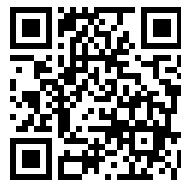


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PUBLISHED MONTHLY,

FOR

MASONS AND THEIR FAMILIES.

HENRY W. RUGG, EDITOR.

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*Wm. J. Burroughs.*

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Greater and Nobler.

I hold him great who, for love's sake,  
Can give with generous, earnest will ;  
Yet he who takes for love's sweet sake,  
I think I hold more generous still.

I bow before the noble mind  
That freely some great wrong forgives ;  
Yet nobler is the one forgiven  
Who bears that burden well, and lives.

It may be hard to gain, and still  
To keep a lowly, steadfast heart ;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success ;  
He who knows how to fail has won  
A crown whose lustre is not less.

Great may be he who can command  
And rule with just and tender sway ;  
Yet is diviner wisdom taught  
Better by him who can obey.

Blessed are they who die for God,  
And yet earn the martyr's crown of light ;  
Yet he who lives for God may be  
A greater conqueror in His sight.

—*Adelaide Proctor.*

## The Quarries of Jerusalem.

---

READ BEFORE "THE QUARRIES" LODGE OF MARK MASTER MASONS,  
No. 468, E. C., BY BRO. O. G. WOOD, W. M.

---

**B**RETHREN:—As there are no advancements on the agenda for this evening, I take the opportunity of giving you a brief description of a visit I paid a few years ago to the Quarries of Solomon at Jerusalem, and hope that the account will not be devoid of interest to the members of the only Mark Lodge (so far as I am aware) which has borrowed its name from the scene of our ancient brethren's labors.

Curiously enough, our Masonic ritual refers the site of the quarries out of which the materials for the building of the Holy Temple were procured to Zaredathah in the Jordan Valley, but there seems to be no grounds whatever for this assertion. It is true that we are told in Holy Writ that it was between Zaredathah and Succoth that Hiram Abiff cast the two great pillars and all the brazen vessels and utensils required for the temple service, but the obvious reasons for that are twofold. First, because the clay ground there was and still is the most suitable for making moulds for casting, and second, because at that spot both water and fuel were more abundant than at any other place nearer to Jerusalem, which circumstances were sufficient to counteract the disadvantage of its being some forty miles as the crow flies from Jerusalem, and some 3000 feet below the level of the summit of Mount Moriah where the Temple was built, with only rugged mountain paths to connect the two places.

Moreover there are no traces of quarries having ever existed in that neighborhood. The truth is, I suspect, that the apparent absence of extensive quarries in the immediate vicinity of Jerusalem puzzled the compilers of our ritual, and led them to adopt the only name definitely mentioned in the Scriptures in connection with the labors of Hiram, and ascribe to it the site of the temple quarries. Prior to the year 1852 the puzzle remained unsolved. In that year, however, a vast subterranean quarry, the entrance to which had been buried for centuries under silt and rubbish, was discovered in the northeast of the four hills on which Jerusalem stands; and this is now generally believed to be the place out of which the Jerusalem of Solomon and perhaps some of the later kings of Judah was built.

My first visit to this interesting spot was made in 1887, but I had the good fortune to explore it much more carefully in 1890, under the able guidance of Bro. the Rev. J. E. Hassaner, of the Jewish Mission in Jerusalem, and his brother. The entrance lies on the north side of the city, a little to the east of the beautiful Damascus gate; and as the debris and rubbish have now been cleared away from around it, laying bare the foundations of the present north wall of Jerusalem, and some of the bare rock of Bazetha, a visit to the quarries is a very simple matter, provided you have an efficient guide with you.

Armed with lighted candles, matches, a quantity of magnesium wire, and a small photographic camera, our little party passed through the low doorway into what appeared at first to be a yawning abyss of black darkness, and found ourselves in a gigantic cavern supported in places by rough and fantastic pillars of the natural rock. The direction of the cavern was southerly, and with a somewhat steep decline, and expanding on both sides into a series of perplexing chambers and rough corridors, in the mazes of which it would be easy to lose your way and wander helplessly until some fortunate chance should put you right, or—as the evidence of a human skeleton proves—death should close the scene. Our conductor, however, knew every inch of the place, and all we had to do was to stumble and blunder after him as best we could, over the rocky and uneven ground. When our eyes got a little more accustomed to the darkness, we found that we were steadily descending into the very bowels of the hill and were soon threading our way along devious passages between large and irregularly shaped masses of rock, which had been left by the ancient quarrymen.

A closer examination of the rock showed that the stone was not of equal hardness throughout, and consequently not of equal value for building, and the devious passages in the quarry were due to the hard limestone only (*mezzeh* I think the natives call it) having been utilized, while the softer quality of stone was neglected. Under our feet were thousands of loose fragments of stone, some fair-sized boulders, some the mere chippings of the masons' chisels—indicating that the stones were dressed before leaving the quarry—while around us were half-modeled blocks, apparently rejected on account of some flaw detected after their separation. At other places blocks partially detached projected from the walls, and at one spot a huge one projected downwards as if suspended from the roof of the cavern. Here we lit our magnesium wire and found that we had reached a vast hall, in one portion of which lay two ready squared ashlars.

I wonder what story is attached to those great stones, which must

have cost some ancient brethren many a day of toil! They had not been "heaved over among the rubbish," and yet the approving mark of the overseer was not on them. All round the walls and roof of this great hall were the marks of the little wooden wedges, by means of which the blocks were separated from the rock, and here and there were small niches for the lamps, whose feeble light was sufficient to enable our ancient brethren to prepare those wonderful specimens of their skill, some of which may yet be seen in parts of the walls of the Temple enclosure.

It may perhaps be well to here explain the rationale of the wooden wedges. They supplied the place of gunpowder in ancient quarrying, and by their aid the hardest granite or syrenite used to be blasted. Grooves three or four inches in length, and at distances apart varying according to the splitting properties of the rock, were cut with the chisel and wedges of dry wood driven into them. Water was then poured over the wedges, when the expansion of the wood split the rock and separated the blocks. All through the numerous quarries in Egypt, the marks of these wedges are very plainly visible; the harder the rock the closer the wedges had to be placed to one another and in the hard granite of Assonan in Upper Egypt only a few inches separated them. In Solomon's quarries the distances between the marks were much greater.

An unsuccessful attempt having been made with the aid of magnesium light to photograph this great hall, we continued our descent through more devious passages until we reached the brink of an open pit some eighteen feet square, nearly filled up with rubbish, rough chip-pings of stones, portions of rejected ash-lars and other indications of the uses to which it had been put. We scrambled down and spent a few minutes stumbing about in it; but no skillfully finished keystone or graceful cornerstone now lies there to reward our search. Clambering out of the pit, we regained the hall, and then struck off to the left up a rather steep and very stony path until we reached a sort of passage running almost due south. This passage was evidently much resorted to by our ancient brethren, and the reason was soon apparent, for on arriving at the end of the passage we found a roughly cut basin into which a tiny stream of water trickled from a slit in the rock, and here our ancient brethren must have come to slake their thirst when called off from labor to refreshment. We tasted the water as in duty bound, but found it brackish and disagreeable.

We had now exhausted the time we had to spare for this most interesting visit. As we slowly retraced our steps up the steep and rugged

path, guided in part by the light of a candle which our conductor had placed upon a rocky eminence in a side branch of the quarry while we were descending, the imagination busied itself in re-peopling these dark caverns with busy quarrymen and skillful masons. We could fancy what the scene would be with thousands of little lamps occupying the niches in the walls, and scattered about amongst the half-finished ashlar, casting their twinkling light on the swarthy figures of Jewish and Phœnician workmen toiling at their various labors. The ear conjured up the clink of the mallet and chisel, and the hum of busy voices sounding hollow and muffled in the gloomy caverns, mingled with the splash of the water on the wedges, followed by the dull thud of the falling masses of rock; and as at length we emerged into the bright sunlight and the dream of a nigh 3000-year-old past faded suddenly at the sight of a group of sun-hatted and much be-pugged tourists nervously clinging to the saddles of their patient donkeys, I for one felt that the Mark degree had assumed a new interest for me, and that its legend had become a living reality.—*The Indian Freemason*, July, 1894.

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## The Pope's Anti-Masonry.

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IT IS DIRECTED AGAINST FRENCH AND ITALIAN ATHEISTIC LODGES  
RATHER THAN AGAINST AMERICANS OF THE CRAFT.

---



**O**F all the subjects touched upon by Leo XIII in the remarkable encyclical just issued (and which, if we are to credit the reports that reach us from Rome concerning the health of the venerable Pontiff, is destined to be his last) there is probably none more calculated to interest the American people than that which refers to Freemasonry. The Pope once again condemns the Craft "as defying God," as "assailing Christian institutions," as "ridiculing the sacraments as mere superstitions" and as "aiming at the destruction of the popular respect for the Divine Power." These denunciations, which have come from the Vatican at different intervals during the last three decades, must sound strange and incomprehensible to the Freemasons of the United States and England. It would be wrong to attribute the animosity of the Roman Catholic Church, however, toward the institution to mere bigotry or to clerical tyranny and reaction. It is based on quite different grounds, which can only be explained by call-



ing attention to the radical difference that exists between American and British Masonry and that of France, Italy and Austria. Were the brethren of these three countries like those of America, the Church of Rome would probably never have felt itself impelled to anathematize the craft and to object to Roman Catholics becoming affiliated therewith. Indeed, as long as they adhered to the original doctrines of the order, the Papacy maintained a passive and even friendly attitude toward the craft, to which many eminent prelates have belonged. When, in 1848, however, continental Masonry began to devote its resources and its activity to politics instead of to works of charity and benevolence, the attitude of the Church of Rome underwent a change for the worse, and since the schism has taken place between the lodges of France, Italy and Austria and those of America and Great Britain, the Vatican has considered it necessary to condemn Masonry and to fight it with all the means at its command.

The cause of the objection of the Roman Catholic Church to Masonry—and by that I mean Continental Masonry—is the very same as that of the schism between the latter and the American and British lodges. It is the identification of French and Italian Masonry with atheism—atheism, too, of the most aggressive and militant character. In all the documents and rites of the Craft in English-speaking countries figure the mystic letters A.·N.·G.·A.·U., which mean “In the name of the Grand Architect of the Universe,” and a profession of belief in the Deity constitutes part and parcel of the initiation of the brethren of the order. In the lodges of France and Italy, however, the use of these symbolical letters has been abolished and reference to the Divinity in any shape or form has been strictly forbidden. Strangely enough, this elimination of all religious element from the French and Italian lodges owes its origin to M. Littré, the compiler of the celebrated French dictionary who subsequently died a fervent and even bigoted Roman Catholic. To him belongs the chief burden of responsibility for a measure that has become an overwhelming obstacle to the principal aim of Freemasonry, which is the establishment of sentiments of brotherhood and union, not only between individuals, but also between nations. The moment this action of the Grand Orient of France and Italy became known, decrees were at once issued by the Masonic Grand Masters of Great Britain, the United States, Spain, Portugal and Prussia, as well as Sweden prohibiting the brethren of their respective nationalities from attending any French or Italian lodge meetings, or even from entering into Masonic intercourse with members of the Gallic or Italian rite.

It should, therefore, be thoroughly borne in mind that the anathemas of the Church are directed, not so much against American, English or even Spanish and Portuguese Masons, but mainly against those of Italy and France. The activity of the Brotherhood in these last two countries is neither benevolent nor social, but purely political, and its openly avowed object is the overthrow of the Church and the annihilation of every form of religious belief. Among its publicly declared aims—I quote from French and Italian Masonic writings and speeches—are “the exclusion of every Catholic or religious element from all public administrations, from hospitals, schools; from the councils that govern the destinies of the country, from academical and other corporate institutions, from committees and families—and exclusion from everything everywhere and forever, and “the abolition in schools of every kind of religious instruction because the state, which ought to be absolutely Atheistic, has the inalienable right and duty to form the heart and spirit of its citizens,” and again, “to lay religion waste in its foundations and in its very sources of life—namely, in the school and in the family. The Italian lodges, moreover, proclaim their determination to secure “the suppression of all religious corporations, the confiscation of all ecclesiastical property and the abolition of the Papacy,” which the Grand Orient of Rome declares to be “the implacable and deadly enemy of Italy.”

If these were merely empty threats the Vatican could afford to treat them with contempt. But they are quite the reverse, for of the 504 members of the Italian Chamber of Deputies there are no less than 300 who are openly avowed Freemasons, and for the last ten years there has always been a Masonic majority in the Cabinet. Crispi, Doda, Zanardelli and Lacava, all hold high office in the Grand Orient of Italy, and the late Prime Minister, Depretis, as well as the popular statesman, Nicotera, were buried with Masonic instead of religious rites.

In the French Chamber there are over 200 Masons, and most of the prominent statesmen of the last twenty years, including Gambetta, Grevy, Tirard, Clemenceau, Douvier, Floquet and Ferry, have belonged to the Fraternity. The Grand Orient of France has taken a leading part in the war organized during the last fifteen years against the Roman Catholics and the clergy. “Le clericalism, voila l’ennemi,” is the device of every lodge in the country. The former Grand Master, M. Colfavru, who was on the Board of Directors of the Panama Company, besides being a salaried employee in the railroad department of Baron Alphonse Rothchild’s office, has publicly described Freemasonry as the bitterest and most relentless enemy of the Church. As stated

above, it was in the latter part of the forties that the continental Masons first began to devote their attention to politics. This was due to the severity of the various monarchical governments in dealing with persons professing liberalism and radicalism. The men found that it was only behind the closed doors of lodges duly "tiled" that they could make their voices heard and give free expression to their political sentiments without peril of imprisonment and even worse. Every radical politician in France, Italy and Austria, became affiliated to the order for political purposes only, and while in the Peninsula Masonry became synonymous with Garibaldianism and Massinism, in France the mere fact of belonging to the Craft was understood to indicate adherence to the advanced doctrines of Louis Blanc and of Ledru Rollin. During the Empire Napoleon III, who was himself a Freemason of the Italian rite, endeavored to counteract the increasing tendency of the French Masons to radicalism and republicanism by getting, first, his cousin, Prince Murat, and then the chief of his military household, bluff old Field Marshal Magnan, appointed as Grand Master. But his efforts were doomed to failure, and it was the Masonic element in French politics that contributed more than anything else to the overthrow of his throne.

