession. In pursuance thereof, the undersigned were appointed a committee to address our Brethren upon the subject, to state some of the reasons which induced the adoption of such a resolution, and to ascertain from them what assistance we may expect on the occasion.

In these days, which are characterized by zeal for the propagation of the gospel and the dissemination of truth among the unenlightened nations of the earth, an opinion prevails among many who hold conspicuous stations in the societies expressly formed for these purposes, that Masonry is inimical to their designs, and that the Order recognizes no principle in which the spiritual welfare of mankind is embraced, but rather rests satisfied with the inculcation of some of the moral virtues. The falsity of this opinion is known to every Mason.

Hence it is, that in some worshipping assemblies Masons are excluded from the sacramental board, and are looked upon as entirely unworthy of membership in a Christian church, unless they renounce—what?—the purest morality, the most extensive benevolence—nay, the New Testament. For if every Mason does not perform the requirements of "the law," neither does he imitate the conduct of the Priest or the Levite, but follows in the footsteps of the Samaritan, and becomes a

"neighbor to him who fell among thieves." But those who are opposed to us will not see these things, for some are blinded by ignorance, and some by prejudice.

Some measures particularly hostile to the *Institution* have originated in this county, nay, in this town—and although their penal operation on the fraternity has been prevented by the good sense and charity of a majority of the members of the body in which they were introduced, they have yet had their effect. Some were weak enough to withdraw, and many have withheld their countenance and support in consequence. Our enemies are anticipating the most unfavorable results here; but we hope that by strict adherence to the ancient land-marks of the Order, and a frequent recurrence to the fundamental principles of the Institution, we will be enabled to establish Masonry in this place, upon a firmer basis, to convince the ignorant of their errors, and disappoint the bigot in his uncharitable expectations.

As we have never yet had a procession, it has been frequently urged by our enemies, that we "love darkness rather than light," and they have insinuated that we neither possess numbers nor respectability sufficient to justify us in publicly celebrating any of the festivals of the Order. These are calumnies that "pass us by like idle winds, which we respect not;" but they, joined to the hackneyed charge of immorality in the Masonic body, have a powerful effect upon the minds of a large portion of our citizens, and are calculated to perpetuate illiberal and unfounded aspersions cast on the fraternity.

To free ourselves from such imputations, and to convince the world that we possess an individual and collective character of which we are not ashamed, we call upon you to assist us in the attempt. We call upon you by the sacred bond of Masonic union, to make vigorous exertion for the accomplishment of so desirable an end—to leave no stone unturned, that we may have such a procession as will remove the doubts of the incredulous, and silence the tongue of the slanderer.

We request that as speedily as possible we may be informed of the probable number of the Brethren that would attend from your Lodge.

Yours, fraternally,

JOHN WILSON,
DAVID ACHESON,
JAMES DUNLAP,
GEORGE BAIRD,
JOHN WATT,

} Committee of Correspondence
and Arrangement.

☞ Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbors; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.—*Ancient Constitutions*.

MORGAN.

THE fate of William Morgan has long been a matter of doubt in the minds of many people. We give below an article from the *Mirror and Keystone* which throws some light upon this subject. There is, however, some slight mistake in names. The vessel in which the person believed to be Morgan, sailed from this country to Smyrna, was the *Brig Minerva*, which was owned by Ezra Weston,* of Duxbury, Massachusetts. The captain's name was Martin Waterman. We knew him from our early childhood, and think he is still living.

A few years ago, when the Editor of this Magazine was in Smyrna, he received from American residents there an account of the individual alluded to by the *Mirror and Keystone*, and whom every one believed to be William Morgan. We were not, at that period, a Mason, and did not take any pains to investigate the matter :

" [In last week's 'Mirror and Keystone,' we promised to give our readers some information obtained by Bro. A. G. Goodall, in relation to William Morgan, the supposed *abducted*, which we stated, corroborated what we published some years ago, in every essential particular. Bro. Goodall is a devoted and intelligent Freemason. He is an officer in Montgomery Lodge No. 19, a gentleman of high respectability and of undoubted veracity, whose statements can be relied upon as being true in every particular. He is a member of the 'American Bank Note Company,' which house, as *Bank Note engravers*, has a wide reputation, and is well known in this country and Europe.

"Before giving the statement of Bro. Goodall, we will present our readers with an extract from the 'Masonic Mirror and Keystone,' of January 17, 1855, from which it will be seen that the information obtained by Bro. Goodall, agrees with that communicated to us by Bro. Bloom, nearly five years ago. We make no comments but present the facts to our readers.]

"The truth is, William Morgan was never abducted, much less assassinated. Now, dear reader, do not start at the 'Mirror' making such an unqualified and positive assertion, denying the statement that was reiterated and sworn to in the most solemn manner, and by those who were considered of unimpeachable integrity. But we do make the assertion without any qualification, having proof, living proof, of the most undoubted character before us. A gentleman of high scientific

attainments, who has travelled much, resided in the East for many years, was made a Mason on the same evening and at the same time with Alexander of Russia and Prince Joseph Ponietowsky, (who was killed in the battle of Leipsic,) in the city of Paris, during the reign of Napoleon Bonaparte, in Amitie Lodge, on the 7th of September, 1805. Our informant is named Joseph Alexander Bloom. He is now in the seventieth year of his age, in the full vigor of his intellect, and a gentleman of more than ordinary information. This Brother informs us that he resided for some time in the city of Smyrna; that in 1831, he became acquainted with an American gentleman who professed the Mahomedan faith, who went by the name of *Mustapha*, and was engaged at that time in teaching the English and French languages; the latter of which he understood but imperfectly.

“That this man was no other than William Morgan, who with his own lips communicated the fact to Bro. Bloom, with many circumstances which our informant has, since his arrival in this country, found to be true. If any other evidence was needed, it is confirmed in Bro. B.’s mind in the most conclusive manner by seeing the portrait of the supposed abducted William Morgan, published with his exposition, (so called) of the secrets of Freemasonry. This picture is a striking likeness of his acquaintance of Smyrna. Brother Bloom states that he could not help retaining in his recollection the features of Morgan, as they dined at the same house and he had frequent conversations with him. This house was a public place of entertainment, and was kept by one *Salvo*. It is situated on the bay, and it was near this place where Mr. *Costa* was taken. Bro. Bloom further states that Morgan left this country in the ship *Mervine*, which sailed from Boston to Smyrna, and belonged to the firm of Lagdon & Co. The captain’s name of the ‘*Mervine*’ was Welch; this was all told by Morgan to Bro. B. We think our readers can place the utmost confidence in what has been stated above. It is uttered by a Brother who has reached his three score and ten, and vouches for every word that has been written. Let the absurd and inconsistent slanders which have been raised in relation to the forcible abduction of Morgan, be forever silent. To the Masonic Institution it can make very little difference whether the falsehood so widely circulated gained much or little credence. It is our purpose, as it always has been, to *live* down all that may be said of us adverse to Honor and Virtue.’

“BRO. GOODALL’S STATEMENT.

“Bro. Goodall, while in Constantinople, had several interviews with two persons, now living in that city, who informed him that they wer

personally acquainted with 'Morgan,' one of whom was [F a pupil of Morgan E] who taught him English and French. The confession Morgan made to this person, leaves no doubt of his being the veritable Morgan, the supposed abducted; who, while the hue and cry of his having been killed and cast into the Niagara, was in full blast, he, Morgan, was quietly luxuriating in a quiet dreamy life among the Turks. He confessed that he sailed *direct* from the United States to Smyrna, where he adopted the Turkish dress, and the name of *Mustapha*, and applied himself to acquiring a knowledge of the Turkish and French languages. He is well known in Smyrna by the name of *Mustapha*, and as a teacher of the English and French languages. He was very reserved in his manner and conversation, and no clue could be obtained to his history, except that he was obliged to leave the United States, but for what purpose, none ever knew, only those to whom he made the statement, that he was the *Morgan* who occasioned so much excitement throughout the United States among the members of the Masonic Order. The last seen or known of him was five or six years ago, when he was still in Smyrna, had quit teaching, and was living in habits, manners and costume as a Turk."

HAMBURGH AND COLORED MASONS.

Extract from a Report of the New York Committee on Foreign Correspondence.

IMPERIOUS circumstances require, at the hands of your Committee, a notice of the very singular movements of this body. It will be remembered that the Grand Lodge of Hamburgh, has two subordinates in this city, which were chartered by that body several years ago. The Grand Lodge of New York, by its Grand Master, in a very respectful and fraternal communication, explained to that body our constitutional rules, prohibiting the organization of Lodges in this jurisdiction, by any other Grand Lodge whatever, and fraternally requested the withdrawal or revocation of these charters. To this communication a reply was made by Hamburgh, that they had a right to issue these charters, and they should persist in their continuance. New York then, after remonstrating against the act, as an unwarranted invasion of our jurisdictional rights, and opposed to the policy of the Grand Lodges in the United States generally, declared the Hamburgh subordinates irregular and clandestine, and forbade all Masonic intercourse with the members of those bodies, and suspended all intercourse with the parent body in Europe, and its

constituents. This action was seconded by our sister Grand Lodges throughout the Union, and resolutions were adopted by some of them of greater stringency, if possible, than had been adopted by the Grand Lodge of New York; so that now no Hamburg Mason can obtain admission to a regular Lodge in this country. This course was demanded by the necessities of the case. All other means had been exhausted to persuade that body to withdraw its charter, without avail. To have tamely submitted to this violation of our territorial rights, would have destroyed the Sovereignty of the Grand Lodges in their respective jurisdictions, spread dissension, conflict and turmoil among the members of the Fraternity, and would have ultimately dissolved the Grand Lodges. The Grand Lodge of Hamburg, seeming to be conscious of the great wrong they are inflicting upon the Fraternity, not only of New York, but of the United States, have adopted a system of reprisals, in retaliation of her supposed grievances, that is unheard of in the history of Masonry. We have received, through the Grand Secretary, from our able, faithful, and indefatigable representative, near the Grand Lodge of Saxony, at Dresden, the R. W. Bro. Von Mensch, several communications detailing these facts, and giving an account of his own doings in the premises.

The first is a report of the transactions of the Grand Lodge of Hamburg, for the 6th of May, 1858, which reads as follows, viz :

The Grand Lodge of Hamburg, beg leave to submit to the consideration of those sister Grand Lodges in Europe, more intimately connected with a matter of general importance, requesting them to report their opinion what action in relation thereto, might be necessary to be taken, and which at the same time might be calculated to meet the approbation of a majority of them. There exists in some of the States of North America, besides the Lodges at Hayti, many independent Lodges of colored people, (negroes, mulattoes, &c.,) as, for instance, in Massachusetts, New York, Pennsylvania, Ohio, New Jersey, Maryland, &c. They are united under Grand Lodges under the jurisdiction of a National Grand Lodge of America. We know little of them, because they are declared by the North American Grand Lodges as clandestine Lodges, and all Masonic intercourse is strictly forbidden. Their origin is unknown. The African Lodge at Boston, insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an assertion of some of our German brethren, who have, free from prejudice, visited negro Lodges in New York, they could find nothing tending to prevent them from pronouncing these Lodges just and perfect. In North America, however, in the land of boasted liberty, a negro or mulatto, in short, any person in whose veins a single drop of colored blood runs—be he

twice as righteous, honest, well educated, talented and scientific, is considered an outcast, and all intercourse with such person is regarded as a disgrace. The prejudice against colored people, even in those States not counted as slave States, and where none but free negroes live, as for instance, in the State of New York, is of such nature, that no white person would sit down with a negro at the same table, or travel with one in the same stage. That even our American brethren are not free from this prejudice, is a fact well known and deeply to be regretted. In the transactions of the Grand Lodge of New York, (Williard,) for 1855, the question whether colored persons could be admitted as Masons, was regarded as a monstrous proposition, and unworthy of discussion.

At the Masonic Convention, in Paris, in 1855, Bro. Cummings, representative of Washington, insinuated that the European Lodges, in consideration of the condition in America, might be induced not to admit negroes; this insinuation was, however, rejected. Under these prejudicial circumstances on the part of the North American Grand Lodges, it is impossible to avoid the conclusion that colored Lodges and Grand Lodges never will be recognized by them. But are the Grand Lodges of Europe, where such prejudices are unknown, thereby bound to deny the legitimacy of a great number of otherwise just and lawful Lodges, and to refuse their brethren admittance into our Lodges because they are of a darker color? The fact that a Grand Lodge of a negro State—that of Hayti, with its Subordinates—has been recognized by most of the European Grand Lodges, as a legal Grand Lodge, and that its representative at the Masonic Convention at Paris had been accredited, and furthermore and in particular, the fact that this Grand Lodge is enumerated as such on the list of Prussian Grand Lodges, is sufficient proof that such a prejudice has no existence in European Grand Lodges. The Grand Lodge of another negro State, that of the Republic of Liberia, in Africa, although too young yet and too little known, may, in the course of time, rely upon being recognized by the European Grand Lodges as well as that of Hayti. As to the Grand Lodges and their Subordinates of colored people, the North American Grand Lodges might appeal to a monopoly, according to which only one Grand Lodge can legally exist in one and the same State; and no Lodge can legally exist in such State without the sanction of the Grand Lodge thereof. This monopoly has been created by common consent, and is not founded, as, for instance, in Prussia, on a demand of the government. The Grand Lodge of Hamburgh, in consequence of having been regardless of this monopoly, as far as it concerns German Lodges, came in conflict with them. On this ground the right of discussing the propriety of such monopoly might the Grand Lodge of Hamburgh be denied; but here it must be premised that this action of the Grand Lodge of Hamburgh has only reference to such Lodges, which, if they had been disposed to join the Grand Lodge of the State, would, undoubtedly, have been rejected by the same on the supposition that the members of such Lodges were unfit for reception. When American Lodges, in respect to a general prejudice prevailing there, deem it proper to reject colored persons; when they refuse members of colored Lodges admit-

tance, forbidding at the same time all Masonic intercourse with them, they may, politically, be in the right, but not Masonically, and cannot expect European Lodges to agree with them on this point. The connection of Europe with other parts of the world, increasing from year to year, demands a discussion of this question, which ere long, may be submitted to the consideration of each European Lodge, in particular to Lodges in seaports and in Germany, but to the Lodges at Hamburg. The Grand Lodge at Hamburg will, at its next convention, make this question the topic of deliberation, relying thereby upon the support of its sister Grand Lodges, desiring them to communicate their views and intentions in respect to the recognition of the Grand Lodge of the Republic of Liberia, in Africa, but *in particular in respect to the Lodges and Grand Lodges of colored people, pronounced by the American Grand Lodges to be clandestine.*

There are some features of this report that are very singular, and would be unaccountable, but for the fact that a Mason from Hamburg is unknown in America, and he will continue to be a stranger in this land of charities and Masonic benevolence so long as that unwise body on the continent of Europe, which bears that name, shall persist in the support and countenance of its Subordinates in this jurisdiction. Speaking of the negro "Lodges," this report says: "*Their origin is unknown.*" The African Lodge at Boston insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an *assertion* of some of our German brethren, *who have, free of prejudice, visited negro Lodges in New York, they could find nothing tending to prevent them from pronouncing these Lodges just and perfect.*" In the first place, has the Grand Lodge of Hamburg ever been appealed to by these negro Lodges to recognize them? Not at all; Hamburg will not so pretend. What business, then, has that body to be meddling with this matter? More than three thousand miles away! None whatever. Do they know of the rejection of a colored individual by one of our Lodges? Do they know, or have they been informed, of the exclusion of a single member of a "colored Lodge" from the doors of a white man's Lodge? Has it been intimated to Hamburg that all intercourse with colored Masons has been forbidden? We present these questions only to show the inconsistency of the pretensions of Hamburg. And these are the grounds upon which it goes out to the Grand Lodges of Europe with an earnest appeal for the recognition of colored Lodges in this country. And yet, strange as it may appear, there is not the slightest proof—there is not the shadow of evidence, that we are obnoxious to one of these charges. And yet, Hamburg asks the Grand Lodges of Europe to recognize these bodies,

when it declares their origin is "unknown," and their pretensions "doubtful." Some of the "German brethren" have visited these negro Lodges in New York! We respectfully submit that the Grand Lodge of Hamburg is mistaken in this particular. No German *Brother* has ever visited one of these Lodges. Such a thing cannot be done—for the moment a Mason enters the portals of such a body in *New York* in the character of a Mason, his panoply of "Brother" departs from him. There may be, and doubtless have been, white persons, perhaps Germans, who have visited negro assemblages which were called by the negroes themselves "Masonic Lodges;" but these assemblages bear about the same affinity to a Masonic Lodge that a negro clam-bake would bear to the Diet of Worms! None but irregular, clandestine or expelled Masons visit these bodies of Masons; the Mason in good standing who should visit one of these bodies would subject himself to expulsion, and would be expelled as soon as the subject could be brought before his Lodge—not so much because the body is made up of colored men, though this would cause a suspicion of his orthodoxy, but because there is not, and never has been, a negro Lodge of Masons, in the State of New York, deriving its authority from a regular Grand Lodge. A moment's reflection will convince any Mason that such a body cannot be visited without a violation of the most solemn obligations.

The Grand Lodges of Europe are supposed to be without prejudice to the colored race, and are therefore asked to recognize these bodies! Extravagant credulity! Can it be possible that Hamburg believes the other Grand Lodges of Europe will recognize negro Lodges and Grand Lodges *solely* because their members have dark skins? This idea pre-supposes an affection for the colored race on the part of the European Grand Lodges which would trample upon Masonic obligations to be gratified. Those bodies cannot commit, nor permit their members to commit so great a crime. There must be some other evidence furnished those Grand Lodges of the regularity of these negro Lodges before they will acknowledge them; and when they come to seek for this evidence it will be entirely wanting.

* * * * *

It may not be improper to mention that, aside from the reports above copied, from Brother Von Meusch, we have learned through private sources, there is a disposition on the part of the Grand Lodge of Hamburg to invite the American colored "Lodges" to recognize her as the mother Grand Lodge, in the quality of daughter Lodges and Provin-

cial Grand Lodges. This, of course, would avail nothing in making the negro bodies regular, yet it would give them a *pretense* of regularity, so far as having a legal Masonic superior. We doubt whether any Grand Lodge in the world, except Hamburg, would so far overlook the plainest principles of Masonic Law as to recognize them. It seems that the German Lodges will, however, recognize the colored "Lodges," provided they are just and perfect. If they hold to this position, they will not recognize these bodies, because, as before stated, there is not a just and perfect negro Lodge in the United States, and hereafter never can be; for no *American* Grand Lodge ever has granted a charter for a colored Lodge, and never will do so, on account of the relations sustained between the two races.

MASONIC ITEMS.

☞ The Grand Lodge of Washington Territory held its annual meeting on the first Monday of September last, at which the following officers were elected: James Biles, Grand Master; W. H. Wood, S. G. W.; H. K. White, J. G. W.; Benjamin Harness, G. Treas.; T. M. Reed, of Olympia, G. Sec. By the Constitution of the Grand Lodge, the Grand Master *appoints* the *Deputy*, and we have not the name of the appointee. Bro. Reed will make an excellent Grand Secretary.

☞ M. Magill, Esq., General Agent of the Phoenix Insurance Company of Hartford, Conn., was very agreeably surprised at his office, recently, by the presentation of a splendid gold watch from the State Agents acting under him, as a testimonial of their high regard and esteem. An appropriate memorial accompanied the memento. The Committee upon whom this pleasant duty devolved, were J. F. Deatrick, of Defiance, Ohio, and J. J. Hayden, Rising Sun, Ind.

☞ We find in the *London Magazine*, a reference to an advertisement which appeared in the *Manchester Examiner*, "Wanted to purchase a Craft Warrant." This is certainly a novel idea to extend the area of Masonry. *Wanted to purchase a Craft Warrant!* The idea may seem to be and is ludicrous, yet who is responsible for such gross ignorance of Masonic usages, as this advertisement of the Man-

chester Masons exhibits? Is this kind of ignorance confined to the Masons of Manchester? We believe not. We remember that only two or three years ago, in one of the most polished cities in the United States, a Lodge of Odd Fellows, composed of intelligent and well educated gentlemen, many of whom were Masons, after mature deliberation, as they believed, actually *resolved* to change their organization into a Masonic Lodge, believing all that was necessary was to apply for a Charter, and that it would be granted at once. The application was made, but the warrant was not granted. This case, however, is not so palpably ridiculous as advertising in the public prints for a Warrant. What next?—*Mirror and Keystone*.

☞ We do not say that every passionate person is kind and generous, but that is generally the case; nor do we mean to say that every person who keeps calm will take your eye-teeth from you; but such things are not strange in this world of policy and deception. We had much rather deal with one who lets you know where to find him, than with one who sugars the pill that he means for you to take. Passion should not be indulged; but passionate people can generally be trusted; they are transparent. But for the opaque ones look out.

☞ A correspondent of the *Voice of Masonry* says:

“In a portion of the grounds of Newstead Abbey, called the ‘Dark Grove,’ are the ‘Twin Trees,’ so called from two distinct branches of one tree having grown wide and separate from each other, though springing from the same root. On these branches did Lord Byron, on his last visit to the Abbey, inscribe his own name and that of his sister Augusta. These names are still distinct, and so carefully did Colonel Wildman treasure everything Byronic, that he would not allow strangers to visit this part of the grounds without a guide. We can state upon authority that Barnum offered \$500 for these two pieces of bark.”

☞ The whole expense of building the Temple of Solomon is estimated by Prideaux at the almost incomprehensible figures of \$1,000,000,000.

☞ Lewis Cass was D. G. M. of Ohio, 1809; G. M., Ohio, 1810, 1811 and 1812; G. M., Michigan, 1827.

MASONIC JURISPRUDENCE—QUERIES AND
REPLIES.

Bro. Weston: In a jurisdiction where the Grand Lodge does not require non-affiliated Masons to pay dues, can subordinate Lodges require them to do so?

Ans. We think they cannot.

Ed. Ashlar: In the absence of the Senior Warden, should the Junior Warden occupy his place?

Ans. No.

My Dear Bro.: Can a motion to reconsider a ballot be entertained under any circumstances?

Ans. It cannot.

Bro. W.: The charter of a Lodge is suspended by the Grand Master; does that suspend from the rights and benefits of Masonry, its members?

Ans. It does not.

Ed. Ashlar—Dear Sir and Bro.: Cannot a Lodge U. D. adopt a set of by-laws till the meeting of the Grand Lodge?

Ans. It cannot.

Bro. Weston: Has a W. M. the right to exclude from the Lodge a member against whom no charges have been preferred?

Ans. He has, for sufficient cause.

Dear Editor: Is the treasurer of a Lodge U. D. responsible to the W. M., or to the Lodge?

Ans. To the W. M.

Allyn Weston, Esq., Dear Bro.: When a Brother is expelled, must he, to be reinstated, petition as though he had never been a Mason?

Ans. No. He may make application to the Lodge to be reinstated. The vote must be unanimous.

EDITOR'S TABLE.

☞ WE sent the first three numbers of the present volume of *THE ASHLAR* as they were successively issued, to a Brother, who we thought would like to subscribe. As neither of the first two were returned, we of course concluded that he intended to take the volume, and in the third number sent a printed slip requesting him to forward the subscription. To this he replies as follows:

SIR: This book I do not want, nor shall I pay the \$2, for I have not subscribed. When I do, you will get your money in advance.

P. S.—The 2nd vol. you can have when called for.

We know it is not pleasant to be “dunned,” but a request for payment should not cause our Brother to write quite as tartly. If he did not intend to take the volume and pay for it, he should have returned the first or second number. We trust our Brother will be more discreet another time.

☞ The Grand Lodge of the District of Columbia, at its recent Annual Communication, made an appropriation for procuring a portrait of *ALBERT G. MACKAY*, to adorn the walls of their Grand Lodge room.

☞ The *N. Y. Dispatch* says of Solomon's Temple:

“This ingenious work of art, which attracted so much attention in California, is now in this city, and will shortly be opened to the public. The exhibition will be of great interest to the Craft, and we shall give it such attention in this department as it shall seem to demand at our hands, after having an opportunity to examine it.”

BRO. PIERSON, OF MINNESOTA.—The *N. Y. Courier*, speaking of New Grand Chapters, says:

“Minnesota will organize at once, and we expect to find our ubiquitous friend Pierson, (who has ever been averse to office, and detests, and very properly too, outward emblems in the shape of Jewelry,) compelled to place on his brow the *Mitre*, as Napoleon the Great voluntarily did the Imperial Crown. Pierson will then be enabled to sign after his name, M. M.; R. A. M.; R. and S. M.; K. R. C.; K. T.; G. M.; G. H. P.; G. J. W. of the G. E. of the U. S.; 32d A. and A. R.; and—but we will stop, though that is not all. Pierson is one of the most modest men in the Order, copying, at an humble distance, the illustrious Pike.”

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Adams address 206,

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 5.
JANUARY, 1860.

HON. ABRAHAM JONAS.

THE history of Masonry in Illinois, like the history of the State, is yet unwritten. Whoever writes the latter, must not only search the records of the State, territory, and counties, but those also of Virginia, Ohio, Indiana, Kentucky, and Missouri, and must know much of the trials and hardships of the early settlers in every part of the State, and of the character and services of its leading and eminent men.

The same is true in regard to Masonry. In 1805—six years before the organization of the territorial government—a Lodge was organized at Kaskaskia, the oldest settlement west of the Alleghanies, and long the seat of power and government in the now populous and proud State of Illinois. Other Lodges followed, and in those early days, the lodge-room was the resort of men anxious to profit by the mystic teachings, and enjoy the sweet communion of the inner chamber of Masonry. The stone palace, the brick mansion, and the stately farm-house, were the exceptions then. The Masonic gatherings were composed, mostly, of those who dwelt in contentment among the lowly and the poor. To them, the lodge-room was a peculiar pleasure. Friendships were formed, pure, holy, and registered in heaven. Ties were created, that death could not sunder, and brotherly attachments followed, which have often been proven sound in the hours of distress and amid the carnage of the battle-field. A Grand Lodge, in due time, was formed, which flourished for a time, but succumbed before the Anti-Masonic tempest of 1827. From that time forward, until 1840, gloom and obscurity rest upon Masonic history in Illinois. Time, patience, and perseverance will exhume them. To rescue some of the important

events connected with the early and present history of the present Grand Lodge from oblivion, we now propose to publish a series of biographical articles, and commence with that of ABRAHAM JONAS, of Quincy, the first Grand Master, who was born of poor but honest Israelitish parents, in Devonshire, England, Sept. 12, 1801. In their faith he was educated, and in that persuasion he still remains. The year 1819 found him a resident of Cincinnati, Ohio, where, upon attaining his majority, he received the first three degrees of Masonry in Miami Lodge. In 1825 he removed to Kentucky, where he engaged in the mercantile business, in which he was engaged until 1845. Some time during the years 1826 and 1827, he organized Grant Lodge at Williamstown, Grant county, of which he was Master several years. In 1829 he was elected Junior Grand Warden of the Grand Lodge of Kentucky—Senior Grand Warden in 1830, Deputy Grand Master in 1831, and Grand Master in 1832, and was a cotemporary laborer with PHILIP SWIGERT, who was then Grand Secretary, and since Grand Master; also with LEVI LUSK and WILLIAM B. WARREN, who have both served the Grand Lodge of Illinois in later times with much distinction, as Grand Secretaries and Grand Masters.

About the same time that he organized Grant Lodge, Bro. JONAS received the Chapter degrees in Georgetown Chapter, in which Brethren LUSK and WARREN were both officers.

In the stormy political times of 1828, 1829, 1831, and 1833, the people of his district sent him to the legislature, where he served them faithfully and with marked distinction, as the personal and political friend of HENRY CLAY, and whose memory he still cherishes with unabated zeal and affection. While a member of the legislature, the degrees of Royal and Select Master were conferred upon the late lamented Lieut. Gov. BREATHITT and Bro. JONAS in company.

In the spring of 1838, our Brother found himself located in Columbus, Adams county, in this State. In 1829, while enjoying distinguished Masonic and political honors, he was married in Cincinnati, and from this union, has been surrounded by fourteen children, of whom six sons and three daughters still survive, and of these, three are married, with children of their own around them.

Soon after emigrating with his family to Columbus, he organized Columbus Lodge, under dispensation from the Grand Lodge of Kentucky, and of which he was Master most of the time until it surrendered its charter.

On the 6th day of April, 1840, JAMES ADAMS, of Springfield Lodge

at Springfield, H. ROGERS and HARRISON DILLS, of Bodley Lodge at Quincy, W. D. McCANN, of Columbus Lodge at Columbus, J. T. JONES, proxy of Equality Lodge at Equality, Gallatin county, D. ROCKWELL, proxy of Far West Lodge at Galena, and Wm. B. WARREN and ALEX. DUNLAP, of Harmony Lodge at Jacksonville, met at Jacksonville and organized the Grand Lodge of Illinois, and elected ABRAHAM JONAS, Past Grand Master of Kentucky, their first Grand Master. As he was not present, it must be regarded as a great compliment to his masonic acquirements and zeal, to his high standing, integrity, and reputation. His associate officers were Brethren JAMES ADAMS, Dep. Gr. Master; W. S. VANCE, Sen. Gr. Warden; H. ROGERS, Jun. Gr. Warden; ALEX. DUNLAP, Grand Treasurer; and Wm. B. WARREN, Grand Secretary. Of the delegates present at said meeting, Brethren DUNLAP, WARREN and DILLS have since been elected Grand Masters, and Breth. ADAMS, ROCKWELL and DUNLAP have departed this life.

At this meeting, a Constitution and By-Laws were adopted, and the Grand Lodge located at Jacksonville, where it remained until 1845.

At a subsequent meeting, held on the 28th of the same month, Bro. ADAMS presiding, numbers were assigned to each of said Lodges, the Grand Secretary was directed to make inquiry as to the disposition of the jewels and furniture of the *late* Grand Lodge, and arrangements were made for correspondence with the Grand Lodges of the United States, Texas and Canada. In 1840, six Lodges, with a membership less than either Harmony or Springfield now have, organized the Grand Lodge, which now has enrolled more than 320 living, vital Lodges, and more than 12,000 members.

At the regular Communications in October, 1840 and 1841, Brother JONAS was repeatedly elected Grand Master, and served the Craft with ability and zeal, and entirely to the satisfaction of the Grand Lodge, and with considerable sacrifice on his own part, for worldly wealth has not flowed in upon him in the same ratio with respect and honors. Indeed, he has always labored and toiled for his living.

Neither did political favor desert him. In 1842 he was elected a member of the Illinois legislature, and took rank among such men as Browning, Manning, McClernand, Logan, Hardin, and other eminent men in that body.

In 1845 he removed to Quincy and entered upon the practice of the law, in which he has attained eminence, and in which he is still engaged. Upon the accession of Gen. TAYLOR to the Presidency, he was appointed postmaster at Quincy, and held the office four years. Upon the dissolution of the Whig party, he became, and still is, an

ardent Republican, and was a candidate upon the Fremont electoral ticket in 1856.

In 1847 he affiliated with Herman Lodge No. 39, of which he has been twice Master. The same year he delivered an elegant oration before the Grand Lodge at Quincy. He was the first High Priest of Quincy Chapter, and has served as such several times since.

Not having visited the Grand Lodge since 1847, the numerous representation in 1858, having heard of his fame as a wise and accomplished Mason, unanimously elected him Grand Orator, and, as a token of respect and honor, a procession five times larger than all the membership of the Grand Lodge at its organization, was formed at the last session of the Grand Lodge, to escort him to the church where the installation services were performed, and where the highly wrought expectations of a crowded auditory were fully sustained by the delivery of an oration "complete in all its parts."

In person, Bro. JONAS is about middle size, a trifle stooping from habit; warm and cordial in manner, genial and pleasing in conversation, firm in his opinions, unbending in purpose, sharp and acute as an adversary, a good judge of men, a good speaker, a devoted Mason, husband, father and citizen, and admirably calculated for the profession in which he is engaged. *

☞ Whoever would be a Mason, should know how to practice all the private virtues. He should avoid all manner of *intemperance* or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labor *justly*, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor and himself. He is to seek and acquire, as far as possible, the virtues of *patience, meekness, self-denial, forbearance*, and the like; which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same household owe to each other.—*Ancient Constitutions.*

FOR THE ASHLAR.

ECHO.

By Salathiel C. Coffinburg.

Thou distant tone, dying,
 Ah, where canst thou be?
 Say, whither art flying,
 O'er woodland and lea?
 Thou sylph of the fountain—
 Thou voice of the tree—
 Thou nymph of the mountain—
 Thou mock of the sea,
 Thou art but the shadow
 Of music and song,
 As o'er the green meadow,
 Midst flowrets and odors, thou gamblest along.

In vain do I chase thee
 O'er mountain and hill,
 And hope to embrace thee
 By some sparkling rill;
 Thy flight still swift winging,
 I chase thee in vain,
 'T was here thou wert singing,
 Thou hast flitted again;
 Say, where may I bind thee,
 Thou mystery, where?
 Nay, come thou and find me:
 "Find me," thou mockest, away high up in the air.

I deem thee some maiden
 Invisibly bright;—
 A sweet voice, arrayed in
 Pure vestments of light;—
 A tone ever dying,
 Yet mocking again,
 On odor wings flying
 The flower-decked plain,
 The honey bee winging,
 The zephyr-kissed tree,
 The rivulet singing,
 Thou answerest not; thou mockest but me.

Art the shade of some maiden,
 Once breathing and warm?
 Let that voice be displayed in
 In that once lovely form,

THE ASHLAR.

And seek thee my bower ;
 Be present with me
 But for one fitting hour ;
 That voice I would see,
 That across yon blue river,
 Or yon cragged steep
 Is mocking me ever,
 And ever still distant ; yet never doth sleep.

The gems of the fountain,
 The pearls of the sea,
 The dews of the mountain
 I'll gather for thee ;
 With gentle caresses,
 Young flowrets I'll twine
 In thy bright, silken tresses ;
 Those tresses of thine,
 With bright gems that quiver,
 With flowrets all fair,
 Shall quiver and shiver,
 Till bright gems and flowrets shall burden thy hair.

In the mist of the mountain
 Thou mock'st in thy glee ;
 By yon rock-cleaving fountain
 Thou laughest at me ;
 For my singing and suing
 Thou wilt not come down ;
 Thou laugh'st at my wooing,
 And gem-bedecked crown ;
 When homeward repairing
 Thou 'lt follow me, still ;
 With mockery daring
 Thou 'lt mimic my voice from the brow of yon hill.

Constantine, Mich., November 29th, 1859.

☞ The virtue indispensably requisite in Masons, is secrecy. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations ; nor is their esteem in any man to be accounted *wise*, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.—*Ancient Constitutions.*

THE DIVINE AUTHENTICITY OF THE SCRIPTURES.

WE recently received a letter, of which the following is a copy :

VAN BUREN COUNTY, MICH.,
Decatur, 29th Nov. 1859.

EDITOR ASHLAR — *Dear Sir & Bro. :* On receiving the November No. of THE ASHLAR, the first piece it contained, "The Divine Authenticity of the Scriptures," satisfied me that it was a publication I could not and would not assist to support; and herewith I send said No. back.

Now, Sir, had I been told when I was made a Mason that the *Holy Book* before me, (and which I was led to believe was regarded with so great reverence by all good and true Masons,) was not of Divine authenticity, I should then and there have declined all further advance in the Fraternity.

Such, Sir, is not, at present, any portion of the creed of *Decatur Lodge*, and should they (as a Lodge) hereafter see fit to adopt such an infidel belief, I shall, without hesitation, immediately take measures to dissolve my connection with them forever, or so long as they hold such an opinion with regard to the Holy Scriptures.

I have no disposition to injure you or your publication, but I will not countenance or in any way aid a periodical advocating what I believe to be injurious and palpably erroneous doctrines respecting so sacred things.

Respectfully yours,

G. A. VANSICKEL.

We commend the courteous spirit displayed by our Brother, and regard it as worthy the imitation of some others who differ with us on the subject of the "new test." Bro. Vansickel, however, misunderstands our position, although we defined it very definitely. He evidently thinks that we asserted that Masonry teaches that the Bible is not divinely inspired. We have never advocated any such opinion; on the contrary, in the very article to which he objects, we expressly said, "As a Mason, we *neither advocate nor deny* the divine authenticity of the Scriptures." We should be among the most strenuous to oppose those who would seek to prove that Masonry teaches that the Bible is not of divine origin. Masonry does not teach that it is or is not divinely inspired; it leaves each member to judge of that for himself. No man, therefore, should be *obliged* to make profession in the belief of the divine authenticity of the Scriptures as a prerequisite to his admission. Doubtless many thousands would refuse to advance beyond the first degree (and very justly) if they were taught in the Lodge that the Bible "was not of divine authenticity." If Masonry taught any such doctrine, it could survive but a very short period.

The doctrine advocated is not "any portion of the creed of Decatur Lodge," or of any other Lodge.

Masonry does not assume the positive or negative of the question under consideration. Those, therefore, who seek to sustain the new test, in our estimation err most egregiously. We trust our explanation will cause Bro. Vansickel, as well as other Brethren, to understand our position, if they do not agree with us.

ADDRESS OF GRAND MASTER J. ADAMS ALLEN, DELIVERED
AT BUCHANAN, MICH., ON THE 24TH OF JUNE, 1859.

(Continued from December No.)

PERHAPS we should not be going far astray to remark that the triangle, an emblem from the earliest times held in high repute among Masons, is emblematical of all truth of whatsoever kind. There is the apparent truth which concerns only the forms which objects or ideas take to our perceptions; then comes the more intimate knowledge of the truth as it comes to the understanding, and as we reason and philosophize upon it, reducing to orderly series with other truths which we have attained; and then the third side, or hypotenuse of the mystic triangle, which has higher and holier relations than either of the others. Thus to the uninitiated our system presents one side—the first only—of its allegorical triangle; to a vast number of initiates, it exhibits this and the second side only. The second side thus exhibits Charity, Relief, Brotherly Love, and other social virtues—each admirable and worthy of all cultivation and imitation, indeed indispensable to the formation of the triangle, but which, to be perfected, must be linked at their extremities by the third side, which is of infinite significance, instruction, and power of impression. The types and emblems upon this side, refer to antetypes and truths of surpassing importance. These are what he who wishes to be truly skilled in Masonry, must investigate. It is not enough to be able to master the ritual of the Craft. It is not enough to understand the general meaning of its symbolry. It is not enough to illustrate in public and private life the various virtues which here are taught. These things are all excellent in their way, but do not touch the pith and marrow of the matter.

It is true internal culture that must be secured—so that charity and all social virtues, so that the arts and all knowledge shall seem, and

be, but the necessary product of the soul properly attuned to its high destiny.

No Atheist can be made a Mason, because this interior culture of heart can only be obtained by bringing heart and soul into unison with the divine mind. This idea is closely allied to the ideal of the true poet, and indeed throughout the range of human sciences, arts, philosophies, systems or doctrines, there can nowhere be found so rich a field for the exercise of true poetic wanderings amid the true, the beautiful, the holy. "Human instinct," says a profound writer, "desires an overflow of goodness, wisdom and abundance, while reason is ever conscious of a blank, a void extending beyond the limits of knowledge. It is by that overflowing goodness that the chasm is to be filled up; the image of a loftier being is thus presented to the mind, and we feel attracted toward the Deity, as the highest symbol of unchanging and imperishable beauty. Reason alone cannot elevate to this thought, for, though it may fill the empty space of idle thought with the reflection of its own individuality, it is dead to the living impulses of undying love, and no less so to the glorious idea of love divine embracing all humanity."

We hear much in these days about reason as the true guide of man, but be assured, my friends, that a life controlled by reason alone, as most men understand that faculty, would be icily automatic, a wretched mockery, a perpetual misery, a profitless, pitiless, purgatorial existence. Without those emotional impulses which thrill through every nerve of the spiritual being; without those glorious intuitions which come to us glowing from the very heart of nature itself; without those sublime ideas which descend to us from the eternal stars, the vast expanse of ocean tide and wave, the mountain range, the valley and river side, from the trees and shrubs and flowers, from all forms of moving and unmoving life—nay, which come to us from things which have ceased to live, "which have been flung upon the stream of time by shipwreck of former worlds"—those things which are spoken to us in myriad articulations, and chanted to us by countless songsters, seen and unseen—we should be but moving statues unwarmed by Promethean fires. From these things come to the human mind richness and grandeur and power. By these things it is increased in inward depth, and carried aloft to the realms upon which sits enthroned the Supreme.

The true Mason has learned to appreciate and revere the divine meaning which Nature in all her various forms unfolds, for in the culture imparted by our ritual, this translation of the inner sense of

emblems and symbols is the great lesson constantly taught. In that ritual all nations listen in their own language; they come upon the level of a common humanity, common hopes and pleasures, thoughts and feelings, and, unswayed by sectarian differences, humbly bow to a common God.

It is an enigma to those unconnected with Masonry, why such devout reverence should be shown to sacred things by our Fraternity, and yet that within its enclosure should be men of every creed, religious or political; men of every nation, kindred and tongue under heaven.

The devout Christian sits down in the Lodge side by side with the Israelite who still looks for a coming Messiah. The contemplative Mussulman, with the Koran as the door of his faith; the placid and changeless Chinese, guided by the pentologue of Confucius, or the idealism of Fo; the speculative Hindoo, the acute Brahmin, in whose theology, as has been well said, "amid a sensual idolatry of nature more passionate and enthusiastic still than that of the Greeks, amid pagan conceptions far more gigantic, we find almost all the truths of natural theology—not, indeed, without considerable admixture of error—expressed with the utmost earnestness and dignity"—and even the

—— "poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind:
Whose soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple Nature to his hope has given,
Behind the cloud-tipped hill, an humbler heaven;
Some safer world, in depth of woods embraced,
Some happier island in the desert waste,"

—each finds in Masonry a guide consistent with his faith, and yet with all faiths.

How can this be? inquire the skeptical—and, alas, the Pharisaical are very apt to believe that contamination to the higher must inevitably ensue from the association. This is, perhaps, one of the secrets of the Craft; nevertheless, we shall venture to expose it upon this occasion (confidentially, of course), that wonder may cease. Widely as these seem separated, like the radii of the circle they meet in a common centre, and are circumscribed by the Masonic compasses within a common circle. Fallen as it may be, this wonderful mechanism of the human body, with all its mysterious adaptations to sublunary existence, and marvelous complexity of organization, although, as the apostle

expressively denominates it, "a body of death," nevertheless still encloses the hidden light of its celestial origin. In all faiths, in all creeds, this is recognized under every variety of figurative expression, in all forms of tradition, in the body of all philosophy, and in the soul of all poetry. Without this universal intuition, history is impossible, belief fades to a dream. In the chaos of opinions, the Spirit of God ever moves upon the dark waters. From the slumbering depths even of the savage intellect, rays out this spark of divine fire. No sophistry of a proud but ignoble philosophy can extinguish that fire—the cold glazier of unbelief but reflects back the light of that truth with increased and increasing effulgence.

Herein consists the preëminence of man—that to him, alone among all living beings, this word, this interior life, has been communicated; to him alone it is given to discern its hidden sense, and with the God-given master-key of mind to unlock the hidden mystery of existence here, and existence forever hereafter. He recognizes that to him alone Nature speaks in mute language, and writes symbolic instruction upon all her works. This, then, is the central unity of belief—in the human immortal soul, and in the God which breathed that soul into the mortal body. Beginning here, the Mason goes outward into all forms of belief, as the inner light guides him, or as the external light from God above or Nature below is imparted to him. The outer circumscribing line is the MORAL LAW. There is the boundary of right and wrong, beyond which the true Mason is solemnly bound never to pass. It is fixed by the individual belief, as impressed by the varying condition in which man is placed. The central luminary of the Order—the Supreme Being—communicates to each different degrees of light—to the Israelite, the Chinese, the Hindoo, the Mohammedan, the Indian, each as he wills—and when the recipient lives in accordance with the light which he has received, he lives Masonically, he is clasped to the fraternal love of every true Mason. He who acts not up to the light which he has received, who despises the secret monitor which the Divine essence has supplied to each human soul, and disregards *the word* as it is revealed to him in written language, in silent intuition, or speaking to him in the hieroglyphic forms of earth, sea and heaven, is unworthy the name and affiliation of Mason.

Thus Masonry is not the modified deism, or mere moralism, which some wish to insinuate. Whilst it inculcates the broadest catholicity of toleration to national or individual belief, it peremptorily commands obedience to the dictates of that religion which each brother receives

to his own heart of hearts as binding. Thus in some countries requisitions may be made of the candidate, which in other regions would be unjust.

Local regulations are not inconsistent with the universalities of Masonry, even when absolutely conflicting. This is in accordance with that genuine catholicity which the great apostle of the particular faith we most of us receive, teaches—"Let each be fully persuaded in his own mind." Masonry is not a substitute for any church, neither is it a disclaimer of any church. It is not a political system, neither is it an opponent or defender of any system of political government. It is Masonry, and beside Masonry, is nothing else under high heaven.

To-day we celebrate the festival of St. John the Baptist, whom Masonic tradition represents as one of the most eminent Christian patrons of Freemasonry.

The two St. Johns are held in high repute among Masons, and throughout Christendom we dedicate our Lodges to them, not because they were Christians solely, but because they were the model men of their times, the true representatives of the great ideas of their age. Whilst Masonic tradition gives us every reason to believe that these two Christian saints were members of our Order, the clear-headed Masonic scholar need not be told that even if the tradition be false, its high symbolic significance will perpetuate it among the landmarks of the ancient Craft. The truly profound metaphysician knows that it is the idea which fills the mind and animates the lesson. It is the action and not the actor which excites. Once passed from the stage of material existence, and the hero, the robber, the saint or the villain, alike live only as memories, as ideas in the mind of the survivors.

Nay, the exploits, the deeds, the words, the presence itself of living men—what are they but ideas striking the organs of sense and gaining lodgment in the mysterious chamber of the human brain, intangible but real, silent but awakening thought; symbolical of power to be, to do or to suffer, representing to the inner sense of us, all noble or all ignoble things, moulding our own character by ceaseless influences; on the one hand raising us to the angelic level, on the other degrading us below the beasts which perish. Ideas sway the individual—ideas sway the world. The gold which men struggle for, and madly fight for, what is it but the emblem of power? power to control the elements to our wants, to our pleasures; power to control our fellow men as ministers to our wants, to our ambitions, or our idle schemes. The miser, who through rags and all deprivation hoards his store of yellow coin, is governed by his ideal.

These are not mere pieces of dull metal to him, but are Aladdin's lamp which can command genii of wondrous powers to build him palaces, array him in gorgeous apparel, and feast him upon viands such as Epicurus himself would have died of envy at beholding. And thus we all of us, whether Masons or misers, or whatever we may be, follow our own ideal, more or less noble as it may occur to each of us—and he is truly noble, "who noble ends by noble means attains."

Happy is he who clearly distinguishes that which he really has placed before him as the object of his life's pursuit, who understands why he puts forth effort, why he condemns himself to days of toil and nights of watching and care. For if clearly discerned, then will come the inquiry, why all this? For what, and to what?

To this test ought every man's life to be brought. Let him just understand what he most desires, for this to him is the symbol of true excellence, of highest happiness. It measures the man, alas, too often with Procrustean accuracy. If we rightly look at it, also, we shall see very often an ennobling character which elevates the lowliest to a higher level. That which seemed at first a trivial object of pursuit, by clearer apprehension is found to be of high import. The extrinsic significance of the object lends it myriad values. "Did not the whole Hungarian nation rise, like some tumultuous, moon-stirred Atlantic, when Kaiser Joseph pocketed their Iron Crown—an implement, as it was sagaciously observed, in size and commercial value, little differing from a horse-shoe? It is in and through symbols that man, consciously or unconsciously, lives, moves, and has his being; those ages, moreover, are accounted the noblest, which can the best recognize symbolical worth, and prize it the highest. For is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?"

To us Masons, the two St. Johns are symbolical, among other ideas, of zeal and wisdom. St. John the Evangelist completing by his learning what the other St. John had begun by his zeal, thus drawing what Freemasons call a line—parallel. Again, the Masonic Lodge is symbolically supported by three great pillars, representing Wisdom, Strength and Beauty, with esoteric allusions of highly instructive character, familiar to all within the circle.

We bear the emblems of office, each with profound meanings, speaking from them; and we wear the apron as a peculiar badge of Masonry, continually reminding us of that purity of life and conduct so indispensably necessary to gain admission to that celestial Lodge above, where the Supreme Grand Master presides.

The true symbol grows more and more sacred by Time, which depreciates, destroys, and casts into oblivion all those mere shadowy resemblances or representations which have no true vitality in them. Masonry, a science replete with the richest symbolism, gains freshness and increasing strength and splendor by lapse of years; its imitations perish, or ever they number existence by decades or scores, because this life is wanting. Herein is a true inspiration, if rightly accepted.

You cannot lay down Masonry at will, you who have once voluntarily taken it up. For you it shall prove either the shirt of Nessus—a garment of evil, or as the mantle of the prophet—conferring great excellency of power, such as characterized our brothers of old time. The impress upon your heart and conscience cannot be eradicated, except by annihilation of all that constitutes true manhood. “Once a Mason, always a Mason,” is the trite maxim of the Order—let its profound significance deeply penetrate the moral sense. Wondrous, truly, are the bonds which unite us together! Unseen but mighty; borne without toil, but weighty as Mount Zion! Darkness pervading, but light emanating!

The individual man seems little noteworthy. If he sinks under disease and death, the great ocean of life closes over him with scarce a ripple upon its surface. But man united in effort with his fellow man can control even the primal forces of nature to work his will.

“We are not now that strength which in olden days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.”

To secure great ends, the cultured mind must act in unison with other cultured minds. In all action, Wisdom should direct the effort; Strength of purpose, inflexible adherence to the right and true, should characterize the endeavor; whilst Beauty should adorn the means employed, ennobling the thought and lifting the conceptions to high objects and enduring things.

The true Mason should cultivate assiduously not only purity of action but purity of the inmost thought. Do not be carried idly upon the tide of prosperity on which our ancient Craft now glides, but be a *workman* in our moral temple. Let us be—

“Men, my brothers, men the workers, ever reaping something new,
That which we have done but earnest of the things that we shall do.”

Finally, my Brothers, let us cultivate that social feeling which should characterize a Fraternity which holds among its cardinal tenets Brotherly Love. May friendly gatherings such as this affords, be often renewed.

“ We meet upon the *level* and we part upon the *square*,
What words of precious meaning those words Masonic are !

* * * * *

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*.

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, form the bright fraternal chain,
We part upon the square below, to meet in heaven again ;
What words of precious meaning those words Masonic are,
We meet upon the *level*, and we part upon the *square*.”

☞ If any Brother, forgetting for a time the rules of his Craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the State ; but he forfeits all the benefits of the Lodge, and his fellows will refuse to associate or converse with him in private, while he continues in his guilt ; that no offense may be given to lawful government. Such a person, however, is still considered as a Mason, his title hitherto being indefeasible ; and hopes are to be entertained, and endeavors used, that the rules of the Craft may again recover him to his duty.

From the constant desire of true Masons, to adorn the countries where they reside with all useful arts, crafts and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of States and Commonwealths ; who have likewise thought it an honor to have their names enrolled among the Fraternity, and have become the patrons of the Craft. And thus Masonry, having always flourished most in the peaceable times of every country, and having suffered in a particular manner through the calamitous effects of war, the Craftsmen are the more strongly engaged and inclined to act agreeably to the prime principles of their art, in following *peace* and *love*, as far as possible, with all men.—*Ancient Constitutions*.

EXTRACT FROM REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE OF G. L. OF ILLINOIS.

Continued from December No.

LIABILITIES OF LODGES.

The following proposition was submitted to the Committee on Masonic Law and Usage in Arkansas :

Has the Grand Lodge a legal right to suspend a Brother when a subordinate Lodge refuses to act, or, when the charges are sustained by evidence, and the Brethren refuse to inflict punishment ?

They reported as follows :

The Grand Lodge being the sovereign, and possessing the primary power of discipline over all Masons within its jurisdiction, by charter, grants to subordinate Lodges the power to charge, try and punish all Masons belonging to such Lodges, or residing within the territory over which it has jurisdiction under its charter, for unmasonic conduct.

If the subordinate Lodges fail or refuse to discharge their duty in the discipline of Masons within their jurisdiction, such Lodges would be answerable to the Grand Lodge, and subject to have their charters withdrawn.

For example, if a Mason is living in the open disregard of his moral and Masonic duties, and complaint is made to the Lodge within whose jurisdiction he resides, and the Lodge refuses to act, the Grand Lodge would not, on that account, proceed to call the offending Brother before her and try him herself, but would discipline the subordinate Lodge so refusing to discharge its duty.

The constitution of the Grand Lodge of Vermont provides for the suspension by the Grand Master of any subordinate Lodge conducting itself "unconstitutionally, unmasonically, or contrary to the established forms and usages of the Craft," the suspension to continue until the next meeting of the Grand Lodge, when it is required to take such order in regard to it as shall seem best.

Our own constitution also provides that the Grand Lodge shall "have the authority to investigate, regulate and decide all matters relative to the Craft in general, to particular Lodges, and to individual Brothers upon appeal, which it may exercise of itself or by such delegated authority as in its wisdom and discretion it shall appoint," and may suspend or annul the "charters of Lodges upon good and sufficient cause being shown."

Several other Grand Lodges have enacted similar provisions in their constitutions.

There is no principle pervading the old regulations and constitutions that is clearer than this : that every Lodge is to enforce its by-laws, to obey the edicts of the Grand Lodge, and see that the good of Masonry does not suffer because of unworthy members.

TRIAL OF A MEMBER OF ONE LODGE BY ANOTHER LODGE.

The Grand Lodge of Indiana has decided that "a Lodge in whose jurisdiction an unmasonic act is committed, should proceed to charge the case, and not compel the witnesses to attend the sitting of committees appointed by the Lodge of which the accused is a member, as the witnesses and injured parties should be accommodated in preference to the party charged."

Bro. Mackey, in his "Principles of Masonic Law," says :

The personal jurisdiction of a Lodge for the same good reason, extends over all Masons living in its vicinity. A Master Mason belonging to a distant Lodge, but residing within the geographical jurisdiction of another Lodge, becomes amenable for his conduct to the latter as well as to the former Lodge.

The Grand Lodges of Tennessee and California sustain that rule.

Your committee are of the opinion that the rule is a good one, in other words, that when a Brother removes from the jurisdiction of the Lodge of which he is a member, to the jurisdiction of another Lodge, and does not take a demit, and join the nearer Lodge, that he should be treated, practically, as a non-affiliated Mason.

QUERY.—If a Brother removes from the jurisdiction of one Grand Lodge and settles down within the jurisdiction of another Grand Lodge, ought not his membership with the first to terminate ?

RESTORATIONS AND RE-INSTATEMENTS.

It is admitted on all hands, that when a Brother has been expelled for *good cause*, and by his good conduct and repentance is recommended to the Grand Lodge for restoration, that he *may* or *may not* be restored to his membership in his Lodge, as that Lodge may determine, one Brother being sufficient to bar his admission.

It often, however, occurs, that a Brother is expelled for no good cause, yet, by the regulations of this and other Grand Lodges, the Brother may be debarred from his membership upon his re-instatement by the Grand Lodge. Bro. Mackey says :

I cannot conceive how a Brother, whose innocence has been declared by the verdict of his Grand Lodge, can be deprived of his vested

rights, as a member of a particular Lodge, without a violation of the principles of justice. If guilty, let his expulsion stand; but if innocent, let him be placed in the same position in which he was before the passage of the unjust sentence of the Lodge which has been reversed.

In his report on Foreign Correspondence, in 1858, the same Brother remarks:

I confess that I look upon the doctrine that a Grand Lodge cannot restore a Brother unjustly convicted to membership in his Lodge, as a monstrous doctrine, at war with all the principles of reason and justice, and in direct opposition to the whole theory of Masonic appeals. For, if, by an appeal to the Grand Lodge I cannot obtain ample redress, then where is the advantage of an appeal?

The Maryland Committee, in commenting upon the position taken by Bro. Mackey, meet the question squarely:

The Grand Lodge evidently has appellate jurisdiction, and in the exercise of this prerogative it is similar to the appellate courts in this and other countries. In all cases of appeal in courts possessing such jurisdiction, when the decision of the lower court is reversed, the case is remanded to its position before trial. And such is the effect in cases of Masonic appeal. If the act of the Lodge in the case of indefinite suspension or expulsion be reversed or set aside by the Grand Lodge, the Brother is restored to the position he occupied before trial.

Bro. Abell, of California, in commenting upon the same subject, remarks:

If the decision of a Lodge be illegal or unjust, and the Grand Lodge so declare it, then from no part of the consequences of that decision should the party implicated be a sufferer, for how monstrous would the proposition be, that he, who, by the highest tribunal has been declared innocent of all offense, should yet be adjudged to suffer a portion of the penalty unrighteously decreed by the wrong doing Lodge.

The Grand Lodges of New Hampshire, Indiana and Kentucky sustain the same doctrine.

Your committee cannot resist the force of the reasons given, for Masons are bound to be just and merciful to the unfortunate, and if an accused Brother be declared innocent by the Grand Lodge, he should be placed in precisely the position he occupied when the charges were preferred against him, and not be made to suffer an unwilling non-affiliation, with its burdens and disabilities.

RIGHT OF VISIT.

This vexatious question is now pretty well settled. Some Grand Lodges term it a privilege, as we do; others term it a conditional right;

others, an absolute right ; but when explained, nearly all arrive at the same conclusion, laid down in the Maine resolution upon that subject, viz.:

That the right to visit Masonically is not inalienable, and may be impaired ; that every Master Mason in good standing has the right to ask and receive this privilege, unless in the judgment of the Worshipful Master there are valid reasons for withholding it.

LODGES U. D.

What is a Lodge U. D. ? Quite an amount of *opinion* has been expended upon this important question.

Bro. C. W. Moore states the business and powers of a Lodge U. D. to be, "to form and open a Lodge, *after the manner* of ancient, free and accepted Masons, and therein to make Masons." The dispensation "does not invest the Brethren holding it with the powers or the privileges of a regular Lodge, except so far as to assemble and 'make Freemasons.' It does not even empower them to elect or change their principal officers, nor does it confer on their Master and Wardens the privileges of representatives in the Grand Lodge. They form and open '*after the manner*' of a Lodge, but not with the full powers and privileges of a Lodge. They are placed in a state of probation for a specified time, preparatory to being constituted into a regular Lodge. While in this state—not having been constituted, and therefore not invested with the power to elect officers—the Master cannot be installed. The Brother appointed to fill the office of Master during this probationary term, may nevertheless, lawfully take the chair, and discharge all the duties of presiding officer, without any further qualification. At the expiration of the term for which the dispensation is granted, the Brethren petition for a charter. If this be obtained, they are authorized to elect their own Master and other officers. They are then regularly *constituted*, and their officers are duly *installed* by the Grand Lodge. Neither of these can be done under a dispensation."

Bro. Buist, Grand Master of South Carolina, in his address, last November, to the Grand Lodge, says that "a Lodge under dispensation is not actually a Lodge. It is only a *quasi* Lodge—the creature or proxy of the Grand Master—can make no by-laws—install no officers—cannot be represented in the Grand Lodge. * * * To the Master and Wardens, as representative of the Grand Master, that officer, in the discharge of his high prerogatives, has entrusted the care of Masonry in that particular Masonic jurisdiction."

Bro. Mackey, in his "Principles of Masonic Law," defines a Lodge U. D. to be "a merely temporary working body, originated for a special purpose, and therefore possessed of very circumscribed powers."

The 8th article of the "Old Regulations," adopted in 1721, reads as follows :

No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge becomes too numerous ; nor even then, without a dispensation from the Grand Master or Deputy. And when thus separated, they must either immediately join themselves to such other Lodges that they shall like best, or else obtain the Grand Master's warrant to join in forming a new Lodge, *to be regularly constituted in good time.*

This regulation has not been changed, but it was further agreed in the "New Regulations," November 25th, 1723, that "no new Lodge is owned, nor its officers admitted into the Grand Lodge, unless it be regularly constituted and registered."

AVOUCHMENTS.

The Grand Master of Iowa on one occasion decided "that a Mason can only be vouched for by one who has 'sat in open Lodge' with him."

Bro. Abell says this is more "common than correct."

Bro. Bird, formerly Master of Oriental Lodge No. 33, proposed certain questions to Bro. C. W. Moore, and among them, one in regard to avouchments.

In answer, he says : "The regulations of 1723, on the subject of admitting visitors, is as follows : 'No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge *present.*' The provisions of this regulation are, first, that the visitor must be 'personally known to' some Brother present to be a Mason ; or, secondly, that he shall be 'well vouched for and recommended by' a member of the Lodge who is present. The Brother who vouches for him must, therefore, *be present*, and know him to be a Mason, either from personal examination, (which ought always to be conducted in the appropriate place and manner, that is, the preparation or some other convenient room connected with the Lodge,) or from having sat in a Lodge with him."

The Report on Foreign Correspondence in South Carolina in 1856, analyzes this matter in the following terms :

The subject of vouching does not appear always to be understood. Many Masons believe that the prerogative of vouching is inherent in every Brother, and that if A shall say that he vouches for B, and that he has sat in a Lodge with him, the assertion should be received with all respect, and B admitted. Yet in how many cases may not A, from ignorance or inexperience, be liable to be deceived? How are we to know that A himself was not in a clandestine Lodge which had been imposed upon his ignorance, when he sat with B? How are we to be sure that his memory has not been treacherous, and that the Lodge in which he saw B, was not a Fellow Craft's, or Entered Apprentice's Lodge, instead of being a Master's? Why, only by knowing that the Masonic skill and experience, and the general good sense and judgment of A are such as not to render him liable to the commission of such errors; and, if we are confident of his Masonic knowledge and honesty, we are ready, or ought to be, to take his vouching without further inquiry as to its foundation; but, if we are not, then it is safer to depend on an examination by a committee than on the avouchment of one in whose ability we have no confidence.

Bro. Chase, of New Hampshire, contends for a less rigid rule.

At one time one of the Rhode Island Lodges had a clause in its by-laws providing for the admission of a stranger upon producing a certificate that he was a Mason. This the Grand Lodge very soon corrected.

This right of avouchment is a landmark. We are to ascertain its true intent and meaning. Your committee understand the matter of "personal knowledge" to be an acquaintance with the Masonic proficiency and ability of the visitor, derived from an examination authorized by the Master, according to the tests and forms known to the Craft, after the application to visit has been duly preferred.

Your committee understand the avouchment—"I have sat in Lodge with him"—to mean, that the voucher, by his own skill and knowledge, must be able to state, that the Lodge in which they sat was a regular Lodge, and whether they sat in an Entered Apprentice's Lodge, a Fellow Craft's or a Master's.

BALLOT FOR EACH DEGREE.

The rule for many years in this Grand Lodge has been, to ballot in each degree upon the moral, intellectual and Masonic qualifications of the applicant.

One year since this rule was changed to one ballot for the three degrees, and much confusion and injury has resulted from the change.

Up to 1725, Lodges only made Entered Apprentices; the Fellow Crafts and Masters were made by the Grand Lodge, or General Assem-

bly of Masons. It follows that a single ballot was all that the Lodges *could give up* to that time.

For the reason that it was attended with many inconveniences, it was then ordained that "the Master of a Lodge, with his Wardens, and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion."

The old constitutions are not very explicit upon this subject. The regulations of 1721, when the Lodges conferred but one degree, required unanimity—giving as a reason, that the members of a particular Lodge are the best judges, and to avoid a turbulent member being imposed upon them to spoil their harmony.

But when the right to make Fellow Crafts and Masters was conceded to the particular Lodges, the regulation remained unchanged, and hence the disagreement in regard to ancient usage. One thing is certain : When a candidate was to be initiated, every Entered Apprentice was entitled to vote. The question arises, whether the ballot should be cast, and was cast, for the second and third degrees.

The usage in the American Grand Lodges is not uniform ; but a large majority, and probably four-fifths, ballot in each degree.

A proposition to change the rule to one ballot, at the last Grand Communication in Indiana, resulted in the indefinite postponement of the whole subject, with only one dissenting vote.

The Grand Lodge of Louisiana, in her new constitution, provided for the three ballots ; and the Grand Lodge of Maryland declares that "the separate ballot for each degree is nothing more than is absolutely required in Masonic action."

In 1845 the single ballot was the rule in this Grand Lodge, but only for one year. The rule which afterwards prevailed until one year since was adopted at that session. Judge Bailhache, from the committee appointed on the subject, reported—"that a general compliance therewith [the single ballot] is calculated to be more injurious than beneficial to the Fraternity. It appears to us that danger is far more likely to arise from the inconsiderate admission of improper persons into the Masonic family, than from the exclusion of such as may be truly worthy. It seldom if ever happens that every member of a Lodge is present when a candidate is balloted for ; and it is very possible that the only one in possession of reasons sufficient for the rejection of the applicant, may be absent when his petition is acted upon. It is consequently very proper whenever such is the case, that the Brother who would have opposed his reception in the first instance,

had he been present, should be allowed another opportunity for the purpose, and to have his objections removed, if not well founded, or the farther advancement of the candidate arrested, should it appear, upon mature deliberation, that he is unworthy of the privilege he seeks to obtain. Besides, it may be received as a sound maxim, that no one who has been once admitted within the portals of the Lodge, and initiated an Entered Apprentice, will, on slight grounds, be refused *farther light*: or that one who has been admitted to the first and second degrees, will be rejected on his application for the third, except from an imperative sense of duty to the Masonic Institution."

Bro. Mackey, in his work on Masonic Law, reasons at great length, and with much perspicuity, in favor of three ballots. He says:

Although there is no law in the Ancient Constitutions which in express words requires a ballot for candidates in each degree, yet the whole tenor and spirit of these constitutions seem to indicate that there should be recourse to such a ballot. Modern Grand Lodges have generally, by special enactment, required a ballot to be taken on the application of an Apprentice or Fellow Craft for advancement, and where no such regulation has been explicitly laid down, the almost constant usage of the Craft has been in favor of such ballot. * * * I see no reason why a Lodge of Fellow Crafts should be less guarded in its admission of Apprentices, than a Lodge of Apprentices is in its admission of profanes.

If one ballot is sufficient to elect a candidate to the three degrees, what reason is there for limiting the time in which they are to be conferred? Why not confer them when the candidate has made sufficient advancement? It would often be convenient both to the Lodge and the candidate.

Very often, after a candidate has been initiated, one or more Brethren become acquainted with facts in regard to the former character of the initiate, or have discovered traits and habits of temper and life, which render it obligatory upon them to object to his further progress. Under our present system, an objection, under such circumstances, would be almost sure to be reached. In the ever varying vicissitudes in which men are placed, they will generally find many ways to reach a desired end. If the friend of the candidate is a vigilant, wary, courageous Brother, and *knows nothing of the objections*, and the objector be a timid, irresolute man, in almost every instance he will be induced to forego his objection, or disclose it.

If, upon disclosing it, the Lodge should deem the objection frivolous, the Brother is shamed and mortified, and his good position and enjoyment weakened and injured.

Besides, the objection may be of such a character that the objector should not, and sometimes dare not, disclose it. He may state that he has an objection, and will not disclose it, and thereby draw upon himself a certain amount of obloquy, and often downright insult, or else he must bury it, and strike hands with a Brother whom he knows to be utterly unworthy.

Restore the ballot for each degree, and its quiet and potent power is as strong and useful in the hands of a retiring, timid and peaceable Brother, as in the hands of the most resolute and determined.

(TO BE CONTINUED.)

SIR JOHN FRANKLIN.*

THE anxieties of one waiter upon Hope, have been relieved. We have had, in modern times, no more striking instance of the power of woman's love, than in this devotion of Lady Franklin. Fighting against doubts, conquering, apparently, insurmountable difficulties, she has, at last, been rewarded by the melancholy certainty, as to her husband's fate. The natural regret for a loss, which, to her, is irremediable, must be alleviated by the consciousness that he died not from protracted suffering, but calmly, in the midst of his beloved associates. She can have no tidings as to the last struggle, but she, knowing him best, can well believe that he met the last foe with Christian courage, looking forward with the Christian's hope, to a blessed immortality. Memory, doubtless, sped back to home, and lingered among the green hills of England; but the spiritual eye of the Christian warrior, such as Franklin's was, drank in the glories of an untried world. He had sought a sunnier clime, beyond the ice-bound regions of the North; he found a home among the hills of God, clothed in the living light of the Sun of Righteousness.

Lady Franklin has not, for the past twelve years, stood alone in her hopes and fears. She has had the sympathies of all who had hearts to feel. We talk much of the courage of the soldier, the endurance of the martyr; beyond the world's gaze, perhaps beyond its knowledge, there glows often a patient heroism, which outshines them all. This is a heroism which, utterly devoid of selfishness, relies upon its own purity for support; which seeks no reward but the consciousness of the right.

We find it not upon the highway of life, where it would be trodden down by the throng, but rather, in the by-paths where the few can cherish it. It is the matured flower of the woman's home—the priceless jewel of a woman's heart. During the past lonely years, it has lighted up Lady Franklin's home, with a subdued but holy peace. The widow's heart, it is true, cannot leap for joy, but, all doubts removed, it can repose with resignation upon the will of God.

Among the brotherhood with which Franklin held communion, his wife has found not only sympathy, but support. From many an altar has the prayer gone up for his safe return. In her hour of need, she found stepping forth from the Temple, a champion to maintain her cause. Masonry may well be proud of the last act in Kane's eventful life. He had attained no especial honor in the Craft; the wreath of office had not encircled his brow; but when he went forth a humble instrument in the hands of God, in the very work of benevolence which Masonry teaches and practices, he out-topped the highest. The names of Franklin and Kane, the exponents of science and philanthropy, add dignity to our Order.

It is to be hoped the result attained, will forever close the Arctic region against the explorer. God has placed a barrier there; why should man seek to overcome it? There has been no good attained by past experience, beyond the gratification of idle curiosity. There can be no benefit attainable in the future. The skeletons of the unfortunates, who dropped by the way, amid these cheerless solitudes, will remain monuments of the insatiable ambition of man. It is, perhaps, a laudable ambition, this ambition to excel; but could the sea and the desert again give up their dead to life, what a tale of misery and fatality would be unfolded; were the story of each life, with its unhappy ending, be made patent to all, it is questionable whether the warning would be heeded. There sit now, in England, by the hearthstones which have been made desolate, those who, with the lesson conned, will, doubtless, at the ripe time, rush upon a like venture.

☞ But though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a Brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.—*Ancient Constitutions.*

"JUSTITIA FIAT, CAELIUM RUAT."

We have received a letter, of which the following is a copy :

POST OFFICE, DECATUR, MICH., Dec. 21, 1859.

MESSRS. WESTON & JONES,

Publishers Ashlar, Chicago, Ill.:

GENTLEMEN:—I return herewith *Ashlar* sent to Mr. E. Rich, at this office. Please notice that Mr. Rich positively refuses to take it from the office, and oblige by erasing his name from your list.

Very respectfully yours,

C. N. POOR, P. M.

Bro. E. Rich subscribed for the present volume of *THE ASHLAR* some months since. This he will not deny. After receiving four numbers (one-third of the volume), he coolly refuses to take more, and does not even offer to pay for what he has received. Does he think himself at liberty (without our consent) to annul the contract when he pleases? If so, he has a strange idea of legal and Masonic rights—a strange idea of justice. Bro. Rich, as well as Bro. Vansickel, is probably displeased with some opinions advocated in *THE ASHLAR*. That, however, is not our fault. We have advocated the same opinions in the magazine, from its commencement—for nearly four years and a half.

If Bro. Rich does not, for any cause, wish to take *THE ASHLAR*, why does he not, like a man and a Mason, write to us frankly, and say he wishes to be relieved from his contract, and is willing to pay us what is fair and right? Such a course is the only one he can properly take. Let others be governed by his views, and any publisher might be ruined. We advise our Brother to be more considerate of the rights of others.

☞ The Master of every Lodge shall be annually chosen by ballot, on some stated Lodge night. Each member hath one vote. And when the ballot is closed, the former Master shall carefully examine the votes, and audibly declare him who hath the majority to be duly elected. In like manner shall the Lodge proceed to the choice of all other officers; great care being taken that none be put in nomination for favor or affection, birth, or fortune, exclusively of the consideration of real merit and ability to fill the office for the honor and advancement of Masonry.—*Ancient Constitutions.*

ALBERT PIKE AND THE CHOCTAWS.

It is reported (on what authority we do not know) that Bro. Albert Pike has become a member of the Choctaw Nation. We find the following amusing account of his "naturalization" in the *N. Y. Courier*, which our readers will understand as well as we do :

LITTLE ROCK, Nov. 31, 1859.

Editors of N. Y. Sunday Courier :

The imposing ceremonies of the induction of the distinguished Mason, Albert Pike, into the Choctaw nation, which took place this morning, one hundred and fifty miles due west of this, will, I trust, be interesting to your readers.

Our former fellow-citizen never looked to better advantage, his fine, manly proportions being set off by his Indian costume (if the scanty clothing of a Choctaw can be called such), and, with his war paint, tomahawk, &c., he would have frightened the poor devils who meet at the Tammany wigwam in your city. I thought his war paint had as near an approximation to the *Beusant* of the K. T.'s as the laws of the red men allow. One half his face was black, the other red (*white* would have shown a hankering after the race he had abandoned), and meant black and terrible to his enemies, but *red* and true to his friends. He has got three fine squaws. The following ode was sung by the medicine man, to a tune similar to "The King of the Cannibal Islands."

T. D. HERRICK.

Gnos-ti-caw-Kab-bal-aw-Pikaw-Faw,*
A bolder brave you never saw,
Than Albert Pike of Arkansas,
A chief of the Choctaw nation.

His knightly blade he's laid aside,
His Chapter, Lodge, and all beside—
To prove him worthy, ere he died,
A chief of the Choctaw nation.

With tomahawk and scalping knife,
He'll e'er be foremost in the strife;—
Three squaws he's wigwam'd for to wife,
This chief of the Choctaw nation.

With face half black, the other red;
Of red men's foes he'll be the dread,—
For he is now acknowledged
A chief of the Choctaw nation.

We are also enabled to present the armorial bearings of the new chief, which were elegantly emblazoned by the herald of the nation, and were painted upon the bark of the silver birch. They are thus described :—Argent, three braves' heads, erased at the neck with prairie-hens' feathers through each nose, the faces per *pale* sable and gules ;

* This name was probably given him to commemorate his authorship of the celebrated articles on "Gnosticism, the Kabbala, and the Mysteries."—Ed. COURIER.

upon a chief azure, three bleeding scalps proper. Surmounting a coronet of eagles', buzzards', and turkeys' feathers, upon a wreath of the colors, a buffalo rampant, reversed, with heels in the air and tail erect, the horns enfiling two *pikes*, all proper. Supporters—dexter, a wild cat or panther, and sinister, a bear proper. Motto—"I'll whip my weight in wild cats." The whole design was curiously and elegantly adorned with bows, arrows, calumets, &c.

The new chief will, probably, be present at the ball of the Ineffables, on the 20th inst., in full costume.—*Sunday Courier*.

MONITORS.

BRO. HYNEMAN does not like Monitors. Read the quotation below, which contains much truth. Illiterate Masters think, if they commit to memory and repeat pages of composition, published in some of the Monitors, they are very bright Masons, and are conferring the degrees in a very interesting and superior style, whereas they are rendering themselves tedious, and marring the beauties of the ceremonies.

So much has been written and said in relation to *uniformity of work*, that the subject would seem to be exhausted. We do not intend to write a treatise on this topic at this time, nor to say a word in favor of or against it, notwithstanding our opinion is that it is practicable to obtain uniformity in the work of Masonry. Our present object is to give a leading idea to those who believe it to be practicable, and who are engaged in the endeavor to effect it. We are clearly of the opinion that uniformity of work can never be attained until all *Monitors*, *Manuals*, *Charts*, *Guides*, &c., &c., are banished from the Lodge Rooms, and placed beyond the reach of Masonic Students. Our opinions are based upon the fact, that where these works have never been used, a greater degree of uniformity prevails than where they are used. The diversity in Masonic Work may clearly be traced to the differences of the various authors of the above named works. There are no two of them which agree, nor are any two editions by the same author, alike. Every edition is an improvement on its predecessor, and consequently changes and additions are made in the work, and wherever these various editions are used, and the different works by different authors, the work will be dissimilar.

We have a large number of the various Monitors in our possession, and know whereof we write. In order to approximate to a uniformity of work, all publications containing formulas of the *Ritual* must be discarded. Webb and Cross were mainly instrumental in causing the differences that now exist, by constantly tinkering at the work, interpolating, making additions, changes and innovations. It would be well if these works were placed upon the topmost shelves of the library, never to be read again.

APPLICATION OF THE SQUARE.

[A Poem read at a celebration at Eppingham, by Bro. Shillaber, alias "Mrs. Partington."]

When I first donned my apron and went out to work,
I vowed to myself that no labor I'd shirk—
My square I'd apply to a practical test
Of mankind at large—the bad and the best;
The level I'd use, the finish to scan
Of that mighty fabric, the sovereign Man—
Or the sovereign Woman, just as it might be,
Whom I should on my mission professional see.

The first one I met was a millionaire proud,
Who turned up his nose at the low, vulgar crowd—
Who had n't a pleasant or good-natured word
For one of the common and hard-working herd;
So made up of money, he chinked as he trod,
A high priest of worship where Mammon was God!
He'd forgotten the time when he first came to town,
With the gait of a boor and the look of a clown—
One shirt in a bundle, tied on to a stick,
And his brogans of ox hide half an inch thick,
His hat of ram beaver, the wooly side out,
His coat of tan broadcloth, full seven-ply stout.
I tried on my square and the level—alas!
They revealed to my gaze the original ass,
And all of his money, and all of his power,
Could n't hide the long ears of his young grazing hour.

I passed along further, and soon after saw
A mighty big wig in the ways of the law;
Than Blackstone more wise, than Kent more profound,
Than Mansfield more just, than Story more sound;
The square I applied, and he shrunk to a rag
Not half the size of his faded green bag.

Next a merchant I met, with ships on the sea,
And a very great credit on 'change had he;—
He had but to speak, and mills came to a stand,
And stocks tumbled down at a wave of his hand.
The square told the story—a griper for gain,
He cared for no brother's confusion or pain;
To pile up his coffers and add to his wealth
Was his governing thought in sickness or health—
His motto, *Get money*—as his pole star he set it—
Honestly?—yes—but at any rate get it.

Next a philanthropist near by me strayed,
On a mission to save the lost and betrayed;
His heart seemed aglow with sensitive calls
That found their way there through drear prison walls;
Who'd beg for the poor like a stentor all day,
And whose step was an index where misery lay.
The square I put on, and straightway descried,
That though proper without 't was not well inside—
That amid all the snivel there was too much of self,
And love of his kind mixed with love of the self.

THE ASHLAR.

I saw a great Doctor, as grave as the bird
 Whose classical claim to wisdom we've heard,
 His head so busied with Hygeian laws
 That he did n't know half of the time where he was.
 I put on my square—gracious heavens, the fall!
 He sunk down at once to nothing at all.
 A pair of old saddle bags only remained,
 And a few empty bottles that drugs had contained!
 (I'll just mention here, to avoid any fuss—
 The Doctor I mean does n't practice with us.)

A politician, loud for his cause—
 (A Republican-Democrat I think he was—
 Who had brawled through the land for many a year
 To prove that he loved his country so dear,)—
 Next crossed my path—and I put on the square—
 When, presto! the change that was manifest there!
 The patriot vanished, and there in his stead
 Was a poor famished figure in blue, white and red.
 I lifted the end of the singular pall,
 And hope for an office I found under all.

And thus I went on my course, here and there,
 Applying to all the mystical square.
 There were some stood the test, though, good men and true,
 But like angel visits they were far-twixt and few,
 There were parsons and editors, schoolmen and drones,
 There were soldiers and poets, and students and crones,
 And good work were they whom the square would let pass,
 As an ashlar hewn, 'mid the 'glomerate mass.

On the head of a fop my square I once tried,
 But there was not a thing in it, so I let it slide.

The last that I tried was a popular belle,
 Whose dimensions the compasses never could tell;
 A rod for a guess their diameter through,
 And flogged to the waist in manner most new.
 Men marked her approach as she drifted their way
 As they might a cart load of runaway hay.
 My square I applied—excuse me, do n't ask
 What I found, the result of my delicate task;
 But if you insist—'t was a skeleton form,
 From which had escaped all attributes warm.

But after all this, to myself then said I,
 Suppose on yourself the measure you try.
 So said, so I acted—when straitway the test
 Showed me warped and deformed far worse than the rest!
 There were crooks of Passion and bunches of Sin,
 And the line of plain duty wired out and wired in.
 Then I this moral formed from my mystical square,
 We must take all men pretty much as they are!

So I still keep my square and still try the test,
 And live on and love on and hope for the best.

NOT SATISFIED.*

Our readers will remember that several Freemasons residing in the city of Wilmington, Delaware, applied to the Grand Lodge of Ireland for a warrant, for a Lodge to be holden in said city of Wilmington, and that the Grand Lodge of Ireland very properly refused to grant the warrant, because there was a Grand Lodge in Delaware, which alone possessed the right to grant warrants within its jurisdiction. Our readers will also remember that we published in a recent number of the *Mirror and Keystone*, the action of the Grand Lodge of Delaware in relation to the aforesaid petitioners for a warrant to the Grand Lodge of Ireland; that, after having been duly summoned to appear and justify their conduct, and failing for the full period of one year to obey the said summons, the Grand Lodge, for willful contempt and contumacy, expelled the principal actor, suspended one for two years, and two for one year, and reprimanded one; the other—there being six signers to the petition, was deceased.

It appears now that some of these offenders are not satisfied with the judgment of the Grand Lodge, and question the legality of the organization of the Grand and subordinate Lodges in Delaware. We can hardly believe them to be sincere in holding such opinion, because, if the Lodges in Delaware were not legal Lodges, then they themselves would be nothing more nor less than illegitimate Masons. This question, however, it is useless to discuss. We will be sustained by the Masonic world in asserting that the action of the Grand Lodge of Delaware was mild, extremely so, to the offenders. In applying for a warrant for a Lodge outside of their own jurisdiction, they grossly insulted the Freemasons of Delaware and the Grand Lodge, and for an offense of such magnitude, the Grand Lodge would have been warranted in expelling them at once. The offense is one of such a character that a Grand Lodge would be justified in adopting almost any course to rid the Fraternity of those guilty of it. The Grand Lodge would have been recreant to its own Subordinates, to other Grand Lodges, and to the entire Masonic family, if it had not punished the offenders, because it would have been considered that the Grand Lodge was either too weak to maintain its rights, or, that its members were ignorant of the duties they owed to themselves and their constituent Lodges. Under no circumstances can the Grand Lodge be

* From the *Mirror and Keystone*.

charged with having punished the offenders too severely. That all of them were not expelled, proves that there were mitigating circumstances which justified the Grand Lodge in pursuing the mild course it did, and waiting so long a time before passing judgment.

ETYMOLOGY OF THE TERM "COWAN."

THE term *Cowan* has, among our Brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its Masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import; and a note on this part of the inquiry may, perhaps, be interesting to our readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus, in a song, "Once I was blind, and could not see," we have the following as part of the last verse:

"Then round and round me he did tie
A noble ancient charm,
All future darkness to defy,
And ward off *Cowan's* harm."

And in another song we are told—

"How happy are the ancient brave,
Whom no false *Cowan* can deceive."

Whilst another, entitled "We Brethren Freemasons," declares—

"The name of a *Cowan* we'll not ridicule,
But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelation-mongers, says, in a note, "The word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to persecute, and who did persecute the associated Masons."

In Preston's *Illustrations*, 13th edition, page 80, is a note to the "Antient Charges," in which it is stated, "Twelvethly—That a

master or fellow make not a mouldstone, square, nor rule, to no lowan" (this no doubt should be *Cowan*); "nor let no lowan worke within their Lodge, nor without, to moulde stone." (See also *Freemasons' Magazine*, vol. iv., p. 352.) And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the ancient charges, No. V., entitled, "Of the Management of the Craft in Working," p. 37, it says, "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication: no laborer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *Cowans*; and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *Cowans*; and as speculative Masonry long held its head quarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two volumes folio, in Edinburgh, 1808, with a supplement of two volumes folio, published in 1825, and an abridgment in one volume 8vo., published in 1846, in all three of which the word *Cowan* is given. And in that work we have the following definitions:

"*COWAN*, *s.* a fishing-boat, etc.

"*COWAN*, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*. (Scottish.)

"'A boat carpenter, joiner, *cowan* (or builder of stone without mortar), get 1s. at the minimum and good maintenance.' (P. Morven, Argyleshire Statistical Account, x, p. 267.)

"' *Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caithness-shire Statistical Account, xix, p. 24.)

"In the Suio-Gothic, or Ancient language of Sweden, it is *kujon* or *kughon*, a silly fellow, *hominem imbellum, et cujus capiti omnes tuto illudunt, kujon* appellare, moris est; (Ihre, Glossarium Suido-Gothicum, 2 vols. fol. Upsal, 1769.) French; *Coion*, or *coyon*, a coward, a base fellow; (Cotgrave's French English Dictionary, fol. Lond. 1650); Qui fait profession de lacheté, *ignavus*, (Trevoux Dictionnaire, Universal Francois et Latin, de, 7 vols. fol. Paris, 1752). The Editors of this Dictionary deduce it from the Latin *quietus*. But

the term is evidently Gothic. It has been imported by the Franks, and is derived from *kufw-a*, *supprimere*, *insultare*."

The supplement stating—

"COWAN, *s.* 2. Applied to one who does the work of a Mason, *add*; COWANER is the only term used in this sense in Lothian."

So also on referring to DYKER, Jamieson tells us—

"DIKE, DYK, *s.* 1. A wall, whether of turf or stone. (Derived from the Scottish.)

"3. A ditch; as in English, although now obsolete.

"DIKER, DYKER, *s.* A person whose employment is to build inclosures of stone generally without lime; often called a *dry diker*. (Derived from the Scottish.)

"The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for three months in summer.' (P. Tarland, Aberdeenshire Statistical Account, vi, p. 209.)"

From the foregoing it is presumed that *Cowan* is derived in a twofold sense, the French application of the term suiting the speculative Mason, the Scottish the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Mason. The Scottish *Cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire, and the lower part of Oxfordshire, at the present time; and the stringent law that ordered no master or fellow to set him a mould stone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a Mason, or one that could both set and square the perfect ashlar.—*Matthew Cooke*.

☞ A visiting Brother should feel that he is present in the Lodge *by courtesy* and not *by right*. True Masonic courtesy is a landmark never to be disregarded, and so long as he behaves with the quietness and decorum of a guest, it never *will* be disregarded, so far as he is concerned. But he has no right to speak in the Lodge without express permission, or, still better, *request* from the Master.

To rise without this, and offer his views and criticisms, subjects him to the charge of creating confusion and violating decorum.—*Voice of Masonry*.

SOME REASONS WHY I LOVE FREEMASONRY.*

I LOVE Freemasonry because it is unsectarian in all its teachings. To him who has considered the evil effects of the wearisome war about trifles, forever waging between those who profess to follow the same Master, and who, tired of the unprofitable controversy, would seek a calm retreat far removed above all such strife, Freemasonry offers a sure refuge. In its peaceful Temple no jarring word of difference in religious opinion is heard, but all united in the exercise of the theological virtues, Faith, Hope and Charity, work together for the glory of God. Faith and Hope may assume different degrees, yea, different manner of degrees, in different minds, according to the diversity of gifts the Father has bestowed on each; but Charity, the greatest of them, as declared by the apostle, is one and the same in all. It matters not so much that there be shades of diversity among Brethren in the two former, for Faith, lost in sight, and Hope in fruition, they will be no longer needed in the celestial Lodge above, while Charity will accompany us thither, increasing in lustre throughout eternity.

In the exercise of this Charity here, undisturbed by the distracting contentions of the sects, I enjoy a foretaste of that peace which reigns in the Lodge above. My mind is relieved from the fever that accompanies all such wretched controversy, and feels invigorated as I tread the Courts of our Temple, where no sound of hostile implement is heard, as "no sound of axe or hammer or any iron tool was heard" at the building of the first Temple.

We have not sufficiently estimated the value of Freemasonry in this regard. Some, indeed, there doubtless are who would not value it for this. They live and love to live in an atmosphere of strife. But if there is one thing more dear to the contemplative mind than another, it is the hope of rest. "For they rest from their labors," is the blessing of those who die in the faith of the Gospel. And even here, while faithfully fulfilling all the sacred obligations of labor, and by no means wishing unlawfully to evade it, it is most refreshing to the heart that has grown sick at the buffetings of a most unscrupulous world, to have some dear spot of retirement, in which it may in peace divest itself for a time of the harness, and recruit for the renewal and continuance of the battle of life. But it is not a selfish retracy that can do this. That is the mistake of those who "make a solitude and call it peace."

* From the Signet and Journal.

I find in Freemasonry the retirement I long for and need. In its Temple, removed from the strife and commotion of the outer world, forgetting all its troubles and all its cares, I peacefully repose in the bracing atmosphere of congenial sentiment, amid fraternal hearts and ministering fraternal hands. And though I find among my Brethren "a diversity of gifts," this only adds zest to our intercourse, for indeed among all true Freemasons there is "the same spirit."

Incalculable is the evil of sectarianism. No humble, earnest follower of the Divine Master, can think of His body, rent as it is by the contending sects, and not feel sick at heart, and sigh for some place whither to withdraw from the sight. I find it here in Freemasonry. Let it not be urged that Freemasonry is not religion, and even if religion is not bound to any special creed, for that makes *for* the repose I seek, and not *against* it. It draws me gently within its vast fold, and pointing me to the One True God, tenderly whispers—"Son of Light, thou art required to worship Him in spirit and in truth. Give unto Him thy heart, and let it not concern thee that thy Brother's thoughts are not precisely the same as thy thoughts, as to the mode in which you severally render Him your service, for it is He, who in His own good pleasure, hath bestowed on the children of men diversity of gifts, and all that He requires is that you all have His spirit. As the Father is love and loveth all things, so are ye bound to love all things the work of His hands, but more especially to love one another." But if I live among the sects, I am deprived of this repose, for I am distracted with the noise of their contentions, as one exclaims, "Here He is, and only here," and another, "He is here," and another, "Here." But, lo, the Great Light of Freemasonry teaches me that He is everywhere! and that none can escape His ALL-SEEING EYE. And according to the gift bestowed on me—I hope I am not presumptuous—I derive this further lesson from that Great Light, that in heaven there are no sects.

Who is there will deny that this is a great advantage possessed by Freemasonry? In the erection of that rational Temple unto God in the heart, which Freemasonry directs every Brother sincerely to engage in, each being responsible for his own work, which must bear his individual mark, altercations among the workmen who are all together engaged on the Great Spiritual Temple, are surely ill calculated to advance the work. But Freemasonry forever precludes such altercations, and leaves each Brother in undisturbed, peaceful quiet, a quiet unbroken save by the ready proffer of fraternal assistance when needed,

to prepare himself after the designs laid down on his moral and spiritual trestleboard, the Great Light itself, "a living Stone for that Temple not made with hands, eternal in the heavens." And this is another reason why I love Freemasonry.

THE RIGHT OF BALLOT.—An instance has recently come to our knowledge, having taken place in a Lodge not far distant, deserving severe rebuke. A candidate had been balloted for upon a stated communication, at which there was barely a constitutional number present, and the records did not even show so much. At a subsequent stated communication, the reading of the records showed the fact that a favorable ballot had been had upon the case of the petitioner (who was waiting near by to receive the degree), when a brother member of the Lodge, who had been absent from the jurisdiction when the ballot was spread, rose and objected to the reception of the candidate, remarking (as the records show) his absence, and demanding a new ballot. This the Master refused, stating that one ballot had been had, and that was sufficient.

The candidate was received, and the objecter withdrew. The Ancient Regulations upon this subject, read as follows: "No man can be entered a Brother in any particular Lodge, without the unanimous consent of all the members of the Lodge, then present," etc.

Would it not be well for the officers of this Lodge to study this old work a little and abide by its law, in this instance so flagrantly violated and the rights of the objecting Brother trampled upon? His only recourse now is (save an appeal to the Grand Lodge for redress) to reject the candidate for the second degree, which is certain to be done. Then the candidate's new position is far worse than the first: better be out, than with one foot on the threshold and denied to advance farther.—*Western Freemason.*

EXTRACT FROM A MASONIC ADDREES,

Delivered "before St. John's Lodge, No. II, of Newburn, in America, on the Festival of St. John the Baptist, June 24, 1789."

"In Europe; over the Masons in that part of the world presided a Frederick.*

"In America, in the hour of trial, when God afflicted us with the scourge of war, there appeared in the East a Warren!† the Grand Master of Masons in Massachusetts. He fought and nobly fell, the first martyr to Columbian freedom! In Pennsylvania, the enlightened sage ‡ of whom it has been said, *Erepsit celo fulmen, sceptrumque tyrannis.*§ His services in the cabinet, and at foreign courts, have evinced his wisdom and patriotism. Were it necessary to produce an instance of one who united a Warren's bravery, and a Franklin's wisdom, the Lodges of Virginia can boast of him,|| who needs not be named! God in his mercy gave him to this land, to defend it in war—to govern it in peace.

"Having examined what Masonry is, we find it to be a chosen assemblage of worthy persons, united for the most philanthropic purposes, and cannot but conclude as I have advanced in the beginning of this discourse, that it is the most ancient and useful of all sublunary institutions. May we not conjecture from its present flourishing state, that it will be the most lasting? It bids fair 'to endure till time shall be no more.'

"But in vain is an institution holy, if the members be profane. Let not the foregoing observations produce in us a sterile admiration; but let them stimulate us to be operative, as we are speculative Masons. Let the apprentice cherish the practice of the lessons they receive. Let an heroic fortitude distinguish the Craftsmen. May those who have presumed to make further advancements endeavor to attain that degree of perfection of which human nature is capable, so that when our work shall be examined by our Supreme Master, the Architect of all Worlds, the square of his probation fitting easy thereupon, we may receive the reward which this world giveth not."

* Frederick, King of Prussia.

† Dr. Joseph Warren, the celebrated Orator, slain upon the Heights of Charlestown, June 17th, 1775.

‡ Dr. Benjamin Franklin.

§ "Who snatched celestial fire, and broke the oppressor's spear."

|| George Washington.

THE SAILOR FREEMASON.*

A TALE OF REAL LIFE.

It was in the winter of 18—, when the “Cherokee” sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time labored under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach—one of the most lubberly conveyances I ever travelled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith Walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers and sisters; and here my shattered bulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shape order to move about, and re-visit the scenes so dear to my boyish days.

It was one night, during my stay at home, that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening Rooms. The company consisted chiefly of Masons, their wives and relatives—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest looking characters I ever beheld. My brother, perceiving that I was preparing for a good laugh, frowningly informed me that this was Mr. Richard Simpson, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which ever and anon rolled about as he addressed his guests; but to complete the picture, on his head he wore a 42d Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was

constantly waving to and fro; and when he walked, its undulations resembled those of a pendulum.

However, "Dickey Simpson," as he was familiarly called, was, with all his oddity, a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for, the mirth which his presence created; and he was, moreover, an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent Brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly; many reels, dances, strathspeys, were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after the fete, I asked my elder brother if he would advise me to become a Mason. He told me—what I then thought a strange reply—that he could not possibly advise me; I was at liberty to follow my own free will and accord. However, as he made no objection, I went to the Celtic Fraternity, and the next Lodge night received the first degree.

After work, the Brethren adjourned for refreshment, the same Bro. Simpson being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic Brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negue and whisky toddy were placed before the respective Brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterward received the other degrees; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time, I became enamored of Freemasonry, and while on board ship, I gave my mind up to that study, and frequently on our cruising excursions, dropped ashore to visit some Lodges on the coast. It was a common remark on board, that if sailors had sweethearts in every port, I had brothers in every harbor. On one occasion, I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record. On entering the Lodge, to my great surprise, I found one of my superior officers there before me. Till that moment, I was not aware of his being a Brother, for on board ship he was rather austere and repulsive in his manner to all beneath him in command—a deport-

ment which I believe many of our commanders assume from a notion that it is best calculated to secure obedience and respect. On this occasion, our eyes met; and we were for the first time on an *equality*; and I shall never forget the hearty manner in which he saluted me—not in the voice which thundered terrors to the crew, but in the bland tones of a brother. Thou heaven-descended beam of light, beauty and perfection! How often has the endearing epithet of Brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service—and it was not long—I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquility, when, with book in hand, I visited the classic caves of Gorten and Hawthornden, or scanned the rich entablature on Roslin's ruined collage, or sought the mouldering castle of the lordly St. Clair—

“Lifting o'er blooming groves its head,
In the wan beauty of the dead;”

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

“A lovely scene, but sadly sweet,
Like smiles and tears on beauty's face:
Far may we wander ere we meet
So dear a dwelling place,
That formed by hand of nature seems
For lovers' sighs and poets' dreams!”

Amidst scenes like these, I found quiet and repose; and ere summer clothed the hawthorn tree with bloom, my spirits with my health began to rally; but I yearned for my favorite element; and, as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting; he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured “Farewell!” I could see him keeping his eyes on the vessel, till the figure became like an atom, and presently it vanished from my anxious eyes.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray, and the wind, which in gloomy murmurs gave “fearful note of preparation” for a coming storm, soon increased to

a hurricane. Our little world was tossed about at the mercy of the waves; the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice then, was impossible; the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the wind and waves, having lost two masts. On the night of the second, we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow (in mercy to whom, I do not name the ship), went ashore, with four others, in the only boat we had, promising to return. I was, certainly, offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in company of those that remained.

Hanging to the wreck for hours, no boat came to our rescue; and, as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro—no doubt to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried toward the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this, no doubt, brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes or move, I remained insensible, until I felt my hand lifted up as if to feel the pulse. Instinctively, I clutched the hand in a *grasp* that it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign Brother. He held some spirit to my lips, and, after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found Brother, I soon recovered,

and heard that all had been lost ; for what had been saved from the deep, had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan, introduced me to the consul, also a Brother, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put its mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. * * Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house ; but he longed to see his old mother once more, and, with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks (there were no steamers then), which was to sail the next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who, having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there ; the captain knew not how to account for the mystery, for he had seen him the night before, with his own hand, write his name on a piece of paper, and pin it to the curtain of his bed ; and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him : he died two or three hours before the vessel sailed. He was only twenty-five years of age. His voyage is o'er, and with him "the dream of life is past" ; his shattered hulk is now free from earthly storms, awaiting, 'it is to be firmly and devoutly hoped, a translation to the Grand Lodge above !

☞ Bro. J. S. Weed, of New York, in a late number of the *Voice of Masonry*, objects to the title of "Worshipful Master" in addressing the Master of a Lodge. He claims that the *name of the office*, and the *style of the office-holder*, are separate and distinct and ought never to be used together. We should address a Master of a Lodge as "Worshipful," and should write or speak of him as "Master."