Whereas in the United States, Great Britain, Germany and Scandinavia, Masonic interference with politics is discountenanced and condemned, in France any attempt to check this interference would be treated with derision, as the brethren regard themselves, with some degree of justice, as important factors in the creation of the Republic. After the collapse of the Boulanger hubbub a few years ago, those of his adherents who belonged to the craft were subject to severe disciplinary measures by their lodges, not because they had taken part in a political movement, but because they had been on the losing side. In order to appreciate this, let any American Mason consider how he would feel if called to account and punished by his lodge for having voted with the Farmers' Alliance or some other factional movement against the party in office.

In strong contrast with the hostility displayed by the Roman Catholic Church toward Masonry in Italy and France is the tolerant attitude of its clergy toward the craft in Portugal and Spain. I remember some years ago attending the funeral at Lisbon of Antonio de Aguiar, who at the time of his death held the place of Grand Master of the order in Portugal. Don Antonio was an ex-Minister of Public Works, a Senator, the President of the Royal Geographical Society, and had for several years acted as governor and bear leader of the present

King. His body lay in state for two days in the Church of St. Isabelle at Lisbon, arrayed in his Masonic insignia, and among the wreaths and floral emblems deposited at the bier, were many bearing Masonic inscriptions. During the whole time that the body remained in church, priests were kneeling in an attitude of prayer beside the coffin. On the day of the funeral, which was attended by representatives of the King and Queen in state carriages, a large cortége of prelates and priests in full canonical was present. They drove to the cemetery in court carriages. The full services of the Roman Catholic Church were performed at the grave by the clergy, during the course of which the discourses of farewell to the dead statesman were delivered by Deputy Señor Elias on behalf of the Freemasons of Portugal, and by Señor Villareno on behalf of those of Spain. The latter, by the way, though the most Catholic country on the face of the earth, has as its Masonic Grand Master, Señor Sagasta the present Prime Minister.

In Sweden and Norway the Grand Mastership is held by King Oscar, who occupied that office long before his ascension to the throne, and his sons are all Masons, as are also the sons and grandsons of Queen Victoria, whose heir, the Prince of Wales, is Grand Master of the British Masons. In Denmark, it is the Crown Prince who is at the head of the Grand Orient, while the late Emperor Frederick held the Grand Mastership of Prussia's Freemasons from the year before his marriage until the time of his death. The present Emperor, although a Mason, has declined to accept the Grand Mastership in succession to his father, and it is now held by his brother-in-law, Prince Frederick Leopold. Like all the sovereigns who have reigned over Prussia since the time of Frederick the Great, William figures on the roster of the order as protector of the Prussian branch of the craft.

It is probably owing to this marked interest in the fortunes of the craft manifested by royalty in the north of Europe that has led to the large representation of the aristocracy to be found in the order. While in France and Italy membership of a lodge is regarded in the light of an admission that one belongs to the *nouvelles couches* of society. In Prussia, Scandinavia, and particularly in Great Britain, the Grand Orientes are composed almost exclusively of titled personages or of the intimate associates of royalty. The result is, that in London and Berlin admission to a good lodge is just as eagerly sought and as difficult to secure as election to an exclusive and fashionable club. — *Ex-Attache, in N. Y. Tribune.*

## The Three Jewish Temples.

**S**EPARATED from legendary, mythical and traditionary befogment, the story of the three temples which severally occupied the summit of Mount Moriah, is a subject of intense interest to not only Masonic readers, but to the student of Bible history and Jewish antiquity. While we have a profuse description of King Solomon's temple, in all its architectural beauty, and sublime forms of service, and while the temple of Zerubbabel, erected upon the ruins of that built by the son of Bathsheba—widow of Uriah and wife to King David—is briefly touched upon, in its building and final dismantlement, but little or nothing is said about the building of the third temple, which was in its full glory and magnificence in the days of our Saviour, who, upon a false accusation regarding its destruction, was condemned to death. This article, therefore, proposes to very briefly dwell upon what is known regarding these three edifices, but more especially the latter two.

The first temple, known as that of Solomon's, was the joint work of the latter and his father David. The work of building a "House of the Lord" had occupied the mind of King David, during the latter years of his reign and to this end he had accumulated much material in crude form, such as gold, silver, brass, wood and cloth for the uniform of the priests and Levites. But David had been a "man of war" and he was informed that he would not be permitted to build the "House," because his hands were "red with blood." So, to the wise son was therefore relegated the labor of building the first grand temple possessed by the Jews. The nation, after long years of interstate and foreign wars was now at peace. The union affected by David of the feudal separation of Judah and Israel, now under one king and government, had served to unify and strengthen the kingdom to such an extent that when Solomon assumed the dual crown universal quietude and attendant prosperity marked the commencement of the golden era for God's chosen people.

The Gentile nations contiguous to the borders of Solomon's Kingdom had been taught by David and his generals, that Israel was mighty in battle. Respect born of continued success in the field had taught the so-called heathen round about to seek alliance with the young ruler whose magnificence, wisdom and wealth had been heralded to the then "ends of the earth."

Among the ardent admirers of Solomon was the rich and influential

king from the Mediterranean shore, with whose territory that of Judea was contiguous. Hiram of Tyre, was a man of generous instincts and thought. His kingdom being adjacent to that of Solomon's, commercial and even social and religious intercourse was clearly established between them, as is evident from the alacrity with which he united with Solomon in the building of the temple. The work was therefore commenced in the fourth year of the reign of Solomon, 1012 B. C., and under the most favorable auspices both human and divine. Out of the profusion of the illimitable resources of the Jewish monarch the work began, and in 1004 B. C. the mighty structure which crowned the top of Mount Moriah was dedicated. It is not here intended to enter upon the work of "the son of a widow a daughter of Dan," and a Tyrean father, in that of the great builder and artificer in metals, Hiram Abif. Nor can space be given to tell the many vicissitudes through which this "wonder of the world" passed till its final destruction. It was several times partially ruined and dismantled. First: thirty-three years after its dedication, by Shishak, king of Egypt. Second—after its restoration by the good Josiah—by Ahaz, king of the again revolted tribes from Judah, and finally its complete demolition by Nebuchadnezzar, 412 years after its first dedication, when the "70" years captivity was inaugurated. All these details can be found recorded in history to which the curious reader is referred.

There is every reason for believing that the first temple was totally destroyed and not a stone left upon another from cope to foundation. The glory had indeed departed from Israel, and the disunion caused by their civil wars had finally borne fruit in leaving them a prey to the ruthless spoiler. Thus for fifty-two years, or from the conquest of Jerusalem by Nebuchadnezzar, to the victory of Cyrus over Belshazzar, Jerusalem lay a heap of ruins together with its once magnificent "House of the Lord." The people were enslaved and the very nationality of Israel wiped out—save for the clandestine remnant in Samaria, who still inhabited the mounts of Gerizim and Ebal. It was then that the young scion of the Jewish priesthood in Babylon, Zerubbabel, became the bosom friend of Cyrus, and companion of young Darius. The result of the attachment was to cause Cyrus to issue his celebrated edict which sent Zerubbabel back to desolate Jerusalem as the leader of 42,360 emancipated captives, with Joshua as Captain of the Host and Haggai as Scribe. The work of rebuilding the city and temple was prosperously continued till the ascension of Artaxerxes—known in history as Cambyses—to the throne of Cyrus, when, through the machinations of the envious Samaritans and evil minded enemies

at the Persian court, the work was stopped and the further immigration of the remaining Jews from Babylon prevented, and it was not till the reign of Darius that Zerubbabel was permitted to resume the work twenty years after its commencement, when the final dedication took place.

While the second temple was about a third larger than that of King Solomon's it lacked very much in the richness of architecture and furnishing, but was still a glorious structure when twenty-eight years later the conqueror Alexander, led by the Jewish High Priest, followed by a vast procession of priests and Levites, bowed before the High Altar and worshipped Israel's Jehovah, leaving precious gifts behind him in honor of the event.

Through many vicissitudes this temple stood, till the time of Herod, when, owing to the interstate wars and repeated rebellion of the Jews, it was nothing better than a ruin (see Josephus). But Herod was a Jew of the Jews, a direct descendant of Solomon. Thus, while under the dominion of Rome, still he had ambition enough to see the worship of the God of his fathers restored, and in a temple equal to its predecessors. However, it must not be supposed that Herod built an entirely new temple. He simply repaired the old one, built by Zerubbabel. Herod's work began four years before the birth of Christ, and was finished four years after that event.

That it was a grand edifice, however, Josephus gives us full evidence. It not only was a temple, but also a fortress connected by a great viaduct with the city proper, forming a broad road across the valley of Jehosaphat, on an inclined plane, to the top of Moriah, where the temple stood.

The final destruction of this temple, in the memorable siege of Jerusalem by Titus, 70, A. D., is well known to all readers of ancient history. To the thoughtful Mason comes the reflection, that around this sacred mount—now crowned by a Mahometan Mosque—has for over 3,000 years centered the thought of Jew and Christian alike. On this mount the awful spectacle of a father about to sacrifice his only son was witnessed. Here the great, the immeasurable religious zeal of countless millions have found vent in prayer, praise, and sacrifice. Here, even to-day, the voice of lamentation is lifted up, at beholding the ruin of what was once the grandest nation and "House of God" on earth.

About this sacred spot tradition has woven its spells. It is related that three weary sojourners, known as Shadrack, Meshach and Abednego came to assist Zerubbabel in "rebuilding the House of the Lord"

and their zeal was rewarded by the discovery of the "Crypt" where the "first illustrious three" deposited the "sacred treasures." From this has come down what Masonry holds in its Capitular teachings, and it is left for us to wonder: will ever again a mighty temple to Jehovah take the place of the other three on Mount Moriah?—*American Tyler.*

## Some Good Thoughts.

**I**F I mistake not, it is the universal experience of all who, having belonged to other orders, become Masons, that the seriousness and solemnity of the work impresses them more, perhaps, than any one thing. And why should it not? Life itself is a solemn thing, and cover it up as well as we can with roses of pleasure, disguise the fact as we may for a season with jest and song, it can never alter the fact one iota or put off the ravages of time for a single moment.

We are told that the ancient Egyptians often placed a skeleton in their banqueting halls, in order that in the midst of their revelry they might be reminded of the ultimate fate of the physical man. The idea shocks our sense of propriety; but if it served a useful purpose and acted as a check on frivolity and needless levity, why was it not a good thing?

As Masons we acknowledge a serious purpose in life. We obligate ourselves upon the Holy Bible to purposes that are noble and accept principles that are as enduring as time itself. We are taught that

"Life is real, life is earnest  
And the grave is not its goal."

And the star of truth ever shining above our consecrated altars is but the earnest of that hope which reaches beyond the grave to the boundless realms of eternity.

Masonry has a double mission. It makes us better individuals, and alleviates the sorrows of others. It teaches, that universal love which ennobles both recipient and donor. It whispers the word of friendly admonition in the ear of the erring, and in silence and secrecy drops its charities in the hand of poverty, with a touch so delicate that it relieves without humiliation.

It binds its votaries in an ever-increasing bond of sacred union. Strand after strand is added, until the cable is impossible to be broken.

It takes a kind word here, a gentle action there, a thread from the garments of beloved dead, a thread of sentiment, a strand from the



good offices of numerous Brethren, a cord from the old associations, another from the purity of your own intentions, yet another from the hope of immortality, and it twists them into a cable that might hold fast a world. That cable, made of the very fibres of our hearts, and intertwined with our most sacred affections, is attached to the derricks of the spiritual temple, that building not made with hands, where the Supreme Architect of the Universe is the builder and we but as the stones in its walls; where there comes neither day nor night, and where care nor care can never enter in. Brethren, with such sacred ties duly lived up to, we cannot materially err. Neither need we fret over the extinction of Masonic principles in the earth, but buoyed up by the hope that looks beyond, and the consciousness of a life well spent, we may accept the sprig of acacia as an emblem of immortality, and look forward to the convening of the Grand Lodge above with confidence and satisfaction, realizing that whatever our merits may be, there will they be fully appreciated, and the end of our hopes and desires be finally reached.—*Selected.*

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## Brotherhood vs. Selfhood.

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**T**HESE two words stand as the exponents of antagonistic forces. The one is born of noble impulses for the good of others, the other exists only to promote an individual interest. The one is suggestive of broad liberality, the other of narrow selfishness. They are as incompatible as oil and water.

Selfishness, to a greater or less extent, is inherent in human nature. So thoroughly is it incorporated in our very being that the expression, "self-preservation is the first law of nature," has become a universally acknowledged axiom. All are more or less selfish, and the man who is said to have prayed, "Bless me and my wife, my son John and his wife, us four and no more," only gave an exhibition of the most pronounced type of selfishness. We are, however, inclined to question the authenticity of this prayer, not wishing to believe any human being could be so utterly selfish as to pronounce it.

Masonry is a great Brotherhood, based upon the grand idea of Fatherhood of God and Brotherhood of man. It stands thus upon the highest plane of fraternal association, recognizing God as the Father and all men as brethren. While it solicits no one to cross its threshold it extends a cordial greeting to good men and true, who are ready to

declare that no selfish motives prompt their coming, but rather a desire of knowledge and a sincere wish of being serviceable to their fellow-creatures. Being thus admitted, every one enters into a solemn covenant in accordance with this declaration. As he advances from one degree to another he assumes additional obligations of a more weighty character, by which he binds himself to perform the requirements of and to avoid the things prohibited by Masonry. These requirements, when more fully explained to him in the instructions he receives, he finds to be to serve the Brotherhood and mankind in general in accordance with the principles of Brotherly love, relief and truth, ever guided by the cardinal virtues of temperance, fortitude, prudence and justice, and ever practicing the greatest of Masonic virtues—Charity. The things prohibited he finds to be only such as might impair his faculties or debase the dignity of his profession. The Brother who thus honors Masonic Brotherhood is entitled to recognition as a true Mason.

But what of selfhood? Here steps in the contrast with a liability of danger to somebody's corn. It is an unfortunate but indisputable fact that selfhood has frequently worked its tortuous way even to the altar of Masonry. The man centered in self is not generally over-scrupulous as to the methods he employs to satisfy his ambition. He enters the Brotherhood, not as he declares with a desire to be of service to others, but that he may serve a selfish purpose of his own. This he can best do, not among the rank and file, but as a commanding officer. He exhibits a counterfeit zeal that confiding Brethren accept as the genuine article, and while he enjoys the honors they have conferred on him, they come to realize his unfitness for them and suffer the humiliation that they are made to feel in consequence of it.

He is indifferent to their wishes while his self-esteem is being gratified, and their only hope for better things rests in the expiration of his official term. To make his triumph complete it only remains for some pal of his, who hopes to enjoy a like honor in the future, to secure for him a "reward of merit" in the shape of a gold watch or a fine jewel, which he can proudly wear the rest of his days. If the Lodge will only profit by the lesson it has been taught by this experience and carefully avoid its repetition, no serious injury may result from it. Maintain and uphold Brotherhood, but reject selfhood as unworthy a place in the Temple of Masonry.—*Masonic Advocate*.

## Needful Qualifications.

**A**PPPLICANTS for admission into the Fraternity are made up of three classes; the motives are as various as the idiosyncrasies of the applicants themselves, but they may be classified as follows: proper, improper and neutral. There may be degrees from the highest to the lowest, but as classes they are sufficiently distinct. Whatever the social standing, rank, wealth or intelligence may be, which the candidate brings with him, his motives will be found in one of the separate divisions above named.

The stone for the use of the builders, or the description of the candidate, to whom alone admission should be given, is such a one who possesses the proper qualifications—one who has been duly and truly prepared by the discipline of his life in his heart and mind. He must be one to whom as clear an idea as to the aims and purposes of the Fraternity has come as is possible to one who has not been initiated into our secret rites and mysteries. This he may obtain from our Masonic magazines, and from the general tone of Masonic operations in society; and having obtained this information, the objects and aims of Freemasonry must have approved themselves to his reason, and he must have discovered within himself a certain fitness for associating with the Masonic institution, and therefore disposed to conform his life and actions to its principles. In fact, he must be a *man*, than which no higher distinction can be conferred.

His habits should be characterized by Temperance—not given to any excesses calculated to injure himself or family.

He must also have fortitude, to withstand every form of temptation, and capable of resisting every allurement which may be held out to him to prove recreant to the cause which he desires to espouse.

He must possess Prudence, to keep his tongue under strict control at all times and under all circumstances.

He must also be a lover of Justice, which is so essential to the well-being of society.

Possessing these traits, and approaching the Lodge of his own free will and accord, without the solicitation of friends who may have preceded him, the Lodge may safely admit him without hesitation; he is such a stone as the builders require, and fit to be placed in the north-east corner as a foundation stone.

Thus, whatever complaint may arise as to the rapid growth of the Fraternity cannot possibly be referred to such members as these.

If every initiate were of this class, there would be fewer dangers to guard against. Whenever the motives of the candidate are improper, it is very evident that he should have no lot with us, and it is our duty to reject him. We could not make a good member of him if we would; he would always be a stranger among the workmen.

The Fraternity never has been nor ever will be so wanting in members as to render it advisable to admit a candidate about whose fitness there can be any question whatever. It is possible the motives which may actuate an applicant may be neutral; they may not be improper, they may be wanting in positive excellence, or propriety; he may not make a bad or decidedly faulty Mason, and may manage to get along with the ordinary Lodge work, and be able to work his way into a Lodge, but he is not the kind to reflect any honor on the Fraternity, or exemplify the teachings of the Fraternity.

We have enough of this stock already, and would not suffer if we did not admit any more. In these cases the primary tenets of Masonry have been laid down in his hearing, but without amplification or explanation, and he never acquires that deeper knowledge which he who is in accord with us seeks to find out, and thus he is satisfied with the name of a Mason.—*Masonic Review*.

## Masonry Justified by its Fruits.

**F**REEMASONRY was originated for the accomplishment of certain purposes, which, if carried into effect, would result in the best good of all mankind. Its mission throughout the ages of its existence has been the accomplishment of those purposes. What are they? What has it accomplished, and what is it striving for? are themes which should furnish thought and reflection to every member.

Originally organized, as very many believe, for the associating together and protection of operative workmen, yet, if we read history right, it even in the earlier ages of its existence, differed essentially from the labor unions and associations of to-day. Its leading minds and most influential members, its founders, though fewer in numbers than the large body of those who were classed as purely operative, were men of culture, thoroughly conversant in all the arts and sciences as then known and understood. Nor were their researches confined to a study of things material. From a careful survey of Nature and the observation of her laws, they became possessed of a belief in the existence of a Supreme Overruling Power, and were led to a study of

their relations with and duties to Him and to each other. In this knowledge they strove to be exclusive. To confine it to the few, they adopted symbols to represent and mythical language to explain those truths, which were deemed too important to be intrusted to the more common people, by whom they were held in reverence. To them, they, as skilled artificers, were the instructors and designers, in so far as might be deemed necessary to render them efficient as co-workers and laborers, or to qualify them if found worthy for admission into the inner circle, there to receive instruction in all those things which had been before veiled in mystery.

In the lapse of years this exclusiveness of the few began to disappear and knowledge became more generally disseminated among the entire Craft, the Operative more and more being permeated with the Speculative, until in time it became altogether lost. Instead of Lodges being as before simply unions for the protection of the Operatives, they became fraternal associations, in which good men and true might unite upon one common level, and altogether work for the uplifting, not merely of themselves, but of all mankind.

Requiring an unqualified belief in the existence of a Supreme Being, Masonry, working through and by means of this fraternal association, endeavors by every means within its province to instruct its votaries in the duties they owe, not only to Him, but to all the children of His creation, our neighbor as well as ourselves. Ignoring all party affiliations and religious tests, it unites all in the bonds of brotherly love and teaches them how to live and act if we would insure for ourselves peace and happiness in this life, and become better prepared for that existence beyond the vale of shadows—in that higher and better life, which next to a belief in Deity, Masonry inculcates and teaches. A pure and blameless life is its first requirement, with charity and brotherly love for its chief and only cement, and presenting the olive branch of peace and good-will to the whole human family, it has become a power for good in the world, while the influence of Masonry may, and of necessity must, work silently, yet is *felt*. It permeates the whole social structure and everywhere its power for good, though unrecognized it may be, is surely felt.

The good deeds of its many thousands of true and zealous Masons may be seen, not only wherever there is suffering humanity, but in all the walks of life, warring against selfishness and intolerance and teaching only charity, purity and brotherly love, it draws to itself men of all nationalities and all shades of opinion, and by so doing has become a powerful factor in the world's advancement.

To Masonry, we believe, the world is indebted for much of its present broad and liberal views. To it may be traced that growing spirit of intolerance, which so universally pervades throughout all civilized countries, and that harmonious mingling together of all classes of men, and of all shades of opinion, religious or political, which for the past few years have been so noticeable.

To the influence of Masonry and the dissemination of its principles may be attributed many of the advanced ideas of to-day. The broad and more liberal conception of the Deity, of man's relations with, and the duties which he owes to Him and to each other, which now permeates society and honeycombs the churches, even those most orthodox, may be traced to the simple creed and sublime teachings of Freemasonry. As God, the Father, is more and more being adored and mankind more generally being recognized as the children of His creation, receiving from Him alike a Father's love and compassion, so better and more enlightened views are being entertained of the equality of all before Him; castes and artificial distinctions are being done away. The doctrines of preordination and predestination have been shelved in the mouldy cloisters from which they had their first conception.

To "meet upon the level," in its true and legitimate sense, is just becoming the common axiom of the world, and with the advancement of knowledge and truth will be more acted upon, until, in time, it will become the foundation, the cornerstone, of all society; although at the present time we are witnessing throughout the entire civilized world an uprising of the masses and a protest against the oppression of those who still cling to old ideas and dogmas, have failed to accept the equality of man as based upon a common brotherhood, would still, by every means within their power, maintain that supremacy to which, by force or otherwise, they have arrived.

As the throes of nature, the thunder and the storm, serve to clear and purify the atmosphere, so will this upheaval in society tend to dispel the mists and clouds which, by reason of the illusions of the past, now surround us. The strife and angry feelings that seem to have usurped the throne of reason and common sense, will be followed by mutual concessions made in a true fraternal spirit.

Rank and titles become only necessary distinctions, and be kept within their legitimate spheres. Labor and capital assume their natural relationship and their true equality understood and preserved. The institution of Masonry, while not taking an open and active part in this reorganization, can exert a powerful influence for its accomplishment. The Fraternity upon which it is rooted and the spirit of tolerance it has

ever inculcated, still burns upon altars innumerable, and if we are true to ourselves, to our principles and our Fraternity, it can illuminate the world.

The true mission of Masonry is grand and noble. It is more. It is high and holy. Then let us ponder it well, and so live and act that its influence may be more and more extended, and its mission accomplished.—*Masonic Tidings*.

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## Masonic Principles and Duties.

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[Bro. Albert Pike had a large and varied knowledge of Freemasonry. He was competent to discuss its ritual and set forth the meaning of all its ceremonies and symbols. He had also mastered the philosophy of the Masonic system and could discourse with signal ability and force upon its intellectual and moral features. The following paper found among the later writings of Bro. Pike, sets forth in clearest manner, some of the important obligations that attach to a man's connection with the Masonic institution. The article deserves a careful reading.—*Editor*.]

The duties of a Mason are, to be earnest, true, reliable, and sincere; to protect the people against illegal impositions and exactions; to contend for their political rights, and to see, as far as he may or can, that those bear the burdens who reap the benefits of the Government. He should be true unto all men. He should be frank and sincere in all things. He should be earnest in doing whatever it is his duty to do; and no man must repent that he has relied upon his resolve, profession or word.

The great distinguishing characteristic of a Mason is sympathy with his kind. He should recognize in the human race one great family, all connected with himself by those invisible links and that mighty network of circumstance forged and woven by God.

Feeling that sympathy, it is his first Masonic duty to serve his fellowman. At his first entrance into the Order he ceases to be isolated and becomes one of the great brotherhood, assuming new duties toward every Mason that lives, as every Mason at the same moment assumes them toward him.

Nor are those duties on his part confined to Masons alone. He assumes many in regard to his country, and especially toward the great suffering masses of the common people; for they too are his brethren, and God hears them, inarticulate as the moanings of their misery are. By all proper means, of persuasion and influence and otherwise, if the

occasion and emergency require, he is bound to defend them against oppression, and tyrannical and illegal exactions. He should labor equally to defend and to improve the people. He should not flatter them to mislead them, nor fawn upon them to rule them, nor conceal his opinions to humor them, nor tell them that they can never err, and that their voice is the voice of God. He knows that the safety of every free government and its continuance and perpetuity depend upon the virtue and intelligence of the common people; and that unless their liberty is of such a kind as arms can neither procure nor take away; unless it is the fruit of manly courage, of justice, temperance and generous virtue—unless, being such, it has taken deep root in the minds and hearts of the people at large, there will not long be wanting those who will snatch from them by treachery what they have acquired by arms or institutions.

He knows that if, after being released from the toils of the war, the people neglect the arts of peace; if their peace and liberty be a state of warfare; if war be their only virtue and the summit of their praise, they will soon find peace the most adverse to their interests. It will be only a more distressing war; and that which they imagined liberty will be the worst of slavery. For, unless by the means of knowledge and morality, not frothy and loquacious, but genuine, unadulterated and sincere, they clear the horizon of the mind from those mists of error and passion which arise from ignorance and vice, they will always have those who will bend their necks to the yoke as if they were brutes; who, notwithstanding all their triumphs, will put them to the highest bidder, as if they were mere booty made in war, and find an exuberant source of wealth and power in the people's ignorance, prejudice and passions.

The people that do not subjugate the propensity of the wealthy to avarice, ambition and sensuality, expel luxury from them and their families, keep down pauperism, diffuse knowledge among the poor, and labor to raise the abject from the mire of vice and low indulgence, and to keep the industrious from starving in sight of luxurious festivals, will find that it has cherished, in that avarice, ambition, sensuality, selfishness and luxury of the one class, and that degradation, misery, drunkenness, ignorance and brutalization of the other, more stubborn and intractable despots at home than it ever encountered in the field; and even its very bowels will be continually teeming with the intolerable progeny of tyrants.

These are the first enemies to be subdued; this constitutes the campaign of peace; these are triumphs, difficult indeed, but bloodless, and



far more honorable than those trophies which are purchased only by slaughter and rapine; and if not victors in this service, it is in vain to have been victorious over the despotic enemy in the field.

For if any people think that it is a more grand, a more beneficial, or a more wise policy to invent subtle expedients by stamps and imposts for increasing the revenue and draining the life-blood of an impoverished people; to multiply its naval and military force; to rival in craft the ambassadors of foreign states; to plot the swallowing up of foreign territory; to make crafty treaties and alliances; to rule prostrate states and abject provinces by fear and force, than to administer unpolluted justice to the people, to relieve the condition and raise the estate of the toiling masses, redress the injured, succor the distressed and conciliate the discontented, and speedily restore to every one his own; then that people is involved in a cloud of error, and will too late perceive, when the illusion of these mighty benefits has vanished, that in neglecting these, which it thought inferior considerations, it has only been precipitating its own ruin and despair.

Unfortunately, every age presents its own special problem, most difficult and often impossible to solve; and that which this age offers and forces upon the consideration of all thinking men, is this; how, in a populous and wealthy country, blessed with free institutions and a constitutional government, are the great masses of the manual labor class to be enabled to have steady work at fair wages, to be kept from starvation and their children from vice and debauchery, and to be furnished with that degree, not of mere reading and writing, but of *knowledge*, that shall fit them intelligently to do the duties and exercise the privileges of freemen—even to be entrusted with the dangerous right of suffrage? For though we do not know why God, being infinitely merciful as well as wise has not ordered it, it seems to be unquestionably his law, that even in civilized and Christian countries, the large mass of the population shall be fortunate if during their whole life, from infancy to old age, in health and sickness, they have enough of the commonest and coarsest food to keep themselves and their children from the continual gnawing of hunger, enough of the commonest and coarsest clothing to protect themselves and their little ones from indecent exposure and the bitter cold, and if they have over their heads the rudest shelter.

And He seems to have enacted this law, which no human community has yet found the means to abrogate, that when a country becomes populous, capital shall concentrate in the hands of a limited number of persons, and labor become more and more at its mercy, until mere

manual labor, that of the weaver and iron-worker and other artisans, eventually ceases to be worth more than a bare subsistence, and often, in great cities and vast extents of country, not even that, and goes or crawls about in rags, begging, and starving for want of work.