We think Bro. Weed is right. In using the initials "W. M.," the first should be placed *before* the name, and the latter *after* the name, thus—"W. John Smith, M."—*Journal*.

MORGAN.—The Editor of the New York *Courier* takes exception to our remarks about Morgan. He says :

Although we were not more surprised at seeing it in the columns of the *M. and K.*, than we were the Chicago correspondence, we were astonished to find that so really intelligent a Mason as Bro. Weston, the Editor of *The Ashlar*, should have republished the article, and treated it so seriously as to accompany it with the following remarks : “The fate of William Morgan has long been a matter of doubt in the minds of many people. We give below an article from the *Mirror and Keystone*, which throws some light upon the subject. There is, however, some *slight mistake in names*. The vessel in which the person believed to be Morgan, sailed from this country to Smyrna, was the brig *Minerva*, which was owned by Ezra Weston, (the grandfather of the Editor of *The Ashlar*,) of Duxbury, Mass. The Captain’s name was Martin Waterman.” Now, *there is not one word of truth* in the story revived by Bro. G., who could not, or if he could, did not perceive that the Smyrna people were merely playing the usual tricks upon gullible travellers. William Morgan never went to Smyrna, and for the very good reason, that his body became food for fishes in the Niagara river. His life was sacrificed by the ignorant zeal of a few fanatics, of which, even at the present day, so many are to be found in nearly every society, political, religious or social. There has been more than one kind of Harper’s Ferry folly, for which fanatics alone are responsible, and not the whole community. We well remember being present in the year 1836, at St. Matthew’s Church, in Walker street, in this city, when a public oration was delivered under the sanction of the G. Lodge, to commemorate the Masonic and other virtues of the deceased G. M’s. King and Morton. The Orator of the occasion was that truly enlightened and intelligent Mason, R. W. James Herring, then and for many years afterwards, G. Secretary, and than whom none had better opportunities to know of the truth of his statements. He then and there declared, that William Morgan had been murdered by Masons ; but that the Society, as such, were as innocent of the crime as any persons present, and ought not to be held up to public abhorrence, any more than any Christian or other sect, for the willful murder of a human being, by one or more of those who professed to belong to it. It was politics that immortalized Morgan’s infamy, and had its effect on the minds of the weak and ignorant. But the day has arrived, when by admitting Morgan was murdered, we do less injury to Masonry, than by rehashing a miserable *canard* destitute of truth, and which none but fools would believe.

We know of no evidence which proves that Morgan was murdered, or that he is not living. If he was put to death, Masons need not fear to state the fact. The views expressed by the *Courier* on that point are very reasonable.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

BRO. WESTON—*Dear Sir*: If a Brother is suspended for non-payment of dues, must he be balloted for the same as though he had been expelled, in order to be reinstated? After paying his dues, does not that rescind the suspension, and entitle him to be reinstated without a ballot? Our by-laws require a ballot in both cases.

ANS. If a member is suspended under a by-law for non-payment of dues, by an ordinary vote of the Lodge, without charges being preferred against him, he is restored as soon as he pays the dues. Such is the rule unless altered by some local regulation, and we can think of no such regulation but what would be unjust and oppressive.

BRO. WESTON—*Dear Sir*: After a candidate has received the first degree, how long a time may elapse before he must take the other degrees?

ANS. There is no specified time in which the candidate *must* advance, unless it be a *local* regulation.

In the absence of the Master, can the S. W. appoint a P. M. to open the Lodge, and go on with the work, or must he do these things in person?

BRO. MORRIS answers this question appropriately as follows: "He may request a P. M. to do them, provided he remains in the Lodge with him, and sees that the requisitions of the by-laws are regarded. But the S. W. will be held responsible for the work as though he did it himself."

BRO. WESTON—Can the by-laws be suspended by a vote of the Lodge?

ANS. Whenever the by-laws provide, as they generally do, the manner in which they may be amended, etc., no action can be taken except in accordance with their provisions. If there be no clause specifying the manner in which they may be altered, amended, etc., no change should be made either by suspension or alteration without the consent of the Grand Lodge or the Grand Master. This rule, however, seems to have been in a great measure set aside in some jurisdictions by general usage, and in such instances, a suspension of the by-laws, when the act does not contravene any of their clauses, might be considered proper. We regard it, however, as inexpedient.

MASONIC ITEMS.

OFFICERS OF THE GRAND CHAPTER OF ILLINOIS—*Elected*—Nelson D. Elwood, Joliet, G. H. P. ; Wm. W. Mitchell, Chicago, D. G. H. P. ; Asa W. Blakesley, Quincy, G. K. ; James Steele, Paris, G. S. ; Wm. McMurtry, Henderson, G. Treas. ; H. G. Reynolds, Springfield, G. Sec. ; Levi Lusk, Sylva, G. Chap. ; H. W. Hubbard, Joliet, G. Capt. H.

Appointed—Robert Keith, Keithsburg, G. P. S. ; W. M. Egan, Chicago, R. A. Capt. ; T. J. Buford, Rock Island, G. M. 3rd V. ; S. C. Toler, Jonesboro', G. M. 2nd V. ; W. A. McLean, Kankakee City, G. M. 1st V. ; P. A. Dorwin, Springfield, G. Stew. ; A. R. Robinson, Springfield, G. Tyler ; H. G. Reynolds, Springfield, Librarian.

☞ A Masonic Historical Society has recently been organized in Ohio, with Bro. W. B. Thrall, President, and Cornelius Moore, of Cincinnati, Secretary.

☞ Bro. Parvin has made a Masonic map of Iowa. A good idea, and should be imitated in other States.

☞ Bro. Parvin is now the Editor of the Western Freemason. The right man in the right place.

☞ Bro. Pearl, of Maine, is about to publish a new paper, called the Crystal. Success to him.

☞ We had the pleasure of being present at the ball given by the Brethren of the A. and A. Rite, at the Academy of Music, on Tuesday evening last, and consider it, under all the circumstances, a decided success. It is true we have seen more crowded assemblies, but we do not recollect ever to have witnessed one where the company was more select, or the arrangements in better taste. The music, which was furnished by Noll's band, was most excellent, and the march which was played when the procession composed of the members of the Grand Lodge of Perfection, G. Council of Princes of Jerusalem, Chapter of Rose Croix, and the Consistory, entirely appropriate. And here we would say that the marching and counter-marching of the Brethren, especially when paying the honors to Ill. Bro. A. Cassard, S. G. I. G. 33rd, and his staff, composed of Ill. Bros. C. T. McClenachan, J. H. H. Ward, Robt. Macoy and Ed. Eddy, all of the 32nd,

was executed with military precision. The decorations, especially those of the East, were not only tasteful but beautiful; and many a surmise was formed and expressed as to the meaning of the mysterious characters, illuminated in the great circle, at the back of the stage. Take it all in all, it was the most elegant affair of the season.—*New York Courier*.

☞ The following, published in the *Masonic Journal*, are gathered from the records of Anti-Masonic times :

“A few seceders of the Masonic institution in some of the western towns of this State, are getting their tavern and other signs re-painted, and supplying the place of the old Masonic emblems with other devices of their feeble imagination. Not long since two gentlemen rode up to the door of a public house in one of our western towns, and after alighting, one of them (and a Mason, too,) casting his eye up to the sign, (which was a key-stone, with a mallet and chisel, etc.) observed to his companion, ‘I don’t know as it will do for us to call here, for this appears to be a Mason’s tavern.’ ‘O,’ said the landlady, who then stood in the door, ‘that is Mr. D——’s old sign. We ain’t Masons here; nor don’t like them no better than anybody else does.’ A fact.”

“In one of the counties of Ohio, a man whose surname was Mason, had his son christened by the name of *Anti*.”

“**SENTIMENT.**—The Anti-Masons of the day—Don Quixotes on mules—galloping down hill, with their feet out of the stirrups, holding on by the mane.”

“A lady being rebuked for marrying a negro, said, that it was not half so bad as her sister had done, for she had married an Anti-Mason!!!”

“**LORENZO DOW.**—We observe that some of the leading Anti-Masonic papers have turned their battering-rams against this man of the long beard, and appear resolved that he shall not preach as heretofore, unmolested. We have recently heard a good anecdote of this man, which serves to show that they will find him a hard nut to crack. Last fall, while on his way to the Lodge in this village, he was followed by a herd of Anti-Masonic cattle, who were reviling him, and just before he ascended the steps, he turned around to them, and very quaintly observed—‘Whither I go, ye cannot come!’”

EDITOR'S TABLE.

MICHIGAN SOUTHERN AND NORTHERN INDIANA RAILROAD.—It affords us pleasure to bear testimony to the excellent management of this road in the running of its passenger trains. We have had occasion to pass over it recently several times, and have found all its appointments most excellent. The trains run punctually on time, and the employees of the road are old and well tried men—courteous and obliging. The main line track extends from Chicago to Toledo. The “air line” branches off from Elkhart and passes through Goshen, Ligonier, Kendallville, etc., in Indiana. From Adrian a branch extends to Monroe, which intercepts the road from Toledo to Detroit. The traveller can so go by this road from Chicago to Detroit without change of cars, and as quickly as by any other route. There are two other branches—one from White Pigeon to Three Rivers and one from Adrian to Jackson. This road and its branches (some five hundred miles long) continue under the management of Jno. D. Campbell, who has won a high reputation as an efficient, competent and indefatigable Superintendent. His efforts (as far as the management of that portion of the business which has come under our observation is concerned,) have been pre-eminently successful. We consider him the “right man in the right place.”

☞ We deeply regret to learn that Bro. J. W. Hunt, of Madison, Wis., died on the 12th of last month. We shall refer to this again in our next.

FEMALE FREEMASON.—The following extract from *A General History of the County of Norfolk*, (England,) 2 vols. 8 vo. 1829, page 1304, we copy from the *London Freemasons' Magazine*, for November 19th. From this it will be seen that Miss St. Leger was not the only woman who ever obtained a knowledge of the Masonic mysteries :

“Died, in St. John's Maddermarket, Norwich, July, 1802, aged eighty-five, Mrs. Beaton, a native of Wales. She was commonly called the Freemason, from the circumstance of her having contrived to conceal herself one evening in the wainscoting of a Lodge room, where she learned the secret, the knowledge of which thousands of her sex have in vain attempted to arrive at. She was in many respects, a very singular character, of which one proof adduced is, that the secret of the Freemasons died with her.”—*Journal*.

MASONIC ALMANAC.—The ever versatile Morris has issued a Masonic Almanac for 1860. It is a valuable work. Buy it.

6

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 6.
FEBRUARY, 1860.

JOHN WARREN HUNT.

THERE are few Masons in the United States who will not at once recognize the name at the head of this article. As we stated in the last number of **THE ASHLAR**, Bro. Hunt died on the twelfth day of December last. We had known Bro. H. about three years, and among all our Brethren we know but few who equalled him as a man of warm heart, noble and generous tendencies, affable and courteous manners, true and steadfast friendship. In these respects we knew him well. We saw him tested more than once. He was emphatically one of "nature's noblemen." We cannot publish a better tribute to his memory than the following extract from the annual address of Sir Kt. H. L. Palmer, Grand Commander of the Grand Commandery of Wisconsin:

"Nor does the fact that all of you are already aware of what I am about to communicate, relieve me from the duty of announcing to you, officially, the decease of Eminent Sir JOHN WARREN HUNT, late Grand Recorder of this Grand Commandery, and also Eminent Commander of Robert McCoy Commandery No. 3. Our Brother died at his residence in the city of Madison on the 12th day of December last, and on the 14th of the same month his mortal remains were deposited in their final resting place in the Madison Cemetery, followed thither by a large concourse of sad and mourning friends. At the special request of our deceased Brother his remains were consigned to the silent tomb with the most solemn and impressive Burial Service of our Order, under the auspices of Robert McCoy Commandery No. 3, assisted by a detachment from Wisconsin Commandery No. 1, the members of the several Masonic Lodges, and the Royal Arch Chapter at Madison. The Dane

County Cavalry, of which he had been a member ; the Madison Hook and Ladder Company, to which he had belonged ; a deputation from the State Historical Society of which he had long been a leading and most useful member, and an immense concourse of citizens being present.

"Sir Kt. John Warren Hunt was born at Upper Lisle, Broome County, New York, February 28th, 1826. His entire life was such as to endear him to all who knew him, and the fact that he was most loved by those who knew him best, is in itself a complete eulogy upon his whole life and character. He was initiated an Entered Apprentice in Madison Lodge No. 5, August 8th, 1851 ; passed to the degree of Fellow Craft on the 19th September, and raised to the Sublime Degree of a Master Mason, on the 24th September, in the same year. He received the several preparatory degrees and was exalted to the August Degree of R. A. M. in Madison Chapter No. 4, on the 12th February, 1852. He received the several Orders of Knighthood in Wisconsin Commandery No. 1, in the room in which we are now assembled, on the 27th day of June, A. D. 1855.

"Our deceased Brother was a constant and active laborer in the Masonic vineyard, and during the brief period of his connection with the Fraternity he accomplished much for Masonry in Wisconsin. He was Master of Hiram Lodge No. 50 during the years 1855, 1856, and 1857. At the Communication of the Grand Lodge, held in June, 1857, he served as Assistant Grand Secretary, and on the 10th day of June, 1858, he was elected Grand Secretary of that body, which office he held up to the day of his decease. On the first Monday of February, 1857, he was elected High Priest of Madison Chapter No. 4, which office he held continuously from that time until his decease.

"On the 4th day of February, 1858, he was elected Grand Secretary of the Grand Chapter of Royal Arch Masons of the State of Wisconsin, which office he continued to hold and the duties of which he discharged with fidelity and skill until the time of his decease.

"He was named as Eminent Commander of Robert McCoy Commandery No. 3, in the dispensation for the organization of that Commandery, and continued at its head so long as he lived. He was one of the delegates from that Commandery to the Convention at which 'the Grand Commandery of Knights Templar for the State of Wisconsin' was organized, and on the formation of this Grand Commandery he became its first Grand Recorder, which office he filled until he was called hence, by that summons from which none can be excused.

"Our deceased Brother was also a leading and influential member

of the Grand Council of Royal and Select Masters in this State. In all the stations he has filled in the Fraternity he has ever discharged all the duties incumbent upon him with fidelity and ability, and in such manner as to earn the cordial approval of his associates, and he has left upon the page of the Masonic History of Wisconsin, the impress of his character, which shall remain while our Institution endures. It is due to his memory to place on record here the declaration that the statutes and rules of this Grand Commandery are substantially his handiwork. These statutes and rules had been prepared and printed by him in advance of the meeting of the Convention, and were ultimately adopted with only very slight alterations, and they stand to-day a fitting monument of the Knightly intelligence and zeal of our deceased friend.

"It is not my purpose to pronounce a eulogy upon our departed Brother. Indeed, in the presence of those who have walked the pilgrimage of life with him, and with him 'have kept watch and ward in its vicissitudes and trials'—in the presence of those who like you 'remember him in scenes to which the world was not witness, and where the better feelings of humanity are exhibited without disguise,' it is needless. But I knew him so long and so well that I cannot forbear recording here my feeble testimony to his worth as a man and a Mason. Kind, generous, warm-hearted—Oh, he was, my Brethren, emphatically that noblest work of God—'an honest man.' He was a true Brother, a faithful *Companion*, and when applied to him, how truthful and expressive is the beautiful language of our Templar Ritual :

" 'He was a true and courteous Knight, and has fallen in life's struggle full Knightly, with his armor on, prepared for Knightly deeds.'

"It is grateful to our feelings to know that our friends who are removed from us by the inscrutable decrees of an overruling Providence, have endeared themselves to, and have been held in high esteem by others as well as ourselves. I shall therefore, make no excuse for presenting to you an extract from a letter received recently from our highly esteemed and M. E. Grand Master, Sir B. B. French. He writes under date of December 25th, 1859, in reply to a letter which I had addressed to him announcing the decease of Sir J. W. Hunt, and from his letter I take the liberty to extract as follows :

" 'On my return from Philadelphia last evening, where I had been to make an official visit to St. John's Commandery, of that city, I found your letter of the 19th instant, and the contents brought sadness to my heart and tears to my eyes. In announcing to me the death of Sir John Warren Hunt, you say 'you will doubtless remember meeting

him at Chicago.' Remember it! why, my dear Sir Kt., how is it possible I can ever forget one who, unasked, placed himself voluntarily at my side, and was a right arm to me all through those weary and exciting sessions. I remember him as the warm and obliging friend, the true gentleman, and the gallant and courteous Templar; and though by no means used to weep. I write this almost blinded by that moisture of the eyes which is thus characterized by one of our best poets, on the death of a comrade, and it fully applies now:

"Aye—turn and weep, 't is manliness
To be heart broken here;
For the grave of earth's best nobleness
Is watered by a tear."

"You well say, 'thus has been extinguished one of the burning tapers of our Grand Commandery,' and I will add, one of the brightest of the burning tapers of Templar Masonry, for so far as I have been capable of judging, he was one of the 'first among his equals.' He has laid down his cross and taken up his crown, and with full hearts and tearful eyes we bow to the fiat that has called him hence, and reverently say, 'Thy will, O God, be done.' 'Passing away'—Barker, Dunlap and Hunt, all with us at Chicago, have gone already! 'Be ye also ready' is the solemn and Christian lesson it inculcates.

"On the 14th instant I received from our deceased Sir Knight a copy of the printed proceedings and statutes of the Grand Commandery of Wisconsin. So beautifully were they printed, and all the arrangements of the matter and manner were so perfect, that on the 16th of the same month I wrote a letter to Sir Kt. Hunt, expressive of my great pleasure and satisfaction at their reception and appearance. Alas! how little did I think, while writing that letter, to ask the questions—

"Can honor's voice provoke the silent dead,
Or flattery soothe the dull, cold ear of death?"

"These sentiments are the voluntary tribute of a warm and manly heart to the acknowledged worth of our departed Companion. Do they not meet a cordial response in our hearts?"

"But, Sir Knights, we mourn the loss of our departed Brother not alone. His decease has called forth other tears than ours. He was also a husband and a father, and the widow and the fatherless, shall they not have our sympathy, in this the hour of their trial and sore bereavement? Nor that only. It is not enough that we should say to them, in the beautiful language of the Christian's theology, that 'He

who 'tempers the wind to the shorn lamb' looks down with infinite compassion upon the widow and the fatherless in the hour of their desolation.' We have a further and more practical duty to perform towards them. The widow and the orphan of our deceased Brother are the special charge of the Masonic Fraternity of Wisconsin. Let us see to it that our whole duty in their behalf is fully performed."

MASONRY AND POLITICS.—It is, indeed, most strange that Masons should endeavor to pervert our Institution from its true design. Yet it is constantly done. Some seek to use it for the purpose of upholding the peculiar tenets and dogmas of religious sects; some seek to transform it into a temperance society. The attempt is now openly proposed and advocated to use it for political purposes; to interfere with the question of slavery which now agitates the country. The following is taken from the New York *Despatch*:

For the sentiments which are contained in the following communication, our correspondent alone is responsible. Our views will be found in an article headed, "The position of Masonry towards the World," which appeared in this column last week. Our correspondent must remember that although it is incumbent on us not to give "countenance to disloyalty or rebellion," we are still enjoined by the usages of the Craft, to refrain, in our Masonic characters, from all things which bear even the semblance of political agitation. Such has been the course of Masonry for centuries, and in its fidelity to this proper rule of action may be attributed its retention of vitality and power in all ages and climes, and its present unfettered condition and power; uniting, as it does, men of all sects, classes and shades of opinion:

Bridgeport, Conn., Dec. 14th, 1859.

MR. EDITOR—Should they meet with your approval, allow me to make some suggestions through your Masonic column, which, although you may not agree with me, I think at this time perfectly proper, when excitement is at so high a pitch between the two sections of our beloved country. It is certainly meet and proper that demonstrations of loyalty and attachment to the Constitution and Union should be made, but it frequently happens that these demonstrations are made through the influence and direction of those who have some selfish motive to gratify or some political "axe to grind." As a consequence they lose half their force, and the resolutions passed and the speeches made are "but sounding brass or tinkling cymbals." But there are demonstrations which can be made, and which, in my humble opinion, will have a far more beneficial effect than fifty "Union Meetings." I look upon Freemasonry as one of the greatest bonds of union in our country.

Keeping aloof from politics and discarding all connection with party, having no political ends to serve, and lending its influence to no man for political elevation, its mission is to promulgate the beauties of charity and brotherly love. It is, therefore, calculated to heal not only the difficulties and differences of individuals, but also of communities and nations.

Every Mason will recollect the charge, "In the State you are to be a quiet and peaceable citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live."

Our beloved Institution is confined to no section of our country, and its Lodges may be found in every State and Territory of the Union, embracing within its fold men of every shade of political opinion, and those who hold high stations in our land.

I would, therefore, propose that each and every Lodge in every State and Territory, would prepare resolutions and addresses to their brethren throughout the country, in which to urge upon the Fraternity to rally to the support of our country's institutions, and endeavor to allay the suicidal strife which is now shaking the Union to its centre; not at the ballot box or upon the rostrum, but by reason, kindness and fraternal advice. Masons can exert an immense influence quietly, and without noisy appeals or hypocritical bombast. Let Masonry, which once numbered among its members and supporters, the immortal Washington, rally to the support of that Constitution which bears the impress of his great mind.

Now is the time for all Masons to show by their influence and actions, that they are "true to their government, and just to their country." Let us pursue such a course that the Masonic pillars of "wisdom, strength and beauty," will form the main support of the glorious fabric of American Independence.

Fraternally yours,

"HIRAM."

It becomes Masons to guard against the efforts of those who seek thus to pervert our time-honored Institution from its true purposes. Guard it equally against religious, temperance and political extremists.

☞ No Brother should be a Master till he has first served a Lodge acceptably in the office of Warden, unless in extraordinary cases, or when a new Lodge is to be formed, and no Past or former Warden is to be found among the members. But, three Master Masons, although they have served in no such offices, if they be well learned, may be constituted Master and Wardens of such new Lodge, or of any old Lodge in the like emergency; and it shall be their duty first to qualify themselves thoroughly for their work.—*Ancient Constitutions.*

EXTRACT FROM REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE OF G. L. OF ILLINOIS.

(Continued from January No.)

JURISDICTIONAL RIGHTS.

YOUR Committee cordially concur in the views contained in the following extract taken from the annual address of Bro. Bayless, P. G. M. of Indiana :

In July, 1858, I received a communication from the Worshipful Master of Bethel Lodge, informing me that said Lodge had received a dispensation, under the action of the Grand Lodge at its last session, and upon their petitions were found the names of several Brothers who were residents of Ohio, and belonged to a Lodge in that jurisdiction. The laws of the Grand Lodge of Ohio do not permit members to demit from the subordinates, unless they intend removing from the jurisdiction ; nor do said laws permit Brothers to be members of two Lodges at the same time. But aside from this, there is a "higher law," founded in justice and honor, which should govern such cases. It is the exclusive right of each Grand Lodge to exercise jurisdiction over all subjects within the territorial limits of the State in which the Grand Lodge is located. It would be wrong to permit persons to reside in our State and receive degrees in another, and equally so to permit members of the fraternity to reside in a sister jurisdiction, and join in a petition to our Grand Lodge for a dispensation to organize a Lodge near the territorial limits of our State, to suit the convenience of Brethren over whom we could not draw the legal reins of our Grand Lodge.

Possessed of this information, and entertaining these views, I informed the Worshipful Master of Bethel Lodge that he must strike from his roll of members the names of all Brethren residing in Ohio who had signed the petition for a dispensation, or who had joined since the organization, from said State, as our subordinates must be sustained by members residing in the territorial limits of our Grand Lodge. I sincerely hope that our subordinates will not tarnish the good name of our Grand Lodge by infringing upon the rights or jurisdiction of other Grand Bodies, but that they will aid in sustaining the high and honorable position which we now occupy among our sister Grand Lodges.

A case of invasion of jurisdictional rights has lately occurred in the State of Maine. In order that the Grand Lodge may understand the matter fully, your Committee copy the entire account from the proceedings of that State :

Bro. Pearl, from the Committee on Foreign Correspondence, presented the following report :

IN GRAND LODGE OF MAINE,
Masonic Hall, Portland, May 5th, 1858. } *Google*

The Committee on Foreign Correspondence, to which was referred

the letter of the M. W. Grand Master of the Grand Lodge of England, the Earl of Zetland, to W. M. B. P. Dunlap, Grand Master of the Grand Lodge of Maine, having carefully considered that document, ask leave to report :

That while they approve its courteous and conciliatory tone, they cannot view it as altogether satisfactory. Some of its positions seem to us unwarranted and inconclusive, and adapted to perpetuate and aggravate the evils which gave rise to the complaint and correspondence.

In order to a clear understanding of the case, we must recur to its history. Prior to 1855, a difficulty had arisen between St. Croix Lodge, at Calais, under the jurisdiction of the Grand Lodge of Maine, and Union Lodge, at St. Stephens, New Brunswick, under charter from the Grand Lodge of England, by the act of Union Lodge invading the jurisdiction of the Grand Lodge of Maine, by initiating persons under the jurisdiction of St. Croix Lodge, without the consent of that Body. Complaints of this invasion of jurisdiction having been made to Union Lodge, an agreement was entered into by which the Union Lodge gave a pledge to abstain from such invasion.

After repeated and aggravated violations of this pledge, complaints were made to the Grand Lodge of Maine, and, by the direction of that body, the Grand Master represented the grievances to the Deputy Grand Master for New Brunswick.

In his annual address for 1857, Grand Master True stated that in June, 1856, the Grand Secretary had sent him the papers, all bearing more than one year's date. He also stated that he had written to the Master of St. Croix Lodge, inquiring whether the difficulties still existed, and, if so, suggesting to him the propriety of having the District Deputy Grand Master, or some other Brother, visit them, and, if possible, restore harmony.

His reply was, "that it was useless to attempt a reconciliation." "I therefore, on the 5th day of July, [1856,] addressed a letter to W. Bro. A. Ballock, Deputy Grand Master of New Brunswick, stating to him the difficulties existing between the two Lodges in question, also copies of the papers sent me by the Grand Secretary, and respectfully asked his aid in restoring harmony on our borders. I have ascertained that he has received my communication, and regret to say no answer has been received."

It was under this state of things that the question came before the Grand Lodge in May, 1857, and the report and resolutions were adopted directing this correspondence with the Grand Master of England.

That report fully sets forth the facts and grievances in the case, and closes with the following statement: "In the meantime, as we learn from the representative of the St. Croix Lodge, the grievances of that Lodge are aggravated by the offensive action of Union Lodge in admitting persons from this jurisdiction who could not gain admission to our Lodges, but who go over to St. Stephens and receive the degrees, and then return to insult St. Croix Lodge by their demands for admission as visitors. In view of these grievances, which the St. Croix Lodge

have too long been compelled to bear, your committee believe that our Brethren of that Lodge are entitled to prompt and ample protection at the hands of this Grand Lodge, which they propose to afford by the adoption of the following resolutions :

“ 1. *Resolved*, That the several documents referred to in this report, lettered from A. to E., be placed in the hands of our M. W. Grand Master, and that he be requested to correspond with the M. W. the Grand Master of England, to lay before him the grievances complained of, and ask at his hands the protection and redress of grievances so long sought for and so long refused by Union Lodge, and thus far withheld by the Deputy Grand Master of New Brunswick.

“ 2. *Resolved*, During the pending of this correspondence, the M. W. Grand Master be requested to adopt such measures as he may deem necessary to afford protection and relief from the grievances complained of, and report his action on this whole subject at the next annual communication.”

The report and resolutions were adopted, and in May, 1858, M. W. Grand Master Dunlap stated that he had “ addressed a communication to the Right Honorable the Earl of Zetland, Grand Master of the United Grand Lodge of England, calling his attention to a matter of difference between two Lodges within our respective limits of jurisdiction.

“ No formal reply has yet been received from him, but I am advised by his Grand Secretary that he has instituted an investigation into the circumstances, and that his opinion will be communicated as soon as the investigation shall be completed.”

That opinion we now have in the letter submitted to this committee, which is as follows :

FREEMASONS' HALL, London, July 9th, 1858.

Most Worshipful Sir and Brother :

I have the honor to inform you, that in obedience to the commands of the M. W. Grand Master, the Earl of Zetland, and in conformity with the tenor of my letter of the 11th December, 1857, an inquiry has been instituted into the circumstances that have caused a temporary misunderstanding between the St. Croix Lodge, at Calais, in the State of Maine, and the Union Lodge No. 866, at St. Stephens, New Brunswick.

The case divides itself into two parts—First, as to the right of a Lodge to initiate persons residing in a country under another Masonic jurisdiction; and, secondly, what course of action a Lodge ought to pursue which has, by its own act, divested itself of such right.

With respect to the first part, the M. W. Grand Master is of opinion that every Lodge possesses the abstract right to initiate any person whom it may consider fit and proper, without considering where his residence may be. For example—Lodges in the county of Northumberland have an undoubted right to initiate persons residing in Scotland, and Lodges in Scotland have a similar right to initiate persons residing in England. Nor could the Grand Lodge of either country complain of or object to such a proceeding. It is for the person who seeks admittance into the Order to select the Lodge in which he wishes to be initiated.

With regard to the second part of the question, as to the course a Lodge ought to pursue that has, by its own act, divested itself of such right, and has bound itself not to initiate any individual residing in the territory under another Masonic jurisdiction, such arrangement—not being at variance with the spirit

of the constitutions under which they act—ought to be carried out faithfully ; even though attended at times with some slight inconvenience.

But independently of any existing arrangements, the M. W. Grand Master is of opinion that it is not desirable nor convenient that a Lodge should bind itself to confine its initiations to residents in its own immediate locality ; or that it should only initiate persons residing over a certain territorial boundary line with the consent of a Lodge working on the other side of such line, even with the proviso—as proposed by Union Lodge—that sufficient reasons should be given for withholding such consent. And it must be self-evident that when one Lodge gives the reasons, and the other is to be the judge whether those reasons are sufficient, frequent difficulties and disputes are sure to arise.

In conclusion, I have only to remark, that the opinion of the M. W. Grand Master has been communicated to the Union Lodge, and that it has been impressed on them, that private arrangements once entered upon should be strictly and honorably fulfilled.

Trusting, therefore, that the misunderstanding between the two Lodges will soon be removed, and that each will hold out the right hand of good fellowship to the other, and practice in their fullest extent brotherly love and forbearance,

I have the honor to be, M. W. Sir and Brother,

Fraternally yours,

WM. GRAY CLARKE, G. S.

ROBERT P. DUNLAP, Esq.,

M. W. Grand Master of the Grand Lodge of Maine, Brunswick, Maine.

In view of all the facts, your committee regard this letter a most remarkable document.

1. The first thing we notice is the length of time taken for investigation and preparing the opinion. It seems to us marvellous that in this age of steam, it should require from the 11th December, 1857, till the 9th July, 1858, a period of some seven months, to investigate the facts in the case and report upon them, knowing, as the Right Honorable the Earl of Zetland must have known, that the evils of delay were very serious, and the facts in the case were very fully detailed in the correspondence.

2. It is still more marvellous, that after this long delay, such an answer should have been given from so exalted a source as that of the head of the Grand Lodge of England. The facts in the case and the whole correspondence between the two Lodges was before him, as we learn from Past Grand Master Dunlap ; yet this reply has no allusion to the facts in the case, and no censure upon a course of conduct by his subordinates, which conduct this Grand Lodge deems of an aggravated character. Passing by all these facts, the Grand Master of England coolly tells us—"the case divides itself into two parts—first, as to the right of a Lodge to initiate persons residing in a country under another Masonic jurisdiction, and secondly, what course of action a Lodge ought to pursue, which has, by its own act, divested itself of such right." That it should require seven months to state and discuss an abstract question so simple as this, and to ignore all facts bearing upon it, passes our comprehension.

3. The committee object to the position assumed under the first part of the case in the sense clearly implied in this case. As it bears upon these border troubles, it would fully justify Union Lodge in the course which occasioned this complaint and appeal, if it had not, by special contract, "divested itself of such right." If this doctrine were

allowed, it would justify every Lodge upon our borders, from Quoddy Head around the northern frontiers of our State to the line of New Hampshire, to invade the jurisdiction of this Grand Lodge at its pleasure, and caution them not to divest themselves of the right to do so.

It would establish the same right of invasion in every State of this Union bordering on the British Territory, across the continent to the shores of the Pacific.

Against this doctrine we desire to record a solemn protest, nor is the case at all justified or relieved by the illustration introduced in reference to Scotland and Northumberland. If the Grand Lodge of England has the right to allow or justify such a course in its island home, and between different portions of its own territory, where the ocean barrier protects its boundaries, it does not follow that she can enforce the same doctrine within a foreign jurisdiction, and justify a border warfare like this complained of.

4. The doctrine of the Grand Master is directly at variance with the sixth proposition put forth by the Universal Masonic Congress, at Paris, to wit: "Before proceeding to the initiation of a non-resident, inquiry shall be made of the authorities of the country to which the candidate owes allegiance, except in well authenticated cases of emergency."

On this proposition the member of that commission, for the United States, R. W. John Dove, of Virginia, justly says: "This resolution is simply carrying out, amongst nations and governments, that etiquette of Fraternity which is practiced in all well regulated Grand Lodges in this country, at this time, and has for its object the prevention of working up unfit material in the moral edifice which we are erecting—a fact, too, of such notorious importance that it should be constantly practiced on by every Craftman engaged in the building."

As to the other part of the case, as stated by the M. W. Grand Master of England, it is certainly a very obvious truism, that if a Lodge has agreed to abstain from a certain course—such as is here before us—they ought to stand by that agreement, "even if it occasions some inconvenience." To our minds it is quite clear, without requiring seven months' investigation, that Masons, the world over, ought to abstain from the conduct complained of in this case, even if they have not made any agreement to do so.

The committee therefore recommend the adoption of the following resolutions:

1. *Resolved*, That this review of the decision of the M. W. Grand Master of England be communicated to him by our M. W. Grand Master, with the request that he will require all Lodges under his jurisdiction, in our neighboring provinces, to abstain from all acts inconsistent with the established laws and usages on this continent, as recommended by the Universal Masonic Congress, and defined above, by the member of the permanent commission—and that the Grand Master report to this Grand Lodge, at the next annual communication.

2. *Resolved*, That pending the correspondence, the Grand Master

take such measures as he shall deem necessary to protect the subordinate Lodges from the grievance complained of.

Respectfully submitted.

CYRIL PEARL,	}	<i>Committee on Foreign Correspondence.</i>
F. BRADFORD,		
MOSES DODGE,		

The report was unanimously adopted upon motion of P. G. M. Dunlap.

Your Committee feel bound to sustain the position so ably taken and Masonically maintained by our brethren in Maine.

The spirit manifested by our Irish brethren is far more Masonic. Sundry brethren in Delaware petitioned the Grand Lodge of Ireland for a warrant to work in that State. It was refused, "on the ground that it would be an unwarrantable interference with the Masonic prerogative of the Grand Lodge of Delaware."

Several Lodges in Michigan, upon the borders of Indiana and Ohio, invaded their jurisdictional rights, and so soon as the Grand Lodge was made acquainted with the facts, it was resolved that no Lodge in Michigan should thereafter initiate a resident of any other State, without leave to do so. This is right, and it is fervently to be hoped that Kentucky will take the same course; there is very little doubt that she will.

THE NEW TEST.

It is probably safe to estimate the number of Masons in Europe and America, who believe in, or admit the Divine authenticity of the Old and New Testaments, usually denominated the Holy Scriptures, at three-fourths of the whole number. Those who contend AGAINST making the new test, by far the larger part, perhaps two-thirds, as firmly believe in their Divine authenticity as do those who contend FOR this test.

The Grand Lodge of the State sustained the report of the Committee on Foreign Correspondence, in 1857, which enunciated the following as the rule:

"If the candidate be a man of good report, if he be well recommended and of lawful age, if he believes in God, the Supreme Governor of Heaven and Earth, and if he puts his trust in that God, your committee conceive that he has answered all that the constitutions require."

The Grand Lodges of Ohio, Michigan,* Texas, Oregon and Nebraska, require a candidate for initiation to avow his belief in the Divine authenticity of the Holy Scriptures, but the Grand Lodges of

* This is a mistake. Michigan has not such a requirement.—*Ex.* Digitized by Google

New York, Connecticut, Massachusetts, California, Missouri, Wisconsin, Iowa, Vermont, Tennessee, Louisiana, Maine, Kentucky, Florida, Georgia, South Carolina, Minnesota, and District of Columbia, affirm substantially the doctrine of this Grand Lodge, while many of them insist, as we do, that in Christian countries, and especially in Christian Lodges, the Holy Bible is a GREAT LIGHT in Masonry, while with our Hebrew brethren the Old Testament is a great light also.

By the old charges, adopted in 1722, a Mason should not be an atheist nor an irreligious libertine—he should be a good man and true—of honor and honesty, by whatever denomination or persuasion he may be distinguished.

INTEMPERANCE.

Of late years it has been a custom to associate the idea of intemperance with that of drunkenness. Intemperance is a word of extensive meaning. It embraces not only drunkenness, but gluttony, licentious habits, gambling, profanity, or any injurious habit calculated to allure the mind from the path of virtue, or weaken man's physical or mental capacities.

But it is with drunkenness your Committee now desire to deal.

Temperance is a landmark. It is the first of the cardinal virtues. It pervades the constitutions. It is most rigorously enjoined by one of the "*great lights*." A Mason is intemperate when he indulges in a habit of any kind, which endangers his health, compromises his reputation, dethrones or weakens his mental and reasoning faculties, or brings unnecessary waste to his estate.

Now and then a Grand Lodge objects to legislation upon temperance. To all such your Committee would fraternally say, that it is the duty of every Grand Lodge to guard the LANDMARKS which our FATHERS have set. It is right and proper that every Grand Lodge should legislate for the benefit of the Craft; should prescribe rules for their government; define what are offences against Masonic law, and prescribe the mode of punishment for the same.

The intemperate use of alcoholic drinks, is the cause of more trouble to the Fraternity, than all other causes put together. As our Grand Master in one of his circulars aptly said, "the evils and crime resulting from drunkenness are endless." No other species of intemperance is so alarmingly fruitful of such disgusting, hideous and awful crimes. This Grand Lodge does not say what a Mason shall eat, or drink, or wear, but it does say that a Mason should be "temperate in all things."

The Grand Master of Florida denounces drunkenness as the "corner-stone of almost every vice."

Grand Master Bayless in some beautiful remarks upon the subject, denounces "intemperance as the great progenitor of idleness, vice and crime of every kind." He says that "Masonry wars against vice in all its forms, and inculcates virtue and morality in every lecture and lesson."

In answer to these just sentiments, the committee upon that portion of his address reported the following resolutions which were adopted :

Resolved, That the subordinate Lodges within this jurisdiction are hereby unconditionally prohibited from conferring the several degrees in symbolic Masonry upon any applicant who is habitually intoxicated, or who makes it his business to manufacture [ardent spirits] or sell the same, to be used as a beverage.

Resolved, That every Master Mason, member of a subordinate Lodge, or now affiliating within the jurisdiction of said Lodge, who is in the practice of habitual intoxication, or engaged in the manufacture or sale of spirituous liquors, to be used as a beverage, as a business, shall, upon charges being preferred and sustained, for the first offence, be reprimanded in open Lodge, by the Worshipful Master, and for the second offence, suspended or expelled, as a majority of the members present in their judgment may determine."

Grand Master Swigert, of Kentucky, decided that "intemperance in Masonry is immorality, and must be treated as such."

• Grand Master Hutchinson, of Rhode Island, suggests as a rule to guide a man in balloting, "to admit no one into the Lodge that we would not be pleased to admit into our families." And the Grand Lodge of Maryland subscribes to this wholesome counsel.

The New Jersey committee significantly ask, "Shall we have the finger of scorn pointed at us, for keeping in our honorable Order such men?"

The Grand Lodge of Oregon has—

Resolved, That intemperance in the use of intoxicating drinks, is an infraction of Masonic obligation, and is a good and legitimate cause of discipline, and should be punished as other offences."

A great many of the Grand Masters are very emphatic against drunkenness, idleness, profanity, dishonesty and gambling.

(TO BE CONTINUED)

GILES FONDA YATES.*

THIS distinguished Mason has gone to his last home. On Thursday, Dec. 15th, there gathered around his coffin, friends who had known and loved him in life, to pay the *last* tribute of respect which man can pay his fellow. He has lived long and well, and died as a Mason should die, in humble trust in the great Master, and in the hope of a blissful immortality. There are many, who walked with him, the Mosaic pavement, to regret his loss; none to cast a stigma on his memory. He was emphatically *the* man to be respected and loved. His kind and gentle temper, his courteous and affable deportment, won the hearts of all who associated with him. The unkind word or harsh rebuke never came from his lips. Conscious himself of the weakness of human nature, as every *true man* is, he could find something to praise where others were lavish of censure. "I am not fit, myself, to judge another," were the ready words, when objurgation and reproach came from other lips. The teachings at the altar, to cast the mantle of charity over the erring, had made a deep and abiding impression upon him.

As a Masonic writer, Bro. Yates held a high rank. His style was terse and concise, rather calculated to induce in the reader reflection, and elicit mind, than to produce superficial admiration. The short poems which he has left, are remarkably characteristic, in this respect. They are deficient in musical rhythm, but filled with sparkling gems of thought—all his productions show the pen of the scholar, who had drank from the wells of English undefiled. The subjects on which, in later years, especially, he delighted to write, were abstruse, and therefore, not adapted to the capacity of the many. In early years, we believe, he had been a contributor to the light literature of the day, and doubtless excelled, for he possessed a vivid imagination and a refined taste.

The Masonic fame of Bro. Yates rested principally on his antiquarian knowledge. In this field he had no rival. It was the passion of his later life to dig deep down, and bring up rich ore, which he moulded into massive forms. To Ineffable Masonry, as illustrating the history and philosophy of the Order, developing its symbolism, and thus strengthening its columns, he devoted years of study and research. To his indefatigable industry and patient care, Ineffable Masons, in this section of the country, are indebted for the prominent position

they now occupy. He contended for years against what appeared insuperable difficulties, until success crowned his efforts, and the old man's eyes were blessed with the sight of what his imagination had often pictured, a fitting home for his cherished branch of the Order. He had stood almost alone, quite alone in earnest feeling; he had been called the wild enthusiast; he had been regarded by some (how little they knew the man,) as a disturber of the harmony of Masonry, yet he turned neither to the right or the left, but kept steadily in his path, until wearied, but not disheartened, he reached the goal. He was no disorganizer. The very character of the man forbade it. His love for Masonry, in its antiquity and purity, forbade it. His brilliant intellect comprehended, in all its fullness, and his warm heart felt in all its fervor, the spirit of Masonry. He stood upon the topmost pinnacle of the Temple, and his vision rested on battlement, column, and pavement. He was indeed, a "Master in Israel," and to the law, not in part, but in whole, did he render obedience.

Had he lived a little longer, he would have left to Ineffable Masonry a rich legacy. He had been gleaning for many years material for a Manual. It would have comprised all that an Ineffable Mason can want; history, philosophy and work. He had just prepared to put the matter in shape, when the summons came. He had long before received the "token" that the golden bowl would soon be broken, and that he must be prepared for the coming of the "messenger," for trouble had pressed heavily upon him, and sickness had weakened his frame; still he hoped and prayed that his life might linger on, until life's work was completed.

He worked while the day lasted, but the Master saw fit to hasten the shadows of the night, and we fear the designs upon the trestle-board will never be completed. None who sat at his feet can wield his pencil.

Bro. Yates, in civil life, had held high positions. He was for many years Surrogate of his county (Schenectady), and as Editor of a leading paper, exerted great influence in his district. But he desired to be known as a Mason. He cared but little for worldly honors. He disliked the glitter of show, and the pomp of fashion. His aim was, what should be the aim of every true man and Mason, a life of truth and virtue. He was not righteous in his own eyes, but God-fearing and God-serving, he passed from time to eternity.

THE FLEETING YEARS.*

By Bro. A. C. Mason.

The fleeting years that glide away
 Upon oblivion's wave,
 Oft drop a wreath of heaven-born bloom,
 To beautify the grave;
 So with our hearts fond memory will
 Keep green this festal night,
 And in the midst of coming cares,
 Entrance us with delight.

The year that's past has had a cloud
 Of glory o'er it shed;
 A thousand flowers have sprung to life,
 To elegize the dead.
 Our temple, with a friendly hand,
 Receives us to delight;
 And after days will fond recall
 The pleasures of this night.

Around are set our Brethren staunch,
 In love-responding bands;
 For where the square and compass gleam,
 Hands cling to brother hands.
 And where the ever-sleepless Eye
 Beams on with radiance bright,
 Each present Mason will remind
 The pleasures of this night.

The sun is dawning in the East—
 His beams shoot to the West;
 A star is glimmering in the sky
 Above the Mason's crest.
 Soon fall will feuds, fierce warfare's clang
 Will cease the ear to fright;
 But brother bands will join our hearts,
 As joined are ours to night.

Old Time his watches still will ring,
 Till days and years are gone;
 And humble suppliants we will kneel
 Before our Master's throne.
 As through the lone and dangerous vale
 We stumble without light,
 Our eyes will hail the glorious beams
 Which pierce that dreary night.

And when our work and warfare's o'er,
 Oh, may the light of heaven
 A halo shed around the path
 Lost in the mists of even!
 So that, when to our Master bound,
 Our labors for requite,
 We may, within the Lodge on high,
 Forget death's gloomy night!

* From the London Freemasons' Magazine.

PROFANITY.

[Extract from an Address of Bro. T. J. Conson.]

THERE is one vice, the practice of which, by members of our Order, brings more dishonor and just censure upon us than any other—and that is, Profanity. This disgusting habit is too shamefully prevalent among men calling themselves Masons—*calling* themselves Masons, I say—for no man who is addicted to this sin, and who habitually practices it, is a Mason in his heart. The profane swearer has never properly felt and appreciated the force of the obligations resting upon him; nor has he ever had his soul illumined by the pure light that emanates from Masonry; for if he had, he would forsake his evil ways. How terrible it is to hear oaths and imprecations from one who professes to put his trust in that God who has said, “I will not hold him guiltless that taketh my name in vain”—and who has declared that he takes the Holy Bible to be the rule and guide of his faith and practice—who has been solemnly instructed never to speak the name of the Deity but with that reverence due from a creature to his Creator—and who has been taught that before Him we should all bow with reverence, worship and adoration! How shocking it is to hear such an one profane that great, mighty and terrible name—that name above all other names—the name of Him who is King of kings and Lord of lords—from whom, and by whom, all things exist, and to whom all things are in subjection; and before whose awful majesty, kingdoms, and principalities and powers sink into utter insignificance. How dreadful it is to hear that name flippantly and irreverently spoken—and to hear oaths flowing from the lips of those who profess to trust in God, that make the hearers shudder!

Think of this matter, brethren—think seriously of it; and if any of you are guilty of this sinful habit, think what an indignity you are offering to the Supreme Ruler of Heaven and Earth—think what a wrong you are committing to yourselves—think what an incalculable injury you are inflicting upon that Institution which professes to make its followers good men, moral men, and pure men.

For other sins there may be some excuse or palliation, which ingenious sophistry will devise to satisfy an easy conscience; but for this, there can be none whatever. While the commission of other sins may bring us temporary pleasure or supposed benefit—while fraud and dishonesty may add to our possessions, and deceit may shield us from exposure and punishment—profanity can neither add to our store, give us

pleasure or secure our safety. The profane swearer is a volunteer in an unholy cause who serves the Devil gratuitously.

But, debasing and self-degrading as this habit is, yet indulgence in it so fastens it upon us that it "grows with our growth, and increases with our strength," until it gains a power over us that can be overcome only by the most determined and unremitting exertions.

"Habits are soon assumed; but when we strive
To strip them off, 't is being flayed alive."

Of all the vices of which men are guilty, this is the least excusable. It destroys our own self-respect and deprives us of the respect of others; it places us on a level with the lowest of the low, and the vilest of the vile, for it is the vernacular of rogues and criminals. It renders us unfit to mingle with the pure and the virtuous, for it is tabooed and prohibited in all respectable society. It brings down upon us the censure and reproach of all right-minded people, and subjects us to the condemnation of every noble and upright heart.

No man living—not even the profane swearer himself—dare attempt to justify the use of profanity, for no justification of it can be offered. No man, pretending to be a gentleman, will dare to swear in the presence of refined society. And yet too many, who refrain from it under such circumstances, will at other times interlard their conversation with the most horrible oaths and imprecations, and "fall to cursing like very drabs"—seeming to forget that there is an all-seeing Eye, from whose vision we can never escape.

No one, except in the ravings of the wildest delirium, when reason has abdicated her throne, would curse and swear upon his death-bed. And yet, when we consider the uncertainty of human life, we know not how near the grave we may be at this very moment—one step more may land us in eternity.

"'T is a stern and startling thing to think
How often mortality stands on the brink
Of its grave, without any misgiving:
And yet in this slippery world of strife,
In the stir of human bustle so rife,
There are daily sounds to tell us that Life
Is dying, and Death is living."

We should at all times so live, as to be prepared to answer that summons, which must sooner or later come to all of us, to appear before the Judge of the world, to answer for deeds done in the body. If we will but keep our hearts pure, and divest our minds and consciences of those

vices which would degrade and debase us, then will we be ready to answer that summons with alacrity, and to "welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial Lodge, where the Supreme Architect of the Universe presides."

The strongest argument that can be used against Freemasonry—and the only tenable one—is, that immoral and profane men are allowed to remain in fellowship and communion with us. It is an argument which cannot be refuted, for it is too true. This should not be the case. Such men should be summarily dealt with. Every possible effort should be made to reclaim and reform them by reason, persuasion and entreaty; but these efforts failing, we should at once get rid of them in the quickest and most effectual manner possible, for their presence is an injury and danger to our Order.

Two of the Grand Lodges of the United States have issued orders to their Subordinates to expel from membership all such as are habitually profane, after having used the necessary lenient measures to cause a reformation; and it would be well indeed if all the other Grand Lodges of the Union would follow their example.

The Grand Chapter of Texas has adopted the following resolution, which entitles the Companions of that Grand Chapter to the heartfelt gratitude of the Craft: "*Resolved*, That whereas profane swearing, gambling and the intemperate use of intoxicating drinks is, by the Constitution of the Grand Lodge of Texas, declared unmasonic, therefore, all Chapters subordinate to this Grand Chapter are hereby positively instructed not to confer the Chapter degrees upon any person addicted to either of these vices, he or they being unfit material for the Royal Arch Temple whose corner-stone is *Morality*, as taught by the Holy Bible, that Great Light in Masonry."

It gives me pleasure to quote, in this connection, the manly words of Bro. Thos. McCulloch, M. W. G. M. of Tennessee. He says: "As members of the Fraternity, let us forever aspire to the standard which Masonry lifts up as the measure of moral excellence for all its votaries. We laud our Institution as a school of morality and virtue, and claim to be the Sons of Light; but others will judge us by our fruits, not by our pretensions, and they will judge Masonry by us, not by what we say it is, nor by its ritual, ceremonies and symbols. We profess a high veneration for the Supreme Being, and for that omnific word by which He is named. A Mason, then, cannot take His name in vain

without doing violence to one of the main principles of the Order. In so far as he does this, he is false to himself and his brethren; and I would submit whether, if, after sufficient admonition, there be no reformation, he should not be put on trial before his Lodge?"

The Grand Lodge of Arkansas has resolved, "That any kind of gambling, profane swearing and the intemperate use of ardent spirits, is unmasonic, and that such as are guilty of this unmasonic conduct, be subject to admonition, suspension or expulsion." In reference to this resolution, the Grand Master says: "Let the world see that we retain no gambler, drunkard, profane swearer or Sabbath-breaker in our membership. Carry out the resolution above cited, and we will compel the world to believe that no man can be a Mason but a GENTLEMAN."

The M. W. G. M. of North Carolina, says: "A good Mason's heart sickens and sinks within him, when he hears a Mason taking the name of God in vain; when he sees him plunging into the deadly hilarities of the intoxicating wine-cup, and when he sees him, in the panoply of a just and upright Mason, at the gaming table. In an age so enlightened as this, with a code of moral ethics to which the world has free access, it would be regarded as ridiculous mockery to pretend to so much morality, if it is to be disregarded in the daily practice of our lives."

The Grand Lodges of Maryland and Oregon have resolved: "That profane swearing is a vice as unbecoming a Freemason as a Christian, and that it is the bounden duty of Masters and members of Lodges to exert their power and influence for its suppression among the Fraternity, and if persisted in, the offending brother should be subjected to discipline."

The M. W. G. M. of California, says: "It would seem strange that Masons should be seen reveling in riot and excess, and yet they are seen; but strangest of all would it seem that Masons should ever be found profane to that degree of excess that would make a novice blush, and yet I have heard that august name, at mention of which Archangels bow their heads and the powers of darkness are seized with fear and trembling, used as a common by-word, and often spoken irreverently by those who are expected to set a better example, and whose almost only fault is sometimes this!"

Brother Albert G. Mackey, in his work on Masonic Jurisprudence, speaks thus: "I know, indeed, of no offence more directly opposed to the whole spirit of the Institution; than a profane use of that holy name, which is the most important feature of the system of Masonry, as the

all-pervading symbol of that divine truth which it is the professed object of every Mason to discover. Profanity in a Mason, therefore, while it is an insult to the majesty of our Maker, is also an irreverence for the religious design of the Masonic Science, and as such is a Masonic crime."

I offer no apology for making these copious extracts, for it is well for us to know what the Craft, throughout the Union, think of these vices which are a burning shame and disgrace to our Order; and, particularly, the crowning vice of all—profanity. Would that I were gifted with the irresistible force of eloquence, and the persuasive power of pathos, that I might speak to you on this subject in "thoughts that breathe and words that burn." Would that I could speak glowing words of force and power, that would sink deep into your hearts, for this is a matter of the most vital importance to all of us who love our Institution, and who wish to see her prosperity sustained and her usefulness extended. If any of you, Brethren, are addicted to this defiling and disreputable habit, at once cease it. For your own sake, that you may preserve your self-respect and the dignity of your character and professions; for the sake of your brethren, that they may not be unjustly censured on account of their association with you; for the sake of our beloved Order, that it may be preserved in its beauty and purity, I pray and beseech you, by every argument that would appeal to the noble feelings and generous impulses of your natures, abandon, at once and forever, renounce and abandon this accursed vice, which is condemned by God and man!

☞ If the present Grand Master shall consent to continue a second year, then one of the Grand Lodge deputed for that purpose, shall represent to all the brethren, his Worship's good government, etc., and turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honor, if nobly born, if not, the great kindness, of continuing to be their Grand Master for the year ensuing; and his Worship declaring his consent thereto, in manner he thinks proper, the Grand Secretary shall thrice proclaim him aloud—
GRAND MASTER OF MASONS.

All the members of the Grand Lodge shall salute him in due form, according to the ancient and laudable customs of Freemasons.—*Ancient Constitutions.*

INTERESTING PERSONAL NARRATION.*

Addison, Vt., Dec. 2nd, 1859.

C. W. MOORE—*Dear Brother:* When the Chief Captain was about to send Paul to Felix, the Governor, by night, on a plea of heresy, he wrote a short epistle to Felix, Acts 23:26. In imitation of Bible practice, (as we are strangers) I thought that I would sketch a few lines, giving a short history of my Masonic pilgrimage. I am now in my 79th year. In 1810, April 5th, I first passed the threshold of a Masonic Lodge, Morning Sun, No. 18, Bridgeport, Vt., but which, since the anti-masonic whirlwind has passed, stands on the Grand Lodge records No. 5. In 1811, Feb. 14th, I joined the Baptist Church in Addison. Some eighteen months after there was a labor taken up by the Church with me, for attending a Lodge of Masons, which continued some six months, and was mutually referred to a Council of six churches, three of whose pastors were Masons, viz: Elder Leland, of Chester, Elder Green of Cornwall, and Elder Starkweather, of Bridgeport. Said Council convened at Addison, and after hearing the case, made out a resolution by way of advice to the parties, the purport of which was, that the Church ought to have notified Bro. Whitford of their views in relation to Masonry at the time of his joining said Church; and that they ought to confess their fault, and treat his case tenderly under existing circumstances, and that Bro. Whitford would do well not to attend the Lodge frequently, to the grief of the Brethren. In compliance with said advice, the Church made a formal confession, which was handed me by the Clerk. I also made out a writing to the Church, stating that, for peace and harmony in the Church, I would attend the Lodge less frequently or occasionally as circumstances should seem to require; but that not being satisfactory, in due time I was excluded. About two years after, the Church was desirous that I should take up my travel with them, and proposed, that if I would take the ground which I had offered, and they had rejected at the time of the Council, they would be happy to receive me; to which I assented. We then travelled in harmony, until the Morgan troubles spread through the country, when a complaint was brought (by a member) against the Church for fellowshiping Freemasonry, to which the Church plead not guilty. The member then said that the Church had three or four members who were Masons and attended the Lodge, which

amounted to the same thing as fellowshipping the Institution; upon which I arose and inquired of the Church, what course would be necessary for those of us to take, who were Masons, in order to give satisfaction, and have peace in the Church. The Clerk rose and said, the time had been when a discontinuance to meet with the Lodges would have been satisfactory, but that time had passed by, there must be a deeper work now, for God in his Providence had brought to light the hidden things of darkness, and nothing short of renouncing and denouncing Masonry, would give satisfaction. The labors with us were soon disposed of. Three of us (Masons) were excluded from the Church—two of whom were afterward restored, within two or three years. I remained seven years, when a committee of ten or twelve called on me, and wished me take my place in the Church again, without denouncing or revealing any of the secrets of Masonry; I might enjoy my own opinion, relative to the merits of the Institution unmolested.

The Lodges having at this time suspended their labors generally through all this section (as will long be remembered,) I finally took my place in the Church (without *much healing*.) In 1845, I was again excluded, with about twenty other members, for believing that our Savior was soon coming, to set up his everlasting kingdom, "when the kingdom, and the greatness thereof *under* the whole Heavens, shall be given to the Saints of the Most High, and they shall take the kingdom and possess it forever, even forever and ever."

We have since built a Chapel where we enjoy religious privileges, under the labors of Bro. D. T. Ross. Our present number is about forty members.

I have recently had a grandson join the Lodge. I attended at his initiation and raising in November last, at which time, by permission of the W. M., I read the following, composed by me for the occasion, on taking my leave:

Farewell, my dear Brethren—I bid you adieu,
Most fifty long years I have labored with you,
And now I've a grandson, to fill up my place;
I hope that his labors will prove no disgrace.

My age doth admonish, that I soon must go,
And sever all ties that are formed here below;
Though strong they have bound me to friends near my heart,
But death will dissolve them, and I must depart.

But Faith may look forward to that glorious day,
When all earthly things shall have passed away,
And join with fresh vigor in labors of love,
In mansions prepared by the Master above.

Then may you be faithful, and work by the square,
The compass, and gavel, that you may be there,
And enter the Lodge that is built without hands,
When the Sovereign Grand Master shall send his commands.

Then let all your service be mingled with love,
By Faith, Hope and Charity. Thus you will prove,
Your labor has not been in vain in the Lord,
For glory and honor will be your reward.

In reply to the foregoing lines, the Senior Warden introduced a Resolution, to have them put on the Records of the Lodge, and read at their annual election of officers yearly. A compliment for which I feel very unworthy.

WM. WHITFORD.

PRESENTATION OF A JEWEL TO BRO. ANDREW MASON.

Not long since a beautiful P. M.'s Jewel was presented to Bro. Mason, W. M. of William B. Warren Lodge, by the Senior Warden, in behalf of the Lodge. We publish, by request, his remarks.

WORSHIPFUL MASTER :

In behalf of the members of William B. Warren Lodge, I have the honor and sincere pleasure of presenting to you a token of their sincere and fraternal regard for you as a *Mason*, as a *man*, and as a *citizen*.

As a Mason, because of your skill and devotion in the just work of our time-honored Institution ; and through that devotion and skill at your hands, I believe, Sir, that it is generally conceded that William B. Warren Lodge takes rank among the best for good work and general harmony amongst its members.

As a man, because of your goodness and kindness of heart, always ready to stretch forth a helping hand to the suffering and distressed portion of mankind—benevolent and charitable, even to a fault.

As a citizen, because of your daily walk and general affability, you have well earned the approbation of a scanning community.

May you wear this humble token of fraternal regard, of these your Brethren, with honor to yourself and honor to the donors ; that in the decline of life, and in after years, when the last stroke of the Grand Master of the Universe shall have been by you heard, may you be the recipient of happy smiles from those who legally constitute the Grand Lodge above, then may those who were your most intimate and dearest of friends and relatives, reflect with feelings of joy to this token of the esteem with which you were held by the members of William B. Warren Lodge, in days past and gone.

I now, Sir, have the pleasure of investing you with this Jewel, as present and Past Master of William B. Warren Lodge. Long may you live to wear it, and be happy, thus honored and respected by us all.

MUST A BROTHER BE A WARDEN BEFORE HE CAN BE ELECTED AND SERVE AS MASTER ?

We give below an extract from a report made by a committee to the Grand Lodge of Rhode Island, and which was adopted. It will be seen that that Grand Body differs in opinion with almost all, if not all, the other Grand Lodges in the country.

Your committee assumed the stations of the officers, and called upon the members of the Lodge to state the cause which has led to the present unpleasant state of their affairs. When we found that it arose entirely from the election of their present Master over their former, and from a misconstruction of one of the ancient regulations, where it says, "no Mason can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has *acted* as Warden."

This is sound doctrine, but like many other doctrines equally sound, it is now-a-days differently understood, some contending that a Mason must have *served* as a Warden before he can be elected Master of a Lodge, while others take the view which this Grand Lodge has always held, and acted upon, namely, that the candidate must be a Fellow Craft before he can be entitled to the degree of Master, and must "*act*" (not *serve*) as Warden before he can be permitted to see the beauties of that sublime degree.

This your committee believe is the true intent and meaning of the regulation. If it had meant that every person to be elected Master of a Lodge, must previously have been elected and served as Warden, in order to be eligible for Master, it would have been more explicit, and have made provision for organizing a Lodge, when there was no Wardens from whom to select the Master, as in the case of a new Lodge ; or other contingencies which might arise.

Your committee are, therefore, satisfied that the above construction which has always been held by this Grand Lodge, is the correct one, and the most proper for her in future to pursue.

We endeavored to convince the minority that their Master was legally elected according to the regulations of this Grand Lodge, and duly installed agreeably to the "Ancient Regulations," that there was no way in which it could be set aside; and that it was now their duty to submit to the majority of their Lodge and the regulations of the Grand Lodge, but they declare that nothing will satisfy them unless the Grand Lodge sets aside the election as illegal and void; and that unless this is done, no additions shall be made to Franklin Lodge while the present Master holds the chair. The minority had also several other complaints, but all arising from this same trouble. We consider them, however, too frivolous and personal to merit any further notice in this report.

We deeply regret that our labors have not been more successful, but when we were met with the positive assurance that nothing would satisfy the minority except the performance of an act, which would unsettle half the members of this Grand Lodge, and declare much of the Masonic work done within this jurisdiction for the past sixty-eight years clandestine, we found that further efforts would be useless and unavailing.

With regard to taking away their Charter if unable to settle the difficulties, your committee consider it would be unjust, as we found a decided majority of the Lodge willing to conform to every requirement of the Grand Lodge, and expressed a willingness, if the committee so decided, to give up their offices and cheerfully assume any place, to restore harmony in the Lodge. Your committee would recommend the adoption of the following resolution:

Resolved, That in the election of the present Worshipful Master of Franklin Lodge No. 20, the said Lodge conformed to the practice in this jurisdiction for a long term of years, and there appears to be no good and sufficient reason why the said practice should at the present time be departed from or the said election set aside.

☞ You are cautiously to examine him, [strange Brother,] in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.—*Ancient Constitutions*.

ALEXANDER DUNLAP.

THE most fitting notice that can be given of Past Grand Master Dunlap,* is from the pen of Past Grand Master Warren, in his Address to the Grand Lodge, as Grand Master, in 1854.

But, my Brethren, although our cup of blessings has been filled to the brim, it has had some drops of mingled sorrow. It becomes my melancholy duty to announce to you, that our Body has lost two of its pillars in the deaths of our two Past Grand Masters, Alexander Dunlap, of Jacksonville, and Nelson D. Morse, of Henderson, Knox county. With Bro. Dunlap I was intimately associated, for near a quarter of a century. It was in his room, and in his presence, that the first pen was put to paper towards the organization of this Grand Lodge. It was then that the ball was put in motion. Little did the two individuals who started the enterprise anticipate that the Grand Lodge they were then endeavoring to establish would, in the short space of fourteen years, number, under its jurisdiction, one hundred and forty-eight subordinate Lodges, with some 5,500 members; but such has been the result, and long may it continue to grow in numbers and in usefulness.

Bro. Dunlap departed this life at the residence of his nephew, Col. James Dunlap, of Jacksonville, on the 10th day of November last, in the 68th year of his age. Major Dunlap was born in Fayette county, Kentucky. In the war of 1812 he volunteered as a private, and was taken prisoner at Dudley's defeat, in which battle he distinguished himself in protecting the wounded from the scalping-knife of the savage, and would have paid the penalty with his own life, if he had not been recognized as a Mason by a British officer. He was afterwards in the battle of the Thames, and for honorable conduct on that occasion, was made Captain in the U. S. Army. He served through the Creek war, and for some time was a member of Gen. Jackson's military family. He was present and saw the execution of Arbuthnot and Ambrister. He was appointed a Major in the United States Army by President Polk; served with Gen. Scott in Mexico; and was present and assisted in the reducing of Vera Cruz; and was in several other engagements during the war.

As early as the year 1831, he removed to Jacksonville, and was elected Sheriff of Morgan county on several occasions.

At the organization of the Grand Lodge, he was elected Grand Treasurer; at the subsequent sessions of 1840 and 1841, he was elected Grand Senior Warden; in 1842 he was elected Deputy Grand Master, and Grand Master in 1843.

In all the relations of life he showed himself to be a man of unshaken firmness, probity and fidelity. No man had warmer or more devoted

friends; and no man deserved them more. His purse was ever open to the calls of the needy, and his voice ever ready to defend the innocent. It will be long before his manly form, his open and intelligent countenance, will be forgotten among our Brotherhood. *Requiescat in pace.*

The Grand Lodge dedicated a page to his memory, and his memory lives in the hearts of all his early associates who survive. The above tribute to his memory is just what might be expected from his intimate friend, Col. Warren.

We had intended to give a biographical sketch of the life of P. G. M. Helm in this number, but we have not yet received the information desirable. We hope to present it in our next. *

REPUDIATION OF ARMS, LEGS, ETC., BY CONNECTICUT.

Wm clip from the New York *Courier* the following sensible comments on the acts of our Connecticut Brethren :

At the Annual Communication of the Grand Lodge of Ohio, held in October, 1858, the Grand Master stated that the following question on Masonic polity had been presented to him, but which he referred, without answer, to the Committee on Jurisprudence: "Is it legal to confer the degrees of Masonry upon a man who has one artificial leg which, in all respects, resembles the natural one, and can be used in all the positions necessary for instruction?"

That Committee gave for answer, that "the prerequisites" were according to "ancient usage," and, without probably intending it, left a *leg-asy* to the querists, and others, who know not what *ancient usage* was. If some addle-pated innovator, or young America progressive, had attempted to treat seriously so grave a question—so well known a principle—we should not have been surprised; but when the venerable Grand Secretary of Connecticut, who, for nearly twenty-five years, has filled that position, and who, as Chairman of the Committee on Foreign Correspondence, alludes to it, and says, "We wish some of the wise men in the East of our Grand Lodges would give us an answer *according to law*," we are utterly astonished. "Is it *legal*?" is the question asked; not, does it accord with our *opinion* of "*ancient usage*?" continues our respected Connecticut Brother. We would answer, that according to *ancient usage*, it must be *leg-all* to be legal, or it is no Masonry. R. W. Bro. Storer writes, "If the Grand Lodge of Ohio has a law requiring the candidate to be in possession of a given number of legs and arms, it is obviously *illegal* for a Lodge in that

jurisdiction to receive a candidate who has not those appendages." If the Grand Lodge of Ohio has, as she and all others ought to have, such a law, we are glad of it—however unnecessary its reiteration may be—for it is entirely in accordance with the *Ancient Charges*, or fundamental laws of the Order, upon which all local regulations, etc., must be based, if we would preserve our claims to antiquity. The 3rd of the *Ancient Charges*, Edit. 1723, says: "The persons admitted members of a Lodge must be good and true men, Free-born and of discreet and mature Age, no Bondsmen, no Women, no immoral or scandalous Men, but of good Report." The 4th Charge declares that, "No Master should take an Apprentice unless he has sufficient Employment for him, and unless he be a *perfect* youth, having no Maim or Defect in his Body, etc." Notwithstanding this well known, and, as we had supposed, universal law, the worthy Grand Secretary of Connecticut writes, "But, in the jurisdiction of Connecticut, where the Grand Lodge has enacted or adopted no regulation on the subject, we deem it perfectly *legal* to confer the degrees of Masonry upon any man who is *of good report and comes well recommended*, (provided he has a clear ballot,) without inquiring into the number of his arms and legs, or fingers and toes. If the possession of all these limbs is an *internal qualification*, then no man should be made a Mason without them; but, if they are merely *external*, then 'Masonry regards no man' for the possession of these." Well, we would here say, with all due respect for our friends in the land of steady habits, that we never supposed "arms or legs" were *internal qualifications*, but we did imagine, if the ancient usages and laws were permitted to prevail, they were, as *externals*, absolutely indispensable, and Masonry regards only those who have "possession of them." Bro. Storer, however, naively remarks, "If a Mason, who was *properly* made, and has been properly instructed, is asked where he was first *prepared* to be made a Mason, we should not expect to hear him answer that it was in his right arm, or his left leg, or his great toe! If a man is '*every whit whole*,' in mind, in heart, and in moral character, *without any legs* but *wooden* ones, he will make a far better Mason than a man with sound limbs and rottenness at heart."

We always heard that Connecticut was famous for *wooden* nutmegs and *basswood* hams, but we really never, until now, imagined that, however good the former might be, she carried her speculations so far as to traffic in her particular specialties, and supposed *wooden legs* or *arms* could be—with the *Ancient Charges* of a Mason staring them in the face—so construed as to enable the fortunate (or, it may be, unfortunate) possessor of such appendages to be deemed "*a perfect youth, having no maim or defect in his body*." Probably our Connecticut friends will tell us that *our* fundamental laws are obsolete, and that Bondsmen, Women, or immoral and scandalous Men can be made Masons, as well as the maimed and deformed. Brethren, Brethren, such innovation is treason.

HANNAH ERWIN ISRAEL.*

A MASONIC ANECDOTE OF THE REVOLUTION.

ISRAEL ISRAEL, the husband of this lady, was one of the Committee of Safety. His residence was near Wilmington, Delaware. On a visit to his mother's dwelling, he found it in possession of several soldiers quartered on the family. While the family were seated at supper, the house was surrounded and Israel taken prisoner as a rebel. He convinced them of their error by saying it was his brother Joseph; this was done merely to gain time.

Having bid adieu to his family, Mr. Israel set forth on his journey homeward. He arrived only to be made a prisoner. The loyalist who had given him the countersign, had betrayed the secret of his expedition. He and his wife's brother were immediately seized and carried on board the frigate Roebuck, lying in the Delaware, a few miles from the then borough of Wilmington, and directly opposite his farm, in order to be tried as *spies*.

Being one of the Committee of Safety, the position of Mr. Israel, under such an accusation, was extremely critical. On board the ship he was treated with the utmost severity. His watch, silver shoe-buckles, and various articles of clothing, were taken from him; his bed was a coil of ropes on deck, without covering from the bitter cold of the night air; and to all appearances his fate was already decided. The testimony of his tory neighbors was strong against him. Several were ready to swear to the fact, that while the loyal population of the country willingly furnished their share of the provisions needed by the ships of war, he had been heard to say repeatedly, that he "*would sooner drive his cattle as a present to General Washington, than receive thousands of dollars in British gold for them.*"

On being informed of this speech, the commander gave orders that a detachment of soldiers should proceed to drive the rebel's cattle, then grazing in a meadow in full view, down to the river, and slaughter them in the face of the prisoners.

What, meanwhile, must have been the feelings of the young wife, herself about to become a mother, when her husband and brother were led away in her very sight? The farm was a mile or more from the river; but there was nothing to intercept the view, the ground from the meadow sloping down to the water. Mrs. Israel was at this period

* From Mrs. E. F. Ellet's *Heroic Women of the Revolution*, in *Godey's Lady's Book*.

about nineteen years of age, and is described as of middle height, and slight, but symmetrical figure; of fair complexion, with clear blue eyes and dark hair; her manners modest and retiring. She was devoted to her family and her domestic concerns. It needed the trying scenes by which she was surrounded, to develop the heroism which, in times more peaceful, might have been unmarked by those who knew her most intimately.

From her position on the look out, she saw the soldiers land from the ships, shoulder arms, and advance toward the meadow. In an instant she divined their purpose, and her resolution was taken. With a boy eight years old, whom she bade follow her at his utmost speed, she started off, determined to baffle the enemy and save the cattle, at the peril of her life. Down went the bars, and followed by the little boy, she ran to drive the herd to the open lot. The soldiers called out repeatedly to her to desist, and threatened, if she did not, to fire on her.

"Fire away!" cried the heroic woman. They fired! The balls flew thickly around her. The frightened cattle ran in every direction over the field.

"This way!" she called to the boy, nothing daunted; "this way, Joe! Head them there! Stop them, Joe! Do not let one escape!"

And *not one* did escape! The bullets fired by the cowardly British soldiers continued to whistle around her person. The little boy, paralyzed with terror, fell to the ground. She seized him by the arm, lifted him over the fence, and herself drove the cattle into the barn-yard. The assailants, baffled by the courage of a woman, and probably not daring, for fear of the neighbors, to invade the farm-houses, retraced their steps, and returned disappointed to the ship.

All this scene passed in sight of the officers of the Roebuck and the two prisoners. The agony of suspense and fear endured by the husband and brother, when they saw the danger to which the wife exposed herself, may be better imagined than described. It may also be conceived how much they exulted in her triumph.

The trial was held on board the ship. The tory witnesses were examined in due form; and it was but too evident that the lives of the prisoners were in great danger. A kind-hearted sailor sought an opportunity of speaking in private with Mr. Israel, and asked him if he were a *Freemason*. The answer was in the affirmative. The sailor then informed him that a Lodge was held on shipboard, and the officers, who belonged to it, were to meet that night.

The prisoners were called up before their judges, and permitted to

answer to the accusation against them. Mr. Israel, in bold but respectful language, related his story; and acknowledged his secret visit to Philadelphia, not in the character of a spy, but to carry relief to his suffering parent and her family. He also acknowledged having said, as was testified, that "he would rather give his cattle to Washington, or destroy the whole herd, than sell them for British gold." This trait of magnanimity might not have been so appreciated by the enemies of his country, as to operate in his favor, but that, watching his opportunity, he made to the commanding officer the secret sign of Masonic brotherhood. The effect was instantly observable. The officer's stern countenance softened; his change of opinion and that of the other judges became evident; and after some further examination, the court was broken up. The informants, and those who had borne testimony against the prisoners, hung their heads in shame at the severe rebuke of the court for their cowardly conduct in betraying and preferring charges against an honorable man, bound on a mission of love and duty to his aged mother. The acquitted prisoners were dismissed, loaded with presents of pins, handkerchiefs, and other articles not to be purchased at that time, for the intrepid wife; and were sent on shore in a splendid barge, as a mark of special honor from the officer in command.

J. M. AUSTIN.

JAMES McMURRAY AUSTIN, Grand High Priest of the Grand Chapter, and Grand Secretary of the Grand Lodge of the State of New York, was born in Salem, Washington county, New York, November 13th, 1813, graduated at Union College, Schenectady, in 1839, and received his diploma as M. D. from the Albany Medical College in 1843. For some years previous to his removal to New York City, in 1853, he was in the practice of his profession at Lansingburgh and Waterford. Brother Austin was initiated into Masonry, in Phoenix Lodge No. 58, Lansingburgh, May 2nd, 1844; passed to the degree of F. C., May 9th, and raised to the sublime degree of M. M. on the 16th of the same month, which was rather rapid work;—now wisely prohibited by the Constitution of the Grand Lodge. In December, 1844, he was elected Sen. Deacon; in December, 1845, Senior Warden, representing his Lodge in Grand Lodge, June, 1846; and, in

December, 1846, was elected Master. In that station he served two years. In December, 1848, our Brother was one of the petitioners for the organization of Clinton Lodge No. 140, at Waterford, was its first Master, and was successively re-elected the three following years. In June, 1853, within a couple of months after removing to New York City, he was elected Grand Secretary of the Grand Lodge, but the Constitution of that Body requiring that officer to be taken from the city, a protest was signed and presented by many influential members of the Grand Lodge against his installation—especially as his Masonic home was in the country—but produced (as was, of course, to be expected) no effect. To remove, however, as far as possible, the objections raised, and for his own Masonic convenience, he became, in July, 1853, a member of Mariner's Lodge No. 67, in the city of New York, and continued his membership therein until the revival of Howard Lodge No. 85, in June, 1857, when he affiliated with the latter. He has been re-elected Grand Secretary, annually, since 1853.

In *Chapital* Masonry, Bro. Austin received the degrees in Phoenix Chapter No. 133, Lansingburgh, in December, 1849, and January, 1850, and was C. of H. for two years. In the summer of 1853 he joined Phoenix Chapter No. 2, New York City, and, the December following, was elected O. of H.; in December, 1854, he was elected King, and served in that station one year. In December, 1855, he was elected High Priest of Orient Chapter No. 138, with which he had but just affiliated, and was re-elected in December, 1856. In February, 1857, he was elected D. G. H. P. of the Grand Chapter, and, in February, 1859, Grand High Priest. In September, 1856, he was proxy for the Grand Scribe of the G. C., at the Convocation of the G. G. Chapter at Hartford, and, in September, 1859, as G. H. P. at Chicago, Ill.

In the *Chivalric* Order, he was created and dubbed a Knight Templar, in Morton Commandery No. 4, in 1854.

In the *Ineffable* degrees, he commenced the ascent, up to the 32d, in 1856, and is now Grand Architect, in Cosmopolitan Sovereign Grand Consistory No. 1.

In the performance of the duties of the Secretariat, his successive re-elections testify the appreciation a majority of the Grand Lodge entertained of his services. He is slow and methodical; careful, cautious and plodding. We never remember to have heard him make what we should designate as a set speech; and, therefore, cannot speak of his oratorical powers, other than from the few simple remarks he may have made when the Craft were at refreshment, (which he, at all times,

seems to enjoy hugely,) in response to a compliment. From such basis to form an opinion on, we don't think his *forte* lies in that way, though we may possibly be mistaken. In address writing, we presume we shall be enabled to form an opinion after the meeting of the Grand Chapter next month. We look forward, then, with much interest to the production of his pen on that occasion, and hope to furnish our readers with an early copy of the same, when they can judge for themselves. To our Brother is mainly due the credit *if any there be*, of saving the G. G. Chapter from dissolution last September. Had he persisted in voting with the minority—a minority just sufficiently large to prevent a majority, or two-thirds vote, there is no doubt but that the General Grand Body would have been dissolved. We hardly know whether to rejoice or not, at its continued existence, shorn though it was, of nearly, if not quite all, of its oligarchical powers.—*N. Y. Courier.*

GRAND LODGE OF TENNESSEE.

THE forty-seventh Annual Communication of the Grand Lodge of Tennessee was held at Nashville, in October last. Nearly *three hundred* Lodges were represented. The Grand Master closes his address in the following words :

Masonry requires from its very tenure that its subjects be not only obedient to the moral law, but also sincere believers in the existence of the true and living God. No true Mason can be a "stupid atheist or an irreligious libertine." The silver chain of Brotherly Love binds the whole Craft—a chain whose links should not become worn or broken by time, but which every wave of adversity should but strengthen. A Mason's heart should never be permitted to become careless or indifferent to the wants of suffering humanity ; but far down within its inmost recesses there should spring a fountain, pure and bright, plenteous and free, for every Brother afflicted by Adversity's cruel fires. A Mason should be ever clad in the bright armor of Truth. Hypocrisy and deceit, Masonry rejects from its fold. Sincerity and Plain-dealing guard well the threshold. His body should be kept free from all intemperance, in order that his mind be clear to comprehend its beautiful truths, and that he may more perfectly understand his duty. Masonry requires of its votaries not only that they *know*, but that they *do* their duty. Drones should not be permitted to disturb the workers in the Hive. A Mason should bear upon his escutcheon, bright and untarnished, the motto of Justice—rendering to every man his just due, whatever be his position. Fortitude should encompass him all around, enabling him to endure with patience every affliction with which he may be visited.

Seeing then, my Brethren, that these things are required of each of us, let us examine well our hearts, and ascertain whether we have all the armor on. Let us look closely, and see whether we are rough stones, cemented with untempered mortar—unsteady and shaken by every passing breeze, and of no use in the Great Temple but to deface—or whether we are as the bright and polished marble, not only beautifying and adorning the structure, but strengthening her fortress, and boldly combatting with misfortune's cruel frowns or threatening blasts.

A monument erected to the memory of Wilkins Tannehill, P. G. M., was dedicated, with appropriate ceremonies.

The following are the officers for the ensuing year :

John Frizzell, G. M. ; Alfred P. Hall, D. G. M. ; John F. Slover, S. G. W. ; Ambrose R. Reid, J. G. W. ; Williamson H. Horn, G. Treas. ; Charles A. Fuller, G. Sec. ; Rev. R. B. C. Howell, G. Chap. ; W. W. Ward, S. G. D. ; J. H. Devereux, J. G. D. ; I. R. Sherrod, G. Sw. Br. ; R. H. Hodsden, G. Mar. ; Samuel Snapp, G. P. ; John McClelland, G. Stew. ; M. E. DeGrove, G. Tyler.

We make the following extracts from the report of the Committee on Appeals, which was adopted :

Thomas W. Gamewell was charged in Jackson Lodge No. 45, with unmasonic conduct. He was suspended by said Lodge on the 22nd October, 1858, until he should satisfy the Lodge of his reformation, of which action of the Lodge he was duly notified. On the 21st August, 1859, a motion was made in said Lodge to expel him, and the trial set for the 23rd September, 1859. The Brethren of the Lodge were duly notified of said trial, but the defendant was not, the W. M. deciding that no notice to him was necessary. On the 23rd September, the Lodge expelled him, from which an appeal is prayed to the Grand Lodge. The committee are of the opinion that the action of the Lodge in expelling Thomas W. Gamewell was irregular, and that he was entitled to notice of the time and place of trial, and recommend that said decision of expulsion be reversed, and the case be remanded to Jackson Lodge No. 45, for a more regular trial.

John W. Davis was expelled by Clifton Lodge No. 173, for unmasonic conduct, and appeals to the Grand Lodge. It appears from the record in said cause, that he was suspended at the meeting of said Lodge on the 23rd December, 1858, and at the next stated meeting, on the 20th January, 1859, the Lodge reconsidered the vote at the last meeting in suspending him, and unanimously expelled him. The committee are of opinion that the action of said Lodge in expelling John W. Davis was irregular, and that he was entitled to notice before the Lodge could properly take any further action in the case, after having suspended him. The committee are of opinion that a motion to reconsider the action taken at one meeting of a Subordinate Lodge in cases of punishment, should not be entertained at a subsequent meeting, and recommend that the decree of expulsion be reversed, and the case remanded to Clifton Lodge for a new trial.

OTHER DAYS.*

A dream of the past, confused and dim,
Last night was round my heart,
And I saw again the passing years
Like a vision of love depart;
But the "stranger-star" in its lofty sphere,
With its wing spread eastward bright and clear,
Shone like the sun in a brilliant tear.

In the midnight dream, once more I saw
The friends of early days;
Friends that I loved before I knew
Life's varied and shadowy ways;
Friends whose hearts were all real and true
To me, as the sun to the far-off blue;
And I loved this dream, confused and dim,
As I love the notes of some half-heard hymn.

And I heard again the sighing wind
As it sighed long, long ago;
When it passed through the yellow leaves in the fall,
Musical, soft and low;
And the raven perched on the same dead limb,
With glist'ning eye, and neck stretched slim,
Is the same I saw there in those years
When hope made rainbows o'er our tears.

It seemed a long and weary path,
To tread the hills of life,
To walk the varied vales of earth
With their pleasures, and pains and strife;
But with pleasure now we fain look back,
To the Past life's sunny and shady track,
And dreams of the Past make as sweet a spell
As the music of waves, or an ocean shell.

There are none that have never felt the touch
Of sorrow's dark-hued wing,
And there are none but in dark hours
Will to some bright hope cling;
And thus with sorrow, joy and strife,
We pass through the shade and shine of life,
Till, like the sun's last ray at even,
Our spirits pass to the far-off heaven.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

BRO. WESTON—When business is before the Lodge, cannot a motion be entertained to close?

ANS. No.

BRO. WESTON—Have Past Masters, as such, an inalienable right of membership in a Grand Lodge?

ANS. No.

BRO. WESTON—If a motion is duly made, and in order, and duly seconded, can the W. M. refuse to put the motion before the Lodge? or has he the power to decide without a vote?

ANS. The Master can, for sufficient reason, refuse to "put the motion." Whether or not he can decide on the question involved in the motion without a vote, depends entirely upon the subject matter.

ED. ASHLAR—*Dear Sir*: Can a member of a Lodge open the Lodge in the absence of the W. M. and Wardens, by the order of the W. M.?

ANS. He cannot.

BRO. WESTON—*Dear Sir*: Can a man become a Mason with the entire loss of his right thumb, according to the usages of Masonry?

ANS. No.

BRO. W.—At what time must a Lodge elect its officers?

ANS. The time of electing officers is usually regulated by the Grand Lodge. If it is not, the Lodge can determine the matter for itself.

ED. ASHLAR—Who can install officers of a Lodge?

ANS. When a new Lodge is constituted under a Charter, the Grand Master or his Deputy; at any other time, a Past Master.

BRO. WESTON—When should the minutes of a Lodge be read for approval and confirmation?

ANS. They should be read for approval just previous to the close of the meeting, and again read for confirmation at the next regular communication.

HOW A BROTHER EDITOR LOST HIS COPY.

THE Editor of the New York *Despatch* gives the following melancholy account of an adventure by which he lost his copy of a leading article :

On Wednesday last, we wrote six foolscap slips of a leader, on the subject of the interference of the Grand Lodge of Hamburg with the questions relating to the Negro Masons said to be located in this city and elsewhere in the United States. This article we carefully revised at our private office, put it in an envelope, and started with it in our overcoat pocket, for the purpose of placing it in the hands of the *Despatch* compositors. When opposite Tammany Hall, and whilst trying to get through a crowd, attracted to the sidewalk by a vender of gutta percha figures, a young man, whose person was partially enveloped in a shawl which left his arms free, appeared to slip, and pushed violently against us. Knowing the tactics of certain worshippers at the shrine of Mercury, we instantly felt for our pocket-book and watch, which we found to be safe. We ascertained, however, that the carefully prepared and critically revised leader had disappeared, the taker, no doubt, thinking it to be of value. Under ordinary circumstances, we should have cared nothing about the matter ; should have quietly seated ourselves and re-written the lost article ; but it contained a *clip* of some forty or fifty lines which we cannot well replace, and without which the article would not be understandable. Hence it was that we looked around in the hopes of finding our slippery friend in the shawl, but he had disappeared. We stationed a policeman, who was at hand, on the lookout at the private entrance of Tammany Hall, and then passed into the bar-room entrance, where we found our man gazing very industriously through the window into Frankfort street, and appearing to study the peculiar chemical character of the salty, slushy, unstable covering of the cobble-stones. His shawl was then off, rolled up, and, whilst his arms were at his side, was sustained by the pressure of his person against it and the window-sill.

" I've been looking for you !" said we, sharply.

" For vat, mine frient ?" said he in a strong German accent, tintured with the Hebrew, and without turning his body so as to expose the shawl.

" You took a package of papers out of my pocket, three minutes ago !" said we.

" Oh ! mein Gott ! no. I'm a shentleman ; s' help me Gott, I'm a shentleman," said he, with a look of indignation.

" Gentleman or not, you took them ! You then had your shawl on ; you have since taken it off, and here it is," said we, reaching around him and drawing that convenient article into view.

" If you tink tat I'm a tief, I wants you to search me !" he cried, shaking the folds of his shawl and unbuttoning his coat with an injured air.

"You've passed it to your confederate," said we. "It is of no value to any one except myself. Return it to me and there will be the end of the matter. If you do not do so, I will place you in the custody of a policeman."

"I tont know noting apout it, s' help me Gott!" replied he, in tones of wounded pride and injured innocence.

Finding that he was stubborn, we called the functionary referred to, placed the "shentleman" in charge, and shaped our course for the police office. On arriving at the corner of Chambers and Centre streets, we were met by a young clerk attached to the office of one of our best known and most indefatigable criminal lawyers.

"Tare ish a shentleman vot I knows," said he of the shawl. "Shust ask him if I'm a tief! Shust ask him!"

We did so, but the answer was not as prompt and responsive as would have better suited both of us.

"Do you know the fellow at all?" said we.

"Oh, yes!" he replied. "I have frequently seen him at Mr. S——'s office on business."

The young clerk and the man of the shawl then conversed for some few minutes in German. After which, he of the shawl said he would pay the value of the papers if we would not put him, "a shentleman," to the annoyance and inconvenience of going to the police office. This, of course, we declined to do, stating that they possessed no intrinsic value, but still insisted on their return. After some further talk between the man of the shawl and the young clerk, the latter assured us that he thought that the papers might be speedily returned to our private office; that if we kept the man of the shawl in custody we should probably never get them. Taking this to be the true philosophical view of the matter, we declined pressing the charge against the "shentleman."

The papers have not been returned, and we now inform our friend of the shawl, that unless they should be, we will find his name and residence, and publish those and his description at length, in this paper, and in the *National Police Gazette*, the German as well as the English, and in "*Die Illustrierte Welt und Amerikanische Criminal Berichte*."

The attention of our readers generally is called to this method of picking pockets in a crowd, and to the shawl disguise in particular. It is a quick and convenient "dodge" when done as it was in the present instance. The shawl was a gray one, the coat underneath was black, and the former was so adjusted as to be susceptible of instant removal. The "shentleman" wore a soft hat, with a high crown, which could be easily knocked into any shape the wearer pleased. The reader will easily perceive that, by these appliances, a quick and radical change could be effected in the appearance of a *chevalier d'Industrie*, so as to baffle identification.

For the reasons stated in this article, we are forced to forbear the publication, for the present, of the article to which we have referred.

MASONIC CEREMONIES IN SMYRNA.

WE find in the New York *Courier* an account (taken from the London *Freemasons' Magazine*,) of a grand fete which took place in Smyrna on the 8th of October last, on the occasion of the Pacha visiting the Ottoman, Smyrna and Aidin Railway. In the afternoon he proceeded up the line to the village of Seidikeni, to lay the first stone of Seidikeni station. Bro. Hyde Clarke, who is engaged in the management of the works, took advantage of the occasion to invite the co-operation of the Brethren in affording Masonic assistance for the ceremony. Besides those Brethren who were officially invited, his colleague and himself issued tickets to several of the Smyrna Brethren. In the present state of Masonry in the province, Ill. Bro. Hyde Clarke was requested by the leading Brethren to preside over the proceedings of the day, and in virtue of his authority, convened an occasional Lodge at Seidikeni. On descending from the train, the Brethren proceeded to a tent, which had been provided for them, and clothed themselves. Attended by a guard of honor and bands of music, they joined the ceremonial in procession. Ill. Bro. Hyde Clarke, S. P. R. S., officiating as W. M.; Ill. Bro. Carver, S. P. R. C., as P. M.; Ill. Bro. Feast, K. H., as S. W.; Bro. Geo. Meredith (chief engineer), as J. W.; and other members of the highest rank as officers—those wearing the decorations of their high degrees presenting an imposing spectacle. The Brethren then formed in the centre around H. E. Mohamed Pacha, whom they assisted with the working tools; and gathering on the stone, they joined silently in a Masonic prayer for the success of the enterprise, and the restoration of Masonry in the province. H. E. on being informed by Bro. Hyde Clarke that the Brethren had prayed to the Supreme Being, begged him in Turkish to express his thanks to them. At the dinner, the Brethren, at their own request, were assembled together, and saluted each other, and Bro. Hyde Clarke, to whom Bro. Carver, LL. D. offered a special toast, in his speech taking the opportunity of calling the attention of the company to the claims of Masonry. Bro. Hyde Clarke said, that at the table were assembled men of many nations; but Masonry had brought him that day in friendly relations with very many among them.

THE NEW DOCTRINE.

In a letter recently received from a highly intelligent and learned Mason, who lives in one of the New England States, is the following :

I was very much pleased with your article against the doctrine of making a belief in the authenticity of the Bible a qualification for Masonry. Indiana, I see, makes liquor making or selling a Masonic crime. How would Bro. Morris like to have Maine and the New England States, (said to be the hot-bed of Abolitionism,) require her candidates to assent to that doctrine as a necessary qualification? The Bible stands well enough, temperance stands well enough. Don't let us give our enemies cause to doubt our sincerity, by continually hammering away at things which, as men, we admit. When I was admitted into the Fraternity, I was told and so instructed, that the only religious belief that was required of me was, a belief in a God, a great ruling cause, to whom I was accountable for my conduct, the Infinite Creator of all things, the Supreme Architect of the Universe.

The suggestion of our Brother is very pertinent. The "Abolitionists" of the North, or the "fire-eaters" of the South, have as good a right to make their particular views a test of admission to Masonry, as Bro. Morris has to make a belief in the divine authenticity of the Scriptures a test, or the Grand Lodge of Indiana has to prohibit its members trading in alcoholic drinks. Let those Masons who are seeking to make our Institution uphold their peculiar sectional views, look calmly at this departure from the landmarks and see where it is leading them. If one person may make a new test, another may do so. If Indiana may expel those members who sell alcoholic liquors, South Carolina may expel those who do not believe that slavery is sanctioned by the Scriptures. We see but one safe course, and that is, to guard against all innovation.

Our peculiar views respecting the Scriptures, politics, slavery, the temperance movement, capital punishment, have never been intimated in these pages, for the simple reason that we have no right to intimate them here. They have nothing to do with Masonry, and when we enter a Lodge we lay them aside, and meet our Brethren on the level. We know of no other course which any Mason can safely pursue.

HARMONY RESTORED IN MICHIGAN—GREAT REJOICING.

WITH a sensation of happiness we have not experienced for a long period, we announce to the world that difficulties which have existed among the Companions and Knight Templars of Michigan for the past three years have been amicably settled to the entire satisfaction of all concerned. This we are informed on reliable authority, although we have not received the official reports of the meetings of the Grand Bodies which were recently held.

The Grand Chapter of Michigan met on the second Monday of last month. There was a general feeling among the members that some decisive measures ought to be taken to remove the discord which existed. The subject was freely talked over, and a disposition to restore harmony was manifested to such an extent that there appeared to be no opposition. But how could this be done? The object all agreed upon; but how could it be effected? After much consultation, and the canvassing of various propositions, an informal meeting of the members of Peninsular Chapter was held. All present (some sixteen) signed a document addressed to Monroe Chapter, stating, in substance, as follows: That, whereas, Peninsular Chapter had received a Charter without the consent of Monroe Chapter, and the latter body thought itself thereby aggrieved, the memorialists, for the purpose of promoting harmony, asked said Chapter to request the Grand Chapter to permit it to place on the records (accompanied by the memorial,) its assent to the legality of Peninsular Chapter.

Monroe Chapter unanimously acceded to the request. Companion Jacobs, as the authorized representative, in some appropriate remarks, announced to the Grand Body the action of Monroe Chapter. The announcement was received with cheers and applause which made the building ring. The enthusiasm knew no bounds. Companion Noble, High Priest of Monroe Chapter, and Companion Roberts, High Priest of Peninsular Chapter, met at the altar and there shook hands, over the buried hatchet. Few eyes looked upon that scene, which were not suffused with tears, and some Companions sobbed aloud, so great was the joy of their hearts. The scene, as described by an eye-witness, was deeply affecting. We extremely regret that it was not our good fortune to participate in it.

In the Grand Commandery the difficulties respecting Peninsular Commandery, at Kalamazoo, was amicably adjusted. Detroit Com-

mandery was enjoined to restore Sir Knights Roberts, Ensworth and Weston. We can emphatically say that *peace and harmony prevail among the Fraternity of Michigan!*

Companion W. P. Innis, of Grand Rapids, was elected G. H. Priest—a very excellent selection. Comp. Innis is an ardent and intelligent Mason, well qualified for the office. Comp. J. Eastman Johnson, of White Pigeon, was elected Grand Secretary. A better man for the place could not have been found. A vote of thanks was returned to Comp. S. C. Coffinberry, and an appropriation made to purchase for him a Past Grand High Priest's Jewel.

Ex-Gov. Wm. L. Greenly, of Adrian, was elected Grand Master, and Bro. S. B. Brown, of St. Clair, Dep. Grand Master. We shall give an extended account of the proceedings in our next number.

THE EDITOR OF THE ASHLAR cannot refrain from giving the following well-merited remarks of Bro. Parvin, published in the *Western Freemason* of October :

Brother E. W. Jones, of Chicago, Illinois, is joint proprietor with Brother Weston in the publication of THE ASHLAR, at Chicago, one of our most excellent monthlies, and for a young man, as he is, has done much in collecting one of the largest and most valuable Masonic libraries in the country, especially the West.

Brother J., who is possessed of only moderate means, is a "whole-souled" Brother, giving much of his time and money to promote the public good. While visiting his study, he remarked, "here are my duplicates, take such as you want." We did take a few, and as they were valuable and cost him money, tendered him the price, and were surprised at his reply, "I cheerfully give away all I have to spare—but never sell Masonic books." We could not but contrast his conduct most favorably with that of two or three others, who have begged of us, and afterwards proposed to sell us our own gifts. Shame on such!

The conduct of Bro. Jones referred to in the above extract is characteristic of that Bro., as hosts of Masons can testify. However, we may confidently assert that Bro. Jones has met his *match* in Bro. Parvin, who is known throughout the Fraternity of the country as one of the most disinterested and ardent Masons, filled with zeal and knowledge. The *Western Freemason* ought, under his control, to receive a more liberal patronage.

MASONIC ITEMS.

OFFICERS OF THE RESPECTIVE MASONIC BODIES AT SPRINGFIELD, ILL.—

Elwood Commandery No. 6.—H. G. Reynolds, Com.; F. K. Nichols, C. G.; C. W. Matheny, Gen.; William Lively, Pr.; B. C. McQueston, Recorder.

Springfield Council No. 2, R. and S. M.—O. H. Miner, G. M.; H. G. Reynolds, D. G. M.; P. A. Dorwin, P. C. W.; B. C. McQueston, Recorder.

Springfield Chapter No. 1.—C. W. Matheny, H. P.; John Uhler, K.; J. D. Harper, S.; O. H. Miner, Sec.