While every ox and horse can find work and is worth being fed, it is not always so with man. To be employed, to have a chance to work, at anything like fair wages, becomes the great engrossing object of a man's life. The capitalist can live without employing the laborer, and discharges him whenever that labor ceases to be profitable. At the moment when the weather is most inclement, provisions dearest and rents highest, he turns him off to starve. If the day-laborer is taken sick, his wages stop. When old, he has no pension to retire upon. His children cannot be sent to school; for, before their bones are hardened, they must get to work lest they starve. The man, strong and able-bodied, works for a shilling or two a day; and the woman, shivering over her little pan of coals, when the mercury drops far below zero, after her hungry children have wailed themselves to sleep, sews by the dim light of her lonely candle for a bare pittance, selling her life to him who bargained only for the work of her needle.

Fathers and mothers slay their children to have the burial fees, that with the price of one child's life they may continue life in those that survive. Little girls with bare feet sweep the street-crossing, when the bitter wind pinches them, and beg wearily for pennies of those who wear rich furs. Children grow up in squalid misery and brutal ignorance, want compels virgin and wife to prostitute themselves; women starve and freeze, and lean up against the walls of workhouses, like bundles of foul rags, all night long, and night after night, when the cold rain falls, and there chances to be no room for them within; and hundreds of families are crowded into a single building, rife with horrors and teeming with foul air and pestilence; where men, women and children huddle together in their filth; all ages and all colors sleeping indiscriminately together, while, in a great, free, Republican State, in the full vigor of its youth and strength, one person in every seventeen is a pauper receiving charity.

How to deal with this apparently inevitable evil and mortal disease is by far the most important of social problems. What is to be done with pauperism and over supply of labor? How is the life of any country to last when brutality and drunken semi-barbarism vote and hold offices in their gift, and by fit representatives of themselves control a government? How, if not wisdom and authority; but turbulence and low vice are to exalt to senatorships miscreants reeking with

the odors and pollution of the hell, the prize-ring, the brothel and the stock-exchange, where gambling is legalized and rascality is laudable?

Masonry should do all in its power, by direct exertion and co-operation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants and minister to their necessities. Let every Mason in this good work do all that may be in *his* power.

For it is true now, as it always was and always will be, that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and to be magnanimous and brave, and to be the opposite of all these is to be a slave. And it usually happens, by the appointment, and, as it were, retributive justice of the Deity, that that people which cannot govern themselves and moderate their passions, but crouch under the slavery of their lusts and vices, are delivered up to the sway of those they abhor, and made to submit to an involuntary servitude.

And it is also sanctioned by the dictates of justice and by the constitution of Nature, that he who, from the imbecility or derangement of his intellect is incapable of governing himself, should, like a minor, be committed to the government of another.

Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other.

For no tower of Pride was ever yet high enough to lift its possessor above the trials and fears and frailties of humanity. No human hand ever built the wall, nor ever shall, that will keep out affliction, pain and infirmity. Sickness and sorrow, trouble and death, are dispensations that level everything. They know none, high nor low. The chief wants of life, the great and grave necessities of the human soul, give exemption to none. They make all poor, all weak. They put supplication in the mouth of every human being as truly as in that of the meanest beggar.

But the principle of misery is not an evil principle. We err, and the consequences teach us wisdom. All elements, all the laws of things around us, minister to this end; and through the paths of painful error and mistake, it is the design of Providence to lead us to truth and happiness. If erring only taught us to err, if mistakes confirmed us in imprudence; if the miseries caused by vicious indulgence had a natural tendency to make us more abject slaves of vice, then suffering would be wholly evil. But, on the contrary, all tends and is designed to produce amendment and improvement. Suffering is the discipline of vir-

tue ; of that which is infinitely better than happiness, and yet embraces in itself all essential happiness. It nourishes, invigorates and perfects it. Virtue is the prize of the severely contested race and hard fought battle ; and it is worth all the fatigue and wounds of the conflict. Man should go forth with a brave and strong heart to battle with calamity. He is to master it and not let it become *his* master. He is not to forsake the post of trial and of peril, but to stand firmly in his lot until the great word of Providence shall bid him fly or bid him sink. With resolution and courage the Mason is to do the work which it is appointed him to do, looking through the dark cloud of human calamity, to the end that rises high and bright before him. The lot of sorrow is great and sublime ! None suffer forever, nor for nought, nor without purpose. It is the ordinance of God's wisdom and of His infinite love to procure for us infinite happiness and glory.

Virtue is the truest liberty, nor is he free that stoops to passions, nor he in bondage that serves a noble master. Examples are the best and most lasting lectures ; virtue the best example. He that hath done good deeds and set good precedents in sincerity is happy. Time shall not outlive his worth. He lives truly after death whose good deeds are his pillars of remembrance, and no day but adds some grains to his heap of glory. Good works are seeds, that after sowing return us a continual harvest, and the memory of noble actions is more enduring than monuments of marble.

Life is a school. The world is neither prison nor penitentiary, nor a palace of ease, nor an amphitheatre for games and spectacles, but a place of instruction and discipline. Life is given for moral and spiritual training, and the entire course of the great school of life is an education for virtue, happiness and a future existence. The periods of life are its terms, all human conditions its forms, all human employments its lessons. Families are primary departments of this moral education, the various circles of society its advanced stages, kingdoms and republics its universities.

Riches and poverty, gayeties and sorrows, marriages and funerals, the ties of life bound or broken, fit and fortunate, or untoward and painful, are all lessons. Events are not blindly and carelessly flung together. Providence does not school one man, and screen another from the fiery trial of its lessons. It has neither rich favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.

The prosperous man has been at school. Perhaps he has thought that it was a great thing and he a great personage, but he has been

merely a pupil. He thought, perhaps, that he was master, and had nothing to do but to direct and command; but there was ever a master above him—the Master of Life. *He* looks not at our splendid state, or our many pretensions, nor at the aids and appliances of our learning, but at our learning itself. He put the poor and the rich upon the same form, and knows no difference between them but their progress.

If, from prosperity we have learned moderation, temperance, candor, modesty, gratitude to God and generosity to men, then we are entitled to be honored and rewarded. If we have learned selfishness and self-indulgence, wrong-doing and vice, to forget and overlook our less fortunate brother and to scoff at the providence of God, then we are unworthy and dishonored, though we have been nursed in affluence or taken our degrees from the lineage of an hundred noble descents; as truly so, in the eye of heaven and all right-thinking men as though we lay, victims of beggary and disease, in the hospital, by the hedge or on the dunghill. The most ordinary human equity looks not at the school, but the scholar; and the equity of Heaven will not look beneath that mark.

The poor man also is at school. Let him take care that he learn rather than complain. Let him hold to his integrity, his candor and his kindness of heart. Let him beware of envy and of bondage, and keep his self-respect. The body's toil is nothing. Let him beware of the mind's drudgery and degradation. While he betters his condition if he can, let him be more anxious to better his soul. Let him be willing, while poor, and even if always poor, to learn poverty's great lessons, fortitude, cheerfulness, contentment and implicit confidence in God's providence. With these and patience, calmness, self-command, disinterestedness and affectionate kindness, the humble dwelling may be hallowed and made more dear and noble than the loftiest palace. Let him, above all things, see that he lose not his independence. Let him, above all things, not cast himself, a creature poorer than the poor, an indolent, helpless, despised beggar, on the kindness of others. Every man should choose to have God for his master rather than man; and escape not from this school, either by dishonesty or alms-taking, lest he fall into that state, worse than disgrace, where he can have no respect for himself.

The ties of Society teach us to love one another. That is a miserable society where the absence of affectionate kindness is sought to be supplied by punctilious decorum, graceful urbanity and polished insincerity; where ambition, jealousy and distrust rule in place of simplicity, confidence and kindness.

So, too, the social state teaches modesty and gentleness ; and from neglect, and notice unworthily bestowed on others, and injustice and the world's failure to appreciate us, we learn patience and quietness, and to be superior to society's opinion, not cynical and bitter, but gentle, candid and affectionate still.

Death is the great Teacher, stern, cold, inexorable, irresistible, whom the collected might of the world cannot stay or ward off. The breath that parted from the lips of king or beggar scarcely stirs the hushed air, cannot be bought or brought back for a moment with the wealth of empires. What a lesson is this, teaching our frailty and feebleness and an Infinite Power beyond us ! It is a fearful lesson, that never becomes familiar ! It walks through the earth in dread mystery, and lays its hands upon all. It is a universal lesson, that is read everywhere and by all men. Its message comes every year and every day. The past years are crowded with its sad and solemn mementos, and death's finger traces its handwriting upon the walls of every human habitation.

It teaches us duty ; to act our part well ; to fulfill the work assigned us. When one is dying, and after he is dead, there is but one question : *Has he lived well?* There is no evil in death but that which life makes.

There are hard lessons in the school of God's providence ; and yet the school of life is carefully adjusted in all its arrangements and tasks to man's powers and passions. There is no extravagance in its teachings, nor is anything done for the sake of present effect. The whole course of human life is a conflict with difficulties, and, if rightly conducted, a progress in improvement. It is never too late for man to learn. Not part only, but the whole of life is a school. There never comes a time, even amidst the decays of age, when it is fit to lay aside the eagerness of acquisition, or the cheerfulness of endeavor. Man walks all through the course of life in patience and strife, and sometimes in darkness ; for, from patience is to come perfection, from strife triumph is to issue, from the cloud of darkness the lightning is to flash that shall open the way to eternity.

Let the Mason be faithful in the school of life, and to all its lessons ! Let him not learn nothing, nor care whether he learns or not. Let not the years pass over him, witnesses of only his sloth and indifference, or see him zealous to acquire everything but virtue. Nor let him labor only for himself, nor forget that the humblest man that lives is his brother, and hath a claim on his sympathies and kind offices ; and that beneath the rough garments which labor wears may beat hearts as noble as throb under the stars of princes.

“ God, who counts by souls, not stations,  
Loves and pities you and me;  
For to Him all vain distinctions  
Are as pebbles on the sea.”

Nor are the other duties inculcated in Masonry of less importance. Truth, a Mason is early told, is a Divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straightforwardness, plain-dealing are but different modes in which truth develops itself. The dead, the absent, the innocent, and those that trust him, no Mason will deceive willingly. To all these he owes a nobler justice, in that they are the most certain trials of human equity. Only the most abandoned of men, said Cicero, will deceive him who would have remained uninjured if he had not trusted. All the noble deeds that have beat their marches through succeeding ages have proceeded from men of truth and genuine courage. The man that is always true is both virtuous and wise, and thus possesses the greatest guards of safety, for the law has not power to strike the virtuous, nor can fortune subvert the wise.

The basis of Masonry being morality and virtue, it is by studying one and practising the other that the conduct of a Mason becomes irreproachable. The good of humanity being its principal object, disinterestedness is one of the first virtues that it requires of its members, for that is the source of justice and beneficence.

To pity the misfortunes of others; to be humble, but without meanness; to be proud, but without arrogance; to abjure every sentiment of hatred and revenge; to show himself magnanimous and liberal, without ostentation and without profusion; to be the enemy of vice; to pay homage to wisdom and virtue; to respect innocence; to be constant and patient in adversity and modest in prosperity; to avoid every irregularity that stains the soul and distempers the body—it is by following these precepts that a Mason will become a good citizen, a faithful husband, a tender father, an obedient son and a true brother; will honor friendship and fulfil with ardor the duties which virtue and the social relations impose upon him.

It is because Masonry imposes upon us these duties that it is properly and significantly styled *work*; and he who imagines that he becomes a Mason by merely taking the two or three first degrees, and that he may, having leisurely stepped upon that small elevation thenceforward worthily wear the honors of Masonry without labor or exertion, or self-denial or sacrifice, and that there is nothing to be *done* in Masonry, is strangely deceived.

Is it true that nothing remains to be done in Masonry?

Does one brother no longer proceed by law against another brother of his Lodge in regard to matters that could be easily settled within the Masonic family circle?

Has the duel, that hideous heritage of barbarism, interdicted among brethren by our fundamental laws, and denounced by the municipal code, yet disappeared from the soil we inhabit? Do Masons of high rank religiously refrain from it, or do they not, bowing to a corrupt public opinion, submit to its arbitrament, despite the scandal which it occasions to the Order, and in violation of the feeble restraint of their oath?

Do Masons no longer form uncharitable opinions of their brethren, enter harsh judgments against them, and judge themselves by one rule and their brethren by another?

Has Masonry any well regulated system of charity? Has it done that which it should have done for the cause of education? Where are its schools, its academies, its colleges, its hospitals and infirmaries?

Are political controversies now conducted with no violence and bitterness?

Do Masons refrain from defaming and denouncing their brethren who differ with them in religious or political opinions?

What grand social problems or useful projects engage our attention at our communications? Where in our Lodges are lectures habitually delivered for the real instruction of the brethren? Do not our sessions pass in the discussion of minor matters of business, the settlement of points of order and questions of mere administration, and the admission and advancement of candidates, whom, after their admission we take no pains to instruct?

In what Lodge are our ceremonies explained and elucidated, corrupted as they are by time until their true features can scarcely be distinguished; and where are those great primitive truths of revelation taught which Masonry has preserved to the world?

We have high dignities and sounding titles. Do their possessors qualify themselves to enlighten the world in respect to the aim and object of Masonry? You descendents of those initiates who govern the empires, does your influence enter into practical life and operate efficiently in behalf of well regulated and constitutional liberty?

Your debates should be but friendly conversations. You need concord, union and peace. Why, then, do you retain among you men who excite rivalries and jealousies? Why permit great and violent controversy and ambitious pretensions? How do your own works and acts



agree? If your Masonry is a nullity, how can you exercise any influence on others?

Continually you praise each other, and utter elaborate and high wrought eulogies upon the Order. Everywhere you assume that you are what you should be, and nowhere do you look upon yourself as you are. Is it true that all our actions are so many acts of homage to virtue? Explore the recesses of your hearts; let us examine ourselves with an impartial eye, and make answer to our own questioning? Can we bear to ourselves the consoling testimony that we always rigidly perform our duties—that we even *half* perform them?