Springfield Lodge No. 4.—Wm. Lively, M.; B. C. McQueston, S. W.; J. T. Rhodes, J. W.; E. C. Matheny, Sec.

Central Lodge No. 71.—Charles Fisher, M.; Richard Young, S. W.; F. K. Nichols, J. W.; L. W. Sheppard, Sec.

Tyrian Lodge, U. D.—O. H. Miner, M.; H. G. Reynolds, S. W.; W. L. Dougherty, J. W.; E. L. Gross, Sec.

OFFICERS OF THE GRAND COMMANDERY OF WISCONSIN, FOR 1860.
—Henry L. Palmer, G. Com., Milwaukee; Erastus Lewis, Dep. G. C., Janesville; J. P. Houghton, G. Gen., Madison; Michael F. McKey, G. C. G., Janesville; J. Albert Helfenstein, G. Prel., Milwaukee; Alden S. Sanborn, G. S. W., Mazomanie; William Addy, G. J. W., Janesville; Samuel S. Daggett, G. Treas., Milwaukee; William T. Palmer, G. Rec., Milwaukee; John C. Rudd, G. St. Bearer, Madison; Barnabus B. Eldridge, G. Sword Bearer, Janesville; C. R. Gleason, G. W., Madison; Ellis Worthington, G. Capt. Guards, Milwaukee.

☞ “At the laying of the foundation stone of the new St. Patrick’s bridge, Cork, Ireland, November 10th last, the Lord Lieutenant, Earl of Carlisle, aided by the Masonic Fraternity, performed the service. The D. G. M. of the Province, George Chatterton, Esq., was habited in the splendid clothing belonging to his office, and wore also the jewels of the Philosophical College of K. H., the Rose Croix Degree, the Grand Cross of the Temple, and a beautiful ornament in blue enamel, on which were displayed the various devices connected with the symbolic degrees of Masonry. This antique gem excited much interest

among the Brothers, from the fact that on the occasion of a similar ceremony which took place in the year 1798, when the stone of the former St. Patrick's bridge was laid, it was worn by the celebrated Masonic sister, the Hon. Mrs. Aldworth. On that occasion Mrs. Aldworth rode on horseback beside the Earl of Donoughmore, the Prov. G. M. of Munster, attired in full Masonic paraphernalia."

☞ The annual meeting of the Grand Lodge of Massachusetts was held on Thursday afternoon and evening, in Nassau Hall. The afternoon session was devoted to the transaction of the usual business of the Order, and in the evening the election of officers for the ensuing year took place. The officers elected are as follows: Grand Master, Dr. Winslow Lewis, of Boston; Senior Warden, Dr. Joel Spaulding, of Lowell; Junior Warden, Mr. W. D. Coolidge, of Boston; Treasurer, Mr. Thomas Tolman, of Boston; Secretary, Mr. Charles W. Moore, of Boston; Finance Committee, Messrs. Solon Thornton, W. H. L. Smith and John K. Hall; Directors for the Corporation, Messrs. John T. Heard and William Parkman; Col. Isaac H. Wright, of Boston, a member of the Board of Trustees of the Grand Charity Fund. Dr. Lewis has before held the office, and his re-election as successor to Hon. John T. Heard gives great satisfaction.—*Boston Paper.*

DIED,

At his residence in Hartford, Wisconsin, Bro. THOMAS SKELTON, on the 24th December, 1859, aged 62 years and 9 months.

At a regular communication of Hartford Lodge, U. D., held at their Masonic Hall on the evening of January 3rd, 1860, A. L. 5860, the following preamble and resolutions were unanimously adopted:

WHEREAS, it has pleased the Divine Architect of the Universe, in his infinite wisdom and mercy, to remove from our midst our worthy Brother, Thomas Skelton, of the age of sixty-two years nine months, whose long life, from young and vigorous manhood, has been one of earnest devotion and ardent attachment to the principles and prosperity of our Order, therefore, be it

Resolved, That in the death of Brother Skelton the Fraternity has been deprived of a faithful and worthy member, who loved our Institution, who patronized our assemblies, and who always joined heart and hand in promoting the principles and welfare of our Order; the family a kind and affectionate father; the community an upright and respected citizen, one whose virtues and social qualities will long be remembered; and although we mourn his loss, yet we sincerely hope and trust that he is now in that spiritual Temple above, where God himself presides.

Resolved, That we offer our heart-felt sympathies, in this dispensation of Divine Providence, to the friends and relatives of our deceased Brother.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Lodge, and published in the county and Milwaukee papers, also in *The Ashlar*, and *Voice of Masonry*.

W. W. WHITNEY, *Sec'y*.

EXPELLED.

CONSTANTINE, ST. JOSEPH CO., MICH.
November 20th, 1859.

DEAR SIR AND BRO.—At a regular communication of Siloam Lodge of F. and A. Masons, held in the village of Constantine, on the 11th of the present month, Brother DAVID FRESH was expelled from all the rights and benefits of Masonry. By order of the W. M.

Fraternally yours, N. H. SAUTELLE, *Sec.*

LEXINGTON LODGE No. 61, OF F. AND A. M.
Lexington, Mich., December 6th, A. L. 5859.

DEAR SIR AND BRO.—At an adjourned Communication of this Lodge held the 30th of November last, ORLOW MAYBEE, a member of this Lodge, was duly expelled from all the rights and benefits of Masonry, for unmasonic conduct, and his name ordered to be published in *THE ASHLAR*.

Fraternally yours, JOHN D. LATUYCHE, *Sec.*

LEXINGTON LODGE No. 61, OF F. AND A. M.
Lexington, Mich., January 6th, A. L. 5860.

DEAR SIR AND BRO.—At a regular Communication of this Lodge held the 4th inst., GIDEON D. BULLEN, a member of this Lodge, was duly expelled from this Lodge, and from all the rights and benefits of Masonry, for unmasonic conduct, in counterfeiting and passing the coin of these United States; and his name ordered to be published in *THE ASHLAR*.

Fraternally yours, JOHN D. LATUYCHE, *Sec.*

OFFICE OF THE GRAND SECRETARY,
Providence, Jan. 19th, A. L. 5860.

DEAR SIR AND BRO.—Official information has been received at this office, that at a meeting of St. Albans Lodge No. 6, Bristol, held on the 16th inst, HENRY F. SIMMONS was expelled from Freemasonry, for gross unmasonic conduct.

Yours, Fraternally, THOS. A. DOYLE, *Grand Sec.*

EDITOR'S TABLE.

THE NEW YORK CENTRAL RAILROAD.—This is one of the great links in the chain of thoroughfares which connect the East and West. There are now running over it five daily trains from Suspension Bridge and Buffalo to Albany. Among the advantages presented by the road the following are enumerated: "Double tracks the whole distance, straight lines, no high embankments, and an argus-eyed supervision of every point of safety and comfort, are what the travelling community have long ago 'made note of.' The route in common with the Hudson River Railroad, threads on the through line, the most charming and most populous places and natural wonders of the Empire State."

We learn that this company has recently established a General Ticket Office in the American Express Office, corner of Lake and Dearborn streets, opposite the Tremont House, Chicago. The company have also made arrangements for California and European passage tickets. H. E. Sawyer, Esq., represents their interests in Chicago.

The New York Central Railroad is under the management of one of the most efficient and competent Superintendents in the country, who constantly maintains that degree of order and system so essentially necessary to the running of trains punctually.

WANT OF COURTESY.—Bro. Brennan, of the *American Freemason*, recently attacked Bro. Lawrence, of the *Signet and Journal*, for his remarks respecting J. Theo. Holly, which we published in our November No. Bro. B. accuses Bro. L. of "*meretricious ignorance*," to which the latter replies in the following courteous manner:

We cheerfully give Bro. Brennan the benefit of his explanation, and have no comments to make on it but this: That we would not have made use of the term "*meretricious ignorance*" in speaking of Bro. Brennan. Ignorance alone is sometimes excusable; *meretricious ignorance*, paradoxical as it is, never. But we have no fault to find with Bro. Brennan for the expression. One's diction is a *matter of taste*, usually derivable from one's *early associations*, and therefore, in some degree pardonable. Such epithets were not taught him in *the Lodge*, we know.

The Editor of the New York *Courier* thinks the offensive remarks reflect on us, and says:

We know not what reply will be made by our esteemed friend and Brother Weston, of THE ASHLAR, but we trust he will touch him off *aisey*. Editors of Masonic Journals should never forget that they are expected to be gentlemen.

We will only say that Bro. Brennan is so *touchy* that he needs no touching off. We have charity to believe his principles are better than his manners, and that his expressions are not true indices of his heart.

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 7.
MARCH, 1860.

THE NEW TEST.

THE communication given below, is from the pen of a highly intelligent and long-trying Mason, who has given many years of labor to the promotion of the interests of Masonry in Michigan. We shall, at some future time, express our views on the action of the late Grand Master of Michigan, and that of the Grand Lodge.

EDITOR OF THE ASHLAR:

Dear Sir and Bro.:—Permit me, through the columns of THE ASHLAR, to return my thanks to the Grand Secretary for a printed copy of the proceedings of the Grand Lodge of the State of Michigan, held at Detroit, January, 1860.

In looking over its pages, I was somewhat surprised to find action taken upon the report of a special committee, to whom was referred a certain portion of the Grand Master's address, relative to the "Divine authenticity of the Holy Bible."

The Grand Master, feeling, no doubt, that he had been rather severely handled by THE ASHLAR for the official expression of his opinion through his public addresses, saw fit to bring the subject before the Grand Lodge at its annual meeting, by saying: "Upon several occasions during the past year, it has been my fortune to be honored with invitations to participate with the Fraternity in different sections of the State in various social and public celebrations. Three of my addresses, upon these occasions, have been published in pamphlet form, and quite generally distributed. It happens that sentiments advanced, in one instance at least, have been animadverted

upon with some degree of asperity, by a Masonic journal which has some* circulation in this State. However fully convinced in my own mind that the positions therein assumed are impregnable, nevertheless, that my temporary position may not compromise the Grand Lodge, I ask leave to submit herewith, copies of the addresses referred to, so that if errors or 'heresy' in Masonic doctrine therein appear, they may be fully exposed and duly reprehended."

This portion of the Grand Master's address was referred to a committee of three, appointed by the Grand Master. In the selection of that committee, it is reasonable to suppose that, inasmuch as the Grand Master's peculiar views upon this question had been severely censured and ably criticised, not only in THE ASHLAR, but in other Masonic journals, that he would select such a committee as would without doubt coincide with him in the point at issue; and I see by the printed proceedings, that the Grand Master was not mistaken in the opinion he had formed of his committee (the chairman of which was a member of his own Lodge, I believe), for I find that they say: "In the judgment of your committee, the Divine authenticity of the Holy Bible is the great grand basis of Masonic belief. It is the life and soul of Masonry in all Christian countries; and at every step in the onward progress of the Masonic journey, his mind and thoughts are directed to the Holy Bible, as containing not only the elements of his faith, but the very essence of his Masonic existence. If the Divine authenticity of the Bible be ignored, then of what use can it be in the Lodge-room within this jurisdiction, more than the Koran, or any other book? Your committee find no heresy in the address alluded to, and most cordially endorse and approve of the sentiments therein expressed." (Who will say that the Grand Master has not left his footprints in this report?)

I find this report was accepted and adopted. I was myself a member of the Grand Lodge, and in attendance upon its session, and I was very much surprised to read in its proceedings the approval and adoption of the report above alluded to, and I can only account for it from the fact that it must have been submitted and carried through when but few of the members were present, and those taking no interest and paying no attention to the business before them;† for, most assuredly,

* I congratulate the late Grand Master upon his having discovered the fact that THE ASHLAR has "some" circulation in Michigan.

† I have since been informed that such was the fact; that immediately upon the commencement of the afternoon session, the first business done was the submitting of this report and action upon it, before many of the members returned from dinner.

a question of such moment, tending to disfranchise a host of good and true Masons—particularly our Brethren of the Jewish faith—would have met with discussion and argument, and would have been *the* question of the session; and I have reason to believe that the Grand Lodge of the State of Michigan would have hesitated long before they would have “cordially endorsed and approved” those peculiar views of the Grand Master, as expressed in his published address, delivered at Allegan, Feb. 24, 1859, upon this particular subject.

This question, like many others of doubtful expediency, recommended by the Grand Master, must have been submitted and acted upon without remark by the Grand Lodge, in the absence of those who generally take an interest in the proceedings of that body, and are supposed to know what is, and what is not, a departure from, and in violation of, the ancient landmarks of the Institution. And here permit me to say, that the system of legislation of Masonic bodies, particularly within our own jurisdiction, has become, of late, extremely loose and highly censurable. Resolutions are adopted and edicts passed, under the system inaugurated, which do not express the opinion of the Grand Lodge, and for which it ought not to be held responsible.

The system is one of growing evil, and, with all due deference for the opinion of our late Grand Master, and also for the profundity of his Masonic wisdom, so soon and so rapidly acquired, it is to be hoped that for the future the Grand Master will leave to the Grand Lodge its legislative prerogatives, and not attempt, by a cunningly devised plan in the submission of a thousand-and-one decisions of his own, to procure from the Grand Lodge, by resolution, the approval, in gross, of his own peculiar views and decisions, in order that they may go out as edicts of the Grand Lodge. Such a system of legislation is highly censurable, and injurious to the body of Masonry.

In looking over the proceedings, I find that the Grand Master, in his annual address, has called to the notice of the Grand Lodge no less than *fifty-nine* propositions on Masonic Jurisprudence, in all of which the Grand Master has given his decision, and asks the Grand Lodge by its action to give them sanction and force as edicts. Had the Grand Master, in his wisdom, seen fit to recommend the adoption of Bro. Mackey's work on Masonic Jurisprudence, and that the opinions therein enumerated should become edicts in this jurisdiction, I should have been better pleased with the proposition, for I have greater faith in the opinions of one who has grown old in Masonry, and devoted his time and learning in the study of the traditions and laws

of the Institution, than one whose footprints are still fresh upon the ground-floor of the Middle Chamber.

To show you the extent of the very loose manner in which legislation is had upon matters of such importance, and the Grand Lodge committed to propositions and opinions which, in all probability, would have been repudiated after fair and proper investigation and discussion, I will give you a brief history of the *modus operandi* of this sort of legislation, and the manner in which the Grand Lodge is committed to the declaration of principles and opinions which frequently are at variance with the ancient landmarks of the Order, and become innovations upon the body of Masonry.

The Grand Master, in his annual address, devotes no less than thirteen pages to fifty-nine different and distinct propositions upon Masonic Jurisprudence. His opinion has been asked upon fifty-nine different questions, upon which he has laid down the law, and, having some pride in having his decisions sanctioned by the Grand Lodge, and for future time become the Masonic Law of this jurisdiction, he incorporates them into his annual address. In due course, the matters thus brought to the notice of the Grand Lodge, are referred to committees selected and appointed by the Grand Master, who, after a convenient length of time, report, "that they have had the same under consideration, and fully concur in all the decisions of the Grand Master, except the following," etc., which report is accepted, and on motion adopted; and thus the decisions of the Grand Master are supposed, by many, to become edicts of the Grand Lodge, without a single member knowing what opinions or decisions he has sanctioned, or what alterations or innovations have thus been made in the body of Masonry.

Upon great and important principles, which strike at the very root and foundation of the Institution, a committee, selected by the Grand Master, make their report, and sanction what many believe to be a heresy upon the body of Masonry, and it is submitted, accepted, and adopted without discussion, without remark, and the first intimation which a majority have of its existence, is its appearance in the published proceedings.

Such has been the system of legislation, and in this manner is the Grand Lodge made responsible for heresies and the violation of established laws, customs and landmarks of the Institution.

Such being the nature of legislation, and such the manner in which, at the last session of the Grand Lodge, much of the business was done, the great body of Masonry in this jurisdiction is placed in a false posi-

tion before the Masonic world, and appears upon the record to have endorsed and enunciated opinions and edicts which, had the subject matter been properly brought before them, much of it would have been rejected and thrown among the rubbish as the production of a young, inexperienced and unskillful workman.

A PAST MASTER.

GERMAN MASONIC SONG.

From the Mirror and Keystone. Translated by Mrs. R. HYEMAN.

Let us, dear Brothers,
Kind Wisdom embrace—
Follow her footsteps
With fervor and grace.

Shun the profane ones
Who folly pursue ;
Turn we to wisdom,
The guileless and true.

Masonry binds us
In holiest chain ;
Let not her precepts
Be given in vain.

The highest of earth
Descend from a throne,
To join in our ranks,
And our Brotherhood own.

Mankind to make happy
Should be our true aim ;
'Tis nature instructs us,
'Tis Masonry's claim !

We borrow no splendor ;
For ours is a light
That gilds as with morning,
The dreariest night.

It beams on our path
To the depths of the tomb,
From whence God shall call us,
New life to resume.

FESTIVAL OF ST. JOHN THE DIVINE—INSTALLATION AND BANQUET.

From the Cincinnati Commercial.

THE Festival of St. John the Evangelist, or the Divine, was observed by the Masonic Fraternity, last night, in the Verandah, after the installation of officers elect for 1860, for seven Lodges in this city. A large company of the Brotherhood were seated at table, Bro. E. T. Carson presiding, assisted by Bros. Charles Brown and John D. Caldwell, Vice Presidents. The Committee of Arrangements consisted of Bros. E. T. Carson, George H. Wolf, John Scott, C. F. Hanselman, William Lee, W. C. Middleton and H. Matthews. The order of exercises was as follows, viz. :

ORDER OF EXERCISES.

Installation of Officers of Lodges.

After which the company repaired to the Banquet Room in the Verandah.

Prayer, by Rev. Kingston Goddard.

Music, by Menter's band.

Reading of Regular Toasts.

Volunteer sentiments.

Burns' Adieu.

Benediction.

REGULAR TOASTS.

1. *The Day we Celebrate.* Although the hand of Old Father Time's dial indicates "low twelve," yet, 't is now, and ever will be, with the Craft, the hour of refreshment, when they shall meet together in their Annual Fraternal reunions, and the Brethren throughout the entire Universe shall join in the grand chorus first sung by Angel tongues, "Peace on earth, good-will to men."

Response by Bro. George Hoadly, Jr.

2. *The Age in which we live.* The Age of Progress and Improvement. May Masonry ever be found true to her character in former times, the patron and promoter of the Arts and Sciences.

Response by Bro. Bellamy Storer.

3. *The Grand Lodge of Ohio.* Co-existent with the organization of our State Government. May they be of equal perpetuity.

Response by Bro. William B. Dodds.

4. *The Grand Lodge of Kentucky.* We greet her as a faithful co-laborer in the building of the Temple. May her labors be rewarded.

Response by Bro. Wise, P. G. M. of Kentucky.

5. *The Grand Consistory of Ohio.* With her magnificent series of thirty-three degrees, and our glorious Republic with her thirty-three States, co-incident in mystic numbers, alike their grandeur and their power lies in their unbroken union. May they endure in fraternal unity, undisturbed by internal discord, until this "earth shall roll away as a scroll," and Time shall be no more.

Response by Bro. E. T. Carson.

6. *The Masonic Lodges of Cincinnati.* Perfect in the mystic number (seven), may they also be perfect in their work, and may they ever occupy the prominent position of *first* among the moral and benevolent institutions with which the city is blessed.

Response by Bro. Cornelius Moore.

7. *Woman.* God's first and most estimable gift to man. May the sons of Masonry ever be her most chivalrous protectors.

Response by Bro. J. L. Vattier.

Judge Hadley and Judge Storer had accepted invitations to respond to the first and second regular sentiments, but were detained at home by indisposition. Prof. E. S. Lippett and David Quinn, Esq., responded in their stead, extemporaneously, making happy efforts.

Bro. William B. Dodds, in response to the third toast, referred pertinently to the prosperity of the State and of the Order.

Bro. Wise, Past Grand Master of the Grand Lodge of Kentucky, responded to the fourth sentiment, as follows:

Sir Brother Chairman: Permit me, through you, to tender to my Brethren of the Masonic Fraternity of this proud Queen City of the West, my hearty and sincere thanks for the many acts of courtesy and kindness extended to me through a series of years. Would, Sir, that I could command language to express to you the feelings of enjoyment I experience to-night, mingling with the Brotherhood at this festive board. I love to meet my Brethren upon a perfect level, and feel the pressure of warm and true hands, and generous hearts; and I cannot permit this occasion to pass, with your permission, without uttering a few thoughts upon the condition of our well-beloved country, and the duties we owe it as Masons.

The duties we owe the noble institution of Masonry, to which we profess allegiance, are beautifully taught us at its very threshold—a summary of which may be thus briefly stated: We agree to obey its moral and Masonic teachings; to be good and true citizens of the country in which we live. True to its government and just to his country, is an injunction the true Mason can never forget, or desire to violate; and now that the reins to the passions of our common natures

are about to be loosened, and discord and confusion about to take the place of peace and prosperity, and all the greatness that has characterized our beloved country, to be leveled with the dust, where, Sir, shall we look for an anchor to stay the relentless surges of this distracted vessel, as it rushes on in madness and confusion, threatening to overwhelm in ruin irreparable and unutterable all upon which the fondest hopes of pure and good men stand? Where, Sir, I repeat, shall we look but to those with whom, around our beloved altar, we have bowed, pledging to each other all that we hold dear in this life and all we hope in that which is to come? (Applause.)

To Masonry, as an institution, I favorably look, Sir, (vehement applause,) and firmly believe that its teachings and its precepts are as much loved, as much respected, and as capable of stilling the angry waves of passion and discord as ever; and, Sir, to-night, as I cast my eyes upon its generous representatives by whom I am surrounded, I glory that I can call you Brethren, whether of the North, the East or West, and that Masonry knows no limits to its Brotherhood; but wherever the sun shines there are Masons to be found, and amongst whom no other emulation should be known, but who can best unfold her beautiful banners, and best work in her peaceful quarries.

To you, Brothers of this proud city, where so much has been done to the honor and perpetuity of this hoary-headed and venerable institution, which, amidst the changes of empires and the fall of kingdoms, has been exempt from the hand of ruthless violence and distraction, and stands fast to-night in all its pristine youthfulness and glory, alike an object of admiration and homage, to you and our associates scattered throughout this mighty Republic, do I firmly look for a mightier and stronger chain than was ever forged by the might or power of man—and that will bind in perpetual links of Brotherhood this mighty country—whose united career no mind but Deity can comprehend. In conclusion, permit me to offer—Masonry, one and indivisible.

E. T. CARSON.

Bro. E. T. Carson made an eloquent response to the fifth sentiment, and was greeted frequently with vehement and prolonged applause. Our space precludes the possibility of more than a meagre sketch of his truly eloquent speech.

Referring to the Grand Consistory of Ohio, he said that in the ancient covenant of sacrifices it was customary to divide the sacrifice, and thus partake of it, symbolizing unity. In this spirit he was glad to

meet his Brethren, and break with them the bread of union and fraternity. It was a primary object of Masonry to teach love to man and God, and all true and trusty Masons take the lesson to their hearts, and its beneficent influences are diffused for the benefit of the Brotherhood of society. The rite of the Consistory consists of thirty-three degrees, a sacred number, and her grandeur consists in unity. It harmonizes with the Union of thirty-three States of this Republic. Not one link can be taken from either without disorganizing the body, and degrading the music of regularity and unity into discord and confusion. Take away the unit and all harmony is lost forever; the system is destroyed, and its philosophy bereft of its happy consistency.

BROTHER CORNELIUS MOORE

Responded with peculiar felicity to the sixth sentiment. He had no thought of making a speech; there were so many sons of the old mother (Nova Cesarea Harmony Lodge No. 2,) about him who could do so much better. Moreover, he had to tread in the footsteps of Enoch, (applause,) our brother Enoch. But he was reminded that to-night the perfect number is complete. There are *seven* Lodges. In ancient Masonry there were seven rites, which make the perfect number. It is a sacred number. Beginning with the creation, we find the seven days, and we find *seven* permeating the sacred writings. He was extremely happy to refer the perfect number of Lodges in the city to the good old mother Lodge (Harmony). She sits like a matron surrounded by her offspring. Sometimes she frowns, and we bow to her commands; but usually she smiles. Her first born was the old Miami Lodge No. 46. Then the LaFayette, which like Helen in the Iliad of Homer, "She walks a Goddess, and she seems a Queen." Her's is a mystical number—133—sacred, because it is the 133rd Psalm, in which is the verse, "Behold how good and pleasant it is for brethren to dwell together in unity!" Cincinnati Lodge stands midway between the three elder and three younger daughters, McMillan, Cynthia and Hanselman; coy with the former, teased by the latter; a golden link binding them all together in harmony. Mr. Moore proceeded in a happy strain at too great a length for us to follow, and he was rapturously applauded throughout. We have seldom listened to a happier effort.

WOMAN.

Dr. Vattier responded to the last toast, "Woman," making some pleasant hits. He did n't know why he was called upon, unless it was

because he was the best-looking or the ugliest man in the house. He saw several who thought themselves equally good-looking, and he would n't like to be considered the ugliest—looking askant at several who would not be taken as models for a Phidias. He proceeded to pay a fitting tribute to woman, culminating in the scintillation—*Woman is the only stopping-place between Earth and Heaven!* He concluded by offering the following :

“Honor to Woman! To her it is given
To garland the earth with the roses of heaven :
All blessed, she linketh the loves in her choir.
In the veil of her graces her beauty concealing,
She tends on each altar that's hallowed to feeling,
And keeps ever living the fire.”

The following telegram was sent to the Brethren celebrating at Lebanon :

CINCINNATI, DEC. 27, 1859.

The Workmen of the Temple, in Cincinnati, to the Brethren in the Forests of Lebanon :

GREETING : Prepare your work, as did the Craftmen of old, that when it comes to be set up in the Temple, it may present the impress of the Grand Master.

The following response was received, viz. :

LEBANON, DEC. 27, 1859.

The Havers in the Forests of Lebanon to the Builders in Cincinnati :

Our work has heretofore received the commendation of the Overseers ; may the blocks you offer, united with the timber we furnish, be fitted into a Temple more glorious and enduring than that of Solomon's ; and, like it, receive the approbation of the Supreme Grand Master. We greet you, Fraternaly.

H. M. STOKES, G. M.

A volunteer complimentary to H. M. Stokes, Grand Master of the Grand Lodge of Ohio, was offered ; and, after singing Burns' Adieu, the Brethren separated.

☞ It is the general opinion in the East, that the initiatory practices of the several orders of Dervishes are of the same character as those of Freemasonry. At this moment the subject attracts considerable attention. An American gentleman who had been initiated among the Dervishes, obtained initiation as a Mason, to study the point, and he states to the Brethren that the connection is close. He has prepared for the press a history of the Dervishes. W. Bro. Azanavour, of Constantinople, states that he has ascertained the signs of one of the Dervish orders.—*Hyde Clark, Smyrna.*

TWO TRIALS FOR THE SAME OFFENCE.

THE following is taken from the proceedings of the Grand Lodge of Arkansas :

Charges were preferred against one C. L. Bruner, in Eropholic Lodge No. 84, for gross unmasonic conduct, too heinous to be printed in the proceedings. A trial was had. A motion made to expel him was lost—ayes 24, nays 14; a motion to suspend was lost by like vote. A simple reprimand was then administered. Some sixty days afterwards, a motion was made for re-hearing against him, on account of newly discovered testimony. The Master granted it, and the same charges were again preferred—an appeal was taken from the decision to the Grand Lodge. The matter was referred to a committee, the majority of whom reported in favor of sustaining the action and decision of the W. Master in granting the re-hearing; the minority of the committee made a report dissenting from the action of the majority, upon the ground that as the accused had been once put upon his trial upon the same charges, and convicted and punished by a reprimand, it was contrary to the institutions of Masonry, as it was to the law of the land, that a person should be twice tried, convicted and punished for the same offence.

We differ from the minority in their consideration of the matter in controversy, and fully agree with the majority, and with the W. Master—thinking the reasoning of the minority of the committee wholly inapposite.

It is true, that so far as the law is concerned, it is the salvation of our country, and absolutely necessary to the interests of society, that when a matter has been once adjudicated, a final rest should be put to it. The reason is simple. The law does not pretend to prescribe a course of morals, or conduct to any individual in the community, so long as it does not interfere with the conducting of the matters of state. Thus, many offences against morals and strict right, so long as private, are ignored by the law. Each individual in the community is, however, entitled to its protection, and, therefore, where his rights are interfered with, the law interposes in his behalf—gives him a forum where he can obtain redress. He must there seek it—when he does so, he must abide by its decision. If not, and he would be allowed to renew his complaint again and again, government would come to a stand still, for it would be unable to afford redress, from the multitude of applications for its interposition. Besides, it is but a matter between the offender and the party injured. It in no manner affects the great body of society. Others are not bound to notice the offender, even if he is acquitted by the law. His interests and others are in no wise affected; there is no privity or connection between them; and the community pursue their proper course, with no thought of the offence, or heeding it, except the loathing one feels for a villain. But in Masonry

it is different. As long as the offender remains in the society, he must be treated as a worthy member of it. We proclaim to the world that our Order is based upon the principles of justice and true morality—that our institution is one that advocates the doctrine of love for our fellow man—that as to one another, *we are brothers*—that we rejoice with one another's success, that we sympathize with each other's woe, and in distress and misfortune, solace and comfort him. Then, if one who has committed an offence, that is described as too vile to be printed, can, because he has merely been reprimanded on account of not sufficient testimony having been produced, set that forth as a bar to further action, after sufficient testimony has been procured, and the other members of the Order are bound to treat him as a Brother, and to hold him forth to the world as a man, good and true, it is giving the lie to the principles of our Order, as proclaimed by us. This cannot be so. His connection with our Order is a living blot upon it—his offence is a continuing one against its principles, and we maintain that we have a right to exclude him from it when his offence can be proven, as much as in social life, one person has a right to refuse social connection with one whom he knows to be a scoundrel, although he may have been tried for the very offence by the laws of the land, and acquitted.

There is much reason to doubt the correctness of the conclusion arrived at by the majority of the committee. The defendant was found *guilty* on the first trial, and punished by reprimand. Why, then, should new evidence be necessary to prove his *guilt*? If he had been acquitted on the first trial, the reasoning of the committee would have much force, but on the case under consideration, its soundness may well be doubted.

MINNESOTA.

THE Grand Lodge of Minnesota held its last annual meeting in October. Bro. Pierson, G. M., gives the following account of Masonry in his jurisdiction :

"The act organizing the Territory of Minnesota, was passed March 3, 1849. The Governor arrived here in May following, and soon thereafter, the other Territorial Officers. In the seventh number of the 'Minnesota Chronicle,' issued July 12th, 1849, appeared the following notice :

MASONIC.—All members of the Order who may be at St. Paul, on Monday next, (the 16th inst.) are fraternally invited to attend a convocation to be held at the American House, at 7½ o'clock, P. M. Punctual attendance is requested.

"In response to the call, a goodly number assembled in the school house, and resolved to apply to the Grand Lodge of Ohio, for a Dispensation. The petition was signed by Bros. C. K. Smith, J. Hughes, D. F. Brawley, A. Goodrich, Lott Moffett, W. C. Wright, J. C. Ramsey, John Conden, Albert Stilton, John Holland, Levi Sloan, and J. A. Atkinside.

"The Dispensation was granted Aug. 4, 1849, appointing Bros. C. K. Smith, W. M.; Jer. Hughes, S. W.; and D. F. Brawley, J. W. Meetings were regularly held during that and the following year; considerable work was done; many of our best citizens date their reception of Masonic light to that Lodge. A charter was granted January 24, 1853. October 12, 1850, a Dispensation was issued by the Grand Master of Wisconsin, to a number of brethren residing at Stillwater, to open St. John's Lodge, and appointing Bros. F. K. Bartlett, W. M.; Benj. Allen, S. W., and Wm. Holcomb, J. W. June 9th, 1852, a charter was granted by the Grand Lodge, numbered 39, on their roll. St. John's Lodge was the first Lodge chartered, though St. Paul was the first under dispensation; the latter was chartered last of the three which formed the Grand Lodge.

"During the year 1852, a Dispensation was granted by the Grand Master of Illinois, for Cataract Lodge, at St. Anthony, appointing Bros. A. E. Ames, W. M.; Wm. Smith, S. W., and Isaac Brown, J. W. A charter was granted October 5, 1852, by the Grand Lodge, numbered on their roll 121. This Lodge had the honor of furnishing our first Grand Master, in the person of M. W. Bro. A. E. Ames.

"Feb. 23, 1853, the delegates of the three Lodges met in convention, and formed a Grand Lodge. At the next session, two charters were granted; the next, one; the next, two; the next, ten; the next, six; and the last, four; making twenty-five Lodges chartered since our organization.

"In September, 1853, a Dispensation for a Chapter of Royal Arch Masons was obtained, and chartered by the name of Minnesota Royal Arch Chapter No. 1, at St. Paul.

"In August, 1857, a dispensation was obtained for Vermillion Chapter, at Hastings, and in January, 1858, for St. Anthony Falls Chapter, at St. Anthony, each of which was granted a charter at the recent meeting of the General Grand Chapter, at Chicago. I presume a Grand Chapter will be formed the present month.

"In June, 1857, a charter for a Council of Royal and Select Masters was obtained from the Grand Council of New York, which soon

ceased its labors; but it is understood that Cryptic Masonry will soon again receive the attention of the Companions under other authority.

"In August, 1856, a dispensation was received, followed in September, of the same year, by a charter for Damascus Commandery of Knights Templar. Thus in three years from the establishment of the Grand Lodge, each of the other branches of Masonry has been cultivated, as also the Order of Christian Knighthood; while our increase of Members, Lodges, Chapters, etc., has been rapid, a due observance has been had to the requirements of the Institution."

There is little in the proceedings except of local interest. Brother Pierson was re-elected G. M., and Brother Prescott, Grand Secretary.

A SUBJECT OF REGRET.—Bro. Parvin, who recently assumed the editorial charge of the *Western Freemason*, is engaged in a somewhat bitter controversy with Bro. Hartsock, Grand Master of Masons in Iowa,* respecting the Work of the Blue Lodges. It appears that Bro. H. has ordered the Subordinate Bodies to practice the work as he teaches it, and Bro. P. contends that it is not the work authorized by the Grand Lodge. In the last number of the *Western Freemason*, the editor, refuting some of the Grand Master's statements, says:

It has been no pleasing task to us to tell these truths, and in doing so, unmask this Brother who has so long veiled himself from the just contempt in which all good and true Masons should hold such conduct.

In olden time an incendiary put a torch to the temple of Diana, at Ephesus, and burned it down, in order to build up a reputation for himself, in which he succeeded; and as long as history endures, the name of EROSTRATUS will be handed down as the great leader of that class who, if they can only reap pleasure to themselves, care not to carry death to others. Verily, they shall have their reward.

This is indeed severe language to indulge in respecting a high functionary in whom the Masons repose confidence. It is to be hoped that the controversy may be speedily brought to an end without further statements such as have been quoted, for it certainly is not creditable to the Fraternity.

* This title, we believe, Bro. Parvin does not recognize as proper.

UNIFORMITY OF WORK.*

BRO. JOSEPH COVELL, of Jay Bridge, Maine, an old and ardent Mason, has furnished us with the following, which he says is an exact copy of a circular issued by the Grand Lodge of Massachusetts, in A. L. 5805, to the Lodges in that jurisdiction, informing them that Bro. Benjamin Gleason was authorized to impart to the members of the Fraternity the work and lectures as taught by Webb, and approved by said Grand Lodge. As many views are entertained by the Craft in various jurisdictions of the United States and elsewhere, as to the true and ancient work, the ancient records are being searched and therefrom learn who were fully indorsed as being correct teachers and instructors, fresh from the school of Thomas Smith Webb, and Bro. Covell has brought forth this document to prove that Bro. Gleason was indorsed in the beginning of the present century, and during the lives of Bros. Webb and Snow, when such indorsement would not have passed if his work and lectures were incorrect; but as Bro. Gleason received his instruction from the pure fountain that flowed from the East at that time, those who have his work and lectures have, at least, an apology for contending with some of the great lights of the present day, that errors exist in the teachings and work, and that from the evidence they produce, they should have some influence in correcting the innovations, before they become fastened upon the minds of the Craft. We agree with Bro. Covell as to some of the points in dispute, and as to others upon which no difference of opinion has been expressed, we feel that but little confusion would occur by meeting face to face and mingling our voices in the lecture rooms, or in the Masonic sanctum, in exemplifying the work.

This circular may be a starting point for investigation, which may have a tendency to settle some points like those in the Past Master's Degrees.

Copy from the Original.

From the East, West and South, of the Grand Lodge of Mass.

TO THE RIGHT WORSHIPFUL DISTRICT DEPUTY GRAND MASTERS; RIGHT WORSHIPFUL MASTERS, and WORSHIPFUL WARDENS, and other OFFICERS and MEMBERS of the several LODGES in the COMMONWEALTH of MASSACHUSETTS:

Whereas, great and serious inconveniences have arisen, and continue to arise, to our most ancient and honorable fraternity, from the rude,

* From the Indiana Freemason.

imperfect, and in many instances, erroneous lectures and modes of work, in many of our Lodges; and the respectability and credit of every Lodge demand that these inconveniences be removed as speedily as may be. And,

Whereas, Many officers of Lodges, and other very respectable brethren, in various parts of this Commonwealth, have earnestly requested the Grand Lodge to establish a regular and uniform mode of Masonic labor in the several degrees; and that the most excellent and highly valued lectures belonging to those degrees, and which diffuse true Masonic light and information to the craft, may be taught invariably in all the Lodges, and agreeable to the Ancient Forms and venerated Landmarks of the Fraternity.

And, *Whereas*, The Grand Lodge, ever attentive to promote the welfare and happiness of the respective Lodges, and particularly desirous to meet the united wishes of their brethren, by correcting the errors in working, and remove the just complaints in consequence thereof, and to establish uniformly the Ancient mode of labor in the several degrees of Masonry, did, at the Quarterly Communication, in March, A. L. 5805, by an unanimous vote, empower the Most Worshipful Isaiah Thomas, Grand Master, to use such ways and means as he should judge would best accomplish this important object. In consequence of which vote, our said Most Worshipful Grand Master, having, with a number of Present and Past Grand Officers, examined our worthy Brother Benjamin Gleason, P. M., &c., and finding him an excellent workman, in ancient manner and form, and well skilled in the several degrees of Masonry, has appointed him, our said Brother Gleason, Grand *Lecturer* and *Instructor*; and that the errors complained of may be thoroughly corrected, the evils resulting from those errors effectually removed, and a uniform method of working and lecturing in Ancient manner completely obtained, our Most Worshipful Grand Master has commissioned and directed our said Bro. Gleason "To visit all the Masonic districts in this Commonwealth, and carefully and seasonably to notify the several Right Worshipful Masters, and Worshipful Wardens of the Lodges in said districts, to meet at such times, and at such Lodge room, or rooms, in each district, as may be convenient; then and there, diligently and faithfully to communicate from us, to such Right Worshipful Masters and Worshipful Wardens, and to such officers and members of Lodges as may, by said Right Worshipful Masters and Worshipful Wardens be selected, (or chosen by the Lodges to attend on the occasion) such lessons and instruction in the ancient mode of Masonic labor in the several degrees of Entered Apprentices, Fellow Craft and Masons, with the regular mode of opening and closing the Lodge in these degrees; and also such illustrations, by lectures, of the ancient principles and usages of our honorable Fraternity, as have been sanctioned by Past and Present Grand Lodges, and Grand Masters, in Europe and in the United States, and approbated and adopted by us, being according to the old constitutions. And he is also to communicate from us to such Right Worshipful Mas-

ters whom it may concern, the mode of installing, &c., newly elected Masters, and other officers of Lodges, as approbated and sanctioned by us.

“And the said Grand Lecturer and Instructor is enjoined to continue his lectures and instructions, at each meeting in a district, or parts of districts, as the case may be, for six days successively—Sundays excepted—or longer, if needful to complete the necessary instruction, but not to exceed twelve days in one place.”

And the said Grand Lecturer and Instructor is further required, to “Take and keep an accurate list of the names of the Right Worshipful Masters and Worshipful Wardens, and all others appointed by them, or chosen by Lodges to attend, and who do attend his Lectures and Instructions, and to keep an accurate account of the time he is employed in each district, or parts of districts, and of all sums of money he may receive from the Lodges as compensation for his services, and to make returns thereof, with an account of his proceedings, &c., to the Recording Secretary of the Grand Lodge, in the month of August, in the year of Christ, 1806, and of Masonry, 5806, or sooner, if the business committed to him is completed; and at all other times when required thereto by us.”

We, therefore, request of, and recommend it to you, Right Worshipful District Deputy Grand Masters, Right Worshipful Masters, and Worshipful Wardens, and other officers and members of the several Lodges in this Commonwealth, to aid and assist, to the utmost of your power, our said Grand Lecturer and Instructor, in the discharge of the important duties of his office. We trust that you, Right Worshipful Masters, and Worshipful Wardens of Lodges, will duly notice the information to be given you of the time and place of meeting. We believe you will cheerfully embrace an opportunity, long desired by all good Masons, of establishing in this jurisdiction a regular and uniform mode of work, as a means of strengthening the attempt to restore the sublime art to its original excellence. The diffusion of the genuine Ancient principles of our Order, will display the wisdom, strength and beauty of Masonry; and it must add to your felicity, as members of our extensive Fraternity, and as men, to cultivate those principles, in their highest perfection, in the Lodges where you have the honor to preside. You will, therefore, with alacrity, attend to the lectures and instructions that will be offered you, and make yourselves fully and completely acquainted therewith.

The Right Worshipful Masters and Worshipful Wardens of Lodges, or the Lodges at regular and special meetings, will, immediately, on receiving notice from the Grand Lecturer and Instructor, of the time and place of meeting, choose such members of their respective Lodges, to attend with them, the said Masters and Wardens, at said meetings, as are most likely to receive, and fully to impress on their memories, the words and spirit of the lectures, &c., that they may readily communicate them to other members of their Lodges, and enable the whole to become expert workmen and valuable Masons.

It is expected the Grand Lecturer and Instructor, by strict punctuality and attention, will complete his visits in one year from the first of August, A. L. 5805 ; he will be entitled to a reasonable compensation for his services, the part to each Lodge of that compensation will be but small, considering the importance of the object ; and that small compensation the Grand Lodge have no doubt will be readily paid to him, at the time of his ending his lectures, &c., in the place where he gives them, that he may be enabled, with facility and satisfaction, to proceed on his mission. His compensation will average about fifteen dollars from each Lodge.

Recommending to your kind attention our worthy Brother, in his truly arduous undertaking, we are, Right Worshipful District Deputy Grand Masters, Right Worshipful Masters, Worshipful Wardens, and officers and members of the several Lodges in this Commonwealth, with great esteem and Masonic affection,

ISAIAH THOMAS, G. M.
SIMEON ELLIOTT, D. G. M.
JOSEPH LAUGHTON, S. G. W.
JOHN SOLY, J. G. W.

Attest : Thaddeus M. Harris, Grand Corresponding Secretary.

For THE ASHLAR.

ACCORDIA LODGE NO. 277.

MESSENGERS. EDITORS — The following is a list of the officers of Accordia Lodge No. 277, for the ensuing year :

Charles Kauffeld, W. M. ; Herman Vogler, S. W. ; Charles Wirth, J. W. ; Andrew Ortmeier, Treas. ; Frederick Geudtner, Sec. ; Emil Jaeger, S. D. ; Charles Shober, J. D. ; Charles Wetzler and Joseph Heineman, Stewards ; Francis Holbeck, Tyler.

At the first regular meeting after the installation, an interesting scene occurred. The members of the Lodge, by private contributions, procured a magnificent Past Master's Jewel and presented the same to the retiring Master, Gustavus H. Baumer. At the proper time the W. M. delivered an address to Bro. P. M. Baumer, and invested him with the Jewel, who, although taken by surprise, responded to it in a feeling and happy manner. The glistening eye was eloquent with the emotion of the heart of every one present. Altogether, the scene and the sentiments there expressed, must have met the approbation of the All-Seeing Eye above. H.

Chicago, January, 1860.

SELECTIONS FROM THE N. Y. COURIER.

OLD BUT UNUSED LECTURES.

IN remote times, when lectures were added to the system of Freemasonry, they were sometimes couched in rhyme, but their verses seldom embodied any of the peculiar secrets. The introduction of the "Master's part," as it was then called, was expressed as follows. The passage has long been expunged from our Rituals, as unmeaning and useless; and, therefore, there will be no impropriety in introducing the following extract, to show how our ancient Brethren worked:

Question. An E. A. P., I presume, you have been?

Answer. J. and B. I have seen. A M. M. I was most rare, with diamond, ashlar and the square.

Question. If a M. M. you would be, you must understand the rule of three, and M. B. shall make you free; and what you want in Masonry, shall, in this Lodge, be shown to thee.

Answer. Good Masonry, I understand; the keys of all Lodges are at my command.

It is, at the present day, the law to admit no persons to the privileges of Masonry, unless they can write their names to their petition for admission. Few, however, now demand more than this, while, in the olden time, it was necessary that they should, in addition, know so much of one of the liberal arts and sciences, which are required to cultivate *Arithmetic*, as to understand the *rule of three*. Would it not be well if this old rule was restored?

MASONIC HALL AND ASYLUM FUND BALL.

BUT a little over a week now remains for the Brethren to secure their tickets, and make the ball of the 14th proximo the most productive, in aid of this great and deserving charity, of the thirteen which have preceded it. The arrangements will be on the most liberal scale, and no exertions will be spared by those who have been selected to manage it, to render it so unexceptionable, that a night of unalloyed pleasure may be relied upon, in addition to the more heartfelt gratification of having done something for the relief of suffering humanity—the widow and the orphan.

DREW'S MASONIC HAND BOOK.

We have been kindly furnished with an early copy of a most chaste and beautifully printed Hand Book, or Standard Manual, compiled under the direction and supervision of R. Wor. Bro. Wm. H. Drew,

Grand Lecturer to the Grand Lodge of the State, and made to conform strictly to the standard of work alone authorized to be practiced in the jurisdiction.

Without intending in the least to derogate from the other Manuals previously in existence, each of which have their own peculiar excellencies, we must candidly confess that Bro. Drew has not only greatly improved on all his predecessors, but, by avoiding many inconsistencies, which were only too apparent to the enlightened Masonic critic, has furnished to the Craft of the Empire State, *primarily*, and of all others where genuine Symbolic Masonry is practiced, *secondarily*, the best and most perfect Manual we have seen. In addition to its excellent typography, it is otherwise *well got up*, and, though containing one hundred and eighty-two pages of printed matter, is confined to the three degrees. It bears the imprint of Macoy & Sickles, and can, we believe, be procured wholesale or retail at their office, Masonic Temple, corner of Broome and Crosby streets.

EXTRACT FROM REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE OF G. L. OF ILLINOIS.

(Continued from February No.)

CHARLATANISM.

Your Committee fully subscribe to the following extracts, taken from the proceedings of Louisiana, Ohio and Maryland.

By the Grand Master of Louisiana :

There is a species of charlatanism becoming quite too common in our State and country ; it is the insertion of cards and advertisements in newspapers, emblazoned with Masonic emblems, and addressed to the Fraternity ; in other words, making merchandise of Masonry. It is a base prostitution of our expressive emblems, and should be reprobated by every worthy member of the Order.

By the Maryland Committee :

In several instances, the present Committee have discovered that the emblems of the Order were worn by persons who not only had no connection with it, but knew nothing at all about its character or use. It is to them, therefore, so far from being proof that a man wearing Masonic emblems is a Mason, that they are in almost every case that presents itself, disposed to doubt that he is so. One of the most mortifying reflections connected with this reprehensible practice, is the use of Masonic emblems upon the signs and lamps of liquor houses.

The Grand Lodge of Ohio has—

Resolved, That the use of Masonic emblems and devices on business cards, or by way of advertisement, except for legitimate, honest purposes, be, and the same is, hereby disapproved.

* * * * *

OUR OWN GRAND LODGE.

At this time, Illinois stands in the rank with Ohio, Pennsylvania, Kentucky and Georgia in the number of her Lodges and members. The time is not far distant when she will be second only to New York in population and wealth, in Masonic members and Lodges. From five Lodges in 1840, from an obscure and humble position, she has in the short space of eighteen years attained the front rank in power, and will soon wield a mighty influence in shaping and guiding Masonic affairs.

Let Illinois Masons be true to themselves—let them seek for and maintain the ancient landmarks—let them be models for the imitation of others, and no foe from without can sap their foundations, mar their peace or destroy their harmony. As yet, such miserable distraction and destructive broils as have weakened and disgraced other jurisdictions, have not occurred among us. Yet, we are but human, and what has happened to others, may happen to us in turn. May the Great Architect so dispose our minds, that we shall only seek to adorn, magnify and exalt the temple He has set up.

The Committees on Foreign Correspondence in Alabama, Arkansas, Kentucky and Tennessee, quote extracts from the address of Past Grand Master Hibbard, and with marked approval, especially those parts which relate to the death of Bro. Dickey, and hasty and improper work.

The Committee on Foreign Correspondence in Ohio, New Jersey and Kansas, allude in terms of approval to the same subjects.

Bro. Abell, of California, condenses the substance of Past Grand Master Dills' address; Bro. McJilton, of Maryland, extracts from it largely, and then quotes and endorses the report of the Committee on the address. Bro. Fenton, of Michigan, notices the several propositions of M. W. Bro. Dills, and the Missouri Committee do the same. Bro. Hollenbeck, of Vermont, styles the message "an able paper," and makes quotations and comments at considerable length. Bro. Chase, of New Hampshire, endorses him and his message. Bro. Howe, of Wisconsin, culls such facts from it, as he thinks desirable for the information of our Wisconsin brethren.

The Correspondence Reports extract from ours in 1857 and 1858 very liberally, and comment freely.

Bro. McCorkle, of Kentucky, notices ours of 1857, and styles the notice of Elisha Kent Kane, a "beautiful tribute." The matter of the demit of a Brother at Chester is noticed at great length, and the course of our Grand Lodge endorsed, but the spirit of the Brother condemned. An anecdote is told of a Brother in that jurisdiction, who was required to forsake his Lodge. When so required, he told his brethren in the church that they could do as they liked; that he desired to retain his position, but would never renounce Masonry, and there the matter ended.

Bro. Gallagher, of Arkansas, quotes the remarks in regard to the "new test," as adopted in Texas, in full, and is pleased to honor the report as "an able condensation of the principal matters of interest contained in the proceedings of sister Grand Lodges."

Bro. Fuller, of Tennessee, extracts from our report of 1857, the remarks in regard to degrees, discipline, duties of a Master, and the "new test."

Bro. Lyman, of Ohio, in a short notice of our proceedings of 1857, styles our report, "a well prepared document."

Bro. Wood, of Alabama, in remarks upon the same report, says: "We have a beautiful tribute to the 'illustrious dead,' Elisha Kent Kane, Grand Master William C. Dawson and Thomas Claiborne, of Tennessee."

The remarks in relation to Masters are inserted, and he says the resolution of thanks for the report was full of meaning and richly deserved.

Bro. Hough, of New Jersey, is pleased to class our report of 1857, as valuable, and fully equal to any he has read.

Bro. Hollenbeck, of Vermont, devotes a good deal of attention to the reports for 1857 and 1858, and gives his Brethren the benefit of our remarks upon discipline, and cordially endorses them. The statement made last year in regard to the wonderful progress made in this State, and the reasons given for the rapid growth of the Order, is inserted in his report, and copious extracts taken from the remarks upon the Platt case.

Bro. Howe, of Wisconsin, makes extracts from last year's report, and gives the statement in regard to our growth, wealth and numbers *in extenso*.

Bro. O'Sullivan, of Missouri, condenses the statement in regard to our growth.

Bro. Pearl, of Maine, quotes our remarks in regard to Masonic history in this State.

Bro. Abell, of California, thanks us for our kind remembrance of Hawaiian Lodge, and for the compliments paid his Grand Lodge, and expresses satisfaction at the explanation given in regard to the restoration of a Brother by P. G. M. Hibbard, by order of our Grand Lodge. Our proceedings are brought before the eye, in rapid order, and the ability displayed by our Grand Secretary in getting up, arranging and classifying our proceedings, and the various appendices, is warmly commended. He makes some objections to our constitution. In offset, your Committee think it a very good one, and are in no great haste to do better.

Bro. McJilton, of Maryland, is entitled to thanks for his kindly remarks in regard to our Grand Secretary, who is ever ready to work, to counsel or be counseled, to think, to devise, or to act, for the good of the Craft. The remarks of Bro. Buck at the close receive a kind notice, and his two circulars inserted in our proceedings, with several of our tables, are embodied in Bro. McJilton's report.

Bro. Fellows, of Louisiana, sustains our course in the Platt case.

THOSE WHO ARE GONE.

Bro. John K. Mitchell, Grand Master of Pennsylvania, an eminent physician, passed away, in the midst of his official honors, crowned with the entire confidence and love of his Brethren. P. G. M. Page says, "his whole life was marked with a charity as beautiful to behold as it was fruitful for happiness in its influences on all who knew him."

Tennessee mourns her Wilkins Tannehill! He departed full of years and honors. In 1820 he was Grand Master of that State, and was ever distinguished as a Masonic writer, ruler and teacher. Grand Master McCullough well says that "he had the unbending virtue, the ardent zeal, and the matured wisdom of a Hiram. The whole Fraternity weep with our Brethren of Pennsylvania and Tennessee for the loss of these noble men.

Who does not mourn the loss of Bro. John A. Quitman, the Mississippi Grand Master for years, the generous and gallant soldier, the able jurist and accomplished orator?

Grand Master Cothran thus eulogizes him:

His was a marked character and a marked career. In the council

chamber, at the bar, upon the bench, in the executive chair, and upon the battle field, where the sword flashed the quickest, and the death missiles were hurled the fastest, he had carried an erect front, an undaunted will, a chivalric bearing, an honest purpose and a courageous soul. He had carved his name indelibly upon the historic pages of his State and country, and in letters of living light will it there shine forever.

Bro. Cothran also records the death of P. G. M. Cannon, his immediate predecessor. He says of him, that, "whether in the social and domestic circle, in the every-day walks of life, or in the political arena; as father, husband or master; as citizen or Senator; in private or in public; in the Lodge or without it; as Craftsman or as Grand Master, he was equally, and everywhere, and always, respected and beloved."

MASSACHUSETTS

Laments the decease of two Past Grand Masters—Francis J. Oliver, at the age of eighty-one, and Rev. Asa Eaton, at the age of eighty. The former was an honorable and successful merchant, the latter an eloquent clergyman.

Brethren! Death is everywhere around us. Our Grand Master and his Brethren at home weep the untimely death of his beloved Brother. Doubtless many of you have suffered, during the year which has passed away, from his relentless and merciless grasp. Lay the lesson to heart; remember in whom you put your trust, and be ye always ready.

NEW YORK AND PENNSYLVANIA.

A pamphlet of 112 pages, from Pennsylvania, has 56 pages taken up with the matter, mostly in the shape of correspondence. New York having removed the interdict as to correspondence, Bro. Finlay M. King commenced by opening a correspondence with Bro. L. H. Scott, of Philadelphia, one of the Committee on Foreign Correspondence, and, after a short epistolary preparation, the correspondence was transferred from Bro. Scott to Bro. Richard Vaux, Ex-Mayor of Philadelphia. The letters written by Bro. Scott were courteous and cautious—too cautious for such an aggressive writer as Bro. King.

The correspondence between Bro. King and Bro. Vaux is masterly. Both are eloquent in their own way, both eminently courteous and fraternal, and both tenacious of the rights and reputation of their respective Grand Lodges. So far as the cause of complaint originally is concerned, much of that supposed to exist appears to be groundless. Yet it seems to your Committee that the Grand Lodge of Pennsylvania did not take

the refusal of New York to accept her proffer of mediation kindly. Whether that be so or not, the correspondence discloses enough to show that Pennsylvania did not exhibit much regard for the Grand Lodge of New York.

Bro. King made the most of this, and evidently rode a high-mettled horse. Yet your Committee have never seen a victory so dearly won as that of Bro. King. Bro. Vaux was perfectly cool, clear and courteous throughout. His bearing reminds one of a deep, wide river, quietly moving on, conscious of its irresistible power, bearing continually upon its surface tokens of strength and will.

Happily for all, the difficulty is fraternally, and with hearty good will on both sides, ended. And we rejoice that it is so.

MISCELLANEOUS.

The Fraternity in San Francisco have a Relief Lodge.

Amount on hand, May, 1858.....	\$2,050.42	
Paid by Lodges in that city.....	1,848.18	
Refunded and contributed	1,376.00	\$5,274.60
Contributed to sick, needy and destitute Br'n, ...	\$1,585.75	
Contributed to wives, widows and children of Brethren	1,101.25	
Contributed passage money for Brethren, their wives, widows and children.....	880.00	
Contributed for funeral expenses.....	133.50	
Paid for blanks and stationery.....	14.00	\$3,714.50
Balance on hand.....		\$1,560.10

Of the amount paid out, \$96.50 was paid to persons hailing from Illinois.

The Grand Lodge of Kentucky voted down the proposition to divide that State, and have located the Grand Lodge at Louisville.

Judge Todd, of Indiana, the custodian of the sword of Bro. Jos. Hamilton Davies, who fell at Tippecanoe, attended the Grand Lodge of Kentucky, in company with P. G. M. Sheets, P. D. G. M. Hazelrigg, and G. S. King, and presented the sword of G. M. Davies to the Grand Lodge of Kentucky.

The Relief Lodge of New Orleans reported receipts for the past year at	\$3,851.20	
Relief granted	\$2,846.60	
Funeral and tomb expenses	535.50	
Other expenditures.....	121.08	\$3,503.18

Balance on hand.....

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Of the relief granted, \$34.70 was paid to applicants from Illinois.

The Report on Foreign Correspondence by Bro. King, of New York, is a valuable paper. Your Committee regret that they are compelled to give it a very hasty perusal, owing to its late receipt, our visit to Chicago, and pressing engagements. Bro. King is fraternal, yet spirited, and sometimes severe. Our thanks are due for the respectful notice of P. G. M. Dills' address, and for the flattering mention of our Report on Foreign Correspondence. Bro. King is grateful for our approval of the settlement in his State. We respond, may the Craft, everywhere, *be one*.

We rejoice to see so much occasion in the Empire State for congratulation and joy. Out of all our troubles it becomes us to temper our fire with discretion, our zeal with humility, and our acts with moderation and judgment.

The Grand Lodge of New York authorized the Grand Master to collect materials for a Masonic history in that State.

The Committee on Foreign Correspondence in Texas notice the proceedings of this Grand Lodge at great length. They object loudly to our single ballot, and to the small sum charged for the degrees in this State, and say that we are opening wide the doors for the curious and evil-minded, and urge us to "hedge up our ways."

We are compelled also to be brief with the excellent report of Bro. Parvin, of Iowa.

He notices our proceedings at some length, and copies and approves the circular of G. M. Buck.

(CONCLUDED.)

LIGHT IS ALWAYS SAFE.—Some have feared that publications in Masonry will too much popularize the Institution, and introduce too many of the lower and untrustworthy classes into it by informing the world of its merits. But the true results are the reverse of these. They lessen the number of applicants, while they increase the strength of the society. For by informing the minds of the Brethren of the real value of the Institution, and of the materials proper to work in it, they teach them to narrow the door of admission. More innovations and discrepancies were introduced sixty years since than now.—*Voice of Masonry*.

MEREDITH HELM, M. D.

THE subject of this article was the second Grand Master of the Grand Lodge of Illinois. He was born in Williamsport, Washington county, Maryland, March 2nd, 1802, and in 1819 graduated from Jefferson College, in Washington county, Penn., as Master of Arts. Thereupon he entered as a student of Medicine in the Medical Department of the University of Maryland, and graduated with the degree of M. D. in 1825, and with the highest honors in his class.

In the autumn of the same year he intermarried with Miss Elizabeth Orndorff, and of several children born to them, three sons only, all grown to manhood, survive.

The same autumn he commenced the practice of medicine in Georgetown, D. C., where he remained about one year; and during this time he was initiated into Masonry, and passed rapidly forward to the degree of Select Master. The celebrated banker, Cochrane, presided at his exaltation.

In 1826 he removed to his native town, and there practiced medicine until 1836. Immediately upon entering into practice, he used all his influence to establish a new Lodge, in which, after considerable labor, he succeeded, and of which he was the first and only Master so long as he resided at Williamsport.

In 1836, our Brother removed to Springfield, in this State, where he has ever since lived in the practice of his profession.

The first meeting of Springfield Lodge No. 4, was held at the "American House," April 20, 1839. Bro. Helm was one of the members. Of all who were then present, he and Bro. James Maxcy are all that reside here now; most of them are dead.

On the 25th of December, 1839, he was elected Master, and installed the same evening; and his predecessor, James Adams, was elected the first Deputy Grand Master of the Grand Lodge, in the April following. Bro. Helm served the Lodge as Master two years. In those days Lodges were scarce, and Masons were made from every part of the State. Among the distinguished men upon whom Dr. Helm conferred the first three degrees, may be named the following: Hon. S. A. Douglas, who served as J. W. during his second term; Hon. James Shields, late U. S. Senator from Minnesota; Dr. William B. Egan, long a celebrated physician in Chicago; Rev. Braxton Parish, then a State Senator; Hon. John Dougherty, who has seen much

service in both branches of the Legislature, and Hon. Willis Allen, for several years State Senator and Member of Congress, deceased.

In April, 1840, Dr. Helm was appointed the first Grand Marshall of the Grand Lodge; in October of the same year, he was appointed Senior Grand Deacon; in October, 1841, he was elected Deputy Grand Master, and in October, 1842, Grand Master. During his Grand Mastership, Masonry very much revived in Illinois, and Dispensations were granted for more Lodges than were then upon the charter roll. His administration has been regarded as a wise, conciliatory and prudent one, and he retired from the chair of King Solomon, respected by all his Masonic associates.

In 1841, the first Royal Arch Chapter in the State, Springfield No. 1, was established at Springfield, of which he was first High Priest. Soon after the close of his Grand Mastership, he retired from the active duties of Masonry, and has ever since quietly and unostentatiously pursued the practice of his profession, beloved by all who are intimate with him, respected by all who know him, and esteemed for his professional skill, his worth as a citizen, husband and parent, and his fidelity to all his moral and religious duties.

In person, he is heavy set, about five feet eight inches high, square built, large head, white hair, with a mild blue eye, pleasant face, and a slow, thoughtful motion, indicating reflective habits, method and care. *

MASONIC ORDER AND THE MOUNT VERNON ASSOCIATION.*

At the Annual Meeting of the Masonic Grand Lodge of Virginia, in December, 1857, resolutions were passed expressive of their hearty sympathy in the object of the Mount Vernon Ladies' Association of the Union, and of their intention to appeal to the Masonic Order throughout the United States to unite *as a body*, in assisting to purchase the Home and Grave of Washington. As soon as the correspondence between the Grand Secretary, Dr. John Dove, and the presiding officer of the Association, announcing this fact, was published, the Grand Lodge of South Carolina (the native State of the Regent of the Mount Vernon Association,) called *a special meeting*, and issued an appeal to the Subordinate Lodges throughout the State, to respond promptly and generously to this call upon their sympathies.

The State is small, containing not more than 270,000 white inhabitants, and if we are not misinformed, not far over forty Lodges, some of them small, and but recently organized, yet in a few months afterwards, forty-one of the Lodges had contributed in the ratio of 100 cents per member, and the handsome sum of \$1,697.37 was paid over to the Mount Vernon Association. This result led the friends of the cause to build confidently upon signal assistance from the Masons in our country, who, besides being interested in the cause as citizens and patriots, must be peculiarly attached to the memory of their illustrious Brother as Masons, to whose fraternal hearts the purchase and preservation of Mount Vernon should be pious labor of love and gratitude. But thus far we have been greatly disappointed; their action has been very partial, and not worthy that large and influential body. In no State, so far as we can learn, but the one honorable exception mentioned, have they acted as a body. We take pleasure, however, in reporting here, the contributions which have been received from the several States up to this date, the names of the several Lodges and members having been republished from time to time in the Registry of the Record:

South Carolina, 41 Lodges.....	\$1,697.37
Virginia, 43 ".....	1,042.75
From Masonic Lecture and donation of \$25 from Gov. Wise,	100.00
Alabama, 9 Lodges.....	575.00
Proceeds of Masonic Ball.....	265.00
Michigan, 11 Lodges.....	292.00
New Hampshire, 12 ".....	237.00
Missouri, 11 ".....	179.00
Dist. Columbia, 7 ".....	120.00
Minnesota, 3 ".....	113.00
Tennessee, 5 ".....	455.50
California, 1 ".....	average to each member, \$2.50. 59.00
Iowa, 3 ".....	46.00
Louisiana, 2 ".....	120.00
North Carolina, 1 ".....	25.00
Pennsylvania, 11 ".....	130.00
New Jersey, 3 ".....	101.00
Florida, subscription of State.....	235.00
New York, 20 Lodges.....	495.50
Delaware, 2 ".....	30.00
Illinois, 1 ".....	10.00
Total.....	\$6,063.62

The contributions thus far of a body estimated at 300,000 members, of whom 26,192 are in the State of New York.

From the above statement, it is seen that the Masons, as an Order, have not fulfilled the high expectations entertained of them. This withholding of the hand, in an acknowledged good work, is greatly owing, we are informed, to the prejudices existing towards the proprietor of Mount Vernon, from whom the purchase was made, and if this be so, that objection no longer remains as a barrier to the expression of that reverence which we are convinced lives in the heart of every true Mason towards the resting place of their great departed Brother. We would, therefore, call their attention to the fact, that the whole purchase money is raised, that \$20,000 besides is now in the possession of the Association—*consecrated to the sacred purpose of arresting decay, and of restoring the house and grounds to their former condition.* But, that the place is still in the nominal possession of Mr. Washington, and must remain so until the patriotism and generosity of our countrymen and countrywomen contribute an additional sum adequate to its annual maintenance free from any embarrassments. We refer them to the Report of the Regent on this subject, issued some weeks since. All contributions now, therefore, will go to the accumulation of a fund needed to enable the Association to sustain prudently and becomingly the high trust it has assumed as the guardians of the precious dust that reposes on the banks of the Potomac. They would not that another birth-day of American Independence should pass unsignaled by that great event, and yet, for the power to do it, they will need to be sustained by every patriotic heart and hand, *yet held back from a practical sympathy with their noble work!* And will they be disappointed in you, *Masons of America?* Never! We do not fear it!

LORD BROUGHAM A MASON.—Lord Brougham's name appears in the records of Fortrose Lodge of Stornoway, under date of 20th August, 1799. Henry Peter Brougham, Charles Stewart, Robert Campbell, and Putney Strond, who were all raised to the degree of Master Mason on that date, constituted a party who visited the island of Lewis in a yacht known as the *Mad Brig*, and the circumstance of their becoming Freemasons in a place so remote as Stornoway then was, originated no doubt in one of their wild freaks. It is a stock anecdote of the Lodge that when Lord Brougham was being initiated, he at first emphatically but reverently demurred to one of the conditions, offering cogent reasons for remaining free, and completely posing, for the moment, by his volubility and powers of argument, the simple-minded brethren, who, however, eventually succeeded in inducing him to proceed.—*London Freemasons' Magazine.*

FREEMASONRY IN TURKEY.*

IMPORTANT INFORMATION.

R. W. BRO. HYDE CLARKE, who, as our readers are aware, is at present in Turkey, on an important mission, has furnished us with the following information, in a correspondence under date of Jan. 11th, ult.

At Smyrna, the differences among the Craft, have been adjusted by him. He has restored the ancient Swiss Lodge, and he has been charged by the Brethren to obtain a warrant for a new Lodge from the Grand Lodge of England.

The so-called Grand Lodge of Turkey is abolished, and the archives of the spurious Lodges surrendered to Brother Hyde Clarke. He has been in constant conference with the members of the High Degrees in the arrangement of Masonic matters. By his authority as S. P. R. S. he has been able to stay disorder and promote union. The consecration of the new Lodge and R. C. Chapter, by the Ill. Bro. is anxiously expected.

At Constantinople, he visited the Craft in his official capacity, and the Brethren conferred with him on the extension of Masonry in Turkey, and on various points of discipline.

It will be seen that our distinguished Brother is actively engaged in advancing the interests of Masonry, and in the midst of arduous professional duties, he can find time to cause an illegitimate organization to disband, and its subordinates to surrender to him the records of their transactions. It must have required a great degree of firmness, tempered with mildness and intelligence of a superior order, to effect and consummate such important objects. Brother Hyde Clarke is one of the most intelligent Freemasons the Order can boast, and is possessed of rare attainments, and talents of the highest order.

OFFICERS OF THE GRAND CHAPTER OF NEW YORK FOR THE ENSUING YEAR.—James M. Austin, of New York, G. H. P. ; Sylvester Gilbert, of Ogdensburgh, D. G. H. P. ; Augustus Willard, of Greene, G. K. ; Geo. N. Williams, of Syracuse, G. S. ; John O. Cole, of Albany, G. Sec. ; Wm. Seymour, of Albany, G. T. ; Rev. Salem Town, G. Chap. ; Rev. H. C. Vogell, D.D., Associate G. Chap. ; Edgar C. Dibble, of Batavia, G. C. of H. ; Wm. Connolly, of Albany, G. R. A. C. ; Alonzo Crosby, of Albany, G. Sentinel.

THE ORIENTAL RITE.*

In our last week's issue we published an article written by our respected associate, under the above caption, informing our readers of the establishment of the *Oriental Rite*, in the city of New York, which Rite commences at the *thirty-fourth degree*, and numbers degrees consecutively upward to *ninety-six*.

We agree with our associate, who says: "We are, it is known, no great friend to the accumulation of rites. An earnest Mason, we think, can find enough to occupy his mind within his own Order—and by this term we mean Symbolic Masonry." We have always held that Symbolic Masonry was all that was necessary—that the accumulation of degrees was a real injury to the Institution, and that the degrees that were practiced one hundred years ago, which were the E. A., F. C., and M. M., including the Royal Arch, were the only proper degrees of Masonry. All others have been created within one hundred years.

In relation to the Oriental Rite, our associate remarks that he believes it to be that of "Memphis." He adds: "Its members have cut adrift from their moorings—absolved themselves from their allegiance to the old world, and sail hereafter under their own flag." This we presume to mean that they have declared themselves independent of the parent body, and set up on their own hook.

It may, perhaps, be well to look back to the organization of this rite in New York, and its parent stem in the old world. It is a little more than four years ago, a certain *Marconnis de Negre*, a Frenchman, visited New York, who professed to be the possessor of a Masonic system styled the "Rite of Memphis," numbering ninety-five degrees; and that he was invested with another, making him the possessor of ninety-six degrees. He professed to possess authority to institute this new system any and everywhere. He had also, in manuscript, everything necessary to the proper working of all these degrees from the E. A., we believe, upwards to the 96th. His first advances to legitimate Masons were received coldly, as it was rumored that he had instituted in the city of New York a Symbolic Lodge to work the three degrees of Masonry among the colored population of that city. This rumor was speedily discovered to be *true*.

We had brought this Marconnis de Negre in communication with a highly distinguished, worthy and intelligent Brother in New York, who, at first interview, entertained no favorable opinion of him, and a sub-

sequent meeting confirmed him that the propagator of the Rite of Memphis was not worthy of Masonic confidence. The discovery that he had established a subordinate Lodge in New York among the children of the African race, broke off all communication with him, and we supposed that he had gone to his native France without accomplishing more than the organization of that one Symbolic Lodge, but we were mistaken. In that goodly city are always to be found some who are fond of novelties. The idea of a rite of Masonry embracing ninety-six degrees!—what a chance was here for display, for office, for business; this chance must not be overlooked.

It was not long afterwards that we ascertained that some of the officers and members of the Grand Lodge of New York in the Empire city, had become invested with the ninety-six degrees of the Memphis Rite, and that the system was fairly in operation in that goodly city, under the auspices of the distinguished Marconnis de Negre. We not only informed the Brethren that the said Marconnis de Negre had organized one Lodge, at least, of Symbolic Masonry among the colored population of New York, but we believed the fact was generally known to the Freemasons in that city.

It may be fair to presume, leaving all other inferences to our readers, that if the chief officer of the Memphis Rite claimed the right, and actually did establish a Symbolic Lodge, that the right to the first three degrees is claimed by this rite. It is also fair to presume that as he did institute a Lodge of Craft Masonry among the children of the African race, that he would have instituted such Lodges among the white population if he had had the opportunity to do so. The severance of the connection with the parent head in the old world does not change its principles.

We can conceive of nothing more injurious to legitimate Freemasonry, than the establishment of these various rites; and although we have no objection to others following the bent of their own inclinations, provided they do no injury, yet as we believe the accumulation of rites and degrees is a positive injury to Freemasonry, we cannot but regret that the Craft in the city of New York have established this Oriental Rite, with its ninety-six degrees.

The above was written and in type before we received the article of our associate, giving a list of the officers of this newly-organized rite. The humble Freemason will read with astonishment the high sounding titles given to the officers. We do not agree with our associate that "this rite is destined to take high rank among us." We believe that

a sufficient number of Freemasons cannot be found in the United States, outside of the city of New York, to support such an organization for any length of time. If there are, we sadly mistake the intelligence of the members of our Fraternity.

THE DUKE OF WELLINGTON.*

A CORRESPONDENT in the *London Freemasons' Magazine* asked the question, some weeks ago, "Was the Duke of Wellington a Freemason?" The inquiry elicited several replies, neither conclusive nor satisfactory. We publish the following, from an address delivered before the Lodge of Virtue No. 177, Manchester, England, on the 21st of September, 1852, by Bro. Thomas Chadwick, W. M., which establishes the fact, although the date of initiation is not given.

We refer to this matter to show that the Masons of England, like many of their brethren on this side of the Atlantic, are not as attentive readers of the current history of Masonry as they ought to be. The veteran hero died suddenly, on the 14th of September, 1852, and as the speaker observed in reference to Sir Robert Peel, "A very brief space has elapsed since the equally sudden departure of his illustrious friend, Brother Sir Robert Peel, the greatest statesman of the age."

Our distinguished Brother, the Duke of Wellington, when colonel of the 33rd regiment of foot, was initiated into Freemasonry in Lodge 494, at that time held in the castle of Dangan, the birth-place of his grace. The late Earl of Mornington, his grace's father, was at that time Master of the Lodge; and it is recorded that he was "duly passed after the usual examination, and entered at the southern gate, and afterwards raised." And it is worthy of record that the following brethren, several of whom have been famous in story, were present at his grace's initiation: Brothers Sir James Somerville, Bart.; Sir Benjamin Chapman, Bart.; Ham Georges, M. P.; Delvin (late) Earl of Westmeath; Robert Uniacke, M. P.; Richard Boyle, M. P.; John Pomeroy; William Forster; George Lowther, M. P.; Earl Mornington; Marquess Wellesley; F. North (late) Earl of Guilford; Robert Perceval; Robert Waller; Richard Lesley; Arthur Wellesley. The Lodge has, for many years been in abeyance. The venerable Brother, Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the offices of Master and Secretary for several years.

PROCEEDINGS OF THE GRAND LODGE OF MICHIGAN.

This body held its Annual Communication in January last. A large number of representatives was present, and the session was characterized by zeal and the discussion of important questions. M. W. J. Adams Allen, G. M., presided. His address was quite lengthy. We make the following extracts :

We meet again around the ancient altar. We meet to interchange fraternal greetings, to kindle anew fraternal zeal, and in peaceful conclave to deliberate and decide upon those things which shall enhance the prosperity and extend the influence of our Order. It is becoming, upon an occasion like this, that gratitude to the Supreme Disposer of events should well up in an overflowing stream from the true Masonic heart, whilst the word comes up from every part of the Peninsular State, that harmony and brotherly feeling, prosperity and universal good will encompass and pervade the Lodges ; that the teachings of our art are everywhere manifesting their influence, not in words, and ceremonies and forms, only, but within the heart of hearts of all the affiliated. The workmen have been uninterrupted during the progress of their labors upon our moral temple—peace within and commendation without, have been the rule, to which, exceptions have been both trivial and rare.

To-day Masonry in Michigan occupies the highest position it has ever known—whether we consider its moral or material grandeur.

It has been my lot within the last year, in my official capacity, to know of what the Craft have been thinking, and how the thought has fixed itself in results.

So far as I have been able to ascertain, the accessions to the Order have, in the vast majority of cases, been of the very best material which our State could afford. Meanwhile the Brotherhood have manifested an increasing and healthful desire for light, and their energies have been directed to attaining a more thoroughly complete understanding and appreciation of the great fundamental principles which are the basis and inseparable bond of our union.

In this consists the true safety of the Order. When its affiliation is sought merely to facilitate the accomplishment of selfish objects, or that in passing through the mystic work and ceremonial, the eye and taste may be gratified by theatrical scenic display, or from equally limited ideas of its scope and tendency, although a certain shadow of prosperity may be apparent, nevertheless the initiate will be disappointed and the Fraternity degraded.

To-day the Grand Lodge of Michigan can point, with all the pride of the Roman Mother, to her affiliates of the year past, and say, "These are our jewels."

With foreign Masonic jurisdictions, our relations have been those of the most friendly comity. No questions of a disturbing character have arisen. Brothers from our State have been received in all parts

of the world with courtesy and honor, and on our part it has been the constant care of the Craft to see that due Masonic hospitality and cordial welcome have been extended to all who have visited us as Masons of good repute.

In the greater part, therefore, of this annual report, your attention must be directed to matters of local character, affecting solely the internal interests of our own Lodges.

Perhaps it is safe to say, that if this practice generally obtain, although the record of our annual transactions may prove less entertaining to foreign readers, yet it will prove of greater service to those who are directly concerned. "Happy," says a philosophic historian, "is that nation whose annals are tiresome"—and we may paraphrase the remark: Happy is that Fraternity among whom the calm and quiet principles of their affiliation beget no seeds of fierce discussion, where eloquence and logic may be ventilated in striking paragraphs, or the sharp collision of active minds may cause debate to scintillate with wit and sarcasm, or coruscate with the darker fires of invective and vituperation.

OFFICERS OF THE GRAND LODGE.

Scarcely anything affords me more pleasure than to render this public tribute of honor and thanks to my associates in official station in the Grand Lodge. Each in his particular field has assiduously cultivated the Masonic Art, and fully discharged his duties to the Order.

The estimable R. W. Grand Secretary, by his faithful and zealous performance of the onerous duties of his position, is peculiarly entitled to your commendation. As an instance of remarkable promptness, you may remember that the transactions of this Grand Body were properly prepared, published, and distributed to the Lodges of the State within three weeks from the close of your last session.

The funds and accounts of the Grand Lodge have also received careful and perfect supervision by the R. W. Grand Treasurer. Although we can boast but a small balance in the treasury, yet the Grand Lodge is free from all embarrassment, and its well kept books and vouchers exhibit fully and satisfactorily that too often obscure problem, where the funds have been disbursed, and upon what order.

Your venerable and excellent G. V. and L. has been employed in the work of instruction during a large portion of the year, and in my opinion, his labors have been exceedingly beneficial. It is a matter of regret that the limited amount of means in possession of the Grand Lodge has rendered it necessary for him to decline several calls recently made by various Lodges for instruction. After considerable reflection upon this subject, although scarcely any plan has suggested itself which is entirely free from objection, nevertheless it seems feasible to so modify the system now adopted, as to be more thoroughly efficient and practicable.

The plan which I would propose is this: Let the 120 or more

Lodges of the State be divided into three or four classes or sections—adjacent Lodges being respectively connected with different sections. One of these classes or sections may be designated at each communication of the Grand Lodge as embracing the schools of instruction for the ensuing year. These schools of instruction being equally distributed throughout the State, may, during their session, be attended by the Officers and Brothers of other Lodges in the vicinity. Thus in the course of three or four years, each Lodge would in turn have once been visited as a school of instruction.

In the interim of visitation of the regular Lodges of Instruction, the G. V. and L. might, by provision, be directed by the Grand Master to visit and instruct new Lodges under dispensation or charter. For these services the G. V. and L. may be paid from the funds of the Grand Lodge—the Lodges of Instruction for the year paying such a proportion as may be fixed by the Grand Lodge. If Lodges belonging to other classes, in the mean time, desire the services of the G. V. and L., they must procure them by special arrangement with that officer, and compensate him from their own funds.

Whilst the present G. V. and L. is entitled to much credit for what he has accomplished in perfecting and harmonizing the work of the Lodges visited, yet it has evidently been impossible for him, as it would necessarily be for any other person in the same position, to secure the highest advantage of the Lodges of the State. It is notorious that Lodges which most clearly need the instructions of the accredited instructor elected by the Grand Lodge, are the very latest to call for his services. Almost every Lodge depends upon its particular "bright Mason," who is far too often disposed to object and cavil at any Masonic light save his own.

Edict No. I, passed January 9th, 1845, recommends to the Lodges of this jurisdiction, the so-called "Baltimore," otherwise "the Barney work," "as it is at this time practiced in Detroit Lodge No. 2." In the view of the present Grand Master, a recommendation of the Grand Lodge is not merely advisory, but obligatory and binding. It is the function of the Grand Lodge to decide upon the right, and its opinion of the right must be received as paramount to individual preferences among all who acknowledge its supremacy. With this view of the force of a recommendation by the Grand Lodge, I have considered the Baltimore work as the authoritative standard. But practically, this difficulty has arisen; the model work is not fixed with sufficient precision. Quite a discrepancy prevails even in Lodges of this city, and the work of Detroit Lodge No. 2, is not demonstrably the same now as in 1845. Differences of opinion and diversities of memory are apparent.

It is noticeable that the Lodges of Chicago, which claim to be the immediate pupils of Barney, vary materially from the Baltimore work as illustrated by Detroit Lodge No. 2, and fully to the same extent from the work adopted by our authorized G. V. and L. My investigations upon this point have convinced me that there are several varie-

ties of the "Barney work," each of equal legitimacy, so far as he was concerned, for he did not adhere to any fixed standard.

To secure, then, the object of uniformity of work, deemed so desirable, I beg leave to recommend that the several Masonic lectures be referred to the careful consideration of a competent committee, to report upon at the present or next ensuing communication of this Grand Lodge, so that upon the adoption of their report, a uniform, unmistakable, and unquestionable standard may thereafter be made obligatory and binding upon all Lodges in this jurisdiction.

DISPENSATIONS.

For Conferring Degrees.

The edict of the Grand Lodge at its last annual communication, requiring the presentation of all petitions at regular communications, and forbidding their reference to a committee at merely called communications, led to several applications early in the year for dispensations, empowering Lodges to receive and refer petitions at called communications, not less than ten days previous to the regular, at which balloting heretofore would have been in order.

Where good and sufficient reasons were afforded, and to avoid the occasional inconvenience of an abrupt change in the usage which had previously obtained, I have accordingly granted a few dispensations for this purpose, requiring in each case the constitutional fee :

To Valley City Lodge, 86, February 9th.

To Niles Lodge, 97, February 12th.

To Eaton Rapids Lodge, 63, February 12th.

To Oakwood Lodge, 100, March 10th.

Quite a number of other applications have been received but declined, for the following among other reasons :

1st. They were not called for by the temporary inconvenience arising from change in the rules for receiving petitions.

2nd. They were based upon the plea that the applicants were about to leave the country.

In the latter case, my own convictions are that such applications should not only be refused a dispensation, but even when the petition is presented in due time and form, it ought to be rejected. The experience of the Fraternity has shown that the manufacture of Masons for immediate exportation to California or Pike's Peak, has proved highly prejudicial to the honor, the interest, and repute of the craft. He who has so little of respect for the Institution as to neglect it at home, will do it no credit by converting it to merely selfish uses abroad.

For New Lodges.

The applications for new Lodges U. D. have not been remarkably numerous, yet as many have been granted as the interests of the Order seem to require. In a few instances I have received remonstrances against granting the applications. Cases of this kind have been the occasion of much correspondence, and it has been my aim not to issue

a dispensation until fully convinced that the best interests and welfare of our Institution would thereby be secured. It is an occasion of pleasure to me to be able to state that in every instance where a Brother or Lodge has made remonstrance in a case of this kind, it has been exhibited in a most kindly spirit, and has been evidently incited by sincere anxiety for the well-being of the Craft. So far as I am informed upon the subject, the new Lodges have been operating harmoniously and successfully, and general satisfaction prevails. I cordially commend to your favorable consideration their several applications for charters at this annual communication of the Grand Lodge, and trust that the specimens of their skill in the work which are herewith presented, together with the assurance of the R. W. G. V. and L. of their competency to diffuse in their several localities the true light of Masonry, may secure to them a favorable consideration by your M. W. Grand Body.

Dispensations have been issued in name, place and date, as follows, viz :—

February	11.	Schoolcraft Lodge, Schoolcraft, Kalamazoo Co.
March	5.	Rising Sun Lodge, Lawrence, Van Buren Co.
April	27.	Ottawa Lodge, Eastmanville, Ottawa Co.
May	14.	Charlotte Lodge, Charlotte, Eaton Co.
July	18.	Pokagon Lodge, Pokagon, Cass Co.
November	2.	Commerce Lodge, Commerce, Oakland Co.
"	17.	Maxson Lodge, Hudson, Lenawee Co.

To Elect certain Officers.

a. To allow Fentonville Lodge to elect, if it so approve, a Master who has not previously served as Warden.

b. To permit Prairie Lodge to elect and install a Treasurer, the Lodge having inadvertently elected an ineligible Brother.

To demit from a Lodge U. D.

Empowering Excelsior Lodge U. D., at Grass Lake, to demit Bro. O. L. Rider on his removal from the State, on the usual terms and condition of dismission from chartered Lodges.

To change place of holding Lodge Meetings.

On the 19th day of March last, for apparently good and satisfactory reasons shown, I granted a dispensation to Waterford Lodge, 98, to change its place of meeting from their then place to the village of Commerce, Oakland Co., Mich., until the ensuing meeting of the Grand Lodge, upon the following conditions precedent, to wit :

1st. That due Masonic notice should be given of the proposed change to each member of said Lodge, and they duly warned to appear at a *regular* communication, at which the matter should be laid before the Lodge in the form of a resolution to that effect.

2nd. At the next *regular* communication, the resolution of removal to be finally acted upon, and if carried by the majority necessary to enact or amend a by-law of the Lodge, then to be binding upon the Lodge.

3rd. That the Secretary of the Lodge, (98,) prior to any proceedings under this warrant, be directed to notify the several Lodges whose jurisdictional limits adjoin those of Waterford Lodge, 98, that they may have opportunity to show cause, if any there be, why such removal ought not to take place, and pending such protest, the decision of the Grand Master was to be awaited before actual removal.

They were further directed to communicate the result to the Grand Secretary as soon as the case permitted.

Upon the 30th day of July I received a protest from Cedar Lodge, No. 60, against said removal, together with sundry reasons for said protest. Austin Lodge, No. 48, also presented resolutions of protest.

In deference to the rights of the Lodges interested, upon the 30th day of July, I revoked the conditional dispensation for removal of the place of meeting of said Waterford Lodge, 98, and referred the matter to the Grand Lodge for further action, should any be deemed necessary.

The papers are herewith submitted.

Of Dispensations for New Lodges, where a Warden, improperly demitted from a Chartered Lodge, is among the petitioners.

This question has been referred to under the head of *Masonic Jurisprudence*, but incidentally, during the past year, it has been brought to my notice in this connection.

It is understood, although not officially, that two dispensations at least would have been applied for, had the Grand Master decided that a Warden could be demitted from the Lodge, except in case of permanent removal from the jurisdiction. Some question arose between a Brother occupying this position, and the R. W. Grand Secretary, as to the particular shape in which a resolution bearing upon this point finally passed this Grand Body. In this shape, the matter was referred to my decision. In accordance with what I consider to be well-settled Masonic law, and in accordance with the ancient constitutions, I at once decided that the resolution, as it now stands upon the record, is the only one which could legitimately be passed or be in any way binding, and that hence I could not receive as a petitioner for a dispensation for a new Lodge, any Warden thus irregularly demitted, even though through oversight, the resolution referred to passed the Grand Lodge in the shape averred by the Brother above spoken of.

Of Demits accompanying petitions for Dispensations.

Much difficulty has been experienced, and much needless correspondence involved, because Brothers have not forwarded their demits with their petition, as the rule adopted requires; particularly where Brothers have been long non-affiliated. In the latter case, in the absence of demits, or inability to procure them, I would suggest that the recommendation of some Lodge in this jurisdiction, where the Brothers have been duly examined and admitted to visitation, be received at the discretion of the Grand Master, in lieu of the demit.

We shall omit till our next number, the decisions of the Grand Master on Jurisprudence, as we have not space for them now.

The Report of the Committee on Foreign Correspondence, from the pen of Bro. James Fenton, Grand Secretary, is a well-written document, from which we may make some extracts at another time.

The Constitution was amended so as to provide for the election of a Grand Architect. The following amendments were adopted :

Strike out Sec. 2, Art. VI, and substitute in lieu thereof, " No candidate for initiation or membership shall be proposed or balloted for at any other than a regular Communication ; nor shall such proposition and ballot be had at one and the same Communication."

Art. V, Sec. 1. Strike out all after the words " St. Johns," in said section.

The following officers were elected for the ensuing year :

Hon. Wm. L. Greenly, of Adrian, Grand Master ; S. B. Brown, of St. Clair, D. G. M. ; David A. Wright, of Austin, S. G. W. ; Elisha Leach, M.D., of Owosso, J. G. W. ; Rev. George Taylor, of Ann Arbor, G. C. ; Albert H. Jordan, of Detroit, G. A. ; James Fenton, of Detroit, G. S. ; Wm. H. McOmber, of Niles, G. T. ; Stilman Blanchard, of Tecumseh, G. V. and L. ; F. Carlisle, of Dexter, S. G. D. ; T. H. Tracy, of Battle Creek, J. G. D. ; Joseph P. Whiting, of Detroit, G. M. ; T. B. Eldred, of Climax, G. S. B. ; A. Partridge, of Birmingham, G. P. ; Charles D. Howard, G. S. and T.

There were several matters pertaining to the work of funeral ceremonies, Jurisprudence, etc., which we shall defer till the issue of our next number. The late period* at which we obtained a copy of the proceedings prevents our extending this article to greater length.

☞ No Mason chosen into any office can refuse to serve, unless he has served in the same office before. The Master of every regular Lodge, duly elected and installed, has it in special charge, as appurtenant to his office, duty and dignity, to see that all the by-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed ; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the Craft.—*Ancient Const.*

* It is due to the Grand Secretary of Michigan to say, that a copy which he mailed for us at an early period after the meeting of the Grand Lodge, did not reach us. We return our thanks to him for a duplicate, and also to Bro. J. Adams Allen for a copy which he kindly furnished us.

"EPILOGUE."

From the Masonic Signet and Journal.

"Excuse me, sir—I'll not be held—go to—
 I fancy I can speak as well as you;
 I'm not prepared, you say—perhaps you're bit—
 Alas, you little know of Woman's wit.
 Prologue, and songs, and all! 't is rather hard,
 I should not in the deal put in my card,
 Encroach on Mason ground! no Lodge is here—
 I'll speak the Epilogue, that's flat and fair.
 Brethren, (for by your smiles I well can see
 You bear our sex no great antipathy,)
 Forgive this little bustle and intrusion,
 From whence did order spring, but from confusion?
 And sure you'll not deem a lady absurd,
 To claim her right in having the last word.
 Besides, to be more plain, and tell you true,
 We have our mysteries as well as you.
 In short, (though I'm not apt to be laconic,)
 Our aprons, though not sheep's-skin, are Masonic.
 Behold this tower suspended in the air; (Her head-dress.)
 What Master Mason, with his line and square,
 E'er form'd a juster plan? 't is built t' a hair.
 This demi-bastion! is it not complete?
 See you not here the beautiful and great?
 Am I not qualified to give you a Lecture,
 Who boasts such noble piles of Architecture?
 You fix your scale, or spread your compass wide—
 Eccentric Fashion is the nobler guide.
 Your figures! pshaw! e'en Euclid's self, perhaps,
 'T would poze to draw the figure of our caps;
 And as for squares and hexagons, ye wise,
 We beat you quite; for instance—Christmas pies.
 Talk you of instruments; our simple feet
 Shall dance, and form a labyrinth of Creta.
 In circles most exact you deal—mere rote!
 What circle's equal to our petticoat?
 You sage philosophers may laugh or stare,
 But if we please, we'll make the circle square.
 Think you, you ever see in any place,
 An oval finer than a female face?
 But not to matter and its laws confin'd,
 Our nicer art attempts the human mind.
 We turn the soil, fix firm foundations there,
 And fanes to Love and sacred Hymen rear.

As the ground varies, whether vale or hill,
 We Masons vary our materials still.
 Some use gay airs, yet innocently free,
 Joined with a dash of harmless coquetry :
 Some use reserve, some wit's enlivening fire,
 Others, Amphion-like, the melting lyre.
 The prude, indeed, could never build at all,
 For Scandal's sandy pillars quickly fall.
 Two radiant eyes have often raised a pile,
 As the Sun quickens insects in the Nile.
 Yet Time, we own, will shake our firmest mound,
 Unless by Virtue's lasting cement bound ;
 Unless Good Temper veils each latent flaw,
 And Decency her polish will bestow.
 Thus, brethren, stands our claim to Masonry,
 Let a free sister then accepted be,
 Know, then, that all true adepts have their sign :
 Discover yours, I 'll frankly tell yon mine."

REMINISCENCES OF THE OLD BAY' STATE.*

By Brother Luther S. Bancroft.

In looking over our book of Constitutions, published in 1798, (by Isaiah Thomas), I find a letter to the immortal WASHINGTON, from the Grand Lodge of Massachusetts, viz : " Wishing ever to be foremost in testimonials of respect, and admiration of those virtues and services with which you have so long adorned and benefited our common country ; and not the last nor least to regret the cessation of them in the Public Councils of the Union, your Brethren of the Grand Lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself. Though as citizens they lose you in the active labors of political life, they hope as Masons to find you in the pleasing sphere of fraternal engagement. From the cares of state and the fatigues of public business, our institution opens a recess affording all the Relief of Tranquility, the Harmony of Peace, and the Refreshment of Pleasure. Of these may you partake in all their purity and satisfaction. And we assure ourselves that your attachment to this social plan will increase ; and that under the auspices of your encouragement, assistance and patronage, the Craft will attain its highest ornament, perfection and praise. And it is our earnest prayer that

when your light shall be no more visible in this earthly Temple, you may be raised to the All Perfect Lodge above, be seated on the right of the Supreme Architect of the Universe, and receive the Refreshment your labors have merited. In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate Brethren,

PAUL REVERE, G. M.

ISAIAH THOMAS, S. G. W.

JOSEPH LAUGHTON, J. G. W.

DANIEL OLIVER, *Grand Secretary.*

Boston, March 21st, 5797.

The following answer was received, and communicated to the Grand Lodge, June 12th, 5797 :

"To the Grand Lodge of Ancient, Free and Accepted Masons, in the Commonwealth of Massachusetts :

"BROTHERS :—It was not until within these few days that I have been favored by the receipt of your affectionate address, dated Boston, the 21st of March.

"For the favorable sentiments you have been pleased to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude. No pleasure except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct ; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings. In that retirement which declining years induced me to seek, and which repose, to a mind long employed in public concerns, rendered necessary, my wishes that bounteous Providence will continue to bless and preserve our Country in peace, and in the prosperity it has enjoyed, will be warm and sincere ; and my attachment to the Society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interests of the Craft. For the prayer you offered in my behalf, I entreat you to accept the thanks of a grateful heart, assurances of fraternal regard, and best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts.

GEORGE WASHINGTON."

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

ED. ASHLAR—*Dear Sir*: Is the W. M. ever put on committees?

ANS. He is sometimes. "The Master," says Mackey, "has also the prerogative of appointing all special committees, and is entitled to be present at their meetings, and when present to act as chairman."

ED. ASHLAR—*Dear Sir*: Should not all the officers of a Lodge be members of that Lodge? Is not the Tyler an officer? Can the same Brother be appointed Tyler to two or more Lodges, when he can be a member of but one?

ANS. All the officers, except the Tyler of a Lodge, should be members of the Lodge. The same Brother can be Tyler of more than one Lodge.

BRO. WESTON: Can a Lodge resolve itself into a committee of the whole? Such is sometimes done.

ANS. It should not, as such action would be at variance with Masonic usage.

ED. ASHLAR: Can a Past or present Master perform the ceremony of constituting a new Lodge?

ANS. He cannot, unless by special authority of the Grand Master.

BRO. A. WESTON: A ballot is passed, and decided to be foul. A Brother, soon after, rises, and says he thinks he made a mistake, and asks permission to correct his ballot and deposit a white ball. Can he do so?

ANS. If any Brethren have left the room, the ballot should not be passed again. If all are present, the ballot may be taken again, to correct mistakes.

OFFICERS OF THE GRAND BODIES OF MISSISSIPPI :

Grand Lodge.—David Mitchell, G. M. ; Wm. A. Champlin, D. G. M. ; Charles B. Bond, G. S. W. ; Newton J. Beckett, G. J. W. ; Rev. Thos. W. Caskey, G. C. ; Benj. S. Tappan, G. Treas. ; Ro: W. T. Daniel, G. Sec. ; Thos. I. Sharpe, G. M. ; Dent H. Miles, G. S. D. ; D. R. Pettitt, G. J. D. ; Walter Denney, G. Sd. B. ; Ed. Bowman, G. P. ; Almon Robbins, G. T.

Grand R. A. Chapter.—Giles M. Hilyer, G. H. P. ; George W. Perkins, D. G. H. P. ; Wm. A. Champlin, G. K. ; E. F. McGehee, G. S. ; Rev. Thos. W. Caskey, G. C. ; Benj. S. Tappan, G. Treas. ; Ro: W. T. Daniel, G. Sec. ; J. F. Arnold, G. O. ; D. S. Comfort, G. C. of H. ; Wm. W. Hart, G. P. S. ; J. H. Kennedy, G. R. A. C. ; John McGuirk, G. M. 3rd V. ; J. L. Hargrove, G. M. 2nd V. ; E. G. Banks, G. M. 1st V. ; Almon Robbins, G. T.

Grand Council of R. and S. Masters.—Hon. William Cothran, P. G. H. P. and P. G. M. M. P. G. M. ; Wm. H. Stevens, P. G. H. P., P. G. M. and P. M. E. G. Cond. of K. T. Dep. P. G. M. ; Hon. W. S. Patton, P. G. H. P., G. Th. Ill. G. M. ; M. S. Ward, P. G. H. P., G. P. C. of W. ; John McGuirk, G. C. of G. ; Benj. S. Tappan, P. G. H. P. and P. G. M., G. Treas. ; Ro: W. T. Daniel, G. R. ; Rev. W. W. Lord, D.D., G. C. ; Alex. Brown, G. S.