Let us away with this odious self-flattery! Let us be men, if we cannot be sages! The laws of Masonry, above others excellent, cannot wholly change men's natures. They enlighten them, they point out the true way, but they can lead them in it only by repressing the fire of their passions and subjugating their selfishness. Alas! these conquer, and Masonry is forgotten!

After praising each other all our lives, there are always excellent brethren who, over our coffins, shower unlimited eulogies. Every one who dies, however useless his life has been, has been a model of all the virtues, a very child of the celestial light!

In Egypt, among our old Masters, where Masonry was more cultivated than vanity, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment. A grave tribunal sat in judgment upon all, even the kings. They said to the dead: "Whoever thou art, give account to thy country of thy actions! What hast thou done with thy time and life? The law interrogates thee, thy country hears thee! Truth sits in judgment on thee." Princes came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of the dead man's life and threw the blaze of the torch of truth on all his actions. If it were adjudged that he had led an evil life, his memory was condemned in the presence of the nation and his body denied the honor of sepulture. What a lesson the old Masonry taught to the sons of the people!

Is it true that Masonry is effete? That the acacia, withered, affords no shade? That Masonry no longer marches in the advance-guard of Truth? No! Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men? Do cupidity and falsehood no longer exist? Do toleration and harmony prevail among religious and political sects?

There are works yet left for Masonry to accomplish greater than the twelve labors of Hercules. To advance ever, resolutely and steadily;

to enlighten the minds of the people, to reconstruct society, to reform the laws and improve the public morals. The eternity in front of it is as infinite as the one behind. And Masonry cannot cease to labor in the cause of social progress without ceasing to be true to itself, without ceasing to be Masonry.

### Wholesome Words of Counsel.



THE True Mason, that is one who understands its beautiful teachings and endeavors to live by them, will never be found back-biting his brother or sowing seeds of discord among the young members of the Fraternity, or trying to poison their minds against men and things they know nothing about. If you are ambitious, suppress it until the time comes to gratify your ambition; if you are jealous, choke its very appearance, especially in presence of the young. Never try to worm yourself into the good graces of your brothers by pulling down the reputation of others, or unjustly criticising their actions. It is right and proper that you should have an opinion of your own, but never let that opinion be so bigoted as to lead you into un-Masonic ways and cause you to give utterance to language that if made in the presence of those at whom you are spiteful would call forth a rebuke, or perhaps even worse—a feeling of enmity. Remember, that if you cannot have things your own way, it is wholly un-Masonic to try and crowd your opinion upon others. To say that you are right and all others are wrong is but to arrogate unto yourself the wisdom of a God. If you are this kind of a man you are not a good Mason, neither indeed can you ever be, unless it were possible for you to be made over again, and probably taught that which you have never learned, Masonry. Young Masons should hold themselves aloof from the assembling of such men, and give them to understand that Masonry teaches you higher and nobler things.

We will admit that there are “cranks” in Masonry as well as in the church, but we deny that such “cranks” have the right to make the whole body cranky, and if they do not succeed to get together and growl and pout and slander their superiors, especially when they are in a hopeless minority. Better by far that these brethren had never seen the light of a Masonic Lodge, or been taught the lessons of the “middle chamber.” That such men have existed from time immemorial, and do exist at the present day, is but to admit that we are human. And yet Masonry is calculated to correct these irregularities and make us purer, holier and better men, if we will only be governed by its teachings.—*Bun F. Price, Grand Master of Tennessee.*

## Masonic Standard of Uprightness.



ASONS are bound to observe the moral law—are pledged to walk uprightly before God and man. The Masonic standard of individual honor and honesty is an exalted one, and brethren who conform thereto will certainly express the graces and virtues which belong to manly character and useful living. Falsehood and deceit are ignoble vices especially opposed to both the letter and the spirit of Freemasonry. It is better to lose one's life than to sacrifice personal integrity is the lesson of the third degree.

Honesty of word, honesty of deed, and honesty of heart are required of the individual Craftsman. He must avoid insincerity and hypocrisy in his speech. He must be above misrepresentation and deceit. Think of the variety of forms in which lying appears. There is the cowardly lie, as when one because of the fear of consequences hesitates to speak the truth. There is the selfish lie—false words spoken to secure some personal advantage. There is the conventional lie—the speech of careless exaggeration or misrepresentation, which the world regards as comparatively harmless, but which does not conform to the Masonic standard of uprightiness. And then, worst of all, there is the lie of malice. How often bitter words are spoken—words of slander and detraction—which injure the good name of another and perhaps cause him a life-long sorrow!

“Twas but a breath—  
And yet the fair, good name was wilted;  
And friends once warm grew cold and stilted,  
And life was worse than death.”

A Craftsman who has respect to the Masonic standard of uprightiness will be cautious in his speech. He will not indulge in detraction. He will keep silent when he cannot approve, unless some principle is at stake and a sense of duty impels him to utter words of rebuke and severity.

Honesty of deed is likewise demanded. It is worse to live a lie than it is to speak the words of evil and misrepresentation. A false friend who speaks fairly when his actions show hostility is most to be dreaded. The dishonesty which finds expression in covered practices intended to do injury to others is most repellant to that sense of honor and truth which Freemasonry so much exalts. A true Mason must be straightforward, honorable and just in the affairs of daily life.

Above all things else an honest heart has pre-eminence. A thorough

simplicity and sincerity of soul will alone meet the highest test of uprightness. Truth in the heart, in the character, in the whole expression of the daily life, is the royal stamp of manhood—the sign and attestation of genuine Freemasonry. The Mason of highest degree is he who feels and acts and speaks the truth with charity toward all mankind.

[Written for Freemasons Repository.]

## The Poetry of Masonry.

**T**HAT would indeed be a sorry world if we were able to deny that there is a Poetry of Life; and he who denies the Poetry of Masonry in the same sense, has studied it to very little purpose; his intellect is dull indeed. As in the poetry of life, it is believed in at one period, the happiest, viz: in our youth. The Masonic youth of every man, (I speak with some years over a quarter of a century's experience, passed as a keen observer of men and things), is passed in mixed wonder, with gratitude for the knowledge that a Society exists with such professions toward God and man. This admiration of the principles of a *human* institution, so instinctively interwoven with thankfulness towards a beneficent Creator—that elevation of the soul above the ordinary routine of life awakened at our initiation—combined with the willing acknowledgment in the presence of our friends, and, as it were, in the presence of God, acceptance of those principles and avowal of trust in Him—spring from what may very aptly be called the poetry of Masonry. It has reached the heart *then*, and however long or short may be the period of its duration there, runs on exactly parallel lines to what is called the poetry of life. The latter circumstance is the only reason why it is being subject to partial extinction, which could never have happened had the Craft occupied its proper and original place as a *leader* instead of *following* the outside world.

As the best part of man is the poetic, so it is in Masonry. Nobody will deny the latter, because as long as it has existed nothing has been said in favor or praise of Freemasonry without reliance on its aid. The Craft universal has acknowledged it, stamped it with the seal of approval, and must either stand for it or acknowledge the institution worthless, as it would be when eliminated from it.

So far as the ordinary acceptation goes, poetry is little appreciated in the bustling hurry of our 19th century competition to live, into which most of us can hardly avoid being drawn; but to own that the suppression of humanity in the breast, and honesty in one's dealings, enables

a man to be the better equipped to earn his living, is a confession few men would make!

Many people, I know, regard any kind of poetry, if they acknowledge appreciation of it, as an inspiration of the mind more or less elegantly expressed; but this is no poetry, and certainly not the kind I would wish to always find in a Masonic Lodge and want preserving. If poetry does not stir our nobler qualities, which the jostling hubbub of life or the hardness of our surroundings may have deadened—if it does not touch the chords which responded so melodiously when the true poetry of life awoke in our youth—if it re-animates none of those lofty, ideal inspirations which the untrammelled enthusiasm of boyhood produces, but have long lain dormant under the cold calculating influences of the world—in short, if it speaks not from the soul in tones indicative of the source, and neither stirs our hearts in some degree to our betterment, nor inspires our souls with gentle, noble or sublime feelings, (and I am deeply conscious myself of having been most likely a great sinner in this respect), it is no poetry at all, but worthless doggerel!

Prosaic man says "I like *facts*—no poetry for me!" while deep away in the recesses of his heart he constantly yearns for it! The prosaic Mason says, "if we don't get on, the supper will be cold; can't we skip a bit?" and yet the latter will leave the said supper-table with a scowl if the poetry of Masonry be left out in proposing his health!

As I have more than once asserted, Masonry might travel on still wider lines, but is influenced by the prosaic tendency of the world which it *follows*. It has all the qualifications of a *leader*, and everything to lose with nothing to gain from outside. It might be a great social power; but we older Masons do exactly to our children in the Craft as parents generally too often do in these days, wilfully neglecting their need of encouragement, good example, love; and then with hardened hearts looking around to find on whom or what to throw the blame for the consequences. Is it any wonder that we have the daily horrors in the newspapers, when by sapping child-life and crushing out the poetry of life in youth we are forming the man that is to be? The same hardness of heart that prompts to train a youth to regard money-getting as the sole purpose of his existence, cannot fail to have its baneful effect. Similarly shut out the poetry of Masonry and ignore its teachings, and what is left? The coming manhood is just as serious a contemplation for the Masonic, as the society future, and "*to be forewarned is to be forearmed.*"

A. J. LEADER.

## A New Volume of the Repository.



THE beginning of a new volume of this magazine has been reached. The present issue introduces Volume XXIV. It is almost a quarter of a century since this publication was started as a small-sized folio. It soon came to enlargement, and for twenty or more years it has been issued in magazine form. During this last named period the present writer has been its editor. The magazine has had a measure of success in these years, and yet its owners have received but small pecuniary returns for the expenditure required in maintaining such a publication. It has certainly been a well printed, good-looking magazine, giving proof in its every number of a careful supervision at the office of issue. A considerable outlay has been required on the part of the publishers to meet the cost of illustrations which from time to time have embellished its pages.

The editor has been privileged to exercise an unchallenged responsibility in regard to the contents of the REPOSITORY. For the general character of the magazine, for the opinions and judgments expressed on various subjects that have passed under review in its pages, he must be held accountable. The record is made; it must stand. Most certainly there has been no attainment of the ideal which the editor fain would have reached in shaping the character and securing the usefulness of the magazine. There are, however, some lines of brightness in a review of the past as connected with the editor's work on the REPOSITORY. Its pages bear witness to the fact that it has been a conservative and not a sensational publication, and that it has always supported the well established rules and governing principles of the Institution. The REPOSITORY has avoided discussions of topics of slight importance, although it has not hesitated to express and defend its opinions respecting Masonic questions of importance. Maintaining an independent position, it has sought to be progressive and liberal in its general tone, and to deal justly with the varied interests pertaining to the welfare of the Fraternity.

While the REPOSITORY has had some special adaptation to the Craft of Rhode Island and New England, it has not been held to any narrow or sectional limits. The aim of publishers and editor has been to make a magazine instructive and interesting to Masons and their families in all parts of the country. Thus important topics have been discussed and the transactions of Masonic bodies in different portions of the globe have been presented, the endeavor being to gain and hold an intelligent constituency enrolled in different localities.

What the REPOSITORY has been, it will continue to be in character and purpose; and yet we hope to make improvements with the passing years, and to keep step with the progress which is demanded of publications as well as of individuals. It may suffice that we pledge our best efforts to keep the REPOSITORY well in the front as a representative journal of the Craft—a publication which shall be deserving of the confidence and support of the Brotherhood in whose interest it is established.

### William J. Burnham.



**A**N excellent portrait of this highly esteemed citizen and Craftsman, a resident of Lewiston, Maine, forms the frontispiece of this number of the REPOSITORY. Bro. Burnham, as Historian of Ashlar Lodge, No. 105, Lewiston, Me., has recently published in pamphlet form an interesting account of the important events attending the career of that organization during the thirty-three years of its existence. Appended to the Lodge History is a biographical sketch of Bro. Burnham, prepared by a committee of Ashlar Lodge, viz: W. Bro. Frederick B. Sands, Archie Lee Talbot, and George M. Howe. We are pleased to be able to present such a sketch, as properly accompanying the portrait, to the readers of this magazine.

William J. Burnham was born at Saco, Me., Dec. 22, 1835; was made a Mason in Ancient York Lodge, Lowell, Mass., April 7, 1858, and raised June 9, 1858; was Secretary of that Lodge two years, October, 1859–1861; removing to Lewiston, became a member of Ashlar Lodge, Oct. 6, 1862; was W. Master two years—January, 1865 to 1867; was appointed Chaplain January, 1870, continuing in that office to the present time; was District Deputy Grand Master of the 15th Masonic District, May, 1868 to 1869.

He received the Chapter degrees in Mount Horeb R. A. Chapter, Lowell, Mass., being exalted May 28, 1860; became a member of King Hiram R. A. Chapter, Lewiston, Me., Jan. 13, 1865; was High Priest June, 1866 to 1868; was then elected Treasurer, which office he holds at the present time.

He received the Order of High Priesthood in Portland, May 9, 1867; was Grand Chaplain of Grand Chapter May, 1867–68, and Grand Chaplain of Grand Council of High Priesthood, May, 1883–92.

He received the Cryptic degrees in Dunlap Council, Lewiston, Nov.

7, 1865; was Th. Ill. Master, Oct., 1869-70; was appointed Grand Chaplain of the Grand Council May, 1882, which office he still holds.

He received the Orders of Knighthood in Portland Commandery, Portland, Me., Sept. 26, 1864; was a charter member of Lewiston Commandery; was Em. Commander, March, 1868 to 1870; was then elected Treasurer and continues in that office at the present time. He was Grand Commander of the Grand Commandery of Maine, May, 1887 to 1888.

He received the degrees of the Ancient Accepted Scottish Rite as follows: 4° to 14° in Yates Lodge of Perfection, Portland, April 14, 1871; 15° and 16° in Portland Council of Princes of Jerusalem, Portland, March 13, 1874; 17° and 18° in Dunlap Chapter of Rose Croix, Portland, Dec. 17, 1875; 19° to 32° in Maine Consistory, S. P. R. S., Portland, March 21, 1876, and the 33° at the Supreme Council, S. G. I. G., Boston, Sept. 19, 1888.

He was a charter member of Lewiston Lodge of Perfection and T. P. G. Master, January, 1876 to 1878; and a charter member of Auburn Council of Princes of Jerusalem, and Treasurer from its foundation, 1888, to the present time.