Grand Commandery of K. T.—Harvey W. Walter, M. E. G. C. ; C. A. Manlove, V. E. Dep. G. C. ; John M. West, E. G. G. ; Wm. S. Patton, E. G. C. G. ; B. S. Fant, E. G. P. ; D. N. Moody, E. G. S. W. ; E. P. Russell, E. G. J. W. ; B. S. Tappan, E. G. Treas. ; Ro: W. T. Daniel, E. G. R. ; J. R. Derryberry, E. G. St. B. ; Fountain Wood, E. G. Sd. B. ; H. H. Hubbard, E. G. W. ; Alex. Brown, E. G. S.

OFFICERS OF THE GRAND CHAPTER OF ROYAL ARCH MASONS of the State of Wisconsin, for the current year :

Erastus Lewis, G. H. P., Janesville ; Gabriel Bouck, D. G. H. P., Oshkosh ; Andrew J. Redburn, G. K., Racine ; M. M. Cothren, G. S., Mineral Point ; John H. Rountree, G. Treas., Plattville ; William T. Palmer, G. Sec., Milwaukee ; Rev. S. C. Bulkley, G. C., Janesville ; J. M. Levy, G. M., La Crosse ; Morris Louis, G. C. of H., Milwaukee ; D. C. Bush, G. P. S., Madison ; M. L. Young, G. R. A. C., Milwaukee ; T. R. Mott, G. M. 3rd V., Watertown ; S. G. Benedict, G. M. 2nd V., Madison ; T. J. Warner, G. M. 1st V., Berlin ; E. O. Eldred, G. S., Elkhorn ; Ebenezer Clewitt, G. G., Middleton.

Committee on Foreign Correspondence.—M. M. Cothren, Mineral Point ; H. L. Palmer, Milwaukee ; H. S. Baird, Green Bay.

A CORRECTION.

LEXINGTON LODGE No. 61, OF F. & A. MASONS, }
Lexington, Mich., Feb. 17, A. L. 5860. }

EDITOR ASHLAR—*Dear Sir and Bro.:* In the list of Expelled Masons, as seen in the Annual Report of the Grand Lodge of this State, for the year 1860, the name of Bro. ARTHUR M. CLARKE, a member of this Lodge, occurs. This is an *error*, "the said Brother being in good standing," and as such, I beg you will give it publicity.

Fraternally yours,

JOHN D. LUTUYCHE, Sec.

AN IMPOSTER.

Augusta, Ill., February 8th, A. L. 5860.

BRO. EDITOR—*Dear Sir:* J. L. Anderson Lodge No. 318, has lately been imposed on by a man named John Higgins, who pretended to hail from Tonawanda Lodge No. 247. He applied to us for assistance, and received seven dollars, giving an order on that Lodge for the amount, which we immediately forwarded, and received an answer, stating that there was no man of that name now belonging to that Lodge, or ever had been. Said Higgins is about five feet ten inches high, light brown hair, light complexion, sharp features, and about twenty-four years old.

Fraternally yours,

S. M. STANDISH, Sec.

EXPELLED.

PAW PAW LODGE No. 25, OF F. AND A. M.
Paw Paw, Mich., February 3rd, 1860.

DEAR SIR AND BRO.—At a regular communication of our Lodge, the sixth day of January, A. L. 5860, Bro. FITZ H. STEVENS was expelled from all the rights and benefits of Masonry, for unmasonic conduct.

Fraternally yours,

A. J. SORTORE, Sec.

MARRIED.

On the 1st February, 1860, at White Pigeon, Mich., Bro. CHAS. B. DUNWELL, of White Pigeon, to Miss ANN E. WILLER, of Three Rivers, Mich.

EDITOR'S TABLE.

COMP. J. M. AUSTIN.—In our last number we published an article from the *New York Courier* giving a sketch of the life of Comp. James M. Austin, Grand High Priest of the G. C. of N. Y. On reading that article carefully we think it does not do justice to the ability, zeal and disinterestedness of our distinguished Companion. We had an opportunity to see Bro. Austin in the G. G. Chapter, on his late visit to Chicago, at the meeting of the G. G. Bodies, where he displayed eminent good judgment and ability.

☞ The next number of *THE ASHLAR* may be delayed till a few days after the first of the month, owing to the absence of the editor.

☞ Those who owe for the present volume of *THE ASHLAR* are requested to pay at once. Money can be paid to agents or sent by mail.

☞ Any subscribers who do not receive their numbers regularly will confer a favor by giving us notice of the fact.

PRESIDENT BLANCHARD vs. MASONRY.—A short time since, in these columns appeared a notice of President Blanchard, of Galesburg, as a denouncer of Masonry. It is not the first time he has been before the public in that character. Some years ago he prepared an address, with a great deal of labor, which was intended to embody a sweeping and unanswerable argument against all secret societies. The good people of Galesburg, with full faith in the President's logic, admired his production very much; and, supposing that its circulation would do away with every form of secret meetings, had it printed and scattered broadcast through the country. A stray copy fell into the hands of Col. Jonas, a staunch old Mason, who read it carefully. Soon after they met.

"Good morning, Mr. Blanchard," said the Colonel.

"Good morning, sir," bowed the President stiffly.

"I understand, Mr. Blanchard, that you have been delivering an address against secret societies?"

Blanchard was flattered. His fame was spreading.

"Yes," he modestly admitted that he had made such an effort.

"That's right! That's right!" exclaimed the Colonel with enthusiasm; go on, sir. Scatter the Sons of Temperance to the winds of heaven; they never were anything but actors in a miserable farce. Tear up Odd Fellowship, root and branch. It has always been a wretched imitation. But, as for Masonry, President Blanchard," and the Colonel changed his voice and raised his hand, "it has stood the roarings of lions for centuries, and it's not going to be tramped down by a jackass now.—*Springfield Independent*.

8

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT:
APRIL, 1860.

NO. 8.

MASONRY AND RELIGION.

From the New York Dispatch.

We clip the following from the last number of the *Voice*. The singular character of Bro. Morris's response makes it worth a glance:

BELIEF IN THE BIBLE.—Bro. Morris makes use of the following language:

"A Mason openly disavowing belief in the Holy Scriptures is the proper subject of charges."

Will Bro. M. tell us what he means by the Holy Scriptures? We have always supposed that the term embraced every chapter from Genesis to Revelations. Be a little more explicit, for we desire to take issue with you, and speedily.—*N. Y. Dispatch*.

We mean exactly what we always have meant, and what Masonry has always taught—those fundamental principles of moral law enunciated on Mount Sinai, in the form of the Ten Commandments, and expounded with greater or lesser accuracy in the Hebrew Scriptures, the Koran, the Shaster, the writings of Confucius, and all other codes of religious belief.

We last week referred at some length to the matters which are embraced in the above extracts. We then deprecated, in strong language, the various efforts which are being made to make Masonry a religious institution of any character, whether it be Christian, Jewish, or Mahomedan. When we wrote that article we had not seen the above, which came to us with our exchanges of this week. Now, does Bro. Morris mean to say that when he wrote the words "Holy Scriptures," in the above extract, he meant to include within their scope the "Koran, the Shaster, the writings of Confucius, and all other codes of religious belief?" Since when have these latter been declared to be "Ho-

ly," and by what authority? The word "holy" means that the thing to which it is applied is pure, immaculate, and sacred; this means that it is so in its entirety, for a thing cannot be pure which is alloyed, or immaculate with a single spot or taint of moral impurity, or sacred when blended with the least profanity. But Bro. Morris, in the name of Masonry, calls upon Masons to endorse the heated theories of the Persian theologians, which are in direct conflict with the Hebrew Bible and Talmud; the claims of the divinity of Mahomet, which are put forth in the Koran, and the assumption that Confucius was the prophet of God, all of which are directly at variance with the two different theories for the salvation of the soul believed in by Christians and Hebrews, and directly in conflict with what Bro. Morris calls the "Christian Scriptures."

We cannot believe that any sane man, before dinner, would have the hardihood to enunciate to the world such a string of absurdities as Bro. Morris here gives when he calls these various theories "holy."

If it had been asserted that each of these different systems of religion contains something which is good, and which all craftsmen must believe in and practice, every Mason would assent to it; for the true religion of Masonry, which is simply a belief in one ever-living, all-powerful, merciful and just God, the Supreme Architect of the Universe, carries with it the necessity of leading pure and just lives, of practicing charity, frugality, temperance and fortitude, of rendering to every man his just dues, and to give to God that adoration which it is the duty, as it should be the happiness, of a creature to yield to his Creator. Hence we say to you, Bro. Morris, that a Deist who openly professes a disbelief in all and every accepted creed, plan, or mode for the salvation of the soul through any species of mediation or intercession, is a good and proper candidate for the three first degrees of Freemasonry. In saying this, we of course take issue with you on your first declaration, "that a Mason openly disavowing belief in the Holy Scriptures, is the proper subject of charges;" as well as on your insincere and unsuccessful attempt to explain your position. You have a right to enjoy your individual opinions; but when, under the assumption that you are imparting light, knowledge and instruction, you give those opinions to the world; when you thus place the stamp of truth on the coinage of error, you must expect to be met and refuted.

You have great Masonic knowledge, or the assumptions of its possession which are contained in the juridical portions of your paper, where you construe Masonic laws and define usages, are to go for noth-

ing. Hence the position in which you place yourself, renders it the more necessary that the fallacy of your visionary theories, that there is the slightest connection between Masonry and any distinct religious creed, should be promptly met and fully demonstrated.

You were taught that you should discourage all departures from the ancient plan of Masonry. Will you prove that this plan sustains you, even by implication, in the declaration first copied in this article?

Do you respect the old charges? If so, how do you get by the very first of them contained in the edition of 1788? I will transcribe it for your benefit:

In ancient times the *Christian* Masons were charged to comply with the *Christian* usages of each country where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions) that is, to be good men and true, men of honor and honesty, by whatever names, religions and persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that otherwise might have remained at a perpetual distance.

Couple with this piece of Masonic law one of our most sacred marks, which is, that no Atheist can become a Mason, and we have *all* the light which is required for our guidance. It sufficed for our fathers, and should be sufficient for us.

The Masonic fraternity cannot be enforced with the profession of any religious belief without destroying its universality, which is and has been for ages the very keystone of its whole fabric.

We do not now rebuke this and other efforts which have been made to change the fraternity into a Christian institution, because we have the slightest fears of their success, but because we desire to deny the truth of a rule which has been falsely declared to exist, and which, if it did exist, would exclude millions from Masonic communication.

☞ “The great principles of our Institution,” says the Committee on Foreign Correspondence, of La., “have ever been the same, and in regard to them there is a remarkable degree of unanimity. This is because these principles have ever been inculcated at each initiation.”

SECRET SOCIETIES.*

On the Sunday week previous to the departure of the Redemptorist fathers from Sunderland, Father Conolly warned the congregation against secret societies, showing their pernicious tendency, and said, though many had obeyed the voice of their good bishop and clergy, and had abandoned all connection with such associations, still there was one person who contumaciously persisted in his allegiance to the obnoxious community; and the reverend gentleman announced that if the church was not listened to, he must be expelled, and bear the censure of God's church on his shameful conduct. In the evening, Canon Bamber, when returning thanks to the missionaries for all the valuable service to the congregation during the mission, took occasion to announce that the person who had been censured in the morning for his adherence to the obnoxious secret societies, had come forward and renounced all connection with the illegal association. It was calculated that there were over two thousand persons present at the termination of the services of the mission.—*Tablet*.

We felt pained at reading the foregoing extract, because it is the enunciation of a dogma of the Roman Catholic Church, which, if enforced, must cut off from our numbers thousands of good and useful men; or it must necessarily prevent these same men from continuing in communion with the church.

We will not say a word in censure of the Catholic Church, but its government is open to criticism. It claims to be universal in its rules and in their enforcement; it claims that wherever Catholicism exists, it so exists, in all of its moral teachings, without the slightest diversity. How is it then that the eminent French Catholics who are the very props and pillars of Freemasonry in France, and who at the same time are in communication with the Church, have not been dealt with in the same manner as the obscure individual who is referred to in the above extract? how is it that the choice has not been forced upon them of abandoning the Masonic fraternity or of "being expelled and bearing the censure of God's church on their shameful conduct?" An illustration will give the answer. The late Colonel McClung, once kicked a man who had displeased him. On the following day the Colonel saw the same man, who had meekly submitted to the kicking, in the act of violently kicking another person. "How's this?" said McClung, "that I find you kicking a man to-day, when yesterday you submitted, without a murmur, to a kicking yourself?" "Ah! ha! Colonel," replied the fellow, "we are both men of judgment, we both know who to kick! This fellow is

* From the New York Dispatch.

a poor miserable devil, and he'll stand it!" It might be rather impolitic on the part of the church, to say to Prince Murat, the Grand Master of Masons of France, "the church gives you the choice of remaining in communication with Freemasonry, and for that cause, being excommunicated from the church of God for your shameful conduct, or else you must come forward, and renounce all connection with the illegal Association!"

This might be a very inconvenient step on the part of the church, in the event of a refusal by the Prince to commit perjury, even when requested by the Pope himself. In the event of a refusal, what does the reader suppose the "Universal Church" would do? Why simply nothing: the Napoleonic dynasty is too powerful to suffer humiliation and denunciation at the hands of any spiritual power. Disagreeable consequences might follow; and the politicians of the church are very careful to avoid troubles which might arise from excommunicating princes for such trifling matters as violations of its discipline. The anathemas of your pure and immaculate Antonellis are levelled at princes and potentates who seek to curb the temporal power of the church—to circumscribe its territorial rule. When this is done, it awakens the thunders of the Vatican—thunders which we may soon hear, and which will be coupled with a little sacerdotal lightning.

It will therefore be easily perceived that there is a marked difference between a "son of the church" who wears the Imperial purple, or who lives within its shadow, and another son of the same universal parent, who goes to arduous labor during six days of the week and on the seventh seeks spiritual instruction from that parent. To enforce the dogmas of the church, and hence of God, in the one case might lead to rebellion and trouble, while in the other no consequences can follow save the commission of a moral perjury by the frightened individual who has violated a rule of discipline.

We think that the issue between the Catholic church and the Masonic fraternity might as well be met now as at any other time. If a Roman Catholic who becomes a Freemason, is liable at any time by the rules of the church to be excommunicated from all the rights and benefits of his religion unless he cancels his vows to the fraternity, and denounces the most perfect code of morals known to the human mind in any age of the world, it is proper that the fraternity should consider the eligibility of such to membership in the craft. Masonry has regarded no religion or creed as giving to it a governing code of laws, but has left all men to enjoy that religious opinion which was approved by their consciences, and the right to worship God in any form or manner they might deem to be right.

But if there is understood to be in the minds of those who seek the benefits of Masonry, an acknowledgment of a power which is superior to the most solemn and binding vows which can be enunciated by the tongue of man, the exercise of which can at any time enforce him to recantation, retraction, and a dis severing of all connection with the craft, it will be better that the fraternity should know and act upon this knowledge before they accept a candidate, and it is better for the candidate that he should pass a severe self-examination before he consents to place himself in such an equivocal and perhaps disgraceful position.

These things are not light or ephemeral; they are of paramount importance, and should receive the legislative and judicial action of the Fraternity, which has now the wisdom to understand and correctly define its position, and the moral and physical power to enforce all its mandates, when they are founded in justice and point toward self-preservation.

SOMETHING NEW.

"As a matter of curiosity," says the *Mirror and Keystone*, "we copy the following from 'Harrington's Desideratum for the Age,' a work referred to by us in our columns weeks back. We have no doubt the novelty of the views of the author will prove interesting to our readers. 'In some parts of the Old Testament, Masonry is spoken of as the Daughter of Zion, particularly by the Prophet Micah; in other parts it is called the Daughter of Judah; and in the New Testament, John, in his second epistle, calls it the Elect Lady, and himself the Elder, or Master; and it is a remarkable fact, that Masonry was known by the name of John's Brothers up to the year 1440; and even to this day, the Masters of Lodges are installed, or supposed to be, on St. John's Day, i. e., 27th of December.

"'At the commencement of the 12th chapter of Revelations, John represents Masonry as a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; this symbolical representation must be particularly striking to Masons—and it will not be out of place to observe here, that her clothing, the sun, alludes to the religious, scientific light that surrounds her; the moon beneath her feet, shows that the light from Heaven must be reflected by her to disperse the power of darkness; and the crown of twelve stars alludes to the twelve tribes of Israel, and the twelve Apostles of Christ, who placed themselves under her guidance.' That is, under the guidance of Masonry. The above illustration will open a new field to Dr. Oliver. We commend Harrington's publication to his serious consideration."

A SOLDIER OF THE LEGION.

BY MRS. NORTON.

A soldier of the Legion lay dying in Algiers,
There was lack of woman's nursing, there was dearth of woman's tears;
But a comrade stood beside him while his life's blood ebbed away,
And bent with pitying glances to hear what he might say;
The dying soldier faltered as he took his comrade's hand,
And said, "I never more shall see my own, my native land.
Take a message and a token to some distant friends of mine;
For I was born at Bingen, sweet Bingen on the Rhine.

"Tell my brothers and companions when they meet and crowd around,
To hear my mournful story, on some pleasant vineyard ground,
That we fought the battle bravely, and when the day was done,
Full many a corpse lay ghastly pale beneath the setting sun.
And with the dead and dying were some grown old in wars,
The death-wound on their gallant breasts—the last of many scars;
And some were young, and suddenly beheld life's morn decline,
And one had come from Bingen, sweet Bingen on the Rhine.

"Tell my mother that her other sons shall comfort her old age—
I always was a truant bird and thought my home a cage—
My father was a soldier, too, and even as a child
My heart leaped forth to hear him tell of struggles fierce and wild;
And when he died, and left us to divide his scanty hoard,
I let them take whate'er they would, but kept my father's sword,
And with boyish love I hung it where the bright lights used to shine
On the cottage walls of Bingen, bright Bingen on the Rhine.

"Tell my sister not to weep for me, nor sob with drooping head,
When the troops are marching home again with a glad and gallant tread,
But to look upon them proudly with a calm and steadfast eye,
For her brother was a soldier, too, and not afraid to die.
And if a comrade seek her love, I ask her in my name,
To listen to him kindly, without regret or shame,
And to hang that old sword in its place—my father's sword and mine,
For the honor of old Bingen, bright Bingen on the Rhine.

"There's another, not a sister, in the happy times gone by,
You'd have known her by the merriment that sparkled in her eye,
Too innocent for coquetry, too proud for idle scorning,
Remember, friends, the lightest hearts make oftentimes heaviest mourning.
Tell her, the last night of my life (for ere this morn be risen,
My body will be out of pain, my soul be out of prison,)
I dreamt I stood beside her, where the bright lights used to shine
On the vine-clad hills of Bingen, bright Bingen on the Rhine.

"I saw the blue Rhine sweep along; I heard, or seemed to hear,
Those German songs we used to sing in chorus sweet and clear;
And down the plains and rivers, and up the slanting hill,
The echoing chorus sounded through the evening calm and still;
And her glad blue eyes were on me as we passed in friendly talk,
Down many a path beloved of yore, and well remembered walk,
And her little hand lay lightly, confidently in mine,
But we'll meet no more at Bingen, dear Bingen on the Rhine."

His voice grew hoarse and fainter, his speech was childish weak,
 His eyes put on a dying look, he sighed and ceased to speak.
 His comrade bent to lift him, but the spark of life had fled,
 The soldier of a Legion in a foreign land was dead.
 The soft moon rose up slowly, and calmly she looked down
 On the red sands of the battle field with bloody corpses strewn;
 Yet calmly on that dreadful scene her pale light seemed to shine,
 As it shone on distant Bingen, sweet Bingen on the Rhine.

MASONRY IN TURKEY.

CONSTANTINOPLE.

Oriental Lodge (No. 988.)—The festival of St. John was held on Tuesday, the 27th December, at Haltzer's Hotel, Pera. The brethren met at four o'clock, P. M., the business of the evening being the installation of Bro. G. Laurie as W. M., for the succeeding year, and the initiation of two members. The ceremony of installation having taken place, the W. M., Bro. G. Laurie, proceeded to choose his Officers and Wardens as follows, viz: Bros. W. W. Evans, S. W.; H. Pulman, J. W.; Junor, S. D.; J. Tompkins, J. D.; E. C. Silly, P. M., Treasurer; H. M. Wills, Secretary; R. A. Allan, I. G.; A. Mountain, Steward; and Bro. T. Cipriotti, Tyler. The initiations having been gone through in a most forcible and lucid manner by the worthy Worshipful Master, the Lodge closed in perfect harmony, and adjourned to the banquet table. Amongst the brethren present were his excellency Sir Henry Bulwer, K. C. B.; J. P. Brown, Esq., American Consul, Alah Oloo Mirza Kahn it Kheni, Persian Secretary; (a newly initiated brother;) four brethren of the French Lodge *L'Etoile du Bosphore*, and about forty brethren of the Oriental Lodge.

After the usual loyal toasts had been drank and duly responded to, the Worshipful Master rose and said: "Brethren, I rise to propose the health of a brother whose illustrious name is well known to all of us, and of whom we feel an honor to have associated among us; I need not say—for I already know by your looks you anticipate my words—our worthy Brother Sir Henry Bulwer. (Cheers.) Brethren, I need not repeat to you, for you well know his kindness of heart to us all, and to every one who calls himself an Englishman; but we, as Masons, ought, and I am firmly convinced do, feel honored when we say Sir H. Bulwer is our brother. (Cheers.) Perhaps I may be permitted to repeat a portion of a conversation his excellency and myself had to-

gether some short time since. To be brief, and not to detain you, it was this :—" We have often felt the want of a Masonic temple of our own." (Loud cheering.) His excellency, our brother, favored me with his views, and said he should like to see us assemble in a temple of our own, for he had Masonry at heart, and all that he could do—and brethren, we know what his excellency can do—he should be most happy. (Cheers.) Brethren, I trust the time is not far distant when we shall have a temple of our own, and our illustrious brother the Provincial Grand Master. (Cheers.) Not to detain you longer, I beg you to drink 'To the continued health and long life of our illustrious Brother Sir Henry Bulwer.' " The toast was drank with truly Masonic honors, followed by the song—" Our Noble Craft." His excellency, Sir Henry Bulwer, on rising, said—" Gentlemen and brothers, you can scarcely imagine my feelings, standing before you as her Britanic Majesty's representative, and your brother, when listening to the tokens of regard and brotherly feeling evinced towards me, as exemplified by the speech of our Worshipful Master, and so cordially responded to by yourselves. Gentlemen, I wish I could say that I was as far advanced in Masonry as yourselves, but what with my diplomatic duties and other calls, I find that I cannot devote that time that I should wish. With regard to what our Worshipful Master has just told you, I may here repeat that I have the greatest wish to see erected in this eastern clime a temple of our own. (Cheers.) Brethren, you are fully aware of the fact, as I am, that we do not feel so well pleased on entering a confectioner's shop on our way to our Lodge as we should in entering a temple of our own. (Cheers.) Consequently I say, if we can only raise a Masonic Temple in Turkey, we shall not only be doing a duty to ourselves, but to the Craft of Masonry in general. Gentlemen, I am willing to do all I can ; if you will help yourselves, I will help you. (Cheers.) With regard to the high honor our worthy Worshipful Master expresses a wish I should fulfill (which I suppose meets with your approval,) I can only say I shall be most happy to assist in any way you may think proper to call on me. (Cheers.) Gentlemen, at all times let me impress this upon you, whether brothers or non-brothers, you will find that I am ever ready to listen to your wants ; and before I sit down, allow me to propose a toast, which is 'The health of my respected friend and brother, J. P. Brown, who I am happy to say I have known for many years. May the stars and stripes and the flag of old England ever be united.' " His excellency resumed his seat amidst great cheering.

Brother J. P. Brown, on rising, said—"I feel extremely grateful for the flattering manner in which my health has been proposed, and for the evidence of the kindly feeling with which it was spoken of by his excellency Sir Henry Bulwer, and responded to by the brethren present. I cannot too warmly express the pleasure and satisfaction which I derive from being one of the Masonic Order which has brought together to-night, representatives from so many parts of the works of the Great Architect of the Universe. If I sought for sources of recommendation for the mystic tie, to which we all have taken vows of fidelity, I certainly could find them in the varied nationalities surrounding me. Masonry has here brought together (and united in one band of fraternity) the Ottoman and the Persian; the Britton and the American; the Frenchman and the Italian; the German and the Swede. The native of the East—the land where the sun rises—meets as a brother the native of the West, where the sun sets; and I might be allowed to say that the two poles—the two frigid zones, are here joined in one band of warm fraternity. So must it ever be where the true principles of Masonry are carried out and Masons meet together as brothers national; so the prejudices are forgotten, and Masons meet as the children of one common parent—the Great Architect of the Universe. I have the impression that, many years ago, there was a French Lodge in Pera, or Galata, which, from causes unknown to me, has long ceased to exist. The present Oriental Lodge, warranted by the Grand Lodge of England, only dates back some three years, and yet already contains some seventy members. There is also a French Lodge in Pera, recently established, warranted by the Grand Orient of France, called the *L'Etoile du Bosphore*, represented here this evening by some worthy brethren, and contains about fifty members; and a German Lodge is in contemplation. It is believed that the fraternity in Smyrna, numbering, I am told, several hundreds, will be favored with a warrant from the Grand Lodge of England; and beyond these I am not aware that there exists any other Masonic association in Turkey. "Freemason" is used as a word of reproach here, on account, of course, of a total ignorance amongst Mussulmen, of its real signification. I remember some years ago, when in Trebizond, having been told that the worst epithets which the people there gave to foreigners, were Protestant, Muscov, Freemason and Consolds. I believe I have named them conformably with their several degrees of iniquity, and I firmly think that the same is even now in vogue in the vocabulary of many of the inhabitants of this capital.

"It would be very desirable that the real objects and principles of Freemasonry were better known in this country. Their liberality towards all those who are not pagans; their non-exclusiveness towards all sects, Christians and Mussulmen, and the fraternal good will and friendship which they inculcate, could not but impress Mahemedans with a favorable conviction. Masonry is being introduced into Persia under the very favorable auspices of H. E. Ferukh Kahn, and others of great distinction, and I regard the Lodges in this capital of the Mussulman world as a strong means of allaying those religious prejudices which so unfortunately separate the East from the West, and as a means of spreading that Masonic light of love and good will among them which shone forth equally from the East. In common with several others of the brethren present, I have indulged in the impression that Masonry existed amongst the Mussulmen, especially in Constantinople, and have made diligent research for some trace of it, but, I regret to add, without any success. I even have heard that there were Lodges in Stamboul, Scutari, Salonica, and Adrianople, and that even the Grand Lodge existed in Seant; in the Lake of Siberia, where it had been taken during some of the disasters which befell the holy city of David, and the destruction of the temple of Solomon. There are, it is true, a few Masons amongst the *employees* of the Ottoman government; some of them high in rank; but they have all become such in Europe.

"If I am not detaining you too long, I would add that I have been led to make a particular study of the principles of some of the various Dervish sects existing in the East, in the hope of finding an affinity to Freemasonry. These differ but little from each other, except in the forms of their worship; and I have not found any trace whatever of that benevolence and charity to others, which characterizes and ornaments our fraternal Order. I believe, from all I have learned, that all the Dervish sects are strictly Mussulmen, with no other object in view than the observance of some particular form of worship, under the direction of a *Sheick*, or Master; and that their principles are in all cases Islam, either *cheyes* or *sunnee* (mostly the former,) and that as I have just said, benevolence to others forms no part of their creed. One, perhaps the purest of their sect, is the *Hamsavees*, named from its founder; and, if their principles are not of a benevolent and charitable character, they certainly teach a pure, correct, and upright conduct, which will command the respect of any Masonic body.

"Let us, brethren, ever be animated by that characteristic feeling of the most ancient Order of Freemasonry—charity towards each other's

faults and weaknesses ; benevolence towards the unhappy, the poor, the miserable, and the wretched—without asking or caring to know the cause of their sorrows, or whether they be Protestant or Catholic, Mahomedan or Greek, Armenian or Israelite, but simply because they are all the children of one common parent, the G. A. O. T. U.” (Cheers.)

After several other toasts had been given and cordially responded to, the brethren, after having spent a very intellectual evening, separated at a late hour in the morning, with the toast, “ Happy have we met, happy have we been, and happy meet again.”—*London Freemason's Magazine*.

INIGO JONES.*

WE learn from Anderson's Constitutions that this Grand Master of England and distinguished architect, was born near St. Paul's, London, 1572. He was the son of Mr. Ignatius or Inigo Jones, a citizen of that city, and educated at Cambridge. He naturally took to the art of designing, and was first known by his skill in landscape painting ; for which he was patronized by William Herbert, Earl of Pembroke, at whose expense he made the tour of Italy, where he was instructed in the Royal Art by some of the best disciples of the famous Andrea Palladio. Previous to 1603, some gentlemen of fine taste, returning from their travels, full of emulation, resolved, if not to excel the Italian Revivers, at least to imitate them in old Roman and Grecian Architecture ; but as there were in England no vestiges of the Augustan style, these travellers, and especially Inigo Jones, brought home pieces of old columns, some curious drawings of the Italian Revivers, and their books of architecture. On his return, Jones laid aside his pencil, and took up the square, level and plumb, and became the *Vitruvius Britannicus*, the rival of Palladio and of all the Italian Revivers. James I., who ascended the throne on the 25th March, 1603, wishing for heads and hands for establishing the Augustan style, was glad to find such a subject as Inigo Jones, whom he appointed his General Surveyor, and approved of as Grand Master of England. He ordered him to draw the plan of a new Palace at Whitehall ; and when the old

* From the Freemasons' Monthly Magazine.

Banqueting House was pulled down, the King, with Grand Master Jones and his Grand Wardens (the Earl of Pembroke and Nicholas Stone, the sculptor,) attended by many Brothers in due form, and many eminent persons, walked to Whitehall gate and levelled the foot-stone of the new Banqueting House with three great knocks, loud huzzas and sound of trumpets, and laid pieces of gold upon the stone for the Masons to drink to the King and the Craft, A. D. 1607. For the want of Parliamentary funds the Banqueting House only was built, the finest single room of like extent since the days of Augustus.

We are further informed that the best Craftsmen from all parts resorted to Grand Master Jones, who always allowed good wages and seasonable times for instruction in the Lodges, which he constituted with excellent By-Laws, and made them like the schools and academies of the designers of Italy. According to a manuscript burnt in 1720, the author of which was Nicholas Stone, his Warden, he held a Quarterly Communication of the Grand Lodge of Masters and Wardens, and the annual General Assembly and Feast on St. John's Day, when he annually was re-chosen, till A. D. 1618, when the aforesaid William, Earl of Pembroke, succeeded him. Pembroke appointed Jones his Deputy Grand Master. Jones continued to fill this office under Grand Masters Henry Danvers, Earl of Danby, Thomas Howard, Earl of Arundel, and Francis Russel, Earl of Bedford, when he again became Grand Master. Our history avers that he was never out of office; if so, he probably occupied the station of Grand Master until the time of his decease. At the great age of eighty years, he died in London, on the 26th of June, 1652, and was buried in St. Bennet's Church, at Paul's wharf.

This Grand Master of Architects designed for the Earl of Danby the famous beautiful gate of the Physic Garden at Oxford; and joined Grand Master Arundel in persuading the Earl of Bedford to lay out his grounds of Covent Garden in an oblong square, east and west, where he built the regular Temple of St. Paul, with its admirable Portico, made parochial A. D. 1635. He was also employed by Bedford to build the north and east sides of that square with large and lofty Arcades, (commonly called Piazzas,) which, with the said church on the west end, make a most beautiful prospect after the Italian or ancient manner. He showed his great skill also in designing the magnificent row of great Queen Street and the west side of Lincoln's-Inn Fields, with the beautiful Lindsey House, the Chirurgeon's Hall and Theatre, Shaftsbury House in Aldersgate street, Southampton House,

Bloomsbury, (now [1738] the Duke of Bedford's,) Berkeley House, Piccadilly, (now [1738] the Duke of Devonshire's, lately burnt and rebuilt,) the accurate York Stairs at the Thames, &c.; and in the country, Gunnersbury House, near Brentford, Wilton House, Wiltshire, Castle Abby, Northamptonshire, Stoke Park, &c.

On the accession of Charles I., in 1625, he encouraged the best foreign Painters, Sculptors, Statuaries, Plaisterers, &c., but wanted no foreigners for Architecture, because none of them equalled his own Inigo Jones and his excellent disciples. King Charles II. founded a Palace at Greenwich from a design of the great architect, which, in 1695, King William III. ordered to be finished as a hospital for old seamen, according to the original architectural design of Jones. Some of his best disciples met privately for their mutual improvement till the Restoration, who preserved his clean drawing and accurate designs, and after that event they propagated his lofty style. These drawings and designs were in possession of the skilful architect, Richard Boyle, Earl of Burlington, in the year 1738.

This biographical sketch is all that the history of Masonry by Anderson affords of the life and character of this celebrated individual. Neither Preston nor Oliver adds to our knowledge of him; but both appear to have been content to repeat the concise account given by their predecessor in Masonic literature.

A rare work which has recently come to our notice, enables us to see further into the character of Jones, and to estimate him better as an architect, than the means we previously possessed allowed. He was a man of genius, of great attainments and unrivalled in his day as an architect. We find him the intimate acquaintance, during many years, of the celebrated poet, Ben Jonson, and with him connected in preparing those peculiar dramatic performances called Masques, for the court and nobility. We find him also the frequent companion of the great, and particularly of the Earl of Pembroke and Earl of Arundel, who, it will be remembered, were respectively Grand Masters of Masons in England. As is frequently the case with men of rare talents, he appears to have been eccentric in his temper, which in the latter part of his life led him into unfriendly relations with Jonson and Pembroke. The former revenged himself with his pen in the production of two or more short satirical poetical pieces. The indignation of Pembroke against his guardian friend found vent, on one occasion, at least, when he styled him "Iniquity Jones." Jones visited Italy twice, in 1603, or about that time, as stated by Anderson, and again nine or ten years

later. The following are extracts from the work mentioned, the title of which is "The Progresses, Processions, and Magnificent Festivities, of King James the First, His Royal Consort, Family and Court, collected from Original Manuscripts, Scarce Pamphlets, Corporation Records, Parochial Registers, &c. &c., comprising Forty Masques and Entertainments; Ten Civic Pageants; Numerous original letters; And annotated lists of the Peers, Baronets, and Knights, who received there honours during the reign of King James. Illustrated with notes, Historical, Topographical, Biographical and Bibliographical. By John Nichols, London, 1828."

Vol. 1, p. 305. Jonson and Jones prepared together the Masque of Blackness, performed on Twelfth day in 1606, "After this, Ben Jonson and Inigo Jones were the constant associated Writer and Designer."

Vol. 1, p. 558. From an account of the King and Queen's Entertainment at the University at Oxford, in 1605, we read—"For the better contriving and finishing of the stages, seats and scaffolds in St. Marie's and Christ Church, they entertained two of his Majestie's Master Carpenters, and they had the advice of the Comptroller of his Works. They also hired one Mr. Jones, a great Traveller, who undertook to further them much, and furnished them with rare devices, but performed very little to that which was expected. He had for his pains, as I heard it constantly reported, £50."

Note. "This was the celebrated Inigo Jones, whose talents recommended him to the Earl of Arundel, or, as some say, to William, Earl of Pembroke. It is certain, however, that at the expense of one or other of these Lords, he travelled over Italy, and the politer parts of Europe; saw whatever was recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study. He was no sooner in Rome, says Walpole, than he found himself in his sphere, and acquired so much reputation, that Christian IV., King of Denmark, sent for him from Venice, which was the chief place of his residence, and where he had studied the works of Palladio, and made him his architect, but on what buildings he was employed in that country, we are yet to learn. He had been some time possessed of this honorable post, when that Prince's Sister Anne, the Royal Consort of King James, arrived in England; and Inigo Jones, being desirous to re-visit his native country, took that opportunity of returning home, with recommendations from the King of Denmark. The magnificence of James' Reign, in dress, buildings, &c., furnishing Jones with an opportunity of exercising his talents, which ultimately proved an honor to his country. Mr. Seward says, we know not upon what authority, that the first work he executed

after his return from Italy, was the decoration of the inside of the Church of St. Catharine Cree, Leadenhall street. We know, however, that the Queen appointed him her Architect, presently after his arrival; that he assisted Ben Jonson in preparing the 'Masque of Blackness,' Jan. 6, 1604-5; that he was employed at Oxford, (as stated above) in August, 1605; and that he was soon taken, as an Architect, into the service of Prince Henry, under whom he discharged his trust with so much fidelity and judgment, that the King gave him the reversion of the place of Surveyor-general of his Majesty's works."

Vol. 2, page 23. Of Ben Jonson's Masque of Hymen it is said: "The design and art of all which, together with the device of their habits, belong properly to the merit and reputation of Master Inigo Jones, whom I take modest occasion, in this fit place, to remember, lest his own worth might accuse me of an ignorant neglect from my silence."

Note. "In Mr. D'Israeli's Essay on 'Court Masques,' are some ingenious remarks on the particular Masque now before us, in which he observes, that, as no Masque-writer equalled Johnson, so no Machinist rivalled Inigo Jones; I have sometimes caught a groan from some unfortunate Poet, whose brightest fancies were spoilt by the bungling Machinist."

Vol. 2, p. 33. In relation to the Masque of Hymen a writer says: "Both Inigo, Ben, and the Actors, men and women, did their parts with great commendation."

Vol. 2, page 155. "October 12, 1607," says Camden in his annals, "the Banqueting-house at Whitehall is new built." On this subject Howes writes as follows: "The last yeare the King pulled downe the old, rotten, sleight-builled Banqueting-house at Whitehall, and new builled this yeare very strong and statelie, being every way larger then the first. There were also many faire lodgings new builled and encreased."

Note, same page. "In the time of James I., Whitehall was in a most ruinous state. He determined to rebuild it in a very princely manner, and worthy of the residence of the Monarchs of the British Empire. He began by pulling down the Banqueting-rooms built by Elizabeth. That which bears the name at present was begun in 1619, from a design of Inigo Jones, in his purest manner; and executed by Nicholas Stone, Master Mason, and Architect to the King; it was finished in two years, and cost seventeen thousand pounds, but was only a small part of a vast plan, left unexecuted by reason of the unhappy times which succeeded. Little did James think that he was erecting a pile from which his Son was to step from the throne to the scaffold. An extract from Walpole will show the small pay of this great Architect: 'To Inigo Jones, Surveyor of the King's Works, done about the King's houses, 8s. 4d. *per diem*, and £46 *per ann.* for house-rent, a

clerk, and other incidental expenses.' The Earl of Pembroke's MS. Notes, in his copy of Jones' Stonehenge, tell a different story. His Lordship affirms that "Iniquity Jones," as he terms him, had £16,000 a year for keeping the King's houses in repair. It is probable that some disagreement had arisen between the Earl and the Architect, when the latter was employed at Wilton. See Walpole's *Anecdotes of Painting*, vol. 2, p. 271."

Vol. 2, p. 185. 1608. Masque at Lord Hadington's Marriage. "The device and act of the scene Master Inigo Jones', with addition of the Trophies."

Vol. 2, p. 217. Ben Jonson says of Masque of Queens, 1609, "The device of these [witches] attire was Master Jones', with the invention and architecture of the whole scene and machine. Only I prescribed them their properties of vipers, snakes, bones, herbs, roots, and other ensigns of their magic, out of the authority of ancient and late Writers, wherein the faults are mine, if there be any found; and for that cause I confess them."

Note. "Jones is not again mentioned by Jonson till 1623; he studied many years in Italy."

Jonson writes further of the Masque of Queens; Vol. 2, p. 253. "There rests only that we give the description we promised of the Scene, which was the house of Fame. The structure and ornament of which (as is profest before) are entirely Master Jones' invention and design. First, for the lower columns, he chose the statues of the most excellent Poets, as Homer, Virgil, Lucan, &c., as being the substantial supporters of Fame. For the upper, Achilles, Æneas, Caesar, and those great Heroes, which these Poets had celebrated. All which stood as in massy gold. Between the pillars, underneath, were figured land battles, sea-fights, triumphs, loves, sacrifices, and all magnificent subjects of honor, in brass, and heightened with silver. In which he profest to follow that noble description made by Chaucer of that place. Above were sited the Masquers, over whose heads he devised two eminent figures of Honor and Virtue for the arch. The friezes, both below and above, were filled with several-coloured lights, like emeralds, rubies, sapphires, carbuncles, &c., the reflex of which, with our lights, placed in the concave, upon the Masques' habits, was full of glory. These habits had in them the excellency of all devices and riches; and were worthily varied, by his invention, to the nations whereof they were Queens. Nor are these alone his due; but divers other accessions to the strangeness and beauty of the spectacle; as the hell, the going

about of the chariots, and binding the Witches, the turning machine, with the presentation of Fame, all which I willingly acknowledge for him; since it is a virtue planted in good natures, that, what respects they wish to obtain fruitfully from others, they will give ingenuously themselves."

Note. "A man of greater liberality than Jonson, probably never existed. He speaks of his Associates, not only with candor, but with a warmth of praise, and even of affection, that cannot be surpassed. To Inigo Jones he shows peculiar kindness; he frequently goes out of his way, and enlarges upon the machinery of his Masques, with an evident view to recommend him to the notice of the Court. And his return for all this, is—to be taxed 'detraction' on all occasions, and to have his name held up by his commentators on our old dramatists, as synonymous with envy, and every hateful and malignant passion. Two-and-twenty years, indeed, after this period, Jonson and Jones fell at variance, and the former, who was then bed-ridden, wrote a series of verses against the latter, more remarkable for caustic wit than poetry. But what is there in the character of Jones to induce any candid mind to believe that the satire was entirely unprovoked on his part, or that the veteran bard was not well-founded in some part of his complaint? Inigo was at least as captious as Ben was warm, and there were faults probably on both sides. Be that as it may, it is but justice to give the Poet credit for the frankness with which he here compliments his Assistants in the Scene."

Vol. 2, p. 348. In "The Queen's Wake," devised by Samuel Daniel, celebrated at Whitehall 5th June, 1610, the Poet says: "But in these things wherein the onely life consists in shew, the arte and invention of the Architect gives the greatest grace, and is of most importance; ours the least part, and of least note in the time of performance thereof; and therefore have I interserted the description of the artificial part, which onely speakes Master Inigo Jones."

Note. "Jones was not yet gone abroad."

Vol. 2, p. 460. Of the Ascot House in Wing, Bucks, it is said: "the mansion had a noble apartment built by Inigo Jones; but was suffered to go to decay after 1720, and has been many years pulled down."

Vol. 2, p. 558. *Note.* "Inigo Jones was also employed in the Masque of the Middle Temple and Lincoln's Inn. Thus it appears that he had not yet left this country; but he did soon after this, if that is correct which is said in his 'Life': 'After the death of Prince Henry in 1612, our Architect made a second tour to Italy, and continued there some years, improving himself in his favourite art, till he was recalled by the death of the Surveyor General.' Ben Jonson had

already gone abroad; thus Mr. Gifford's argument that the quarrel between Jones and Jonson did not occur till long after the appearance of 'Jonson's Bartholomew Fair' in 1614, is strengthened, (if it needs additional proof) by the certainty that they were far separated at that period, and could not have met for many years after."

Vol. 3, p. 230. 1616. "The speech of the King's journey into Scotland continues still, though it be said to be somewhat deferred, and not to begin so soon as was at first intended. We hear they make great preparations there to be in their best equipage; and from hence many things are sent, but especially a pair of organs that cost above £400, besides all manner of furniture for a Chapel, which Inigo Jones tells he hath the charge of, with pictures of the apostles, Faith, Hope, and Charity, and such other religious representations; which how welcome they will be thither, God knows."

Vol. 3, p. 268. 1617. Roger Townshend, Esq., "built from the ground a stately mansion at Rainham, from a design of Inigo Jones."

Vol. 3, p. 344. 1617. The Queen is building somewhat at Greenwich, which must be finished this summer. It is said to be some curious device of Inigo Jones, and will cost about £4000. But he hath another model or platform for a new Star-chamber, which the King would fain have done if we could find money.

Vol. 3, p. 493. 1618. "The Earl of Arundel [Grand Master in 1633] with Inigo Jones the Surveyor, made a step from Theobalds to Ware Park, where they were so well pleased with the grapes and peaches, that ever since their being there the King hath sent duly twice a week for that kind of provision, which is sent with all readiness, and will ever be taken with a favour, unless perhaps some others hereafter may, under that title, make a custom."

Vol. 3, p. 522. "Upon Tuesday the 12th January [1619] the faire Banqueting-house at Whitehall was upon the suddaine all flaming a fire from end to end and side to side, before it was discerned," &c.

Note. "This Banqueting-house was one which had been built in 1607, see vol. 2, p. 155; but the notes in that page belong to the building erected after the fire here recorded, and which is still standing, the glory of Inigo Jones."—*Camden's Annals*.

Vol. 4, p. 613. 1620. *Note.* "Charlton House, which is still a principal seat of this branch [Sir Thomas Howard] of the great house of Howard, was inherited by the first Earl of Berkshire from his mother, the coheiress of Sir Henry Knevitt. The oldest part of the present mansion was built by Sir Henry, and the western front, which is a pleasing specimen of the architecture of the period, is said to have

been an early production of Inigo Jones, before he had studied the works of Palladio. The eastern front, however, with the principal part of the house, was erected by Henry, Earl of Suffolk and Berkshire, who was Secretary of State for the Northern Department, and died in 1779. The whole forms a large freestone pile, which formerly had a quadrangular court in the centre, but this has been covered with a roof and dome, and converted into a magnificent saloon. A gallery, 124 feet long, extends the whole length of the house. Among several fine pictures, and many interesting family portraits, is an excellent half-length of the first Earl of Suffolk," &c.

Vol. 4, p. 614. 1620. "A few days after, the King appears to have visited Stonehenge, either on his way to Wilton, the seat of William, Earl of Pembroke, or whilst he was staying there. This gave rise to the Essay on Stonehenge by Inigo Jones, as that great Architect, but very indifferent Antiquary (at least in this matter,) himself mentions. 'King James,' says he, 'in his Progresses the year one-thousand-six-hundred-and-twenty, being at Wilton, and discoursing of this Antiquity, I was sent for by the right honourable William then Earl of Pembroke, and received his Majestie's commands to produce, out of mine own practise in Architecture and experience in Antiquities abroad, what positively I could discover concerning this of Stoneheng.'"

Notes. "In obedience to this command, Jones presently set about the work; and having with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. After much reasoning, and a long series of authorities, his head being full of Rome, and Roman edifices and precedents, he concluded that this stupendous pile must have been originally a Roman temple, dedicated to Coelus, the senior of the Heathen Gods, and built after the Tuscan Order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt the time of Agricola's government and the reign of Constantine the Great. This account he presented to his Royal Master in the same year, 1620, but it was not printed till 1656, when it was published by his disciple Webb, under the title of 'The most notable Antiquity of Great Britain, vulgarly called Stoneheng on Salisbury Plain, Restored by Inigo Jones, Esquire, Architect Generall to the late King.' It is a small thin folio, dedicated to the Earl of Pembroke and Montgomery."

Vol. 4, p. 738. 1622. One of the characters in "Ben Jonson's Masque of Augurs," called "Notch," thus refers to Jonson and Jones: "No more of that; what I have been, I have been; what I am, I am. I, Peter Notch, Clerk, hearing the Christmas invention, was drawn dry at Court, and that neither the King's Poet nor his

Architect had wherewithal left to entertain so much as a baboon of quality," &c.

Vol. 4, p. 778. 1622. "The purchase of Newhall is accounted a great bargain, when for £20,000 there is £1200 land a year, besides the value of £4000 or £5000 in wood; a house that cost £14,000 in building, which is now altering and translating, according to the modern fashion, by the direction of Inigo Jones the King's Surveyor."

Vol. 4, p. 785. 1623. Upon Sunday, being the 19th of January, says Sir John Astley, Master of the Revels, the Prince's Masque appointed for Twelke daye, was performed, the speeches and songs composed by Mr. Ben Jonson, and the scene made by Mr. Inigo Jones, which was three times changed during the tyme of the Masque, wherein the first that was discovered was a prospective of Whitehall, with the Banqueting-house; the second was the Masquers in a cloud; and the third a forest."

Vol. 4, p. 802. 1623. Referring to the "Masque of Time Vindicated," a writer says, "The French and Venetian Ambassadors were present, and they say it was performed reasonably well, both for the device and for the handsome conveyance and variety of the scenes, whereof Inigo Jones hath the whole recommendation."

Vol. 4, p. 873. 1623. A contemporary of Jones writes 14th June: "On Whitmonday the Duke of Richmond, Lord Treasurer [Middlesex] the Marquess of Hamilton, Lord Chamberlain [Pembroke], Lord Marshall [Arundel], Lord of Carlisle, Lord of Belfast, and Mr. Treasurer [Sir Thomas Edmonds], took their journey toward Southampton to take order for the reception of the Infanta, when she shall arrive, for lodging her and her Train; for mending the high ways, and for Shews and Pageants, to which purpose Inigo Jones and Allen the old Player [The Founder of Dulwich College] went along with them, who alone with two or three Harbengers, or such officers, might have performed all this as well as of many Privy-counsellors, but that we must shew how diligent and obsequious we are in any thing that concerns her."

Vol. 4, p. 987. "Pan's Anniversary, or the Shepherds' Holyday. As it was presented at Court before King James, 1624. The Inventors: Inigo Jones; Ben Jonson."

Vol. 4, p. 1049. "The great Funeral [of King James] was on the 7th of this month, [May, 1625,] the greatest indeed that ever was known in England, there being blacks distributed for above 9000 persons, the hearse likewise being the fairest and best fashioned that hath been seen, wherein Inigo Jones the Surveyor did his part."

We subjoin one of the poetical pieces we have referred to, which is taken from "The works of Ben Jonson, by W. Gifford, Esq."

TO A FRIEND.

An Epigram of Inigo Jones.

Sir Inigo doth fear it, as I hear,
And labours to seem worthy of this fear ;
That I should write upon him some sharp verse,
Able to eat into his bones, and pierce
The marrow. Wretch ! I quit thee of thy pain,
Thou'rt too ambitious, and dost fear in vain :
The Lybian lion hunts no butterflies ;
He makes the camel and dull ass his prize.
If thou be so desirous to be read,
Seek out some hungry painter, that, for bread,
With rotten chalk or coal, upon the wall,
Will well design thee to be view'd of all,
That sit upon the common draught or strand ;
Thy forehead is too narrow for my brand.

AN OLD BROTHER'S STORY.*

AN INCIDENT IN A MASON'S LIFE.

By the Editor.

"I tell thee a tale, as 'twas told to me."

WE have an old friend who is given to the habit of "spinning yarns," in sailor's phrase, but in plain *shore* English, of detailing incidents of the past, and especially of such as he was a personal actor in. We are fond, too, of listening to the kind old brother, (he has been an active Mason for some forty years,) for he always contrives to make his stories interesting,—some narrative of personal adventure or thrilling incident, that secures attention, and amuses, if it does not instruct. When this good brother can catch us idling (which is not *very* often,) or resting from toil and thought and care, he is sure to get us interested in one of his "yarns," and beguiles us of an hour before we are aware of it. We have often thought of "penning," and then printing, some of his pleasant reminiscences for the amusement of our readers ; and now, having a quiet evening in March to while away, proceed to report one almost verbatim. We do it with the more pleasure, as Masons were involved in it, and masonic principle and duty, no doubt, hastened the

denouement. It may not all be rehearsed strictly as it occurred—some allowance must be made for the memory of an old man—but the *substantials* of the incident we have no reason to doubt. Our readers shall have it as it was given to us, and *may* be interested in it as we were. They must imagine they hear him :

It was years ago that the incident occurred which I am about to relate. The parties to it are now all, I believe, in the grave—save one, but I shall conceal names and places to avoid the possibility of giving pain even to distant relatives. The secret was with me and the actors only ; none others ever knew of the transaction, and it can do no harm to tell it now. *A Mason redeeming all his self-imposed pledges*, under all circumstances, and at every hazard, is a true and noble man, whether he be found in rags or royalty—in the saloons of wealth and fashion, or in the walks of toil and penury. I tell the story as an incident occurring in my early life, and as an example for others. The names I give of persons and places are all fictitious—for obvious reasons.

Mr. Mornington was a Mason in middle life, poor, virtuous, intelligent and honored. He had married early a most estimable woman, and a large family blessed their union. He resided in the country on a small farm—his own, and by unwearied toil, with the low price for produce realized in those early days of the West, he was only able to provide the necessaries of life, and raise his family in habits of rigid economy. He was a good citizen, a devoted husband, a kind father, and—a zealous Freemason. He was a favorite in the Lodge, and highly esteemed in the community for his strict integrity of character, and the genial kindness of his nature. His wife was a beautiful and intelligent woman, living for her husband and children, and illustrating in her life the purity and excellence of a religion that seemed born of heaven and attracting thither.

The eldest child was a daughter—Jennie, an innocent, confiding sweet girl, who grew up to womanhood in the quiet of her rural home, unconscious of the dangers which beset the path of innocence and beauty, and of the snares which too often allure but to destroy. Her parents poured upon her a wealth of love, which was reciprocated by a heart as guileless and pure as ever returned filial for parental affection. Many is the time I have seen her at the rustic church on Sundays, with her calm blue eye reflecting the hue of heaven to which it turned in serene and quiet devotion, and thought her—akin to angels.

At eighteen she was sent to a city, some forty miles from home, to learn “the art and mystery” of dress-making, for the double purpose

of being competent to assist in that necessary duty at home, and, by exercising the art for others in the neighborhood, be able to provide for herself, and in so far, relieve her parents of the burden of a large and growing family. For a home, she had been placed to board with a respectable family in the city, with whom the parents were acquainted, and who they knew would watch over her with parental care.

Jennie had been but a short time in the city when she was seen by one, who, beneath the exterior of a gentleman, carried a heart as base as ever cursed humanity. By some means he secured an introduction, and formed her acquaintance. By all those arts which the refined and polished deceiver knows so well how to practice, he pressed his suit, professing the most sincere and devoted attachment, and proffered her his hand in marriage. He was a fine-looking and attractive man, of good address, and apparently all that he *seemed* to be. I need not tell you that the heart of the simple and confiding girl was won, and she loved him with all the wild and passionate vehemence which might be expected from such a nature. Pure and unsuspecting herself, she dreamed not of danger from others, nor suspected deception amid such protestations of love and honor: she thought only of future bliss in a union with the one of her choice; while the heartless deceiver was throwing around her the fetters in which he would fain lead her—to ruin.

The friends with whom Jennie boarded, finally made inquiries concerning the suitor, and the result satisfied them that he was not worthy of her, nor one to whom they would be willing to confide the happiness of a gentle and loving nature like Jennie's. They spoke to her on the subject, warned her of her danger, and urged her to discard and forget him ere it was too late. Pity they had not done it sooner; the heart of the guileless girl was now too fully won, to be easily torn away from the object of its idolatry. She could not see her danger, nor believe the rumors that were so blasting to the character of him, to whom she clung, as the heart of woman *will* cling to the man who has fully won it. She only loved him the more, because of what she deemed unjust imputations upon his name and honor, and with a fondness known only to a confiding and sinless heart like hers.

As a last resort, being fully convinced of his unworthiness, her friends peremptorily forbade him to visit the house—for they began seriously to fear for the consequences, and informed *her*, that unless she discarded him at once, they would write to her parents to come and relieve them of responsibility by the interposition of parental authority. She finally

appeared to yield to their monitions—but it was *only* in appearance. She met her avowed lover by stealth, and the interviews were the sweeter for being stolen. He finally proposed to take her to the city of L——, and there at once consummate their marriage, trusting to parental forgiveness afterwards. She heard, with many misgivings at first, but finally yielded to the persuasions of the tempter. It was arranged that she should meet him on the steamer at a given time, and on their arrival in L——, the next day, they should immediately be married. It was a fearful step she was taking, but her confidence in him to whom she had committed her destiny was strong and unshaken. They accordingly met, as by appointment, and in a few minutes the steamer was on her way,—and there were no telegraphs or railroads in those days. The deceiver now felt sure of his prey, for the victim seemed securely in his toils,—“as a lamb goeth to the slaughter;” but there is an “all-seeing eye” that ever watches from above, and not even a falling sparrow escapes its notice. An “invisible shield” was around the innocent; an avenger was abroad, and the base ingrate was ere long to confront an eye, beneath whose glance he should quail and cower: an uplifted hand was *just there*,—a hand that never feared nor hesitated to strike when right and justice urged the blow, and confiding innocence was to be saved and sheltered.

In the vicinity of Mr. Mornington's quiet home, lived a man by the name of Welton, and a member of the same Lodge with Mr. M. He was a rough man, both in body and manners, but his heart was as honest and true as ever throbbed in human bosom. He was some years the junior of Mr. Mornington; but, residing near him, and meeting often in the Lodge, he had become devotedly attached to him. Mr. Welton had a wife and two or three children, and the families were as intimate as the respective heads, and they were—*brothers*, in the truest sense of that word. Mr. Welton was a man of powerful frame and heroic courage. He had for some years been trading to New Orleans, and had necessarily mingled much in the rough society so common at that day on the Western rivers; yet he was a quiet man, harmless and peaceable as a child, and his integrity and honor had remained unsullied. I said he was peaceable,—he was proverbially so, but *it was dangerous to rouse him*. Used as he was to a rough and stormy life in his vocation, he scorned a mean act, and his friendship was—unto the death. He never forsook a friend, nor hesitated when that friend was in danger; and he feared no enemy. His conciliating spirit, his noble true-heartedness, his caution and prudence, together with his fearlessness

and great physical strength, had carried him safe through the dangerous associations of river life, and secured him a host of friends wherever he was known.

Mr. Welton had known Jennie Mornington from infancy. She was the daughter of his most intimate and cherished friend—and brother; she had been his “pet” in childhood, and, growing up under his eye, familiar in his family as one of his own household, she seemed to him almost as a younger sister. In addition to this, the relation he bore to her father, and the feelings he entertained for her, made her safety and honor dear to him, and he would have guarded both, as he would were she his own child or sister, or as he would his own life.

At the time of which we write, Mr. Welton had been absent for some months, on a trading trip to the South, and knew nothing of Jennie’s temporary residence in the city, as we have described. Some ten days previous to her thoughtless elopement, he had closed his business, and in company with a friend, was about to take passage home. A favorite steamer was on the wharf, ready to depart, and the friends agreed to secure berths on her. On the very day when the steamer was to leave, Mr. Welton suddenly changed his mind, and determined to go on a different boat. *Why*, he could not tell; but he took a fancy to take passage on another boat, although it was not reputed to be any better or faster vessel than the one first selected. He urged his friend to go with him, but he firmly adhered to his first choice. Mr. Welton was in the habit of deciding promptly, and rarely hesitated or changed his purpose when once fixed,—and the friends parted, to reach “the up country” on different boats.

The two steamers left New Orleans at the same time, and in a run of nearly fifteen hundred miles they were never more than ten miles apart; but the one on which Mr. Welton was a passenger arrived at the city of L——, about an hour before her rival, but that hour was of great importance. The steamer on which Jennie and her false lover had come down to L——, had landed at the wharf but a *few minutes* before that on which Mr. W. had come up the river reached the same place. She was to start in the evening on her return trip, and Mr. Welton at once determined to secure a berth on her for himself. As he neared the boat, he saw a carriage drive away from her quite rapidly, and as he passed it, he caught sight of a lady’s face within it that reminded him of the daughter of his friend. He went on board, but the memory of that passing glance haunted him. “*Could* it be Jennie? But what could *she* be doing there—and why?” He secured his berth, placed

his baggage in his state-room, and walked out on the guards. He was uneasy ; thoughts, troubled and anxious, were passing through his mind, and he finally came to the conclusion that it *was* Jennie, and that something was wrong. He determined, therefore, to go out in search of her, nor cease his efforts until his anxiety was removed.

With his usual promptness he sprang ashore, and walked rapidly up into the town, feeling assured he would know the carriage again, should he see it, or he might gain information at the hotels. Reaching the main street, in the vicinity of the —— Hotel, he was about to enter, when, on looking down the street, he saw, as he believed, the same carriage coming towards him. On its arrival at the corner opposite where he stood, he approached the driver, and inquired if he had not just driven a lady and gentleman from the steamer —— ? On receiving an affirmative answer, he inquired where he had set them down. On being informed, a deadly pallor spread over his face, which was succeeded by a flush of excitement almost startling. He was well acquainted in the city ; he knew the reputation of that house ; and the whole state of things flashed upon his mind with the quickness of thought. It must be Jennie ; the daughter of his friend was entrapped—deceived—betrayed, and was at that very moment in the most imminent danger, yet entirely unconscious of it. The victim was already within the coils of the serpent, and her position full of peril. Welton's nature, as his mind rapidly ran over the circumstances, was fully roused—nay, almost frenzied, and he instantly resolved to save the daughter of his friend—*his brother*, or perish in the attempt.

Requesting the hackman to drive him to the same house where he had left the couple but a few minutes before, he sprang into the carriage, and bade him haste with all speed. He was well armed,—for in those days, river men were always prepared for the worst, and Mr. W. arranged his weapons so as to be easy of access, and ready for use in a moment, should the emergency demand it. He knew from the general reputation of the building and vicinity, what kind of persons he might probably have to deal with, and was prepared for the worst.

Reaching the house, he bade the driver wait his return. The door was cautiously opened at his knock, and without invitation, he walked into the hall,—for he felt sure that Jennie was in the house, and determined, if she were, to see and speak with her at every hazard. He inquired of the man who admitted him, if a couple had not recently come to the house ? His manner, and the fire that flashed in his stern and steady eye, awakened suspicion in the man, and he answered him

in the negative. Mr. W. insisted they *had* come there, and expressed his determination to see for himself before he should be satisfied. Advancing a step or two, he was confronted by a person who took his stand in front of him, and forbade his advance. Just there, Mr. W. found himself opposite to a door leading to the next room, and another door opening into a room beyond, being slightly open, he caught sight of the well-remembered face of Jennie. He instantly stepped forward, as if to pass in, when the person above mentioned attempted to prevent him: he might as well have attempted to smother the volcano in the moment of its eruption! Grasping the fellow in his left hand, he hurled him, as with the strength of a giant, through an opposite door, and half-way across the adjoining room. The noise brought immediate assistance, but Mr. W. was now doubly excited, and drawing a flashing blade from its sheath, he swung it about him with terrible energy, and stalked forward, in defiance of all opposition, to the door leading into the farther room, where he stood face to face with his young friend! His excitement, his flashing eye, and the gleaming steel in his hand, while he towered up in all the majesty of his gigantic proportions, rendered his appearance terrible; and his advent was so unexpected to Jennie, roused, too, as she had never seen him, that it inspired her with the greatest alarm. She screamed, and came near fainting, but he caught her in his arms, and bade her be calm, for no harm should come to her. Just at that moment her pretended lover entered, and attempted to interfere; but one look and a menace from Mr. W. sent him cowering to a distance.

Welton immediately inquired of Jennie what brought her there, and she frankly, and with guileless innocence, revealed all to him, as she would have done to her father. She was promptly told that she had been the dupe of a villain, and was informed of the character of the house she was in, and the inmates that surrounded her. She comprehended all,—believed all, and with trembling alarm, entreated Mr. Welton to save her from her peril. Of course he would: he therefore, bade her not fear, for no harm should come to her that *his* arm could prevent. But he determined before he left, to settle with the wretch who had so heartlessly deceived her, and turning to look for him, he was gone. Fear of the threatened doom which the villain saw awaited him, had induced him to make good his escape, while an open door remained. Bidding Jenny take his arm,—for she had not yet even removed her bonnet since her entrance, so prompt had been the movements of Mr. Welton,—he led her from among the affrighted and

trembling inmates of the den, to the street—to the carriage which was in waiting, and drove rapidly down to the steamer.

In a few hours, they were on their way up the river again : she, inexpressibly grateful for her deliverance ; he, happy that he had thus been able to save from ruin one, who was almost as dear to him as his own child. In two days he delivered her safely to her astonished and grateful parents, who had until that moment, been unconscious of her danger.

Our story is told—"as 't was told to us." We have not seen our informant for three or four years, but the details of the adventure are as vivid in our recollection, as on the day we heard them. If others are as much interested in reading the story as we were in listening to it, our labor in penning them will not have been altogether useless.

DECISIONS OF THE LATE G. M. OF MICH.

We give the official decisions of the late Grand Master, as reported by the Grand Lodge of Michigan ; without intending, however, to endorse them all.

1. *Question*.—Can a Warden of a Lodge U. D., be elected Master after the Lodge receives a charter ?

Answer.—He is eligible to the station. Appointment by the Grand Master confers all the privileges of the usual election. The rule that a W. M. must first have served as Warden, was established to secure experience and capacity in the work which can be seen as well in the Lodge working U. D., as under a charter. In recommending a charter to the new Lodge, the Grand Master in effect commends the operative skill of the three principal officers.

2. *Q*.—Can a Lodge ballot to confer the second or third degrees at a *called* communication, or only at a regular ?

A.—In accordance with common usage in the State, I have several times replied that the ballot for the second or third degrees might pass at other than regular communications ; but upon careful examination, I am disposed to reconsider and reverse this opinion, and now recommend the Grand Lodge to declare by especial edict, that all balloting for degrees must take place at regular communications only.

3. *Q*.—What is the object of the ballot for the second and third degrees ? Is it to determine the candidate's proficiency in the work of the preceding degrees, or to ascertain whether he is still worthy ?

A.—Both—a new and further qualification being now required.

4. Q.—What is the effect of a foul ballot for the second or third degrees? Does it stop the candidate's advancement as for the first degree, or only till he be re-examined in open Lodge, and a new ballot ordered?

A.—This point ought to be fixed by the by-laws of the Lodge. If not so fixed, the ballot may pass at any subsequent communication, when the order of balloting is announced by the W. M. Under the former ruling that the ballot might pass for the second or third degrees at any called communication, it was decided that no business could be transacted save that which was expressly set forth in the call. All Brothers having "due and timely notice" of this, the rights of objecting Brothers would thus still be preserved.

5. Q.—After a candidate has received, and exhibited suitable proficiency in, the first or second degrees, ought he to be prevented from advancement in any other manner than by preferring charges against him in due form?

A.—The secret ballot is an inalienable Masonic right; and as one Brother has no Masonic right to know how another casts his ballot, he has no right to ask his motives. More than this, a Brother has no right to disclose how he balloted, else by general disclosure the right of secret ballot is taken away. It is unquestionably the duty of a Brother, as a general rule, to prefer charges against an unworthy E. A., or F. C.; but numerous exceptional cases may occur where this cannot be done without injury to other parties, or perhaps violation of personal or professional confidence, or other serious inconveniences. A Brother may deem it his duty to delay a candidate's advancement on the strength of mere suspicions, which it would be wholly wrong to impart. By the use of his privilege he can postpone that advancement until those suspicions are either cleared up, or assume such a tangible shape as may warrant the preferring of charges in due form. A Brother, it is true, may abuse this Masonic right, and thereby block the wheels of the Lodge, but this is another matter entirely, and as amenable to Lodge discipline as any other known offence.

6. Q.—How ought the sense of the Lodge to be taken in matters of business; by ayes and nays, or the uplifted hand?

A.—As the by-laws prescribe. The quiet, distinct method of the uplifted hand is preferable, and more in accordance with usage. It is, or ought to be, a cardinal principle in the Lodge to act in all things with dignified decorum, removed as far as possible from the habitudes of the town meeting or political caucus.

7. Q.—When a petition has been presented, received, and referred to a committee, can it be withdrawn by the Brother who presented it?

A.—It cannot until the committee have reported it back, and the consent of the Lodge is given.

8. Q.—Is it necessary that the committee report favorably or unfavorably prior to the action of the Lodge?

A.—The committee may report back the petition to the Lodge without recommendation for their action, or the Lodge may direct them so to do. The Lodge may then take action upon the petition as in committee of the whole. All committees are subject to direction by the Lodge.

9. Q.—Can the W. M., or the Lodge, by vote, admit non-affiliating Masons to visitation more than three times?

A.—Neither the W. M. nor the Lodge may admit those who are excluded by constitutional provision. (*Vide* Const., Art. 5, Sec. 14.) The rule must be rigorously enforced, otherwise in effect a premium for non-affiliation is offered. By the term *sojourner*, in the Constitution, is intended Brothers duly affiliated under some other jurisdiction, temporarily within our own. It does not include non-affiliants.

10. Q.—Is a motion to suspend a by-law properly to be entertained?

A.—It is not, unless in a mode provided for in the by-laws. Otherwise the approval of the Grand Lodge is rendered inoperative.

11. Q.—When the petition of a non-affiliant for membership has been rejected, how soon may he renew the application?

A.—Unless fixed by the by-laws of the Lodge, at any subsequent regular communication. Unless charges are preferred against him, he is still a Mason in good standing. Nevertheless, he must present a new petition; the first is dead, and may not be revived by vote of the Lodge.

12. Q.—Can the W. M. or Wardens be dimitted?

A.—They cannot, unless they remove from the jurisdiction. It is not in the power of the Grand Lodge to so far innovate upon the body of Masonry as to provide for any other method of relief from the duties of those several offices. Hence any resolution which may have inadvertently, or otherwise gone upon the records of the Grand Lodge to that effect, is null and void.

* 13. Q.—Is the Tiler justifiable in refusing to announce that a Brother desires admission to the Lodge?

* In this the Grand Lodge did not concur.

A.—He is, under certain circumstances. Thus, when the Brother is laboring under undue excitement, as from delirium of disease, or intoxication, or excessive anger, such as might be liable to disturb the Lodge. This is a power necessary to the proper performance of his duties; but, of course, for improper use of it, he is amenable to Masonic discipline. In doubtful cases, he should ask the order of the W. M. But he has no right to announce one whom he knows to be not duly qualified.

* 14. *Q.*—When a Brother refuses to retire, at the order of the W. M., what action should be taken?

A.—The Lodge should be called from labor to refreshment, and thereafter such measures taken as the decorum and honor of the Craft require.

15. *Q.*—A Brother Treasurer has a private account against his Lodge; can he refuse to pay out the funds in his hands, on due order, and pay himself without consent of the Lodge?

A.—He cannot. His private account must take the same course with others; he has no peculiar claims.

16. *Q.*—Can a Brother vote in a Lodge while under charges of u. m. c.?

A.—He may upon all matters not involved in the charges against him. He is presumed innocent till proven guilty.

17. *Q.*—Does an appeal to the Grand Lodge restore the appellant, until decision thereupon, to the rights and privileges of the Lodge?

A.—It does not. The power involved is a necessary incident to the existence of the subordinate Lodge, as otherwise insubordinate members would be enabled, in the meanwhile, to put *all* decisions of their own Lodges at defiance and contempt.

18. *Q.*—The ballot was regularly passed and found not clear, but several Brothers had been excused from balloting; can a new ballot be ordered on that ground?

A.—It cannot. Illegal action upon extraneous matters cannot invalidate a legal ballot. The W. M. may be subject to censure for his decision, but the candidate is rejected.

19. *Q.*—A Brother who cast a black ball by which a candidate was rejected, having waived his objection, can the ballot be a third time passed?

A.—It cannot. The petition is dead, and can only be renewed by the petitioner on consent of the Lodge, or as fixed by the by-laws.

20. Q.—Has a Lodge the right to provide for fining a Committee for neglect of duty, by simple resolution, without inserting such provision in the by-laws?

A.—They may do so, but it is very objectionable as a matter of good policy.

21. Q.—A Brother was present at the receiving and reference of a petition, but not at the balloting for the first degree; he was also present at the initiation, but urged no objection. Subsequently he prefers charges to prevent the candidate's advancement; is he not precluded therefrom by his previous course?

A.—The Brother is chargeable with u. m. c. in not objecting to the initiation of the candidate, if his objections could properly be made known. But, as charges may be preferred against a Mason and a Brother held to trial, on testimony of one not a Mason, so is it the duty of the Lodge to take cognizance of the charges from any respectable source, involving the character of a candidate for advancement; particularly such charges as would, if established, show his utter disqualification. The objecting Brother, perhaps, has done wrong in postponing his duty, but this can be no excuse for the Lodge neglecting theirs. Neither does this conflict with the principle that a candidate elected notwithstanding known charges, ought not thereafter to be tried upon them; the ballot is their verdict.

22. Q.—A candidate, duly elected, fails to offer himself for initiation; how long is the election of full effect?

A.—The term is usually fixed by the by-laws of the Lodge. If not so fixed, Masonic usage should govern, which limits it to a twelve-month. All action under such petition and election is then void as from the beginning. Such election can neither be revived nor annulled, except by filing of a new petition. The parties are free from any reciprocal obligation.

23. Q.—Is the certificate of the W. M., or Secretary, in the absence of entry upon the approved records of a Lodge, sufficient evidence of the transactions of the Lodge?

A.—It is not. A Lodge is bound by the records which it has duly approved, and no further. It has power to amend its own records, upon such evidence as is deemed sufficient, and such amended record, duly attested, has all the force and effect of an original record. But neither the Grand Lodge nor sister Lodges are warranted in receiving, as evidence to control their action, statements or allegations from any source, presuming the inaccuracy of said records. Unless, indeed, the

Lodge be put upon its trial before the Grand Lodge for falsifying its record, which brings up quite another matter. Memoranda on file in the Secretary's desk are part of the record only in so far as referred to in the approved record—reference to them in the latter gives them all their value and import. The Secretary is not at liberty to notify other Lodges officially of proceedings in his own Lodge not of duly approved record. Hence the practical importance of approving the records at the close of each communication, when all the proceedings are fresh in memory, rather than postponing this, as too often is done, to the commencement of the next communication.

24. Q.—A general charge of u. m. o., written with a pencil, and without specifications, is preferred against a Brother applying for a dimit; is it the W. M.'s duty to entertain it?

A.—It is not. Pencil writing, if clear and distinct, may be admissible; but as a general rule in matters of such great Masonic moment, it should be excluded. But a loose, vague, general charge of Masonic misconduct ought not to be received even in writing. If the case appears one of probability, the W. M. may direct the usual steps to be taken, and specific charges preferred.

* 25. Q.—Ought the accuser to be put under oath?

A.—Masonry regards no obligation to speak the truth more binding than its own. If the accuser be not a Mason, he may, at the demand of the accused, be called to make an affidavit.

26. Q.—At what time does the effect of a dimit commence?

A.—Immediately on the declaration of the vote by the W. M., if called for in open Lodge; but if not, immediately on approval of the records. The Secretary's certificate is not in itself a dimit, as it is loosely denominated; it may never be called for, and yet the dimission be complete.

27. Q.—A candidate has been duly elected to the first degree of Masonry, but subsequently and prior to the initiation, a Brother objects to his being initiated; (a.) Shall the ballot again be passed and a unanimous vote be required? (b.) Or, shall a mere majority, voting by ayes and noes, be sufficient to authorize conferring the degree?

A.—The mode of voting may be such as the Lodge designates, viz.: by the uplifted hand, *viva voce*, or by the ballot. But in the latter case it is important to distinguish the effect of the ballot from that of original ballot of election. *It is in no sense a reconsideration of the ballot of election*, and has none of the effect of such a ballot, as it may

prove adverse to proceeding with the initiation at one regular communication, and yet at another regular communication be reconsidered and reversed. This of course cannot be done in the case of a ballot for election. A candidate who has been elected, has attained a certain amount of Masonic right—by no means standing upon the same footing with one who has never been elected. Nevertheless, as Masonry provides for every contingency, he may be delayed or even prevented from progress by a mode which should be fixed by the by-laws of each Lodge. If this mode is not fixed, the case should be governed by the usages of the fraternity.

Thus the number of votes requisite to determine whether the degree shall be conferred, ought to be fixed by the by-laws. If not so fixed, it is clearly proper that the case should be decided by such a majority as would be requisite to establish a by-law to the same effect. Consequently if the by-laws of the Lodge provide for their own amendment by a mere majority vote, then the majority vote may order the work; but if two-thirds, or an unanimous vote be requisite, then the same number will be necessary to order the work.

In my own opinion, allowance of this power to the Lodge, as clearly contemplated in Edict XXIII, (*Blue Book*, p. 37,) is an infringement upon the ancient prerogatives of the W. M., whose special right it is to order the work.

28. Q.—What is the proper mode of balloting?

A.—The balloting should be so conducted as to secure absolute secrecy. The shape, size, lighting, &c., of the Lodge room may render either "circumambulation" or advance to the box by each Brother preferable. Each Lodge is at liberty to determine how, in its own case, the object can be best secured.

29. Q.—Can a Brother appeal from the W. M. to the Lodge, and if supported by the Lodge, is the W. M. to be governed by their decision?

A.—A motion to appeal from the W. M. to the Lodge is unmasonic and out of order. The W. M. is prohibited from entertaining the motion even by courtesy.

The decision of the W. M. is only to be met by an appeal to the Grand Lodge, or, in the interim, to the Grand Master. The W. M. is responsible to the Grand Lodge or the Grand Master *only*. A Lodge has no power to insert a provision for an appeal from the W. M. to the Lodge, in its by-laws.

30. Q.—Is it competent for a Lodge to insert in its by-laws a provision for a motion of the “previous question,” or “to adjourn?”

A.—It is not. It is the duty of the W. M. to “order the work,” control debate within proper limits, and close the Lodge at his will and pleasure, subject only to his obligations, and the will and decision of the Grand Lodge.

31. Q.—What degree of mutilation or dismemberment disqualifies a candidate for Masonry?

A.—That which will prevent him from assuming the proper positions, and giving expression to the appropriate and necessary methods of recognition, well known to the fraternity. Dismemberment of a foot, or right hand, is a disqualification. Immobility of the knee joints is equally so.

A candidate should be in the full possession of all his members and faculties, such as a sound man ought to have. Otherwise Brothers cannot meet upon the level.

32. Q.—1. Should a vote for honorary membership be by ballot?
2. Ought there to be a petition therefor in usual form?

A.—(a.) The Lodge may determine the mode of election, but if the ballot be chosen, it should be remembered that the effect is not the same as an original ballot for initiation, as it may be reconsidered.

(b.) It is not usual or necessary that a petition be presented.

As this question is proposed by a W. M. to provide for non-affiliating Masons who do not wish to become active members of the Lodge, I subjoin the “*opinion relevant*,” that it is not proper for a Lodge to elect a non-affiliating Mason an honorary member. Non-affiliation is a Masonic misdemeanor, and as such, is not entitled to wages, more especially wages of honor, which should be considered distinguishing marks of the favor of the craft.

To meet the object proposed and sought, I would suggest that the non-affiliant may, on his petition in due form, be elected to membership, and then be excused by vote of the Lodge from paying dues. But in general, the Lodge ought to require payment at least of the small sum going to the Grand Lodge. But courtesy of this kind ought only to be extended to deserving members, either advanced in years, or in indigent circumstances.

33. Q.—A petition has been received and duly referred; before reported upon, the candidate has removed from the jurisdiction; has the Lodge a right to ballot and elect notwithstanding?

A.—It has. A Lodge has a right to complete its own work, and no

other Lodge can interfere. So far as the candidate is concerned, the work commences so soon as the rough ashlar makes its appearance by way of petition, before the Lodge; and unless the Lodge consents to the withdrawal of the petition, they are the sole overseers, and they only have the right of trying that ashlar by the square.

34. Q.—When a candidate for initiation has been rejected, how soon may the petition be renewed?

A.—This should be fixed by the by-laws of the Lodge. If not so fixed, Masonic usage should determine, which places it generally at a twelvemonth; or the Lodge may determine the period by such a vote as would be sufficient to establish a by-law to the same effect. Of course, a new petition must be filed and take the usual reference.

35. Q.—Can a vote be rescinded after the record is made?

A.—It can. Edict VI.—“Any vote or resolution” may be reconsidered, and such order taken as the Lodge see fit. This language, of course, does not include reconsideration of the ballot.

36. Q.—Has the W. M. power to refuse passage of the ballot box for the second or third degrees, against the wishes of the majority of the Lodge?

A.—He has. He is responsible for abuse of this power, to the Grand Lodge, (or in the interim, the Grand Master,) and to them only.

37. Q.—Must a Master elect, have previously received the degree of Past Master in order to installation, and to preside over the Lodge?

A.—No. The Grand Lodge of Michigan knows nothing of the “Past Master’s degree,” so called. The qualifications for Mastership are fully set forth in Art. VI, of the Grand Constitution, and none others are required.

38. Q.—When an E. A., or F. C., applying for advancement, is “black-balled,” how soon may he renew his application?

A.—At any regular communication, unless charges of unmasonic conduct are preferred against him, when of course he must wait decision by the Lodge.

39. Q.—Can a Lodge U. D. admit or dimit members?

A.—It can only exercise those powers specially granted. Hence in this jurisdiction, it may *admit*, but cannot *dimit* members.

40. Q.—An E. A., after initiation, proves himself unworthy; what course should be taken?

A.—He should be prevented from advancement by direction of the W. M., or by the black ball. The W. M. should direct formal charges

to be preferred against him, and on conviction, he may receive such censure or discipline as the circumstances indicate.

41. Q.—May a Lodge “call off,” from one communication to another?

A.—No; calling off is especially prohibited. In all cases the Lodge must be opened and closed in form.

42. Q.—What and how many officers and Brothers of the Lodge must be present for the transaction of business?

A.—This should be provided in the by-laws. If not so provided for, the presence of the W. M., or either of the Wardens, with two Brothers of the Lodge, at a regular communication, is sufficient for the transaction of business, balloting, &c.

43. Q.—How far may visiting Brothers participate in the business and work of the Lodge?

A.—Visiting Brothers may be set at work *on the level* with members of the Lodge, by permission of the W. M., but cannot be allowed to vote. They may tile, guard the S. and W., carry directions or orders, &c., but may not properly preside in the E., except as temporary agents of the W. M.

44. Q.—A person claiming to have been properly made a Mason, and taking the test oath, has so far forgotten or neglected the subject that he cannot tell the name of his Lodge; asserts that he received the three degrees in one and the same evening, with only three days' interval from handing in his petition; asserts that this occurred in the city of New York, where much laxity of observance has been often known to prevail; is he entitled to further examination?

A.—He is not. Even if what he asserts is true, such extreme irregularity in the work of any Lodge, anywhere, ought to be discountenanced and discouraged.

45. Q.—Can a dispensation be granted to receive and act upon a new petition from a rejected candidate in the same Lodge within a year from the date of such rejection, notwithstanding provision in the by-laws for a year's delay?

A.—It can be granted for adequate reasons shown; but such cases ought to be provided for by the by-laws.

46. Q.—Is a Brother, in the habit of gross intoxication, a fit person for Tiler; and if not, what course should be taken with him?

A.—He is neither fit for Tiler nor Masonic fraternity, inside or outside of the Lodge. If, as in the case stated, he is found drunk on duty, he should be reprimanded, and if this be in any sense habitual,

he should be tried and expelled. When a complaint of this kind is made against the Tiler, (or indeed any other officer,) the W. M. ought at once to suspend him from his office, and direct the Junior Warden to prefer appropriate charges, and deal with him thereafter as the case may require.

A W. M., refusing or neglecting his duty in this respect, is liable to suspension from his office, or such other discipline as the Grand Lodge, or, in the interim, the Grand Master, may see cause to inflict. The charter of the Lodge would be in danger, should it appear that the Brothers permitted such u. m. c. to go unrebuked.

47. Q.—Has a Lodge U. D. any geographical jurisdiction?

A.—It has, upon all such matters as are expressly granted to it in its dispensation, and no further.

It has power to "admit and make" Masons; but as this power cannot transcend certain well established geographical limits, so it equally includes all within those limits.

48. Q.—Has a Lodge U. D. disciplinary power over Masons in its geographical jurisdiction?

A.—It has not. Such power may not be exercised by it, save by express grant, or new dispensation from the Grand Lodge, or, in the interim, the Grand Master.

49. Q.—Can a dispensation be granted enabling a Lodge to elect as W. M. a Brother who has not served as Warden?

A.—It can be granted, for competent reasons shown.

50. Q.—Has the W. M. a right to call upon a Brother casting a black ball, for his reasons therefor, and if the Brother gives his reasons, and one black ball only appearing, has the W. M. a right to overrule the objection, and declare the candidate duly elected?

A.—No. The W. M. has no right to know how a Brother casts his ballot, much less to ask his reasons therefor; least of all has he any right to declare the candidate, under such circumstances, elected. The candidate is rejected.

51. Q.—A Brother *claims* to have served as Warden under a foreign jurisdiction; is he eligible to the chair of W. M. in this?

A.—(a.) The word of a Masonic Brother is always to be taken as true; if it proves false, let him be expelled as unworthy. (b.) Mastership or Wardenship, wherever Freemasonry extends, is sufficient to answer the requirements of this jurisdiction. Hence the Brother is properly on the roll as an eligible candidate.

52. Q.—A Brother having been expelled after due and regular trial, seeks a new trial ; can the Lodge grant it, and if so, by what proportionate vote ?

A.—He may obtain a new trial by exhibiting satisfactory reasons therefor to the Grand Lodge or Grand Master, who may thereupon order a new trial.

But the Lodge can only grant a new trial by an unanimous vote. It is a well established rule in Masonry that an expelled Mason can only be reinstated by an unanimous vote. It is clear that granting a new trial otherwise, and thus permitting a mere majority vote to decide the matter, would be only a circuitous method of avoiding the necessary unanimous vote for restoration. It would place the expelled upon better ground than a non-affiliating Mason in good standing.

53. Q.—May honorary members be elected officers of the Lodge ?

A.—It is not proper. Honorary membership confers the right of visitation, of speaking, but neither of voting nor holding office in the Lodge.

54. Q.—Honorary members were permitted to vote at an election by the Lodge ; is the election void ?

A.—It is not, unless it be clearly shown that the election turned upon their votes. The declaration of the vote by the W. M. definitively decides the election, unless an appeal be taken to the Grand Lodge or Grand Master.

55. Q.—Is an attorney—who is a Mason—in instituting legal proceedings against a Brother, affilant or non-affilant, chargeable with Masonic misconduct unless he forewarn the Brother of the same ?

A.—He is not. He has no right to prejudice the lawful interests of his client, which might be the case in numerous instances, should the opposite rule prevail. The civil law, in modern times, is so mild in its bearings compared with what was formerly the case, that in the immense majority of instances, the equal and exact justice which Masonry seeks to be given to all men, is sufficiently secured.

The case might arise where an attorney might maliciously take advantage of his position to persecute and oppress a Brother Mason, in which case he might be chargeable for *the malice shown*, although not for his legal acts. Such cases, however, must in the present condition of the civil laws, be extremely rare, and no general rule is applicable to them. They must be decided upon the particular circumstances which attend them. The rule is, that a Brother can only claim protection from an unlawful and clearly inequitable attack.

56. Q.—Are the Festivals of the Saints John regular communications?

A.—They are. See “Old Regulations,” No. XXIII. Sec. 1, Art. V, of the Constitution of our Grand Lodge, recognizes them as such by necessary implication from the language employed.

57. Q.—May the ballot pass on the petition of candidates, upon the communications of the Sts. John’s days?

A.—It may, provided the petition has been referred at the previous regular communication, if that was not within ten days. This is why Sec. 1 of Art. V, Grand Constitution, provides that “no candidate shall be balloted for in less than ten days after his petition shall have been referred.” Two regular communications of a Lodge might occur in each of the months, June and December, within ten days of each other, and so of the ensuing months, July and January. The same rule is applicable.

58. Q.—Are the Festivals of the Sts. John regarded as *regular*, universally?

A.—Throughout Christendom—and recognized by our Grand Lodge in the fact that our Lodges are dedicated to them; not because the Sts. John were Christians, but because they were by tradition “eminent patrons of Freemasonry.”

59. Q.—“What shall we do with that class of Masons who are able, but will not pay their dues?”

A.—By consulting the transactions of the Grand Lodge, January, 1859, page 55, you will see that this is a matter subject to the by-laws of each Lodge. If the by-laws do not provide for this contingency, charges of u. m. c. should be preferred against the Brothers so offending, and such discipline enforced as the case may require. This latter is by far the preferable course, and most Masonic. Mere non-payment of dues ought not to subject to suspension or expulsion, unless that is shown to be due to unmasonic motives. Infraction of any rule or by-law ought not to carry any penalty with it until due trial, proof, extenuating circumstances, &c., be fully set forth. It is the Lodge, acting under the Constitution and by-laws, which alone can inflict penalties.

THE OLD SONG.

[Selected.]

Oh, the *old Song*! the *old Song*! how it throbs upon my brain,
 With a memory which is pleasure, and a feeling which is pain;
 Charming to life, to weird life, the things of by-gone years,
 Till I see the distant landscape through the mist of gathering tears;
 Its bowery woodland shadows, its happy summer leas,
 A golden shore far-gleaming o'er a waste of haunted seas!

And again, and yet again,
 Throbs the Song upon my brain,
 With a memory which is pleasure, and a feeling which is pain!

Oh, the *old Song*! the *old Song*! from a mother's lips it fell—
 A happy sound upon the ears of him she loved so well;
 In the dimly-lighted chamber of the mossy-gabled Grange,
 Where the shadows crept about the walls in vex and eery change:
 And the melody was with me in my dreams throughout the night,
 As the lily's folded blossom holds the soft crystalline light,

And again, and yet again,
 Throbs the Song upon my brain,
 With a memory which is pleasure, and a feeling which is pain!

Oh, the *old Song*! the *old Song*! upon a summer noon,
 When green leaves whisper'd to the winds the love vows of sweet June—
 Ah, I see the fair broad meadow! ah, I hear the distant stream!
 Ah, I feel at once the Presence of a brief love-lighted dream!
 And I know that eyes of sunshine, and locks of wreathed gold,
 And tiny feet and bosoms sweet are pleasant to behold!

And again, and yet again,
 Throbs the Song upon my brain,
 With a memory which is pleasure, and a feeling which is pain!

Oh, the *old Song*! the *old Song*! I see the shifting light
 Glance from the pearls which star the curls of many a maiden bright;
 And the dancers all are merry, till a voice most soft and clear,
 Rises upon the sudden hush, and gladdens every ear!
 Then vanish soon the dancers—and lights, and gems, and flowers—
 And wraith-like flit before me the unremembered hours,

As again, and yet again,
 Throbs the Song upon my brain,
 With a memory which is pleasure, and a feeling which is pain.

Oh, the *old Song*! the *old Song*! none other, well I know,
 Can have for me such sweetness, yet wake in me such woe!
 Though a death-song, very mournful, it creeps o'er many a grave,
 As o'er the wreck-drift moves, and weeps the ever-murmurous wave,
 Yet, O days of vanished joyance! Oh, hours of past delight!
 How soon would ye have past away—past into silent night.

But again, and yet again,
 Throbs the Song upon my brain,
 With a memory which is pleasure, and a feeling which is pain!

GRAND LODGE OF SOUTH CAROLINA.

We take from the *Mirror and Keystones* the following account :

"The Annual Communication was held in November last. Sixty-eight Subordinate Lodges were represented. This Grand Lodge commences its Annual Communication at *high twelve*, meridian. The names of sundry Past Masters of their respective Lodges are published under the following, 'The following Past Masters were, on their application, duly elected members of the Grand Lodge.' This appears to show a different form of organization from any other Grand Lodge that we remember.

"It was, on motion, '*Resolved*, That the Grand Master be requested to read any address that he may desire to make to this Grand Lodge at half-past 7 o'clock this evening.' The Grand Master, M. W. Henry Buist, in the evening, delivered his Annual Address, which is a valuable and sensibly written document.

"Dispensations were granted for ten new Lodges, one of which is at St. Jago, Island of Cuba. On the subject of the latter dispensation, the M. W. G. Master remarks: 'Two Lodges had been previously established on that Island, and are now in existence; and it was the object of the petitioners, at whose instance the dispensation was granted, to obtain a charter for the purpose of uniting in the establishment of a Grand Lodge, to be known as the Grand Orient of Cuba. All that now remains to be done to accomplish this, is the confirmation by this Body, of the dispensation granted, and the grant of a charter. If it were necessary to justify the course I have taken in this matter, it need only be said that the Island of Cuba is unoccupied as an exclusive Masonic Jurisdiction, and therefore, open to the action of any Grand Lodge in the world. This proposition I deem indisputable, and it is unquestionably of great consequence, that Masonry, as an Institution, should be re-established on that island, on a positive, substantial basis, as it is calculated to be productive of great and good results.' A charter was granted to this Lodge, and to eight of those to whom dispensations were granted; the dispensation of the other was continued over one year longer.

"The Grand Master informs the Grand Lodge that, 'In the month of March last, Colonel Charles Augustus May, a well known and distinguished officer of the Army of the United States, being on a visit to this city, and having expressed an ardent desire to be initiated into Masonry, which he had heretofore been prevented from doing, in con-

sequence of the cosmopolitan character of his profession, I exercised the prerogative vested in me by the Landmarks—and the existence and legitimacy of which has been repeatedly recognized by this Grand Lodge,—of summoning an Occasional Lodge, and making him a Mason by sight. The funds accruing from this initiation were, by my direction, presented to Mrs. ———, the widow of a Master Mason, who was in destitute circumstances, and had, on former occasions, received relief from the fraternity of this city.’

“The Grand Master suspended the Master of a Lodge from office because of habits of habitual intemperance.

“The address of the Grand Master abounds with valuable information and suggestions, and we will take pleasure in making extracts therefrom in our future issues.

“The Grand Secretary read his Annual Report, which is a compend of a review of Masonry in other jurisdictions. Bro. Mackey’s ability as a Masonic Writer and Jurist, is amply sustained by this report. He agrees with Bro. Hillyer, of Mississippi, that when a Mason is expelled by his Lodge, and the Grand Lodge is satisfied that the expulsion was unjustly inflicted, and the party was not guilty of the crime alleged against him, the Grand Lodge possesses the power not only to restore him to the rights and privileges of Masonry, but also to *membership in his Lodge*. That power of the Grand Lodge, as a court of last resort, ought never to have been disputed. Bro. Mackey disagrees with Bro. Wiley, of Alabama, in regard to the ‘voluntary character of the institution,’ on which subject we agree with the M. W. Bro. of Alabama. On the subject of that important question brought before the Grand Lodge of Alabama, where the Master of a Lodge had granted a new trial in a case in which the members of the Lodge refused, by their votes, to inflict punishment adequate to the offence, Bro. Mackey justly remarks: ‘If a member, having been accused of a heinous offence, and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, ‘whereby the craft comes to shame;’ then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of *autrefois acquit*, no mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every

man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame, and removing the delinquent members from its fold. To this great duty all private and individual rights and privileges must succumb, for *the well-being of the Order is the first great law in Masonry.*

"Bro. Mackey also agrees with Bro. Barber, Grand Master of Arkansas, who asserts, that although 'no political opinions can be pronounced a legal disqualification,' yet 'he claims the right to blackball any candidate for this very cause, if he has reason to believe that his political opinions are of such a nature that his admission would not promote the good order and well-being of the Fraternity.'

"Bro. Mackey takes the view that each degree ought to be balloted for separately, and asserts that 'the theory of one ballot for all the degrees is radically wrong.' In regard to the opinion held by some, that a worthy, moral man has some sort of implied right to initiation, and to blackball such a man is a Masonic offence, Bro. Mackey argues that no such right exists. Bro. Mackey is in favor of the *North American Masonic Congress*, and in relation to the Articles adopted at Chicago, he says: 'The Congress, as now formed, will not in the slightest degree infringe upon the independence or supremacy of the State Grand Lodges. It will assume no power of positive legislation; it will make no laws for the government of the Craft; *it will neither suspend, expel, nor otherwise punish Masonic offenders*; it will assert no jurisdiction over Grand or Subordinate Lodges, &c.' We believe that the unbiased portion of the Fraternity will see in the 7th and 8th Articles of Association, the intention at least to assume all that Bro. Mackey says it will not, and the portion we have printed in italics was altogether unnecessary, for we assume that no Grand Lodge would, under any circumstances, suffer its rights and independency to be invaded by the exercise of such powers.

"Bro. F. F. Gary, Secretary of the Cokesbury Masonic Female College, presented a highly encouraging report of that institution. It at present numbers 125 pupils. The Institution is only in the fourth year of its existence, yet it has accomplished much in the cause of education. We wish it God speed in its efforts to advance the intellectual culture of the future mothers of the rising generation.

"The Grand Lodge is engaged in reviewing its constitution. The Grand Lodge adopted the recommendation of a committee, to whom

that portion of the M. W. G. M.'s address was referred, not to grant any dispensations for the future, 'without the consent of the three nearest Lodges, and in the city of Charleston, the consent of the four nearest Lodges.'

"A committee on the subject of visiting brethren, reported a system of examination, which was adopted.

"Bro. Mackey was elected 'Historian,' to prepare the History of Masonry in South Carolina, and which is to be presented to the Grand Lodge at its next Annual Communication. We have no doubt but this will be the best and most interesting History of Masonry yet published. It gives us much pleasure to see that this Grand Lodge has commenced to publish the returns of the members of the Lodges in its jurisdiction. Every Grand Lodge ought to do so. Freemasonry in South Carolina is successfully performing its mission, in elevating the standard of morals of its membership, and consequently exercising a salutary influence without the pale of its organization.

ENCOURAGEMENT FROM A YOUNG MASON.—We have just received the following :

"BRO. WESTON :—Enclosed please find \$2 due you for ASHLAR of 1859 and 1860, (for 1 year.) Hope you will excuse the neglect on my part, and let the mantle of charity cover my neglect of duty. I am a novice, just stepped upon the threshold of the edifice, but I highly prize your independent course, and efforts to prevent a diversion of Masonry into the sectarian and bigoted channels, and its prostitution to purposes which, even to my poor vision, appear wide of its divine mission.

With much respect, yours,

—."

TRESTLEBOARD.—A trestleboard, from the French *treteau*, is a board placed on a wooden frame of three legs. Masonically, it means the board on which the master workman lays his designs to direct the Craft in their labors. In speculative Freemasonry, it is symbolical of the books of nature and revelation, in which the Supreme Architect of the Universe has developed his will, for the guidance and direction of his creatures, in the great labor of their lives, the erection of a temple of holiness in the heart.—*Lexicon*.

EXPELLED.

Lyons, Mich., Feb. 10, 1860.

EDITOR ASHLAR—*Dear Sir and Brother:*—At a regular communication of Lyons Lodge No. 37, of F. and A. M., held at their hall, on Monday Eve, Feb. 6, A. L. 5860, WILLIAM W. EDMISTER was expelled from all the rights and benefits of Masonry, for unmasonic conduct; and the same ordered published in THE ASHLAR, and *Voice of Masonry*.

Fraternally yours,

H. V. STALEY,

[SEAL OF LODGE.]

Sec'y Lyons Lodge No. 37.

OBITUARY.

De Soto, Ill., Feb. 15, 1860.

At a special communication of De Soto Lodge No. 287, A. F. and A. M., the following resolutions were unanimously adopted:

Whereas, it has pleased in his infinite wisdom, the All-wise Disposer of human events, to call from his labor on earth, our Brother, THOMAS HUNTER, in the 26th year of his age, therefore

Resolved, That in this hour of trial and sorrow, we bow with humble submission to the will and pleasure of our Grand Master who rules above, hoping that our great loss is our Brother's unspeakable gain.

Resolved, That we will draw the broad mantle of a Mason's charity around the foibles of our deceased Brother, nor will we withdraw from his memory the consideration that his virtues claim at our hands.

Resolved, That we will endeavor so to live and labor on earth, that we shall, through the Redeemer, be enabled to work our entrance into the Celestial Lodge above, where the Supreme Architect of the Universe presides: there, we trust, we shall enjoy a reunion with the soul of our deceased Brother, and partake of refreshments with him in the Paradise of our God.

Resolved, That we deeply sympathize with the afflicted friends of our Brother, in this their sore bereavement and unmitigated sorrow.

Resolved, That we, as members of this Lodge, will wear the usual badge of mourning for thirty days.

Resolved, That these resolutions be spread on our books, and published in the *Masonic Review* of Cincinnati, and THE ASHLAR of Chicago, and that four of the printed copies be procured by the Lodge, —one to remain in the Lodge—the other three to be distributed to the friends of the deceased.

Resolved, That this Lodge tender a vote of thanks to Bro. W. S. Post, of Shekina Lodge No. 241, for the able manner in which he conducted the funeral services of Bro. Hunter.

ISAAC SAYRE, Sec.

EDITOR'S TABLE.

THE PRESENT NUMBER gives evidence of the editor's absence from home. He was detained longer than he expected, and the preparation of a great portion of the matter was hastily made by another. The next number will be issued punctually on the first of May.

CHANGE OF PROPRIETORSHIP.—We have to announce that "THE ASHLAR" has passed into the hands of Bro. GEO. A. FITCH, a good and reliable Mason, who has had many years' experience in publishing and editing newspapers. With the issue of the May number, the connection of the present proprietors with the work will cease.

DIGEST OF MASONIC DECISIONS.—We have received from Bro. Chase, of Haverhill, Mass., a digest of the decisions of the various Grand Lodges by the leading Masons in the United States. It is an excellent work, and should meet with a liberal patronage.

☞ We regret to learn that Bro. R. C. Rayhouser, of the *Indiana Freemason*, has lost all the material of his office by a destructive fire, which recently occurred in Fort Wayne. We trust that the Craft will remember Bro. R. in his hour of need, and offer him what relief he may require.

☞ Just as this form is going to press, we have received the Proceedings of the Grand Chapter of Michigan for 1860. The document is a decided improvement on former ones, and is arranged with appropriate titles and a table of contents. It bears the marks of that able and intelligent Mason, Comp. J. Eastman Johnson, Grand Secretary.

☞ We have received from Bro. Hyneman, of the *Mirror and Keystone*, a copy of the "Universal Masonic Record and Directory." Various opinions have been expressed respecting it. We have not had time to examine it.

☞ We have received a communication from Bro. Geo. Hill, too late for attention in this number. Bro. H., who resides in Ionia, Mich., is an old and tried Mason, who has devoted a great deal of time to the history and laws of the Institution. His intelligence and zeal are only eclipsed by the good qualities of his heart. We wish him many years of prosperity and happiness.

THE ASHLAR.

VOL. V. CHICAGO AND DETROIT: NO. 10.
JUNE, 1860.

TO OUR READERS.

IN accepting the position of principal Editor of this Masonic Magazine, until the Proprietor may make arrangements likely to be more generally acceptable to the Brotherhood, a few words of introduction may not be deemed inappropriate.

Within the period measured by the memory of Masons scarcely yet arrived at the meridian of life, Masonry has emerged from the temporary gloom and disaster into which it had been cast by the machinations of political demagogues, and now again has become a great and growing moral power. The leaders of the fierce assault upon its time-honored altars have been whelmed in the maelstrom of popular contempt. In the United States alone not less than *Two Hundred Thousand* Brothers acknowledge the sound of the gavel, and bow to the authority of the landmarks of the Order. And this day is the high twelve of enlightened Christendom. Numbering in its ranks, with few and rare exceptions, the representative men of the age—the time has gone by for saying that the soul has departed from the Masonic organization, jurisprudence and ritual. Masonry, whilst it has grown in numbers, and planted itself upon new territories, has with equal step, increased in moral influence, and infixed its cardinal tenets with more potent grasp upon the hearts of its affiliates.

And this is the era of the Pen and the Printing Press—that of the Sword and the Cannon has passed away, save here and there where their shadows are projected over from the darkness of former times. Nothing can escape the stern inquiry of the Spirit of the Times: “Whence and what are you?” And Masonry is not exempt from this inquisition

—hence it responds in books and newspapers and magazines. Upon each recurring festival of the Fraternity, a hundred orators proclaim, with freedom, fervency and zeal, the principles which animate them, and the glowing thoughts by which they are inspired.

These various means of acquiring and imparting light have thus become indispensable to the intelligent Mason, and we are warranted in assuming, that he who neglects and despises them is unworthy the recognition, much less the honor of the Craft. The arcana of the Order, of course, may neither be written nor printed, but these are not all of Masonry, any more than the *sanctum sanctorum* was the whole of the Temple. The great mysteries of science and nature, who shall understand them, before he has conned the alphabet and studied the volume of knowledge? The esoteric will ever remain unintelligible in fact, until the exoteric is fully known. That Brother who is most familiar with the history, philosophy and literature of Masonry, will prize it most, and will ever be found faithful even among the faithless.

Some people, even now, seem to think that forms are everything in Masonry; that, in the significant phrase of the day, its *mission* has been accomplished. To the present Editor this is an egregious error. He believes that its Damascus is scarcely past—beyond it, still extends a world of discovery, of effort, of triumph. The present Editor believes in the dissemination of Masonic light—not in the feeble rays of a single farthing candle—but in that concentration which may create a true Orient of illumination.

The great States of the North-West are abundantly competent to generously sustain an organ, which shall reflect their views, and mirror their prosperity. This magazine we believe may be made the true reflex of the ideas which rule, of the minds which lead this great branch of the Brotherhood.

The present Editor has no more pecuniary or other interest in this magazine than has any reader of its pages; his only effort is and shall be to advance the true interests of the Ancient and Honorable Order of F. and A. Masons.

We call upon you, Brothers, to rally for the support of your own organ. We have no favorite views to propagate beyond those recognized by the whole Fraternity. The Editor, bound by no obligations, save those of Masonry which enfold all Brothers, will comment upon current events, and express his own opinions freely and unreservedly, and at the same time will extend to every Brother whose time and inclination permit, the privilege of conveying his own thoughts to the world.

We shall submit to the bonds of no selfish interest; neither shall we obtrude, nor suffer the obtrusion of any merely personal matters.

Correspondents shall ever be at perfect liberty to advance, defend or attack principles, measures and policies, but we shall never admit personal assaults, the imputation of unmasonic motives, malignant or sarcastic inuendoes or insinuations to the detriment of individual Brothers, until after due Masonic trial and verdict these have been sustained.

Perhaps the *meanest* things which ever are perpetrated are through the medium of malicious suggestion, without the manliness of open attack. In *future* numbers of this journal, such things shall never knowingly be permitted or indulged.

We recommend to Brothers always to append their names to communications—this the more truly Masonic method—but in case a sense of diffidence forbids, to take especial care to avoid personalities. Do not hide innate malignity under the *nom de plume* of “A Past Master,” but sign your name like a man and a Mason. In all cases the name of the correspondent, whether published or not, must be communicated to the Editor. We invite communication of whatever is of interest in your Lodge, Chapter, Council, Commandery or Consistory. We want the names of initiates, of those dimitted, of those created, of those who marry and those who die. We want the names of your newly elected officers, and of those whom you delight to honor. If you are called upon to mourn for the loved and lost, we will mourn with you and record the epitaph. If you have occasions of rejoicing, let us tell the tale to the thousands who read our pages. Do questions of interest arise, we will spread them before the Fraternity for you, and call for full discussion. Briefly, we intend that this journal shall daguerreotype the thoughts and events of the Brotherhood wherever it circulates.

The Proprietor assures the Craft that no expense shall be spared in the way of typographical, artistic and illustrative execution. The Paper Maker, the Printer, the Engraver, the Binder, each are to be levied upon for their *chef d'œuvres*, and it only remains for us to call upon the affiliates to bring up their work and “report progress.” This is and shall be your organ, Brothers, and we confidently call upon you to sustain it as the record and index of Masonic events, progress, light and knowledge.

Aside from matters immediately connected with Masonry, we propose to give a general review of current events—a *resumé* of the history of the time. And thus, also, a brief outline of important discoveries in any of the various branches of science,—an epitome or bird's eye view

of the world's progress. Now and then we may chance upon an anecdote or jest which may be worth the telling or repetition, and our principles may not forbid. Occasionally we may even glance at the parties, and like the man in the moon, observe them as they appear to one who has learned to "care for none of these things," except as an amateur anatomist. We shall probably laugh at all of them. We hope to make this a live magazine, and expect to give (and take) good natured thrusts at "everybody in general, and nobody in particular."

The present number goes to press under peculiar disadvantages. We have not yet arranged our material, or even collected our thoughts. We have only determined upon the enterprise; the precise method of carrying it on, we still depend upon our friends in great part to suggest. And yet, we beg to be understood, that so far as Masonry is concerned, we have fixed principles and strong convictions; we shall defend what we conceive to be the right and true, with inflexible constancy. But we shall advance no unsupported opinion, nor shall we be deterred from advocating or denouncing what our best judgment commands. While we desire this journal to be an organ of the Fraternity, we do not intend it shall be a "barrel organ," to grind out an unvarying tune whoever turns the crank, but an instrument which shall respond melodiously to whoever touches its keys with the hand of a master. The history of the past is to be collected and preserved; the doings of the present time to be recorded; Masonic law is to be digested and harmonized; the ritual is to be developed in its perfection, and preserved inviolably intact; innovations are to be guarded against, and heresies repelled. The influence of this journal shall be brought to prevent the spirit of Masonry from being suffocated by forms and ceremonies. Fraternity is the true watchword, and whatever weakens this bond is heretical, and deserves and will receive anathema—that which strengthens this bond we will cherish and sustain. The names of the distinguished Brothers who have been called upon as collaborators, are a sufficient guarantee that all branches of the Order will be fitly cared for and represented.

J. ADAMS ALLEN.

☞ "Every kind of knowledge may be sought from ignoble motives, and for ignoble ends; and in those who possess it, it is ignoble knowledge; while the very same knowledge is in another mind an attainment of the highest dignity, and conveying the greatest blessing."—*Ruskin*.

PUBLISHER'S NOTICE.

AFTER a brief retirement from the cares and duties incident to the life of a journalist, and which I had hoped never again to be called upon to resume, I find myself once more before the public, in the character of the publisher of THE ASHLAR. In assuming its publication, however, I have but few words to say. I am resolved to make it second to no other Masonic Journal now published, in point of interest to the Craft, its general intelligence, its variety of matter, its typographical and mechanical appearance, and the purity and correctness of its opinions on questions pertaining to the jurisprudence of our Order. So far as is in my power, it shall be made worthy of the confidence and good will of the Brotherhood.

The editorial departments, corresponding with the different branches of Masonry, will be under the general direction of Bro. J. ADAMS ALLEN, recent G. M. of Michigan, and of wide experience in the world of Masonic letters, and in the especial charge of gentlemen whose long connection with the Order, and the high official positions they have filled with credit to themselves and honor to the Fraternity, will entitle their opinions to the respect and confidence of the Brethren. The due announcement of their names will be made in our next number.

Steps will also be taken at an early day to secure an efficient and active corps of regular contributors and correspondents, among whom we may expect to find many of the best writers of the Union, not only upon Masonic, but also upon scientific and literary subjects.

Brothers of the North-West, I mean "to keep and perform" these obligations to you so long as I act as your journalist. May we not confidently hope for your cordial support?

GEO. A. FITCH.

BARE FEET.—Nakedness of feet was a sign of mourning. God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes on thy feet," &c. It was likewise a mark of respect. Moses put off his shoes to approach the burning bush; the priests served in the tabernacle with their feet naked, as they did afterwards in the Temple. The Talmudists teach that if they had but stepped with their feet upon a cloth, a skin, or even upon the foot of one of their companions, their service would have been unlawful.

A VISIT TO ALEXANDRIA WASHINGTON LODGE, AT ALEXANDRIA, VIRGINIA.

By WM. C. Benson, R. E.

A BEAUTIFUL morning in March last, was improved by another Brother with myself, in visiting the room of the Lodge, over which while living had at one time presided the "Father of his Country." Leaving the dust-invested streets of the Federal City, and taking one of the little steamers that ply regularly between Washington and its more ancient neighbor, we soon found ourselves in the middle of the broad Potomac. Upon ascending the deck, the scene presented was one of surpassing loveliness. Before us rose, Venice-like, the City, the sharp outlines of its buildings, and proud edifices, softened and blended together by the distance. To our left the White House, with its lofty portico, and the Treasury building, with its imposing colonade, were most conspicuous, while to the right the minarets and turrets of the Smithsonian, lifted themselves heavenward. In the foreground, the unfinished shaft of the Washington Monument stood, in reproachful silence, as if left in its present condition to remind in very truth the pilgrim to the national shrine, that republics are indeed ungrateful. In the back ground, Capitoline Hill, crowned with that splendid edifice, wherein it is said, the wisdom of the nation most "doth congregate," closed the view. To the south the beautiful Anacostia, reflecting from its bosom the inverted images of the lofty ship houses, came winding from among the distant hills. To the west, covered with cedars, the Alleghanies were piled in a thousand peaks, stretching far away northward until lost in the distance. We passed the battery and barracks at the junction of the Anacostia with the Potomac, and soon after found ourselves landed at the ancient city of Alexandria.

We first proceeded to the church where a hundred years ago, the "Pater Patriæ" was wont to "attend his devotions." It is a venerable ivy-covered edifice, and is in style of the olden time. Those who have come after have not been content to leave the old-fashioned square pews on the inside, as arranged by their fathers, but have modernized them, so as to prove more comfortable for the weaker backs of the present generation. Modern tastes, however, have so far respected the memory of Washington as to leave *his* pew untouched, while on the pulpit desk, rests the identical Bible which he presented to the church previous to his death. Around the church is a shady kirk yard, whose green sod the grave-digger's spade has not disturbed for many a long

year, but the half-fallen stones, here and there, remind us, that unmindful of the busy scenes above, the long since dead are "sleeping the quiet sleep" below. Most of these remembrancers of the departed only show "characters nearly effaced by time," but a few still resist its corroding tooth, and the quaint epitaphs inscribed thereon, are yet readable. Among the latter we noticed one in memory of the *ninth* wife of an honest burgher, who, though inconsolable at the afflicting dispensation which had thus deprived him of his companion, was forced to acknowledge that "*his* loss was *her* eternal gain."

Leaving the old kirk yard, we went in search of "ye ancient tiler," who for over thirty years has stood at the outer door of the Washington Alexandria Lodge. It needed but little inquiry to find his location, for the youngest boys on the streets knew where lived the venerable patriarch, John Shakes. We found him in a little shop, where, true to that principle of our Order which teaches us "to eat no man's bread for nought," he earned his subsistence by the sale of baskets and such other little trifles as his limited capital would enable him to buy. The old man received us with a kindly welcome, and taking down the keys of the Lodge we accompanied him thither. On our way we gleaned from the weary "sojourner," an outline of his eventful life. A contemporary of Washington, and personally acquainted with him, he speaks of him with all the reverence with which that great man inspired those by whom he was surrounded. The old man is now eighty-six years of age, and for more than sixty-four years has "travelled from the West towards the East." Fameless and fortuneless, it is not strange that he sighs for repose, and as the shadows of declining years have gathered around him, though less light are his footsteps, and less bright is his eye, yet well does the patriarch hope that the "house of this earthly tabernacle dissolved," he shall find rest in heaven.

Accompanying our venerable guide, we soon came to the market building of the city, in the upper story of a wing of which, was the apartment we had come to visit. After passing the ante-rooms we came to the Lodge room. After throwing open the old fashioned shutters to admit the light, the first thing that attracted our attention was the chair that occupied the Orient. This chair, (a straight-backed, leather-cushioned affair), possesses its chief interest from the fact of its having been presented to the Lodge by General Washington, and occupied by him as W. M. On the Master's stand lies the gavel with which the General proved as "true and trusty" the corner-stone of the Capitol of the United States, and the same recently used by President Bu-

chanan, on the inauguration of Mills' equestrian statue. On either side of the oriental chair are suspended against the wall, autograph letters from Washington to the Lodge, while in the west, hangs an original portrait of the Chieftain, by Stewart. But among all the precious relics in keeping of this Lodge, those possessing most interest are two Masonic aprons, preserved in glass cases. The one formerly belonged to Dr. Craik, the family physician of General Washington, and was by him worn at the General's funeral. The other (a beautiful satin apron, the emblems upon it embroidered in gold,) was made by the Marchioness de Lafayette, and by her presented to the General through the medium of her illustrious husband, upon the occasion of his first visit to America after the Revolution. There too is preserved a piece of the coat worn by the unfortunate Braddock at the time of his defeat and death, a part of the sleeping tent of Washington, a lock of his hair, and numerous other relics of great interest to an American, all of which were commented upon by our Brother Tiler, in language most interesting and affectionate.

Around the Lodge were set the old-fashioned, wooden-backed chairs of puritan model, giving it an appearance of the "earlier days" indeed. Portraits of a long line of Masters, many of whom have years since "rested from their labors," ornament the wall, thus indicating that they still live in the affectionate regards of their Brethren. After passing an hour in the inspection of the numerous objects of interest which are there collected by our worthy Brothers of the Old Dominion, we bade the old "sentinel on the watch-tower" adieu, and returned to the Capitol, doubly pleased with our trip to Alexandria.

☞ "Every art should strive to attain perfection in what peculiarly characterizes and distinguishes it from others. If Sculpture be most fitted to represent the pure, simple forms of actual material beauty,—if Music, the language of the soul, concentrate in herself the power of arousing every deeper feeling,—so the most appropriate sphere of the spiritual art of Painting, its fittest aim and object, is the imparting a glorified expression to individual figures, or diffusing a divine and holy sentiment throughout a composition."—*Schlegel*.

THE MASONIC LECTURES.

[Extract from the Annual Address of M. W. P. C. Tucker, G. M. of Vermont.]

IN my address of last year I endeavored to condense what little information I had about the Masonic lectures, and that attempt has been, in general, quite favorably noticed by the Craft. In one distinguished Masonic quarter, however, some parts of my address on this subject seem to have met with marked disfavor. One particular thing found fault with is, that I thought myself justified in saying that the lectures in use, received through Webb and Gleason, were the *true* lectures of Preston. I certainly did not mean to say that they were identical in *length* with those of Preston. I had already said that Webb changed the arrangement of Preston's sections, but that he had left the body of the lectures as Preston had established them. Perhaps I should have said, the *substance* instead of the "*body*" of those lectures. I now state, what I supposed was well understood before by every tolerably well-informed Mason in the United States, that Webb *abridged* as well as *changed the arrangement* of the lectures of Preston. I believed that I knew *then*, and I believe I know *now*, that Webb learned and taught the Preston lectures *in full*, as well as that he prepared and taught his own abridgment of them. I have a copy in key, both of Webb's abridgment and of Preston in full, which I have reasons, wholly satisfactory to myself, for believing are true manuscripts of both those sets of lectures, as Gleason taught them. But my reviewer has got the "very rare" book of a certain J. Browne, published in London in 1802, called the "*Master Key*," containing the *whole* course of lectures in an "abstruse cypher," and *presumes* them to be the Prestonian lectures. Reviewers, it seems, tolerate "presumption" in themselves, while nothing short of demonstration is allowable with them as to others, who are required to speak from "their own knowledge." I am ready to compare my copy of the Preston lectures in *full* with J. Browne's "*Master Key*," if my reviewer understands Browne's "abstruse cypher,"—a fact about which he has not yet informed us. Again, I am criticized for saying that Gleason visited England and exemplified the Preston lectures, as he had received them from Webb, before the Grand Lodge of England, whose authorities pronounced them correct, and I am charged with taking this from "hearsay," and my critic places "no faith in it." I received that statement from the *highest* authority—from one who *knew*—and I wrote it down at the time. There are existing reasons why I do not choose to gratify my critic by

naming that authority at this time, and I leave the Craft to judge whether my *statement* of that fact, upon undoubted authority, is not worthy of as much credit as *any* reviewer's *doubt* about it. I do not possess anything in writing or published of Gleason's, as to his lecturing before the *Grand Lodge* of England, but that Masonry abroad did not ignore the lectures, as Gleason taught them, we have his own published letter to prove. In the 2d edition of the *Masonic Trestle-board*, under the date of Nov. 26th, 1843, in a letter from him to Brother Charles W. Moore, I find the following language :

"It was my privilege, while at Brown University, Providence, R. I., (1801-2), to acquire a complete knowledge of the lectures in the *three* first degrees of Masonry, *directly* from our much esteemed Brother T. S. Webb, author of the *Free Mason's Monitor*; and, in consequence, was appointed and commissioned by the Grand Lodge of Massachusetts and Maine, Grand Lecturer, devoting the whole time to the instruction of the Lodges under the jurisdiction,—and, for many years subsequently (as Professor of Astronomy and Geography,) visiting all the different States in the Union, and (1829-30) many parts of Europe—successfully communicating, to numerous Lodges and Associations of Brethren, the same 'valuable lectures of the Craft,' according to the ancient landmarks."

Here, then, we have the assertion of Gleason himself, that the lectures he received from Webb were, "in many parts of Europe," as well as in the States at home, communicated by him to "numerous Lodges and Associations of Brethren, according to the ancient landmarks," without the slightest hint or intimation of any objection being made to them abroad, as not being the true lectures of the Order. This is, at least, *prima facie* evidence of their having been substantially what I claimed them to be. But if I am still told that it carries no conclusive evidence that Brother Gleason knew anything of the *true* Preston lectures, I call that Brother upon the stand again. On the 24th day of June, 1812, "Brother Benjamin Gleason, A. M.," delivered an "Oration" at "Montreal, Lower Canada," before St. Paul's Lodge No. 12, and Union Lodge No. 8, by "special request" of the former Lodge. It was published at Montreal, and a second edition of it was soon after published at Boston. I copy from this second edition the following remarks of Brother Gleason :

"On the subject of our Lectures, we notice with pleasure, this day, the venerable Preston of England, whose 'Illustrations of Masonry' redound to the honor of the Craft, and whose *estimable system of improvements*, while with precision and certainty they define, with purity and eloquence, aggrandize, the immovable *landmarks* of our ancient Society."

Brother Gleason then, *did*, upon his own statement, understand Preston's "estimable system of improvements," their "precision and certainty," their "purity and elegance," and their relation to our "immovable landmarks." And with these and Webb's teachings fully in his mind, was probably as good a judge as any modern critic, of the relations they bore to each other. Can any reasonable man, in this state of things, believe that if they had *conflicted* with each other he did not know it, or that, if conflicting, he would have taught *both*; or that he could have taught either "in Europe" without objection, had they not been substantially the *same* teachings, differing only in their *length*?

But my critic says:—"It is wrong to talk in this careless strain of the Prestonian lectures as existing in the United States, while in all probability they never did, and most certainly never will. It is time to quit writing Masonic history in this loose and raudom style."

It is no part of my purpose to *convince* my reviewer that the "Prestonian lectures" exist in the United States, or to *persuade* him, that (though confessedly a strong Masonic writer,) he does not quite embody in his learning *all* the Masonry of this Western continent. His liberality might perhaps concede that, *among* all who have made Masonry a study, or with their *united* investigations, enough of Masonic learning *might* have been preserved to make itself respected at least as against simple negation. But I do not write to *convince* or satisfy *him*. I do so that the Craft may have an opportunity to understand something of their own affairs, as they exist; to examine and investigate them as matters of fact and principle; and that they may have no apology for "pinning their faith" upon the mere negations of any writer, whatever may be the strength of his Masonic reputation. In an account of the Installation of Mount Lebanon Lodge at Boston, on the 29th of December, 1858, Brother Charles W. Moore, Editor of the *Freemasons' Monthly Magazine*, has the following remarks:—"Among the Past Masters of this Lodge we notice the name of the late Benjamin Gleason, Esq., who was the associate and co-laborer of the late Thomas Smith Webb, in introducing into the Lodges of New England, and subsequently into other sections of the country, what is known as the Prestonian system of work and lectures. The labor of promulgating the work mainly devolved on Brother Gleason, and it is not too much to say, that as an accurate, consistent, and intelligent teacher, he had no superior, if an equal, in this country. He was a thoroughly educated man, and he understood the literary as well as the

mental requirements necessary to a faithful and creditable discharge of the important duty he had assumed. In 1804, the Grand Lodge of Massachusetts adopted the Preston ritual as its standard of work, and employed Brother Gleason to communicate it to the Lodges under its jurisdiction, then including what is now the State of Maine. In the performance of this duty, he was exclusively employed during the whole of the year named, on account of the Grand Lodge; and we think a large part of the following two or three years, on his own private account. Indeed he never ceased his labors, as a lecturer, until his death in 1847, and there are many Brethren now living—among them ourself—who will ever take pride in remembering and acknowledging him as their master and teacher, in the purest and most perfect Masonic ritual of ancient Craft Masonry ever practiced in this country. It was the “work” of Masonry, as revised by Preston, and approved and sanctioned by the Grand Lodge of England, near the close of the last century, and practiced by authority of that body, until the “union” in 1813, when, for the purposes of reconciliation, it was subjugated to a revision, which, in some respects, proved to be an unfortunate one, inasmuch as the revised system, though exceedingly beautiful, has so many incongruities and departures from the original, and is so elaborate withal, that it has never met with that cordial approval, even among our English Brethren, which is necessary to its recognition and acceptance as a universal system. The verbal ritual, as revised by Preston, was brought to this country about the year 1803—not by Webb, as we have recently seen it stated, for he never went abroad—but by two English Brethren, one of whom, we think, had been a pupil of Preston, and both of whom had been members of one of the principal Lodges of Instruction in London. It was first communicated to Webb, and by him imparted to Gleason, who was at the time, a student in Brown University, at Providence, and being an intelligent and zealous Brother, became a favorite of Webb, who was his senior both in years and in Masonry. On being submitted to the Grand Lodge of this Commonwealth, it was approved and adopted, and Brother Gleason was employed to impart it to the Lodges, as before stated. From that time to the present, it has been the only recognized Masonic work of Massachusetts, and though we are not unmindful that many unwarrantable liberties have been taken with it, and that innovations have crept in, which would have been better out—yet, as a whole, we are happy to know that it has been preserved in the Lodges of this city—and in view of the recent instructions, by authority of

the Grand Lodge, we may add, the Lodges of this Commonwealth—in a remarkable degree of purity; and that it is still taught in the Lodge of which, in 1809, Brother Gleason was Master, with so close a resemblance to the original, that if it were possible for him to be present at the conferring of the degrees to-day, he would find very little to object to in the work of his successors. The system underwent some modifications (which were doubtless improvements,) in its general arrangement and adaptation—its mechanism—soon after its introduction into this country; but in all other respects it was received, and has been preserved, especially in the Lodges of the older jurisdictions, essentially, as it came from the original source of all our Craft Masonry. In many parts of the country it has hitherto had to contend against the corrupting influences of ignorant itinerant lecturers and spurious publications; but it is believed that an effectual check has been put to this class of dangerous evils, and that they will hereafter be treated as they deserve. If so, we may reasonably hope to be able to preserve the ritual, and transmit it to our successors, in something like its original purity, but not otherwise.” We have, then, added to Gleason’s own assertion as to his knowledge of Preston’s “estimable system of improvements,” the statement of one of the most intelligent and reliable Masons in this country, that Webb had “the Prestonian system of work and lectures,” and that the labor of promulgating them “mainly devolved on Brother Gleason.” And I am wholly content to let that evidence stand as my authority and justification against the remarks of a reviewer who accuses me of “talking in a careless strain” when I maintain that these lectures exist in the United States.

Our Grand Lecturer, has compared, with critical care, my copy of the Preston with that of the Gleason Lectures. I have not had sufficient leisure since the former has been in my possession, to compare them, as fully as I design to do hereafter. The Preston Lectures are very lengthy, and if written out in full, the Grand Lecturer thinks they would cover nearly one hundred pages of foolscap paper. He thinks them wholly too long for ordinary use, and that if all Masons were required to commit them *in extenso*, it would be a task which very few would successfully accomplish; and so far as my own examination has gone, I entertain the same opinion. The Grand Lecturer also entertains the opinion that Webb has preserved, in the abridgment and new arrangement of them, all that was substantially of practical value, and that the language used by him is preferable to much that was used by Preston.

I regret to say, that in the criticism of which I have spoken, there appears a most palpable intention to undervalue *all* the lectures of Masonry. The believers in the importance of preserving the lectures intact are sneered at; called "parrot Masons," who, taken off the "beaten path," know "nothing at all of Masonry, of its history, its philosophy, or its symbolism." And we are dismissed with the cool remark—"Let us talk more, therefore, of the philosophy of Masonry, and something less of the Lectures of Webb," and as opposed to the idea of the importance of the Lectures, we are called on, "in Heaven's name, to inaugurate a new era."

This is, at least, sufficiently cool for a teacher of Freemasonry.

"Inaugurate a *new* era." That is the idea precisely. Some of us ignorant Masons had supposed that, at least, some portion of our Masonic "history, philosophy, and symbolism," was *suggested* in our Lectures. Our "history"—written and unwritten—the "philosophy" of our system, and something of our "symbolism," were imagined to be secure in the past. But a "new era." About what? Can our "*history*" be changed; can our "*philosophy*" be changed? Not a million of critics, however distinguished, can brush the first particle of consecrated dust from either. "There they stand, and there they will stand forever—unshaken by the tests of human scrutiny, of talents and of time."

THE HAND.—The elegant lecture in the first Symbolic degree, relative to the *hand*, in its application to Masonry, will recur to every Brother, whose eye catches this title. The hand conveys what the heart prompts. The hand is the carrier of the heart's message, and a faithful Mercury it is. The hand is the Senior Deacon of the heart. Hear what the celebrated Montaigne says of the hand:

"With the hand we demand, we promise, we call, dismiss, threaten, entreat, supplicate, deny, refuse, interrogate, admire, reckon, confess, repent, express doubt; we instruct, command, unite, encourage, swear, testify, accuse, condemn, acquit, insult, despise, defy, disdain, flatter, applaud, bless, abuse, ridicule, reconcile, recommend, exalt, regale, gladden, complain, afflict, discomfort, discourage, astonish, exclaim, indicate silence, and what not, with a variety and multiplication that keeps pace with the tongue." How, then, can any suppose that a man can be made a Mason without a hand? Both hands are needed in Masonry, the left as much as the right; nay, the *left before the right*. —*N. Y. Courier.*

EXTRACT FROM THE ANNUAL ADDRESS OF M. W., W. P.
MELLEN, G. M. OF MISSISSIPPI.

So long as human nature is frail and man imperfect, occasional disturbances in the world around us may be expected ; nor can we hope, that even in *our* association, that we should be wholly exempt ; though, with our machinery, and with competent Masters to preside over the work, they need scarcely to be known, nor exist for any lengthened period. Probably at no time in our history, when numbers are considered, has there been more harmony in the Craft, greater prosperity, more enlightened zeal in the prosecution of our work, or as profound a knowledge of the duties and mission of Freemasonry. Shall we not add, that the good effected, in the promotion of the welfare of mankind, has been proportionally great ?

All danger to our Institution is to be found in the interior of the Lodge. It is not the Anti-Mason who places our temple in jeopardy. Our walls can stand the assaults of the foe, but not the undermining of our own people—those who give a character and a mission to Freemasonry unknown to our ancient Brethren, and who would introduce, with their new doctrines, new organizations and new forms of government. Either would be fatal to the Lodge, how beautiful and attractive soever it may appear at the moment. Nothing has preserved Freemasonry for so many centuries, but its perfect universality of doctrine, with its peculiarity of discipline, while the whole has been completely subjective to the moral law. It teaches nothing contrary to the unity of both minds and hearts. So long as it maintains this character it lives ; when this ceases, it dies, and our eyes will never again behold the glory of this first temple !

Genuine Freemasonry denounces Atheism, but never attacks any form of religious faith or civil government, nor does it exhibit any preference for either ; yet we are reminded that, under some governments, in the influence of the Roman Catholic Church, we are forbidden to exercise our Craft. This was the unfortunate, if not the necessary result, of the secret political societies of Europe cloaking themselves under the name, and, sometimes, wearing even the livery of Freemasons, while possessing none of the attributes of our Order.

We fully recognize the right of the Church of Rome, as we claim for ourselves, and which is inherent in every association, to receive into its communion, or to reject therefrom, whom it pleases, according to its own rules and regulations. If the ban of that church, or other society,

should fall at any time upon one of our initiates, who may be a member of it, we might regret that it should be so, but we have no right to complain. It is the individual who is wrong, in giving his allegiance to two associations at the same time. "He cannot serve two masters," and should leave the one or the other, when that allegiance conflicts; for no man can remain in such a position and maintain his integrity; and no true Mason will attempt it; for he must, necessarily, be false to the one or the other.

There are, also, in our own country, other secret societies besides the Masonic, of high character, and whose objects are most praiseworthy; yet I look upon it as exceedingly dangerous for a conscientious man, who is a member of one secret society, to join another; because he can have no assurance that he is not assuming a conflict of duties, to say nothing about the almost utter impossibility of one individual being able to bear the burthen of his accumulated obligations resulting therefrom. The confusion of mind relating to the different laws, usages, and even ceremonies, is a minor, but still a considerable evil. I do not think that those who have hastened to take upon themselves new and important duties, have generally been remarkable for the performance of those first assumed in another society; though this doubtless has its exceptions. It has long been my opinion, strengthened by recent events, that we should do all that we can, consistently with our rules, to discourage this fondness for affiliation in every secret association. If we discharge all the duties of a member, according to the theory of either of them, we will perform more than usually falls to the lot of mortals, and we may well be content, in such case, with the good which we have done. Undertaking much and performing little, is not consistent with the integrity of the true man and Mason.

In connection with the idea of mixing rites and ceremonies of different societies, I beg to bring to your notice, for a record of your condemnation, that Masonry may not suffer for that for which Masonry is not responsible, but has been foisted upon it at least in one Lodge, not, however, of this jurisdiction, and without *authority* in any. In all the history of Freemasonry, either written or traditional, a like occurrence has not taken place before in a York Lodge. I know nothing of the fact, but presume from circumstances and the character of the ceremony, that it had its origin in Paris, during the so-called "Reign of Reason." I allude to the ceremonies in a Lodge in New Orleans, of a Masonic baptism, or, as entitled, "the baptism of the adoption of Lutons," or the sons of Masons. It appears to be a kind of travestie

of the Christian's ordinance, but differing in form—the boy dipping his left hand into the urn. Although I could not believe that our Brethren in New Orleans meant any disrespect to the Church, I could but feel shocked in reading the newspaper account of this transaction.

There is another danger to Freemasonry. Our Lodges are not always well tiled. I do not mean only, that the unworthy find admission, but that too much goes out of the Lodge. There was a time when the secrets of Freemasonry were nearly lost among rubbish—a kind of low twelve in its history—for the want of an intelligent medium for its traditions. Our Masonic writers and periodical publications, have been of inestimable service in bringing to light and elucidating many secrets, valuable to the Craft, which had been long hidden from Masonic eyes; but, as there appears to be no good without some attending evil, too much has been written and too plainly. The worst is, that our complaint is against some of our ablest writers and most distinguished Masons. They do not appear to understand the necessity, or the art, of writing under a veil; or, in a way that all may be concealed from the public eye, while clear to the initiate. I think they underrate both the intelligence of the public and of the Fraternity. I know of no remedy for this by legislation.

SERVED HIM RIGHT.—Tuscarawas Lodge No. 59, at Canal Dover, Ohio, believing that,

“A man who would lay hands upon a woman, save in
the way of kindness,

Is a wretch, whom 't were flattery to call a coward!”

expelled one of its members, named *Good*, (evidently a misnomer,) for beating his wife with a “white-wash brush.” This worse than coward, this *Good for nothing*, appealed to the Grand Lodge for a reversal of the sentence, but that M. W. body endorsed the action of its subordinate, as eminently right and proper. They ought, in our opinion, to have gone further, and kicked the dirty fellow out. He is worse than a dog, for even a male canine never lays his paws upon a female, “save in the way of kindness” and connubial affection. We present him with an *original* epitaph for his tomb:

Here lies a man by passion led,
Who often punch'd his poor wife's head;
For every blow his wife he gave,
Satan will punch the scurvy knave.—*N. Y. Courier.*

"SORROW LODGE," AT WASHINGTON.

ON the evening of the 30th March, says the correspondent of the Philadelphia Inquirer, good people who were abroad had fears that the "Knights of the Golden Circle" had invaded the metropolis. Stalwart men were to be seen, wearing various insignia, but all armed with swords. About 8 o'clock a long procession came up the avenue, and it then leaked out that the Freemasons were performing funeral rites in honor of Gen. Quitman, who was a Sovereign Inspector-General of the thirty-third and last degree.

His comrades in the Supreme Council (of the Southern jurisdiction,) held this "Sorrow Lodge." It was opened in the Master Mason's degree, and thus when the procession filed into the Unitarian Church, the regalia of all the various grades were seen, from the gorgeous apparel of the Knights Kadosh and Rose Croix to the plain aprons of the Blue Lodges. A finer display of the different descriptions of regalia was probably never seen by the astounded outsiders, who found themselves designated as "profanes."

A. G. Mackey, of South Carolina, was Venerable Master; G. M. Hillyer, of Mississippi, Senior Warden; Chancellor Scott, of Tennessee, Junior Warden; Luke E. Barber, of Arkansas, Senior Deacon; J. C. Pierson, of Minnesota, Junior Deacon; Rev. Mr. Haley, Chaplain. With them in the "East" sat Vice-President Breckenridge, and about a dozen of the thirty-third degree.

The church was decked in black, and before the Venerable Master's chair was a coffin, on which was a General's sword, a Masonic collar, gloves and apron, the square, compasses, and a red rose. Around the coffin burned three black tapers.

The ritual was impressive, especially the part where the three lights were successively extinguished. Later in the evening they were re-lit, showing the resurrection of the body. The "grand honors" were given around the coffin by twenty-seven selected Brothers, standing under the sign of the "Good Shepherd." An able oration was delivered by Albert Pike, of Arkansas.

To-day the Masonic visitors have gone to Mount Vernon, under escort of the Knight Templars of this city.—*N. Y. Courier.*

☞ "The man of understanding finds almost everything ridiculous; the man of thought scarcely anything."—*Goethe.*

EXTRACT FROM THE ADDRESS OF M. E. J. Q. A. FELLOWS,
G. H. P. OF LOUISIANA.

THE two great objects of the institution of Freemasonry in all its branches, are *the inculcating of correct moral principles by our forms and ceremonies, and the practice of the duties of benevolence and charity*. All the essential *principles* are found in the three first degrees, in the Blue Lodge organization, and it is through that organization that nearly all our acts of benevolence and charity, except those of individuals, are performed. The question then recurs, why not make those organizations—the Lodges—the sole administrators, performers of those acts? and confine the duties of the higher organizations, and especially the Chapters, to the duty of explaining and exemplifying the moral teachings of the Order, as is done in the ceremonies of the several degrees?

I am decidedly in favor, as best subserving the interests of the Order, of adopting such measures as shall bring about this result; and to accomplish this, I favor the abolition of all dues from the Craft except to the Blue Lodge. Make the fees for the degrees, all of whatever Rite or organization above the third, sufficient for all future wants, if not already sufficient, and let each body support itself out of those fees, and let the Grand Chapter, Council, Encampment or Consistory, take a certain *per centage* of those fees for their support, and limit their expenses accordingly. If more should be wanted, increase the *per centage*, or the fees, which would produce the same result, and trust to the necessity of the case, in a call upon the Subordinates for material aid.

All of us are willing to contribute to the extent of our means to the charity fund of the Order, but many worthy Masons are deterred from receiving the higher degrees, and lose the benefit of the instruction afforded by their ceremonies, not from the amount of the first investment as fees, but from the continual anticipated drain upon them, whatever their subsequent fortunes may be, in the shape of dues and assessments. A Master Mason can contribute fifty cents or a dollar per month to his Lodge without serious inconvenience, and privately afford such assistance as the necessities of the case may require and his means may permit; but when, in addition to this, as he advances in the higher degrees, besides the requisite fee, there is required of him dues to his Royal Arch Chapter, to his Council of Royal and Select Masters, to his Commandery of Knights Templar, to his Lodge of Perfec-

tion, Council of Princes of Jerusalem, Chapter of Rose Croix, Council of Kadosh, and Grand Consistory, the amount becomes alarming, and in most instances, too great to be borne.

In the organization of the Grand Council of Royal and Select Masters for Louisiana, this principle of exemption from dues was first adopted and it works admirably. The fees for the degrees are fixed, and when once paid and the degrees received, there is an end to all further contributions in the shape of dues or fees in that quarter, the Grand Council being amply supported by a *per centage* of the fees. Thus each Subordinate pays according to the Work it performs, and it and the Grand Council limit their current expenses accordingly.

Let this be so in the Chapter organization, (and in all others for that matter above the Blue Lodge), and more and better Work would be done, and something besides a mere money interest would prevail in our Councils. Now, the Grand Chapter takes as dues, one dollar for each degree conferred and one dollar for each member. Let the regulation be changed so as to abolish the charge upon membership and confine its dues to the charge upon the fees. With the fee as at present in the city—fifty dollars—ten dollars each for the Mark, Past and Most Excellent, and twenty for the Royal Arch, the Grand Chapter could charge ten *per cent.*, that is, one dollar for each of the three first named and two for the last. With this regulation the Chapters could safely abolish all dues, and confining their action to the proper conferring of degrees, have a much greater prosperity and better accomplish the ends of the Institution.

I cannot, on the present occasion, do more than throw out the suggestion, and, without wishing my *figures* taken as the standard, urge upon you the candid and careful consideration of the subject. By the adoption of the proposed change I feel certain that the members in our Chapters would be increased *by the accession of those we would wish to see under the Royal Arch*, now kept back only by a prudent fear of future assessments; and many, whose misfortunes have compelled them to leave us, would return and take part in our ceremonies, when the burdens imposed upon their membership shall have been relieved.

☞ “The greatest obstacle to being heroic, is the doubt whether one may not be going to prove one’s self a fool; the truest heroism is, to resist the doubt; and the profoundest wisdom, to know when it ought to be resisted, and when to be obeyed.”—*Hawthorne*.

THE TEMPLAR'S UNIFORM.*

By John W. Simons, C. C. E. S. S.

HAVING been requested by various Sir Knights throughout the jurisdiction of our Grand Encampment to give them the reasons for the change in color from black to white, and the form of the costume adopted last September in Chicago, I take this method of giving an answer, through the kindness of Sir Knight Morris, that will, I trust, not only reach my special correspondents, but many other Knights equally interested in all that pertains to the welfare of our valiant and magnanimous Order. It will be understood that the opinions advanced are my own, for which I am responsible, and that although the Grand Encampment in adopting the uniform recommended by me, substantially adopted the ideas upon which it was based, still there is, as I understand it, no one now competent to speak for the body save our M. E. and courteous Grand Master, Sir B. B. French. I will also say that if any Sir Knight has investigated the history of the Order more carefully than I have, and can show that I am in error, there is no one who will more readily or cheerfully acknowledge that error than the writer.

It may be as well to state in the beginning, that from the foundation of the Order in this country, its clothing or uniform has been black. For this the reason has been ordinarily assigned, that it was in token of our grief for the martyrdom of De Molay. That those Knights who survived the dignity and commanding influence of the once mighty Order—who in secret and by-places wept the untimely and cruel death of De Molay and his illustrious companions—had abundant cause for grief, there can be no doubt, but it is questionable whether that grief, absorbing as it must have been, would have swept from their remembrance, that to put off the white and assume the black was not only to violate their own statutes and regulations, but to descend from the dignity of Knights to the meaner capacity of esquires and serving brethren; to make null and void the fair symbolism of the white mantle, as a type of that purity of soul and rectitude of intentions which had been the support of their Grand Master under the anathemas of his enemies, and the cruel torture of the fire by which he was consumed. This reason, then, is just no reason at all; the true one is, that Templary received its first impetus in North America under the auspices of the Supreme Council of the Ancient and Accepted Rite: one of the earliest Grand Encampments, that of New York, having been constituted by the Grand Council, on the Scottish Rite principle, which cre-

* From the Voice of Masonry.

ates governing powers and then allows them to establish subordinates—precisely the reverse of the American system, requiring the foundation of subordinates as a primary necessity to the establishment of Grand bodies to govern them. Now the degree of Kadosh, the 30° of the Scottish series, is essentially a Templar degree. In it are rehearsed the story of De Molay's martyrdom, and a fanciful legend that the Knights of Paris annually celebrate their sorrow for his death by going in procession around the equestrian statue of Henry IV., supposed to stand on the spot where the Grand Master was sacrificed. The scarf or sash of this degree is black, edged with silver—at the bottom of which is attached a poignard—precisely the sash worn by Templars till within a few years the passion for display gained the ascendancy, especially among the younger members of the Order, and immense quantities of meaningless embroidery, fringe, jewels, etc., were added, in proportion to the taste (?) or means of the wearer. This is what many well-intentioned Sir Knights call the *old* uniform, just as they cling to the term Encampment, unknown to the original Templars.

I confess to an abiding veneration for that which has been sanctioned by long use and acknowledgment, but I want the antiquity which I am to admire to go back to the beginning. If the Knights of K—H choose to array themselves in black as a symbol of mourning, that is their affair, but it affords no reason why our Order, which openly assumes the name of Templars, should not go to the original source for its information. With the reader's permission the inquiry will now be pursued in that direction.

The Order of Hospitallers, or Knights of St. John of Jerusalem, commenced about the eleventh century, their duties being confined, as indicated by their title, to the sick and wounded. When Raymond De Puis joined them, they were constituted a military Order; he was elected Grand Master, and they assumed a black habit with a white cross of eight points on the shoulder. From this Order sprang that of the Templars, who, in the beginning, were too poor to have anything in the way of distinction, but with the spread of their fame came accessions to their ranks, and their coffers were bountifully filled. The Pope confirmed their organization, and to distinguish them from the brethren of the Hospital, gave them a *white habit*, and in 1146 directed them to wear a red cross on the breast; the white mantle being typical of the purity of their lives and professions, and the cross a symbol of the martyrdom to which they were constantly exposed. Previous to this, the Council of Troyes (1128) had, on the suggestion of the Abbot of

Clairvaux, giving them a rule embracing directions for their manner of living, and specifying their dress. Dupuy, in his history of the condemnation of the Templars, gives this rule in extenso. It is composed of seventy-two articles, from which I take Addison's translation of the following :

"XX. . . To all the professed Knights, both in winter and summer, we give, if they can be procured, *white garments*, that those who have cast behind them a dark life may know that they are to commend themselves to their Creator by a pure and white life. For what is whiteness but perfect chastity, and chastity is the security of the soul and the health of the body. And unless every Knight shall continue chaste, he shall not come to perpetual rest, nor see God, as the Apostle Paul witnesseth. Follow after peace with all men, and chastity, without which no man shall see God.

"XXXI. . . Let all the esquires and retainers be clothed in *black garments*; but if such cannot be found, let them have what can be procured in the province where they live, so that they be of one color and such as is of a meaner character, viz., brown.

"XXXII. . . It is granted to none to wear *white* habits, or to have *white* mantles, excepting the above named Knights of Christ."

Portal, in his essay on Egyptian symbols, says : "The significations given in Hebrew to the color white, designate purity, candor, nobility, the noble, the pure, the white, to be white; to purge one's self of sin." Now if the Knightly reader will refer to the ritual of our Order, he will see at once the propriety of the white vestment as typical of that new life so eloquently set forth therein. But to continue : Dupuy and Addison, in their histories of the Order, Zacconi, in his history of secret societies, and Clavel, in his "*Histoire Pittoresque*," all give illustrations of the costume, in all of which it is white. Thory, in his "*Acta Latomorum*," describes it as of white woollen stuff.

The Scotch and English Templars wear a white tunic, reaching to the knees, and a white mantle reaching to the knees in front, and tapering away to the ankle behind.

Herein may be found sufficient reason for the white : the black introduced in our uniform has reference to the battle-flag of the Order, which was of black and white, signifying that the Templars were black and terrible to the Saracens, but white and fair to the Christians. The red belt worn around the waist is found in all the illustrations I have ever seen. I have several printed in colors, and I have also seen one in a very splendid work on the costumes of the middle ages. The arms of Hugh de Payens were gules, or red on a white field.

Objection has been made that there is nothing in the uniform to denote our connection with the institution of Freemasonry. To this I answer that the acknowledgment of Masonry as a basis of and a prerequisite for admission into our Order is amply set forth in the ritual, and that ought to be sufficient without the display of emblems peculiar to the symbolic degrees. The true symbol of a Templar is the white vestment.

My illustrious friend and Brother, Dr. Mackey, objects to the apron being left off, and though it is not a light matter to differ publicly from one who has so just a claim to be considered authority on all matters connected with Masonry, still I retain my opinion that the apron is no part of a military uniform. The true symbolism of the apron is in its color and material, white lambskin, typical of that rectitude of life and conduct so essentially necessary to those who seek admission into the celestial Lodge above, which is precisely the idea set forth by the white vestment of the Temple. The moment you change the color of the apron, or cover it with frippery, you destroy its pure surface, and efface the beautiful moral it is intended to convey. Again, the apron is the symbol of labor, and the idea of labor has no place in the Temple system. The Templars were soldiers, not workmen; they were the most expert swordsmen, and the best riders in Christendom, but they did not work at the Temple—they defended those who journeyed thither to offer up their devotions. Those who join our ranks have worn the apron in their previous labors, but when they assume the vows of our Order they are to wield their swords as Knights in defense of the destitute, the helpless, the innocent, and the Christian religion, and for this mission the apron is not needed; nay, more, it is entirely out of place.

It is supposed by many that when the Order was politically destroyed by Philip the Fair, the few remaining Knights incorporated themselves with the Masonic institution, but this is not warranted by the facts. Numbers of them undoubtedly thus affiliated, but a greater number never lost their original identity. Sutherland, in his "Achievements of the Knights of Malta," says: "The number of Knights Templar in Christendom at the time of the dissolution of the Order was about fifteen thousand." And again: "The Order is still in vigorous existence in the chief cities of Europe, but the modern Templars affect no titular rank. Their bond of union is, like that of the Freemasons, mystical, and unrecognized as that of a legalized fraternity."

In Portugal they simply changed their name, and the old Commandery, or Encampment, as it is called, at Bath, another at Bristol, and

a third at York, claim to have descended from the original Order, and to have perpetuated their ceremonies and costume. I refer to them as a reason why our uniform should be exclusively our own, and not a mixture of Masonry, Templars, and Knights of Malta. I entertain no desire to interfere with the qualifications of those who seek admission among us, being inclined rather to add to than take from them, but when we put on the uniform of a Templar, I would have it, as the diplomats say, "pure and simple."

The spurs are an indispensable adjunct of Knighthood, and every novice should be formally invested with them. To quote the language of our own M. E. Grand Master: "In ancient times the sword was given to the acolyte—but until he had proved himself by his valor with that sword entitled to receive the spurs of Knighthood, until he had earned them on the field of battle, they were not bound upon his heels, and by them alone was he known as a valiant warrior Knight. Trusting that every candidate found worthy to be admitted among us has already, by his valor as a Christian man, earned the spurs of Christian Knighthood, they are presented to him on his admission. And although we are not expected to meet the serried ranks of the Infidel in actual combat, we are expected to charge home upon the wickedness that surrounds us, and by precept and example to make our fellow men better and nobler. The spurs are the outward type of one within every Knightly bosom, urging us onward in the Christian warfare against sin, and exciting us to perform that 'Will of God' which we believe shall eventually insure the triumph of Christianity throughout the world." From this it will be seen that so far from being a meaningless addition to the uniform, they on the contrary inculcate one of the loftiest phases of Christian chivalry—an element of character as perceptible among the men of the present day as among those who toiled over the burning sands of Palestine to beleaguer the Holy City, but it is seen, not so much in the "pompe and circumstance of glorious war," as in the warm hearts of good men unobtrusively teaching the doctrines of a Divine Master, and exemplifying them in their daily walk and conversation.

If, then, we bear the name of Templars, whose lances were set in rest, whose maiden swords were fleshed in behalf of the oppressed—whose brilliant feats, whose heroic endurance and tireless perseverance shed a halo of glory around the name, we ought with equal pride to wear their distinguishing insignia, and let our beauteous float over an army proud to acknowledge themselves Templars.

Sir Knights who have followed me thus far, will, I trust, pardon me the suggestion that the full uniform, as described in the transactions at Chicago, was intended rather for the asylum than the street. For a public parade the white scarf and sword, the red waist-belt, gauntlets, and fatigue cap or chapeau, as may be preferred, are sufficient. With ordinary care they can be kept in good order for years, and, moreover, can be twice renewed for less money than is charged for one of the black velvet embroidered sashes.

It has also been suggested, that at the next meeting of the Grand Encampment another change may be made, and a new expense entailed. As I have already said, I cannot speak for the body, but we cannot be wrong in assuming that what the Grand Encampment has taken so long to adopt, it will not lightly throw aside; besides, by 1862, a majority of the Sir Knights throughout the Union will have adopted the standard uniform, and it is hardly a supposable case that their representatives will go to Memphis for the purpose of getting up another, or even making any material change. The resolution of the Grand Encampment requires all delegates, at its next triennial conclave, to present themselves in the uniform; they, as true and loyal Knights, will undoubtedly comply, but will they be likely to vote that away and try another? I think not, and trust the fears entertained on that head will not prevent Sir Knights from putting aside the Kadosh regalia, and equipping themselves as Templars.

THE PARTING ASSURANCE.

"Go from me. Yet I feel that I shall stand
Henceforward in thy shadow. Nevermore
Alone upon the threshold of my door
Of individual life, I shall command
The uses of my soul, nor lift my hand
Serenely in the sunshine as before,
Without the sense of that which I forebore, ...
Thy touch upon the palm. The widest land
Doom takes to part us, leaves thy heart in mine
With pulses that beat double. What I do,
And what I dream, include thee, as the wine
Must taste of its own grapes. And when I sue
God for myself, He hears that name of thine,
And sees within my eyes, the tears of two."—*Mrs. Browning*

PROCEEDINGS OF GRAND BODIES.

GRAND LODGE OF ALABAMA.—We find from the published report that the Order in this State is in a healthful and prosperous condition. Its membership now reaches 8,093, of which number 1,014 were “raised” in 1859—a remarkably large increase. The Grand Master’s address is devoted mainly to local matters. With regard to the proposed “N. A. Masonic Congress,” he remarks:

“While I may not be able to anticipate the realization of the benefits proposed by the friends of this measure, through a Masonic body without power to enforce its decrees, (for the proposed Congress does ‘not assume the exercise of any power in the enforcement of its decrees, except such as may result from the mere force of opinion,’) and while I may not be favorably impressed with the idea of organizing Masonic Conventions and Congresses, with their Presidents and Vice Presidents, thus tending to modernize, if not to lose the peculiar and distinctive features of Masonry,—yet I am not disposed to use my official position to forestall the favorable consideration of this Grand Lodge.”

M. W. R. H. Ervin, of Camden, was re-elected G. M., and R. W. Daniel Sayre, of Montgomery, Grand Secretary.

It is with peculiar satisfaction that we notice the fact that this Grand Lodge has a “committee on work,” which reported fully on each degree, their report being then adopted. The Grand Lodge of Michigan, at its last communication, appointed a similar committee, and from the high Masonic character and intelligence of the Brothers composing it, we have full confidence that their important duty will be adequately performed. The only method by which uniformity can be secured is for the respective Grand Lodges, after full advisement, to fix upon the standard, and render it imperative in their jurisdiction. The subject has already received such liberal investigation, and so much light has been thrown upon it, that a committee of even moderate competency can scarcely go far wrong after a year of careful attention to their duty.

An amendment to the constitution of the Grand Lodge of Alabama was adopted, which, as applicable to other meridians, we extract:

ARTICLE V.

“SECTION 1. There shall be a Committee on Work, consisting of five, to be appointed by the M. W. G. Master, who shall hold office for the period of ten years, unless removed for cause. They shall meet annually at the Grand Lodge Hall, on Thursday preceding the Annual Communication of the Grand Lodge, to perfect themselves in the Work and Lectures in the first three degrees of Masonry, as determined upon

and established by this Grand Lodge. It shall be the duty of the Chairman of said Committee to report the work of the Grand Lodge at each Annual Communication, on or before the third day thereof; and the Work and Lectures so established and reported, shall be the only Work and Lectures recognized by this Grand Lodge, and every Subordinate Lodge under its jurisdiction, shall, and is hereby required to, conform to said Work and Lectures.

SEC. 2. When any vacancy shall occur in the Committee on Work, by death, removal, or otherwise, it shall be the duty of the M. W. G. Master, or in the event of his disability to act, of the R. W. D. Grand Master, forthwith to fill said vacancy.

SEC. 3. The members of the Committee on Work, provided they are members of a Subordinate Lodge, shall be members of the Grand Lodge; and on all questions, whether to be decided *viva voce*, or by ballot—except in appropriations of the funds of the Grand Lodge—shall have one vote and no more.

SEC. 4. The Committee on Work shall be paid their necessary expenses in coming to, remaining at, and returning from the Grand Lodge, provided they shall have complied with the requirements of this Article."

This is certainly a step in the right direction.

GRAND LODGE OF NEW JERSEY.—M. W. Joseph Trimble, G. M., offered the following valuable suggestions:

"The different Lodges receiving their instruction from one person only, are thereby rendered able to work together without creating confusion, so that a Lodge can call upon a sister Lodge for assistance, when required, without fear that in so doing they may possibly suffer from inability to act together. Much benefit has been derived from requiring a candidate to be well informed in the instruction that has been communicated to him, previous to advancement, and in many Lodges the result has been such, that the youngest members are sometimes more fully acquainted with the esoteric duties, than those who have been in the Order many years. There is also an important advantage derived from the observance of this rule—it interposes delay, and affords time for the members of a Lodge to reflect upon the influence the admission of a candidate may have upon the interests of the Order, and thus becomes serviceable as an additional guard placed at the door of the Lodge."

He concludes by considerations addressed to the intelligence and moral sense of the Brotherhood, which we cannot resist the inclination to quote entire.

"It is essentially necessary that the officers and members of all Lodges understand their esoteric duties, but at the same time the exoteric should not be neglected, otherwise we may lose the spirit of Masonry by attending altogether to the letter; and thus the Institution which is in-

tended to promote and encourage the growth of all that is good within us, may degenerate into a profession without practice, either bringing forth no fruit or producing evil. I would therefore urge upon the Masters of Lodges, when time and opportunity offer, to lecture their Brethren before closing, upon some part of the duty which those who profess to be Masons owe to religion, to themselves, to the Lodge, their Brethren, and to the community. Such instruction, delivered clearly and plainly by the Master of a Lodge, will have great effect in sustaining the weak, encouraging the timid, repressing the bold, and eradicating any vice that may prevail among the members. Should the Master from any cause be unable to perform this duty, which I conceive he owes to those he is called upon to guide and govern, then I would recommend the Lodge to appoint some experienced Brother to that duty; and should the business of the Lodge be so great at its regular meetings as to make it inconvenient to spare the time required, let them appoint a special meeting for the purpose. It may be objected that the attendance at the meetings so called would be small, and therefore no good would result; but I think it will be found that these meetings, if properly conducted, the duties of the Brethren clearly laid down, and their faults and short comings plainly set forth in a spirit of brotherly kindness and charity, will be more largely attended, perhaps, than any other, and the benefit produced will amply repay the exertion.

In conclusion, Brethren, let me call your attention to the tenets we profess; do we live up to them—can any one of us after close self-examination, declare that he has done his duty—have we encouraged the wavering—reprehended the delinquent—assisted the falling, and sustained the weak, in the spirit of brotherly love? Have we relieved the poor, comforted the distressed, and sympathized with the unfortunate, and all this in the spirit of truth, without thought of taking credit to ourselves for our acts? Have we practiced temperance, not only in regard to the body but in all our words, thoughts and actions; have we the fortitude not only to bear danger from an outward source, but to overcome our passions and desires when needed? Do we exercise that prudence that would prevent us from rashly disclosing our own or another's affairs to our injury, and do we possess that spirit of justice which impels us to do right towards all men, and would enable us to do unto others as we would they should do unto us? This is what Masonry requires of us. Then let us endeavor to become as nearly perfect as Masons as we can, by constant efforts to cultivate in our hearts the great tenets of our profession, so that when it is said we are Masons, we may show by our lives and conduct that we are worthy of the name."

The total of membership is 2,723. M. W. Isaac Van Wagoner, of Paterson, P. D. G. M., was elected G. M.; and R. W. Joseph H. Hough, of Trenton, was re-elected Grand Secretary.

The report of the Committee on Foreign Correspondence, of which Brother Hough is Chairman, is an exceedingly able and thorough

analysis of the condition of the Fraternity throughout the country, and will still further enhance the previously high Masonic reputation of that excellent Brother.

GRAND LODGE OF MISSISSIPPI.—The Annual Address of Grand Master Wm. P. Mellen is mainly devoted to local matters. He, however, raises objection to the somewhat kindred projects of an "American Masonic Home," and a North American Masonic Congress. Elsewhere we reproduce an extract from his exordium, which is well worth perusal.

The Grand Lodge adopted the report of the Committee on the subject, with the following resolution :

"*Resolved*, That the further consideration of a North American Masonic Congress be indefinitely postponed."

A laudable feature in this pamphlet is a complete list of suspensions, expulsions and deaths in other jurisdictions. The total number of Master Masons reported in Mississippi, is 9,045, of which number 971 have been "raised" during the year previous.

M. W. David Mitchell, (P. D. G. M.) of Goodman, was elected Grand Master, and R. W. Ro. W. T. Daniel, of Jackson, was re-elected Grand Secretary.

GRAND CHAPTER OF LOUISIANA.—The larger portion of the address of M. E. J. Q. A. Fellows, G. H. P., is taken up in recapitulating the doings of the General Grand Chapter at its last convocation. He, however, merely commends the subject to the consideration of his Grand Chapter, abstaining from any recommendation of action. The remarks of Comp. Fellows with reference to the relation of the Blue Lodge to the higher degrees connected with Freemasonry, we have considered of such general interest and importance, that they will be found elsewhere in this number.

Membership, 817 ; exalted within the year, 132.

M. E. Comp. A. J. Norwood, of Clinton, was elected G. H. P., and E. Comp. Samuel G. Risk was re-elected Grand Secretary.

GRAND COUNCIL OF LOUISIANA.—A membership of 229 is reported. J. H. Holland was re-elected M. P. G. M., and Samuel G. Risk, Grand Recorder.

SUPREME COUNCIL 33°, S. G. J. G., NORTHERN JURISDICTION OF THE UNITED STATES.—The Annual Communication of this, the highest

body in the Ancient and Accepted Rite, convened at the Grand East, at the city of Boston, on Tuesday last, and was succeeded by the Annual Conclave of the Sovereign Grand Consistory 32°.

The attendance was larger than in former years, the interest manifested betrayed the rapid advancement of this rite in the united Northern States. Delegates from all parts of the North and West responded at the opening of the several bodies.

Matters of great interest to the Craft are under consideration, and while that wisdom and moderation which ever guide true Masonic deliberations shall have sway, no doubt can be entertained as to the result of this annual sitting.

Among the delegates from New York may be noticed Ill. Bros. C. T. McClenachan, Ed. Eddy, J. H. Hobart Ward, Henry C. Banks, Robert Macoy, John A. Foster, Hugh Gardner, Andres Cassard, George A. Barney, M. J. Drummond, and others; from Ohio, Ill. Bro. E. T. Carson, K. D. Van Rensalea; and from most all portions of the jurisdiction, representations appeared.

Mason and Dixon's line seems to be the dividing boundary, and while the Southern bodies have in a few years past, mainly through the exertions of Ill. Bro. Albert Pike, so rapidly increased in numbers, dignity and influence, it must be highly gratifying to all Ineffable Masons to see a laudable ambition in this part of the United States for emulation in the great work of placing in a just and proper light, the degrees of the Ancient and Accepted Rite.—*N. Y. Courier.*

GRAND COMMANDERY OF VERMONT.—The Order now presents for inspection and review, 185 Sir Knights.

The venerable and excellent Sir Barzillai Davenport, Grand Com., having seventy winters of age upon him, declined re-election, and Sir John S. Webster, of Winoski, was elected G. C., and Sir John B. Hollenbeck, of Burlington, Grand Recorder.

Among the number of Sir Knights enrolled, we recognize the names of many citizens distinguished in civil life, and of national reputation in Masonry.

MAINE.—At the Annual Communication of the Grand Lodge of Maine, Bro. Josiah H. Drummond, of Waterville, was elected Gr. Master, and Bro. Ira Berry, of Portland, Gr. Secretary. In the Grand Commandery, Sir John Williams, of Bangor, was elected Gr. Commander, and Sir Ira Berry, Gr. Recorder.

The Gr. R. A. Chapter elected Comp. Moses Dodge, of Portland, G. H. P., and Comp. Ira Berry, Gr. Secretary. Bro. Cyril Pearl is Chairman of the Committee of Foreign Correspondence, both in Gr. Lodge and Gr. Chapter.

“GRAND ENCAMPMENT, MICHIGAN.—At the recent session of this Body, Sir D. B. Tracy, of Mt. Clemens, was elected G. C.; Thomas Norman, G. G.; C. Luce, G. C. G.; G. A. Strong, G. Recorder.”

We find the above paragraph floating in some of our exchanges. Some error is obvious, but what it is precisely, we are not prepared to say. The constitutional period of election in this Grand Body is at the annual meeting in June.

MASONIC CONVERSATIONS.

It was a source of pleasure to us to be present at a Masonic meeting a few evenings ago, under an *intelligent* presiding officer. The able manner in which he discharged all the duties of his office, the attention that his *manner* of discharging those duties *commanded* from the Brethren, the earnest desire of every Brother present to hear every word that fell from his lips, the readiness with which his decisions were bowed to, and the satisfaction which they gave the Brethren, all went to convince us that our Worshipful Brother was indeed *Master* of his Lodge. One feature we noticed especially, and it particularly pleased us. The regular business of the Lodge was over; there was no “work,” as the conferring of degrees is called, and instead of closing his Lodge as most “Masters” do under such circumstances, he said, “Brethren, we can now spend half an hour profitably in a ‘*Masonic Conversation*.’ Is there anything on which any Brother requires light? or has any Brother a suggestion to make, that may benefit us all as Masons? Let us have a regular family talk over Masonic matters generally.” A Masonic “family talk” followed that interested all the Brethren present—we know it interested *us*. There was no subtle discussion; no effort at display; no attempt at gaining a personal triumph. The eliciting of *truth* only, seemed to be the object of every one present. How many Masters of Lodges might follow this excellent example, and have their “Masonic Conversations”—their “family talk over Masonic matters generally”—with profit and satisfaction to themselves and their Brethren.—*Masonic Signet and Journal*.

LEVI LUSK, ESQ.

(Communicated.)

THE illustrious Brother, about whom we are now to write, has for many years occupied a conspicuous position among the Craft in Illinois. An active and distinguished Mason long before he emigrated hither, he was ready and willing for any work when he came among us.

SALMON LUSK emigrated from Meriden, Connecticut, in 1792, to what is now New Hartford in New York, where he intermarried with Miss Eliza Shepard, in 1794. The subject of this sketch was born to them, May 10th, 1795, making him now 65 years of age. One son and three daughters were afterwards added to the family circle, all of whom are now dead, except one. The father died in 1846, at the ripe age of 78 years. The mother, now 93 years old, resides on the same place where our Brother was born.

Enjoying only the usual advantages of a new country for an education, raised to toil upon a farm, and encountering the privations incident to an unsettled state of society, yet we find him at twenty a teacher of a school, near home,—then a clerk in a Hotel at Columbus, Ohio, and in the winter of 1817–18, a teacher in Newport, Kentucky; in 1818, a clerk for two years forward in the principal Hotel in Georgetown, in the same State; then for two years teacher of a High School, and in 1823, salesman in a store.

While a boy, Bro. Lusk attended school in a building where there was a Masonic Hall, and the older boys used to excite his curiosity by telling marvellous stories about the Masons, and he resolved that if he ever lived to be a man, that he would know all about the subject. This resolution grew stronger as he increased in years, and upon attaining to his majority, he carefully studied into the nature and character of the Institution, and was initiated into the mysteries of Masonry, on the first Monday in April, 1821, in Mount Vernon Lodge No. 14, at Georgetown, Ky. Three weeks after, he was passed, and in four weeks raised to the sublime degree of a Master Mason, and in four weeks thereafter, had the entire work and ritual of the three degrees, and could fill any station in the Lodge. While he resided in Georgetown, he never missed a meeting of the Lodge, and at every meeting filled some station *pro tem.*, or by previous appointment or election. His first regular service was as Senior Deacon, then Secretary, then Senior Warden, and for three successive years, Master. Upon retiring from the chair, he voluntarily acted as Tyler, being willing, as his

whole Masonic life amply proves, to share in the burdens as well as in the honors of Masonry. Not satisfied with labors incident to his several stations, he lectured the brethren and candidates, until his Lodge was acknowledged to be the brightest in Kentucky.

While Warden and Master, and on several other occasions as proxy, he represented his brethren in Grand Lodge, and usually exemplified the work in the Lodges at Lexington, and it was during this time, that THOMAS H. BRADFORD of the same Lodge passed through the various grades of office to the Grand Master's Chair.

In March, 1823, he was exalted in Georgetown Chapter No. 13, in which he served as Master of the 3rd Veil, Principal Sojourner, Captain of the Host, Scribe, King, and High Priest, the last, for several years.

In 1831, Comp. Lusk was elected Grand Treasurer of the Grand Chapter, subsequently as Grand King, and in 1834, Deputy Grand High Priest, soon after which, he resolved to emigrate to this State, and did not attend the next Convocation.

He married Miss Sarah Maria Brooks, Dec. 24, 1823; four sons and two daughters blessed this union, all now living. From the time of his marriage until 1835, he remained in Georgetown, and was engaged in teaching a private school a portion of the time, as an Assistant in the Rittenhouse Academy, and as teacher in the preparatory department of the Baptist College.

The degrees of Royal and Select Master were irregularly conferred upon him in 1825; afterwards he was healed in the Grand Council of Kentucky.

In 1828 he received the Order of High Priesthood during the session of the Grand Chapter, and for several years presided over the annual assemblages of High Priests, and conferred the Order upon the candidates.

In 1835, we find Comp. Lusk a citizen of Rushville, Deputy Circuit and County Clerk and Assistant Recorder.

In the spring of 1837, he removed to the farm where he now resides, on the road from Rushville to Lewiston, and which is now dignified with the Post Office name of Sylva. Having become surety for a Brother Mason, he found himself in 1841 upon the verge of bankruptcy by having the debt to pay. Nor was this misfortune relieved of its sting by the reflection that the Brother was a member of the same Christian Church with himself. To save his farm, he again resorted to teaching, and in 1848, finding himself relieved from that embarrassment,

he returned to his farm where he has since resided, sometimes abroad lecturing his brethren, and occasionally teaching a winter school.

In 1842, Grand Master JONAS granted a Dispensation to Bro. LUSK as Master, with six other brethren, to open a Lodge at Rushville, which was chartered at the Grand Communication of that year as No. 9. At the same meeting, he was elected Senior Grand Warden; in 1843, Dep. Gr. Master, and Grand Master in 1844. During his year, he granted Dispensations for Barry, Apollo, Oriental and Morning Star Lodges. Apollo was subsequently merged in Oriental, and the three Lodges are now among the most substantial and prosperous in the State.

At the Grand Com. in 1845, he was succeeded by Rev. Wm. F. WALKER, and Bro. LUSK was elected Grand Secretary, which office he filled with great ability, as the proceedings of 1845 and 1846 will show, during which time, the numbers reached to 42.

The Report on Foreign Correspondence in 1847 came from his pen, and is the first methodical and systematic report ever prepared in the Illinois Grand Lodge. Several Reports previously made show learning, zeal and ability; that of 1847 shows all that, and system and method also. Once, since that time, he has served his Lodge as Master, and several times as Warden. He has been in attendance upon every session of the Grand Lodge since 1842, with the exception of the regular sessions of 1849 and 1850. His position on Committees, and his reports, serve to show his capacity and efficiency more than anything else. He served as Chairman of the Committee on Returns of Chartered Lodges in 1842 and 1855, and was on the Com. in 1851. In 1847, he was Chairman of the Com. on For. Cor., and was on the Com. several times before; in 1848 and 1852, was on the Com. on Grievances; in 1854, 1856, '7, '8 and '9, Chairman of the Committee on Lodges U. D., during which time he reported 164 Lodges U. D. for charters, recommended many wholesome laws, and procured the adoption of a uniform code of By-Laws for the government of Lodges U. D. No man has done so much as an officer and on the floor to give permanence and stability, character and dignity to the Order in Illinois. He is now, and has been several times, Grand Lecturer, both in Grand Lodge and Grand Chapter.

On the 28th of June, 1849, a Dispensation was granted by the D. G. G. High Priest to Comp. LUSK as High Priest, and the requisite number of Companions, for a new Chapter at Rushville, which was continued in 1850, with authority to the Gen. G. H. Priest to issue a

charter if he saw fit. We suppose, however, that no charter was issued, for the Chapter placed itself under the care of the Grand Chapter, in 1850, at Alton, and there received a charter.

Since that time, the offices of High Priest, King and Principal Sojourner, have been conferred upon him several times, in all of which he has labored faithfully, notwithstanding the "weight of years" and of age was upon him.

The Grand Chapter elected him Grand High Priest in 1852, and he represented the Grand Chapter acceptably in the Gen. Gr. Chapter at Lexington, Ky., in Sept. 1853. His attendance upon Grand Chapter has been regular ever since, and for four years he has served as Grand Chaplain. The like service has been rendered on Committees as in the Grand Lodge, having served ever since 1854 as Chairman of the Committee on Chapters U. D., with the exception of one year that he served as Chairman of the Committee on Chartered Chapters. It was during his service as Grand High Priest, that the question in regard to the right of visit was sent up from Lafayette Chapter, which resulted in so many misapprehensions and consequent misstatements in regard to the position of our Grand Chapter, which sustained his decision, and strenuously maintained its ground in defiance of all opposition, and succeeded in establishing it as the deliberate and well-settled judgment of three-fourths of the Grand Chapters of the United States.

At the session of the Grand Council in 1854, a Dispensation was granted to him and eight others for a new Council at Rushville, which was chartered the following year, at which time he was elected to preside over it. During his term of service, he granted Dispensations for new Councils at Iowa City and Dubuque, Iowa, which afterwards joined with the Council at Muscatine to form a Grand Council in that State.

He presided in Convention and conferred the Order of High Priesthood in 1853, 1854, and 1855, at which time the Grand Council of High Priests was formed, of which he has ever since been President, having conferred the Order upon 57 High Priests in this State, up to and including the session of last September.

In September last, several brethren represented the Grand Lodge of Illinois in the National Masonic Convention at Chicago, of whom our Illustrious Brother was one. As the Convention was to be held in Illinois, the Grand Lodge sent Delegates as a mark of respect to the eminent Brethren advocating a national organization, but with instruction to oppose any such measure. Yet, though the views of Bro. Lusk

were well known, that Body did itself the honor to compliment the subject of this notice with the office of Treasurer. It *was* a compliment, and was so esteemed by the Illinois delegation.

Now, our M. W. Bro. is considered and treated as the *father* of the family. Such he is emphatically to all the younger members of the Grand Lodge—to all who seek his council or assistance. Upon all questions in Grand Lodge, his views are tersely, clearly and modestly expressed, seeking for no victory, looking only for the good of Masonry. When his rights are invaded, he shows the strong points of his character, and woe to the tyro that encounters him then.

In person, he is large, bony and muscular, and would be a hard man to handle even now. Benevolence and good-fellowship enter largely into all his traits of character, and though candid and reliable on all important subjects, yet there is a vein of good humor about him, which often shows itself in a witty or dry saying when least expected, and which is quick to appreciate a good joke, even at his own expense.

God bless Father Lusk! May his days be many, serene and happy, as his end will be joyful in a good hope of a blessed resurrection.

THE STOLEN MEETING.

[From Robert Browning's "Blot in the 'Scutcheon.'"]

There's a woman like a dew-drop, she's so purer than the purest;
And her noble heart's the noblest, yes, and her sure faith's the surest:
And her eyes are dark and humid, like the depth on depth of lustre
Hid i' the harebell, while her tresses, sunnier than the wild-grape cluster,
Gush in golden-tinted plenty down her neck's rose-misted marble;
Then her voice's music...call it the well's bubbling, the bird's warble.

And this woman says, "My days were sunless and my nights were moonless,
"Parched the pleasant April herbage, and the lark's heart's outbreak tuneless,
"If you loved me not!" And I who—(ah, for words of flame!)—adore her!
Who am mad to lay my spirit prostrate palpably before her—
I may enter at her portal soon, as now her lattice takes me,
And by noontide as by midnight make her mine, as hers she makes me!

☞ "The spirit that can contemplate, that lives only in the intellect, can ascend to its star, even from the midst of the Burial-ground called Earth, and while the Sarcophagus called Life immures in its clay the Everlasting!"—*Zanoni*.

[ We cannot resist reproducing the following *morceau* by our versatile Bro. PIKE, notwithstanding its decidedly free-and-easy, rollicking style.

"A little nonsense now and then,
Is relished by the wisest men."

We copy from the *N. O. True Delta*, of recent date, but are unable to say whether it has been previously "set at large" in this latitude.]

THE FINE ARKANSAS GENTLEMAN.

By Albert Pike. 1853.

Now, all good fellows, listen, and a story I will tell,
Of a mighty clever gentleman, who lives extremely well,
In the western part of Arkansas, close to the Indian line,
Where he gets drunk once a week on ' whisky, and immediately sobers himself
completely on the very best of wine;

A fine Arkansas gentleman, close to the Choctaw line.

This fine Arkansas gentleman has a mighty fine estate,
Of five or six thousand acres or more of land, that will be worth a great deal
some day or other, if he do n't kill himself too soon, and will only con-
descend to wait;

And four or five dozen negroes that had rather work than not,
And such quantities of horses, and cattle, and pigs, and other poultry, that he
never pretends to know how many he has got;

This fine Arkansas gentleman, close to the Choctaw line.

This fine Arkansas gentleman has built a splendid house,
On the edge of a big prairie, extremely well populated with deer, and hares,
and grouse;

And when he wants to feast his friends, he has nothing more to do
Than to leave the pot-lid off, and the decently-behaved birds fly straight into
the pot, knowing he 'll shoot 'em if they do n't, and he has a splendid
stew;

This fine Arkansas gentleman, close to the Indian line.

This fine Arkansas gentleman makes several hundred bales,
Unless from drouth, or worm, a bad stand, or some other d——d contingency,
his crop is short, or fails;

And when it's picked, and ginned, and baled, he puts it in a boat,
And gets aboard himself, likewise, and charts the bar, and has a devil of a
spree, while down to New Orleans he and his cotton float;

This fine Arkansas gentleman, close to the Choctaw line.

And when he gets to New Orleans, he sacks a clothing store,
And puts up at the City Hotel, the St. Louis, the St. Charles, the Verandah,
and all the other hotels in the city, if he succeeds in finding any more;
Then he draws upon his merchant, and goes about and treats
Every man from Kentucky, and Arkansas, and Alabama, and Virginia, and
the Choctaw nation, and every other d——d vagabond he meets!

This fine Arkansas gentleman, close to the Choctaw line.

The last time he went down there, when he thought of going back,
 After staying about fifteen days or less, he discovered that by lending and by
 spending, and being a prey in general to gamblers, hackmen, loafers,
 brokers, hostlers, tailors, servants, and many other individuals, white
 and black,

He'd distributed his assets, and got rid of all his means,
 And had nothing to show for them, barring two or three headaches, an invinci-
 ble thirst, and an extremely general and promiscuous acquaintance in
 the aforesaid New Orleans;

This fine Arkansas gentleman, close to the Choctaw line.

Now, how this gentleman got home, is neither here nor there,
 But I've been credibly informed that he swore worse than forty-seven pirates,
 and fiercely combed his hair;

And after he got safely home, they say he took an oath,
 That he'd never bet a cent again at any game of cards; and, moreover, for
 want of decent advisers, he forswore whisky and women both;

This fine Arkansas gentleman, close to the Choctaw line.

This fine Arkansas gentleman went strong for Pierce and King,
 And so came on to Washington, to get a nice fat office, or some other mighty
 comfortable thing;

But like him from Jerusalem who went to Jericho,
 He fell among the thieves again, and could not win a bet, whether he coppered
 or not, so his cash was bound to go;

This fine Arkansas gentleman, close to the Choctaw line.

So when his moneys all were gone, he took unto his bed,
 And Dr. Reyburn* physiced him, and the chamber-maid, who had a great
 affection for him, with her arm held up his head;
 And all his friends came weeping round, and bidding him adieu,
 And two or three dozen preachers, whom he did n't know at all, and did n't
 care a curse if he did n't, came praying for him, too;

This fine Arkansas gentleman, close to the Choctaw line.

They closed his eyes, and spread him out, all ready for the tomb,
 And, merely to console themselves, they opened the biggest kind of a game of
 faro right there in his own room;

But when he heard the checks, he flung the linen off his face,
 And sung out, just precisely as he used to do when he was alive: "Prindle,†
 do n't turn! hold on! I'll go twenty on the king, and copper on the ace!"

This fine Arkansas gentleman, close to the Choctaw line.

☞ "There is nothing in which people more betray their character
 than in what they find to laugh at."—*Goethe*.

* A famous Washington physician.

† The Crockford of Washington.

A FRAGMENT OF ANTI-MASONRY.

FROM the bottom of a barrel of broken crockery, hailing originally from what was formerly the Anti-masonic empire of Vermont, we have picked out the following choice morsels of semi-antiquity. We have not space for the entire address with its four or five hundred signatures, but reprint a considerable portion of that which is not in an utterly "mangled" condition. It would seem that the "great work of DESTROYING FREEMASONRY," has yet to get itself accomplished, even in Vermont.

"It seems to us that there can be none, not under the direct influence of Masonic obligations, who do not, to say the least, *disapprove* of Freemasonry, and *desire* its abolition. But, fellow citizens, is there not something in the character of the institution, which demands from you *more* than this? Is the government of Freemasonry to be *thus* broken up and abolished? Do not its structure, organization and principles, evidently mock the impotence of mere *individual disapprobation*? Is the firm grasp which its peculiar secrecy, mysteries, ceremonies and oaths, have upon the minds of its votaries, to become thus instantly relaxed and disengaged? Are the massy pillars of the mighty temple to be thus prostrated, and its foundations broken up? Evidently not. An individual may change his purpose, and alter his course, upon the disapprobation and advice of a kind and sensible neighbor. He is, perhaps, attached to some vice, which is bringing ruin upon himself and his family,—from which the seasonable warning and admonition of a friend may save him. But Freemasonry is not a vice. It is an INSTITUTION—a GOVERNMENT. It possesses an organization of unparalleled strength. It is a BODY—of '*living men*,' cemented by *oaths*, and encircled with the strong bands of *secrecy* and *mystery*. A *slight* effort may remove the pebble from the sand bank; but a giant's strength will not suffice to give motion to the rock of Gibraltar.

"Freemasonry will never move, until it is made to feel the shock of an *organized* power. Organization is strength; and it is vain to expect that an institution possessing an organization the most extraordinary the world ever witnessed, should be successfully assailed, without the aid derived from the self-exciting, and self-accumulating power of ASSOCIATED EFFORT.

"The opponents of Masonry ask, however, the aid of no organization, which depends for its strength upon oaths or mysteries. They repel them as unworthy of freemen, and entirely unsuited to the nature of their warfare. They ask the privilege of a simple organization, of such character as shall most effectually embody the public sentiment, and bring it so to *act* upon the institution as to effect its abolition.

"The question is now presented—*What shall be the nature of that organization?* Shall it be upon the plan of the societies formed for

the suppression of intemperance? It might, indeed, be, if Freemasons would join such associations, and cordially aid in carrying forward their investigations:—for by thus doing, the evil would be, at once, cured, and the great work accomplished. Or if they should refuse such union, *Anti-masonic Societies* might still, perhaps, be effectual if the *Press were free*, and there were no extraordinary efforts interposed to suppress enquiry, and check the action of such associations upon the public mind. But Anti-masonry, to its astonishment, has found the *Press shackled*. While every fact, and every argument, essential to the prosecution of the temperance reform, finds a ready admission into the columns of every newspaper, and thus circulates, like the blood in the human system, through every part of the community, scarce a single paper in the United States, conducted by a Freemason, or dependent, in any considerable degree, upon Masonic patronage, has ever opened its columns to a full disclosure of Freemasonry, and a fair exhibition of the arguments urged against it. And Anti-masonry, as all know, has been forced to endure the sacrifices, and overcome the obstacles connected with the establishment of new and Free Presses, before a single ray of light could be made to penetrate the general gloom.

“Where would now have been the *temperance* reform, if it had been compelled to encounter such obstacles as these? Could *intemperance*, think you, fellow citizens, be overcome by the efforts of temperance societies, if it were armed with the peculiar power of *Freemasonry*? Had all retailers and drinkers been bound together in a secret fraternity—completely officered, from a tyler to a Great Grand High Priest—bound by oath to use, and countenance each other in using, the fatal beverage—held together by an organization contrived with the most consummate skill, to give to their Fraternity, body and soul, and energy, and power,—exerting their whole personal influence (and moderate drinkers are often men of great influence) to prevent all investigation of the principle of their association, and all exhibitions of facts, illustrative of its tendencies—insomuch that the *ministers of religion had not dared to speak out*, and the press had stood mute and motionless; if there had been imparted to intemperance such additional strength, and to its ordinary means of resistance, such additional power,—where, we repeat, would have now been the temperance reform? Would it have been moving onward, from town to town—from county to county—from State to State, and from Continent to Continent, with the rapidity of an eagle’s flight? No. It would have felt the *necessity* of availing itself, and *would* have availed itself, as its last resort, of a *political organization*, and would now have been struggling by the side of Anti-masonry at the Ballot Box; suffering with her, no doubt, the imputation of fanaticism—branded, with her, as proscribing and persecuting—sharing, in short, in all her reproaches and perils,—but destined, we doubt not, finally to achieve with her, a complete and glorious triumph.

“While considering the means which the peculiar self-sustaining power of Freemasonry renders necessary to be employed for its destruction,

it cannot wholly have escaped you, fellow citizens, that the question with regard to this institution is, in a most striking particular, *altogether unlike* any other which agitates the world. Amidst all the institutions of our country, civil, social, literary, religious, and benevolent, *Masonry stands alone!*—shrouded in darkness and mystery, and guarded by oaths which are armed with penalties of blood. Hence, of all the institutions which are the themes of daily discussion, *Masonry alone* claims the *right of silence* in the investigation of its merits. Ask a Mason, for the purpose of obtaining an admission of facts as the basis of an argument upon the subject of *Masonry*, what are its oaths, obligations, penalties, and ceremonies,—and if he breaks his mysterious silence, it is only to tell you that he is bound by *AN OATH* not to answer your enquiry! Place before him one of the revealed oaths, and ask him if *that* is an oath of *Masonry*—*He is silent!* Ask a Masonic printer to publish your argument against *Masonry*—embracing, as all must, which go to the bottom of the controversy, a statement of some portion at least, of its oaths, and he will tell you, if he tells you the truth, that he is compelled by an *OATH* to close his columns against you. Indeed, there is not a single point in *Masonry*, whose disclosure is not thus guarded. No. There is not an oath, an obligation, a penalty, a sign, or a ceremony, essential to be known in order to a proper discussion of the merits of *Masonry*, which has ever been made the common property and possession of the community, but through the violation of some *OATH*, to which is annexed the penalty of *death!*”

* * * * *

“We entreat you, therefore, to seize the present occasion to enter upon that investigation, to look into those claims, and to decide whether the opponents of *Freemasonry* are not fairly entitled to your cheerful and zealous co-operation. To enable you to make this decision in a manner which becomes you as freemen, we have endeavored to present, as distinctly as possible, the true grounds of this controversy, the reasons which induce us to oppose *Freemasonry*, and the arguments to sustain the right, urge the necessity and enforce the duty of making that opposition political. Our object has been, not so much to *excite* as to *convince*. We would lay the foundation of *Anti-masonry* in the clear convictions and sober judgment of this community. We ask our fellow citizens to enlist under its banners, not from the impulse of mere feeling, much as there is to excite it, but rather from a deliberate conviction that truth, and reason, and justice, and patriotism, demand it.

“To those of our fellow citizens who deprecate ‘*excitement*,’ and have therefore hitherto opposed the progress of our cause, we beg leave to put the question—Is there any reason to hope that the ‘*excitement*’ will subside until *Masonry* is really abolished? It can only be necessary that the nature of this contest be understood, and the character of the *Anti-masonic* portion of this community appreciated, to perceive at once that the ‘*excitement*’ which is so much deplored, *cannot* be allayed until the guilty cause of it—*Freemasonry*—is utterly removed from among us. And, to understand this subject fully, it

should be borne in mind that the Anti-masons of Vermont regard themselves as occupying a most important and responsible position in the great contest which is being waged against Freemasonry. The eyes of the country are directed to them—those of Anti-masons with hope—of Masons with fear and trembling. They well know that, if they permit themselves to be deceived with false pretences, that Masonry is dead, when it only ‘*stoops to conquer*,’ and are thereby induced to relax their efforts, and give up the contest, it will be boasted throughout the country, and even in the very midst of us, as a *triumph of Masonry* over the ignorance and fanaticism of a foolish and groundless excitement. Instead of such a triumph, they desire to send home to the inmost recesses of every Lodge, and Chapter, and Encampment in the United States, the overwhelming argument of a general abolition of Masonry, drawn from its bona fide and acknowledged abandonment, and annihilation in this State.

“Masons in Vermont, it is to be feared, have yet to learn the true character and claims of their antagonists in the contest. Let them know, then, that the Anti-masons of this State are engaged in the great work of DESTROYING FREEMASONRY—whether it exists in the Valley of the Mississippi, or among the mountains which have nourished the spirit in which they have entered into the contest; and that they have embodied their strength and organized a party, not for the narrow purpose of getting and holding the offices of Vermont—an operation incidental only to their *great* purpose—but to aid in giving impulse and energy to a cause which they trust is destined to move onward, and onward, and onward, until its influence shall have been *felt* to the utmost limits of the Masonic Empire.”

Whether the above address was written by “Mr. Chawles Yellowplush” personally, does not appear, but his earmarks seem discernible. One of the signatures is thus put down: “——— Brown;” perhaps he is the true author, and for fear of horrible atrocities, to be practiced revengefully upon him by the “Free and Accepted,” he hid himself among all the Browns. Or is the mysterious blank a cloak for the more portentous christening—*Done*? What says the Grand Secretary of the goodly Green Mountain State, Bro. Hollenbeck?

☞ “Mony a spat exists in the memory—in the regions o’ the heart—visible nae mair to man’s unregardin’ een; but hoo saft, hoo bricht, hoo lown they lie there a’ ready to rise up at the biddin’ o’ a thoct, and then to sink waveringly awa back again intil their ain mysterious stillness, till frae our melancholy fancy they utterly melt into mist.”—*Noctes Ambrosianae*.

EDITOR'S TABLE.

A NEW VOLUME.—A new volume of *THE ASHLAR* will be commenced on the first day of July next. In making this change, we shall be obliged to cut the present volume two numbers short; but our present subscribers will lose nothing by this, as they will be credited with the numbers due them on the forthcoming volume. This step is rendered necessary by the contemplated enlargement and typographical change. We hope to be able to bring it out in a form that will prove generally acceptable to our readers. Each of the forthcoming numbers will contain a fine engraving of some one of the well-known members of the Order in the North-West, rendering it well worth preservation for that reason alone, if for no other. Each volume will thus make a valuable Masonic Portrait Gallery, and become an ornament to the thousands of libraries now being collected by Lodges, and by individual brethren.

FAVORS RECEIVED.—Under this head we shall gratefully acknowledge reception of any matters sent to us with the mark of the Craft upon them. Proceedings of Grand Masonic bodies of all grades; public exercises; orations; scraps or larger fragments of Masonic history; "unconsidered trifles" of all sorts, passing 'from grave to gay, from lively to severe;' whatever the Brothers think will serve to instruct, stimulate, entertain or amuse—send it along, and we will find a niche for it somewhere in our pages. Let us have a real magazine of Masonic treasures, and we will scatter them abroad again with an unsparing hand.

BIBLIOGRAPHICAL NOTICES.—This department we hope to render worthy the attention of Authors, Publishers and Readers. We have secured literary assistance in this field of the very highest order. *No paid-for puffs admitted.* Send along the pages, Messieurs of the quill and type, and if we approve, we shall say so, or if not—why, then, we shall say that also.

We shall not confine our attention merely to Masonic Literature, but, appreciating the intelligent class to whom our journal finds access, we shall indicate the readable, instructive and entertaining, so far as the opportunity is or may be afforded. Literature, as elevating and refining in its influence, is indispensable to the true and zealous Mason.

THE NEW YORK COURIER.—Our Bro. of the *Courier* complains of the non-reception of *THE ASHLAR* in times past. In the absence of our predecessor, we tender for him all necessary apologies, and beg leave to say, that if *THE ASHLAR* is not hereafter received regularly, it will be the fault of the mails of "our common Uncle," and none of ours. Meanwhile, Bro., here's our flag.

GOSHEN CHAPTER No. 45.—We notice that the officers of this recently organized Chapter, are to be publicly installed on Tuesday, June 26th. Rev. Comp. C. A. Foster, P. G. M., P. D. G. H. P., delivers the address. A dinner closes the exercises. Companions and Brothers from every quarter, are invited. We fully believe that the "Land of Goshen" will amply sustain its primitive reputation on this interesting occasion.

M. W. BRO. ROB. MORRIS will accept our thanks for six sections (384 pages) of the "Prudence Book." Furnishing as it does a complete catalogue of the Brotherhood of the United States, it will prove invaluable in aiding the detection of impostors, increasing facilities for Masonic correspondence, as a guide to visiting Brothers, and in many other ways repay ten times its cost (\$4.00) in a very brief period, to the Lodges of the country.

BRO. MOORE, of the *Masonic Review*, may rest assured that the *hope*, which he so fervently expresses with reference to the recent change in charge of THE ASHLAR, *shall be merged in the most complete fruition.*

BRO. SAMUEL G. RISK (apparently the universal, because incomparable, Secretary,) has favored us with the Proceedings of the Grand Lodge of Louisiana, Feb., 1860; unfortunately received too late for notice in the present No.

☞ In looking over the forms now gone to press, we find that, inadvertently, in the Editor's Salutatory we have introduced a paragraph which may be interpreted as an animadversion upon the previous Editor. We beg leave to say here, that there may be no misapprehension, that we have ever, personally and editorially, received the kindest treatment from Bro. WESTON. We have no fault to find with him for earnestly advocating his own peculiar views, even though these may not square with our own; but we had especial reference to occasional articles by contributors that have appeared, not only in this, but in many other Masonic journals, which, from their personal allusions, &c., we have believed, and still believe, to be unmasonic in the very last degree. Our readers may rest assured that this is the last reference which will ever be made to them, here or elsewhere. We propose to let by-gones be by-gones, and lend all our energies to the future.

"The Mason's ways are
A type of Existence,
And his persistence
Is as the days are
Of men in this world.

"The Future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us,—onward."

Apropos of BRO. WESTON,—as he leaves us, and commits to other hands the column to which he has so long contributed grace and dignity, we commend him to the Fraternity, wherever he may sojourn, as a true chevalier, *sans peur*, *sans reproche*. Only this we shall consider unfortunate, if he retires wholly from the literary field, which his cultivated pen and gentlemanly tastes have fitted him so well to adorn.

☞ That stalwart Knight, whose heart is even of larger proportions than his physical frame, SIR M. O. WAGGONER, the indefatigable agent of our Bro. of the "Mirror and Keystone," has laid us under obligations of a peculiar character. We commend him to the kindest fraternal regard of "to whomsoever these letters may come," as a Mason from crown to sole. The "World's Masonic Register" is not a rival to Bro. Morris' "Prudence Book," but occupies an entirely different field. To keep pace with intelligent Masons we shall find it necessary to have a copy of this work upon our table. How so much light can be imparted for Three Dollars, passes our feeble comprehension.

☞ That Photograph shall be forthcoming, so soon as the features involved recover their accustomed air of resignation.

SIR W. C. RANSOM, from whose fertile pen we have received the pleasing contribution upon a visit to Alexandria Lodge, published in this number, it is reported to us, has become an associate Editor of a leading paper in Nashville, Tenn. His devotion to our Fraternity is written in bold characters upon the history of Masoury in Michigan, and since his removal to the far West, we understand he has been doing yeoman service for the Order, in its various branches, in the budding State—Nebraska. Our heart thrills within us at remembrance of our former association with him, and when we recall that truly Masonic parting—when words failed to express the deep-felt emotion—when we exchanged with him the patriarchal cross of the Templar for the modest G of the universal Order—a token of con-fraternity which we still cherish in spite of all oracular protests against external insignia of Masonry—we do less than justice to our ardent feelings, when we say he is one whom the Brotherhood "wheresoever dispersed," should delight to honour,

"For thus he bears without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soiled with all ignoble use."

☞ That scrap from Tennyson, applied exactly to the right place, suggests another, which we could make the text of a whole chapter :

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power, (power of herself
Would come uncalled-for,) but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom, in the scorn of consequence."

It is provocative of melancholy reflections that the vast majority, even of intelligent and thinking men, are still uninvested with this triple coronet of true kingly supremacy.

☞ We have recently been reading Brown's "Narrative of the Anti-Masonic Excitement in the Western part of the State of New York," during the years 1826, '7, '8, and a part of 1829; published at Batavia, N. Y., in 1829. It contains a plain statement of the facts of the celebrated Morgan excitement, extenuating nothing, nor setting down aught in malice. In subsequent numbers of THE ASHLAR we shall introduce some of its pages as our space may permit, and especially call attention to the remarkable fulfillment of the prophecies of

its author, as to the temporary and evanescent results of that politico-religious tornado. Down to the present day, there is not a scintilla of evidence that William Morgan does not "still live." There is not a scintilla of evidence that the Masonic Fraternity, as such, had anything whatever to do, whether as advisors, actors, or abettors, in his alleged abduction.

☞ There has been recently much complaint made of the doings and sayings of various peripatetic teachers of the *TEMPLAR DRILL* and ritual. We have upon our table divers communications upon this subject, but none touching the real point at issue. Can any Sir Knight inform us whether the Committee appointed at the last Triennial of the Gen. Grand Encampment has yet reported upon the subject? Or has the M. E. Grand Master, B. B. French, as yet approved, recommended, or directed any authoritative standard or model? If this has not yet been done, it strikes us that all labor or money expended in modifying the existing methods adopted by the Commanderies respectively, is labor, or money, or both, thrown away. Previous to the last conclave of the G. G. Encampment, large sums of money were expended for black equipments by the various Sir Knights, and this money proved a total loss. Perhaps some curious explorers of mediæval history may, within a very short time, discover that the Soldiers of the Temple have been using the drill, and perhaps even the ritual, of some unspeakable degree or order, to which they have no title dating back beyond two or three hundred years. We shudder at the bare hypothesis, but in the meantime earnestly caution the Sir Knights to wait the orders which come down the line.