He was a charter member of H. H. Dickey Chapter of Rose Croix; was elected M. W. and P. Master at its formation, January, 1891, and continues in that office at the present time.

He was one of the incorporators of the Board of Masonic Trustees; was its first Secretary; was elected President on the death of Bro. Dickey, and fills this office at the present time. -

Bro. Burnham's father, Asa R. Burnham, was a Mason and a member of Libanus Lodge, Somersworth, N. H., having been made a Mason in said Lodge, Sept. 4, 1827. Subsequently he removed to Lowell, Mass., and became a member of Pentucket Lodge in that city, of which Lodge he was a member at the time of his death.

Our brother early became interested in this ancient Fraternity, was initiated in early manhood and formed an attachment and love for this institution and brotherhood that have only increased with advancing years. That he has been untiring and faithful in his Masonic labors, the record of these pages testify.

There is no Mason living in Lewiston so well known as Bro. Wm. J. Burnham. For thirty-two years he has attended nearly every meeting of Ashlar Lodge, and for most of this time has been the Chaplain so that every member feels a *personal* as well as a Masonic acquaintance, for his voice has led them in prayer as they have entered into the knowledge of Masonry.



As a citizen he is distinguished for his manly and upright life, affable and courteous conduct. Although his business demands close attention, he being for many years the efficient Superintendent of the cotton mills of the Hill Manufacturing Company in Lewiston, he takes an interest in public affairs.

At the organization of the first city government of Lewiston in 1863, he was elected Clerk of the Common Council and re-elected in 1864—serving two years, being the first to hold that position. In 1868 he was elected Alderman, to fill out the unexpired term of James Sands, who resigned on removing from the city. In 1869 he was re-elected—serving on important committees in the Lewiston City Government, giving the same prompt and faithful attention to public business as has always characterized his labors in all positions in life.

His faithful Christian work in the church and community is very truthfully given in the following words of his pastor, friend and brother and member of this committee :

“ This brief biographical sketch would be incomplete without some allusion to the Christian character of our Worthy Brother Burnham.

“ Other friends have written fittingly of his record as a Mason and a citizen, and it is a pleasure to add a word concerning his standing and influence as a Christian in the community where he has lived so nobly and wrought so faithfully for thirty-two years.

“ Bro. Burnham was born and reared in a delightful Christian home. His parents were of the good old New England stock and were staunch believers in the fundamental doctrines of the Christian faith. So beautifully did they exemplify the principles of the Gospel in their daily living, that he was early impressed with the value and importance of the Christian life. Having determined to live such a life, he at once identified himself with the Kirk St. Church in Lowell, Mass. While connected with this congregation he displayed the same rare qualities of mind and heart which have always characterized him, whether engaged in the work of the lodge or church.

“ On his removal to Lewiston he made application for admission to the Pine St. Congregational Church, which was then in its infancy. He was received into its membership March 2, 1862. Since his identification with this church he has rendered it efficient service as deacon, superintendent and teacher. In all his official relations he has contributed much to the development of the spiritual life of the church and the extension of its influence throughout the community and State.

“ During this long period of service the members of the congrega-





tion have ever found in him a helpful and sympathetic friend in times of trouble and affliction.

“By his cheerful response to the many demands upon his time and strength, and by the rare tact and delicacy with which he has discharged his manifold duties, he has greatly endeared himself to a large and appreciative circle in his church home.

“For more than ten years it has been my privilege to minister to the church of which Bro. Burnham is an esteemed member, and it affords me peculiar pleasure to bear witness to the purity of his character and unswerving loyalty, not only as a Mason, but as a Christian brother.”

Your committee unite in the earnest desire and hope, which we know is shared by all, that our devoted brother may long be spared to his family, the church, the community and to Ashlar Lodge, where he has endeared himself by so long and faithful service.

### The Duomo, Piacenza, Italy.

**T**HIS attractive edifice, of which a section of the interior is shown on an adjoining page, is situated near the *Piazza de' Cavalli*, almost in the centre of the city. It was built in mediæval times and represents not a little of artistic thought and conceptions, together with the labor of the skilled workmen employed in its erection. While it does not stand among the great and notable structures of Europe, devoted to the uses of religion, it yet possesses some substantial claims to the observer's attention. It is impressive by reason of its size and harmonious proportions; and its Lombard style of architecture, united with the Gothic, presents a result that is alike pleasing and uplifting.

The interior is comparatively plain; yet it is not devoid of sculptures and inscriptions of historical and religious significance. It has several memorial tablets and other relics which are suggestive reminders of the past. Thus does the interior of this great edifice appeal to the esthetic feelings and to the intellectual sensibilities, having a ministry of special power to the artistic temperament. But it has an appeal to and an offering for the religious nature as well. Like all such structures it has a mission to exalt the moral and spiritual tendencies—to tranquilize, comfort and exalt the souls of devout and aspiring men and women who sit and meditate within its walls, and seek communion with God. Surely the very Angel of Consolation makes these vaulted roofs his

chosen dwelling place. The tired and tried pilgrim of earth, disappointed with the world and with himself, unable to find desired relief in books or Nature, may tread these long-drawn aisles, pray and meditate in the midst of surroundings so favorable to quiet thought and fervent aspiration, and seem to hear as from the Grand Loveliness indwelling there, whispers of a reconciliation with himself and of the peace of God which passes human understanding. These touching, exalting, comforting ministries, constitute the highest uses of the religious edifice.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Is the making of Masons at sight now authorized? How should I proceed in trying to serve the interests of a worthy friend who would prefer to be admitted into the Fraternity by this method? I am a member of . . . . . Lodge.”

The making of Masons at sight has been held to be one of the prerogatives of Grand Masters. Such an authority may be justly claimed, we think, to belong to the office of Grand Master; but the right to make Masons at sight ought to be exercised but seldom. It would demoralize the Masonic Fraternity if Grand Masters generally were to fall back upon their ancient prerogative and admit applicants to the rights and benefits of Freemasonry by a sort of “short cut.” Happily there is no such disposition to act upon an assumed right of office. The prerogative may be defended; it has been exercised, not only for the benefit of English Princes, but for the benefit of some Americans who have thus been introduced into the Communion of Craftsmen. For a number of years, however, we have not known of the “making of a Mason at sight.” We recommend to our correspondent that he should advise his friend to proceed in the old and well defined way of candidature.

“Can you inform me, and thus meet the desires of a number of other Craftsmen in this vicinity, interested in the question, whether or not Congressman W. C. P. Breckinridge, of Kentucky, is a Mason? If he is a Mason to what Lodge does he belong? Is he now in good standing?”

We should hardly reply in the REPOSITORY to the foregoing question were it not that a published statement respecting the questions proposed has just appeared in the columns of the *Masonic Home Journal* published at Louisville, Ky. Our esteemed contemporary, under date of Sept. 13th ultimo, prints a brief editorial from which we copy the following: "Col. Breckinridge is, or at least was a member of Lexington Lodge, No. 1. Whether he is in good standing or not is a question partly of fact and partly of construction. What we know of the facts bearing on the question is of a confidential nature at present. It is to be presumed that his Lodge knows its duty, and will perform it, and any interference from the outside would be out of place. This is a case that cannot be tried in the newspapers. We have observed that two or three Masonic papers outside the State have suffered a good deal of anxiety about the matter, but that was probably because they know nothing of the facts. It appears not to have occurred to them that they have no right to know the facts until they can be made public in a lawful way." The present writer does not care to discuss any of the questions which relate to the character of Col. Breckinridge, whose unsavory reputation has recently become a matter of wide spread notoriety. It may be assumed that the Lodge having primary jurisdiction, or the Grand Lodge whose authority in such a case must be paramount, will take prompt and just action.

"I have an intimate friend whom I believe to be every way worthy of becoming a Mason. How far can I properly go in calling his attention to the principles and benefits of Freemasonry? Is there any law which would prevent my inviting him to become a member of the Lodge to which I belong?"

The general rule, of which no doubt the brother who makes the foregoing enquiry is aware, is to this effect: That no Mason is at liberty to urge any person to become a candidate for the mysteries of Freemasonry, it being a part of the fundamental law of the Masonic Institution that every candidate must offer himself voluntarily and unsolicited. In the forms of petition made use of in many jurisdictions an applicant is required to subscribe to a statement that he voluntarily makes such a request, not having been influenced by the solicitation of friends, etc. This old time regulation should not be departed from. A Mason may not *urge* even an intimate friend to join the Fraternity; but a fair interpretation of the rule would certainly permit the setting forth of the general principles of the institution in answer to the request of a friend, or an expression of commendation regarding the

character and work of the Fraternity, should a proper opportunity offer therefor. But there must be no appeal or solicitation.

“Was the Ancient Order of “Hospitallers” a religious or military association? Was it identified with or merged into the Order of St. John and Malta?”

The Hospitallers of Jerusalem was the name given to an organized body of philanthropic merchants who in the eleventh century established hospitals in Jerusalem for the care and relief of Christian pilgrims. Two hospitals were erected, one for men and the other for women, and a chapel was attached to each. The benevolent movement thus instituted received liberal contributions and in a short time the association called into existence for the direction of such a work became a powerful Order. First, the organization represented only the zealous philanthropists, also men of devout faith, connected with the hospitals and the services in the chapels; but soon it developed into “Knights Hospitallers” and rendered an efficient military support to the armies of the Crusaders. Verlot says of this Society: “The Hospitallers merely considered as a religious order were divided into three classes, according to their birth, rank and function. The first class was composed of the Knights of Justice, the second included the Religious Chaplains and Priests of Obedience, the third, Serving Brothers.” Other writers place more importance in the military features of the organization. Its three classes, according to Taafe, were—“Clergy, Knights, and Servants-at-Arms.” The Order subsequently came to be known as the Knights of Rhodes, and afterwards as the Knights of Malta. The ancient relation, if any existed, with the Order of St. John of Jerusalem, is quite obscure.

A CRAFTSMAN’S DUTY to his Lodge and to Freemasonry requires him to exercise great care in recommending candidates for admission to the Fraternity. It does not meet the law of duty that an applicant is as worthy as some persons who are now in the organization, or that perhaps he will do better as a Mason and by reason of such improvement no evil results will follow his admission. The Lodge ought to be exposed to no such risk. A brother is not justified in recommending an acquaintance or friend unless such commendation is based on sufficient knowledge, and on a positive belief that the applicant is worthy to become a Mason and will add strength to the organization. That a man is genial, a “good sort of a fellow,” is not a sufficient reason for recommending his admission to a Masonic Lodge.

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## Editorial Notes.

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THE TORONTO FREEMASON does not hesitate to express its disapproval of the reduction fees of the Grand Chapter of Canada. In the latest issue received at this office we note the following: "It was a fatal mistake and one that must affect injuriously the Capitular branch in the near future. It was never intended that Masonry should be cheap. On the contrary, we believe it is a luxury; its membership drawn from men in reputable circumstances, and such as are not likely to ever become a charge upon the general Craft. Freemasonry is not competing with other fraternities, but is a cut above them all, and should never resort to the "job lot" and "bargain day" methods of modern mushroom societies. High joining fees and low or no dues is the policy that should be adopted by all branches of the Masonic system in Canada, and when the Grand Chapter restores its fees to the old figure, it will regain that high place in the public estimation that it has recently jeopardized." On general principles we approve the statement made by the *Freemason*. It is never good policy to lower the fees for the sake of attracting a multitude of candidates. Freemasonry should so commend itself as not to become a competing society seeking for popular favor. Of course the fees should not be unreasonably high, and they may well vary in different localities.

MASONIC SUBJECTS ought not to be discussed in any public place. Important secrets are thus sometimes unwittingly divulged. Not long ago a person who is not a Mason called on the present writer with a request for information respecting the character of a young man at that time an applicant for the degrees of Freemasonry. Being asked why such a request was preferred the gentleman said: "I happened to overhear a conversation in the street car, wherein it was stated that a committee had been appointed by the Lodge to which you belong to investigate the character and standing of this young man in whom I am much interested, and I came to you to learn if there was any suspicion of wrong doing on his part." An assurance was given which disabused the mind of the questioner of the wrong impression which he had gathered from overhearing a conversation between two brethren, bearing upon a candidate's application that had been referred to them. It is not well to hold conversation on Masonic subjects in public places.



## Masonic News.

[The Items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable Intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Annual Session of the Supreme Council of the Northern Jurisdiction, at Boston, Mass.

Grand Commander Henry L. Palmer, 33°, presided at the session held at Masonic Temple, Boston, September 18, 1894. All the officers were present, with one exception. The calling of the roll showed all the active and emeriti members present except the following: A. V. H. Carpenter, deputy for Wisconsin; Benjamin Dean of Massachusetts, A. P. Moriarty of New York, Daniel Sickles of New York and Charles M. Cottrill of Wisconsin. Two active members have died during the past year—Augustus R. Hall of Philadelphia, and Herman Ely of Elvira, O. The Sovereign Grand Commander delivered his annual allocution, and congratulated the members of the Supreme Council on the progress and prosperity of the Rite in the Northern jurisdiction. Interesting reports showing the general good condition, and presenting important information, were read by Grand Secretary General Clinton F. Paige, New York, and Grand Treasurer General Newton D. Arnold, R. I. James H. Coddling of Towanda, Pa., was crowned an active 33d degree Mason. Henry P. Kent of Lancaster, N. H.; Oscar C. Hatch of Littleton, N. H.; John H. Clarkson,

of Nashua, N. H., and John H. Bass of Fort Wayne, Ind., were nominated and elected to receive the honorarium at this session. Among the visitors of the day was John W. Murton, 33d degree, sovereign grand commander of the supreme council for the Dominion of Canada.