BRO. S. C. COFFINBURY, P. G. H. P., and J. EASTMAN JOHNSON, Grand Secretary of the Grand Chapter of Michigan, will please take notice that the readers of *THE ASHLAR* expect them respectively to let their Masonic light shine along its pages, (so doth the Editor,) and will therefore "govern themselves accordingly." *THE ASHLAR* expects every Brother to do his duty. This is a "vermillion edict."

☞ The frequent notes received from our typographical friend, Whitmarsh, and the incessant sound which falls upon our unaccustomed ear, remind us so forcibly of the days of yore, that we must be pardoned by our old and lifetime friend, HON. J. STERLING MORTON, now Secretary of Nebraska, for employing the following *copy* from his earlier productions. To which one of our readers will it not bring back a full tide of deep emotion? If it fails to do this, then, for a marvel, he is made of sterner stuff than we—"albeit" ourselves "unused to the melting mood."

"'COPY!' 'COPY!' 'COPY!' is the cry of the printer from morn till dewy eve. And so it is the call the wide world over. The mother, when she first traces in that sweet baby-face the lineaments of her father—when the morning beams of thought and consciousness first flit across its snow-flake brow—with all a woman's heart-toned eloquence, murmurs '*Copy, Copy.*' The wanderer in far-off lands, when he receives from home that little package, opens it, and there, traced by the magic pencils of the sun, are the dear faces of those loved ones, away over the waters, in that happy, quiet home—all here—all—everything but life and language—how that lone heart flutters, and from its depths sends up the tribute of a tear, to fall upon those idols of its worship—while the grateful lip whispers, '*Copy—Copy.*' And, reader, you have a place you

call the old homestead—who has not?—you see it now—there is the old house with its moss-grown roof—there is the well with its old red curb and the big trough by it, in which you sailed your mimic fleet, and there is the old barn where you used to watch the swallows build their nests, and wish you too were a bird, there the purling brook where you run those little water-wheels, and made those mimic mills, and up there is the same green hill, and on it stands the same grand old elm where you used to swing, there the spring, too, and thirsty flocks around it—all there! Ah! but they are not there—you were dreaming. Where the hill and the house were, there the Railroad runs now; where the little brook poured its purling music on the ear, we now hear the quick, hurried breath of the Iron Horse, as he rushes along his changeless course. And are they all gone? Come with us, here away up these flights of stairs, and here we are in this little room. See that pale-browed man yonder, with that brush and pallet: he is an artist. And look here—see these speaking colors—these forms that almost breathe—here this landscape: *that landscape?* Oh! there is our old home—the old house where we were born, and the barn, and the brook, and away over the hill-top, with the flowers and the woods still on it as of old, we see the spire of the little church. Ah! we remember that church—how well—and when they told us that MOTHER had gone to heaven, and we heard the bell toll so solemnly and slow—ah! yes, we remember how we wondered and wept in that old church—how on that day we looked at our mother's angel-face and cried to see the smile that rested there, because we deemed her glad to leave us all alone—all here—ALL HERE! Yes, 'Copy, Copy.' And thus it is with the world when death flings his icy hand across the heart-strings of the noble and good, and sounds the sad farewell to earth and time. Then, when they are not, the world's great voice calls hoarsely, 'Copy, Copy, Copy!' So when Calhoun and Clay died; and then when Webster's giant soul whispered in the world's dull ear, '*I still live,*' and strided to eternity; the stern warrior and proud-browed Statesmen looked upward to the sky with streaming eyes, while their surging hearts beat, 'Copy, Copy, Copy!' and the people, and the nations, and the great world itself sighed, 'Copy, Copy, Copy!' But, alas! of hearts and souls like his there is none for of such 'Copy,' the GREAT AUTHOR is sparing; and the garden of mind, like that of earth, must have its century plants."

☞ It is to be hoped that none of our readers will neglect perusal of GRAND MASTER TUCKER's remarks on the history of the Masonic Lectures, extracted for this number of THE ASHLAR. In our next we shall quote Bro. Tucker's account of the relation of Bro. John Barney's lectures to the Webb and Preston work. This will give a complete history of, and embody the authority for, the method of the ritual now generally adopted as standard among us. The next step will be to reconcile the merely verbal and formal discrepancies, which are really fewer than many Brothers apprehend. Then render the whole, *usque ad unguem*, imperative in each of our Lodges. We understand that R. W. SAMUEL WILLSON, Grand Lecturer of Vermont, is now visiting the jurisdiction of Iowa, to confer with a Committee of the Grand Lodge of that State upon the matter of duly "ordering the work." We hope this visitation may yield, as it promises, fruits of harmony and substantial information. Bro. Willson, on the high testimony of Grand Master Tucker, is in accurate and full possession of the *simon-pure* Webb-Preston-Gleason-Barney work. If this be so, and we see no occasion for doubt, then the pillars of Hercules are about to be set up for us in the West, beyond which there need be no further voyaging. We appeal to our ancient and perpetual friend, BLANCHARD, of Michigan, who also claims the *simon-pure*. How is it? Let us have the true light in all its fullness and splendor.

Hindoo, and a host of others now within the pale, would be excluded. Indeed, many who claim the name of Christian, but who do not regard the Bible as divinely inspired, or as a direct revelation from God, would necessarily be refused. One of the brightest Masonic lights in Michigan—a man of exemplary life, who has been honored, and is still honored, by the Craft by offices of trust and honor—would, by this test of the Grand Master, have been kept out of the Fraternity. Guided by the rule laid down by M. W. J. Adams Allen, where is the universality of Masonry? How does Masonry “unite men of every country, sect and opinion, and conciliate true friendship among those who might otherwise have remained at a perpetual distance?”

It is indeed amusing to see the universality of Masonry attacked, by charging those who seek to maintain it, as “a few individuals” attempting “to engraft upon the Masonic tree” a “heresy.” No, Grand Master Allen, it is the reverse of this. You are among the *few* who are seeking to engraft a heresy on the Masonic tree.

We seek not to lessen the influence of the Bible; we seek not to remove it from the Lodge, or to counteract the force of its teachings. Our efforts are just the reverse of this; but we seek to leave the Bible in the Lodge where Masonry leaves it. We let each individual member judge of it for himself; and when the candidate comes to the door of the Lodge, we require of him only a profession of belief in God as an overruling providence. As far as religious belief is concerned, *Masonry requires no other profession*; and it can require no other without destroying the great *characteristic* of the Order. Every candidate, says the Grand Master, must believe in “the DOCTRINE of a MESSIAH,” i. e., Christ. There is a large number of Israelites who have been made Masons in the United States and belong to Lodges. Is there one of them who believes in the “doctrine of a Christ” as the Grand Master designates? No, not one. Are no more Israelites to be made Masons in Michigan? Indeed, so far does the theory of the Grand Master go, that it appears to

us that none except those who profess a belief in the doctrines of the popular Christian churches could be made Masons. Not a few Unitarian and Universalist clergymen, who lead exemplary lives and are models of practical good to those around them, are excluded.

In former numbers of THE ASHLAR this subject has been fully treated. As the burden of proof is not on us, we do not propose to say more at this time; but we shall be ready at all times to combat an error as grave as that which the Grand Master of Michigan has put forth as solemn truth.

From the Signet and Journal.

THE FLUTES OF THE PILLARS OF THE PORCH,

BY BRO. THOMAS M. W. WM. S. ROCKWELL.

EVERY Freemason is familiar with what is taught respecting these Pillars, in the Fellow Craft Degree, the design and mode of their construction, and to what uses they were put. But our Lectures have been frequently altered, revised, and remoulded, and it is not impossible—scarcely improbable—that errors may have crept in, which, by frequent repetition, have come to be regarded as historical truth. In this way, many things now held as true, regarding the building of King Solomon's Temple, but which are rendered more than doubtful when brought into the light of undoubted Historical Truth, may be satisfactorily accounted for without impugning the integrity of Masonic Tradition. In the case of these Pillars, the argument of Bro. Rockwell is a philological one, and will not be fully comprehended, perhaps, save by those who, from a familiarity with more languages than one, are prepared to see the force of his ratiocination. We confess we have been forcibly impressed with it, and if not prepared to pronounce it a demonstration, are yet free to acknowledge that we are no little shaken in our prejudice in favor of the received teaching.

It affords us the more pleasure to be able to give this essay

of our learned Brother to our readers, as it has come to us literally as that "which was lost, but is found again"—the original having been consumed with other MSS. of our M. W. Brother in the conflagration of his dwelling some two years since. We doubt if it would have ever been re-written, and we owe this copy to the easy and graceful pen of the accomplished wife of our M. W. Brother J. D. Evans, Past Grand Master of the Most Worshipful Grand Lodge of New York:

"In the twenty-first verse of the English version of the fifty-second chapter of Jeremiah, it is said 'the height of one pillar *was* eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: it was hollow.' The italics which occur in the English version denote that these words are not found in the Hebrew original. Their use in the present case has too much obscured, if not entirely perverted the meaning of the inspired writer. The general impression seems to be that these famous pillars were hollow, and the thickness of the metal shell was only four fingers. Certainly nothing is more foreign to the narrative than such an idea, nor farther from the truth. The literal translation of that verse will clearly exhibit this fact, in somewhat rude English, however; thus it reads in the original: 'And the pillars eighteen cubits high, the one pillar, and a thread of twelve cubits went around him, and his thickness four fingers hollow.' It is material for the critical reader to note here that '*hollow*' is given for the meaning of the Hebrew NBUB; it is by no means certain that this is its true signification. Indeed its derivation is somewhat obscure; but whatever it does mean, it stands in opposition with AiBIU, the third person plural, masculine, with suffix of AiB, thickness. This thickness is generally referred to the shell of the Pillar, but if such were the case it would seem from the description of the brazen sea in 1 Kings 7:26, that the proper phrase is not made use of by the author of the account preserved in Jeremiah. In the 21st verse of the seventh chapter of 1 Kings, the phrase is

AiBI TPHE, a "hand breadth thick," literally "thickness a hand breadth," and the striking difference is that AiBI, *thickness*, is not used in the *plural number*. The inference is just that these different phrases have not the same meaning.

It may be said that the plural form of the noun is used because the thickness is referred to the *two* pillars, but every Hebraist knows that the pronominal suffix *vav* signifies *his*, and if the writer had intended to say *their*, he would have used the plural suffix EM, and the word would have read AiBIEM. It is clearly evident, therefore, that the *thicknesses* spoken of in the verse under consideration, whatever they were, belonged to each of the pillars, and this negatives the idea that it is to be considered as the thickness of the metal which composed the shell of the pillar, and some other reference of the phrase NBUB must be sought for than that to its internal hollowness. The Septuagint translators seem to render the two Hebrew words AiBI and NBUB, by the Greek term translated *hollows*.

The inquiry, then, must be directed to ascertain what the *thicknesses* really were, thus described as *four fingers*, NBUB, and as they cannot be referred to the internal cavity of the pillar, upon what part of it they are to be sought.

The true signification of AiB, *thickness*, is obscured by the fact that we are not assured of an acquaintance with its obsolete radical. Gesenius is of opinion that it is derived from AiBB, *to cover* or *to hide*, and hence he concludes that AiB, which he considers its derivative, signifies a *projection*, a *step*, a *threshold*. Perhaps AiB might be more properly considered the radical, and AiBB a re-duplication of the primitive idea. The letter Ain frequently interchanges, or rather is softened into *aleph*; we find ABB signifying *to sprout*, and lexicographers assign to it the primary idea of *protrusion*. AiB signifies also a *cloud*, hence, darkness; and AiBD, derived from the same root, means *to labor*, *to till the ground*. A cultivated field at once suggests the idea that it is *furrowed*. This idea is remarkably coincident with the meaning of the word NBUB, with which AiBIU is in opposi-

tion; supposing, as seems to be generally agreed, that NBUB is the *Niphil* form of the root BUB, to hollow.

The Hebrew also furnishes another obscure word from the same unknown radical rendered *a hollow—a hole*. In the phrase NBE AiIN, *pupil of the eye*, it is supposed to be so used because of the hole in the iris; but the idea above suggested of protrusion as the radical signification, is quite as applicable.

The doubt of the correctness of the English rendering is much strengthened by the Septuagint version, which does not sanction the idea that there was but one *hollow* to each pillar, but translates both words together *and in the plural*. The Hebrew word is supposed to be an architectural phrase; if so, its obscurity is at once accounted for by the singular poverty of the language in architectural terms, due perhaps to the nomadic character of the people. If the pillars were fluted, the Greek and Hebrew descriptions will agree, the flutes themselves represented by NBUB, hollowed, and the angles, the projections denoted by AiBIU, *thicknesses*.

The misapprehension that the hollows were in the interior of the column, will be removed by an attentive examination of the description of the same ornaments contained in 1 Kings, 7: 6, where this very AiB, thickness, is said to be '*on the face of the column.*'

Hamadim veab alpeniem. Our version, however, translates this, "and the *other* pillars and the thick beam *were* before them." We know from other sources that these pillars supported nothing; and therefore AiB, here rendered *thick beam*, was not on the *top* of the pillars; the preposition used is AiL PhNI, literally, '*on the face of*;' this AiB rendered in 1 Kings, 7: 6, a *thick beam*, and described on the face of the pillars, is said by Jeremiah 52: 21, to be NBUB, hollow; the poverty of the Hebrew in architectural terms, making necessary this curious circumlocution and consequent obscurity. Both descriptions are satisfied, therefore, by considering the pillars fluted.

It may be said that, after all, this is but a conjecture, and

one reasonable conjecture is quite as sensible as another. This is true. I propose, however, to submit the conjecture of the solidity of the pillars and their fluted character to what in such an investigation might be aptly termed an *experimentum crucis*. Let it be tried by the rules of architecture.

If we know the character of a column, we know the number of its flutes and their depth. In the Corinthian and Ionic there are usually twenty-four; in the Doric, which is supposed to precede these orders in point of time, there are twenty; and in the most ancient example of the Doric order now extant, the Temple of Minerva, at Sunium, the modern Capo Colonna, its columns have but sixteen flutes. The columns of Egyptian architecture in the tombs at Beni hassan, have also sixteen flutes: and they preceded the Temple of Solomon by an unascertained interval of time, certainly not less than five hundred years.

The number *sixteen*, among the Egyptians, had a peculiar symbolic signification; it denoted delight and sexual intercourse; or rather the conjunction of the male and female principles. In their cosmogony, the cause of procreation and reproduction was denoted by two numbers, sixteen, or *two sixteens*. In a symbolic column we might naturally expect all its parts to bear some symbolic reference; I therefore incline to consider *sixteen* the number of flutes in each pillar. Assuming them at this number, on drawing the scale for the flutes according to architectural rules, we find the depth of each flute is *three inches and seven-eighths* of an inch from the circumference, just four fingers or a hand's breadth; one-sixth of a cubit, or one-seventh of a sacred cubit, lacking half an inch! The depth is reckoned from the circumference. If a straight rule is laid on the projecting angles of a fluted column, we have the chord of the semicircular or elliptic arc of the flute, and the measurement in depth would fall a trifle short of that stated. This measurement from the circumference of the column, a describer, by a mere view of the pillars, could not have known or discovered by actual examination, and the conjecture is highly probable,

that the description in Jeremiah is taken from the original records on file in the Temple archives originally used to guide the workmen.

Finally, it may be remarked, that a cylindrical cavity of only four fingers ($3\frac{1}{8}$ inches) in the interior of a column of eight feet diameter, would not only be too unimportant an item of description, even if known, but they could hardly be intended to subserve the purpose to which it is said they were applied. If, however, the cavities were on the face of the pillars, they would become an essential portion of the description."

EXTRACT FROM THE ADDRESS OF THE GRAND
MASTER OF INDIANA, IN MAY LAST.

THE scythe of Time is constantly in motion, cutting down the high and low, rich and poor; and it is beyond the power of man or any institution under his control, to stay or check the mandate that calls our members from their labors of love and usefulness on earth, to try the realities of another state of existence; neither can we foretell how many will be left to our care and protection from year to year, and the amount of assistance that may be required at our hands for the relief of their present necessities. But if we are true and faithful to the trust reposed in us, we shall guard closely the fountain from which those left to our care are to receive aid and relief, that a supply may ever be within our control.

Death is not the only cause that creates a demand upon us for relief; there are many, some of which may be checked in their onward progress by the united effort of the Fraternity. Moral influence will greatly diminish the wants and necessities of those who are constantly demanding and pleading for assistance, some of whom are often unwilling to accept as aid good and wholesome instruction. It may not be improper to name a few of the causes intimated, and suggest a thought or two as to the remedy. Immorality, in its various forms,

carries in its train disease, want and misery, all tending to increase the demand upon our benevolence, to supply the wants that would have been relieved or prevented, could our teachings, rules and regulations have been universal in their influence; and we feel that such should be the case with **Masons**.

We are taught in **Masonry** to be temperate, prudent, discreet and industrious. Intemperance is a great enemy to our teachings, and by its influence is ever baffling our best efforts to moralize man. We should then buckle on the whole armor of **Masonry**, and be ever in the field, ready and willing to defend our brethren from the effects of its power. Temperance is our first cardinal virtue, and if we do not live strictly in accordance with our teachings and tenets, we are **Masons** only in name, and it is said *there is nothing in a name*. If there is *nothing* in **Masonry**, we are then false in our professions, and therefore labor for naught. Intemperance makes widows and orphans, who are, to a great extent, dependent upon the wisdom and benevolence of our Institution for assistance and relief. Intemperance is the great progenitor of idleness, vice and crime of every kind. **Masonry** wars against vice in all its forms, and inculcates virtue and morality in every lecture and lesson. It then becomes our *duty* to govern ourselves *as* **Masons**, and thereby lessen the demand upon us for aid, and thus while we decrease the misery and want of our fellow creatures, we *increase* our own happiness. The intemperate and immoral man is usually an idler; and if a reformation is not produced, the day will come when he, and perhaps his family, will be compelled to rely upon friends, or some institution for aid, and *our* Order has this day many who are drawing heavily upon it, in consequence of that vice. In view of the *interest* of the Institution, it is as much our duty to check the drafts or demands, as it is to furnish the supplies. While we are laboring to relieve the wants of the distressed, we should at the same time discountenance and drive from our Institution those evil influences which are a drain upon our treasury. Let the world once learn that we

war against vice and immorality at *all* times, and many who are now seeking admission among us, will cease their efforts, or reform ; and if the latter, will benefit themselves and honor us. It requires no argument of mine to convince *you* that crime and suffering are running riot through our land. Neither need I labor to show that we are all exposed to, and in constant danger of falling its victims. All this is self-evident ; and in consequence thereof, we, as Masons, are constantly spending time and means to relieve the distressed. One of our fundamental duties is to warn our brethren of "approaching danger," and in my remarks I wish to say, that I feel there is danger rapidly approaching us and our Institution. The doors of our Lodges are constantly on the swing ; knock after knock is heard, and men of all classes are seeking admittance. Our Order is more prosperous now than at any time past ; but in this prosperity we should guard well our doors, for evil and wrong are ever ready, with their pleasing and winning insinuations, to lure us from the path of rectitude and virtue.

THE CRAFT IN NEW JERSEY.

WE have received the Report of the Proceedings of the Grand Lodge of New Jersey. It contains little of general interest. There are in the jurisdiction about *fifty* Lodges, and that good Mason, Joseph Trimble, is Grand Master. We select from his address the following sensible remarks :

I am induced, however, to fear that irregularities exist, which it may require the action of the Grand Lodge to eradicate, and suggest that a resolution be passed strictly prohibiting the conferring of any degree on more than one candidate at a time, and that no candidate be advanced until a month shall have elapsed after receiving a degree, nor then until he has made suitable proficiency in the preceding degree, of which the members shall judge after an examination of the candidate in open Lodge.

The depression that Masonry has labored under for seve-

ral years past may be attributed, in part, to the want of competent Masonic education in the officers of Lodges, who, from this cause, are unable to communicate full and correct instruction to the candidate for Masonry they must admit; hence it is that a very general want of information in regard to Masonry, to the beauty, regularity and completeness of the work, and the valuable lessons taught by it, exists among the Craft. Very many persons, therefore, who would be valuable acquisitions to any society, and who have become Masons in the expectation of mingling with those in whose society they might not only enjoy the pleasure of social intercourse, but derive benefit from the great moral lessons taught by our interesting ceremonies, and explained in that beautiful and comprehensive language peculiar to ourselves, upon their admission into the Order find themselves doomed to disappointment, and either absent themselves from the Lodge, or, if they do attend, the repetition of the same routine of proceedings, without life or spirit, discourages many, who either withdraw altogether from communion with us, or, remaining in membership, feel but little of that interest in the Order that should actuate every Mason. This has been, in some measure, the condition of the Masonic Order in this jurisdiction. The Grand Lodge perceived the evil, and applied its energies to effect a cure. She is striving to instruct the Craft throughout the State, and I trust that the effort she is making will be assisted heartily by the Lodges under her care; by strict attention and earnest effort to obtain instruction; by exacting complete proficiency before advancing a candidate; by informing themselves as to the ancient landmarks of the Order and of the provisions of the Constitution, By-Laws, and Regulations of the Grand Lodge and of their own, and by particular care in regard to the qualifications of candidates for Masonry previous to their admission; always remembering that on the acts and conduct of each individual member the harmony of the Lodge, its usefulness and prosperity, in a great measure depend. The prosperity of a Lodge is not to be estimated merely by the number of Masons it may make, by the value of its treasury, nor the work that is done; but it is to be measured by the sterling truth of its members, and their proficiency not only in the Masonic work, but in a thorough and complete knowledge and continued practice of the great lessons in morality, of brotherly love, kindness and charity, uprightness of conduct, prudence and trustworthiness, which are taught in all our ceremonies and lectures.

The selection of officers is also a matter of vital importance, but more especially in the choice of Master. No member of a Lodge exerts so great an influence upon its character and well-being as the Master; to him the officers and members look for the good government of the Lodge, the initiated for their Masonic education, and all, from the least unto the greatest, depend upon him for instruction, assistance and advice in the performance of their several Masonic duties. It is, therefore, a question of the greatest moment in whom to confide this important trust.

In selecting a Master, all partiality, all mere matter of courtesy, should be disregarded, and the character, ability and Masonic proficiency of members should be the only recommendation that ought to be considered when making a choice. His character, that the brethren may have the benefit not only of precept, but of his example, to incite them to improvement, and his ability and Masonic proficiency, that he may be able to instruct the brethren in the great principles of the Order; and as the Master is looked upon, and should be the guide and teacher of the brethren, and is in some degree responsible for the good conduct of the Lodge over which he may be called upon to preside, I believe that the success of the Lodge and the progress of the brethren in attaining Masonic knowledge would be promoted by continuing that officer from time to time, unless, for some important reason, a change be deemed advisable by the Lodge.

The report of the Committee on F. C. refers to matters mostly of local interest. It pays Bro. H. G. Reynolds, the Grand Secretary of Illinois, the following well deserved praise:

The lengthy and valuable report on Foreign Correspondence is from the pen of their Grand Secretary, Bro. Harman G. Reynolds, which is fully equal to any of those we have had the pleasure of reading.

We should judge that Masonry in New Jersey was in the hands of those who would carefully guard it and promote its interests.

A GENERAL GRAND LODGE.

DURING the past few years the subject of a General Grand Lodge has been considerably discussed. As the subject is one of much interest, we lay before our readers the following extract from the address of the G. M. of Minnesota in October last :

“ At our last Annual Communication, a resolution was adopted, approving the proposition of the Grand Lodge of Maine, with reference to a meeting of representatives in Chicago, in September 1859, to attend to the formation of a General Grand Lodge of the United States; and further, that this Grand Lodge ‘ would, at the proper time, select its representation.’ As the meeting will be held before our next Annual Communication, the representation must be elected at this.

As the previous action of Grand Lodges upon the subject of a General Grand Lodge was had before our Grand Lodge came into existence, I have, from such records as my library affords, made, and herewith present the following compilation.

The first proposition, or rather the germ of this matter, is found in the proceedings of the Grand Lodge of Pennsylvania, who, at an emergent meeting, in January, 1720, nominated or proposed General WASHINGTON as G. G. M. of Masons.

[Bro. John Dove, G. S. of Virginia, has in his possession a silver medal, struck in commemoration thereof, which he showed to me. On one side is the face of WASHINGTON, surrounded by the inscription, ‘ G. Washington, President, 1797.’ On the reverse is a Masonic carpet, and the inscription, ‘ *Amor, Honor et Justicia*, G. W. G. G. M.’]

No general action appears to have been had upon the matter. The Grand Lodge of Georgia, 1790, renewed the proposal; but after several ineffectual attempts to obtain a favorable response, the matter was dropped. The Grand Lodge of South Carolina revived the subject in 1799, and sent her proceedings to all the Grand Lodges, inviting their concurrence. In 1803 it was again mooted, but deemed impracticable by the Grand Lodges of Pennsylvania, New Hampshire,

Massachusetts, New Jersey, Maryland, Virginia, and also by Georgia. These Grand Lodges, however, recommended a convention of delegates from the several Grand Lodges, 'for the purpose of forming a more intimate union, and establishing a regular and permanent intercourse' between them; but no convention was held.

The proposition was again renewed in 1809, by the Grand Lodge of Pennsylvania, with the same result—no general action was had. March 9th, 1822, there appeared in the *National Intelligencer* the following:

'MASONIC NOTICE.—Those members of Congress who belong to the Masonic Fraternity, and those visitors of the city who are or have been members of any State Grand Lodge, are respectfully invited to attend a meeting in the Senate Chamber this evening at 7 o'clock, to take into consideration matters of general interest to the Masonic institution.'

Pursuant to that notice there assembled a large number of the brethren. Thos. Ross, of Ohio, was appointed Chairman, and Wm. Darlington, of Pennsylvania, Secretary.

A resolution was adopted, offered by M. W. Henry Clay, deeming it expedient and for the general interests of the Order to constitute a General Grand Lodge of the United States. A committee of correspondence was appointed, consisting of M. W. John Marshall, of Virginia, M. W. Henry Clay, of Kentucky, M. W. Wm. Winder, of Maryland, Wm. S. Cardell, of New York, M. W. Joel Abbott, of Georgia, John Holmes, of Maine, Henry Baldwin, of Pennsylvania, John H. Eaton, of Tennessee, M. W. Wm. H. Seaton, of Washington, M. W. H. C. Burton, of North Carolina, M. W. Christopher Rankin, of Mississippi, and M. W. Rev. Thaddeus Mason Harris, of Massachusetts.

The action had by the Grand Lodges was generally adverse to the project, particularly Kentucky, Missouri and Pennsylvania. Alabama laid the subject on the table. The Grand Lodge of Ohio (January, 1823) 'deemed the establishment of a General Grand Lodge inexpedient, but recommended a Grand Convocation of Grand Lodges,' for the purpose of

establishing uniformity of work, and recommended 'such measures for the good of the Craft as they may deem expedient.'

The Grand Lodge of the District of Columbia, in 1823, adopted resolutions favoring the establishment of a General Grand Lodge, and transmitted with them an address to the several jurisdictions.

The only action with reference to this proposition was by the Grand Lodge of Ohio, who, by a vote of ayes 50 and noes 40, resolved that 'she disapproves the object of said resolutions and address.'

The matter was dropped for fifteen years. In 1839 the following resolution was adopted by the Grand Lodge of Alabama: '*Resolved*, That all Grand Lodges in correspondence with the Grand Lodge of Alabama, be requested to elect one delegate to meet in General Convention on the first Monday in March, 1842, in the city of Washington, for the purpose of determining upon a uniform mode of work throughout all the Lodges in the United States; and to make other lawful regulations for the interest and security of the Craft.'

On the day designated by the above resolution, delegates were in attendance from the Grand Lodges of Alabama, Connecticut, District of Columbia, Massachusetts, Maryland, Michigan, New Hampshire, New York, Rhode Island, South Carolina, and Virginia; several other Grand Lodges had appointed delegates, who did not attend.

M. W. Chas. Gilman, of Maryland, was elected President, and R. W. John Dove, of Virginia, and James Lawrenson, of the District of Columbia, Secretaries.

One of the first questions that came before the convention was upon the admission of delegates from Michigan. It was referred to a committee, who reported adversely to the recognition of the Grand Lodge of Michigan, which report was unanimously concurred in by the convention. The action of the convention, although acknowledged by the Grand Lodges (except Ohio) to be correct, was used, by those opposed to a

General Grand Lodge as an argument against the organization of such a body. The convention considered six subjects, coming within the scope of the resolution under which they were appointed.

1. Uniformity of work.
2. The Representative system.
3. Necessity of Grand Lodge certificates.
4. Receiving promissory notes for Degrees conferred.
5. Transaction of Masonic business in Lodges below the Degree of M. M.
6. Upon the grade of penalty to be inflicted for the non-payment of dues.

These were questions, particularly the last three, of great importance to the Craft everywhere. The action taken proved the advantage that could be derived from a Grand Body having authority to speak upon these and kindred matters.

Upon Uniformity of Work, the convention recommended a convention of skillful brethren, one or more for each Grand Lodge, to be styled Grand Lecturers, to meet together once in three years to compare their lectures and correct variations. In accordance with the recommendation, delegates from sixteen Grand Lodges met at Baltimore, in May, 1843. Bro. John Dove, of Virginia, was elected Chairman. It has been supposed that they agreed on a system of work; but, if they did, it has not been promulgated to the Craft. Each delegate reported, upon his return home, that the work *he* had formerly taught had been adopted, with slight variations, except some *new things*. Two text-books were issued, differing materially, each claiming to be *the* work adopted. I have heard a dozen variations of the Lectures, each declared to be such as was agreed upon at Baltimore. What with the introduction of new 'Signs,' 'Due Guards,' and 'Highest Pinnacles,' &c., more discrepancies existed in the work two years after the convention than did two years previously. A new system is a paying institution. But I am digressing.

The convention proposed a Grand Masonic convention, to

meet triennially, and a set of (eight) Rules for the government thereof, to go into effect when thirteen Grand Lodges approved of them; and adjourned to meet at Winchester, Virginia, in 1846. That meeting did not take place; the Grand Lodges appear to have been satisfied with one convention to systematize work. The representatives of five Grand Lodges only were in attendance, Virginia, North Carolina, Iowa, Michigan and the District of Columbia, and they, after waiting three days, adjourned *sine die*. In the meantime, (in 1845,) the Grand Lodge of Maryland proposed a convention, to meet at Baltimore in 1847, to assist in forming a Grand Lodge. The proposition was favored by the Grand Lodges of Arkansas, Mississippi, Illinois, Michigan, Florida, North Carolina, Wisconsin and the District of Columbia, and opposed by those of South Carolina, Alabama, Pennsylvania, Texas, Kentucky, Tennessee, Missouri, Virginia, Connecticut and New York.

On the 28d of September, 1847, delegates from the Grand Lodges of Arkansas, Florida, the District of Columbia, Georgia, Mississippi, Maryland and North Carolina, met in Baltimore, and framed a constitution for a Supreme Grand Lodge, which was transmitted to the various jurisdictions. But little attention was paid to it. R. W. Wm. P. Mellen, of Mississippi, was President, and Jos. Robinson, of Maryland, Secretary of the convention. In 1849 the Grand Lodges of the District of Columbia and Maryland each issued circulars proposing another convention to meet in 1850, to form a General Grand Lodge. The G. M. of Rhode Island framed a constitution, which was adopted by his Grand Lodge. But two Grand Lodges appointed delegates, Maine and Connecticut, and no meeting was held.

At the triennial meeting of the General Grand Bodies, in Boston, in 1850, the subject was discussed, but no formal meeting was held; but, upon the proposal of the Grand Lodge of Maine, delegates to act upon the subject, from the Grand Lodges of Maine, Vermont, Rhode Island, Connecticut, and New York, met at Lexington, Kentucky, in 1853.

M. W. H. B. Haswell, of Vermont, was chosen President, and R. W. John L. Lewis, Jr., of New York, and R. W. E. G. Storer, of Connecticut, Secretaries. Upon motion, delegates to other Grand Bodies then in session at that place, but not accredited to this, were invited to participate in the doings. Accordingly delegates from the District of Columbia, Kentucky, Illinois, Michigan, Indiana, Missouri, Alabama, Ohio, Mississippi and Virginia, enrolled their names. A committee reported it inexpedient to form a General Grand Lodge at that time, but recommended a plan, under the title of National Confederation, for specific objects, as proposed by Finlay M. King to the Grand Lodge of New York. For the further maturing of said plan, it was recommended that a convention be held in the city of Washington, in 1855.

At the convention held in accordance with that recommendation, delegates were present from the Grand Lodges of Alabama, California, the District of Columbia, New York, Maryland, Michigan, and Minnesota. The officers were M. W. David Clopton, of Alabama, President; M. W. B. B. French, of the District of Columbia, and M. W. Chas. Gilman, of Maryland, Vice Presidents; R. W. Finlay M. King, of New York, and M. W. A. E. Ames, of Minnesota, Secretaries. Two propositions were made, one by R. W. A. C. Smith, of Michigan, for the organization of a General Grand Lodge with limited powers; the other by R. W. Finlay M. King, of New York, for a National Confederation. The latter was finally unanimously adopted, to go into operation as soon as sixteen Grand Lodges adopted the proposition. It met the fate of all preceding proposals.

The Grand Lodge of Maine, satisfied that a General Grand Body is desirable, untiring in her efforts, apparently hoping against hope, has again called attention to the subject, and proposes a convention at Chicago next September.

Thus we see, brethren, that this matter has been agitated for seventy-eight years, to wit: 1780, '90, '99, 1803, '09, '22, '23, '24, '39, '42, '43, '45, '47, '50, '53, '55, and '57. A period of sixty-seven years elapsed after it was first mooted

before a convention was held. One question only that was decided then, was declared to be of sufficient importance to the Craft to repay all the expense and toil attending it. I allude to the settlement of the Michigan matter.

Nearly all the Grand Lodges have adopted resolutions, expressive of the opinion that a body, with limited and well defined powers, possessing authority to speak upon matters of general interest to the Craft, and meeting once in three years, would be advantageous to the Masonic Institution; but whilst all thus acknowledge, a majority even cannot agree upon the plan; and those that agree upon a plan, differ upon the details.

In all these years but two plans have been proposed:

1. A General Grand Lodge, a Supreme Grand Lodge, or a Grand Masonic Convention, to be composed of delegates from Grand Lodges, to meet each year or every second or third year, or as often as circumstances should require, to have general supervision over the work and lectures; decide questions of Masonic jurisprudence; to settle differences between the different Grand Lodges; between Grand Lodges and their Subordinates; to grant charters for Lodges in States or Territories where no Grand Lodge existed, and to be a medium of communication with Grand Lodges in foreign countries.

2. A National Confederation of Grand Lodges, which proposed to submit any difficulties that might arise between two or more Grand Lodges, or between a Grand Lodge and its Subordinates, if of a revolutionary character, to the decisions of the Grand Lodge, parties to the Confederacy; the concurrent decision of sixteen of them should be binding upon all.

The second proposition was reviewed so fully and ably by my predecessor, in his address on the opening of the Grand Lodge in 1856, that it is unnecessary for me to further allude to it.

The objections to the first proposition appear to be,

1. To the name General or Supreme Grand Lodge—that it carries with it the idea of State Grand Lodge inferiority.

2. Expense in attending its meetings, circulating its proceedings, &c.

3. That it would lessen the sovereignty of the Grand Lodge, by creating an absolute and supreme head.

4. It would create a great central power, that would be looked to by every restless spirit, through which imaginary wrongs might be vindicated, and by whose instrumentality strife and discord could be easily engendered between the State Grand Lodges and any of its own created Lodges.

5. It would be dangerous because it might abuse the powers entrusted to it.

6. Unnecessary, inexpedient, Utopian, innovation, &c., &c.

It was urged by the friends of the measure, that there exists a necessity for such a body, to

1. Systematize the work and produce uniformity.

2. Settle differences between Grand Lodges.

3. It could speak with potential voice, as no State Grand Lodge could do, to arrest innovations in the body of Masonry, and still the voice of discord.

4. Settle or determine permanently questions of general Masonic Law or jurisprudence.

5. Promote unity by extending Masonic acquaintance.

6. Complete Masonic organization.

I have thus laid before you a summary of all the action had upon this important subject, found in the published proceedings from 1780 until the present time."

THE G. CHAP. OF GEORGIA AND THE G. CHAP. OF MICHIGAN.

WE make the following extract from the report of the Committee on F. C. of the G. C. of Georgia, which fully sustains Michigan:

"The Proceedings of this Grand Chapter, in January, 1858, are before us—the M. E. S. C. Coffinberry, presiding.

There are under the jurisdiction of this Grand Chapter

nineteen Subordinate Chapters; and it appears every one was represented at this Convocation. It may be that a sense of duty alone would have secured such a general representation of the Subordinate Chapters; but there were circumstances of controlling interest to the jurisdiction that conspired to the same result. These are fully set forth in the address of the M. E. G. H. Priest. This is an able document, and there are many passages in it inviting extraction, but in view of the mass before us, we dare not pause to cull them. The field is full of flowers, grateful to the sight and fragrant to the smell, but there is wheat in it which must be gathered, ere the approaching storms of winter destroy its value or scatter the grain."

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"This case thus presents a supposed conflict between the provisions of the Constitution of the G. Chapter of Michigan, and that of the G. G. Chapter. Comp. Coffinberry, in his address, enters largely and elaborately into the discussion of this question, and, as it seems to us, successfully establishes that there is no conflict between them.

By Sec. 2, Art. 1, of the G. Grand Constitution, jurisdiction is given over all State Grand Chapters (acknowledging its jurisdiction), 'and over Chapters in those States, Districts, Republics, or Territories, which recognize this jurisdiction, and where there is no Grand Chapter regularly established according to the provisions of this Constitution.' By Sec. 3, Art. 11, it is provided—'The several State Grand Chapters shall have the sole government and superintendence of the several R. A. Chapters and Lodges of M. E. Past and M. Master Masons within their respective jurisdictions, and to settle the controversies that may happen between them; and shall have power, under their respective seals, and the signs manual of their respective Grand or Deputy Grand High Priests, Kings and Scribes, attested by their respective Grand Secretaries, to constitute new Chapters of R. A. Masons within their respective jurisdictions.'

Sec. 7, Art. 11, limits the granting of Charters only upon

certain certificates, vouchers, and recommendations of the nearest Chapter—a limitation clearly inconsistent with the ample powers already granted. But it is contended by the G. G. H. Priest that the provision of the G. Constitution of Michigan, authorizing the granting a Charter or Dispensation upon the recommendation of any two Chapters in the State, is in conflict with the clause of the G. G. Constitution last cited.

It would tax too much the time of the Grand Chapter to go over the elaborate argument of Comp. Coffinberry and the select Committee appointed on this portion of his address, able as it is, and adverse to the powers claimed and exercised by the G. G. H. Priest. Indeed, in view of the action of the G. G. Chapter at its last triennial Convocation, when it declared itself to be the creature of the State Grand Chapters, and that its powers are only such as have been delegated to it, and, too, that it had before refused to take cognizance of complaints of Subordinate Chapters against their Grand Chapters, we cannot conceive by what mode of reasoning the M. E. G. G. H. Priest obtained his own consent to the exercise of the powers he assumed. Yet we give him the full benefit of our conviction that he acted, in his own judgment, for the best, and in the legitimate scope of his authority and duty.

The case will necessarily result in the injury of the G. G. Chapter. Pennsylvania, Virginia, and Florida have never owned its jurisdiction; Kentucky and North Carolina have recently withdrawn from it; and many others are taking the initiatory steps to absolve themselves from all allegiance to it. The hand-writing is on the wall, and it admits of but one interpretation—the early dissolution of the G. G. Chapter, or, at least, the demonstration of its utter powerlessness for good.”

EXTRACTS FROM THE ANNUAL OFFICIAL ADDRESS OF BRO. A. G. MACKEY, GRAND SECRETARY OF THE G. L. OF S. C.

(CONTINUED.)

THE Grand Lodge of Wisconsin commenced its session in the city of Milwaukee, on the 8th of June. Bro. Baird, the Grand Master, delivered an able address, in which he takes occasion to refer to the general good feeling, harmony and prosperity which pervade the jurisdiction. "Nothing," he says, "has occurred to mar or destroy that peace and concord which form the very basis of our social ties; and meeting under circumstances so auspicious, we should not be unmindful of the favor, but return fervent thanks to the Great Disposer of events—the Supreme Grand Master of heaven and earth—for the many blessings we enjoy, both social, moral and political, above any other people in the universe."

In referring to a communication from the Grand Lodge of Maine, the Grand Master introduced the now almost worn-out topic of a General Grand Lodge. While properly leaving the whole matter to the consideration of the Grand Lodge, Bro. Baird, with some reason, and yet with sufficient explicitness, expresses his own unfavorable views of the establishment of such a body; and I think that we will all be ready to concur with Brother Baird in his remarks on this subject:

"In the establishment of a General Grand Lodge, one of two results is likely to follow, i. e., the centralization of all power and authority in the body thus created, and degrading the Grand Lodges in the several States to mere subordinates; or, by limiting its jurisdiction and powers in such manner as to render it harmless, and be like the General Grand Chapter, a source of expense rather than usefulness to the Order."

The Grand Master warmly recommends the adoption of the ten propositions submitted by the Universal Masonic Congress, which was held at Paris during the last year. He thinks that these propositions "breathe a true Masonic spirit, and that their universal ratification would promote the interest and welfare of the whole Masonic family, and more closely unite

in the bonds of fraternity the Lodges of different nations throughout the world."

In the course of his address, the Grand Master refers to an interesting question of Masonic Jurisprudence. One of the Lodges had, after fair trial, indefinitely suspended a member for some adequate offence. Two months after, on the regular night of meeting, there being but ten members present out of sixty, the Master and both Wardens being absent, and no due notice of the intention to restore having been given, the Lodge was opened by a Past Master, and the suspended member was restored by a resolution, two-thirds of those present concurring. Under these circumstances, the Grand Master declared the action of the Lodge invalid, and that the suspension was not removed.

The reasons assigned by Bro. Baird for this decision were twofold: first, that the meeting was irregular, as neither the Master nor Wardens were present; and, secondly, because due notice had not been given of the intention to move a restoration. Undoubtedly the first reason was alone a sufficient one. The warrant of constitution is granted to the Master and Wardens, and their successors; and unless one of these officers is present, a Lodge cannot be opened. A Past Master may preside, but it is only under the authority and by the courtesy of a Warden, who must first congregate the Lodge. The decision of the Grand Master, therefore, so far as it was based on this reason, was eminently correct; and there can be no doubt that for this cause alone the meeting was illegal and the restoration was invalid.

But the second reason does not strike me with the same force. The restoration of an indefinitely suspended member is always by resolution. Now, at a regular meeting, a Lodge is competent to discuss and adopt any resolution that may be offered, and which it is in the province of a Lodge to discuss. Due notice of the meeting is supposed to be given to every member—and the fact that it is a regular meeting is in itself due notice by the by-laws. If out of sixty members belonging to a Lodge, only ten could be found to attend to

their duties, then those ten are not to be deprived of any of the privileges and rights which they possess in a congregated Lodge because fifty have not been as punctual as themselves. When a member has been indefinitely suspended, the very word "indefinitely" implies that he may, at any time thereafter, whether it be one month or one year, be restored. He is indefinitely suspended—suspended for an uncertain period. No time for his restoration is appointed; and, therefore, I hold that, on any regular communication, it is competent for a member to move his restoration, which motion may be adopted by a concurring vote of two-thirds of the members present. If, therefore, a Warden had been present on the night of meeting referred to, I can have no hesitation in saying that the restoration of the suspended brother would have been perfectly regular and legal. But the fact that neither Master nor Wardens were present, and that the Lodge was opened by a Past Master, is a fatal objection; and, therefore, I am obliged to concur with Brother Baird, on this ground alone, in his decision. It is to be regretted, however, that he should have assigned his second reason, as it was wholly insufficient, and was, besides, making a point of what I deem to be incorrect Masonic law.

Brother Youngs, the Grand Lecturer, made an excellent practical report, in which, like all his predecessors for some years past, in every State in the Union, he warns his Brethren of the evil to be apprehended from the too great popularity of our Institution, and of the great risk we are incurring from the admission of unworthy persons to a participation in the rights, privileges and mysteries of the Order. His language is well worth a careful perusal, and the thoughts it must induce of a weighty consideration:

"The popularity of the Institution, and the desire of the Lodges to increase their numbers, have already brought into the Masonic fold some unworthy members, and the consequences are apparent. Wherever in our jurisdiction difficulties, or strifes, or ill-feeling exist among the brethren, it is mainly to be attributed to this cause. Unless we are exceedingly careful in the admission of members, and take efficient

measures to guard against receiving those who have neither the moral character nor the capacity to make good Masons, we may again have cause to weep over the desolation which such may bring upon our time-honored Institution. Let us profit by experience, and heed the warnings of the past. A high standard of moral character should be adopted as the rule to gain admission, and care taken that no man be recommended or received who does not come fully up to that standard—and thus our beloved Order may be handed down to those who come after us in all its original purity. Permit me to suggest the inquiry, whether the Grand Lodge may not, with propriety, adopt further wholesome checks and safeguards against the indiscriminate and hasty making of Masons."

There is nothing but profound truth in this warning voice of Brother Youngs; and yet I am disposed to think that no "further wholesome checks and safeguards" are required than those which the regulations of the Order already prescribe. Let every Mason faithfully perform his duty—and let him, irrespective of persons and external influences, wield the great weapon of our defence, the BLACK BALL, fearlessly and boldly, and all will yet be right.

I notice with regret that Bro. Wm. R. Smith, who ever since 1846 has served the Grand Lodge of Wisconsin as either its Grand Master or Grand Secretary, has been compelled, by the weight of years, to retire from the latter office. His farewell words are full of affecting thought:

"Of the older Grand Secretaries of the Mississippi Valley, I am the last to retire from office. Mellen, Dashiell, Swigert, have withdrawn, after long and devoted services, while Austin W. Morris and Amand P. Pfister have gone down to that sleep which knows no waking. It is time that I laid down the pen which has so often written up the records of other men, and await that hour, not far distant, when the pen will be used to write up mine. Three score years and twelve claim their exemption from further labor, in tones which cannot be disputed."

The Grand Lodge did well in voting a memorial of its affection and respect to this aged and devoted servant.

(TO BE CONTINUED.)

MACKEY'S NEW WORK ON MASONIC JURISPRUDENCE.

WE have received from the publisher, Robert Macoy, a copy of Bro. A. G. Mackey's new work, entitled, "MASONIC JURISPRUDENCE." This work should not be confounded with a recent edition of "*The Principles of Masonic Law*," by the same author. The book before us is larger than the old publication, and is, we should judge upon slight examination, superior to it. The author says in his preface:

If I had been consulted on the subject, another edition of the "*Principles of Masonic Law*," which was first published in 1856, would never have been given to the world; at least, it should not have been sent forth without a diligent correction of those opinions in it, which I now believe to be erroneous. As it now appears, it is not, in every part, a just representation of my views. But the control of the book is not in my hands, and all that I can now do—and I ask this as an act of justice to myself—is to request my brethren, when they shall hereafter honor me by citing my opinions on Masonic Law, to look for those amended views, in this, my latest work, in which I have not felt any shame in correcting the immature theories, in many points, of my earlier labor. There is no dishonor in acknowledging a mistake—there is much in obstinately persisting in it.

We shall, in a subsequent number, give a more extended notice of the new volume. If it be, as it appears, an improvement on "*The Principles of Masonic Law*," every Mason should possess a copy. The book contains five hundred and seventy pages, and is printed very elegantly on fine white callendered paper.

MASONIC JURISPRUDENCE—QUERIES AND
REPLIES.

[We are indebted to Bro. WESTON for the answers to the queries in this department.—*Publisher.*]

BRO. SCOTT: What constitutes habitual drunkenness, so far as to make a Mason liable to be dealt with?

ANS. When a person contracts the *habit* of intoxication so far as to bring disgrace upon himself and the Order. In our estimation, it must be a continued habit and not an occasional indulgence.

When charges are preferred against a Brother, and upon the trial there is no foundation or a very slight one for them, and they are not sustained, can the person preferring them be dealt with for so doing?

ANS. If there is sufficient evidence to prove malice on the part of the Brother preferring the charges, he can be dealt with by the Lodge.

On the trial of a Brother for habitual drunkenness, can the following question be asked a witness? "Is the accused, in your estimation, an habitual drunkard?"

ANS. It is hardly a proper question. The witness should state the *facts*—how often and when he saw the defendant intoxicated, and how he knew him to be intoxicated, and then the Lodge should judge, on the facts stated, as to the habitual drunkenness of the accused.

☞ "All Masons within this jurisdiction, not members of any Lodge, shall be subject to discipline, so far as may relate to their conduct and behavior as Masons, by the Lodge in whose jurisdiction they may reside.

"Jurisdiction and discipline shall be exercised over non-affiliated Masons by the oldest Lodge only, in cities or places where two or more Lodges may be situated."—*By-Laws of G. L. of Ill.*

THE MASONIC BALLOT BOX.

THE ballot is the true Tyler of the Masonic Lodge. By its potency, the doors of our Mystic Temple are securely guarded, and the unworthy applicant for our mysteries learns that the requirements of Masonry are strict and unyielding.

The strictly Masonic ballot is never used except on application for Masonic *initiation, advancement, or affiliation*. Unanimity is here required. Each ballot represents a Mason's scrutinizing eye, watchful that no material with inherent defects be used in the construction of our Temple. Some latent defect may have escaped many eyes, but once detected by a single eye, it is consequently rejected.

The stone may be rude and unsightly in the quarry, but if its measure be full, and its quality perfect, the tools of the workmen will reduce it to both form and beauty. But if it lacks in measure, it will form neither an oblong nor a square, and the craftsman has no place for it. But though its measure be full, if it is not sound throughout all its parts, no labor can render it perfect.

The building which we are laboring to construct is not like the production of some modern workmen, polished ashlar without, but unsightly rubble within ; beautiful to the outside beholder, but frightfully imperfect beyond the view ; displaying in its outer joints fine lines of cement, but within, a wall of rubbish, daubed with untempered mortar. Such Masonry will not bear the scrutiny of an eye which we emblemize in our Lodge. No hidden defects will escape the notice of that eye, and no excuse will palliate a defect.

Brethren, be true to yourselves, be true to your Order, and, above all, be true to our common Master. For this purpose, guard well the doors of our Lodge ; watch strictly the ballot boxes, and, through them, see that none enter unworthily. Through them you signify your assent or dissent to every stone in the Temple. Do it in *your "own prudent way,"* and do it intelligently, honestly and fearlessly.

The ballot is of high antiquity. That it has been used in

Masonry from the time of the completion of Solomon's Temple, no intelligent Mason doubts; and we have the testimony of profane history that it was used in admitting members to the Spartans' tables in the time of Lycurgus, a little more than a century after the building of the Temple.

The method of using it there was for each member to take a small *ball* of soft bread in his hand, and drop it, *without saying a word*, in a vessel which a waiter carried on his head. If he approved the candidate, he did it without altering the figure of the ball; but if he disapproved him, he pressed it flat, for a flattened ball was a negative vote, and the candidate by it was rejected. (Plutarch's Lives—Lycurgus.)

The Lacedemonians, two centuries before the Christian era, caused their judges, in criminal cases, to ballot upon the *Altar* with a *white* and *black bean*. But the ballot is lost on the historic page during the ages of tyranny. Tyrants could not endure its dazzling light. But it is the gem of the sceptre of liberty of the first water, a pearl of the casket of truth of unsullied purity.—*American Freemason*.

GRAND COMMANDERY OF MICHIGAN.—This body held its annual meeting in Detroit on the first Tuesday of last month. The attendance was large. No business of importance was transacted. A vote was passed to take away the charter of Peninsular Commandery No. 4, at Kalamazoo, of which J. Adams Allen, Grand Master of the State, is Grand Commander. Peninsular Commandery held its charter from the G. G. Encampment of the U. S., and has never joined the G. Commandery of Michigan.

The appeal of Sir Knights Roberts, Ensworth and Weston from the action of Detroit Commandery in expelling them, *was laid over until another meeting*. We regret that the Grand Commandery of Michigan will not take the responsibility of performing a plain and imperative duty, and either confirm or annul the sentence of expulsion against the three Sir Knights.

The old officers, with two or three exceptions, were re-elected.

MASONIC ITEMS.

 The G. G. Chapter of the U. S. will meet in Chicago on the second Tuesday of September next. There will undoubtedly be a large attendance.

 The Grand Lodge of Wisconsin held its annual meeting at Milwaukee last month. The attendance was large, and the best spirit prevailed. We shall give an account of the proceedings in our next number.

 There was a celebration projected for the 24th of June at La Porte, Ind., and at Aurora, Ill. The latter place is the residence of the Grand Master.

 There will be some changes made in THE ASHLAR for next year, which will be announced in the next issue.

EXPULLED.

WE have received official notice of the expulsion of JOHN HONSINGER from all the rights and benefits of Masonry, by Erie Lodge No. 237, in Milan, Ohio.

Said Honsinger is about forty years of age, five feet ten inches in height, and weighs nearly 200 pounds. He has black hair and whiskers, is slightly bald, and is well posted in the work.

We understand that this man is travelling through the West practicing deceptions on the Brethren. We trust he will be detected wherever he may appear.

Bro. Hartsock would confer a favor by keeping the Craft in Iowa informed respecting the impostor.

EDITOR'S TABLE.

 Chicago at the present time is a curiosity. Its streets are torn up in almost every section in the process of grading; new buildings are rising on every street; old ones are also rising—some at least eight or ten feet. In some places the sidewalk is six or eight feet higher than the street; in others the street is as much higher than the sidewalk. Hence, one is constantly going up and down stairs, and all gentlemen who happen to be so unfortunate as to carry bricks in their hats run great risk of breaking their heads. We will not attempt to enumerate the public improvements which are going on in the city. The chief one is the horse railroad, which is a perfect success.

We predict that in a few years Chicago will be one of the most beautiful cities in the Union.

 We have forwarded to the *Signet and Journal* the back numbers of the present volume of THE ASHLAR.

 We have heard of but few celebrations on the 24th of June.

 This is the last number but one of the present volume of THE ASHLAR. There are several subscriptions yet unpaid. We must again call on all who are indebted to us to send the money at once to us, or pay it to an agent.

 The Masons of Chicago are making preparations to entertain their Brethren who will visit them in September, in a hospitable manner.

No. 12 OF VOL. 3.—We wish to get twenty-five or thirty copies of No. 12, Vol. 3. Any one having the same, and willing to part with them, will confer a favor by informing us.

MISCELLANIES,

Original and Selected.

THE ISLAND OF SARDINIA.

Two Italian sovereigns derive their title from the minor portion of their dominions. The King of the Two Sicilies leaves Naples in the background; and the King of Sardinia relies on Piedmont rather for a local habitation than for a name. It is as if our royal mistress were to style herself Queen of Wight and Man; or like the Scotch minister who prayed for twa Cambraes and the adjacent islands of Great Britain and Ireland.

It is a great advantage to be the possessor of a small garden, of a moderate-sized farm, of a compact estate. They are so much more easily kept in a high state of cultivation than more extensive properties. We should expect the same to be the case with kingdoms of limited territory. It is so in Holland and Belgium; although the ruler of the latter country has considerable difficulty in making his violent Catholic and his violent anti-Catholic subjects work quietly together in the same government team. The Swiss Confederation, again, is easily overseen by its respective authorities. The results, in all these cases, are a considerable amount of material prosperity, a numerous and thriving population, and cheerful prospects for the future. Of the other small states in Europe, several of the little German sovereignties have no great reason to complain of their lot; while Sicily and Naples, the States of the Church, Tuscany, Modena, and Parma, belong to the unhappy and unsatisfactory class of the Might-Bes.

When we observe the magnificent position which the island of Sardinia occupies in the midst of the Mediterranean; when we remark its respectable area; when we call to mind that it was a valued and productive possession first of the Carthaginians and then of the Romans, who drew from it never-failing stores—that the Spaniards liked it well, and left their language (at Alghero, almost identical with Spanish) to testify to their former presence—we naturally ask in what condition it is now; whether the ease with which it may be governed (it is torn by no religious party struggles, like Belgium, and comprises no race amongst its population

who call their governors aliens and usurpers, as in Ireland) has produced a corresponding degree of welfare. To enlighten us, we will take up an unpretending book* written by a photographic artist, who visited the island for the sake of filling his portfolio with views of the antiquities of the place. Were any other country than Sardinia in question, it might be a serious drawback from the value of our authority that his trip was made five years ago. But, in Sardinia, five years do not bring the same amount of change as five days often do elsewhere.

Sardinia may be roughly likened to an irregular parallelogram, whose length extends from north to south. It is separated from Corsica, to the north, by the Strait of St. Bonifaccio. From its southern extremity, in favorable weather, the coast of Africa is visible. What nature has done, in the way of climate, may be judged from a few horticultural facts. The prickly pear forms impenetrable hedges, attaining a height of twenty feet, overhanging the paths, and assuming the stature of small trees. Their plantation is effected in the simplest manner; the racket-like branches are stuck into the ground, close together, in double rows, in spring. Next year they form an effectual fence. Magnificent specimens of cork-oak are met with; in sheltered spots, the date-palm rears its graceful stem; certain gardens can boast of colossal myrtles. To see glorious olive-trees, you must go to Sardinia, where they have grown for centuries. They spread themselves out in all directions, especially courting the mid-day sun. They recklessly stretch their strangely-contorted arms, so that you see at once they are at their ease and breathe a genial atmosphere. They seem perfectly happy in their home; and if the wind (which is no joke in Sardinia) begins to blow, they scarcely deign to notice it. They shake their topmost and slenderest twigs for a minute or two (just for the sake of doing as other trees do) and then resume their former dignity. There are handsome olive-trees in the garden of Gethsemane, at the gate of Jerusalem; but those secular veterans, who have witnessed such stirring events in their time, seem to have lost all consciousness of personal beauty, like people who, arrived at a certain age, think themselves privileged to neglect their outward appearance. Around Sassari, on the contrary, the olive-tree seems to be full of self-esteem, and even to be not a little vain of its rich branches and its handsome fruit.

* *Six Semaines dans l'Île de Sardaigne.* Par Edouard Delessert.

The orange-grove of Milis has few rivals in Europe. Milis is a tract of country overgrown with nothing else but orange-trees ; and the fruit on the trees is not distributed throughout the branches, interspersed amongst the verdure, with a certain sparse and economical regularity ; it hangs in multitudinous bunches, dragging to the ground the unhappy branch, which is too weak to support its weight. Neither are you to imagine a mere clump of orange-trees, whose perfume you stop and sniff as a road-side treat before you proceed on your way, but you must fancy a wood, a veritable forest. As far as the eye can penetrate the balmy region, it meets with oranges in every direction : oranges in the foreground, oranges in the middle distance, and oranges upon the horizon. There is an abuse of vegetable treasure. Your foot meets with an obstacle ; it is a fruit which you kick aside as if it were a stone. You want to indicate some distant object ; you pick up an orange and throw it in the given direction, without the slightest scruple. You gather one to taste ; good as it is, you eat a quarter, and carelessly toss the rest aside. The blossoms send forth clouds of perfume, which overpower and intoxicate your senses. It is worth while to visit this wood at the time of fruit-gathering, which is effected by the simplest of processes. A cloth is spread beneath the tree ; a man, perched amidst the branches, sends the fruit tumbling down pell-mell. When piled in heaps three or four feet in height, it sends forth an inconceivable aroma.

It took M. Delessert two hours to ride round this forest, at a good pace. He thus came into the presence of the King of the Orange-trees, whose trunk a man can scarcely embrace with his two arms. His Majesty stretches forth his branches with all the dignity of an ancient oak, and he bears an inscription which commemorates a visit paid to him by his Lord Paramount, King Charles-Albert, in eighteen hundred and twenty-nine. But orange-trees are not the sole occupants of this enchanted spot ; there are glades bordered with tall poplars, which shelter their evergreen friends from violent winds ; there are thickets of clematis and Virginian creeper ; the ground is carpeted with violets, periwinkle, and forget-me-not. Rare is the terrestrial paradise whose beauties can rival with those of Milis Wood. So far, we have what nature has done ; let us now see what man does :

In this fine island there are but four towns, such as they are ; Sassari, in the north, a short distance inland from the

maritime village Porto Torres; Alghero, on the west coast, in whose neighborhood is a very remarkable stalactite cavern, which you must enter (weather permitting) from the sea, by means of a boat, like Fingal's cave in Scotland; Oristano, also on the west coast, productive of salt and fertile in fevers; and Cagliari, built in terraces up a hill-side, on the south coast, where the French Consul resides, finely situated, and overlooking a wide-spread bay. Cagliari should be the queen of Sardinia, furnishing a safe refuge to vessels coming from Africa, and capable of becoming a mercantile port which might be the centre of an immense commerce.

In all Sardinia there is but one carriageable road, which traverses the island from north to south, starting from Porto Torres, touching at Oristano, and terminating at Cagliari. Other roads have been attempted—a proof at least of good intentions. The posts of the African electric telegraph attests an enormous stride towards real progress. They greatly excited the wonder of the natives, who believed, in the simplicity of their hearts, that the practice of photography was somehow connected with their functions. But, between the good intentions of the Sardinian government and their execution, there interpose wide intervals of time and mountains of difficulties. Yet nothing would be easier than to cover the island with excellent highways, for the soil is strewn with the necessary materials, and the country seems to solicit good roads to traverse it by opening of its own accord convenient valleys to receive them. All that is required is an energetic will; but the roadmakers work painfully, as if the loss of their wild originality were likely to be their only recompense.

There is one little drawback to moonlight walks in Sardinia; the instant the sun is set, your clothes are saturated with atmospheric moisture to a degree scarcely known elsewhere. Unfortunately, the phenomenon brings to your recollection the fevers with which the island swarms. True, there are mineral waters, those of Sardara, for instance, which are reputed efficacious in the cure of fever; but it would be much better for the inhabitants if, while retaining the remedy, they could banish the disease. As soon as the month of June sets in, the fevers commence their invasion, driving out or killing all who have not paid their footing of acclimation. They are not, little, gentle, tractable fevers; they are haughty, tyrannical, aggressive. But epidemic fevers are often a people's own fault; certainly they appear to be so in

the present case. Marshes are far from being a scarce article in Sardinia. Only in taking a jaunt to Alghero, you traverse a charming, but marshy, valley. Isolated houses are out of the question; villages are excessively remarkable in consequence of their paucity. At two hours' distance from Sassari, you would say you were in the wilderness. A single hamlet, Orru, to the left of a turn in the path, reflects the rays of the sun from a few red-tiled roofs; but the only living creature the anxious eye can see, is a lark mounting towards the heavens, or a hawk hovering over its hidden prey. The whole neighborhood wears an unmistakably feverish look; tall reeds shoot up their stems in the midst of stagnant water, and, from time to time, you feel a hot puff of moist wind, which makes you shudder.

In the interior are numerous plains, called campidani, frequently uncultivated. In traversing one campidano, M. Delessert amused himself, watch in hand, with noting how long he travelled without being able to distinguish, on the horizon, any mark of human existence to contrast with the surrounding solitude. Two hours elapsed, during the course of which the only perceptible object was a microscopic village on a rising ground to the right. Some magnificent oxen were enjoying a succulent bite of grass, under the charge of a ragged herdsman. And so it continues, with little change, till you approach Oristano, of insalubrious repute. You guess the real state of the case on observing the road to be an embankment raised above the neighboring plain, whose aquatic vegetation attests the presence of bottomless bogs. It is hard to find a more melancholy plain than the campidano of Oristano. Nevertheless, wherever the ground is able to acquire a little consistence, wherever the marshy element is excluded, you behold land of inexhaustible fertility, producing enormous ears of corn, marvellous lucern, and gigantic rye. Any attempt at canalization would surely drain a good part of the plain. Drainage would banish the fevers, and agricultural produce would be more than doubled. In other spots, little natural brooks fertilize meadows, which afford pasturage to large herds of splendid cows. With an intelligent system of irrigation and improved modes of culture, what crops might be reaped from a genial soil which basks in a summer eight months long! Labor is scarce, it is true, in Sardinia; but colonists would not be hard to procure. The Sardinians, although somewhat jealous of strangers, do not go quite so far as they do in Ireland. There is no reason

why the Sardes should not gradually accept the improvements by which they themselves would be the first to benefit. It is the duty of the great landed proprietors to set the example. There are but few sheep in the island, although the pasturage is excellent; the pigs are small, and would be greatly bettered by the introduction of foreign blood; the horses, though robust and indefatigable, are little larger than ponies, notwithstanding that a few hours by steam would bring them across from Africa. These are the easy reforms to which no one pays the slightest attention. A country is poor, and poor it must remain, if nobody will stir to change the state of affairs. Meanwhile Sardinia continues to abound in naked, solitary and unproductive campidani; it is a country ignorant of its own resources, for want of a little care and perseverance. If the islands of Mull, or Syke, or Lewis, could only be warmed and illumined by the climate of Sardinia, their farmers would soon produce such a pattern of productiveness as would put the Mediterranean islanders to shame.

Amongst the native domestic animals, the wonderful donkeys must not be forgotten. Their stature is that of a fine Newfoundland dog; their coats are woolly, and occasionally curly, tempting you to shear them like sheep; and, to improve their beauty, their ears are cropped close. At Sassari they fulfill the office of water-carriers; being laden with a small barrel hanging at each side. One poor donkey, mounting a steep, ill-paved slope, was overbalanced by its burden, and, falling on its back, was caught in a fix between the two casks. All it could do was to remain motionless, with its four legs in the air. At Cagliari, where the donkeys are built on a still smaller scale, and where they have even greater need to be viewed through a magnifying-glass, their talents are directed to a different employment. You are sauntering inquisitively through a suburb of the town; you peep in at the half-open doors at which women are spinning, or pretending to spin; and you catch a glimpse, in the inner obscurity, of an indistinct animal who keeps steadily walking round and round. It is a little donkey turning a little mill. But, observe, the natives do not in any wise regard their ground-floor in the light of a stable, but as the living room for the inmates of the house. The matrons of Cagliari, therefore, thanks to the donkey, while employed about their domestic duties, are enabled to superintend their home-ground flour.

We may form some opinion of the condition of a country by the condition of its country clergy. The specimens pre-

mented by M. Delessert read more like the obi-men of negro tribes than Christian ministers. Number One is the curé of Osilo, a village not far from Sassari. The good man, very long and very lean in person, wore an immense hat, which would have excited the envy of Don Basilio in the Barber of Seville. His manners were reserved and sullen, and his cassock was dirty. His chamber, to which you climbed by a filthy, wormeaten ladder, was furnished with a couple of beds, one for himself, the other for his maid-servant. The walls were anything but white, neither looking-glass, nor holy-water vessel, nor crucifix, was visible. A hen, attended by innumerable chickens, seemed absolute mistress of the place; and, on a greasy table covered with spots, a couple of dingy glasses, ornamented with oily thumb-marks, took away all inclination to drink. The curé, nevertheless, did the honors of his house, and offered wine of his own making, whose virtues he vaunted to the skies. Moreover, he informed his guests that the snow of the neighboring mountains belonged to him, and that he retailed it to the restaurateurs of Sassari; besides which, he was the owner of a handsome black stallion. He accompanied his visitors part of the way home on horseback, for the double purpose of doing them honor, and of showing off his valuable steed.

Number Two is the curé of the village of Morès, at whose house the travellers proposed to pass the night; but the poor man had just been put into prison for some cause which was concealed with the utmost solicitude, and which was never suffered to transpire.

Number Three is the curé of San Luri. His parsonage-house was a filthy hole. The proprietor of the mansion was snoring in his kitchen. He jumped out of bed, showed his expected guests the way up stairs, and turning them, dripping with wet, into the chamber destined for them, left them to shift for themselves. The room was small, furnished with two straw-bottomed chairs and a black trunk full of books half reduced to dust; of basin, ewer, or other dressing apparatus there was not the slightest trace. There were three beds, the inspection of which sufficed to terrify the stoutest heart; and the moment the door was opened, there came the nauseous smell common in Sardinian houses. One of the travellers buttoned up tight his mackintosh coat, tucked the bottoms of his trousers into his shoes, and, so encased, endeavored to sleep. In the middle of the night he awoke, half-devoured, and beheld one of his companions sitting on his bed

in the attitude of deep despair. At four o'clock in the morning they all hastily decamped.

The Sardinian ecclesiastics, although they thus mortify the flesh of their guests, are not indifferent to worldly goods. They do not forget to claim their share in any partition of landed property. As you pass through the outskirts of a town, "Whose garden is that?" you ask. "A priest's." "And this?" "Another priest's." And so on, without change of the proprietor's profession. These clerical gardens are surrounded with walls, and are closed with a door of painted wood surmounted by a cross, to indicate the character of their owners. That land is cheap in Sardinia, is proved by the breadth that is wasted to allow of the growth of the cactus hedges. The approach to the convent of San Pietro is announced by a long road bordered with trees, and by a crowd of big and little monks, basking in the sun and saying their breviary. The convent of Bonaria, happily situated to catch the sea-breeze, and sheltered from every evil wind, is the residence of the Fathers of Mercy, mainly notable for their white dress, their long hat turned up at the sides, and their application of the maxim "Charity begins at home," in the happy choice of their geographical position.

The hospitality afforded by the inns is little better than that of the curés. The only hotels at Sassari are the Albergo d'Italia and the Albergo del Progresso, which latter has a branch establishment of the same name at Cagliari. But it is almost blasphemy to apply the word "progress" to the landlords of these wretched taverns. The consciousness of their monopoly inspires them with disgusting airs. If you make any complaint, their invariable reply is, "Find better accommodation elsewhere if you can!" At Alghero you have the locanda of the Golden Lion. It is the only one in the place, and you are advised to sleep outside the town in bright starlight, rather than face the miseries of the establishment; amongst which are included horrible food, odious flies, intolerable mosquitoes, repulsive vermin, pestiferous sheets, and an absolute want of everything conducive to repose. At Macomer two little wooden beds, scarcely big enough to hold one person each, in a little chamber seven feet high, are offered as sleeping-places to five full-grown travellers. At Paulo Latino, the mistress of the locanda has one bed to offer to the same number of visitors; and it is not the bed of Ware, with plenty of clean straw. She promises a dish of macaroni; but the best part of the supper is com-

posed of imported portable soup and preserved vegetables. The old hag takes advantage of the strangers' presence to drink their healths until she is fairly drunk, in which guise she shows them to bed. They do object to the unique bed, and prefer to spend the night in the omnibus which brought them to the bowers of Paulo Latino. They are dismissed with a little muddy coffee served in dirty egg-cups.

An excursionist in Sardinia, therefore, must trust entirely to his own personal resources. There is much to invite in respect to antiquities; there may be discoveries to be made in botany and natural history; but the adventurer is strongly recommended to provide himself with a tent, and to make the same preparations as he would for a journey in the East. Sardinian hospitality exists, certainly; and the traveller may go his way without dread; but a hospitality which has nothing to offer, not even a clean bed, is only a delusion and a mockery.

The Sardinian islanders are not a bad set of people, although they are, like the Corsicans, a little too much given to go to law. The men's physiognomy is, perhaps, not prepossessing; hooked nose, thin and contracted lips, pointed beard, and small and piercing eyes; but you may travel as safely as you would in the environs of Orleans or Bordeaux. You will meet Sardinian cavaliers, mounted on ponies, armed with long gun lying across their saddle, with wife behind and child in front. The Sardes, like the Arabs, always carry fire-arms when they go abroad; but this is simply a question of national pride, and an indispensable travelling appendage. One moral trait is worth remembering: if you pay marked attention to a single woman, you are expected to marry her. If you indulge in the same amusement with a married woman, you must not be surprised to receive a bullet in the back of your head.

After this rapid glance, we can scarcely realize the fact that insular Sardinia is a portion of the same kingdom to which belong the wealthy cities of Turin and Genoa, and the well-cultivated plains of Piedmont. Its excuse (for it needs an excuse for its condition) is that its rulers have been so fully employed on the continent, that they have had no time nor thought to spare on the minor portion of territory which lies out of sight in the midst of the sea. Piedmont of late years may be likened to a cottager whose hut is built at the foot of a cliff which beetles over and threatens to crush him. We know not all the difficulties he may have had to contend

with ; enough for us to learn that he is struggling with an enemy who pays fivepence per head for the flogging of unconvicted women ; who proclaims one military punishment only—death ; who submits to be asked whether its generals are the commanders of soldiers or the chiefs of brigands. But, as soon as this state of things shall cease, and Piedmont be really independent, it will surely be expected of a reforming king that he set his own most capable island in better order.

DOMESTIC MANAGEMENT.

IF there is a subject in which the interests of all are involved, as it regards their comfort, their pleasure, their happiness and profit, it is domestic management. The home is the seat of all happiness, and the fountain from which springs the sweetest, purest joys of life. The poet, from the gushings of his spirit, thus pours forth, in song, the pleasures of a happy home :

The earth hath treasures fair and bright,
 Deep buried in her caves,
 And ocean hideth many a gem,
 With his blue curling waves ;
 Yet not within her bosom dark,
 Or 'neath the dashing foam,
 Lies there a treasure equalling
 A world of love at home.

True, sterling happiness and joy
 Are not with gold allied ;
 Nor can it yield a pleasure like
 A merry fireside.
 I envy not the man who dwells
 In stately hall or dome,
 If 'mid his splendor he hath not
 A world of love at home.

Wealth, if honestly accumulated and properly used, is certainly a blessing, as it enables us to gratify all proper appetites and pleasures, to furnish ourselves with every personal comfort and luxury, and ennobles the mind, by improving and heightening its tastes. If the housewife properly understands and directs her household, combined with industry, it is the radius from which converges streams of profit. The husband will not prosper in business, either upon the farm or elsewhere, if his wife is careless and extravagant, and if she does not stimulate him by feeling a proper interest in his affairs, and by industry, economy and kindness. It is

true, men have a larger sphere of action, they can look about and discover means of accumulating wealth, and by speculations acquire large fortunes; but this is comparatively rare and accidental. But the good housewife, in a little sphere of her own, can, like the fairy who divested Cinderella, as if by magic, of her rags, and clothed her in silks and diamonds, produce comforts from an unseen world, and make a little home a paradise. It is a heartless, selfish and mean woman that will depend upon her husband to provide every comfort, (as we consider meanness, idleness, and carelessness, synonymous terms,) and that will not bear a portion of the responsibility. She should be like the polar star, shining with usefulness, cheerfulness, and smiles, and leading him by a charmed influence, bright and radiant as this star, to prosperity, fame and happiness.

There is a star that brightly gleams,
Calm in the sky above,
And throws o'er life its golden beams
Of happiness and love—
A beacon pure whose radiance bright
No lowering cloud confines,
But in affliction's stormy night
With heavenly lustre shines.

There is a star whose magic power
So firmly binds the soul,
That e'en in joy's most sunny hour
Man feels its sweet control—
A glorious light, whose mystic spell
Life, hope, and joy imparts,
And calms the wild, tempestuous swell
Of earth's despairing hearts.

The star that, from its glittering sheen,
Gilds life's declining slope,
And throws o'er youth's resplendent scene
The rosy tints of hope.
The star that drives the clouds away,
Though dark they frown awhile,
And ever shines with peerless ray,
Is woman's angel smile.

Pliny, as history tells us, was one of the best husbands in the Roman Empire—his wife the kindest and most amiable of her sex. It may either have been his kindness and consideration for her, treating her as a friend and counsellor, and companion—or it may have been her kindness that won his esteem. Much depends upon either. In his letters to her when absent, he breathes the most tender, and, at the same time, the most delicate affection. In his letters addressed to his aunt, he thus speaks of his wife, Calphurnia:—

"Her *ingenuity* is admirable; her *frugality* is extraordinary. She loves me, the surest pledge of her virtue; and adds to this a wonderful disposition to learning, which she has acquired from her affection for me. You would smile to see the concern she is in when I have cause to plead, and the joy she shows when it is over. She finds means to have the first news brought her of the success I meet with in court, how I am heard, and what decree is made; she feeds upon my applause; she sings my verses and accompanies them upon the lute, without any master except love, the best of instructors. From these instances I take the most certain omens of our perpetual and increasing happiness, since her affection is not founded on youth or person, which must gradually decay, but upon the immortal part, my glory and reputation."

And so we here see that even the wife of the great and immortal Pliny did not disdain to be an ingenious and frugal economist. Among the ancient Egyptians, the women were occupied in trade, merchandise, and agriculture. Even those of the first quality were not ashamed to perform the office of washerwoman. In the heroic ages of Greece wives and daughters were not brought up to idleness. Penelope, queen of the famous Ulysses, is often represented by Homer as being at her *loom*. Almost every one has heard the story of Penelope's web. The famous Helen, when Troy was besieged, employed herself on an extraordinary piece of embroidery, which represented most of the battles fought between the Greeks and Trojans. The wife of the illustrious Washington prided herself upon her domestic economy. Mrs. Madison, and many of our proud republic's truly and honorably proud statesmen's wives, have boasted of their domestic management, industry, and economy.

We consider a woman thoroughly educated when she can preside with alike self-possession, with her linen apron on in the kitchen, seasoning and flavoring the meats, vegetables, and puddings; straining away nicely the milk, and packing the butter; knitting and darning her husband's stockings; and who can appear with accomplished grace in the drawing-room to entertain her guests with music, conversation, etc., etc. I do not know a more thorough lady than one whose home is always in order, and who is expert in every species of household affairs. A well-educated lady always makes the best housekeeper. If she is not a good housekeeper she does not deserve the name of lady, though she does know how to *dress* and *dance*.

I am far from thinking that every lady should make of herself a drudge—cook, wash, iron, etc.; but she should know the best manner it should be done, and, if necessarily the task at any time devolves upon her, to perform it with ease and cheerfulness. She should not consider herself in the least degraded by having handled a few pots and kettles; but should feel proud that she is able to perform it. And when she comes to understand the measure and quantity required for cooking and other things, it will save her many a trouble and loss, from being imposed upon by dishonest servants.

We often hear it said, "What industrious people those are," that wife and daughters. "What fine wives those girls will make." It is far from being those who work most who accomplish most. It depends entirely upon whether the work is profitable or not; whether it was done at the proper time, when most needed, and if something of more importance was not neglected. We should work efficiently, economically and systematically. *Head-work* is more necessary to a good housewife than *hand-work*. It enables her to direct, regulate and dispose. In the first place, she considers what is necessary to be done, and then disposes of each piece of work in its proper season. She considers the best way it can be done with the least labor, trouble and time.

A good housewife has time to do every thing, has her house in fine order—a place for every thing, and every thing in its place. She arranges properly, and each task comes in at the time when needed. She has time for cooking, for washing, for ironing, for mending, for gardening, for storing away fruits, etc., etc.; for knitting and sewing, embroidery, reading and music; to visit, receive and entertain company. Her guests never find her in the least confusion, and she is never nonplused. When entertaining company, all feel at home and satisfied, as their presence does not stop work, and everything moves on in harmony, as though there were no one present. The eye of a mistress alone can so regulate an establishment that visitors may at all times be received, and although she should never make her household arrangements a subject of conversation, nothing that contributes to the comfort of her domestic circle is beneath her notice.

Lady Mary Wortley Montague observes that the most *minute details* of household economy become elegant and refined when they are enobled by sentiment; and they are truly ennobled when we do them either from a sense of duty, or consideration for a parent, or love to a husband. "To

furnish a room," continues this lady, "is no longer a commonplace affair, shared with upholsterers and cabinet-makers; it is decorating a place where I am to meet a friend or lover. To order dinner is not merely arranging a meal with my cook; it is preparing refreshments for him whom I love. These necessary occupations, viewed in this light, by a person capable of strong attachments, are so many pleasures, and afford her far more delight than the fancies and shows which constitute the amusements of the world."

A well-ordered house has been fitly compared to a watch, all the wheels and springs of which are out of sight, and it is only known that they exist, and are in order, by the regularity by which their results are brought about.

THE SUNSET HOUR.—

The western beams are fading now,
The golden-tinted clouds are gone;
The noble river seems to flow
More gently, in my fancy, on.
The deep repose so sweet and calm,
Which twilight's softening shades impart,
Might soothe, methinks, like Gilcad's balm,
The weary or the wounded heart.

The sunset hour is dearer far
Than all the glare of noon;
I love to watch the first faint star,
And gaze upon the crescent moon.
Then thought flies high, and memory
Sleeps in the quiet scene,
'Till in the future far I see,
A desert isle forever green.

I know not why! but at this hour,
When sinks the glorious sun to rest,
I turn with strange, impelling power,
A searching glance within my breast;
And in the day's receding light,
The veil falls from my heart anew,
While all grows dim to human sight,
And but one eye its faults can view.

'Tis fancy, all! earth has no rest,
Life's busy throng, with restless air,
Press on, while, hidden in each breast,
Lie eager hope and anxious care:
'Till, worn with turbulent desires,
Which rise o'er disappointments past,
And spent with passion's fevered fires,
Life's sunset-hour is closed at last.

THE MODERNS may boast of their extraordinary achievements and discoveries, but what are they to compare with the works of the ancients. Ninevah was fifteen miles long, and forty round, with walls one hundred feet high: and thick enough for three chariots. Babylon was sixty miles within the walls, which were seventy-five feet thick, and three hundred high, with one hundred and sixty brazen gates. The temple of Diana at Ephesus was four hundred and twenty feet high. The largest of the pyramids is four hundred and eighty-one feet high, and seven hundred and ninety-three on the sides; its base covers thirteen acres. The stones are about thirty feet in length, and the layers are two hundred and six; one hundred thousand men were employed in its erection. About the fifteen hundred and nintieth part of the Great Pyramid of Egypt is occupied by chambers and passages; all the rest is solid masonry. The Labyrinth of Egypt contains three thousand chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles round. It has one hundred gates. Carthage was twenty-five miles round. Athens was twenty-five miles round, and contained twenty-five thousand citizens and four hundred thousand slaves. The temple of Delphos was so rich in donations, that it was once plundered of £100,000,000, sterling; and Nero carried from it five hundred statues. The walls of Rome were thirteen miles in extent, and four hundred and eighty feet in height. In literature and art they surpassed us still more. Their works serve as our models, and though centuries have elapsed, they stand unequalled and unimproved—the admiration and envy of a world.

RABELAIS was a great wag, and even the fear of death could not rob him of this propensity. His last speech was a jest; he had just received extreme unction, and being asked if he was prepared for the next world, he exclaimed, "Yes, yes,—I am ready for the journey now—they have just *greased* my boots!"

THE Duke of Guise was noted for his profusion and liberality; once, when his steward handed him a list of superfluous attendants to be discharged, he read it, and said, "It is true, I can do without all these people; but have you asked them if *they can do without me?*"

10



Fraternally Yours
J W Buck

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THE LIVES OF BROWN, JONES AND ROBINSON.

II.—JONES, WHO COULD SWIM “A LITTLE.”

CHAPTER I.

“WELL,” said he to Jones, “can you swim?”

“A little, sir.”

“A little!” said the master; “why you were in more danger than Brown, and might have been drowned, if you had ventured much further. Take him up,” said he.

Such was the argument, such the command, of the schoolmaster, as shadowed forth in the immortal spelling-book of Daniel Fenning,—and the luckless Jones, because he could swim “a little,” was taken up.

There is a season when the branding iron marks less than the birch. Throughout his life Jones was content to do only a little, that little leading to nothing save the self-exaltation of the doer, who was wont to stop half-way in his purpose, rub his hands, crow, and bless his stars that he had not ventured “much further.”

We hasten to take Jones from school, and present him, a full-grown responsible biped, in the metropolis.

(And here, gentle reader, we intend to follow the example of that cunning master in his art, old-fashioned Ben Jonson, who does not, like two or three of his descendants, bring on his men and women to tell their histories to themselves, as thus—“I am a young man of an old family, very much in love with Elenora, who is about to elope with me this evening, if by any possibility I can raise the money to pay the post-boys;” or, “Hapless creature that I am! betrayed into a Fleet marriage three years ago with the heartless Edward Montgomery, who had at the time a wife and two fair pledges.” No, no; Ben tells his history, exhibits his characters by incidents, not by soliloquies. That glorious brawl of Face, Subtle, and Doll Common, lets us at once into the secret of their compact—clamorously publishes the coming of the Alchymist. Thus, let an occurrence discover the inward history of Jones.)

Jones stood before the mansion of Lord Loaves, the newly-appointed governor of an island, far away “amid the melancholy main.” Jones

had walked three miles on a sultry day that he might bow to his lordship, and, on the strength of the patriotic endeavors of his uncle in several elections, ask of the governor a few crumbs of official bread. Jones stood with his friend Short, a fellow-townsmen, with claims similar to his own upon the consideration of his lordship.

"Now, Jones!"—and Short was about to ascend the steps.

"Stop! stop!" exclaimed Jones; "what are you going to do?"

"Do! why this is the house," said Short.

"It is, eh? Well, I tell you what, Short," and Jones eyed the knocker he had walked three miles to touch—"this is the house, is it? Well, I tell you what"—and Jones looked very seriously at the knocker, and spoke with startling emphasis—"I tell you what—*I'll write!*" and with this determination Jones walked very boldly from the door.

Short knocked, and the sound almost paralyzed the heart of the retreating Jones. The door was opened, and Short had an audience of his lordship.

A month passed away, and Short presented himself to bid farewell to Jones. Short had been preferred to one of the offices in the gift of his lordship, and was about to go on ship-board for the voyage.

"You're a lucky fellow—a very lucky fellow, Short," said Jones. "A beautiful climate you are going to—and then there's small patronage—a very nice salary, and—well, you are a lucky fellow;" and Jones looked up and down his friend, as if he had been an animal of a new species. "You *are* a lucky fellow."

"Yes, I think so. There's only one thing that annoys me; and that is parting with you." Jones shook Short's hand, squeezing it with a reciprocity of feeling. "I am sure the fellow who has got what you wanted, has n't half the ability." Again Jones shook Short's hand. "But, however, the greater the fool, the greater the ———:" for the moment Short forgot his own promotion. "That is, I—I wish you were going."

"I should have liked it—nothing better," said Jones.

"And what astonishes me is, that his lordship—for you *did* write, you say?"

"Yes; oh, yes!" said Jones—"I wrote."

"Well, it is so unlike his lordship! I am so astonished that he never answered your letter," said Short.

"I—do n't know for that," said Jones, hesitating.

"Do n't know? I think the man who does n't answer the letter of a gentleman, deserves to—to be called out," cried Short, with some animation.

"I almost think so, too," said Jones.

"Then what excuse have you for his lordship? *He* has not answered your letter. How can you excuse that?" asked Short.

"Why, there is some excuse for his lordship," said the charitable Jones; "for though I wrote the letter—I—I never *sent it*."

Jones, disappointed in his hopes of colonial employment, was presented with an ensign's commission by his liberal uncle. Jones looked a peaceable recruit, but who that saw him could predict what he might be—could count upon the victories he might win!

(Reader, you have this morning taken an egg at breakfast—almost the simplest of human food. It is the type of frugality—the nourishment of saints and hermits. Molly thought nothing as she dropt it into the sauce-pan—it was an egg, no more. Change the circumstances; and, warmed by the maternal breast, or heated by an Egyptian oven, the egg is chipped—not by your spoon, gentle reader—but by a living bill! The pullet chirps and grows; time passes, and lo! a cock, glorious in his plumes, self-complacent in his harem, struts and scratches, the king of the yard. What shouts! what clamors burst from the pit! Hear you that cry of victory? What does it proclaim? This: “Bill Giles’ bird has won!—that cock’s a conqueror! Look at the hero with his blood-dyed spurs! Hear his exulting trumpet. A young recruit is an egg; he may become a household thing—on the contrary, he may stalk along the plain, a mighty victor! Never do we see a raw recruit that we do not think of an unboiled egg.)

Albeit Jones, in the restlessness of his new ambition, yearned for foreign service, having promised himself the most heroic achievements on the first and least opportunity against the enemy; still do we fear that the constitutional infirmity of the young warrior would not have suffered him to annihilate the foes of England. The valiant king of France, whom the trumpet-tongue of fame declared to have “walked up a hill, and down again,” exhibited greater energy than we fear fell to the lot of Jones. We have no doubt that he would have rushed—flown to gather laurels, but not finding them *half way* up the hill, would have quickly descended, applauding himself for a Fabius, that he had not “ventured much further.”

Jones was not a soldier of six months’ growth, ere, having little else to do—for he had four months since given up the study of fortification—he fell in love. As nothing could be more natural, so nothing in the present case could promise greater advantages—the daughter of a retired merchant, with “a shower of beauty” and a shower of gold! Such was the desirable young woman, who danced nearly the whole evening at the garrison ball with Jones; who smiled, colored, vowed she must not listen to him, then heard him for the rest of the night.

Was it accident—or what was it, that, on the evening of the next day, brought together, strolling on the ramparts, Augusta Blushly and Ensign Jones?

* * * * * * * *

The reader is under a deep debt of obligation to us for the above rows of stars, which we beg he will receive in lieu of the details of a love scene. At the same time we desire to register it as our conscientious belief that the aforesaid stars are admirable substitutes for any words that can, by any possibility, be spoken by persons meeting with the same motives, and under the same circumstances as Augusta Blushly and Ensign Jones. All that is to be said upon such a matter was said (according to the Chinese) ten thousand years ago, and everything uttered on the subject since that time is only a vile plagiary, which we are convinced every reasonable man and woman, betrayed into at an unguarded time in

life, like not, at a later season, to be reminded of. It is to such we write : hence, we will not, with some professors, seek to make our heroes, like Falstaff, "long-winded" with barley-sugar bought of love.

Jones and Augusta met and met again. Unhappily, however, Augusta had a father. Not that Miss Blushly had before had cause to lament that accident ; but circumstances will arise peculiarly trying to the obedience of a daughter. Mr. Blushly, with every respect for the military character in the abstract, cared not for it in the person of Ensign Jones. It was very strange that Mr. Blushly could not view an object with the same eyes as his daughter. Very strange !

"We must part for ever," said Augusta to Jones, and then proceeded to describe to the amiable young soldier a late scene with her father, in which—so blind was Mr. Blushly to the merits of our hero—she had been forbidden to see Ensign Jones again ; under penalty of close confinement, a regimen of bread and water, with more than a hint of the addition of iron bars at her chamber window.

"Then, no time is to be lost," exclaimed the Ensign.

"What would you do ?" cried Augusta, in the voice, and with the looks of a heroine.

"Nothing remains—nothing but flight," said Jones.

"Flight !" and from the horror painted on the countenance of Miss Blushly, it was evident the suggestion was wholly new to her.

"Flight," repeated the young soldier ; and no veteran General ever pronounced the word with greater decision.

"Fathers, though cruel, should be obeyed," said Augusta.

"When they would tyrannize over the affections of their children—— then they snap apart the ties that bind——"

The reader must finish the period from his own imagination ; for Augusta Blushly, sinking into the arms of Ensign Jones, left him no more to say. The fortress had surrendered, and, as the mature reader may think, without discretion.

CHAPTER II.

The "White Lion" was an inn enjoying the best reputation on the North Road ; the outward sign betokened the purity, and, withal, the strength, of the potations to be had within. Mrs. Fairday, the amiable and fortunate landlady, presented her welcoming countenance at the door as a chaise drove up. It was dusk, but the hostess, with an educated eye, read at a glance the interesting history contained in the inside of the vehicle ; for there sat Augusta Blushly and Ensign Jones. The lady, with uneasy looks at her lover, resigned herself to the hospitality of Mrs. Fairday, who ushered her into the best apartment, and, though perfectly aware of the venturous step taken by Miss Blushly—(the rash girl had positively gone off with ensign Jones, leaving nothing behind her but her prayers for her father, inclosed in a note upon her dressing table)—never ventured to hint at the imprudence, but lavished every kindness and attention upon Augusta.

"I think, post-boy, there 's nothing to be afraid of now!" said Jones, as he gave the man a guinea.

"Never was more comfortable about anything in my life, sir," said the post-boy, pocketing the coin with "measureless content."

"Yes, yes—I think we have gone far enough for to-night," observed Jones, complacently throwing himself into a chair. "Some supper. Now, my dear Augusta"—

"If—if papa," murmured the young lady, looking almost reproachfully at Jones.

"It's impossible he should come up with us; we're twelve hours the better of him; and to-morrow, to-morrow at six, my beloved Augusta, we'll be on the road again. In the evening we shall reach—Hush! the waiter."

Supper was brought. Mrs. Fairday was incessant in her attentions. Jones ate and drank with the healthiest appetite, whilst Augusta played with the untouched wing of a fowl, continually casting glances toward the window.

"It's a very fine night, ma'am, is it not?" asked Augusta of the landlady.

"Fine but cold, Miss; and the roads are very heavy," said Mrs. Fairday.

"'T would be killing you to go on to-night," cried Jones, and he swallowed some wine. "I tell you, my love, we are far enough."

Augusta bit her lip, and in silence looked toward the window.

"Another wing, dearest?" and Jones, with a deep look of love, and a winning smile about his mouth, proffered the member to the statue-like Augusta. "I wish, my sweetest girl, you'd take another wing."

"I wish I could take half-a-dozen," replied the fair runaway, with an expression of bitterness, not lost upon the acute Mrs. Fairday, though unnoticed by the simple Jones.

"Now, you do n't eat at all," exclaimed the Ensign with surprise. "I declare, you've touched nothing. You don't like it! Now, my darling girl—Oh! never mind, Mrs. Fairday;" and Jones rose, and took the band of Augusta, the landlady quitting the room. "Now, my dearest life! what will you have? What in the whole world would you most like?" and the Ensign hung over the fair and trembling maiden, soon to become his bride. "Why do n't you speak, love? What—now tell me—what in the whole world would you most like?"

"Post-horses, Mr. Jones—post-horses!" and Augusta suddenly rose, and looked with flashing eyes upon her lover, then burst into tears, and again sank upon the chair. Jones was astonished—paralyzed by the violence, the emotion of Miss Blushly.

"Now, Augusta! dearest Augusta! how can you be so silly? 'T would be killing you to go out to-night; you have been harassed, agitated, fatigued, beyond endurance; I am sure you have:" and the lover pressed the fingers of his mistress, who, dead to the attention, sat with her eyes bent upon the whiskers of a tiger worked in the hearth-rug, vehemently beating her little foot upon the effigies of that carnivorous animal.

"Augusta!" exclaimed Jones, and he seemed to pull the words by syllables from the very end of his heart—"Augusta!"

"Oh! Papa!" cried the girl, in self-accusing voice, deaf to the winning tones of her passionate lover.

"Now, you will distress yourself without cause. I tell you, my own, own life,"—at these words Augusta stared coldly at the fervent Jones, but no coldness could chill warmth like his—"I tell you we are quite safe until early to-morrow; you will then be refreshed for your journey; at six we shall be on the road to happiness again."

"You will lose my fortune, Mr. Jones, should my father overtake us," said Augusta, with sudden composure.

"Your fortune! My angel, speak not of your fortune,—it is you, and you alone that"—

"You will stay to-night, then, sir!" asked Mrs. Fairday, entering suddenly.

"Yes; prepare two rooms—and mind"—and Jones gave the order with great emphasis—"be sure that the chaise is ready by six—not a moment later—six," and away, with shrugging shoulders, and we fear, a contemptuous curl of the lip, went the hostess.

"Should my father come up with us, you'll never see me more," said Augusta.

"Name it not! See you no more! How—how could I survive it?" asked the hero.

"He has already threatened to send me to France, and shut me up in a nunnery," observed Augusta; and the young lady began to speak much more tranquilly. "Yes, I assure you, Mr. Jones, in a nunnery," and Miss Blushy, we fear, out of the very frowardness of her sex, smiled at the threat of the very best of fathers.

"And does my own beloved think that the walls of a mere nunnery could hold her from my arms? No, Augusta, I would dare dangers—death—and tear you from the very altar!" As Jones made this proclamation, he felt nothing less than Louis Quatorze.

"You would?" asked Augusta, with half-shut eyes, and an indescribable smile. "You would, indeed, Jones?"

"Can you doubt it!" cried the soldier, and with a fervor that would have made it very uncivil for a lady to suspect him.

"Well, that would be a romance. To break open a nunnery for me! Well, I declare! Ha! ha!" and Augusta laughed, and Jones laughed too, though to a quicker ear than fell to the lot of Jones, the mirth of his mistress might have rung a little hollow.

"I wish, my darling life, I could have prevailed upon you to take some fowl," said Jones, quickly returning from nuns to pullets.

"After all, I think I might as well," replied Augusta, whose appetite seemed to accompany her returning composure.

"That's right. Why that's like yourself, dearest," cried the encouraging Jones. "You are quite assured again."

"Yes, Mr. Jones, yes; but—it has cost me an effort." And had Jones not been as blind as love, he might have seen that, as Augusta

raised the wine to her lips, she grasped the arm of the chair, as if sustaining herself against some strong emotion.

"Some more wine, love?" and Jones was about to fill.

"No more—not a drop, Mr. Jones;" and Augusta became pale and trembled slightly.

"You are not well, my angel?" observed Jones, very innocently.

"I was better this morning, at least I thought so—but I am not so unwell as I was a short time since."

"And yet you would have gone on! Why you see how wise it was in me not to have ventured any further!"

"It is impossible, Mr. Jones, to dispute your discretion."

"Whereas, to-morrow, as I said—to-morrow, my charming girl—at six to-morrow——" and Jones looked in the frozen eyes of Augusta.

"Six—to-morrow," echoed the maiden.

"When the lark is singing his song in heaven—when the glory of the sun—the balminess of the morning—the——"

"Ha!" shrieked Augusta, as she heard sudden footsteps in the passage, and ran to the door: ere she reached it, it was opened, and Augusta had thrown her arms about the neck of a middle-aged gentleman, and was sobbing "Papa—papa! dear papa!"

"Caught ye, eh? Caught ye!" exclaimed Mr. Blushly.

"I'm so glad—I'll go home—directly, papa—directly!" said the girl, with evident delight.

"Augusta!" cried Ensign Jones, with no less astonishment at the fickleness of his mistress.

"Oh, papa! I see I have been wrong—very wrong—pray forgive me! And, Mr. Jones——"

"Augus—madam!" answered the lover.

"You have, by your eloquent discourse, quite convinced me that you and I have journeyed far enough as fellow-travelers, and that it would be very irksome indeed, at least to one of us, to venture any further."

So saying, Miss Blushly presented to Ensign Jones, as tokens of remembrance, a most elaborate courtesy, and a look of arch contempt, enough, in our opinion, to have leveled a constable.

Miss Blushly was handed by her happy father into the carriage, and driven to another inn—Jones being left a doomed bachelor for the remainder of his existence.

"She was a beautiful girl—had money, too—amiable and all, Jones would say, in after-life; "and yet, who knows how things might have turned out, had I ventured much further?"

CHAPTER III.

In the course of years, and by means of purchase, Ensign Jones ripened into a Lieutenant. He had, on the outset of his career, bounded his ambition by a colonelcy; he had, however, advanced only a second step toward the dignity, when, at the age of forty, he felt that he had

gone far enough; and his uncle dying, and bequeathing him house and lands, our hero sheathed his sword, and became a simple country gentleman. Leaving others to look for laurels, he would employ his energies in the cultivation of potatoes. And then the improvements he would effect in the old-fashioned mansion, in the much-neglected grounds; and, as in the beginning of everything, Jones always addressed himself to the highest authority on the subject, so, on taking possession of his new property, and meditating on the miraculous changes to be wrought in it, he called about him, and at the same time, twenty writers on draining, building, grafting, the growth of pines and the breeding of cattle. Were a pig-sty to be erected, Jones would first consult Vitruvius.

"Well, Mattocks,"—thus spoke Jones to his steward, after two months' sojourn on his new property—"I am afraid, Mattocks, that the people about here are no better than they should be."

"'T would be very difficult for some of us to live with 'em if they were," answered the steward, who had already sounded the character of his master.

"But I understand, Mattocks—indeed, I am sure of it—that there are poachers—poachers in the place," cried Jones. "They've been greatly encouraged, I fear? Now, who's to blame, eh? Tell me, whose fault is it?"

"Why, sir, if I must speak out, I think all the fault lies with the pheasants. Your uncle, sir"—

"My uncle was a very excellent man, Mattocks; but he was too easy with all the world. My uncle, good man! he'd not only have stood and bowed to a footpad, but would have thanked the thief for robbing him."

"He was, to be sure, a generous gentleman," said the steward.

"I like generosity, Mr. Mattocks; but I am also an admirer of perseverance and firmness. I can give away, I trust, with a grace; but I—I can't be robbed. So listen; tell the keeper to arm half-a-dozen men, and let them all night keep watch in the preserves."

"Armed men, sir! Guns! Why, there never was such a thing heard of in the village," cried the steward.

"I'm sorry for it—very sorry that all the conveniences of life have not been better considered. And, Mr. Mattocks, I can't have my orchard a land of promise for all the boys in the country. Your boys about here are, I am afraid, very licentious."

"Very fond of apples, sir," replied Mr. Mattocks.

"You'll immediately get a dozen traps for the orchard and gardens," ordered Jones, looking sternly.

"Traps!" Now, really, sir, you'll pardon me, but you'd better chain a live griffin to every apple-tree than—traps! I don't think there's one in the county."

"I thought not, Mr. Mattocks—I thought not; that's why the gaol's so full. I thought not; that's why the county gaol's to be enlarged. You will, however, see my orders done. And, Mr. Mattocks, I'll not have my ponds fished in. Yesterday I ran after a boy whom I caught angling for trout. I wish I had caught the young rascal," said Jones.

"I know the boy, sir; he came back in the evening; and—for I had seen you after him in the morning—and then I seized him," said the steward.

"Very right—very right, Mr. Mattocks. It is these little pilferings that are the beginning of burglaries and murder. You took away the tackle from the offender, I trust?"

"Yes, sir; all the boy's tackle, willow switch, thread, crooked pin, and everything," replied Mr. Mattocks, with a sly look at Jones, who coughed, affecting not to hear a description of the spoil.

And thus Jones, to the bewilderment of the neighborhood, began to display that energy, that perseverance, to him so essential to the perfect man. Men—foreigners, as they were termed by the dwellers on the soil—were hired from a distance, and, armed to the jaws, watched in the preserves. Painted notices of traps and spring-guns stood menacingly in the forbidden orchards; three mastiffs of spotless breed, were entrusted with the guard of certain tenements; and Home-pickle Hall, the late abode of peace, seemed turned into a fortress to overawe the surrounding country. The cage, that either the morals of the people or the neglect of the magistracy had suffered to become a ruin, was surveyed, and its condition reported to 'Squire Jones, who, as it was complained, with more public spirit than benevolence, had resolved to repair it at his own cost; and a confidential retainer had, it was said, heard the landlord, in an unguarded social hour, promise a new coat of paint to the unused stocks.

All these improvements, all this energy on the part of Jones, as may be supposed, did not pass without a significant acknowledgment from the people. The stranger who would learn the last resting-place of the new landlord's uncle, had only to watch the deportment of the villagers on meeting Jones coming to or returning from church. They looked with a blank stare in the face of Jones, and then turning from him, made a profound reverence to the monument of the dead. This went to the heart of Jones, who, really wishing the good will of all men, and even ignorant of the causes that withheld it from him, was, from a weakness in his character, hated as a despot.

Two or three weeks only had elapsed since the above scene with Jones and his steward, when the landlord, taking a solitary ride down the green lane, was roused from a deep study by the voice of a woman.

"That's he—there he rides! O! that there was a pit under his horse's hoofs!" cried the woman, pointing out Jones to a little ragged boy shambling by her side. "That's the blood-shedder!"

"My good woman," said Jones, pulling up his horse, "are you mad?"

The woman paused, turned round upon Jones, ground her teeth, and with a look of hate, raised her clenched hand to the sky. She then, without a word, strode onward.

"My good woman—I say—my little boy, tell me what's the matter?" and Jones cut off the retreat of the frightened urchin, who looked piteously after his mother. "Do n't be afraid—what's the matter?"

"Father's very bad," said the little fellow.

"Very bad? What is he, eh?"

"He goes out—he goes out to work of nights; and he crawled home last night all over blood;" and the child began to whimper.

"All over blood! Why, do n't be afraid, and tell me all; and look—here it is—I'll give you this guinea. Your father came home all over blood? Where did he get hurt?" asked Jones.

"Do n't you say I told you," said the child, his eyes glittering at the guinea; "but he was in 'Squire Jones' ground."

"And what's your name?" demanded Jones, feeling himself an accused culprit. "What's your name?"

"Jemmy Atkins," said the boy.

"Take that to your mother," cried Jones, and flinging the boy the guinea, our landlord turned his horse round and galloped back to the Hall. "Well, Mr. Mattocks"——

"Yes, sir," observed the steward, at the door, as the 'Squire dismounted.

"In my study, Mr. Mattocks." The steward followed his master, who looked pale, and trembled as he tried to speak.

"What has happened, sir?" asked the steward anxiously.

"Murder has happened, sir! Do you know a man named Atkins? That man was wounded in my grounds last night."

"I heard there had been a scuffle, sir," said Mattocks.

"A scuffle, sir? And do you suppose, sir, that I will have blood shed? What do you take me for, Mr. Mattocks?"

"Really, sir—I—permit me, with deference, sir, to ask you two questions?"

"Go on, sir—go on; twenty—but go on," said Jones, scarcely suppressing his wrath.

"Did you not give orders that men should patrol the preserves?" asked Mattocks.

"I did, sir," said Jones.

"And did you not order the men to be armed?" asked Mattocks.

"Granted," said Jones.

"Well, sir!" cried Mattocks, "am I to blame?"

"Certainly—most certainly. I own I ordered the men to be stationed there—I ordered them to be armed; but, sir, I did n't order them to use their arms. I thought, naturally enough, every reasonable person would have thought so, that putting weapons into their hands would be going quite far enough."

"I do n't believe, by what I have heard, that the mischief is very great," said the steward.

"I hope not—I hope not. See—but do n't let it be known—that the man's attended to; and, hark ye, Mr. Mattocks, let the keeper discharge all his followers."

"And ar' n't the man-traps to be kept set, sir?"

"Kept set!" exclaimed Jones, in astonishment. "What! have they been set at all?"

"Carefully set, sir," answered the steward.

"Mr. Mattocks, I'll have no such doings on my estate, sir. It's all very well that the boards should remain; but on second thoughts, I think that going quite far enough."

"And then the mastiffs, sir?"

"They can't bite—and they *may* frighten trespassers," said Jones.

"Can't bite, sir!" exclaimed the astonished steward. "Why not, sir?"

"Why not? Because, of course, you muzzled them. The look of the dogs will be found quite sufficient—yes, that will be going quite far enough."

But the mischief was done; and Jones, despite his pacific intentions, had forever forfeited the confidence of his dependents. He took refuge in Parliament from the weariness of rustic life, and, to his own astonishment, distinguished himself as a very eloquent member. At a dissolution he again presented himself to his constituents, who, with little ceremony, rejected him.

The disappointment was too much for Jones; he was mortally wounded by the ingratitude of man. He pined and pined, and died a rejected member.

"Ha, Doctor!" he would say, "I don't know who would serve his country. You see how I have been treated! Rejected for—but no matter. And yet I should like to know what complaint they *could* have against me."

"Why, I—I have heard, 'Squire, that they charge you with inconsistency."

"Inconsistency?" cried Jones.

"Yes, on the—the—Bill, said the doctor.

"Why, I spoke and voted for it on the first reading, did n't I?"

"You did."

"And on the second?"

"Assuredly; but then you spoke and voted against it on the third."

"I confess it; for," exclaimed the dying patriot, "I thought I had gone quite far enough."

Jones was never married, yet have we heard it stoutly maintained that he has had sons and grandsons in all parliaments downwards.

—"Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest star which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

THE PRESENT STATE OF MASONIC SCIENCE IN GREAT BRITAIN.

BY REV. GEORGE OLIVER, D.D.

"Yn that tyme, throggh good Gemetry,
Thys onest craft of good Masonry
Wes ordeynt and made yn thys manere,
Ycownterfetyd of thys clerkys y fare;
At these lordys prayers they cownterfetyd Gemetry,
And gaf hyt the name of Masonry—
Far the most oneste craft of alle."—*Ancient Masonic MS.*

"Laws convenient, proper, and effective, at the time in which they were made, have been altered to accord with the altered circumstances of Freemasonry, and the extension of the lodges and locality of the fraternity. Such alterations must, however, be made in Freemasonry in accordance with the landmarks of the Order, which in this, as in all other cases, must be kept holy and inviolate.—*Freemasons' Quarterly Review*, 1846.

In my letters to the Earl of Aboyne, P. G. M. for the counties of Northampton and Huntingdon, on the Johannite Masonry, I threw out a hint that, on account of the altered state of society, since our present Lodge Lectures were framed by the Lodge of Reconciliation, and enjoined by authority, in 1814, a new revision was become necessary, to meet the requirements of an improved mode of thought arising out of the many extraordinary and unexpected sources of information which have been thrown open to the Fraternity, by the rapid strides that science is making at the present period, and the many new vehicles for the propagation of knowledge which have become accessible by means of literary and philosophical societies, reading rooms, mechanics' institutes, and the exertions of itinerant lecturers, to familiarize the most abstruse scientific and philosophical subjects to the capacities of all classes of mankind, which unite their aid to enlighten the understanding, and improve the morals of the present generation.

Since the publication of these letters, I have given my undivided attention to that particular subject, and am now fully convinced that such a revision would be attended with essential benefits to the Order. The Masonic experience which I acquired, during my occupation of the chair of a private Lodge, for eleven years in the whole, succeeded by the sole management of a large and populous Province for nearly the same length of time, enables me to speak with some degree of confidence on all subjects connected with the details, as well as the general principles, of the Order. And having observed, with feeling of sorrow and regret, its sensible decline in my own Province, since the period of my decadence from that high office, a few remarks on the above subjects may neither be unacceptable nor inappropriate.

Some years ago, the Grand Lodge of Ireland issued a paper of Queries to every private Lodge under its jurisdiction, that the general opinion of

the Craft might be collected "as to the best means of improving the Order of Freemasonry." Amongst these queries we find the following : "Is the Order improving or declining? If declining, to what cause do you attribute its decay? What is the prevailing opinion, among persons not of the Order, respecting Masonry? Is Masonry reputable or disreputable in your neighborhood? What measures would you recommend for improving the condition of the Order?"

If some such course were adopted by other Grand Lodges, it might lead to a very useful result; for we frequently hear the inquiry repeated by the non-masonic world, in the present stirring times, and whilst science has been so rapidly on the advance, what has Freemasonry accomplished? This is a question which every right-minded brother would rejoice, for the credit of the Order, to see triumphantly answered, by a detail of the advantages which mankind have derived from its successful exertions, or the happy application of its principles to the general benefit of society.

Now it is well known that the operation of Freemasonry is confined, in a great measure, to morals; although it is not without just claim to some degree of merit as a teacher of science. And if we trace its progress for the last thirty years, in every quarter of the globe where it flourishes, we shall find it fairly entitled to its share in the polite literature of the day, sanctioned by Grand Lodges, and patronized by wise and benevolent Grand Masters. These writings have contributed not a little to the general amelioration of the morals, and improvement in the tastes and manners of men, which distinguish the nineteenth century of Christianity.

The system of Freemasonry at the present day is marked by an adherence to the good old custom, so strongly recommended and assiduously practiced by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the brethren of a Province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgivings in the public congregation for the blessings of the preceding years; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order. It is to this custom that we are indebted for those invaluable treasures of Masonic literature that are exhibited in the printed discourses of our clerical brethren. As for instance, those of our Rev. brothers Harris and Town, in the United States of America, and many other talented and pious brethren, in England and elsewhere, whose names it would be tedious to enumerate.

This custom is sufficient of itself to insure the popularity of the Order, and create a respect for its holy principles in the public mind. I much

regret that a practice so consonant with the original design of Masonry, should have been discontinued in my own Province, and exchanged for other public observances, which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated in its original institution. This hint may not be without its use in other localities; and if the one must needs be done, let not the other be omitted.

The above custom would also be a means of promoting and encouraging that great attribute of the Order—EQUALITY. But lest this principle should be confounded with the communism and fraternization which have worked such irreparable mischief in other countries, it may be useful shortly to explain its design and reference, as used by the Free and Accepted Mason. The system of equality observed in a Mason's Lodge, teaches the doctrine of mutual wants and mutual assistance, and destroys the unsocial vice of pride, by the operations of which one man is induced to despise his brother, as though he was not formed of the same clay as himself, although he may be greatly his superior, both in talent, virtue and usefulness. Freemasonry is essentially democratic in its construction, and strikes at the root of this pernicious vice, which wrought the destruction of Nimrod and Nebuchadnezzar, Bali of Hindoostan, and Shedad of the Paradise of India, by laying it down as an axiom that "we are all equal by our creation, but much more so by the strength of our obligation;" and that "we meet on the level and part on the square."

Now, according to the doctrines of the Order, the level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because the time will come, and the wisest know not how soon, when all distinctions, except that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

The Lodge lectures are copious in carrying out this principle, that there may exist no possibility of misunderstanding it. They instruct us that in the Lodge a king is reminded, that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from our common parent, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are exposed by nature to infirmity and disease; that unforeseen misfortunes may impair their faculties, and reduce them to a level with the

meanest of their species. This checks pride, and incites courtesy of behavior. Men of inferior talents, or who are not placed by fortune in such exalted stations, are also instructed in the Lodge to regard their superiors with peculiar esteem, when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which virtue is directed and conveyed ; wisdom and virtue only mark distinctions among Masons.

Nothing can more vigorously contribute to the banishment of pride from a Mason's Lodge than such disquisitions. But to prevent the benignant principle of equality from being prostituted to unworthy purposes, and used as a vehicle for any improper assumption of character, the Ancient Charges provide that in the Lodge the brethren are to pay due reverence to the Masters, Wardens, and Fellows ; and out of the Lodge they are directed to salute one another in a courteous manner, calling each other brother, freely giving mutual instruction as may be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason ; for though all Masons are, as brethren, upon the same level, yet Masonry takes no honor from a man that he had before ; nay, rather it adds to his honor, especially if he had deserved well of the brotherhood, who must give honor to whom it is due.

As a vice, nothing is more intolerable or more debasing than pride ; by which I mean that exclusive feeling which elevates one member of society, in his own opinion, to an imaginary distinction above another of the same rank, and perhaps superior endowments. For this reason it is formally repudiated in the system of Freemasonry. Our Grand Master, King Solomon, was more urgent in his condemnation of this vice than on any other subject. He declares his hatred of "pride and arrogancy, and a froward mouth ;"¹ and for this reason, because it produces contention,² brings a man to shame,³ and certain destruction.⁴ Indeed, throughout the whole of the Sacred Scriptures, this vice is unequivocally prohibited as the bitter parent of all evil. Pride was not made for man. Our blessed Saviour classes it with adultery, fornication, murder, theft, covetousness, deceit, blasphemy, and foolishness.⁵ And St. Paul adds, that "he who is lifted up with pride falls into the condemnation of the devil."⁶

In a word, of all the evils which have been introduced by the wicked

¹ Prov. viii. 13.² Ib. xiii. 10.³ Prov. xi. 2.⁴ Ib. xvi. 18.⁵ Mark vii. 21, 22.⁶ 1 Tim. iii. 6.

spirit, as the curse of man in his civil and social state, pride is the most pernicious. Every single vice is bad, but pride is the consummation of them all. And hence Freemasonry, that benevolent and truly amiable science, has most unceremoniously banished it from the Lodge, and sung its requiem; for it is a moral leprosy, by which the soul is spotted and defiled, and filled with "wounds, and bruises, and putrifying sores." Even the heathen, who were ignorant of the benignant principles of true religion, believed its existence to be hostile to the peace and comfort of society. Tacitus says, *Multos qui conflictari adversis videantur, beatos; ac plerosque, quanquam magnas per opes, miserrimos; si illi gravem fortunam constanter tolerant, hi prosperâ inconsultè utantur.* And the ethnic poet, Horace, promulgated the same doctrine, when he said,

Non possidentem multa vocaveris
 Rectè beatum. Rectius occupat
 Nomen beati, qui deorum
 Muneribus sapienter uti,
 Duramque callet pauperiem pati.

Dr. Doune illustrates this vice by these judicious reflections, which are worth preserving. "Death comes equally to us all, and makes all equal when it comes. The ashes of an oak in a chimney are no epitaph of that oak, to tell me how high or how large it was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless, too; it says nothing, it distinguishes nothing. As soon the dust of a wretch, whom thou wouldst not, as of a prince, whom thou couldst not, look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the church-yard into the church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those dusts again, and to pronounce—this is the patrician, this is the noble flower; and this is the yeoman, this is the plebeian bran?"

I have been rather diffuse upon this unmanly vice, because it is so positively prohibited in a Mason's Lodge; and I think also that if the teachings of Freemasonry, on this particular point, were carried out in practice amongst mankind, it would strengthen the bond of union which cements man to his fellow, and thus become of the most essential service to society in general.

[CONCLUDED IN NEXT NUMBER.]

HASTE, AND ITS CONSEQUENCES.

MANY judicious Brethren regard with anxiety, mingled with serious apprehensions, the present popularity of the Order and the consequent rapid increase of members in the Lodges. They cannot forget that it was mainly to this cause, added to a want of proper care in the selection of candidates, that our Brethren, a quarter of a century ago, were indebted for the persecution which for ten years swept over the country like a tornado, prostrating the Lodges, and scattering their members to the four winds of heaven,—many of them so far indeed, that to the credit of the Institution and the relief of their Brethren, they were never able to find their way back again. And although such might, and doubtless would, be the result of another similar outbreak, and however desirable some such purifying process may be, the recollections of the past are not sufficiently agreeable to induce a wish for a repetition of it. Nor do we fear any such result, even though it should be true that like causes are in operation. The state of society, and the common sentiment of the people in relation to such subjects, have undergone radical changes since the period referred to, and the politicians of the present day would find it a difficult matter to re-enact the tragic scenes of 1830, should they attempt it. Our danger lies in another direction. Whatever of difficulty may be in reserve for us as a Fraternity, is to emanate from among ourselves, and as the natural result of gross negligence of duty. If the doors of our Lodges are to be thrown open to the indiscriminate admission of all persons who may apply for initiation, no power on earth can save the Institution from degradation, and preserve it from those internal dissensions and strifes which, as an unavoidable and natural consequence, would deprive it of the presence and support of those whose connection with it is no less essential to its rank among kindred societies, than promotive of its usefulness. This is the true source of our danger, and the consequences we have to fear and guard against. We do not believe that a large increase of members necessarily implies a corresponding increase of danger. But we do believe, that in a time of such unequalled prosperity as the present, there is more danger that improper persons can gain admission, than in seasons when a less amount of work is done by the Lodges; for the very plain reason that the members in the former case are over-crowded with business; while in the latter, ample time is allowed the committees to make up their reports,—fewer dispensations are asked for, and the work is better and more satisfactorily done. This, however, ought not to be so. Pressure of business ought not to be permitted to make any difference in

the duties of the Lodge, as it is no justification for the neglect of them. In matters of so much importance to the whole Fraternity as the admission of new members, especially, there should be no haste, no omission of any of the forms, no over-riding or evasion of any of the requirements of the by-laws of the Lodge, or of the usages of the Institution. The candidate should be required to stand the full probationary term, and the ballot should not then be taken, under any circumstances, except on the report of at least a majority of the committee. *All doubts should make against the candidate, and for the security of the Lodge.* There is no safety in any other rule. If the applicant cannot present a *positive* character, which shall be satisfactory to the Lodge, he ought not to be admitted. *Negative* qualities are no recommendation, and cannot be received as any guaranty of fitness.

Another loose practice has obtained in many of the Lodges in some parts of the country, which should be corrected as speedily as possible, for nothing but evil can result from it, namely, the rushing of candidates through the ceremonies with locomotive speed. The accredited rule of Masonry is, that the candidate shall stand at least one calendar month before taking a superior degree; and in addition to this, and in conformity also to ancient practice, he is, in our best Lodges, required to make, and exhibit in open Lodge, a certain measure of proficiency in the lecture and essentials of the preceding degree, before advancement. And in those Lodges where this rule is in force, and carried out in the fullest extent, we find our most reliable, intelligent and zealous Brethren. The ceremonies and lessons being better understood, their teachings and beauties are more justly appreciated—the officers of the Lodge are more readily obeyed,—order is more easily preserved,—the members are harmonious and happy, and the Lodge is united and prosperous. In Lodges of this character,—stimulated to duty by love for the Order and a proper self-respect,—there is very little chance for improper persons to gain admission. They are not very likely to escape the scrutiny of a committee who feel the importance of the duty committed to them, and the personal responsibility which necessarily attaches to their report.—*Freemasons' Monthly Magazine.*

“ Perhaps equivocation in words is pardonable ; but that of the physiognomy is unpardonable : for when the eyes, those last retreats of truth, are false, the whole heart is corrupt, and perversity incurable.”

THE FRATERNAL ELEMENT.

THE world outside of the Masonic Order generally entertain the belief that the fraternal element is strong among the members of the mystic tie,—that there is always a cordial sociability, if not something more sincere than mere companionship, when they meet,—that the harmonial chord of brotherly relation unites them in the bonds of true friendship; and this belief has, without doubt, been induced by the warm eulogies of the members of the Fraternity, in their exposition of the principles of Masonry, and their high laudation of its pure and benign precepts and teachings. Truly all that has been written or that can be said in regard to the unfoldment of the highest and holiest feelings of our affectional nature, the realization of *true* brotherly love, would be no exaggeration if the members of the Fraternity all possessed the qualifications of heart and mind which Masonry requires—if all would live up to its obligations and teachings. That there have been in all ages of the world, since the foundation of our Order, some who have exhibited in their daily life and intercourse with their Brethren those fraternal characteristics of true sympathy, charity and brotherly love, the records of the past conclusively prove. That some Freemasons have lived, and do now live, up to the obligations and teachings of the Order, is an evidence that Masonry does not require that which is impracticable. Why is it then that *all* who have taken the obligations of Masonry, who have knelt at the same altars, received and exchanged the fraternal token, and embraced in fellowship, do not possess those generous and genuine sympathies for their Brethren of the mystic tie? Why is the fraternal element not developed in all Freemasons? Why are not all Freemasons brothers *indeed*? It needs not our declaration, that there does not exist among Freemasons generally a warm brotherly attachment, that the cement is not very binding, that the “bond of brothers” is not illustrated in sympathy, charity, and fraternal association, and that often the courtesies and civilities due from man to man are intermitted in social intercourse. These are truths, which, however much regretted by all true Freemasons, the facts render too potent to be ignored. The relation of these truths, however unwelcome, may have a beneficial effect. It may result in causing the members of the Fraternity to reflect and consider, if these conditions, antagonistic to Freemasonry, are allowed to exist, that the Temple we are erecting is in danger, and that Masonry, our ancient and honorable Order, being subjected to their constant influence, will ere long cease to be a fraternal brotherhood. To prevent so dire a calamity, to cause the members of the Fraternity to

consider the true intent and aim of Freemasonry, to reflect upon the obligations they have taken, and to induce them to develop more fully the fraternal element, is our object in writing this article. Will the Brethren take heed? How often have Brethren remarked to us, that in visiting Lodges where they were strangers, they were permitted to sit the whole evening, and not a single member approached them with a kind or welcome greeting! Such unsociability,—such a want of courtesy and common civility,—is unnatural to the true Masonic relation. Let the bare statement be sufficient, and let each endeavor to unfold within himself and his Masonic Brethren the fraternal element.—*Mirror and Keystone.*

PROCEEDINGS OF MASONIC BODIES.

RHODE ISLAND.

THE M. W. Grand Lodge of Rhode Island held its Quarterly Communication in Masons' Hall, Providence, on the 28th of May, every subordinate Lodge being represented, and an unusual number of the permanent members present.

The M. W. Grand Master, Jervis J. Smith, delivered an excellent address, and Bro. W. Thomas A. Doyle, read the Report on Foreign Correspondence.

The Grand Lodge of Washington Territory was recognized.

Bro. W. Jason Williams, after fourteen years of service as Grand Treasurer, declined a re-election, whereupon the Grand Lodge presented him with a vote of thanks and the jewel of a Past Grand Treasurer, and elected him a permanent member of the Grand Lodge.

Newport was decided upon as the place to celebrate the approaching anniversary of St. John the Baptist, and Bros. Henry F. Smith, of Union Lodge No. 10; William Butler, of Harmony Lodge No. 9; and James H. Armington, of St. John's Lodge No. 2, were appointed a Committee to make the necessary arrangements.

The following officers were duly elected and installed: M. W. William Gray, of Newport, G. M.; R. W. Ariel Ballou, of Woonsocket, D. G. M., and Thomas A. Doyle, of Providence, G. Sec.

NEW HAMPSHIRE.

GRAND LODGE.—Officers elected June 12, 1860: A. P. Hughes, G. M.; J. C. Hanson, D. G. M.; Christopher Whitney, G. S. W.; R. N. Ross, J. G. W.; John Knowlton, G. Treas.; Horace Chase, G. Sec.

MISSOURI.

GRAND CHAPTER.—Officers elected May 23, 1860: J. W. Crane, G. H. P.; Samuel Russel, D. G. H. P.; James Carr, G. K.; Geo. R. Hunt, G. Scribe; John D. Daggett, G. Treas.; A. O'Sullivan, G. Sec.; Rev. James E. Drake, G. Chap.; Sam. M. Hodges, Capt. of H.; R. F. Nebit, R. A. C.; A. O'Sullivan, G. Lecturer.

GRAND COMMANDERY OF MISSOURI.—This new Grand Commandery was formed by the Representatives of the Commanderies in the State on the 22nd of May last, and its officers installed by Sir A. O'Sullivan, as Proxy for Sir B. B. French, G. M. of the United States, after forming a Constitution and By-Laws.

CALIFORNIA.

GRAND LODGE.—Officers elected May 9, 1860: N. Green Curtis, G. M.; P. W. Shephard, D. G. M.; W. C. Betcher, S. G. W.; A. Haywood, J. G. W.; Addison Martin, G. Treas.; Alexander G. Abell, G. Secretary.

GRAND CHAPTER.—Officers elected May 10, 1860: H. H. Hartley, G. H. P.; A. Hollub, D. G. H. P.; J. W. Broknol, G. K.; E. H. Van Decar, G. Scribe; O. W. Shephard, G. Treas.; Chas. Orom, G. Sec.

ENGLAND.

UNITED GRAND LODGE.—The Annual Meeting of the Grand Lodge, for the installation of Grand Master and appointment of Grand Officers, was held at Freemasons' Hall, London, on Wednesday, April 25th, the M. W. the Earl of Zetland, Grand Master, on the throne. The minutes of the preceding Grand Lodge, so far as they concerned the reelection of the Earl of Zetland, having been confirmed, his Lordship was proclaimed and saluted in due form. The M. W. Grand Master briefly acknowledged the honor of being thus elected the seventeenth time, and assured the brethren it was his earnest desire to further the best interests of the Craft. He then appointed the following as officers for the present year: R. W. Lord Panmure, D. G. M.; Lord Lounsborough, S. G. W.; Algernon Perkins, J. G. W.; Samuel Tompkins, G. Treas.; F. Roxburg, G. Reg.; W. Gray Clark, G. Sec.; Lewis Crombie, S. G. D.; R. W. Wheeler, J. G. D. In the evening the members of the Grand Lodge proceeded to the annual banquet, which, our report says, did not give, owing to a misunderstanding as to numbers, the satisfaction of former years. Eloquent speeches were made by the Earl of Zetland, Admiral Sir Lucius Curtis, Bart., Prov. G. M. for Hants, Algernon Perkins, and others. The musical arrangements were excellent.—*N. Y. Courier.*

LUCUBRATIONS CONCERNING THE SPHERE
OF WOMAN,

WITH SUNDRIES ABOUT THE SPHERE OF MAN.

BY THE EDITOR.

It is a question not yet fully settled, although to our mind clear enough, whether Mahomet allowed women the possession of *souls*. Not merely the galvanizing principle which keeps the ingenious mechanism of the mortal body in motion during the years of time, but that higher power of existence which will continue operating, with undiminished energy, beyond the bourne to which all, whether male or female, are moving on. The good Kadijah, the prophet's first convert, as became a loving spouse, probably troubled herself very little about such abstract speculations. But we are told, "she wondered, doubted and believed." Had she not believed, it may be that Mohammedanism would not have overspread the third part of the inhabited globe, neither would the present day have seen Islamism the most extensively diffused of all religions, and from the four quarters of the earth heard millions of prayers chanted by those whose faces are turned towards Mecca. Had not Kadijah believed, "when none else would believe, and in the whole world the prophet had but one friend and she was that," who can tell how history would have been changed; perhaps rolled backward into a deeper, darker night; perhaps, by other and truer prophets, been ennobled and advanced by a higher and purer light?

On the whole, as we "cannot spare the luxury of believing that all things beautiful are what they seem," we may believe that Kadijah thought that "in that distant Aidenn" her prophet husband, amid the enthusiasm of his wrapt visions, depicted in such glowing colors, she, with all the good and true of her sex, would have appropriate resting place. For *her* inspiration, as well as his, should ambrosial gales breathe perennial joy across the vales of paradise.

Nevertheless, the Mohammedan world still doubt, and most wholly disbelieve, that woman can know a higher state of existence than this of earth. And not without a beam of poetry and reverent homage to the pre-eminent sex, is that seeming infidelity. With a quick and appreciative sense of her finer nature, so much above their own, as all their romances and legends swarm with evidences—with a limited idea even of Omnipotence, as their doctrines of fate and destiny sufficiently evince, they doubted that any power could eternize aught so beautiful and seemingly so frail in texture, both of mind and spirit. To them woman was but a *mirage*, a reflection of the fleeting moments, to be replaced by a

perpetual vision—here passing like a shadow, there staying in their presence forever. We may half pardon the Mussulman his delusion.

But on the plains of Judea and on the porticoes of that vast temple which crowned mount Moriah, another doctrine was taught, and from the lips of true inspiration came an idea, which neither heathendom nor any half-Divine, half-pagan creed, before or since, has clearly seen or felt. With God there is neither male nor female, and within that world whose gloomy portal is death, but the surpassing glory of which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," they shall be alike before Him "as the angels of Heaven."

We are on the same platform of humanity in this lower world—both male and female—the same material objects surround us—the same blue firmament, with its silent stars, arches over us—the same senses bring in their report of outward things to the inner perception—the same understanding marks and displays the relations of the outer and the inner images of things—the same reason discerns abstract and ultimate truths. Within the same wondrous meshwork of the human brain identical passions lurk, emotions rise and change, and the high faculties which grasp the universe in their range, circle together. Duly pondered, I think we shall find in this thought quite a different solution for the great question of "the true sphere of woman" from most of those with which our ears have been stunned within sundry years past.

To understand the "sphere of woman," we must first understand the sphere of man, and thence, by acute discernment, separate the former if we can. Perhaps this task would be more difficult than at first surmised. It may happen that those who have manifested the most anxiety for the definition of this same sphere of woman, have been, at the very outset, utterly befogged by knowing the sphere of neither woman nor man. Given, the dividend, which is the sphere of Humanity, (by them wholly misunderstood), they hope to secure, by some hypothetical divisor, the sphere of woman as a net quotient; but, alas, there is always left a large and unmanageable fraction as remainder, with which their arithmetic can do nothing—it actually refuses to be reduced to a lower denomination! A very puzzling fraction indeed.

But perhaps this problem may be solved algebraically in a more satisfactory manner, thus: Let x = the sphere of man, and y = the sphere of woman—then $x + y$ = the sphere of humanity; and, by due evolution, we can as well satisfy the equation by having $x = y$ as by any other assumption, and, what is better, be plagued by no rebellious fractional.

Seriously, you may as well undertake to adjust these "spheres" by

arithmetic or algebra as by the modes now so much in vogue. On the whole we *prefer* the algebra.

The great trouble is, that neither men nor women have been willing to admit, practically, to its uttermost results, that women *have souls*, and that men have nothing more in the sight of Him who breathed the breath of life into mortal bodies. It is a bitter truth, that men themselves will not practically allow that they have souls of their own. Somewhat within them that cannot be "clad in fine linen and fare sumptuously every day"—Dives fashion; that cannot be elected President or Constable; somewhat that cannot be profited by digging gold, or sailing ships, or weaving cloth, or hammering iron or brass into multitudinous shapes; neither be contented with food, and raiment, and household gear. Somewhat that broad acres and bars of yellow bullion cannot satisfy; neither myriad-handed engines, of never-so-many horse or man power, minister unto, save in very contemptible proportion. And yet men talk about the "sphere of woman," as though man's business in this life were but to reduce the material world to his use, and woman's to take care of it when vanquished, or to assist in consuming the net product.

And who art thou, O man! that regalest us with this profound idea of the Divine purpose? Thou hast thy five senses—so has woman. Thou hast the sixth sense, or the human soul, which, believe it or not, was given thee, not merely to use in building palaces or hovels, ships or canoes—in founding cities and reaching out iron arms to girdle our planet—in coining money and changing the fashion of apparel—in making laws and breaking them—in causing Democracy to overthrow his older brother, Despotism, and crowning thyself King Log—in contriving curious engines to multiply the power of human muscle, and meditating upon pulling down thy barns to build greater—in loud talking or silent writing of the kind which maketh the extremes of creation weep.

Woman, too, has this sixth sense, which it were surely out of her sphere to use as thou usest it. This mysterious sixth sense takes hold upon the true sphere, both of man and woman, which is *the Universe of God*.

It is a noticeable fact, and worth thinking of, that when you propose to our race somewhat that will minister to their material necessities or pleasures, they will listen with deepest interest. They are even willing to wade a little way into the ocean of knowledge, hoping, by assiduous diving, to bring up here and there a pearl, or at worst, an oyster fit to be eaten. Tell them to launch boldly upon that broad sea, and they will but sneer at you, and the Isabellas are rare that will help to the voyage by sacrifice of jewels of royal price. Yet be assured, reader, there are continents

of vast extent, and beautiful islands, and new races of men to be discovered, and new histories to be originated, by such a voyage.

We live in a mechanical age—an age of associated effort. Accustomed to observe the power of machinery, where each part subserves its particular purpose, wholly useless unless co-operating with the entire mechanism—seeing also the vast results which are brought about by conjunction of efforts in the accomplishment of material affairs—we are led to despise individual action, and seek to accomplish the progress of the race by reducing the whole to an adroit machine.

A portion of us, seeing the evils which flow from bad governments, seek to alter the machinery of the ruling power by establishing new codes and systems; replacing the old error by modern blunder; adding a little here and taking away a little there: we go frantic in masses, unless our pet scheme of political machination is adopted; and we prognosticate crises, and ruin, and chaos, unless our pet engineer is to be placed at the valves. Perhaps we fail—perhaps we succeed—what matters it? Generations succeed each other, the same as ever since the world began; each fumes and frets its little hour of life upon the world stage, and neither crisis, nor ruin, nor chaos comes. Our prophecies have gone with ourselves into forgetfulness—and yet other prophets and prophecies shall arise and be forgotten.

Beautifully said one who thought of these things: “When I gazed into the stars, have they not looked down on me as if with pity from their serene spaces, like eyes glistening with heavenly tears, over the little lot of man? Thousands of human generations, all as noisy as our own, have been swallowed up of Time, and there remains no wreck of them any more; and Arcturus, and Orion, and Sirius, and the Pleiades, are still shining in their courses, clear and young as when the shepherd first noted them in the plain of Shinar.”

Some enthusiastic individual, from the fumes of an indigested late supper, collects the idea of some evil to be extirpated, root and branch, from the face of the earth. The brooding night *hatches a Society* in the morning, fearful in its array of President, Vice-Presidents, Secretaries, and Executive Committees. Circulars and Prospectuses, Blasts and Counter-blasts, whiten the air, as snow flakes a winter sky. The strong arm of power is invoked to put down the wrong and put up the right. Heedless Society, oblivious Executive Committee, powerless arm of power! What guarantee is there that the wrong be not put up, and the right put down? Or even suppose you do whiten the sepulchre—know you not that the wrong springs from the heart of man, and until you cleanse that fountain it

will still send forth bitter waters? Organized effort has done much for the race, but it is well to consider whether this can do all.

Another portion of us, seeing how knowledge and art have been advanced by devotion of individuals to particular branches of study and pursuit, have made division of labor the hobby of the hour. We even go down to the abecedarians and teach them such combinations in Cadmian philosophy as will spell only the uses to which they will be put in later years. We go up to the high school and the college, and of the student's bench we make a Procrustean bed, on which, writhe as he may, he is to be shortened or elongated to his future practical calling. We cram his memory with words and phrases with the ideas expressed from them by the pressure of the method. We teach him some few of the forces of the physical world, that he may construct or manage machines. We teach him a moiety of the relics of dead tongues, that he may write prescriptions in terms that none but himself and the apothecary can understand; or to give wise sounds to foolish thoughts, or to label writs and legal formulæ to mystify clients and puzzle blind justices. We teach him geometry, that he may build bridges and railroads, and survey farms and wild lands. We let him into the outside mystery of numbers, that he may keep accounts, and not be cheated in bargain and sale. We teach him to read, that he may find out the price of commodities, and the latest news from the seat of Congressional war; or, zealous to procure him pleasure, that he may read the last thrilling story in the *New York Ledger*, or the latest inanity of *Harper's Monthly*, or grow profoundly wise over the lack-a-daisical commonplaces of the very wet Atlantic, where herrings are much more common than whales.

What should we do for small talk were it not for the cheap wisdom furnished from such sources as this? Second-hand profundity and very tender sentimentalities in small octavos, dog-cheap at a dollar a volume; who need be at a loss for the small change of conversation in literary circles? Combine but a smattering of French, and a hasty dip into the review department of our flea-bitten monthlies, and fly-bitten quarterlies, and lo! wisdom shall be justified in her children!

It has sometimes seemed to us that the admirers of literary lions treat them very much as the London mob is said to have treated Lord Erskine—they took off the horses from his chariot that they themselves might draw him, in triumphal procession—but, alas! he never saw his horses more!

So deeply has this vice of education infected the popular mind, that even the magnates of the educational world have more than half suc-

cumbed. Indeed a more than ordinarily wise and excellent man (Dr. Wayland) actually projected and put in operation a plan of education, wherein, not only was the practical application of acquired knowledge made the prime interest, but by way of direct illustration of "blind leading the blind," the student was to be allowed to select his own studies. Verily, here shall be seen a wondrous thing. The homunculus or mannikin shall be allowed to enter the very temple of knowledge and carry away, *instantly*, all he can upon his baby shoulders, and upon this he must thrive, as best he may, through after years. Self-poised under his burden of hastily-snatched sweetmeats and confectionery, he looks upward with infinite contempt (as Bolgoram did upon Gulliver, at Lilliput,) upon him who, by slow digestion and assimilation of solid intellectual nutriment, has grown to an unburdened stature beyond his comprehension.

To us it seems that the sphere of these men, or rather mannikins, needs somewhat of enlarging. For what, after all, are these so-called utilities of life—these means of getting, in better or worse measure, bread, and clothing, and shelter from rain and cold? Is this the sum of life's purpose? Did the Creator of all things breathe into the human nostrils the immortal essence, that we might struggle, with more or less success, to obtain certain pounds of bread and meat, certain canvasses or marble coverings, and sundry words of praise or dispraise from fellows of our own kind? Was it for this that we were made so "noble in reason," so "infinite in faculties," "in form and moving, so express and admirable," "in apprehension so like a god," and placed beneath "this brave o'erhanging firmament, this majestical roof fretted with golden fire?"

"Sure he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unus'd,"——

or used like this!

And it appears that in one section of the world, at least, it is coming to be believed that education has something of a different scope.

Thus, dropping an exploratory hook into the "*Atlantic*" you may chance draw up a fish labeled imposingly, "Intellectual Character." The dorsal fin is this: "No person can be called educated, until he has organized his knowledge into faculty, and wields it as a weapon."

And again: "The test of" [educational] "success is influence—that is, the power of shaping events by informing, guiding, animating, controlling, other minds. Whether this influence be extended directly in the world of practical affairs, or indirectly in the world of ideas, its fundamental condition is still force of individual being, and *the amount of*

influence is the measure of the degree of force, just as an effect measures a cause."

And this is the great pearl of the "Atlantic" Ocean or oyster! The amount of influence over the minds of other men, the actions of other men—the measure of intellectual force, the object of education! The highly cultured herb of Massachusetts has culminated in this stupendous daisy. Education only to be accounted successful, as it creates the successful *demagogue*!

"O, lame and impotent conclusion!" worthy its aqueous origin. And yet this is probably what the greater part of mankind really believe, as they most certainly practice accordingly. Rising a round or two above bread and clothes, dollars and lands, they now aspire to the higher work of "controlling other minds," and their education is to be praised or dispraised according as they succeed in this!

Cleon better educated than Socrates—Joe Smith than Agassiz! Nay, is it not evident that men of really profoundest education are every day controlled by those utterly uneducated? In the relations of men to each other, it is every day seen that talent succumbs to mere tact, and genius to what the neighbors of our "Atlantic" friends would call "*gumption*."

Why, every pitifullest diver in the pool of politics, knows that he who controls the most of all, oftenest needs the control—mayhap, of a strait waistcoat. The very want of education of any sort confers a kind of *lucus a non lucendo* power. The minds of men are oftener controlled, and more potently, by prejudice and passion, than by any higher product of educational force. It were not far wrong to say that the object of education is to free the mind from the sway of those things which mostly control men: at all events, influence over other minds is an altogether accidental result of true education. The inspired penman recognizes the vital truth of this proposition, (and to our mind is better authority,) when he exclaims: "He that is slow to anger is better than the mighty; and he that ruleth *his (own) spirit* than he that taketh a city." And again: "Hear counsel and receive instruction that *thou* mayest be wise in the latter end." Nothing here of gaining influence, power or control over the minds or actions of *other* men!

Even the lowest form of intellectual philosophy inculcates that the impression of external things, carried inward through the avenue of the senses, develops an inner force wholly unlike the external stimuli. Materialists of every hue admit that. There is not a chemist who manufactures, to his own satisfaction, mental processes, out of chemical actions

and reactions, but admits that, even then, the *product* is surpassingly peculiar. There is something about this human mind of ours which refuses to be reduced to a machine for chopping logic, or turning the heads or hands of animals outside its own temporal dwelling. Think of it closely, and we shall see that there is something of operative energy within this body of ours, which takes hold of higher relations than simply those of corporeal necessities, or even of man and men.

What matters it to us what other men think or do? "It is to ourselves we stand or fall," not only in the religious point of view, but in intellectual, educational development. If we have performed our own allotted work, what is it to us whether other men do this thing or the other? "Let your light shine before men," most certainly—but let this light not be kindled *for the purpose* of shining before men,—the very Pharisees do that,—and *you* will prove but the dimmest farthing candle unless set aglow for a higher and holier object. Alas! "If the light which is within thee be darkness, *how great is that darkness!*"

There is a kind of light which sometimes controls men, very like that phosphorescent flame which kindles over graves and miry bogs, alluring but to stumbling places and manifold discomfort. Its very likeness to the true light renders it tenfold more dangerous. This is the kind of which it is sometimes said, "A little knowledge is a dangerous thing." Precisely for the same reason that edge tools are poor playthings for children. Yet the edge tools cut rail cars and cabinets, thrones and temples. By them ships are fashioned, and the artist expresses in solid marble that which shall endure whilst ages come and go, the apparently fleeting and intangible thought.

And thus it is with knowledge. To him who knows its true scope and meaning, who has the inner self-power which can arrange and master its elements, there will be built up, as of old, a majestic spiritual temple, in the construction whereof there will not be "heard the sound of any axe, hammer, gavel, or other tool of iron." Noiselessly arises that structure to the true scholar, the true thinker, the rightly educated man.

It may not influence the minds of *other* men either to praise or dispraise—or what matters if it do? In that temple shall man's own being continually worship the Omniscient *I Am*, whose presence shall rest there forever, as the Shekinah of old upon Mt. Moriah. The material body may never be clothed in rich garments, the daily bread may be of the coarsest, social position little to be spoken of, and the honors and obediences of men utterly withheld; nevertheless Solomon in all his glory, Augustus Cæsar in all the plenitude of his power, Croesus in the profusion of his

possessions, approach not the wealth, and power, and honor of this spiritual being.

A very circuitous mode of getting to the trite idea that, "Knowledge should be loved for its own sake," perhaps the reader may interpolate by way of comment here.

With all due deference, no such thing—on the contrary, knowledge is *not* to be loved for its own sake; that would defeat the sole object of its acquisition. It is neither to be sought solely for its material uses in enhancing the comforts and pleasures of this life; neither thereby to gain control and influence over the minds of other men, nor yet for its own sake. On the whole, we think the latter rather the worst of all reasons.

The object of education, is a right mode of thought. The educator ought to seek, not to cram the memory with words and phrases, or even facts, but to teach *how to think*. The elements, facts and principles of all knowledge are the, more or less obvious, visual expressions of the Divine mind. It is the educator's duty to teach the interpretation of these, by the thinking mind of the pupil. By such interpretation, the finite spirit of man, yet *infinite* in capacity, reaches out more and more toward the All-pervading Mind. Thus knowledge is sought, not for its own sake, but for the sake of the Author of all knowledge, who would be known and read of all men.

Thus the sphere of the scholar finds its centre in worship. It is knowledge which raises man above the brutes that perish, and places him in his true position in this life, "a little lower than the angels," and when the horologe of Time indicates the final hour to us, shall open to the *truly educated mind* the higher level of angelic being.

But to the wrongly educated mind, knowledge, even though sought for its own sake, will bring none of these things. It may fashion knowledge into beautiful forms, but they will be lifeless, and cold, and finite—for it cannot through the created see the Creator. Prometheus, of ancient fable, could only animate his work by bringing down celestial fire—and thus all the shapes of human knowledge are dead and unproductive, unless the spirit of the Infinite breathes through, and around, and over all.

"When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that *thou* art mindful of him? and the son of man, that thou visitest him?" Thus spoke, thousands of years since, the wondering Psalmist, whilst contemplating the power and majesty of the Supreme. And thus ever will exclaim the true scholar, whether pondering upon the most majestic or the most minute of the Creator's works.

We stand amazed at the power which stilled the storm upon the sea, and which called him who had been dead four days, from his grave again to light and life,—and yet we heed little, or not at all, these daily miracles wrought by the same Almighty will. The elements of earth and air gather together at his command, and weave a web of living tracery over the surface of the globe. Mechanisms, compared with which the highest boasts of human art are gross and shapeless, are scattered in endless profusion upon all the mountains and valleys, yea, in all the nooks and corners of the land. At His fiat, not only life again pervades *one* poor human frame, but thronged cities and hamlets, even the desert places of the earth, the jungles and savannahs, the rivers, the seas, and the very air of heaven, are peopled with living things,—the water-drop and the hemisphere are instinct with moving, throbbing vitality. Can there be a greater wonder than this, or does the miracle of a moment surpass the miracle of ages—the miracle of eternity?

The wisest of our race will recognize all these things as the true object of study—the true end of knowledge. That the finite being may be enabled, through the disclosures of the worlds of matter and spirit, to gather insight of Him who made *all* worlds.

The inspired singer despairingly chanted: “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

But as his view of the Creator's power and presence expanded, he more joyfully sang: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me.”

And thus, amid all the confusion of search and blindness of seekers—however difficult for this poor human mind to grapple with the occult mysteries of nature and of life, which everywhere seem to mock our scanty thought by swelling to the proportions of eternity, there shines serene this radiant truth: Every, aye, the slightest effort, in the right direction approximates nearer to the Supreme. The earnest intent to attain the right and the true, *makes us*, in so far, right and true. “*On vaut ce qu'on veut valoir.*” “*We are what we wish to be.*”

And, herein, methinks, we find a sphere of humanity which quite transcends these trivial ones, so much talked about in these latter days, which are circled in by more or less shrewd methods of getting the daily bread.

With our own soul, here in time, as the centre, we find radii stretching out immeasurably to the universe, or those radii circumscribed, at a very measurable or finite distance, by a circumference of handicrafts or headcrafts wherein it can revolve in a tread mill round, until the inevitable centrifugal force of Death projects it, in unexpected tangent, into its final and real sphere—the universe again. And just here we expect to be charged with a leaning toward mysticism, than which nothing can be further from our purpose. For mysticism, if it means anything, means something not understood—and we fully believe that nothing is, or ought to be, more clearly understood than that the whole duty of man comprehends more than the satisfaction of physical wants, or of an ambition fettered to merely fleeting, transitory objects.

Rightly understood, the acquirement of all possible knowledge is not only laudable and desirable in itself, but is a positive religious duty. It is a positive sin against the Creator to disregard the high meaning of his works, and how can that meaning be understood, unless those works are made the object of continued and profound thought? Not that the necessary duties appertaining to this physical life should be neglected—far from it—but that they should be estimated only at their true value—not as the *objects*, but as the incidents or accidents of life.

“It is not all of life to live, or all of death to die!”

But what has all this to do with the sphere of woman? we hear impatiently, half-scornfully, suggested. Everything—everything. We have looked, casually, into the true sphere of man, and find it something different from being simply lawyers and doctors, and ship captains, or day laborers of any sort, whether on the farm, in the workshop, or the counting room. In that sphere we have found no distinctions save those of the thinking and seeing mind. In all our rambles among the anatomies, the physiologies and metaphysics of all time, we have seen nothing which prohibits woman from the pure sphere of knowledge and thought. Nowhere is she forbidden this sphere, save by the custom and fashion of the time, and we have high, nay, the highest, authority for saying—“the fashion of this world passeth away.” What matters if the fashion of the time prevents her from donning the wig and gown of the law, and striving with God-given faculties “to make the worse appear the better reason”? Or from competing on the level, perhaps with peers, perhaps with quacks and knaves—equally confounded by a discerning public—for the poor privilege of keeping in pitiful bodies the breath which struggles for a purer habitation? Or to lift the shrill voice in the market-place, or at the hustings, in announcing “prognostics grave and chimeras dire” for the

partizan politics of the time? Or, in holier effort, declaiming from the sacred desk the truths of the Creator's revelation?

Believe this—the true and right will at length prevail, whatever wages opposition. The true word and the right thought, springing from whatever mind, male or female, shall never be lost. Though your utterances be disregarded, as were those of Cassandra at the siege of Troy, the time will come when they shall be potent in result, and all men shall give heed. Nothing of thought or life is or can be lost.

“How wonderful! that even
The passions, prejudices, interests,
That sway the meanest being, the weak touch
That moves the finest nerve,
And in one human brain
Causes the faintest thought, becomes a link
In the great chain of nature.”

When Galileo saw the world revolve, though his trembling tongue in words denied his thought, yet, under the very inquisitorial heel, his spirit cried aloud: “But it *does move!*” And move it does, and move it will, when thousand recurring Galileos shall have come and gone.

The sphere of woman is comprehended, as is the sphere of man, by the Divine command: “Whatsoever thy hand findeth to do, that *do* with thy might.” With thy might, not only of muscle and of mechanisms which thou mayest conquer to thy use, but with the might of that inestimable fire of intellect and thought—which, akin to the power of the Supreme itself, is able to command the apparent chaos of surrounding things into spiritual worlds of light and life, ever circling in harmonious orbits around the great Creator of light, and life, and worlds.

It appears to us that this true sphere of woman scarcely needs enlarging! It needs only to be discovered by her.

“Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.”

Not enjoyment, and not sorrow
Is our destined end and way,
But to act, that each to-morrow
Find us farther than to-day.”

Action is what is demanded, both of man and woman. Not of the hand or tongue solely, as most seem to imagine, but of the high faculties of thought. Not because it becomes useful or pleasing by being imparted to other minds, but because it links the thinking mind with the creative, omniscient mind. This is the true “battle of life”—not a conflict merely for supremacy over the material forces of the world to reduce them to submission, or to overthrow the forces of other men's thoughts, but to

elevate our own thoughts and souls to the higher level of being. This truly shall lead us—

“Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning visions
Of beauteous souls! The Future’s pledge and band!
Who in life’s battle firm doth stand,
Shall bear Hope’s tender blossoms
Into the Silent Land!”

Nor think this sphere of both man and woman vague and unsatisfactory, and one which is to be regarded or disregarded at pleasure—for the

“idle truant,
Neglecting the sweet benefit of the time
To clothe his age with angel-like perfection,”

shall not only fail to receive reward, but, like the unfaithful servant, “shall be beaten with many stripes.” You may not by any process or power divest yourself of this inestimable jewel of a human soul,—you have it, and though seemingly poised upon an atom of time, yet it must span the eternities.

“Awhile we struggle with the tumbling sea
Of human life, until existence fades
Into death’s darkness.”

And it is this light only which can illuminate its depths. But even here upon this frail stage of action, we have need to use these wondrous faculties,

“to intertwine for us
The passions which build up our human soul
Not with the mean and vulgar works of men,
But with high objects, with enduring things,
With Life and Nature, purifying thus the elements
Of feeling and of thought, and sanctifying by such discipline
Both pain and fear, until we recognize
A grandeur in the beating of the heart.”

And thus the trivial toils and cares of daily life are merged in purer aspirations and more exalted aims. Thus, even

“Grief becomes
A solemn scorn of ills!”

Is this view of human life too high for our nature? There are some people who prefer the lumber wagon of the peasant to the rail-car, but who can rather choose either of these, than that chariot and horses which the prophet saw in the vision—instinct with life and flame?

“O, grace, unenvying of thy boon! that gavest
Boldness to fix so earnestly my ken
On the everlasting splendor, that I look’d
While sight was unconsumed, and in that depth
Saw in one volume clasp’d of love, whate’er
The universe unfolds; all properties
Of substance and of accident, beheld

Compounded, yet one individual light
 The whole." * * * * *
 * * * * * "It may not be,
 That one, who looks upon that light can turn
 To other object willingly his view.
 For all the good, that will may covet, there
 Is summ'd; and all elsewhere defective found
 Complete."

Cultivate, cultivate this faculty of thought—not the disorderly whirl of eccentric fancies and imaginings, which some deem thinking—the air-castles where

"Errors, and dreams, and tho'ts half formed abound,
 And crowd the baseless fabric round and round"—

but that

"Sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of setting suns,
 And the round ocean, and the living air,
 And the blue sky,—and in the mind of man;
 A motion and a spirit, that impels,
 All thinking things, all objects of all thought,
 And rolls through all things."

Then

"thy mind
 Shall be a mansion for all lovely forms,
 Thy memory be as a dwelling place
 For all sweet sounds and harmonies."

All this is beyond no capacity—it is within every sphere. There is no ear so dull but that, if it give heed, it may hear "the still, sad music of humanity,"—no eye so darkened but it can see, if it will, that light which comes from beyond the farthest star. And, amid all the doubts and sorrows which darken our human life, there shines a Sun which can span our very tear-drops with rainbows, upon which our souls can pass at will from their mortal habitation to their Creator's dwelling-place.

"We should, methinks, learn *goodness*, were it for nothing else than that we might learn in some tolerable manner how to *praise*. For the praise of goodness from an unsound, hollow heart, must certainly make the greatest dissonance in the world."

"He who freely magnifies what hath been nobly done, and fears not to declare freely what might have been done better, gives ye the best covenant of his fidelity, and that his loyalest affection and hope waits on your proceeding."

I'M GROWING OLD.

BY J. G. SAXE.

My days pass pleasantly away;
My nights are blest with sweetest sleep;
I feel no symptoms of decay;
I have no cause to mourn nor weep;
My foes are impotent and shy;
My friends are neither false nor cold;
And yet of late, I often sigh—
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crowds and noise,
My growing fear of taking cold,
All whisper in the plainest voice,
I'm growing old!

I'm growing fonder of my staff;
I'm growing dimmer in the eyes;
I'm growing fainter in my laugh;
I'm growing deeper in my sighs;
I'm growing careless of my dress;
I'm growing frugal of my gold;
I'm growing wise; I'm growing—yes—
I'm growing old!

I see it in my changing taste;
I see it in my changing hair;
I see it in my growing waist;
I see it in my growing heir;
A thousand signs proclaim the truth,
As plain as truth was ever told,
That even in my vaunted youth,
I'm growing old!

Ah me!—my very laurels breathe
The tale in my reluctant ears,
And every boon the Hours bequeath
But makes me debtor to the Years!
E'en Flattery's honeyed words declare
The secret she would fain withhold,
And tell me in "How young you are!"
I'm growing old!

Thanks for the years!—whose rapid flight
My sombre muse too sadly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings;
The light that beams from out the sky,
Those heavenly mansions to unfold,
Where all are blest, and none may sigh,
"I'm growing old!"

EXCERPTS FROM READING.

“When a man’s fancy gets *astride* on his reason, when imagination is at cuffs with his senses, and common understanding as well as common sense is kicked out of doors; the first proselyte he makes is himself; and when that is once compassed, the difficulty is not so great in bringing over others; a strong delusion always operating from *without* as from *within*. For cant and vision are to the eye and ear the same that tickling is to the touch. Those entertainments and pleasures we most value in life, are such as *dupe* and play the wag with the senses.”

“There is more of innocent delusion than of voluntary imposture in the world; they who have most imposed upon mankind have been happy in a certain faculty of first imposing upon themselves; by which they have a kind of salvo for their consciences, and are so much the more successful, as they can act their part naturally and to the life.”

“A rational voluptuary adheres with invariable respect to the temperate dictates of nature, and improves the gratification of sense by social intercourse, endearing connexions, and the soft coloring of the taste and imagination.”

Cæsar said, when about to go to Lusitania, that he needed 150 millions of Roman money to be *worth nothing*.

“Dame *Cura*, by chance, went over a brook, and taking up some of the dirty slime made an image of it; Jupiter afterwards coming by, put life to it, but *Cura* and Jupiter could not agree what name to give it, or who should own him; the matter was referred to Saturn as judge, he gave this arbitrament: his name shall be *Homo* (a man) *ab humo* (the soil); *Cura* (care) shall have him whilst he lives, Jupiter his soul, and Tellus (the earth) his body when he dies.”

“Æneas Sylvius sets down three special ways to find a fool by. He is a fool that seeks that he cannot find: he is a fool that seeks that which, being found, will do him more harm than good: he is a fool, that having variety of ways to bring him to his journey’s end, takes that which is worst. If so, methinks most men are fools; examine their courses, and you shall soon perceive what dizzards and madmen the major part are.”

“Ink is the great missive weapon in all battles of the *learned*, which conveyed through a sort of engine called a *Quill*, infinite numbers of these are darted at the enemy by the valiant on each side, with equal skill and violence, as though it were an engagement of *porcupines*. This malignant liquor, was compounded by the engineer who invented it of *Gall* and *Copperas*, by its bitterness and venom to *suit* in some degree as well as to *foment* the genius of the *combatants*.”

“Death! ’T is an inevitable chance, the first Statute in Magna Charta, an everlasting act of Parliament.”

“It is an advantage to all narrow wisdom and narrow morals, that their maxims have a plausible air; and on a cursory view appear equal to first principles. They are light and portable. They are as current as copper coin, and about as valuable. They serve equally the first capacities and the lowest; and they are, at least, as useful to the worst men as the best. Of this stamp is the cant of *Not men, but measures*: a sort of charm by which many people get loose from every honorable engagement.”

“Whenever the spirit of fanaticism, at once so credulous and so crafty, has insinuated itself into a noble mind, it insensibly corrodes the vital principles of virtue and veracity.”

The Boston *Courier* gives the following spicy summary of woman, as analyzed by Michelet in his new book:

“A pair of rosy lips is chiefly significant as the natural barrier of a set of bones which are in constant need of the artist’s care; and the husband’s kiss must be bestowed with caution, lest, perhaps, some disorder incident to the feeding of very small children may render it unpleasant or painful. A beautiful woman is a bundle of feminine diseases, combined in mysterious complication beneath a fair exterior. Her progress from infancy to maturity is described as a jockey describes the growth of a horse. She is an animal of fine texture, which, though gifted with speech, usually remains silent, uncomplaining, suffering, in the presence of that great, rough, coarse, tyrannical creature, man, who uses her to abuse her, and then throws her away like a squeezed orange.”

“Men have executed great, and curious, and beautiful works before they had a scientific insight into the principles on which the success of their labors was founded. There were good artificers in brass and iron before the principles of the chemistry of metals were known; there was wine among men before there was a philosophy of vinous fermentation; there were mighty masses raised into the air, cyclopean walls and cromlechs, obelisks and pyramids—probably gigantic Doric pillars and entablatures—before there was a theory of the mechanical powers. The earlier generations did; the later explained that it had been possible to do. Art was the mother of Science: the vigorous and comely mother of a daughter of far loftier and serener beauty. And as it had been in the period of scientific activity in the ancient world, so was it again in the modern period in which Science began her later growth. The middle ages produced or improved a vast body of arts. Parchment and paper, printing and engraving, glass and steel, compass and gunpowder, clocks and watches, microscopes and telescopes, not to speak of the marvels of architecture, sculpture, and painting, all had their origin and progress, while the sciences of recent times were in their cradle or were unborn. The dawn of the sixteenth century presented, as it were, a Great Exhibition of the

works which men had been producing from the time of the downfall of Roman civilization and skill. There, too, might be seen, by him who travelled from land to land, beautiful textures, beautiful vessels of gold and bronze, of porcelain and glass, wonderful machines, mighty fabrics; and from that time, stimulated by the sight of such a mass of the works of human skill,—stimulated still more by the natural working of those powers of man from which such skill had arisen,—men were led to seek for science as well as art; for science as the natural complement of art, and fulfilment of the thoughts and hopes which art excites;—for science as the fully developed blossom, of which art is the wonderfully involved bud. Stimulated by such influences, the scientific tendencies of modern Europe took their starting impulse from the Great Exhibition of the productions of the middle ages which had accumulated in the sixteenth century; and have ever since been working onwards, with ever-increasing vigor, and in an ever-expanding sphere.”

You kissed me! My head had droop'd low on your breast,
With a feeling of shelter and infinite rest,
While the holy emotion my tongue dared not speak,
Flushed up like a flame from my heart to my cheek;
Your arms held me fast—oh! your arms were so bold—
Heart beat against heart, in their passionate hold.
Your glances seemed drawing my soul through my eyes,
As the sun draws the mist from the sea to the skies,
And your lips clung to mine, till I prayed in my bliss,
They might never unclasp from that rapturous kiss!

You kissed me! My heart, and my breath, and my will,
In delirious joy, for the moment, stood still;
Life had for me, then, no temptations, no charms,
No vista of pleasure, outside of your arms,
And were I, this instant, an angel possessed
Of the glory and peace that are given to the blest,
I would fling my white robes unrepiningly down,
And tear from my forehead its beautiful crown,
To nestle once more in that haven of rest,
With your lips upon mine, and my head on your breast.

You kissed me! My soul, in a bliss so divine,
Reel'd and swoon'd, like a foolish man, drunken with wine,
And I thought 't were delicious to die then, if death
Would come while my mouth was yet moist with your breath—
'T were delicious to die, if my heart might grow cold
With your arms wrapt around me, in passionate fold.
And these are the questions I ask, day and night,
Must my life taste but one such exquisite delight?
Would you care if your breast were my shelter, as then?
And if you were here, would you kiss me again?

“Now I know to be true, what I have long believed, that soul may recognize soul, even before they meet in bodily form; that souls separated by a thousand barriers yet act and react upon each other; that beings who seem far distant from us, sometimes exert a deeper influence over our lives than the companions who walk by our side.”

"Love, O young men, and revere Ideas! Ideas are the words of God. Superior to all of country, superior to Humanity, is the country of the Intellectual, the city of the Spirit; in which the believers, in the inviolability of Thought, in the dignity of our immortal soul, are brothers. * * * * * Reverence Enthusiasm! Adore the dreams of the virgin soul, and the visions of the first days of youth, because these dreams of earliest youth are the fragrance of paradise, which the soul retains in issuing from the hands of its Creator. Respect, before all things, your own conscience; have on your lips that truth which God has placed in your heart, and bear ever erect your banner, and boldly promulgate your faith."

"Wilt thou bring me treasures from secret mines? What are they to the love which glows in a mother's heart? Wilt thou bring me jewels, bright gems from the wave? What are they to the sympathetic tears which gleam in a mother's eye? Wilt thou bring me strains of music from the spheres? What are they to the melody that dwells in the tender tones of a mother's voice? Mother, with the golden hair, and melting, liquid eyes;—Mother, who givest thy youth and beauty to the helpless and fragile being, even now feeding on thy loveliness;—young and beautiful Mother, how intensely I love thee!

Mother, with the thoughtfulness of maturity on thy intellectual brow; with the intense affection beaming from thine eyes, heightened and hallowed by pain, while the firm purpose and unwavering principle gives dignity to thy charms: O mother, to whose beauty the first impress of evanescence has lent a charm, mournful and touching; noble, heroic mother, I adore thee!

Mother, with the silver locks and snowy kerchief, with the mild and holy eyes;—Mother, with the words of wisdom on thy lips, and God in thy heart;—Mother, whose spirit seems already merging into that of angel—hallowed Mother, I bow in reverence before thy tried and victorious excellence!"

"— Beauty, Good and Knowledge, are three sisters
That dote upon each other, friends to man,
Living together under the same roof,
And never can be sundered without tears.
And he that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie
Howling in outer darkness. Not for this
Was common clay ta'en from the common earth,
Moulded by God, and tempered with the tears
Of angels to the perfect shape of man."

"The best governments are always subject to be like the fairest crystals, wherein every icicle or grain is seen, which in a fouler stone is never perceived."

"The good or bad events which fortune brings upon us, are felt according to the qualities which *we* not *they* possess."

EDITOR'S TABLE.

— We beg leave to acknowledge the courtesy which has been extended to us by our contemporaries, both of the Masonic and secular press. The large number of favorable notices received since the issue of our July No., encourages us to believe that the Publisher will be liberally sustained and recompensed for the very considerable increase of expense and effort which he has undertaken. As heretofore promised, every exertion will be put forth to make *THE ASHLAR* worthy of its friends and worthy of the Order.

— Any Brother having spare copies of the Masonic Addresses of the Editor, at either Petersburg or Buchanan, Mich., will confer a personal favor, which will be fully reciprocated "on demand," by forwarding them to our address.

— Two or three of our *confreres*, we regret to see, are having a controversy, which is beginning to assume something of a personal character, with our genial friend Morris, of the *Voice of Masonry*. *THE ASHLAR* begs the Brothers respectively to remember that excessive zeal, even in a right cause, sometimes is hazardous. We had a prodigiously hard "bone to pick" with our Kentucky Brother, ourself, with reference to certain action of his, sorely "against our grain" and sense of justice, in the General Grand Encampment last September, but we confess that the good-natured Kentuckian out-witted our resentment, by his personal kindness of heart. We have been obliged to *bury that bone* out of sight—and, although a couple of score of Sir Knights smarted with us under a sense of gross injustice, and even worse, as the result, we jointly agreed to draw our swords in accordance only with our Knightly vows, and crush within us the rising sentiment of retaliation. We vote here and elsewhere for harmony, even at the cost of severe sacrifice of feeling. *THE ASHLAR* brings down the gavel, and commands the peace!

— Will the Brothers in the city see to it that we are supplied with such items of information as will enable us to chronicle their doings, and thus record their prosperity? The editor would, if possible, become ubiquitous, but unfortunately, his necessary vocation, incident to the procurement of daily bread, renders this impossible.

— We acknowledge with pleasure the receipt of the "Canadian Freemason," a neat monthly in quarto form, published by Bro. Hill, No. 2 Place D'Armes, Montreal, at \$1.00 per annum. Three numbers have been issued. We cordially welcome it to our exchange list, and have to say that we have looked over its interesting pages with great pleasure. Our Canadian Brothers have in this paper an exponent and organ which they ought liberally to support. We have marked some of its paragraphs for future use. The restoration of harmony in the great jurisdiction of Canada, has been accompanied by a corresponding degree of large prosperity in the Lodges.

— It is to be regretted that the matters of difference between the Grand Lodges of England and Maine, growing out of the infringement upon the territory of the latter by one or more subordinate Lodges in the Province of New Brunswick, have not, as yet, been arranged.

The Right Hon. the Earl of Zetland, M. W. G. M. of the Grand Lodge of England, astonishes THE ASHLAR, as well as the Grand Lodge of Maine, by asserting the remarkable fact, "that he has no power as Grand Master, nor does he think it desirable that he should have power under the constitution of the Grand Lodge of England, to dictate to subordinate Lodges any rule as to the place of residence of those whom they shall initiate into Masonry." At the same time the M. W. strongly recommends to his subordinate "to abstain from any act which may give umbrage to their Brethren of the State of Maine, and he has strongly impressed upon them that if any arrangement is made with a Lodge under another jurisdiction, not to initiate persons residing across the borders, that such stipulations should be faithfully carried out. The M. W. G. M. having an earnest desire to promote harmony among the Brethren of all degrees in Masonry, will willingly give his sanction to any such private arrangement, but he has no further power."

It appears that no attention is paid to the place of residence of candidates by subordinates of the Grand Lodges of England, Scotland and Ireland. Each Lodge judges of the qualifications of applicants as it pleases.

Although we regret the unpleasant position in which this places our Maine Brethren, we do not see how the difficulty can be remedied, except by a new regulation of the Grand Lodge of England. The local regulations which have been very, generally adopted by the Grand Lodges of this country, have been necessitated by our peculiar relation as a family of States. The grand object sought is that none but "good men and true" should be made Masons. But the universal Yankee nation delights to do all things at railroad speed. The tendency is to make Masons "at sight." To counteract this proclivity, our Grand Lodges agree to certain restrictions, this among others—not to initiate candidates from other jurisdictions unless express permission be granted. Most of the Grand Lodges, in addition to this, require a certain definite period of civil residence. This, under the circumstances, is eminently just and politic. But observe the cardinal principle at the bottom of it all is, to secure the best possible acquaintance with the character of the applicant. If this local regulation is not found necessary by the Grand Lodge of England, we do not see why they can be censured for not having established it. It occurs to THE ASHLAR that the Grand Lodge of Maine have the Masonic right to complain to the Grand Lodge of England—not for the absence of this local regulation, but of the fact that one of their provincial subordinates, "Union Lodge No. 866, located at St. Stephens, New Brunswick," had initiated candidates from within the jurisdiction of a subordinate of the Grand Lodge of Maine, "in violation of an express agreement of the two Lodges." This itself is a charge of sufficient gravity to warrant discipline of the offending Lodge. A Masonic Lodge has no more right to violate its express engagements than has an individual Mason.

In the opinion of THE ASHLAR, the Mason or Masonic Lodge which violates agreements or neglects usual Masonic comity or courtesy, is as amenable to discipline as though they had violated the decalogue.

The most amusing part of the thing, is the cavalier tone in which the English

G. M. treats an allusion to the "Universal Masonic Congress at Paris." The authority and opinions of that very respectable nonentity, are given the "go-by," as briefly as our Grand Lodges have given permission to the "N. A. Masonic Congress" to depart, and occupy itself elsewhere.

It does not appear to admit of a doubt that the whole difficulty will soon be amicably adjusted. It is wholly unnecessary that sister Grand Lodges should be appealed to or involved.

— When the ancient Egyptians were reduced to extreme want of money, it was no unusual custom for them to pledge the mummies of their parents as "collaterals" to the brokers of the time. What an enormous dead house would have to be built in the rear of Geo. Smith & Co.'s Bank, if that kind of security would be taken here in Chicago!

— Bro. Thomson, known to the "outside barbarians" by his funny *nom de plume* "Doesticks," has our thanks for a copy of his side-shaking, blues-dispelling travesty of the "Lady of the Lake," recently put on the stage in N. Y. City. We hope that McVicker will help the metropolis of the North-West in shaking off the mental *debris* of the panic of '57, by putting this quaint *melange* of puns, incongruities, startling paradoxes, and ineffable waggeries, upon the Chicago boards. When he does,—we'll be there.

By the by, this very much be-criticised, and yet everywhere laughter-provoking genius, is possessed of infinite versatility of talent. His more general notoriety is due to the rollicking hits at life and snobbery, perpetrated as "Doesticks"—but we happen to know that many an owl-visaged critic who has refused to "Doesticks" a single bone of approval, has lavished pages of eulogium upon other, but anonymous, productions of a graver cast, from the same mind. Brother Thomson, in addition to his quick perception of the humorous, the comic and the grotesque, has a vivid and delicate appreciation of the beautiful and the true, wherever found. Always he despises the mean and the false, as ever should the true man and the model Mason.

— Much evil, we fear, is being effected by too strenuous and rigid enforcement of the local regulations, quite recently adopted by several of the Grand Lodges, with reference to non-affiliants. A case in point has been lately narrated to us. A Brother, in good standing, and every way worthy, was dimitted from his Lodge, and removed to a distant State. Owing to pecuniary embarrassment, it was impossible for him to more than barely support his family, not leaving him a single dollar to spare for any other purpose, even after practicing the most rigid economy. Nevertheless he intended to apply as soon as his circumstances would permit. Under this state of facts he was suddenly summoned to appear and show cause why he should not be suspended for non-payment of dues. A professional engagement, which admitted of no delay, prevented his attendance at the time specified. Supposing that he would have further notice if the matter was prosecuted, the whole subject passed from his mind, until he saw his name published in the Grand Lodge Proceedings as having been suspended for non-payment of dues. We can almost pardon this high minded, honorable gentleman (for we know him to be such,) for saying as he did: "If this be Masonry, I'll none of it." "I never," says he, "took any obligation in Masonry which required me to pay dues to a Lodge to which I did not

belong, and I find no warrant for such high-handed proceedings in the Constitutions or General Regulations. I have violated no obligation that I ever took upon myself in Masonry, and how, in the name of common sense, can I be disciplined for non-performance of that to which I never agreed, and that, too, *ex parte* and unheard!"

THE ASHLAR has several objections to the course taken in this by no means unparalleled case.

First. No Brother should be disciplined without trial, and every care should be taken that of this trial he has due notice, and never should a "snap judgment," through any technicality, be permitted.

Second. A local regulation can only bind those Brothers who have voluntarily become subject to the local law. A non-affiliant is only subject to his *Masonic obligations* and the *universal laws* of Masonry. It is the duty of the Mason to submit to the By-Laws of the Lodge of which he may become a member, and, of course, to the authority and ordinances of the Grand Lodge under which his Lodge works. But if voluntarily, or from any other cause, he remains unaffiliated, he is subject only to the universalities of Masonry, and can only be disciplined for violation of these. This we deem a fundamental principle.

Third. It is an unmasonic hardship to compel Brothers to become connected with or pay tribute to a particular Lodge, or else suffer penalties. Supposing that a Brother is confident that his petition will meet with the black-ball from one or more members of the Lodge, is he to be compelled to risk the implied dishonor of a rejection? Or is it just to force payment of dues, when Lodge privileges are thus denied?

The present writer regrets that whilst recently occupying a responsible position in the Fraternity, he was obliged to insist upon carrying out the Grand Lodge regulation, but the evil resulting was found, practically, largely to preponderate.

It would certainly be more creditable to the Institution, to leave *Masonic affiliation* wholly a voluntary matter. The attempt to enforce it is, in the large proportion of instances, practically neglected, or too often employed as a means of gratifying private resentment or spleen.

The most obvious method of attaching non-affiliants to the Lodges seems to be the permission, by regulation, of a retired list of membership not required to pay dues. A long and active membership might be honored by election to this, or worthy Brothers of limited means might be placed upon it. One objection urged against this plan is, that Grand Lodge dues have to be paid for such members—the remedy is patent, let the Grand Lodge make a regulation to meet the case.

It is clear that something ought to be done. We do not, in the foregoing, wish to be considered as excusing *inexcusable* non-affiliation, but as remonstrating against a method of treating it too harsh for general application.

— Another *sensation* is on the tapis. Observing the immense power of the new pumps for feeding the canal at Bridgeport the other day, and which are said to be capable of pumping the Chicago river dry in twenty-four hours—a Bridgeport speculator proposes to have the canal excavated to *ship* proportions, then to pump out Lake Michigan through this new channel into the Mississippi, thus leaving Chicago high and dry, and establishing Bridgeport as a new and permanent *port of entry*. It is needless to say that corner lots and water fronts in Bridgeport have *riz*.

— Contrary to our usual custom, we give place to an advertisement here. The immense number interested, and the tremendous outside pressure exerted upon us, must excuse the chair for giving way.

"PARTNERSHIP NOTICE!

"WIREFULL, SHARP & BUNCOMB,

"Political Jobbers and Office Brokers. Caucusses and conventions packed. Nominations secured. Comfortable stalls at the public rack purchased. Rival aspirants killed. Public newspapers controlled or bought up. Popular opinion on all subjects moulded, and shown how to express itself! &c., &c., &c. Terms reasonable. All communications (accompanied by a sufficient fee,) strictly confidential."

We can assure all interested that the above firm will continue the successful practice of the business mentioned, hereafter as heretofore. All persons having political axes to grind, had better apply soon, as there is a rush of business upon the office.

— Byron wanted a hero, and Carlyle everywhere insists that this is the great want of the time. Wherever the time has its true Hero, the world moves and the race ascends to a higher level. But in our times, another want has replaced this in popular estimation. The truly cosmopolitan "aching void" now is for a *sensation*. Nothing comes amiss which will afford the required titillation to the ruling sensory nerve. We read with wonder mingled with scepticism, of the almost infinite variety of dishes which Roman cooks invented to awaken the palled appetites of their epicures. The *cuisine* of Heliogabalus and Lucullus shames the feeble imitations of even French artists of the spit and gridiron. But all this has passed away as a great ruling passion. The world has become more *recherche* in its appetencies. Professionally speaking, the Arceus or central principle of life, which old hypothesis located upon the stomach as its throne, has abdicated its gastric honors, and usurped the empire of the ganglia of sight and hearing. We fear the organs above are still torpid. Now it is the Crimean war, then an Atlantic cable; now Kansas, and then the Japanese; now John Brown, and then Mary Ann Boker; now Garibaldi and Bomba, and then Heenan and Sayers; now Charleston, then Chicago; now Baltimore, and then the Great Eastern; now a sermon from Beecher, and then a song from Patti or Piccolomini; now the Iowa tornado, and then Sands' Pale Ale; now Lord Renfrew (*née* Prince of Wales), and then Oliver Wendell Holmes' Anatomy of Drugs—Heaven, help us! how the catalogue grows longitudinally under the pen! We give the list the *coup de grace*, by saying, as the auctioneers are wont to say of their wares, "with a miscellaneous assortment of divers and sundries too numerous to mention."

It matters but little which, for the time being, touches the nerve, the sensation seems fully as exquisite and powerful in the one case as the other, and withal equally as transient in every instance. If it had survived a fortnight, the Atlantic cable would have been unanimously voted out of sight under water. About the same time extinguished the Japanese. Previous to each of the great political conventions, the whole nation was agog and half frantic with excitement. They came, they squabbled, they nominated, they departed—and already the sensation is exhausted, and we have yet to see the reader who does n't, from his inmost soul of vexation, say: "a plague on all your houses!" Chicago alone ran the Tornado

"into the ground," with remarkable brevity; and New York has already rebelled against the single dollar for the chance of a descent into the bowels of the overgrown floating monstrosity, which has devoured more "young kine" than the lean cattle "we read of" in Pharaoh's time, and yet remains marvellously *skinny* in its garniture. "Wanted, a sensation," is advertised upon all the newspapers, and declaimed from pulpits and stumps. You will see it in the eyes of the next man you meet, and written all over the lack-lustre visage of the loungee upon the street corner.

By excessive novelty-mongering, and unhealthy mental stimulation, our over-taxed faculties are fast passing into incurable paralysis. It will soon be too late even for Strychnine to call them to life again.

— One item of the Frenchman's dream about going to Tartarus, which all have read, he never publicly disclosed. Lately he made us his confidant. It seems his sooty Majesty sent word back from the Stygian regions by the dreamer, to Dr. D—, a seceding Mason now living not a thousand miles from the line of the M. C. R. R., that he (the Dr.) need not apply for admission to *that* institution, for, *not having any soul to burn*, he could n't be provided with a chair *there*.

— Bro. —, why will you persist in bringing that long face of yours, written all over with business cares, or knotted up by the harsh struggles of out-door life, into the little parlour at home? Cannot you allow one tiny oasis of pleasantness in the arid desert of your life? Is it not enough that the shadows gather around you amid the perplexities and annoyances of the street, the shop or the farm, without being at the pains to bring them home—as Bunyan's Pilgrim everywhere lugs his pack? Your wife should no more be called upon to help you carry your business anxieties, than to wear your—inexpressibles. If she persists in doing either—God help you! We know of no other relief. Scrape off care and anxiety at the door-step, as you do the mud from your shoes.

Is it not to be apprehended that the desperate efforts which the women of our day are putting forth to occupy larger spheres of effort, although perhaps well meant, are, in fact, driving still further from the hearth-stone the quiet Happiness which should ever there be enthroned? When business, business, business, is the perpetual theme at home as well as abroad, and the quick-moving engine of speech which woman has at her command, takes hold upon the topic—we do not know but that divers expenses may be curtailed, careful bargains perfected, and rash speculations avoided, but we fervently believe that there will ever be found a loss of domestic happiness, which will cause the deficit side of the general ledger immensely to preponderate.

— In the goodly little city of —, "with its Acropolis crowned with another Parthenon," live M. and D.; the first, a well known and highly popular merchant, and extensive land owner, the second, a distinguished and deeply read lawyer, and (corporeally) ponderous joker. Visiting together one day a farm which they owned in common, their tenant was so peculiarly obliging that, as they were about leaving, M. whispered to D. to acknowledge the favor by tipping him a "smile" from a private bottle of particularly excellent Cogniac, which D. carried in his capacious pocket. "O, no! O, no!" says D., "it wo n't do for the man to know that he's got drinking landlords,—and besides, there is n't but a little left."

— The grave exhortations and lay sermons on life and conduct, which about three-fourths of the orators elect deem it necessary to free themselves of in the guise of Fourth of July orations, St. John's day speeches, &c., &c., several notable specimens of which have recently come to our notice, bring forcibly to our recollection the case of a grave deacon "way down in Vermont," who, during a similar "deliverance," was brought up with a round turn. It happened that a "revival" was in progress in the ancient village of M. Among others, the deacon felt called upon to get rid of sundry hortatory remarks. Vividly did he depict the various Christian graces, but waxed especially fervent over the duty of all favored with a store of this world's goods to remember the poor during the present inclement season. His pathetic words called tears to sympathizing eyes, and when he sat down, it seemed as though the meeting should have been closed immediately to give an opportunity for the audience to go away and divide with the suffering at once. At this moment, all ears were attracted by the voice of one of the sisters, a spinster, upon the shady side of forty, whose sharp accents were elevated some notes above their usual pitch. "*She reckoned that charity begins to hum, and she was glad, for her part, that Deacon ——— felt as he did, for she knew a widder with five children, a neighbor of her'n, that he owed a load of wood for washin', and, although he 'd kep promisin' all winter, she could n't get a stick to save her soul.*" That deacon never forgot that sermon, we assure you! The next morning "might have been seen" a deacon with a generous load of "beech and maple" (the wood, not the deacon,) sawed, split, delivered and piled up at the widow's door! Gentle reader, if thou owest either the Printer or the Doctor,—Go thou and do likewise! So shall the fatness of content cover the gauntness of thy frame, and the blessing of him who hath "nary red" envelop thee like a mantle in cold weather!

— We have received too late for notice in this No., Proceedings of the Grand Lodges of Maine and Pennsylvania.

— The evening after the recent nomination of Mr. Lincoln by the Chicago Convention, Mr. Greeley, and divers other magnates of the party, harrangued a crowd from the balcony of the Tremont House. Notwithstanding the approach of midnight, the throng still remained undiminished, and grew even more and more uproarious. Amid deafening cries for Corwin, Bates, Everts, Smith, and all the names the hilarious multitude could recollect, an individual, with the voice of a stentor, mounted the rostrum and commenced a speech. His lightest syllable could be heard for a half dozen squares, but the wags around still clamored louder—louder! and up went the speaker's voice note after note to the most unearthly pitch. Screams of laughter followed each additional flight. The fellow was really making a pretty fair speech, but by and by the audience recollected themselves, and shouted for the name of the speaker. "No matter what my name is," said the orator, "if I am only sound on the goose." But this failed to pacify. "Name! name!" rung through the night air, and further speaking was impossible. "Well," says the speaker, "if you must know, I'll tell you," and here his voice became absolutely miraculous in its preternatural yelling strength, "*I aint a politician, I aint even a member of Congress—I'm the agent for SPALDING'S PREPARED GLUE, and that will stick, I tell you!*"

That Chicago crowd actually exploded like a gigantic rocket!

— "*Behold, this dreamer cometh!*" So said the brothers of Joseph, and the history with its marvelous sequel is familiar to all. But the parallel meets us every day. If an attempt is made to carry the thoughts of men from the cold and temporary details of business, to those higher claims which the spiritual has over the natural, our brethren say, "*Behold, the dreamer cometh!*" If we would herald the coming of a higher object of existence than money and what money will buy, the reply is ever: "*Behold, the dreamer cometh!*" Here is Masonry, the miracle of the time, which lives to teach men that they have duties and affections, hopes and aspirations, which take hold upon something higher than the material wants—and many a barren tongue replies: "*Behold, the dreamer cometh!*" Masons, even, who have passed through the wonderful series of our symbolic teaching, when we attempt to lift their minds to the true intent and purpose of all this, are often found, who say: "*We have corn, wine and oil; what more is needed?*" Much, dear Brother, much! You have not yet unravelled the mystic web, you have not yet attained the true light,—you have heard the syllables, but you have not grasped the thought within. Masonry is not an insurance company, although it "*visits the sick, buries the dead, and educates the orphan*"; it is not a letter of introduction, although it brings those who have "*passed the square*" to know each the other; it is not a certificate of character, although it is ever believed that the Mason is a "*good man and true*." Alas—if we undertake to say to *what* we are "*raised*," and from the full heart express the light to which we believe our eyes are thus opened, we shall hear from many a blinded Brother: "*Behold, the dreamer cometh!*" But fear not the idle jest or covert scoff. Live the life which God has given to you as the true light discloses. Be brave, be strong, be true. Perform the duty which is next to you, not unwillingly, but from the soul. This is the whole of the law, and the reward is as certain as was the triumph of the storied younger brother, whose approach caused his unnatural kindred to say: "*Behold, this dreamer cometh!*" Better is the dream of truth, than the waking reality of the false.

— And you, too, sink discouraged because your physical health prevents that high perfection, which otherwise you might well attain, in the art which you admire? But what is there, my Friend, which the soul may not appreciate, even though the hands refuse their office? Was not Beethoven deaf when he composed for us the sublimest measures which music has ever known? Was not Milton blind when he filled his master-piece of poesy with glowing tints which rival the rainbow in brilliancy? It is the internal and not the external which is the true creator. If your soul is full of music, and high thoughts, and the true light, that is *ample*, for you and for all the world about you. Courage, my Friend! Courage!

SCENE AT THE WIGWAM. Time—Dinner. Enter *Inquiring Stranger*. "I want to go to the Tremont House?"

Benevolent Chicagonian. "Well, you may go—but don't be gone too long."

Exit *Inquiring Stranger*—looking bowie-knives.

— We must crave the indulgence of our readers for inflicting upon them so large a proportion of matter from the Editor's pen, in the present No. We had relied upon several communications promised to us, but none came to hand soon enough for use. We can promise a variety in the ensuing numbers which will more than compensate for any lack in the present.

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Yours Devotely
W. Wallace Mitchell

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THE ASHLAR.

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No. 3.

THE LIVES OF BROWN, JONES AND ROBINSON.

III.—ROBINSON, WHO COULD SWIM “ANYWHERE.”

CHAPTER I.

HAVING disposed of Brown and Jones, our concluding duty is to narrate the history of the accomplished Robinson—of Robinson, who could swim “anywhere over the river.”

School-birch—dead twigs though it seems—buds and bears fruit. The child feels only the branches; but how often is the produce ashes in the mouth of manhood! Let us, however, turn to the words of the meek-hearted Mr. Daniel Fenning, to the page of that immortal book, which, still green in its twenty-thousandth edition, teaches sweet morality to tens of thousands of the present generation.

“Now, Robinson,” (says Mr. Daniel Fenning, and we quote from the amended edition of 1837,) “could swim very well; and thought, as Brown and Jones were whipt *because they could not swim*, that he should escape.

“Well, Robinson,” said the master, ‘can you swim?’

“Yes, sir,” said he (very boldly,) ‘anywhere over the river.’

“You *can* swim, you say?”

“Yes, sir.”

“Then pray, sir, if you could swim so well, *what business had you in the water*, when you should have been at school? You don’t want to learn to swim, you say? It is plain, then, you go for idleness’ sake. Take him up—take him up,” said he.”

Robinson “could swim anywhere;” he was therefore to remain content with the knowledge of his ability. Why should he ever exercise a power once perfectly acquired?

Despite the discipline of the master, Robinson left school with an enviable reputation. Who so clever as Jack Robinson? Though he carried off no prize-medal, his school-fellows protested that had he so minded, he might have secured every distinction. He would, with careless ease, give many a secret lift in Greek and mathematics to plodding dullness, that by his means, would start off with the contested glory.

"Why, Robinson," a school-boy friend would say, "why did n't you get the prize yourself? You know you might if you had liked."

"I know that," Robinson would answer, "I know that;" and throughout life Robinson rested satisfied with the barren knowledge. To be once able to do a thing to perfection, was with Robinson a sufficient reason for never again attempting it.

Our hero grew up a handsome, free-hearted lad. Esteemed by the men and and admired by the women, Jack Robinson was everywhere at home; and oh! the fortune, the worldly distinction that grave, wise folks would predict for Jack Robinson.

Peter Creeply was one of many cousins to Jack. "He was a poor mouse of a fellow, and would live and die in a corner." So did the wiseacres prophecy of Peter Creeply. There was scarcely a month's difference in their ages, when both Jack and Peter, in their one-and-twentieth year, were guests of their uncle, Squire Chaffton, whose superficial knowledge of human nature was, in the opinion of his most intimate friends, more than remedied by his exquisite taste in horseflesh: if he had studied little of men, he had pondered much on fillies.

Squire Chaffton had, at a high price, secured a pure Arabian. The creature was shipped to England, with an attested pedigree, which proved the animal to be descended from the favorite horse of "good Haroun Al-raschid." This superb creature the Squire destined as a birth-day present to his only daughter, who, after the stud, came in for all her father's affection. The filly was a present for a queen—there was not such another in the whole kingdom. The filly, however, had one frailty: its blood was as pure as the blood of the Ptolemies—its shape was faultless; with wings at its back it would have beaten Pegasus; St. George must have sat such a horse when he speared the dragon. Yet, with all the virtues of birth and beauty, the filly had the trifling disadvantage of a wayward temper. To attempt to break it, was to endeavor to tie up a fire. The eldest groom shook his head, looking hopeless looks at the beautiful Arabian.

"Great pity, sir—as we used to say of the Marchioness—great pity, sir, that good looks and good manners do n't always go together."

Thus spoke Bob Spurling, in a melancholy tone, staring at the filly, and then at the Squire.

"She's very handsome, Bob," said the Squire, still rapt with his purchase.

"Just what the Marquis used to say, sir, when he paid the jeweller's bill. Very handsome, sir, but such a price!"

"She's thorough-bred—all blood," exclaimed the Squire.

"All blood, sir, and a little brimstone—just like the Marchioness," observed that eminent groom, Mr. Robert Spurling.

"Cost me a bank of money, Bob," cried the Squire. "A lovely thing!"

"I'd let her out to sign-painters, sir—she's too handsome to ride," remarked the satirical Spurling.

"Do n't you think it possible to break her, Bob?" asked the Squire, despondingly.

"Why, look you here, sir; when an animal has what I call original vice—that is, sir, vice it can't help—it's no use doing nothing with it. Breaking's no good—we can only pity it; and that's exactly what I once said of the Marchioness."

"Marchioness, psha! I tell you the filly cost me a thousand pounds." "Never be worth her beans," answered the groom. "No more was the"——

"She *shall* be broken," exclaimed the Squire with vehemence, "so talk no more about it."

"Well, sir, it all depends upon whom you want her for—there's a good many folks we would n't mind risking upon her."

"Want her for?—why for Lucy. Whom do you think I bought her for?"

"What! for your Miss Lucy, sir? Ha, Squire, it would be entirely child-murder!" said Bob Spurling, very gravely, and walked away.

Lucy Chaffton was a pretty, delicate girl of eighteen, who had quietly fallen in love with the gay, good-tempered, clever Robinson—he all the time as ignorant of the matter as the Arabian filly itself. "Pretty creature—very pretty creature," Robinson would say, and sometimes add, "make a man very happy, that girl—yes, nice, modest, quiet thing—make a man very happy." Though when Robinson said this he had little suspicion that he himself was the man Lucy would have chosen above all others with whom to have shared happiness. "A sweet little creature! Egad! I'd ride round the world on an errand for her," said Robinson one day, as Lucy, having presented him with a purse of her own knitting, tripped blushing and confused, from the garden to the house. Now this little incident took place about the same time that the Squire and the groom were engaged in the above colloquy on the merits and the vices of the Arabian filly.

"Well, Robert, what's the news at the stables?" asked Robinson of the groom, who had just quitted the dissatisfied Squire.

"Very bad sir; have n't you seen the foreigner—the 'rabian?—such a sweet thing, sir!" said Robert.

"What's the matter with it—dead?" inquired Robinson.

"Quite the contrary—got too much life, sir, as my master used to say of the Marchioness,"—Robert availing himself of every possible opportunity to speak of the noble family whose wages he had once enjoyed.

"What's her vice?" asked Robinson.

"Why, sir, this is it—as long as you keep a bit out of her mouth, or a hand from her back, she is the loveliest thing—I will say it, whether standing, lying, trotting, galloping, or only at the rack—she is the loveliest thing as ever wore a tail. For a wild un nothin' can beat her."

"Who rides her?" asked Robinson.

"Who! That's it, sir—nothin' but the flies have ever kept a minute on her," answered Spurling.

"Oh, indeed! Well, I've a month on my hands, I must have a look at her;" and Robinson turned carelessly away, and strolled towards the stables.

"You can't think, Peter," said the Squire, "how much that filly grieves me. Such a beautiful animal—such a figure—and yet so vicious."

"Ha! uncle," replied Peter, demurely, "how often do we see the same thing with men and women."

"That's of less consequence, Peter; but with our 'Arabian filly, that has cost so much—it's shocking," moaned the Squire.

"Are there no hopes of her?" asked Peter.

"None, the jade! I tell you what, Peter—I bought her for Lucy—cost me a world of money—I tell you what, I'll try your spirit now; break the filly and have her," said Chaffton—"I'm tired of her."

Peter Creeply would have been delighted with the gift, if not burdened with the dangerous proviso. "You see, uncle—I—the fact is, I—I am an only son, as you know, and if anything were to happen to me—I"—

"Then you won't mount the filly? You won't have her? Come, yes or no," cried the Squire, doggedly.

"Yes, uncle, yes," exclaimed Peter Creeply; and then he felt death-sick at his sudden imprudence. It would have been a great loss to give up the filly, and yet, if he should break his neck!

"Saddle the filly," was the order of the Squire, who had walked to the stables; Peter following him, as if with naked feet he walked on broken glass.

"For Mr. Creeply, sir?" asked a stable boy.

"Ye—es," answered Peter Creeply, and he shivered. At the moment the filly was led, bridled and saddled, from the stable, Robinson came up.

"Ha, Jack!" and Peter spied hope—"will you back her?"

"Not I," said Jack Robinson—"not I, indeed."

Well, I thought he had more spirit than Peter," muttered the Squire; and Creeply, trembling from head to heel, mounted the filly, Robinson standing at her head and patting her. "He sits her remarkably well," thought the Squire—"very well." And although the animal plunged a little, Peter, to his own astonishment, easily mastered her. "Bravo, Peter! There now, if you ride her ten miles out and in without a throw, she's yours, Peter. And Creeply rode away, and in less than two hours was home again, having, as he said, made the filly as quiet as a lamb.

"Well, then," said the Squire, "she's yours, Peter—you've tamed her, and take her."

"No, sir, no; do not think I ventured for myself—no, sir, 't was for Lucy," and the young lady being present, as Peter rode to the door, he leapt from the saddle, and with all the grace he was master of, in a moment, placed the bridle on her unwilling arm.

"A lad of true spirit—a fine fellow," thought Chaffton; and then aloud to the fortunate equestrian, "Peter, you shan't lose by the gift, depend on 't."

"You have a beautiful present, Lucy," said Robinson.

"Yes; Mr. Creely is—very kind," and Lucy made a slight curtsy, and hurried into the house.

"A charming girl!" sighed Robinson; "but it's no use to grieve at it—yes, Peter's a lucky fellow!"

"He shall have her—Peter's the man for Lucy," determined the Squire; and that very evening wrote a letter to Mrs. Creeply, proposing the match, which was instantly leapt at by the provident widow.

"In three weeks Peter will be of age; he shall be married on the very day."

The Squire was peremptory—poor Lucy was timid—Jack Robinson was melancholy and silent; a week before the ceremony feigned an excuse for his absence—an excuse readily accepted by the Squire—and in three weeks Lucy Chaffton became Mrs. Peter Creeply.

About two months after the marriage, Robinson was compelled by a family matter to visit the Squire, who, the next day proposed a ride. "Come," said the old man, "you shall see Lucy on Fatima—she's tame and gentle as a spaniel."

The horses were ordered to be saddled; the beautiful Arabian, Fatima, was led to the door. Peter Creeply was about to help his lady to her horse, when Robinson cried out—"Stop, Peter! I'd forgotten to tell you, Lucy need n't take the trouble to climb up. Here, Fat"—and Robinson patted the animal, that with its head and neck returned the caress—"down, down;" and the filly bent, obedient, as a camel, to receive its load.