Among the prominent brethren present, other than those included in the list of officers and active Thirty-Thirds, were the following: John H. Collamore, Boston; John Sartain, Philadelphia; George H. Fish, New York; Charles K. Francis, Philadelphia; Rev. W. C. Hubbard, Rochester, N. Y.; Edmund B. Mallett, Jr., Freeport, Me.; William B. Meredith, Pittsburgh, Pa.; Charles C. Spellman, Springfield; William J. Burnham, Lewiston, Me.; William C. Mason, Bangor, Me.; A. B. Marston, Bangor, Me.; George W. Van Buskirk, Brooklyn, N. Y.; Levi B. McLees, Philadelphia; W. H. Chessman, Boston; D. M. Kiusman, Columbus, O.; C. G. Steffe, Reading, Pa.; E. H. Richards, E. Bentley Young, Boston; E. S. Wyckoff, Philadelphia; Charles H. Heaton, Montpelier, Vt.; Robert J. Linden, Philadelphia; Charles C. Dennie, Newburyport; W. M. Cunningham, Newark, O.; Otis E. Weld, Boston; C. H. Pomeroy, Saginaw, Mich.; H. W. Bigelow, Toledo, O.; F. C. Hersey, Boston; A. H. Chaffee, Worcester; Aaron Baldwin, Washington, D. C.; E. J. Cutler, Cleve-

land, O.; John S. Russell, Portland, Me.; Henry C. Banks, New York; Henry B. Smith, Nashua, N. H.; Rufus H. Hinkley, Portland, Me.; Herbert Harris, East Machias, Me.; A. V. Holmes, Pittsburgh, Pa.; J. Ambrose Merrill, Portland, Me.; Henry B. Quimby, Laconia, N. H.; Edwin D. Washburne, New York; Leander Burdick, Toledo, O.; J. A. Locke, Portland, Me.; George W. Kendrick, Jr., Philadelphia; Henry H. Kuhn, Johnstown, Pa.; Clarence E. Armstrong, Toledo, O.; Barton Smith, Toledo, O.; Charles C. Hutchinson, Lowell; F. H. Spring, Boston; John F. Shafer, Albany, N. Y.; A. B. Kennedy, Erie, Pa.; H. F. Hill, Concord, N. H.; James Kirker, Norwich, Ct.; Luther L. Caufy, Milwaukee, Wis.; H. H. Russ, Albany, N. Y.; W. E. Fitch, Albany, N. Y.; William Story, Albany, N. Y.; Edward H. Quantin, Brooklyn, N. Y.; Edgar M. Sharp, Bay City, Mich.; A. Moore, Delaware, O.; O. L. Hays, Gallon, O.; S. D. Affleck, New York; W. J. Duncan, New York; G. B. Buckingham, Worcester; Edward D. Page, Cleveland, O.; Frank O. Gilbert, Bay City, Mich.; L. W. Grant, Manchester, N. H.; Albert L. Richardson, Boston; Benjamin W. Rowell, Boston; William Oscar Roome, Washington, D. C.; George M. Carpenter, Providence, R. I.; Sereno D. Nickerson, Boston; Samuel F. Pearce, Portland, Me.; George McGown, Palmyra, N. Y., and Joseph W. Work, Boston.

On the second day of the session many subjects of importance were passed upon. At the second day's session the following officers were elected for the triennial term: Sovereign Grand Commander, Henry L. Palmer, Milwaukee, Wis.; Grand Lieutenant-Commander, Charles Levi Woodbury, Boston, Mass.; Grand

Minister of State, Gen. Samuel C. Lawrence, Boston, Mass.; deputy for Maine, Marquis F. King, Portland; New Hampshire, George W. Currier, Nashua; Vermont, Marsh O. Perkins, Burlington; Massachusetts, Samuel Wells, Boston; Rhode Island, George M. Carpenter, Providence; Connecticut, Charles W. Carpenter, Norwich; New York, John Hodge, Lockport; New Jersey, Andrew B. Frazee, Camden; Pennsylvania, Anthony E. Stocker, Philadelphia; Michigan, Hugh McCurdy, Corunna; Ohio, Enoch T. Carson, Cincinnati; Indiana, Nicholas R. Ruckle, Indianapolis; Illinois, John C. Smith, Chicago; Wisconsin, Albert H. Carpenter, Milwaukee; Grand Treasurer-General, Newton D. Arnold, Providence, R. I.; Grand Secretary-General, Clinton F. Paige, New York; Grand Keeper of the Archives, Lucius R. Paige, Cambridge; Grand Master-General of Ceremonies, Charles T. McClenachan, New York; Grand Marshal-General, Robert Emmett Patterson, Philadelphia; Grand Standard-Bearer, William R. Higby, Bridgeport, Ct.; Grand Captain of the Guard, George Otis Tyler, Burlington, Vt. All the officers named in the foregoing list have attained the 33°.

At the third day's session many questions of importance to members of this Rite were considered and passed upon. Several festival occasions arranged by the brethren of Boston and vicinity gave opportunity for pleasant fraternal interchanges.

The following were elected to receive the Honorary 33° next year: Thomas F. Temple of Boston, Arthur G. Pollard of Lowell, A. F. Gates of Worcester, Albion K. Welch of Danvers, Samuel F. Hubbard of Boston, Andrew A. Fltts of Haverhill, Andrew B. Eddy of Providence, R. I.,

Charles H. Newhall of Providence, Charles C. Mumford of Providence, Peter Barkey of Erie, Pa., George Ward of New York, W. J. Mathews of New York, Charles F. Damrell of Brooklyn, N. Y., Charles W. Stimson of Brooklyn, N. Y., Robert B. Stiles of Albany, N. Y., E. C. Hall of Syracuse, N. Y., Homer G. Stone of Syracuse, N. Y., George A. Newell of Medina, N. Y., H. G. Noble of Buffalo, N. Y., J. C. Moore of Corning, N. Y., H. H. Kendall of Corning, N. Y., Henry P. McIntosh of Cleveland, O., Eugene Fifield of Berry City, Mich., J. Mayworm of Detroit, Mich., George M. Fowle of Detroit, Mich., Alfred E. Meigs of Detroit, Mich., Elisha L. McLallen of Columbia City, Ind., Julius C. Woods of Muncie, Ind., Isaac P. Leyden of New Albany, Ind., Emerson B. Morgan of Evansville, Ind., James Burton McPatrick of Chicago, Ill., John H. Whipple of Manchester, Vt., Kittredge Haskins of Burlington, Vt., Elisha B. Taft of Williston, Vt., James W. Cottrill, Jr., of Cincinnati, O., M. L. Buckwaller of Cincinnati, O., C. R. Butler of Cleveland, O., John Blythe of Bucyrus, O., W. K. Boone of Lima, O., L. P. Shaus of Bloomsburg, Pa., Amos H. Hall of Milwaukee, Wis., Edgar F. Smith of Milwaukee, John G. Gilroy of Milwaukee and Newton C. Daniels of Milwaukee.

The annual session of the Supreme Council, for 1895, will be held in Buffalo, N. Y., next September.

#### Seventeenth Annual Session of the Royal Order of Scotland.

Grand Master Josiah H. Drummond of Maine, presided at the seventeenth annual session of the Provincial Grand Lodge of the Royal Order of Scotland, held in Masonic Temple, Boston, September 17, 1894. The attendance of

officers and members was large. The *Boston Journal* contains an extended report of the proceedings, from which report we gather the following items of general interest: The following new members were elected:

Thomas Kellough of Boston; William Henry Hunt of St. Albans, Vt.; James Downs of Natick; David Fisher Day of Buffalo, N. Y.; Charles Elliott Ide of Syracuse, N. Y.; George Moulton Carpenter of Providence, R. I.; Amos Sheldon Edwards of Syracuse, N. Y.; William Henry La Pointe of Boston; Daniel Norris Nicholson of Burlington, Vt.; Charles Henry Pomeroy of Saginaw, Mich.; Winthrop Messenger of Boston; James Stone Blake of Boston; George Edward Hilton of Lynn; Ferdinand Marie Trifet of Boston; Albion Franklin Welch of Danvers; Eugene Alexander Houlton of Boston; Charles Coffin Fry of Lynn; Sales Nichols of Burlington, Vt.; Henry Clay Field of Providence, R. I.; Ferdinand Adolphus Wyman of Boston; Levi B. McClees of Philadelphia, Pa.; Robert Cyrus Titus of Buffalo, N. Y.; James Lewis Rake of Reading, Pa.; Millard Fillmore Hicks of Portland, Me.; Jesse Eugene Thomson of Rutland, Vt.; Franklin Dennison Rogers of Portland, Me.; Henry Waite Bigelow of Toledo, Ohio.; Thomas Prince Shaw of Portland, Me.; Henry Woodward of Middletown, Ct.; Caleb Reynolds Leonard of Boston; William Deal Waxter of Baltimore, Md.; Albert Manchester Penley of Auburn, Me.; George Edward Raymond of Portland, Me.; Robert J. Linden of Philadelphia, Pa.

The full list of officers elected is as follows:

Provincial Grand Master, Josiah Hayden Drummond, Portland, Me.; Deputy Grand Master, Thomas Hubbard Caswell, San Francisco, Cal.; Senior Grand Warden, John Hodge, Lockport, N. Y.; Junior Grand Warden, George Mayhew Moulton, Chicago, Ill.; Grand Secretary, William Oscar Roome, Washington, D. C.; Grand Treasurer, Thomas Jacob Shryock, Baltimore, Md.; Grand Sword Bearer, Francis Marion Highley, Philadelphia; Grand Banner Bearer, Ed-

ward Payson Burnham, Saco, Me.; Grand Chaplain, Hartley Carmichael, Richmond, Va.; First Grand Marischal, George Edgar Corson, Washington, D. C.; Second Grand Marischal, John Hezekiah Olliecutt, Washington, D. C.; Grand Stewards, Joseph Williams Work, Boston; Benjamin Winslow Rowell, Boston; Andrew Bunton, Manchester, N. H., and George Otis Tyler, Burlington, Vt.; Grand Guarder, Joel Burton Parsons, Cleveland, O.

On the evening of the date named, an elegant banquet was served at Young's Hotel, and addresses replete with wit and eloquence were made by prominent members of the Order. It was a delightful occasion. Nearly two hundred members and ladies partook of the feast. Among the distinguished brethren present, special mention may be made of Hugh McCurdy, Grand Master of Knights Templars in the United States, and John W. Murton, Provincial Grand Master of Ontario.

#### **Presentation to the Grand Lodge of Massachusetts — Quarterly Communication.**

At the Quarterly meeting of the Grand Lodge of Massachusetts, held at Masonic Temple, Boston, on September 13th, ultimo, announcement was made by Grand Master Weld that a burial lot in Mt. Hope Cemetery had been presented to the Grand Lodge by Brother John H. Collamore of Boston, who has already presented similar lots to Mt. Olivet Commandery, K. T., Lynn; Boston Commandery, K. T., and Boston Consistory, Scottish Rite. This lot is situated on Highland avenue, and the donor will complete his gift by erecting a handsome monument, with appropriate inscriptions and emblems. It is to be located near the similar monuments of Boston Commandery and Boston Consistory.

It will be dedicated by the Grand Lodge probably some time in October. This gift was accepted with a vote of thanks to the generous giver. Several amendments to the Grand Constitution of minor importance were considered and adopted. Special committee reports were considered, and other routine business transacted.

#### **Commandery of Knights Templars Constituted at Orange, Mass.**

On Friday evening, Sept. 14, 1894, Orange Commandery, in the town of Orange, Mass., was duly constituted under authority of the Grand Commandery of Mass. and R. I. The following Grand Officers were present:

Rt. Em. Gr. Com., Chas. C. Fry; Dep. Gr. Com., Samuel C. Lawrence; Gr. Generalissimo, Eugene H. Richards; Gr. Capt. Gen., William R. Walker; Gr. Prelate, Thomas E. St. John; Gr. Sen. Warden, Walter Cutting; Gr. Treas., Thomas H. Upton; Gr. Recorder, B. W. Rowell; Gr. Standard Bearer, Herbert F. Morse; Gr. Sword Bearer, Winthrop Messenger; Gr. Warder, George E. Hilton; Gr. Lecturer, Geo. H. Kenyon; Gr. Guardian, Henry D. Weiler.

The ceremonies of constitution were conducted in accordance with the usual forms. The Asylum Bauner and Beauseant was duly consecrated, and the following officers of the new Commandery were installed: H. A. Powers, Em. Commander; F. P. Caruth, Generalissimo; G. A. Drake, Captain General; W. M. Wright, Prelate; W. M. King, Sr. Warden; C. A. Smith, Jr. Warden; H. S. Dawley, Treasurer; F. S. Ewing, Recorder; G. E. Bates, Asst. Prelate; J. D. Porter, Sword Bearer; E. C. Fowler, Stand. Bearer; G. F. Smith, Warder; G. W. S. Ide, 3d Guard; E. L. Derby, 2d Guard; L. P. Pierce, 1st Guard;

F. N. Johnson, Pianist; Henry C. Putnam, Armorer and Sentinel.

Following the formal services came an excellent banquet and social occasion. During the day, a tally-ho ride was enjoyed by the visiting Sir Knights, who were taken to New Salem over the route marked by the cyclone of Sept. 10th, the effects of which were clearly manifest. A courteous hospitality was shown toward the officers of the Grand Commandery and other visiting knights by the members of Orange Commandery, whose thoughtful attentions were appreciated by the recipients. The new Commandery enters upon its career under favorable conditions. Its members have ability and zeal, and we have full confidence that they will so plan and act as to ensure the prosperity of their own organization and contribute to the advancement of Templar interests.

### THE MIDDLE STATES.

#### Annual Conclave of the Grand Commandery of New York.

The annual meeting of the Grand Commandery of New York, at Saratoga, on Tuesday and Wednesday, Sept. 11 and 12, 1894, was an occasion of more than ordinary interest to the Knights Templars convened. Good weather helped to make the parade attractive and to bring out a numerous company of on-lookers. The Saratoga knights and citizens were lavish with their decorations—flags, bunting, and symbols of the Order meeting the eye at almost every turn. The proceedings of Grand Commandery were marked by an intelligent and prompt dispatch of business. Grand Commander John H. Bennington presided and presented a concise report of his

official doings during the past year. He had authorized the establishment of three new commanderies, from each of which a favorable report was received so that the Grand Commandery voted the desired charter. The increase of Templar membership in the jurisdiction was reported as unusually large. There are now 10,420 affiliated Knights Templars in New York. The following named officers were elected: Grand Commander, James W. Bowden, New York; Dep. Gr. Commander, Horace A. Noble, Buffalo; Generalissimo, John A. Mapes, New York; Captain General, Arthur MacArthur, Troy; Prelate, The Rev. C. L. Twing, Brooklyn; Senior Warden, George Nicholson, New York; Junior Warden, Charles E. Ide, Syracuse; Treasurer, R. C. Christiance, Ithaca; Recorder, Robert Macoy, Brooklyn; Standard Bearer, John S. Manning, New York; Sword Bearer, Charles H. Armitage, Albany; Warden, Erastus C. Delavan, Binghamton; Captain of Guard, Charles E. Cruger, Niagara Falls

#### Reunion and Parade of New Jersey Knights Templars.

There was a notable gathering of Commanderies belonging to the jurisdiction of New Jersey, at Asbury Park, on August 29, 1894. The display was excellent in its several features. White plumes, gold lace, brilliant uniforms, costly banners, fine music, gave attractiveness to the parade. The line was reviewed by the Grand Officers of the Grand Commandery of New Jersey. Of the sixteen Commanderies in the State, the following were represented: Hugh DePayens, of Jersey City; Damascus, of Newark; Melita, of Paterson; St. Elmo, of Lambertville; Palestine, of Trenton; St. John's, of Elizabeth;

Trinity, of Plainfield; Ivanhoe, of Bordentown; Pilgrim, of Hoboken, and Corsen, of Asbury Park.