"Why—oh—Jack, who taught her that trick?" asked the astonished Squire.

"She's a good, gentle thing, and can be made to do anything," answered Robinson.

"Well, but what did you know of?"—

"O! after two or three mornings, Fatima and I were very good friends;" and again Robinson patted the filly, that again acknowledged his hand, whilst Lucy hastily held the veil that the wind was blowing over her hat, close to her face.

"What! you do n't mean to say, Jack, that you ever rode Fatima?"

"Yes, sir, he did, but he bound me in honor never to tell you; but now, as how Mr. Robinson's half-owned it himself"—and Bob Spurling was proceeding, when he was checked by the Squire.

"Then, you rode her before Peter took her in hand?" asked Chaffton.

"How very odd that was!" said Peter, "and that I should never have known it!"

"Why, then," said the Squire, a little recovered from his astonishment, as he rode by the side of our hero; "why, then, Jack, you yourself might, if you had liked, possessed the filly."

"I know that, uncle—I know that," said Jack Robinson.

"Do you see that, Dick?" said Robert Spurling, to a helper of the stables, and pointing to the party as it turned the lane, "do you see that? Now, that's what I reg'larly call a picture o' life."

"What's the matter, Bob?" asked the helper.

"Matter," said Robert Spurling, with a sigh; "ha, Dick! in this world, it's n't him that breaks the horse, as is always doomed to win the plate."

CHAPTER II.

It was still the tantalizing fortune of Jack Robinson to secure the praise of everybody, his cousins, the Creeplys, by some chance or other, always obtaining the solid pudding. Ere Jack was thirty, he was an universal favorite, and not worth a sixpence—whilst his cousins obtained that sort of respect only to be purchased with ready money; but having the wherewith to buy, the market was never found deficient. Men buttoned up their pockets and declared Robinson to be the best of fellows. It was very odd, though, that with all his talents, with all his spirit, he seemed merely to lounge in the footpath of life, whilst the Creeplys made their regular journeys to the Bank. Jack made capital jests the while, but the Creeplys made what the dull multitude agree to consider a much better thing.

"Ha! Jack," said Mr. Giaffir Creeply, "if you had but followed the Persian proverb, that says"—

"True, sir; no doubt—but as I do n't read Persian," replied Robinson, "and as I moreover hate proverbs, and think them mere counters for simpletons to play with"—

"Simpletons, Mr. Robinson! A dozen proverbs, sir, may contain the wisdom of a life," answered Mr. Giaffir Creeply.

"Yes, sir; but then, like the superb set of fish my aunt brings out at lloo, though the workmanship is very costly, the application may be very foolish."

"Ha! Jack—if you would but study Persian—you do n't know the jewels that are locked up in it. If you could but understand the divine Saadi!"

"Ha? Well, I'm told he's worth looking into. I'll see about it, uncle," and ere Jack slept, he had resolved to set himself to work vigorously upon the task. In a couple of years, Robinson could have conversed on things in general with the Shah, in his own tongue. "Hang this lingo!" cried Xerxes, the son of Giaffir Creeply, in a confidential hour, to Jack Robinson—"why won't good wholesome English do for him? Would you think it, Jack, my prig of a father wants his epitaph in Persian? The fact is, I've sworn to him for the last eighteen months, that I have been studying my head off at the cursed language—and I do n't know a word of it. As for writing the character, I could as soon make a cobweb. And yet it's his whim to have his epitaph in Orientals! Why the deuce won't a good serviceable *hic jacet* do for him?"

"An odd thing for you to write upon your living father;" said Robinson.

"Odd! devilish odd! the fact is, I—yes—I have it; I shall tell him my feelings won't let me," said the filial Xerxes, who then mournfully added, "that won't do neither; if I refuse the Persian epitaph, he'll make me write my letter for my next quarter's allowance in his filthy Eastern jargon."

"Now, the epitaph would be shorter," observed Robinson.

"Yes—I—I should very much prefer that," replied young Creeply,

"but, unfortunately, I can't even do his epitaph. My dear Jack, you can't direct me to any scoundrel who knows the language, eh? 'cause, by gad! the old fellow must have it, somehow;" and Xerxes, with his gold-mounted stick, emphatically rapped his boot.

"What can be said of him, eh?" inquired Robinson.

"O!—short—short, but sugary; just to touch upon the virtues that people who can afford a tombstone always have. But who—who's to do it, Jack?" asked Xerxes, with much anxiety.

"I'll have it done for you," said Robinson—"I know a poor devil of a fellow who'll be at my lodgings after dinner; I'll give him the chief points, and as I shall be at uncle's in the evening, I'll bring it with me."

"Well, everybody says it, and I *do* think it—you are the best of fellows. Pity you have n't money—shame you ar' n't rich; but you *are* a good fellow for all that. Do n't fail, now. Mind; let all the household virtues—the faithful husband—'loving father,' 'tried friend,' and all that, be nicely mulled up with a little Eastern spice," said Xerxes Creeply, speaking of his father's epitaph as if he was ordering a cup of sack of a drawer.

Robinson was true to his promise. In the evening, he presented himself at the house of his uncle, who had that day accomplished his sixtieth year; and being a hale, hearty man, amused himself by playing off the small stoic, by requiring his son, on that day above all others, to write the paternal epitaph. Mr. Creeply was one of those philosophers who despise death so heartily, that they take every opportunity of protesting their contempt of it. "It was a proper thing," he would say, "for a man to walk through this world with his coffin perpetually in his eye. Every man should have his epitaph over his mantel-piece; if it touched upon good qualities he did not possess, the satire might shame him into them."

"Only, my dear Giaffir," observed Mrs. Creeply, "as you insist upon having yours in an Eastern tongue, nobody but yourself can tell whether you'll be shamed or not."

"Depend upon me, dear madam, for a severe translation," said Mr. Shaster, a celebrated orientalist, and friend of the family.

"Jack—Jack," said young Xerxes, in a whisper to Robinson, "is it done?"

"Here it is," replied Robinson, giving a paper behind him to young Creeply.

"I say, Jack, no tricks now?" said Xerxes, advancing a little, and looking suspiciously at his cousin.

"Honor," said Robinson, "it's an epitaph for a man of twenty thousand a year."

"But where—where is the document?" asked Mr. Shaster. "Have you done it, Xerxes? For I can tell you more depends upon it than you think."

Young Creeply, with an assured air, presented the paper to his father, who shook him by the hand. His mother smiled, and one young lady, an Eastern heiress, declared to her next friend that "Xerxes had quite the look of a profound scholar."

Everybody, save Jack Robinson, seemed to think it a serious moment; but we regret to state that our hero, possibly because he was already acquainted with the contents of the paper, instead of listening to them, gave his entire attention to a pet spaniel, which, for all the pride of its blood and birth, he insisted upon teaching "to beg;" and what is most strange, had the dog been of the lowest plebeian origin, it could not have shown itself a more ready-witted scholar.

"Perhaps, Shaster, you will glance your eye over it for errors, and then favor the ladies with a translation?" said Mr. Giaffir Creeply.

The orientalist took the document, perused it himself, and then, to the delight of Xerxes, smiled upon it, and said, "Very well, indeed!"

"I'm charmed to hear it—charmed to hear it—a good boy, Xerxes, an excellent boy!" exclaimed the father. "Now, Shaster, the translation."

Mr. Shaster coughed thrice, and then proceeded to translate Persian into English:

"*In memory of Giaffir Creeply, who*"——

"I beg your pardon, Shaster, but you say Giaffir Creeply simply—has the boy omitted the 'F. A. S.?' " inquired the philosopher. "Never mind—it can be added when engrossed."

Shaster proceeded—" *Who fell asleep on the*"——

"Only 'asleep!'" exclaimed Mrs. Creeply.

"That, madam," said Shaster, "is an oriental synonym for 'who died.'"

"I see—I beg your pardon," replied the satisfied wife. "Quite correct. 'Who died.' And then of course there is a blank."

"Let us hope, madam, a very long blank," added Shaster, who continued the epitaph. " *He was faithful to his spouse as the bulbul to the rose.*"

At this, Mrs. Creeply shifted herself in her chair, looked direct at her husband, who had accidentally turned his head quite another way. Mrs. Creeply coughed.

" *He was faithful to his*"——Shaster was about to repeat, when Mrs. Creeply abruptly observed—

"You've read that once."

Shaster bowed and proceeded. " *His friendship was like the Nile*"——its source not yet come at," muttered the reader.

"Doesn't the Nile abound with alligators?" asked an innocent young lady.

"Yes, child," replied Shaster; "but that can't be the simile. Can it, Xerxes?"

"No—no, sir," replied young Creeply, fearful of the erratic spirit of Robinson.

"You had better read on," observed Giaffir Creeply, with some coldness.

Shaster obeyed. " *His friendship was like the Nile. It teemed with good gifts to all men, yet took no account of them.*" Shaster looked straight at old Creeply, who, with envious presence of mind, remarked, "very prettily turned—very poetical." The reader continued.

"*'His children grew like palm-trees.'*"

"Walnut-trees would have been better," mumbled Xerxes, shrugging his shoulders at boyish recollections.

"*'Goodly and fruitful. The grave of the just is as a coffer of spices. Such is the grave of Giaffir.'*"

"Plenty of cayenne there," thought young Creeply, who endeavored to cast a thanksgiving look at Jack Robinson, at the time giving his undivided attention to Fairy, patiently seated upon its haunches, and winking resignedly in the face of its instructor.

"Beautiful," "beautiful," murmured everybody, "and so true," added more than one benevolent person.

"Very beautiful," said Mr. Creeply, sen., approaching the corner where Robinson, rapt in his employment, sat. "Capitally done."

"Yes," cried Jack, thoughtless of the epitaph, and all his mind given to Fairy, "begs like a Christian does n't she?"

"Mr. Robinson!" exclaimed Giaffir Creeply, in a loud voice.

"Hallo!" answered Jack Robinson; "what's the matter?"

"I did think, sir, though I never counted extravagantly upon your affection—your respect, I mean—I did think that on my birth-day, and on so solemn an occasion as—yes, I did think that I might have come in for at least a share of your attention with a dog."

"To be sure, why not?" asked the ingenuous Robinson.

"When my epitaph was read, sir—yes, my epitaph—and none of us, no, not even the youngest and the healthiest, know how soon they may require it, Mr. Robinson;" and Giaffir became almost pathetic.

"Well, what have I done? I promised to teach Fairy to beg, and—how did you know, uncle, that I could n't do that and pay every attention to your epitaph, too?" inquired Jack. "Greatest respect for you in the world, uncle," said Jack, at the same time menacing with his forefinger the mendicant spaniel still erect upon the table.

The stoical Giaffir Creeply made no reply; but, glancing at the object of Jack's attention, he caught the spaniel by the neck, and flung it to a distant end of the room. Mrs. Creeply and her eldest daughter screamed, and ran to the yelping pet, whilst Mr. Creeply looked at Jack Robinson's neck, as if it would have afforded him a peculiar gratification to send its owner after his suffering pupil.

"I'm ashamed of you, Mr. Creeply," cried Giaffir's wife, with Fairy in her arms.

"I could n't have thought it of you, Pa," said Giaffir's eldest daughter. "I'm sure it was n't her fault."

"But persons—persons without talent or application," and Mr. Creeply tried to look through Jack Robinson, "delight to interrupt the triumphs of genius. Look here, sir—look here!" and Creeply exhibited the epitaph in Persian.

"Ha!" and Jack Robinson took the paper, all eyes attracted by the coolness of his manner. "Ha! very pretty!"

"No doubt," replied old Creeply, with withering sarcasm, "if you could read it."

"Two or three characters here not perfectly finished;" and to the astonishment of his uncle and Shaster, Jack took a pen and made the necessary additions.

"Oh! what—do you know the character?" observed Creeply.

"Think I do; good night, uncle—good night, aunt; mind—do n't let Fairy have her biscuit until she asks properly for it," and without more words, Jack Robinson left the house of uncle Creeply never more to return to it.

"He has no soul to comprehend the beauties of such a composition," said Miss Tamarisk, the oriental heiress, afterwards married to Xerxes Creeply, her father's consent being obtained by the young man's reputation for Persian. Nay, more; had he so pleased, Xerxes might have held a very important situation in an embassy to Ispahan, at the recommendation of Mr. Shaster, who spoke of him as a person peculiarly fitted for the honor by his knowledge of the language, with his poetical power in the use of it.

It was very strange, however, that Xerxes obstinately refused to search out the hidden beauties of the strains of Saadi; it was—as Mr. Giaffir Creeply would frequently say—quite unaccountable. As for Jack Robinson, it was plain he knew nothing more than the character; or he would have answered the letter written in Persian to him by his forgiving uncle, touched as he was by the rumor of his desperate fortune.

That letter found Jack in an obscure nook of a lodging. He read it—flung it down. "Why should I trouble myself to please his whims? I could abuse him, if I would, in the slang of a Persian water-carrier; but d——n Persian—I'll give it to him in good English;" and Jack's English answer to the oriental missive closed the correspondence between himself and uncle.

"I knew—I knew all he did was a flourish! Correct the character, indeed!" cried Giaffir Creeply; "but no matter; never again does he cross my threshold."

"But, seriously, Mr. Creeply," said his wife, "you never intend to adopt that epitaph?"

"'T will be beautifully written on parchment—after the Eastern fashion," answered Giaffir.

"What, with all that fulsome praise?" asked Mrs. Creeply.

"I see nothing fulsome in it," replied her stoical mate.

"Well—thank Heaven!—if you intend to hang it on your walls, nobody but yourself can read it."

"Yes, madam, but I am not one of those who like to keep knowledge to myself—I shall subjoin a translation to it."

"Mr. Giaffir Creeply, I am sorry I must say—you are a fool."

"Mrs. Giaffir Creeply, it occasions me very much distress to reflect that you are the fool's wife."

¶ On the day that Jack Robinson was warned from his unpaid lodging, the epitaph (without the translation,) duly emblazoned, ornamented the dining-room of Giaffir Creeply.

CHAPTER III.

Jack was blessed with a great number of relatives; all easy with the world and with themselves. It was therefore not to be wondered at that Jack Robinson was looked upon as a scape-grace by the respectable persons of his own blood. Everybody, save his aunt Priscilla, gave him up. "Poor lad!" the maiden would charitably exclaim, "poor lad! he's wild—but he means well."

"Means well! Why does n't he go abroad, and not disgrace us?" asked aunt Deborah. "I'm told that the fellow really wants a dinner."

"He might, if he will be such a libertine, spare the family, and conceal his name," said aunt Bridget, who, sensitive as she was, might have endured the anonymous starvation of her nephew.

"And he might have done so well, too!" cried aunt Deborah. "Look—only look at Peter and Xerxes," for ever and anon the prosperity of his two respectable cousins was flung in the hungry teeth of Jack Robinson. "You may do as you like, but I shall not go to Twickenham if Jack's of the party." Such was the determination of aunt Deborah. That severe spinster, however, suffered herself to be mollified into consent, and Robinson was permitted to mingle among a dozen of his aunts, uncles and cousins, in an aquatic excursion up the Thames, to visit Mr. Pope's villa.

The day was beautiful—even Deborah was in tolerably good temper—and everything promised a most delightful excursion.

"John, you know 'Pope's Essay on Man.' If you would but recite some of it—I recollect you spoke it once at the holidays."

"I know I did, aunt; once is enough, isn't it?" asked Jack of aunt Priscilla; and turned to talk to a blue-eyed cousin, until that day unnoticed by our hero.

"You are very gallant, Mr. Robinson," observed aunt Priscilla, with wounded dignity, taking out a very handsome gold box.

"Bless me! Miss Robinson," said a new female friend, "that's a beautiful box."

"Hush, child!" cried Priscilla, and then in a still lower voice, and with little preface, the elderly maiden proceeded to tell the history of the treasure. "Ha! my dear—you can't think how I value this box. It was given to me—but no matter for names—we were to have been married, child, but before that could happen, he died, dear youth! upon the bed of glory."

"Dreadful disappointment!" said the sympathizing listener.

"Yes, my dear; he gave it to me when we parted, and placing it in my hand, he said—ha!" and aunt Priscilla shrieked loud enough to raise Father Thames from the bottom.

"What's the matter?" was the general shout.

"My box—my box!" screamed aunt Priscilla, and wrung her empty hands above the river. The truth is, aunt Deborah—she was the heaviest of a very heavy family—was seated next to Priscilla, and turning suddenly round, her arm striking the hand of the possessor of the box, at

that time more intent upon its history than its preservation, jerked the valuable love-gift into the water.

"What's to be done?" cried every uncle, every aunt, and every cousin, save aunt Priscilla, who was speechless, and cousin Jack, who whistled.

"John—John Robinson—you—you can dive?" exclaimed Deborah, very significantly.

"Better drag for it," said Robinson, with, as all the aunts declared, "the most brutal unconcern."

"But—you know, Mr. Robinson that you are a very expert swimmer. I'm sure you can get the box," cried aunt Bridget.

"T is n't worth a guinea," said Robinson.

"Do n't talk to me of its worth, sir!" exclaimed aunt Priscilla, with considerable indignation; and then, throwing her arm around the neck of her friend, she sobbed—"I had rather lost half I'm possessed of."

Aunt Priscilla resolved to land, and to offer any reward for the recovery of her property. Peter Creeply, who was of the party, begged that his aunt would leave the business entirely with him—he would forfeit her love for ever, if he did not bring back the box. The lady, comforted by the confident manner of her nephew, blessed him, and bade him use his best discretion. The party landed, when Jack Robinson fell in with a couple of town friends, and the vivacity of his own party being extinguished, everybody looking sorrowful in compliment to the loss of Priscilla—he resolved to dine with his new companions. "I should only be in your way," said Jack, "for, upon my word, try as hard as I can, I can't weep for a snuff-box; and it's a pity to spoil company, when everybody else is of one mind. I say, Peter, do you hear nothing? Hark!"

"Hark, Mr. Robinson! To what?"

"There, again," said Jack Robinson; "the fishes! how they do sneeze, to be sure!" Thus spoke Jack, to the great disgust of many of his dearest relatives, and lounged off between his London comrades, to take, as had been stipulated, "a reasonable glass."

There are, doubtless, critical stages in the life of man and woman, when any undue agitation of the spirits may have the most fatal effects on the tenement of clay. We will not positively assert that it is so, but trust that the choleric will, for their own sake, if not out of regard to the quiet of others, believe it to be very possible. Now, whether the temporary loss of Miss Priscilla's box—for we may at once state that it was in a few hours restored to her—chained as that box was to the dearest fibres of her heart, and then by violent disruption, cast away—opened wounds, not well healed, and never again to close—or whether her time was nearly done, and the separation of the gold snuff-box had nothing whatever to do with the tragedy that followed—we leave to higher wits to decide. It is, however, a part of our task to inform the reader that aunt Priscilla sickened, and, in one month after her trip to Twickenham, died.

"You must get something, now, Jack; you were her favorite," said young Corkton, a bottle friend of Jack's.

"Poor old girl," said Jack. "I think she was the only one of them

who cared for me. And I did n't use her well—I was n't as attentive as I might have been. Poor old Priscilla !”

“Death must come, Jack. He's an ugly fellow, to be sure ; but when the skull and cross-bones are well gilt, they're not so bad. I suppose, now, you'll keep your hunters and pack ? Egad ! you're a lucky fellow—there's such a bargain in the way of hounds.”

“We shall see, Tom,” said Robinson ; who in due time was summoned to the funeral ; and the ceremony over, to the reading of aunt Priscilla's will. Jack Robinson found himself down for ten thousand pounds. “Excellent aunt !” ejaculated Robinson, about to weep at the benevolence of the deceased, when he was desired to attend to the reading of a codicil, that transferred the ten thousand pounds to John Robinson, to “my beloved nephew Creeply, together with my gold snuff-box, in token of his courageous recovery of the same.”

“So, Peter,” said Jack Robinson, meeting him a week afterwards, “so Peter, I wish you joy of your fortune—did n't know you could swim. 'T was all my own fault ; you attended to the wishes of the old lady, and I—well. I deserve my loss. But I did n't know you could dive !”

“Dive, Jack ! not I ; dive ! not a bit of it.”

“Why, does n't the will say as much ? ‘Courageous conduct’—how did you get the box ? For my part, you know, I went away with Corkton and Springley, and we got so drunk ! But how did it happen ?”

“I think—for she was n't quite herself, poor woman—that my dear aunt believed I had risked my life to fish up her box. Not I, Jack, depend on 't,” and Peter, assured of the ten thousand pounds, could afford to be candid. “The truth is, it struck me that it was possible, when the tide went down, that the box might be found in the mud. So keeping my thoughts to myself, and persuading my aunt to depend entirely upon me—ha ! ha !—whilst you were with Corkton and Springley, I went at night and sat on the bank of the river.”

“I see—and while, like a fool, I was laughing and swallowing wine”——

“I was watching the going down of the tide,” answered Peter, and he grinned at the recollection of his cunning.

“Well, I was a fool,” exclaimed Jack Robinson—“I was a fool ! I could have dived and brought up the box ; I was a fool !”

Pity it is that those fitted to seize a treasure from any depth should leave it unregarded, a prize for the patient lookers out who can do nothing more than watch the “going down of the tide.”

CHAPTER IV.

Jack Robinson was now without a friend. It was not enough that he had forfeited the intended legacy of aunt Priscilla, but he lost with the ten thousand pounds the little credit he had with his relations ; whilst Peter Creeply, from the moment the tenor of the maiden's will was known, rose in the estimation of all the world. There never was such a graceless

good-for-nothing as Jack Robinson! There could not be a finer gentleman or a better man than Peter Creeply.

Poor Robinson, the victim of early impressions, capable of doing twenty things better than seven-tenths of his fellows, did nothing for that very reason. He sank in reputation, health, and spirits; and at forty, behold Jack Robinson in a garret, when, with the fair use of his talents and moderate fortune to back them, the same Jack Robinson might have been lord of a rich manor—the useful member for the borough.

"Mr. Robinson, Mr. Robinson," cried his landlady, stealing unheard by him into his wretched attic, where Jack sat, with his head in his hand, staring at an empty grate.

"Oh! what's the matter, Mrs. Carey?" asked Robinson.

"Do you know the very thing has happened that will suit you. You said, last Friday, you should like to get a school. Now, this morning, the parish schoolmaster died. A comfortable place, sir, for them as likes the business: house, coals, candles, and I do n't know what salary," said the landlady.

"I'll see about it immediately, Mrs. Carey," said Robinson, starting up and taking his hat.

"Stay, Mr. Robinson; I'll tell you what has come into my head. There's Mr. Quick, the whip-maker, a kind soul—my boy will show you where he lives—go to him, he's overseer, vestryman, and a great person in the parish. Get his interest, and I'm bound for it you have the place. Here Jemmy," and Mrs. Carey desired her boy to see Mr. Robinson to Mr. Quick's, the whip-maker.

In a few minutes the child pointed out the door of the vestryman, and returned home. Robinson paused a moment, and was about to go into the shop, when a gentleman passed him, and was about to enter; their eyes met, and for a moment they stared at each other.

"Surely," said the gentleman, "your name is—is Robinson?"

"And surely," said Jack, "I see my old schoolfellow, Brown?"

"How odd that we should meet after so many years!" said Brown.

"But come in, I lodge with Mr. Quick."

"That's strange! I had something to ask of him," said Robinson.

"Out of town, and won't return until to-morrow. Come in; stay, Jack, we shall be more comfortable at a coffee-house—come along," and the schoolfellows took their way to a neighboring house, where Brown played the host. "And how have you been, Jack? Though not rich yourself, you had an army of rich friends; I hope they've not left you poor, eh?" and Brown unconsciously glanced at the whitened edges of Robinson's coat.

"No—no—I ought to be rich—but I blame no one," said Robinson.

"However, to my business—you can serve me, Brown."

"I shall be delighted to do it, Robinson," and Brown pledged his schoolfellow. "Come, drink; you shall have as much wine as you can swim in. Ha! talking of swimming, have you ever met with Jones? Do you recollect the flogging our master—wonder if he's dead yet—gave us three? Poor Smith! he'd have made a bright man! Pretty boy he

was, you recollect—I see him now, just as he was picked out of the water—poor Smith! But you say I can serve you—speak, my boy.”

“Have you any interest with Mr. Quick?” asked Robinson.

“Do anything in the world for me,” answered Brown.

“I understand he has great influence in the vestry; the appointment of the new schoolmaster rests with that body. I—I”—Robinson felt his cheeks creep with blushes—“I think you can answer for my capability—will you ask Mr. Quick to stir himself in my behalf? It is of consequence to me, Brown,” said Robinson, stammeringly.

Brown looked confused, thoughtful. He drew himself up to his school-mate, and laid his hand on Robinson’s knee. “My good fellow, for old times, I should be most happy to serve you—I should indeed, John, but the truth is, I never in all my life asked a favor of Quick, and as I never did ask, I—you see—I”—and Brown, with dropped jaw, stared at Robinson.

“Say no more—I beg your pardon,” said Robinson, and he rose, and incapable of self-control, rushed into the street, leaving Brown, (“who could n’t swim,”) bewildered and ashamed.

The next day Robinson called at Quick’s house, and learned that he had not yet arrived from the borough of ———, where he had a vote, which he had journeyed to give to Squire Jones, of Homepickle Hall. The election, however, was over, and the next day Mr. Quick would be at home.

“Jones—Squire Jones—of Homepickle Hall,” mused Robinson; and as the member was confined by a political fit of the gout to London, Robinson was resolved to wait upon him, for he recognized his old schoolfellow in the new-made senator. “It’s hard indeed, if I do n’t find him a little warmer than that nincompoop, Brown,” thought Robinson, as he knocked at the door, and prayed an audience of the Squire.

We pass the meeting of the schoolfellows—the protestations of service on the part of Jones. He would immediately see his friendly constituent, Quick, and secure the office of pedagogue for Jack Robinson; Jack might rely upon it.

Before the election came on, Robinson waited upon Mr. Quick, and communicated to him his hopes and pretensions. “Mr. Jones, the member for ———, you know Mr. Jones?” asked Robinson.

“O, yes,” replied Mr. Quick, “very intimately!”

“He promised to see you on the business—he has doubtless”——

“Not at all—never see him—never heard from him—very sorry, indeed,” interrupted Mr. Quick.

“Good morning, sir—good morning,” cried Robinson, disgusted, sick at heart; and he hurried home to his miserable lodging, where he wrote a letter to the parliamentary member, upbraiding him, in scorching words, with his broken promise.

The next morning Mr. Jones’ footman brought back a missive from the senator, in which he “assured Mr. Robinson that he (Mr. J.) had not forgotten him; on the contrary, he (Mr. J.) had personally called at Mr. Quick’s house; and not finding him at home, had left his (Mr. J.’s) busi-

ness with the little boy, which Mr. Jones considered to be 'going quite far enough!'"

A week afterwards, the election took place. Robinson, in utter hopelessness, addressed the board, soliciting the appointment. The day after the election, Mrs. Carey, with unusual smiles, informed her lodger that an old man from — vestry had a letter for him.

"An old man?" asked Robinson, listlessly.

"From the workhouse; poor man; he's something of a scholar, and has seen better days."

"A scholar! the workhouse! and that will be my fate," muttered Robinson.

"Here he comes, sir," said Mrs. Carey, as she heard the old man shambling up the stairs.

The man crawled into the garret. His back was bent as with a hundred years, and he spoke in hissing, whistling tones. "I've brought a letter—hem! hem!—a letter—from the vestry—hem! There's good luck in it, I know—you're elected schoolmaster."

The old man spoke truly. For once a vestry had been won by literature—the intelligent style of Robinson had secured his election. Robinson was to appear before the board the next day to receive his appointment.

"I—I was a schoolmaster once myself," said the old man.

"You!" sighed Robinson, as he gazed upon the human misery before him.

"Yes—I—I hope as I've brought you good news, you'll give me something to drink—*nunc est bibendum*—hem! hem!—I kept—— house at ——"

"Good God!" exclaimed Robinson, "you are"—he said no more, but, holding one hand before his eyes, he with the other motioned to Mrs. Carey to lead away the old man, who was no other than "Jones, Brown and Robinson's" flogging schoolmaster. The original cause of his fall was never fully known, but it was whispered that the pedagogue had been convicted of embezzling the pocket money of his scholars.

Robinson had compassed his wish. He could next day insure himself a decent competence. Therefore, at the hour the vestry met to confer the appointment, their chosen schoolmaster lay day-dreaming in his garret bed. His few remaining years were the years of a vagabond.

Such is the life of Brown who "could n't swim;" of Jones who could "swim a little;" and of the capable Robinson who could "swim anywhere."

He who was flogged for learning, lived and died a dunce; he who knew little, learned no more; and he who knew all things, had this precept scourged into his blood—to make use of none.

"THE 'BIRCH' IS FATHER OF THE MAN."

☞ It was said recently of a heartless but polished hypocrite, that the reason he never *said* mean things was because he was so fond of *doing* them.

THE PRESENT STATE OF MASONIC SCIENCE
IN GREAT BRITAIN.

BY REV. GEORGE OLIVER, D.D.

[CONCLUDED.]

BUT the most distinguishing glory of Freemasonry is Charity ; which, indeed, constitutes the peculiar characteristic of the age in which we live. Public institutions for benevolent purposes have sprung up in every metropolis and provincial town throughout the world ; and there is no class of destitution which is now unprovided with a retreat, where their sorrows are assuaged and their wants supplied. The good Samaritan is everywhere at work. In this point of view, also, Freemasonry must be regarded as the agent of unbounded good. To its male and female orphan schools, and fund of benevolence, which have long been in active and beneficial operation, we have added not only an asylum for the worthy aged and decayed members of the Fraternity, and an annuity fund for the benefit of the same class of destitute persons, but a projected establishment for the permanent support of the widows of indigent Freemasons has been mooted in Grand Lodge, with the best wishes of the Craft for its happy termination ; and I do not entertain the slightest doubt but it will ultimately be accomplished. In addition to all these noble institutions, we have private Masonic funds for benevolent purposes in many of the Lodges both of the old and new world.

These details will clearly evince the claims which Masonry has on the community at large ; and that the active part she has sustained in forwarding the benevolent enterprises by which the present age is distinguished, merits public approbation. We appear to be on the eve of some great and organic changes ; whether for good or evil, the Great Architect of the Universe can only determine. But it behooves Freemasonry to take such steps in the great drama of life, as to secure, if it be possible, the predominance of good. She ought to occupy the foremost rank in the work of amelioration, to watch over the best interests of the public, and endeavor to prevent the inconsiderate and unwary from being misled by the false glitter of unsound theories on the one hand, and hollow professions on the other, which are sure to terminate in disappointment and disgrace, and perhaps in consequences of a much more serious nature.

If Freemasonry does not thus exert the influence she undoubtedly possesses for the benefit of humanity, her social claims will be nullified, and her pretensions pronounced to be an empty boast. It is quite clear, from a consideration of the uniform and gradual alterations and improve-

ments in the details of Speculative Freemasonry by successive Grand Lodges, that it was never intended to be stationary. The science had no prescribed lectures before the revival in 1717, but every Master of a Lodge exhorted his brethren to the practice of moral virtue, in short and extemporaneous addresses, according to his own capacity, and adapted to the comprehension of the brethren and the state of the Lodge. An old Masonic manuscript of the tenth century, as is supposed, which may be found in the Old Royal Library in the British Museum, contains ample directions for this purpose. It strongly recommends the brethren to offer up their prayers regularly to God through Christ; to do their duty to each other, and to be constant in their attendance on the divine services of the church. It concludes by advising,

Play thou not but with thy peres,
 Ny tell thou not al that thou heres,
 Dyskever thou not thyn owne deede,
 For no merye, ny for no mede;
 With fayr speche thou myght have thy wyлле,
 With hyt thou myght thy selven spyлле.

* * * * *

Cryst then of hys hye grace,
 Geve yow bothe wytte and space,
 Wel thys boke to conne and rede
 Heven to have for yowre mede!
 Amen! Amen! So mote hyt be,
 Say we so alle per charyte.

In the Lansdowne MS. in the British Museum—Burleigh Papers, N. 98, Art. 38—we have another specimen of this moral teaching, which is of great antiquity. The Master is there directed, “in the name of the Father, Son, and Holy Ghost, to be true to God and holy Church, and to use no error or heresy; to be a true liege man to the king, and to do to every brother as he would like to be done to himself. That he shall keep truly all the council of the Lodge or of the Chamber; be no thief; true to the Master; and call his fellows by no other name than brother. That he shall not injure or pollute his brother’s wife or daughter; and shall honestly pay for everything he has.”*

The earliest authorized lectures which I have met with were compiled from such ancient documents as these, and arranged in a catechetical form by Desaguliers and Anderson, as early as 1720. And this form was adopted because it was considered to be more useful in assisting the memory, and affording an efficient remedy against forgetfulness and want of attention, than

* The same paper contains many other charges for the regulation of conduct, most of which, however, may be found in the 15th Ed. of Preston, p. 71, and see F. Q. R. 1848, p. 142.

any other plan. The questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft, as it was understood at that period. The first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called "The Master's Part," contained only seven questions, besides the explanations and examinations.

If, under such an imperfect system, Freemasonry had not been susceptible of improvement, it could not have stood its ground during the rapid progress of a taste for refined literature, and the accomplishments of civilized life which distinguished the beginning and middle of the eighteenth century. Intelligent brethren, however, soon became aware that something more than the repetition of a few set phrases and routine explanations, however interesting and important they might be in themselves, was required to cement the prosperity, and perpetuate the existence of a great society, which professed to convey superior advantages, and laid claim to a higher character than any of the numerous antagonistic clubs and coteries of similar pretensions by which it was surrounded. A new arrangement was therefore pronounced necessary in the year 1732, and Martin Clare, A. M., a celebrated Mason, who ultimately attained the rank of D. G. M., was commissioned to prepare a course of lectures, adapted to the existing state of the Order, without infringing on the ancient landmarks; and he executed his task so much to the satisfaction of the Grand Lodge, that his lectures were ordered to be used by all the brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the provinces; and in the minutes of a Lodge at Lincoln, in 1734, of which Sir Cecil Wray, the D. G. M., was the Master, there are a series of entries through successive Lodge nights, to the following effect: "that two or more sections, as the case might be, of Martin Clare's lectures were read; when the Master gave an elegant charge; went through an examination; and the Lodge was closed with songs and decent merriment." An evident proof of the authority of Martin Clare's lectures, or the D. G. M. would not have been so careful to enforce their use amongst the brethren over whom he presided in private Lodge.

These lectures were nothing more than the amplification of the system propounded by Anderson and Desaguliers, enlightened by the addition of a few moral references and admonitions extracted from the Old and New Testaments. They also contained a simple allusion to the senses, and the theological ladder with staves or rounds innumerable.

Freemasonry was now making a rapid progress in the island, both in

dignity and usefulness ; and its popularity in a proportionate degree. Scientific and learned men were enrolled in its ranks, and Martin Clare's lectures were obliged, in their turn, to give way before the increasing intelligence of the Order. They were revised and remodelled by Bro. Dunckerley, P. G. M., and Grand Superintendent for almost half the entire kingdom, whose opinion was considered by the Grand Lodge as decisive on all matters connected with the Craft. In these lectures, Dunckerley introduced many types of Christ, and ended the ladder with three principal steps as an approach to the supernal regions, which he called Faith, Hope, and Charity. His disquisition was founded on 1 Cor. xiii. ; and he might have had in view the true Christian doctrine of three states of the soul. First, in its tabernacle the body, as an illustration of Faith ; then, after death, in Hades, Sheol, or Paradise, as the fruits of Hope ; and lastly, when reunited to the body in glory, about the throne of God, as the sacred seat of universal Charity. The original hint at a circle and parallel lines, as important symbols of the Order, has been ascribed to him.

Thus the lectures remained until towards the latter end of the century, when Hutchinsson in the north and Preston in the south of England, burst on the Masonic world like two brilliant suns, each enlightening his own hemisphere, and each engaged in the meritorious design of improving the existing lectures, without being conscious that his worthy cotemporary was pursuing the same track. There are reasons for believing that they subsequently coalesced, and produced a joint lecture, which, though regarded at first with some degree of jealousy, as an unauthorized compilation, was at length adopted, and carried into operation by the concurrent usage of the whole Fraternity. This course of lectures was in practice till the reunion in 1813, and I believe there are still many Lodges who prefer them to the Hemming or Union lectures, and still continue their use.

With all these facts before us, it is clear that Freemasonry has undergone many changes since its revival after the death of Sir Christopher Wren. The essentials remain the same, but the details have sustained considerable modifications, and are susceptible of still more improvement. He who ascends the Masonic ladder, must not tarry at the portal of Hope, if he wishes to attain the summit. If we are anxious to practice ourselves, or to disseminate for the benefit of others, the poetry and philosophy of Masonry, it will be necessary to show that such progressive alterations may be safely made, without any violation of the real ancient landmarks, or incurring the risk of weakening its hold on the purest affections.

The opinion of our late Grand Master, H. R. H. the Duke of Sussex,

was favorable to the views here exhibited. He publicly declared in Grand Lodge that, consistently with the laws of Masonry, "so long as the Master of any Lodge observed the Landmarks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided."* And as an illustration of his opinion, the Lodge of Reconciliation was authorized to revise and re-construct the lectures which were in existence at that period. Under these circumstances, if some slight alterations and improvements were made in the working details of the Order at the present day, with the sanction of the Grand Lodge, I should anticipate the happiest results from the measure.

But the question will be asked, how is this to be accomplished? By what process is such a desirable object to be attained, without an invasion of Landmarks, which are so strictly guarded by a fundamental by-law, that their integrity cannot be violated without inflicting some serious injury on the Institution? The process is simple, and I think practicable; and even if it be attended with some trifling disadvantages, they would be amply compensated by improvements which might be effected under a judicious modification of the lectures in existence.

Thus, if the Landmarks and such portions of the Lectures of each degree are indispensable to the purity and character of the Order, were drawn out carefully and judiciously in the shape of a series of moral axioms, and divided into degrees, sections, and clauses, constructed with an equal regard to brevity and perspicuity, and accompanied by a strict injunction that *every brother shall be perfectly acquainted with each before he is admitted to a higher degree*, it seems highly probable that the most beneficial results would be produced. It may, indeed, be imagined that, under such a regimen, many brethren would not advance beyond the first degree. I am of a different opinion. The test might discourage indolent and careless candidates, but it would invite and augment the initiations of men of higher character. The facilities afforded by our present qualifications fill our ranks with brotherhood who do us little credit; and the society would be really benefited by their absence. A Lodge, consisting of a dozen scientific members, would be more respectable, more useful, and more popular, than if it were filled with an uncounted number of sots, or even with dull prosaic brothers who are indifferent to the poetry and philosophy of the Order.

I should certainly anticipate no diminution of numbers under such a course of strict and wholesome discipline. The only perceptible effect would be to improve the character of the brethren, by creating a spirit of

inquiry and discrimination, which would tend to make it their sole aim, as Masons, to increase their knowledge, purify their minds, and prepare themselves, by the morality of science, for more perfection in another and a better state of existence. In our Lodges, some brethren are always unfortunately to be found, with whom refreshment is the great attraction and the primary stimulus to their attendance at our stated meetings; but on the improved principle that I would recommend, refreshment, although by no means to be dispensed with, would constitute a secondary motive, while it contributed to give a zest to the theoretical discussions and practical enjoyment which result from the social intercourse of congenial minds with each other.

The only difficulty which appears to attend the above plan, would be in the construction and arrangement of a digest that would meet the requirements of every section of the Craft; because in a matter of such importance, the concurrence of every Grand Lodge in the universe should be obtained, that a perfect uniformity in work might prevail.

Every institution, to be perfect, should be consistent with itself. And hence the insufficiency of the present lectures may be questioned. It is therefore desirable that the attention of the Fraternity should be fairly awakened to the subject, that they may take the premises into their most serious consideration, and endeavor to place Freemasonry on so substantial a basis, as to constitute the unmixed pride of its friends and defenders; and defy the malice of its traducers and foes, if any such are still to be found amongst those who are indifferent to its progress.

It appears to me that all difficulty would vanish, and a satisfactory arrangement of the various matters at issue might be obtained, if the Grand Lodge were to appoint a committee, composed of brethren, resident in London, augmented by delegates appointed from the Provinces, to inquire into all the varieties in the different systems of lecturing throughout the Masonic world, and report upon them *seriatim*. And with respect to the Landmarks—as very few points of difference were included in the original system—it would remain an open question whether, by an attempt to reconcile every variety of subsequent introduction, the real Landmarks of the Order would be at all invaded. I shall decline pronouncing any positive opinion on this point, but leave it entirely to the judgment of others.

But should the adoption of any such measure be deemed expedient, the Grand Lodge would not be expected to pledge itself to the absolute sanction of an incipient report of the committee, which could be scarcely free from errors. It would be competent to receive the report; but I should

doubt, in a matter of such vital importance, whether that section of it which usually meets in Freemasons' Hall, consisting chiefly of the Masters and Wardens of the metropolitan Lodges, would be willing to decide the question without a formal appeal to such members of the Grand Lodge as reside in the country, comprising a great majority of its body.

At this stage of the proceedings, the report would be naturally transmitted to the G. M. of each Province, for the consideration of local committees, consisting of the Masters and Wardens of the Lodges, with the P. G. M. at their head, and any other scientific brethren out of office whom they might think proper to associate with them. The reports from each of these minor bodies, being transmitted to the Grand Lodge, should be subjected to a new committee for collation and revision, and embodied in a general statement of the entire results. A draft of this being forwarded to all the provincial committees for their approval, should be finally submitted to the Grand Lodge, who would then, after other preliminaries had been arranged, be in a condition to pass a decisive resolution on the subject. Communications should be forwarded to the Grand Lodges of Scotland, Ireland, America, the continent of Europe, and all other places where they exist, accompanied by a detail of the steps which had been taken for the purification of the Order; recommending the alterations to their notice, and soliciting their concurrence. And as there appears to be an universal desire throughout the whole Masonic world for some uniform system of working, an opposition to the measure is scarcely to be contemplated. Effectually to prevent such a result, however, it might be advisable to communicate with the foreign Grand Lodges during the progress of the proceedings, soliciting their fraternal suggestions; and a draft of the final resolution ought also to be submitted to each of them for approval, before it passed into a law which should be for ever binding on the whole Fraternity in every part of the globe, under the jurisdiction of the Grand Lodge of England, as it would be the concurrent production of the united wisdom and research of all classes interested in the triumphant progress of the Order.

Under some well-organized plan of this nature, I am sanguine enough to entertain a certain anticipation of such results as would be generally satisfactory; and enable Freemasonry to produce a visible and genial effect upon the taste, habits, literature, and morals of the times.

A regular and authentic text-book being thus provided to preserve the uniformity of the Order throughout the universe, every master of a Lodge should be directed, either by himself or some other well-informed brother of his appointment, to select a passage from this genuine fountain of truth,

and deliver an original lecture each Lodge night for the edification of the brethren ; after which, a *viva voce* examination should take place ; or, which would in some instances be better, a general conversation on the subject which had been thus selected. Such temperate discussions would excite interest and attention ; and the energies of individual brethren being thus brought out, much useful information would be elicited, and a permanent impression would be made on the minds of the junior brethren, which would tend to cement a love of the institution, produce a regular attendance of the members, and be every way advantageous to society at large.

The times in which we live are peculiarly characterized by a deep research into the causes of things, and bold speculations for the improvement of science ; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause upon the threshold ; while the world moves on in an uninterrupted course of improvement, Freemasonry must not stand still ; for if she hesitates ever so little, time will pass, and she will be distanced in the race.

I have thrown together these few preliminary observations for the purpose of showing that a taste for the poetry of Freemasonry is necessary to enable even an initiated brother to extract the honey from the comb, and to imbibe the sweets which the system so abundantly furnishes. If such a feeling were universal among the Craft ; nay, if a few talented brethren even, in every private Lodge, were in a position to devote a small portion of their time to its cultivation, the most beneficial results would soon be displayed, in the increasing influence of the Order, and its popularity amongst all ranks and descriptions of men.

Among the rainbow colors that glowed on my horizon, lay even in childhood, a dark ring of Care, as yet no thicker than a thread, and often quite overshadowed ; yet always it reappeared, nay, ever waxing broader and broader ; till in after-years it almost overshadowed my whole canopy, and threatened to engulf me in final night. It was the ring of Necessity, whereby we are all begirt ; happy he for whom a kind heavenly Sun brightens it into a ring of Duty, and plays around it with beautiful prismatic diffractions ; yet ever, as basis and as bourne for our whole being, it is there.—*Carlyle*.

ANCIENT HISTORY OF FREEMASONRY.

FROM the researches of various individuals, particularly of Bryant and Faber, it seems now to be most satisfactorily determined that all the ancient mysteries, as well as the absurdities, of Polytheism, had their origin in distorted traditional accounts of the Universal Deluge; but that the former, at least the higher mysteries, differed from the latter, inasmuch as a pure Theism, and the immortality of the soul, were rigidly inculcated. In the early ages of mankind, all branches of science, and, among these, Architecture, were entrusted entirely to the Priests, or to such as they might admit by initiation; but Religion, as explained by the mysteries, was the grand object,—science a subsidiary one. But after a period of 400 years, during which Greece had advanced much in civilization, it is highly probable that some of the initiated attached themselves more to one branch than to another. About the year B. C. 1060, a portion emigrated to Asia Minor, and gave to that country the name of Ionia. Here their solemnities received the name of the Dionysian Mysteries, and they seem to have been no longer practiced chiefly for inculcating Religion, but as a necessary initiation or purification of the mind before the candidate could be admitted to the privileges of an *Architect*. Building was peculiarly the object of this new Association, and its members were in after time known as the Dionysian Artificers. All bodies which required initiation before admission to their privileges, have ever since been guided by the same principles. The initiation, however differently conducted, was a religious ceremony, indicating a purification from the vices of the world. This was the case with the Essenes or primitive Christians—(not an anti-christian sect, as Josephus alleges); it was so with the Templars; it was the same in the first days of the Order of the Bath; and it is the same with Freemasonry.

In England, it has been alleged to have existed in the days of St. Alban, towards the end of the second century, and its history has been carried down, with great care, by Preston, in his *Illustrations*, till the close of the eleventh century. But there is not the smallest proof that the Masons there spoken of were more than a Society of Builders, or that any secret ceremonial of admission was employed by them, until the establishment in that country of the Hospitalliers, or Knights of St. John, on account of whose patronage, Freemasonry is usually denominated St. John's Masonry, and has long been dedicated to that Patron Saint.

Although we cannot with precision determine the epoch of the introduction of Freemasonry into Scotland, its existence in that country, at a very early period, is generally admitted.

One of the first Lodges of Freemasons in Scotland, of which we have any account, is that of *Kilwinning* in Ayrshire; but we have not been able to trace back the history of that Lodge with any certainty, beyond the end of the fifteenth century. How long it had been in operation before that period, cannot now be discovered.

Freemasonry soon received the special sanction and patronage of the Kings of Scotland, who occasionally presided in person. Thus the body ceased to be a purely building association, and gradually assumed its present aspect.

In the reign of James II, the office of Grand Master was confirmed by the Crown to the Earl of Orkney, in whose heirs and successors the office subsequently became hereditary.

In the year 1736, William St. Clair, the "last Rosslyn," being obliged to alienate his estate, and having no children, was anxious that the office of Grand Master should not become vacant at his death. He assembled the Lodge, and resigned into their hands every title which he possessed to that office, and left the selection of a successor to *their own choice*. They, by their free suffrages, elected him to be their Grand Master; and he was succeeded in 1737 by the Earl of Cromarty.

As an honorable and gratifying testimonial to the *pure principles of the Order*, it may be mentioned, that when the act for the suppression of seditious and treasonable societies was passed in 1797, containing a clause in which it was declared illegal for any body of men to require from their members *an oath* or test not authorized by law, *an express exemption was introduced in favor of the Lodges of Freemasons*.

Among other illustrious names of Patrons of the Order, appears King George IV, who while Prince of Wales and afterwards Prince Regent, long acted as Grand Master, and patronized the Order even after his elevation to the Throne. Upon the death of that monarch, similar patronage was extended to the Order by King William IV. H. R. H. the Duke of Sussex, was ever the true friend and active promoter of Freemasonry, and discharged the duties of Grand Master with untiring zeal. Napoleon I, the immortal Washington, and a host of distinguished men, have been the ceaseless advocates and Patrons of the Order of Freemasonry, and it must flourish to the end of the world, while its members obey its solemn, useful and enduring mandates. Its influence is most purifying, and a good man is a *better* man from adding to his other qualities that of a true Freemason.

Like the stained net, which, whitened in the sun,
Grows pure by being purely shone upon.

CORRESPONDENCE.

NEVADA GULCH, 40 MILES FROM DENVER, K. T.,
June 27th, 1860.

EDITOR OF "THE ASHLAR":

My Friend and Brother:—Remembering the promise I made to you, in company with Bro. Mitchell, before I left Chicago, that I should write you occasionally from this land of gold, I now sit down in my log cabin, opposite the rich Nevada mountain, to endeavor to fulfill it.

Since I arrived in this region I have met many of the Craft from Chicago—and many more from Illinois—indeed, they say here that every second man in Nevada is from that State. Bro. Mason presided a few evenings ago at a meeting of the brethren in Mountain City. Bros. Langlands, Gest, Scoville, Geo. Ingersol, and many others from the city Lodges of Chicago, are here, all busy at the excavations, seeking for valuable discoveries.

Passing by, for the present, as comparatively uninteresting to you or your readers, the respective advantages of the several starting points, I will commence on the long, tedious and weary journey across the plains; and here let me premise that we weary sojourners have been very significantly named along the road by the ranch-men and others, "Pilgrims," a title I had once already borne when surrounded by many who may read these lines. Every time they called me a "Pilgrim," my thoughts wandered away back to Apollo No. 1, and I wished for the privilege once more, in the language of Burns, with them—

"To tak a cup o' kindness yet,
For Auld Lang Syne."

Well, it won't do to be telling long stories, as Father Tayler used to say, so we must start—say from St. Joseph—with a good strong wagon and a pair of mules. For several days' journey the road led through a beautiful country, lacking but one thing—wood. I had heard of the "green hills of Kansas," but never had seen them before. The expression conveys a very good idea of that part of it through which we passed. There are good places to stop all along the way, little creeks, where wood and water can be found. Grass, at the time we passed, was very light. There are little villages and towns all the way, until you reach Fort Kearney, where those who go through on horseback stop at nights—a good deal better plan, by the way, than dwelling in tents. Maryville, on the Big Blue river, about 100 miles from St. Joe, is a considerable place. Supplies can be got there at very fair prices. Fort Kearney is about half way. Here we strike the Platte, and we have no more lack of water. Here the road

from Omaha joins the Leavenworth, or Great Military Road, and from that point to Denver the road lies along the Platte river. At Fort Kearney we saw a large band of the Pawnees, about 600 in number, returning from a buffalo hunt. They were well armed, and all mounted on ponies. The Pawnees are reputed to be the most crafty tribe of Indians on the Western plains. Nearer Denver we met a band of 300 or 400 of the Sioux, all armed, on horseback, and on the "war path." They said the Pawnees had been up among their hunting grounds, killing off their buffalo and antelope, and carrying them away—that they had also stolen two squaws, besides a number of ponies, and they were then upon their way for vengeance. I went into one of their lodges, where twenty warriors sat around, all accoutred for the fight. We passed the pipe of peace with them, and after awhile their prophet or medicine man threw himself upon the ground in a frenzy of excitement, in which condition he remained, apparently insensible, for some time, to all surrounding objects, all of which, as I subsequently learned, was for my especial benefit. He soon rose up, and interpreted his vision about me. I was going to the land of gold, I was to dig plenty of it, to become very rich, very powerful, a big chief; and, best of all, I suppose, to his Indian mind, was to marry an Indian woman, and be favored with numerous little blessings in the shape of "papposes;" when he concluded by whispering in my ear, that Scottish Shibboleth, "whisky." The vision fled, the illusion passed away, and I became satisfied it was a *spirit* of evil indeed.

"Indians and buffalo," they say, are the two great curiosities of the plains. We had our share of the former, but we fell short of our supply of the latter; three old bulls were all we saw, and that was within 20 or 30 miles of Fort Kearney, on a regular trail leading to the river. Although they were a great distance off, every man got out his gun, rifle, revolver or derringer, and fired, and I can compare it to nothing except a Fourth of July, or a Chicago rejoicing when Long John was elected. We got some Buffalo meat of a Chicago party—Dr. Pollock's—who had slain four, and we found it very good indeed, much more palatable than I expected.

We journeyed along the Platte for over 350 miles, camping at night on the river bank. For 100 miles or more we could get no wood, and had to resort to buffalo chips, a very good substitute, too; we cooked very well with them.

Storms, the most sudden and violent, are peculiar to the Platte bottom. Everything will appear beautiful at evening, and you anticipate a fine night; when suddenly the wind will change, and a tornado of unexampled fury burst upon you, accompanied by hail, rain or snow. It is well for

you then if the tent-stakes are well driven down, and if the "institution" remains above ground. Ours went down twice with the fury of the blast, leaving us in the most comfortless position imaginable. These storms are very dangerous. Many oxen perish in them, or else stampede and run off for miles; and we knew of four or five men losing their lives in the one which we encountered.

About 100 miles from Denver, the Beaver Creek cut-off leaves the main road, which keeps along the Platte, and here we were at a stand, whether we should take the one or the other. Every returning emigrant had his own story to tell about them, and according to some, the "cut-off" was a dreadful road—no grass, no wood, and nothing but alkali or poisonous water. Well, we deliberated in council about it, and it was the "opinion of the Common Council" we should take the "cut-off," upon the principle of a well-known Illinois Mason—"to take the road on which there were the most groceries."

Denver City is beautifully situated at the junction of Cherry creek with the Platte river. Its population may be from 6,000 to 7,000, but if the transient population be added, it may reach 10,000. The most of the stores and dwellings are built of wood, but brick buildings are now rapidly taking their place. Log houses are the primitive types, and very cosy and comfortable they are, too. Lumber is worth \$60 per 1,000 feet, and brick \$15 per 1,000, and every other article used in building as high in proportion.

Religious services are held regularly every Sunday in the Episcopal, Catholic and Methodist societies, and are all well attended.

There is one Masonic Lodge in Denver, held under dispensation from the Grand Master of Kansas, composed of 30 or 40 brethren, who meet regularly every two weeks, in a neat little temple of their own. Col. Henry Allen, one of the early settlers, is Master, and Judge Wm. M. Slaughter, Secretary. The Lodge, as yet, has done comparatively little work, but the material is good, and will make a first-rate working Lodge. There is another Lodge organized under dispensation in the Territory, situated at Golden City, at the foot of the mountains, 15 miles from Denver, of which Dr. Hardy is W.M. This Lodge has only initiated one Apprentice since they started. I met a good many of the Brethren as I rode through on my way to the mountains, and they are of the right stamp. In Mountain City the Brethren have applied for a dispensation to organize a new Lodge among the mountains, of which J. H. Morton, President of this district, will be Master, a true Mason in word and deed.

I have found a good many Royal Arch Masons and Knights Templar here, who are very anxious to have a Chapter and Commandery organized.

in the Territory, but as there is no suitable building yet provided, it will be some time before these undertakings are carried into effect.

I have already prolonged my letter to such a length that I must not touch upon the gold diggings or the scenes in the mountains, but will leave them until another time, when I shall endeavor to give a picture of the miner's life in the diggings, accompany him to his cabin, to the church, to the miners' court, on a prospecting tour, to a miners' mass meeting, etc., etc.

Letters cost us 25 cents each way. Papers we never see—they are probably stolen, and sold for 25 cents apiece. I wonder if *THE ASHLAR*, which is such a welcome visitor to so many Masons' homes, will ever find its way out here to the gulches of these Rocky Mountains?

Your Friend and Brother,

W. T. MUIR.

AN INSTANCE OF THE INFLUENCE OF THE MASONIC PRESS.—A concerted movement was recently made to bring into being, under the name of a "General Masonic Congress," a new and supreme governing power, which would, in the course of time, absorb all the powers and functions of the separate sovereign Grand Lodges of this continent. The members and conductors of a large majority of the Masonic press of the country looked upon the movement with the greatest alarm, and expressed themselves in the strongest terms against the innovation. They foresaw, not alone the absorption of Grand Lodge powers by this new creation, but they deemed also that great danger existed that within a few years, only members of certain, so-called, higher degrees, would be declared to be eligible to seats and votes in the new sovereign Grand Lodge; thus making the dangerous experiment of increasing the distance between the rank and file and those who assumed the functions of their government; and thus destroying that just principle of the immediate representation of the Subordinate Lodges in the Grand Body, which now so happily and properly exists.

All these things were fearlessly and fully spread before the Craft in the Masonic press, and when the question which touched the existence or non-existence of this dangerous body was presented to the several Grand Lodges who have thus far passed upon it, every floor member was ready to vote understandingly on the subject. When the vote was taken in the Grand Lodge of this State, nearly a thousand representatives being then present, any lengthy discussion was unnecessary, and an overwhelmingly large majority voted to lay the report of the delegates on the table, which

immediately followed its presentation. Of course, no amount of speculation can satisfactorily develop the quantity of good performed, or the aggregate of evils averted, by the Masonic press in this single instance alone; but we are not giving too much way to imagination when we declare that without this element of light, and without the means afforded by the press for open and free discussion, a fire-brand might have been thrown into the Craft, which could only be quenched by years of struggle, if quenched at all.—*N. Y. Dispatch.*

PROCEEDINGS OF MASONIC BODIES.

MAINE.

GRAND LODGE. May, 1860.—A bulky pamphlet of nearly two hundred and fifty pages. A very full attendance of the Lodges is chronicled, representing a membership of 4,319. Local matters, mainly, were discussed, by Grand Master Chase; the only exception being the grievance between Maine and the Grand Lodge of England, to which we referred last month. Perhaps, also, we ought to except the reference to the proposed N. A. Masonic Congress, but as this is now but a thing of the past, we need not delay to notice it. The Grand Master reports Masonry as in a highly prosperous condition within the jurisdiction; refers, in elegant terms, to the demise of P. G. M. Robert P. Dunlap, and of P. G. Chaplain Rev. Cyrus Cummings; and inculcates, in glowing language, the great teachings of the Order.

The Report on F. C., by Bro. Cyrus Pearl, reviews, in a fraternal spirit, the proceedings of the several Grand Lodges of the country, and is a very valuable and able paper. Webb's Monitor (Edition of 1816) was adopted as the Text Book.

Eight hundred and seventeen were initiated during the Masonic year.

Officers for the ensuing year: M. W. Josiah H. Drummond, of Waterville, G. M.; R. W. Wm. P. Preble, Portland, D. G. M.; R. W. J. J. Bell, Carmel, S. G. W.; R. W. Joseph Covell, Jay, J. G. W.; R. W. Moses Dodge, Portland, G. T.; R. W. Ira Berry, Portland, G. S.

CONNECTICUT.

GRAND ROYAL ARCH CHAPTER. May, 1860.—There are twenty-one Chapters in this jurisdiction, of which nineteen reported. Exaltations during the year, 172. Membership in full, 1,531.

The address of the G. H. P. occupies less than two pages of the Proceedings, and brings little business before the Grand Chapter. He observes :

“The general prosperity and harmony of the Royal Craft in this jurisdiction, have rendered no official interposition necessary, on my part, during the past year ; and my official acts have been few and comparatively unimportant.”

The Report of the Committee on F. C., by Comp. Storer, is, like everything from the pen of that accomplished Mason, clear, elaborate, complete and polished. He notices, especially, the happy *finale* of the “Michigan Difficulties,” and quotes it as a new instance of the triumph of true Masonic principles, or as we may say, of *heart Masonry* over the pitiful quibbles of Masonic jurisprudence—(Bah ! we are beginning to loathe the very words ! Good Heavens ! if we only had more fraternity and *soul*, how much less law and history we should be tormented with in the glorious old Craft !)

The General Grand Chapter is tolerated by the Grand Chapter of Conn., as a “harmless organization ;” but certain resolutions with reference thereto, were placed on file, for consideration at the next session of the Grand Chapter.

Officers elected : M. E. Frederick J. Calhoun, of New Haven, G. H. P. ; Nathan Dikeman, Waterbury, D. G. H. P. ; Asa Smith, Norwalk, G. King ; Alex. Warner, Woodstock, G. Scribe ; Benjamin Beecher, New Haven, G. T. ; Eliph. G. Storer, New Haven, G. Sec.

MISSISSIPPI.

GRAND ROYAL ARCH CHAPTER. January, 1860.—Fifty-eight Chapters report a membership of 2,152 ; eight Chapters, estimated, 245 ; non-affiliants, 500 : total, 2,897. 266 Exaltations within the year 1859.

The address of the G. H. P., M. S. Ward, is very brief, and records the continuous prosperity of the Order. The features of the pamphlet are, the allusion to the G. G. C., by the Committee on F. C., (by Comp. Ro. W. T. Daniel,) and the report on the same subject, by Comp. Giles M. Hillyer, on behalf of himself and the M. E. G. H. P. Had not all this matter now become a thing of the past, and fortunately this report, so far as this topic is concerned, having already “survived the period of its possible usefulness,” we might find in it matter for grave animadversion. We merely suggest, that to any one present at the G. G. R. A. C. last September, some of the assertions and inferences therein contained, must appear *extraordinary*. But as we long since buried all our own private

bones of contention, we do not propose, at this late period, to rattle those belonging exclusively to other parties. Yet we confess, we had marked passages herein, for comment, and we claim credit for an extra allowance of Masonic graces, in forbearing to exercise our hereditary proclivity to hit a head when we see it temptingly exposed. But, *de mortuis, &c., &c.*

The modification of Royal Arch clothing, proposed by the G. G. C., was temporarily postponed.

Officers for 1860: M. E. Giles M. Hillyer, of Natchez, G. H. P.; Geo. W. Perkins, Horn Lake, D. G. H. P.; W. A. Champlin, Handsboro', G. King; E. F. McGehee, Cano, G. Scribe; Ro. W. T. Daniel, Jackson, G. Sec.

PENNSYLVANIA.

GRAND LODGE, COMMUNICATIONS FOR 1859.—This Grand Lodge meets quarterly, and constituted, as it is, by the representatives of about three hundred Lodges, with an aggregate membership of about 12,000, we are somewhat surprised at finding the annual report covering only eighty-five pages, and even these in large type, with abundance of what the printers call "fat."

We are aware of the nervousness which exists in some quarters relative to Masonic publications, but cannot see why this should be so exaggerated as to extend to mere business transactions and exoteric questions of general interest. The Penn. Committee of F. C., sustain the report of the previous year, in regard to Masonic publications, and insist that "no sound objections are discovered to them." They further observe:

"That which is proper to be published needs no argument in justification or support of its publication.

"If the propriety as to other publications is so questionable, as to create at least grave doubts upon the subject, then those who entertain opinions adverse to such publication, are liable to no interested or partial criticism. So long as the question rests on enlightened views of Masonic principles, and a sincere desire to maintain them against plausibility, policy, or self-interest, no grounds can exist for feelings of unkindness in the discussion. The point of difference between those who do not unite with others in favor of a latitudinarian policy as to Masonic publications, is made by the text, if not the spirit of the ancient teachings, and landmarks of the Order.

"A difference of opinion thus caused, is to be respected. It should claim from all a calm and anxious investigation, for the purpose of ascertaining the just limit which wisdom and knowledge combine, in giving to the increasing effort to extend these publications."

Objecting to the practice of committees of F. C. making copious ex-

tracts from the reports of other Grand Lodges, and freely commenting upon them, the Penn. committee remark :

“Justice demands the expression of these views, and they are cheerfully and frankly made. As to the necessity for so much elaboration of detail ; or the benefits which may practically result from the general character of the annual reports of committees of foreign correspondence ; or the utility which is to be experienced from this labor of these committees, we have neither the jurisdiction to question, nor are we the forum to decide. As one, however, of the Grand Lodges of the Craft ; and on behalf of its sovereignty, and thus authorized respectfully to express an opinion, on a subject of common interest to all bound in the bonds of our ancient brotherhood, we are free to remark, that we cannot yield our consent to the existence of either such necessity, benefit or utility. The intent and purpose of a committee of correspondence, is not to examine the proceedings of sister sovereign jurisdictions, which relate to their individual business ; to except to, criticise, condemn or oppose what relates exclusively to their domestic interests ; to raise questions which are designated Masonic, in order thereby to elevate their position high enough to justify their almost universal consideration ; or to invite controversy, by creating contrariety of views, and possibly excite discussion and differences on wholly unimportant points in order to give consequence to expressed opinions. This is not the purpose of such committees. It is foreign, entirely, to their true character. When questions do arise of importance to the Masonic world, when subjects are to be presented to the attention of the Craft universal, when official communications are necessary, when primary interests demand it, then it is both proper and orderly to have channels for such inter-communication among so many independent jurisdictions. The duties of committees of correspondence then begin. Their objects, and the exercise of their functions, are in harmony. The most valuable, beneficial and important results, flow from the expression of their views and opinions and judgments, as well as their decisions and action. Their utility is patent. The Craft acknowledges their necessity. Their character, as well as their conclusions, are thus dignified. The contempt, which familiarity with unimportant matters engenders, is avoided. Independent bodies are permitted to manage their domestic Masonic concerns in their own way, without responsibility to, and free from the supervision of, similar bodies, or any one of their committees. It is certainly true that committees of correspondence are, within the purview of their duties, deacons, who recognize intrusions on the harmony of the Craft, and announce the alarm which is thus created ; but they are, however, circumscribed to gross innovations, schisms and violations of fundamental principles of common Masonic concernment. Lesser infractions and violations of order or organism, are within the exclusive power of the jurisdiction in which they occur.

“It surely will never be seriously contended, that the rights of past officers ; the relations between subordinate and Grand Lodges ; the decisions by presiding officers of subordinate Lodges on questions growing out of constitution and by-laws ; the points arising on appeals by individual members ; the views of matters on unwritten phraseology ; the crude or

curious opinions of subordinate Lodges or officers, as to their power over questions cognizable directly by supreme authority; and thousand like subjects are, or should be, the themes for reports of committees of correspondence, to be revised, or discussed by similar committees of almost every Grand Lodge in the United States. If it is considered that the Masonic fraternity generally is to be enlightened, instructed, informed or benefited, by such efforts; if a respectful unwillingness to conform to this standard, is evidence sufficient to some minds, to condemn those who consistently decline this imitation, then it only remains for us to pursue the even tenor of our way. We can do this in union and harmony, and fraternity with all. We can entertain for all, the truest and purest Masonic love and esteem. We can do our whole duty to the Craft in times of danger and peril. We can aid and assist when our efforts may at least have the merit of a sincere desire, an unselfish anxiety, to be able to protect the ever burning light of Masonry, and the temple which is dedicated to its protection and safety, from secret or open enemies. We stand ready for any such emergency, but it is in the calm and quiet attitude of a firm resolve, neither to invite, nor avoid issues, which may involve the sternest responsibilities."

The earnestness with which these views are set forth, command our respect, whilst they fail to convince our judgment. In our view, nothing has added so largely to the interest and worth of the yearly record of the Grand Lodges as the elaborate reports of the various industrious committees of foreign correspondence.

Officers elected: R. W. Henry M. Philips, G. M.; R. W. Wm. H. Adams, G. Sec.; Richard Vaux, Ch. Com. F. C.

The residence of the officers elect is not published in the proceedings.

We would respectfully suggest to the Grand Secretary, that this would be a matter of great convenience to brothers wishing to correspond with either of the Grand Officers elect, and we cannot conceive how it can be considered, even under Pennsylvania views, as dangerous to the Institution. We shall forward *THE ASHLAR*, at a venture, to the Grand Secretary at Philadelphia.

CANADA.

GRAND LODGE—The fifth annual communication of the Canada Grand Lodge of Free and Accepted Masons, commenced at the city of Ottawa, on the 11th instant, at which one hundred and ten Lodges were represented. The next annual meeting will be held at the city of London, C. W.

The officers elected for the current Masonic year are as follows: Mt. Wor. Br. T. D. Harrington, G. M.; Rt. Wor. Br. Simpson, D. G. M.; Rt. Worthy Br. Gale, Quebec, G. S. W.; Rt. Wor. Br. T. D. Warren, G. J. W.; Rt. Wor. Br. E. Heathfield, G. R.; Rt. Wor. Br. T. D. Harris, G. Sec.; Rt. Wor. Br. Groff, G. Treas.

CONTENTMENT.

BY O. W. HOLMES.

"Man wants but little here below."

Little I ask ; my wants are few ;
I only wish a bouag of stone,
(A very plain brown stone will do,)
That I may call my own ;
And close at hand is such a one,
In yonder street that fronts the sun.

Plain food is quite enough for me ;
Three courses are as good as ten ;
If Nature can subsist on three,
Thank heaven for three. Amen !
I always thought cold victuals nice—
My choice would be vanilla ice.

I care not much for gold or land ;
Give me a mortgage here and there—
Some good bank stock—some notes at hand,
Or trifling railroad share ;
I only ask that Fortune send,
A little more than I can spend.

Honors are silly toys, I know,
And titles are but empty names ;
I would perhaps be Plenipo—
But only mean St. James ;
I'm sure I should not care
To fill our Gubernator's chair.

Jewels are baubles ; 't is a sin
To care for such unfruitful things ;
One good sized diamond in a pin—
Some, not so large, in rings—
A ruby and a pearl or so
Will do for me—I laugh at show.

My dame should dress in neat attire ;
(Good heavy silks are never dear,)
I own perhaps I might desire
Some shawls of true Cashmere ;
Some marroway crapes or China silk,
Like wrinkled skins on scalded milk.

I would not have the horse I drive
So fast that folks must stop and stare ;
An easy gait—two forty-five—
Suits me—I do not care ;
Perhaps just for a single spurt,
Some seconds less would do no hurt.

Of pictures I should like to own
Titans and Raphaels three or four—
I love so much their style and tone—
One Turner and no more,
A landscape—foreground golden dirt ;
The sunshine painted with a squirt.

Of books but few—some fifty score,
For daily use, and bound to wear;
The rest upon an upper floor;
Some little luxury there
Of red morocco's gilded gleam,
And vellum rich as country cream.

Busts, cameos, gems—such things as these
Which others show for pride,
I value for their power to please,
And selfish churls deride;
One Tridivarius, I confess;
Two Meerschamms I would fain possess.

Wealth's wasteful tricks I would not learn,
Nor ape the glittering upstart fool;
Shall not carved tables serve my turn?
But all must be of buhl.
Give grasping pomp its double share—
I ask but one recumbent chair.

Thus humble let me live and die,
Nor long for Midas' golden touch—
If heaven more generous gifts deny,
I shall not miss them much—
Too grateful for the blessings lent,
Of simple tastes and mind content.

EDITORIAL EXCERPTA.

"Scatter diligently in susceptible minds
The germs of the good and the beautiful!
They will develop there to trees, bud, bloom,
And bear the golden fruits of Paradise."

Carlyle is hardly to be named as a writer for "beginners," because his teaching, though to some of us vitally necessary, may to others be hurtful. If you understand and like him, read him; if he offends you, you are not yet ready for him, and perhaps may never be so; at all events, give it up as you would sea-bathing, if you found it hurt you, till you are stronger.—*Ruskin*.

Those who sincerely love poetry, know the touch of the master's hand on the chords too well to fumble among them after him.—*Id.*

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the things that God meant him to do, and will be his best. No agonies or heart rendings will enable him to do any better. If he be a great man, they will be great things; but if a small man, small things; but always, if thus peacefully done, good and right; always, if restlessly and ambitiously done, false, hollow, and despicable.—*Id.*

Do they think then that all these meaner and superfluous things come from God, and the divine gift of learning from the den of Plutus or cave of Mammon? Certainly never any clear spirit, nursed up from brighter influences, with a soul enlarged to the dimensions of spacious art and bright knowledge, ever entered there but with scorn, and thought it ever foul disdain to make pelf or ambition the reward of his studies; it being the greatest honor, the greatest fruit and proficiency of learned studies to despise these things.—*Milton's Animadversions.*

The wise, the thoughtful, know full well
That God doth nought in vengeful ire;
But this deep truth all ages tell—
He purifieth his own by fire.
Woe to the man who knows not woe—
Who never felt his soul grow dim!
Him threateneth dreadful overthrow—
Heaven's love and care are not for him.

I, too, have borne, unseen, alone,
My own deep griefs, griefs writ on sand,
Until my heart grew like to stone—
I struck it, and it hurt my hand.
My bitter bread was steeped in tears,
Another Cain's-mark marred my brow—
I wept, for long my wasted years—
Alas! too oft I weep them now!—*James Clarence Mangan.*

Vice can never know both itself and virtue; but virtue, where the moral temper is gradually instructed, will attain to a scientific knowledge both of itself and depravity also. * * *

Persons who apply themselves to physical exercises only, become more savage than they ought; and those again, who attend to music [æsthetics] alone, are more effeminate than is becoming. Our instructors ought to be skilled in each. The soul of the person thus suited is temperate and brave, but the soul of the person not so suited is cowardly and savage.—*Plato's Republic.*

Each must in turn descend to the dwelling of the rest, and accustom himself to behold obscure objects; for when once used to them, you will perceive the individual images of each, what they are and whence they sprung, ten thousand times better from having already seen the truth of what is beautiful, and just, and good; and thus the State will be settled as a real vision, and not as a dream, like most of those inhabited by persons fighting about shadows, and quarreling about government, as if it were some great good! The truth is, in whatever State those about to rule are least anxious to take the government, this must necessarily be the best and most peacefully governed, while one that has governors of an opposite character, must of course be the opposite. None others should be compelled to the guardianship of a State except such as are most intelligent in what concerns the best establishment of a State, and possess other honors, and a mode of life superior to that of a mere politician.—*Id.*

Art is more godlike than science; science discovers, art creates.—*Bulwer.*

Ora tument irā; fervescent sanguine venæ,
Lamina Gorgonis sævius angue micant.—*Ovid.*

Look into our histories, and you shall almost meet with no other subject, but what a company of harebrains have done in their rage.—*Anat. Mel.*

He who has no wisdom of his own, can never be well advised.—*Machiavel.*

I have no contempt for fame, yet no fear of obloquy—shun contention, yet will hazard an opinion—seek consistency, yet will vary the means to secure the unity of the end.—*Burke.*

So soon as a powerful and high passionate will moves a nation, their common impulse brings men together; individuality ceases, and the legal or illegal association organizes the public prejudice. Popular societies thus have birth.—*Lamartine.*

I cannot build my faith on Authors' words, nor believe a thing because they say it, and could wish everybody were of my mind in this,—to labor to be able to give a reason for everything they say or do; they say Reason makes Man differ from a Beast; if that be true, pray what are they, that instead of Reason for their Judgment, quote old Authors? Perhaps their Authors knew a Reason for what they wrote, perhaps they did not, what is that to us, do we know it?—*Culpeper.*

The language of the Bible is the language of apparent and not of actual truth. It treats all truths after the manner of appearances, and not after the manner of actualities. In its literal import, Scripture language cannot be made to subserve the purposes of a dogma. Concurrent with this line of the apparent, there runs throughout the Scriptures a teaching of the actual and absolute verities of things. Not so much, we should say, in parallel lines with it, as in an underlying stratum, supporting the tenor of the whole, and here and there cropping out into literal view; as the granite peaks showing their rugged and rigid faces only at long intervals and on the mountain tops, yet furnish the real matter on which all the varied forms of topographical structure rest. And as the nomadic tribes might continue their courses forever without becoming acquainted with the verities of geological structure, so may the tribes of moral nomads roam over the surface of Scripture without detecting the difference between primary formation and alluvial deposit. To eliminate the Actual from the Apparent in the teachings of Scripture, we have only to interrogate them, as we do all the other of God's works, with our eyes open and our reasons free.—*Hayden.*

The eye of the mind first rightly begins to perceive, when the eye of the body fails in energy.—*Plato*.

To shrink under every reflection upon one's character, though it speaks a delicacy of temper, has nothing in it of true greatness of mind.—*Plutarch's Timoleon*.

The farther the causes of things are placed beyond the reach of our researches, the less necessary it is to understand them.—*Cabanis*.

May not England fall to the level of that spot, [Egypt, lesser Asia and Greece,] which has been so beautifully denominated "Land of lost gods and godlike men!"—while Van Diemen's Land or California (in whose vicinity Swift, hardly more than a century ago, placed his Lilliput and Brobdingnag, as if out of reach of geographical pursuit,) may enjoy freedom, arts and letters!—*Wraxall Post. Mem.*

The veins unfill'd, our blood is cold, and then
We pout upon the morning, are unapt
To give or to forgive; but when we have stuff'd
These pipes and these conveyances of our blood
With wine and feeding, we have suppler souls
Than in our priest-like fasts.—*Shak. Coriolanus*.

It is obvious that the cook will often have far more concern in the domestic tranquility of families than human philosophy has yet suspected. And would this important functionary but cultivate his art in reference to the facility of digestion, as well as for the gratification of the palate, he might contribute more to the happiness of society than nine-tenths of the boasted moral reformers of the time.—*Sweetser*.

Men of genius are rarely much annoyed by the company of vulgar people, because they have power of looking at such persons as objects of amusement, of another race altogether.—*Coleridge*.

— I have heard of those who seemed
Resourceless in prosperity,—you thought
Sorrow might slay them when she listed—yet
Did they so gather up their diffused strength
At her first menace, that they bade her strike,
And stood and laughed her subtlest skill to scorn.—*Robert Browning*.

The earnest and solemn thoughts awakened by a communion with nature intuitively arise from a presentiment of the order and harmony pervading the whole universe, and from the contrast we draw between the narrow limits of our own existence and the image of infinity revealed on every side, whether we look upward to the starry vault of heaven, scan the far-stretching plain before us, or seek to trace the dim horizon across the vast expanse of ocean.—*Humboldt's Cosmos*.

EDITOR'S TABLE.

— We present in this No. of *THE ASHLAR* the portrait of Sir W. W. Mitchell, of this city. The important position which has been assigned him by the Grand Encampment, would of itself be sufficient to commend the selection, had not his previous services to the Fraternity and the Christian Order, already placed him in high position in the hearts of all Sir Knights. We have no life of him to give—the greater part of that life we hope is yet to be lived. We can only say that he is yet, to our unutterable surprise, a bachelor, but we fervently trust, a marrying man. Of this our fair readers will please take due notice, and govern themselves accordingly.

— One word about our Portrait Gallery. Bro. Blaney's likeness would have been more striking had the photograph from which it was taken been a little of a side view. As a direct front view it cannot be surpassed.

Of our second portrait we may say, that although it is a very perfect likeness, it would have done Bro. Buck better justice had time permitted more perfect execution on the part of the artist.

The portrait of Hon. Wm. L. Greenly, G. M. of Michigan, with which we expect to embellish the October No., "we calculate" will do our artist, Bro. Shober, great credit, and at the same time it will make the Masons of the North-West familiar with the lineaments of one of their noblest men, and one of their most accomplished brothers.

— Bro. E. W. Jones of this city, one of our associates, has in his private collection over 6,000 Masonic addresses, not counting duplicates. We asked him the other day if he had ever read them all. The look of horror which overspread his pleasant phiz at the idea may be *imagined*, but can never be *described*.

— Bro. Webber, of East Saginaw, Michigan, and R. W. Bro. Doyle, of Providence, R. I., among many others who have sent us words of cheer, are especially to be named as having gladdened the editorial heart. We appreciate fully.

— And while on the subject of courtesies received, we cannot but mention our friend and Bro. Cleveland, of the firm of Cleveland & Aspell, South Water street, well known as a former denizen of Adrian, Michigan. This live man and whole-hearted Mason has rejoiced our Masonic and editorial soul by kindnesses and attention which we cannot permit to pass without mention, although in so doing, we peril his disapprobation.

— Several of our exchanges complain of the non-reception of *THE ASHLAR*. We can assure them that it is regularly mailed to each. Digitized by Google

— The *Dispatch*, commenting upon our remarks with reference to the proper status of a Brother restored by the Grand Lodge after suspension or expulsion by a Subordinate Lodge, defends the action of the Grand Lodge of New York, to which we alluded in our July No., (p. 50.) We appreciate fully the kindly spirit in which our Bro. of the *Dispatch* deals with the subject, nevertheless, we are forced by our convictions to disclaim both the error and the inconsistency into which he thinks we have fallen. We do not suppose "that a Mason who has had charges preferred against him by his Lodge, and has been convicted and sentenced, continues to be an expelled or suspended Mason after a decision of reversal by the Grand Lodge has been had." On the contrary, he is restored to "all the rights and privileges of Masonry." A non-affiliant not under charges is in full possession of the rights and privileges of Masonry, but he has not the superadded local privileges of the Lodge. Not even the Grand Lodge can force him as a member upon a particular Lodge, although they may discipline the Lodge for treating him unmasonically, if such a case arises. In our view, our Bro. is mistaken if he supposes that "the rights and privileges of Masonry" necessarily include membership of a particular Lodge. There is not a Lodge in the United States but what might be broken up in sixty days, should the attempt be made to enforce any such doctrine.

We are neither a prophet nor the son of a prophet, but we shall feel egregiously mistaken if in the great State of New York the case does not speedily occur which will prove the rule now adopted *practically* insufferable. The question is simply one of policy. In the case put by the *Dispatch*: will Brothers quietly sit down in the Lodge with one whom they verily believe guilty of *fraud*, because they happen not to have been able to prove it to the entire satisfaction of perhaps a packed committee of a distant Grand Lodge? Or are Grand Lodge committees beyond the reach of influences?

There is hardship, and something even of degradation, in simply being charged with unmasonic conduct, although the evidence fails to convict. Shall charges, therefore, never be made? It is unfortunate for the expellee that he was first expelled—it is fortunate for him that he can persuade the Grand Lodge to restore him to the rights and privileges of Masonry; but a governing principle is not to be swayed by such incidental results.

We still stand upon these two principles, viz: The Grand Lodge transcends its sphere when it forces a membership on a Subordinate Lodge; and, secondly, the only rights and privileges known to ancient and universal Masonry are wholly irrespective of membership of any Lodge, Grand or Subordinate.

That course should ever be adopted which conduces most clearly to general harmony. The larger proportion of the difficulties with which Masonry is afflicted in the present age, grows out of the modern innovation which, by its arbitrary arrangements of Grand and Subordinate Lodges, has evoked an artificial form of Masonic jurisprudence as involved and complicated as it is baseless and barren of real utility.

— Bro. Joseph Covell, of Jay Bridge, Maine, will accept our thanks for a copy of Transactions of the Grand Lodge of Maine, 1860, and also for an interesting paper addressed to the Masons of the United States in 1817. We have placed the latter on file for future reference.

— *A Word of Explanation.*—We receive many interrogatories upon points of Masonic law and usage. Whilst we have no hesitancy in avowing our opinions, we dislike to be brought into collision with the authoritative exponents of the law in the several States where our Magazine finds readers. The principal Grand Officer of your State, in the interim of Grand Communications, is the ultimate authority, unless he obviously violates the landmarks by his decisions. Indeed, even when we are quite certain of coinciding with the opinion of the presiding Grand Officer, we are of the conviction that Masonic courtesy requires that in all matters of practical moment, his views should first be sought. Local regulations vary so materially, that this precedence ought always to be granted to the Masonic Chief. When the official reply is once given, it is, of course, open to general comment, either for approval or disagreement. The ensuing Grand Communication may either sustain or disapprove, and this fixes the local law until subsequent modification.

—In our monthly excerpts for August, we quoted a humorous *resumé* from the *Boston Courier*, of Michelet's "Woman;" and here in our "Table" we give a true woman's thoughts about a contemporaneous publication, "THE MEMOIRS OF RACHEL:"

"I closed this book with a feeling of dissatisfaction that was positive displeasure. The writer could certainly never have known Rachel personally, or he was incapable of comprehending her character, or he deemed it worthless to present it in its entirety for his readers' comprehension, or he was prejudiced and would not be just to her. Whichever was the case, he has proved himself unfit for her biographer. He has indeed favored us with a very clever account of the public career of the *artiste*; he has given us a list of the plays in her *repertoire*; he has described her appearance before the footlights; her manners in society, and acquainted us with the faculties and propensities she evinced in business affairs. But in this he has only informed us of what all Paris must have known; of what America might have known; for I venture to assert, he has uttered nothing which the *feuilletons* have not published before him. Of the life of the woman, he has given us little intimation; of the peculiar experience of joys and sorrows, of trials and sufferings that fell to her lot, that moulded her character and proved her discipline, he has made no revelation. Had she no heart, no soul, as we are led to judge from his absolute neglect to mention, or absolute ignorance of their existence? Had such transcendent genius as she exhibited, such perfect conception of beauty and grandeur and sublimity as she evinced, no alliances with, no origin in tender feeling, profound sentiment, or passionate inspiration? I will not yet believe it. I protest that the character which he has portrayed, by withholding the information which would most enlighten, and which might greatly modify, is most unjust and reprehensible; and I am angry that one should have presumed thus to profane the illustrious dead."

This goes to the heart of the matter, and we shall be excused for quoting still further from this writer:

"I am incensed, when an evidently worldly man attempts to explore and bring to light the hidden depths of a woman's character, so far beyond his limit and comprehension."

"The other day I read 'LOLA MONTEZ' LECTURES.' She is another strong, brave, shrewd *individual* woman, endowed with keen, quick intellect; with many noble traits, but not great delicacy or perfect principles. I feel grieved when I think of her—regretting that she is not all she might have been—and yet, that the world has been unjust to her. She could have done so much if she had only done her best."

— Shadows are we all. To-day, as we came near our office, we found a throng impeding progress by the door. An unfortunate operative mason, by the fall of a derrick used in hoisting stone for the magnificent new "Sherman House," was thrown from the sixth story across the entire street to the flagging of the side-walk almost at our feet. His blood was still warm upon the curb-stone as we passed—but he who a few moments before stood erect in all the pride and strength of youthful manhood, was now a shapeless corpse. We can hear even now the wail of the bereaved widow and the orphans, but as for him—

"After life's fitful fever, he sleeps well!"

Who can have the heart to wish the dead back again in this troublous life? What heart worn by the ceaseless cares and toils of our human life, fettered to its rough uses, and torn by its corroding anxieties, is not ready to say:

"The dreams for which men wish to live,
Or dare to die: the gilded cloud
Of glory o'er the tomb, I'd give
For silence and a shroud!"

We mourn for the living, but for him that now has reached the other sphere—we entrust the child to the ALL-FATHER—knowing that He doeth all things well, and that from the darkness of human sorrow shall be commanded the light of spiritual joy. Weep not for the dead—but for the living.

— The Festivals of the Sts. John are regular meetings recognized by the Old Regulations, by Masons throughout Christendom and by most of the Constitutions of the Grand Lodges. The Grand Lodge of Michigan particularly recognizes them in its Constitution. Lodge meetings upon those days are regular, but not obligatory. Being days of festival, in accordance with ancient usage, balloting for candidates or work ought not to be entered upon or carried on. Still, unless prohibited by local regulation, work done at these meetings may be considered lawful and binding. Each Subordinate Lodge has a right to make the Sts. John meetings obligatory, as other regulars, unless prohibited by local regulation. Sec. 1, Art. V, of the Grand Constitution of Michigan, especially provides for the exercise of this power.

— Speaking of local regulations, we have been not a little amused at some of the grave comments in several of the Reports of F. C. upon decisions based upon such local enactments. Thus, a former Grand Master of Michigan decided (and was sustained by the Grand Lodge) that balloting for the second or third degrees ought not to take place at any except regular communications—whereupon the good Brother solemnly coincides, but says the *first degree* ought to have been included! Our Michigan Brothers, by consulting Sec. 2, Art. VI, of their Grand Constitution, may possibly see why the first degree was not specially designated by their Grand Master.

Again, the Michigan Grand Master decided that the effect of a foul ballot in stopping the progress of a candidate, is to be settled by the laws of the Lodge, and this is considered an error, "if the Subordinate Lodge is meant." Now, as the Grand Lodge had decided that balloting can only occur at "regulars," and as no "entire period" is provided in the Constitution, of course the Subordinate Lodge in Michigan can manage *that* internal affair in their own way.

Another—"A Lodge may fine a Committee for neglect of duty," to which the

Brother criticising says: "We doubt the propriety of the measure." Now, as the Grand Master expressed exactly the same doubt, or rather stated it to be "very objectionable as a matter of good policy," does not the Brother (unwittingly, perhaps,) put the Grand Master in a wrong position? The old records show no practice more common than fines for neglect of this kind, although in those old times, it is to be regretted, the fines mulcted were often of a vinous or ardent nature.

We might mention other instances of a similar kind, but those given will answer as specimen bricks. We have noticed these merely as illustrative of the fact that even when the best of Masonic feeling is manifested, local usages and consequent prepossessions will shape the interpretation of Masonic law. In our opinion, general Masonic law is as simple as the Decalogue, and needs no commentaries. The varied local regulations are all that befog the matter. We do not wish to be considered as captious, but we sometimes *dream* of Masonry as freed from all these at one fell swoop—and yet finding that it "still lives."

Whilst this particular paper is before us we may as well notice another item of criticism, which is of the 16th decision of the Grand Master of Michigan, Jan., 1860, viz: (we quote in full) "A brother under charges can vote upon all matters except the charges against him. We doubt the propriety of this decision. The brother under charges ought not to be considered as the equal, in all respects, of one who is free from such a condition." If by the words "not in all respects," is intended, not in respect to the charges against him, then the reviewer agrees precisely with the Grand Master; but if he includes any other respects than those of the charges, then he places Masons in the singular condition of being considered guilty until proved innocent! There is no escape from this dilemma.

— Among the various methods of clinching an argument, *pro* or *con*, common with Masonic controversialists, reference to the "General Regulations and Ancient Constitutions" is perhaps the most frequent of all. Unfortunately, however, it happens that these have been notoriously departed from by every Grand Lodge in existence. This reference reminds us of Lord Shaftesbury's observations about the appeal of all parties and sects to the trial of common sense. "But when issue was joined, and the cause examined at the bar, there could be no judgment given. No one would offer to call the authority of the court in question; till a gentleman whose good understanding was never yet brought in doubt, desired the company very gravely that they would tell him what *common sense* was. If the majority were to determine common sense, it would change as often as men changed. That which was according to common sense to-day, would be the contrary to-morrow, or soon after."

— We laughed "consumedly" the other day at a worthy anti-masonic friend of ours who had fallen in with a recent "*Expose of Masonry*." I can tell you all about it, said he, and a pretty good joke on you aproned fellows into the bargain. You blindfold a fellow, walk him around and around till you come to a coffin with a skeleton in it, and then take off his blinds, and some one asks, "Is this he who brought you hither?" The other day a friend of mine on being asked this question in the usual form, cocked his eye at the "Jimmy," and slowly and solemnly answered: "I don't know—it may be, but if it is, you will allow me to observe —he's fell away the d—dest."

— The Committee on the *Ritual and Drill* of the Grand Encampment are, while we are writing, actively engaged in the discharge of their important duties in the city of New York. Before we finally go to press we hope to chronicle the successful termination of their labors. We consider the Committee selected by the Grand Encampment the very best which could have been chosen. When we mention that Sir W. W. Mitchell of Chicago, and Sir W. H. Drew of New York are two of its members, we need say nothing more to inspire the Christian Chivalry of the North-West with entire confidence that whatever is done, will be well and fitly done.

— We have received, and shall notice next month—

Proceedings of the Grand Lodge of Iowa, June, 1860.

“ “ “ Commandery of New Jersey, 1860.

“ “ “ Lodge of Maryland, May, 1860.

“ “ “ R. A. Chapter of Maine, 1860.

“ “ “ Lodge of Indiana, 1860.

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Oration of Hon. W. K. Parrish, P.M., on occasion of the Festival of St. John the Baptist, at Carbondale, Ill., June 22d, 1860.

Also, Proceedings of the Grand Commandery of Illinois from its organization to the present time. Thanks to the Gr. Recorder, Sir Wm. H. Turner.

— A few days ago we were attempting to put in practice the Masonic virtue of peacemaking between certain individuals of a belligerent, disputations habit. Judge of the editorial surprise when one of the combatants turned upon us after this fashion: “It’s no use talking, Dr.—perhaps you are all right, but do you recollect old Rufe H.’s speech at the time of the mob up in P.?” We smiled sadly, and turned away to finish our “Table.” It seems the wildcat bank at P. unexpectedly closed its doors, leaving “the bill holders responsible” for a large circulation afloat. Not relishing the impending loss, quite a mob of depositors and other creditors of the bank assembled, and in their wrath were on the point of breaking in and possessing themselves of the corporation assets by force. At this juncture the Directors besought “Rufe” to make a speech, and, if possible, pacify the crowd. Mounting a dry goods box, he “pitched in” eloquently in the support of law and order, peace and good will. In winding up his telling harangue, he exclaimed: “*Fellow Citizens*, within the vault of that institution is my note for a thousand dollars, *now gone to protest these six months*. What do you suppose would be the feelings of my poor wife and innocent children if a ruthless mob should now break open that vault, and in the ensuing disorder, that note, *my* note, should be lost or destroyed?” It is unnecessary to add that the people quietly departed, each to his own place.

— A great many people worship what they term common sense. Has it ever occurred to you, Reader, that scarcely has there been an instance of progress in all history but what has been denounced as opposed to this assumed power? “You must have a feeling, a faith in whatever is self-sacrificing and divine, whether in religion or in art, in glory or in love, or common sense will reason you out of the sacrifice, and a syllogism will debase the divine to an article in the market.” Common sense, as popularly designated, does not believe in soul or feeling. It despises inspiration, and worships *common-place*.

— "The master-organ, soul's seat, and true pineal gland of the Body Social—a Purse." Thus defines sarcastic Herr Teufelsdröckh, and our own little experience of human life has convinced us that the professor is not far wrong. But a purse without money in it is a still organ, an empty seat, an inactive pineal gland of a dead Body Social. None but doctors and editors can realize this idea in all its gaunt, ghastly and grotesque proportions. Now, suppose one poor wight to combine all of these prerequisites to acute perception! Saturday afternoon—and the eatables for Sunday *non-omeatibus*, cash *non-discoverable*, grope he never so industriously in each pocket of the habiliments fast going to seed—stay! here is a hole in this pocket, perhaps the money escaped through this unhappy aperture! Alas, no, the escape was from the outlet in the upper part thereof. We watched the coins—how they did melt into the thinness and void waste of past time! And now, the "solitary and alone" last "Mexican," how it broke into halves, and quarters, and tenths, and "nicks"—"small by degrees and beautifully less"—

"Slowly and sadly we laid *them* down,
And bitterly thought of the morrow!"—

Of the morrow, upon which potatoes and eggs, and butter and mackerel must be possessed, or else hunger seize upon human entrails! "Put money in thy purse!" Excellent counsel, most oracular Polonius—but how to do it—"aye, there's the rub!" "Barkis is willin'," but Fortune, the coy jade, is anything but "willin'."—I have it, I'll face her uttermost frown, and "boldly dare the danger nature shrinks from!" I'll borrow! "Methought I heard 'MY UNCLE' say, 'you'll borrow!'"

Three balls, or one, that is the question. Whether it is better to front the scion of Israel with the relics of better days; or with a single ball and fearsome tube, and "vile saltpetre," end the necessity for personal use of potatoes and mackerel—"doubt waits upon the argument!" Beautiful is Mr. Bryant's description of him who is

"Sustained and sooth'd by an unfaltering trust"—

but, *Heu mihi!* "NO TRUST" is posted on the portals of all Chicago provision houses.

— The worst punn we have seen lately is about the gallant Zouaves. The editor of the *New York Medical Gazette* asserts that they are *Zouave-iter in modo, et fortiter in re*. [Reese?] Our classical brothers will appreciate.

— Since writing a previous paragraph, we have had the pleasure of an interview with Sir W. W. Mitchell, of the Committee on Work and Drill of the Grand Encampment. So far as the Committee have progressed in their work, we are confident that it must meet the full approbation of all Sir Knights. The exoteric drill is based upon the Hardee tactics, and, of course, is wholly unexceptionable. We are exceedingly gratified to find that very little change is found requisite from that method with which the chivalry of the North-West have been familiar. Pending the completion of the duty of the Committee, we feel compelled to urge upon the Sir Knights to avoid all innovations or changes, of whatever character. Wait for the orders which come down the line! Save your money for that which may profit—do not be deceived by pretenders of any sort. The "Law and the Testimony" will be received by all the Subordinates of the Grand Encampment "without money and without price."

— Our *sanctum* has recently been gladdened by the presence of Sir W. A. Cunningham, of St. Joseph, Missouri; Sir W. C. Ransom, of Fort Scott, Kansas; Rev. Bro. Anderson, of St. Joseph, Michigan; Sir H. Stanley Goodwin, of Williamsport, Penn., and many others whom the Fraternity in honoring is honored. Bro. Morris, of the "Voice," left his name upon our slate, but we are still "refusing to be comforted because we were not" at home. We shall mark that day with a white stone when we meet him again.

— We are indebted to our ever-beloved Bro., Sir W. C. Ransom, for the following item, which he writes upon our table. In the next No. he favors us with a longer article.

"A return to the manner and customs of ancient times was the meeting recently held by our Brethren of Western Star Lodge No. 2, at Nebraska City. They, unfortunately, having been deprived of their Lodge room by the conflagration which swept over their city last spring, and having work to do, repaired to the top of a high prairie-hill which overlooks the town, and there, beneath the 'starry arched heaven,' with nothing to interrupt the solemn stillness of the night but the gentle ripple of the majestic Missouri, or the plaintive note of the whip-poor-will, (save when the tocsin tolled low twelve,) they raised a Brother to the sublime degree. Dull, indeed, would be the intellect that, under circumstances such as these, failed to realize the solemn realities to which the ritual of the Third Degree so beautifully alludes. We will warrant that that Brother will never forget the ceremonies of that night."

— The *Freemason*, conducted by Bro. R. C. F. Rayhouser, Indianapolis, we are pleased to see again upon our table, largely improved, notwithstanding its recent passage through the ordeal of fire. We are assured that our Indiana Brothers will have, in this Magazine, a readable and reliable exponent, and we trust they will step forward at once and give it a generous support. Nothing conduces so much to warm the editorial pen as to understand that the Printer and the Publisher are being adequately rewarded. We hope that "everybody" in Indiana will take the *Freemason*, and joyfully pay over his two dollars therefor, in *advance*, and then, under its genial teachings, disburse two more for THE ASHLAR. Of course "everybody" has to read them, if he would prove other than the veriest "old fogey" in the Craft.

Here's our ☞, Bro. Rayhouser. Success to you and yours.

[PUBLISHED BY ORDER OF THE G. M. OF ILLINOIS.]

Aurora, Illinois, August 1st, A. L. 5860.

BRETHREN :—At a regular communication of Aurora Lodge No. 254, of A. F. and A. M., held July 25th, A. L. 5860, WILLIAM W. WALKER was expelled from all the rights and benefits of Masonry, for gross unmasonic conduct.

He is twenty-nine years old, five feet six inches in height, black hair, dark eyes, prominent features, and florid complexion.

Take due notice thereof, and govern yourselves accordingly.

MELVIN TARBLE, Sec.

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