### Royal Arch Masonry in Pennsylvania.

The Grand Royal Arch Chapter of Pennsylvania, held a Quarterly Convocation at Philadelphia, in Masonic Temple, on Thursday evening, Sept. 6, 1894. Companion Edgar A. Tennis, Grand High Priest, presided. The Grand Secretary, Companion Charles Cary, reported the number of Capitular Masons in Pennsylvania, at the close of 1893, 15,479, a gain during the year of 576; the number of Chapters at the close of 1893, 119, and one constituted during 1894, making 120 at the present time. An appropriate eulogy on the late Past Grand High Priest, Com. Jeremiah L. Hutchison, was presented by Past Grand High Priest Geo. W. Kendrick, Jr. It was approved by the Grand Chapter, which adopted the following resolution:

“Resolved, That the jewels of this Grand Chapter be draped in mourning for a period of six months, as an evidence of our appreciation of the services of our late Companion, and the esteem in which he was held by his Companions.”

## THE WEST.

### Generous Action Taken by Grand Lodge of Iowa.

At the recent session of the Grand Lodge of Iowa a claim for the return of a valuable collection of books and relics, given by George W. Bailey, otherwise known as “Tank Kee,” to the Grand Lodge Library, was considered, and an order passed for the return of the property to the donor. A committee of the Grand Lodge re-

ported that the gift was made without any undue inducements on the part of Grand Secretary Parvin or his son, and that when Mr. Bailey made the transfer he was competent to transact business. Inasmuch, however, as representations were made showing that his mind had become affected by taking opiates and stimulants, and that perhaps he acted under a sudden impulse in bestowing his gifts, it was thought advisable to restore to him, in accordance with his present desire, the books, manuscripts, curiosities, etc., which had already passed into the hands of the Trustees of the Grand Lodge. The action taken is every way creditable to the Grand Lodge of Iowa.

### Triennial Convocation of the General Grand Chapter.

Forty Grand Chapters allegiant to the General Grand Chapter were represented in the Twenty-ninth Triennial Convocation held at Topeka, Kan., August 22d, 23d and 24th, 1894. Besides the transaction of routine business consideration was given to several matters of special interest. Companion E. T. Schultz of Maryland introduced a resolution bearing upon the question of physical qualifications, and providing that ability to comply with the ritual by means of artificial limbs was not sufficient. The Committee on Jurisprudence were divided in their report on this, three favoring it and three opposing. It was finally laid over until the next Triennial Convocation. It was decided to hold the next convocation—the centennial—at Baltimore, in August, 1897. The following is a list of the officers elected: General Grand High Priest, Geo. L. McCahan of Maryland; Deputy General Grand High Priest, Reuben C. Lemmon of Ohio; General Grand

King, J. W. Taylor of Georgia; General Grand Scribe, A. G. Pollard, Massachusetts; General Grand Treasurer, Daniel Striker of Michigan; General Grand Secretary, Christopher G. Fox of New York; General Grand C. of H., Joseph E. Dyas of Illinois; General Grand P. S., Wm. C. Swain of Wisconsin; General Grand R. A. C., Nathan Kingsley of Minnesota; General Grand M. of 3d V., Bernard G. Witt of Kentucky; General Grand M. of 2d V., Geo. E. Corson of District Columbia; General Grand M. of 1st V., Frederick U. Craig of Iowa.

#### General Grand Council of Royal and Select Masters.

The General Grand Body of the Cryptic Rite convened at Topeka, Kan., on August 21, 1894. The session was fairly well attended. The proceedings were for the most part of routine character. The following officers were elected for the ensuing three years: General Grand Master, John W. Coburn of New York; General Grand Deputy Master, Bradford Nicol of Nashville, Tenn.; General Grand Principal Conductor, William A. Love of Atlanta, Ga.; General Grand Treasurer Charles H. Heaton of Montpelier, Vt.; General Grand Recorder, Henry W. Murdhurst of Fort Wayne, Ind.; General Grand Captain of the Guard, William H. Mayo of St. Louis, Mo.; General Grand Conductor of Council, S. Bowen of Boston, Mass.; General Grand Marshal, George D. McBride of Gallipolis, Ohio; General Grand Steward, Andrew P. Swanstom of St. Paul, Minn.

### THE SOUTH.

#### Action by the Grand Commandery of Alabama.

At the recent session of this Grand Body, the following preamble and resolutions were passed:

"WHEREAS, The Grand Commandery of Alabama remembers with sorrow that the cross, the symbol of our faith, was displayed on the doors of saloons at the Triennial Conclave, held in Denver, in 1892, and at other Conclaves, therefore

*Resolved*, That the Grand Commandery of Alabama earnestly petitions Grand Master Hugh McCurdy to use his influence to prevent the unseemly use of the cross at the next Triennial Conclave, to be held in Boston.

*Resolved*, That these resolutions be sent to the M. E. Grand Master by the R. E. Grand Commander of Alabama, together with such memorial letter, going to emphasize the sentiments of this Grand Commandery, as he may deem expedient."

It is intimated that the action taken by the Grand Commandery of Alabama will most likely have the formal endorsement of other Grand Commanderies, and thus a needed reform be instituted.

#### Scottish Rite Cathedral at Louisville, Ky.

The *Masonic Home Journal* of Louisville, Ky., in its issue of Aug. 9th, ultimo, makes the following announcement: "The Scottish Rite Masons of Kentucky have purchased St. Paul's church at Sixth and Walnut streets, this city, together with the parsonage and chapel adjacent, for the sum of \$25,000. The church was badly damaged by fire some time since and the congregation that worshiped there has decided to build elsewhere. The property is considered a bargain at the price. The Scottish Rite Masons have contemplated for some time erecting a fine Cathedral in this city, and have been accumulating a fund for the purpose. A few thousand dollars expended in alterations and repairs will convert old St. Paul's into just such a building as they desire. It is expected that work will be begun at an early day, and that it will be completed by the beginning of next year."

## Grand Lodge of Massachusetts.

### ORGANIZATION FOR THE YEAR 1894.

#### ELECTED OFFICERS.

- M. W. Otis E. Weld, Boston, Grand Master.  
 R. W. George W. Bishop, Athol, Senior Grand Warden.  
 " Charles S. Robertson, Somerville, Junior Grand Warden.  
 " John Carr, Roxbury, Grand Treasurer.  
 " Sereno D. Nickerson, Cambridge, Recording Grand Secretary.

#### BOARD OF DIRECTORS :

- M. W. Otis E. Weld, Boston, President, *ex-officio*.  
 R. W. Charles A. Welch, Cohasset.  
 " Samuel C. Lawrence, Medford.  
 " Henry Endicott, Cambridge.  
 " Charles C. Hutchinson, Lowell.  
 " Charles C. Dame, Newburyport.  
 " Samuel Wells, Boston.  
 " Edwin B. Holmes, Boston.  
 " Frank T. Dwinell, Boston.

#### AUDITING COMMITTEE :

- W. Edward R. Price, North Attleboro'.  
 W. Daniel J. Poore, Merrimac.  
 W. John M. Raymond, Salem.

#### BOARD OF TRUSTEES OF THE MASONIC EDUCATION AND CHARITY TRUST :

- M. W. Otis E. Weld, Boston, *ex-officio*.  
 R. W. Theodore C. Bates, Worcester.  
 " George H. Rhodes, Taunton.  
 " Charles Levi Woodbury, Boston.  
 " Charles C. Spellman, Springfield.  
 " Charles C. Dame, Newburyport.  
 " Charles A. Welch, Cohasset.  
 " Samuel C. Lawrence, Medford.  
 " Henry A. Belcher, Randolph.

#### APPOINTED OFFICERS :

- R. W. Edwin B. Holmes, Boston, Deputy Grand Master.  
 " S. Lothrop Thorndike, Cambridge, Corresponding Grand Secretary.  
 " E. Bentley Young, Boston, D. D. G. Master, District No. 1.  
 " Eugene C. Upton, Boston, D. D. G. Master, District No. 2.  
 " Joseph H. Gleason, Woburn, D. D. G. Master, District No. 3.  
 " Henry B. Chandler, South Boston, D. D. G. Master, District No. 4.  
 " Lewis M. Crane, Brookline, D. D. G. Master, District No. 5.  
 " Thomas M. Durrell, Somerville, D. D. G. Master, District No. 6.  
 " Josiah F. Kimball, Lynn, D. D. G. Master, District No. 7.  
 " Chauncey S. Richards, Danversport, D. D. G. Master, District No. 8.  
 " Isaac A. S. Steele, Gloucester, D. D. G. Master, District No. 9.  
 " Charles H. Littlefield, Lawrence, D. D. G. Master, District No. 10.  
 " Frank L. Weaver, Lowell, D. D. G. Master, District No. 11.  
 " Sidney P. Smith, Athol, D. D. G. Master, District No. 12.



- R. W. David T. Remington, Northampton, D. D. G. Master, District No. 13.  
 " Fred. E. White, North Adams, D. D. G. Master, District No. 14.  
 " John P. Merrill, Pittsfield, D. D. G. Master, District No. 15.  
 " Edward P. Chapin, Springfield, D. D. G. Master, District No. 16.  
 " Lovell L. Gage, Warren, D. D. G. Master, District No. 17.  
 " Charles A. Peabody, Worcester, D. D. G. Master, District No. 18.  
 " Lester H. Cudworth, Oxford, D. D. G. Master, District No. 19.  
 " John H. Balcom, Ashland, D. D. G. Master, District No. 20.  
 " George A. Stacy, Marlboro', D. D. G. Master, District No. 21.  
 " Albert E. Bradley, Hyde Park, D. D. G. Master, District No. 22.  
 " Solon R. Wright, Taunton, D. D. G. Master, District No. 23.  
 " Herbert T. Mitchell, Brockton, D. D. G. Master, District No. 24.  
 " Amos A. Lawrence, Cohasset, D. D. G. Master, District No. 25.  
 " James E. McCreery, Fall River, D. D. G. Master, District No. 26.  
 " John Huxtable, Wareham, D. D. G. Master, District No. 27.  
 " Oliver H. Linnell, Wellfleet, D. D. G. Master, District No. 28.  
 " Peter Ewing, Santiago, D. D. Grand Master for Chile.  
 " DeWitt C. Jansen, Shanghai, D. D. Grand Master for China.
- W. Rev. John Cuckson, Boston, } Grand Chaplains.  
 " Rev. Edward A. Horton, Boston, }  
 " Charles E. Phipps, Boston, Grand Marshal.  
 " Frank W. Kaan, Somerville, } Grand Lecturers.  
 " Chauncey E. Peck, Wilbraham, }  
 " Charles T. Gallagher, South Boston, Senior Grand Deacon.  
 " Henry S. Rowe, Boston, Junior Grand Deacon.  
 " Albert L. Harwood, Newton, Senior Grand Steward,  
 " J. Alfred Messenger, Taunton, } Junior Grand Stewards.  
 " Charles T. Burr, Hingham, }  
 " Charles W. Dame, Newburyport, }  
 " Walter F. Lansil, Boston, Grand Sword Bearer.  
 " Z. L. Bicknell, East Weymouth, Grand Standard Bearer.  
 " Henry Spavin, Revere, } Grand Pursuivants.  
 " Fred. C. Dodge, Beverly, }  
 Bro. Howard M. Dow, North Weymouth, Grand Organist.  
 " John H. Chester, Boston, Grand Tyler.

## COMMISSIONERS OF TRIALS :

- R. W. Charles A. Welch, *President*.  
 R. W. Andrew C. Stone, W. Charles T. Gallagher,  
 R. W. S. Lothrop Thorndike, W. Albert L. Harwood.

## COMMITTEE ON LIBRARY :

- R. W. Sereno D. Nickerson, R. W. Benjamin A. Gould,  
 R. W. Solon W. Stevens.

## COMMITTEE ON CHARITY :

- R. W. Charles A. Welch, R. W. Sereno D. Nickerson,  
 Bro. John H. Chester.

## COMMITTEE ON BY-LAWS AND CHARTERS :

- R. W. Henry Endicott, R. W. Frank T. Dwinell,  
 R. W. Henry G. Fay.

## COMMITTEE ON CURIOSITIES OF THE CRAFT :

- W. Warren B. Ellis, W. Henry S. Rowe,  
 W. Roswell B. Lawrence, W. Thomas F. Temple,  
 W. Charles Woodbury.

Grand Lodge of Rhode Island.

ORGANIZATION FOR THE MASONIC YEAR 1894-95.

ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawtuxet, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D.D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillinghast, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

STANDING COMMITTEES.

FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White.

## WEBB MONUMENT.

R. W. George H. Burnham

## COMMISSIONERS OF TRIALS.

W. George E. Webster,	W. Benjamin W. Case,
W. John E. Goldsworthy,	W. Horace K. Blanchard,
W. Benjamin M. Bosworth.	

## PRINTING.

R. W. Edwin Baker,	W. William H. Perry,
W. George H. Bunce.	

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Block Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphoi Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 22, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

## Masonic Meetings, October, 1894.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

- St. John's Lodge, No. 1, Newport, Monday Evening, October 8.  
 Newport Royal Arch Chapter, Tuesday Evening, October 30.  
 St. Paul's Lodge, No. 14, Newport, Monday Evening, October 15.  
 Washington Commandery, Newport, Wednesday Evening, October 17.  
 Washington Lodge, No. 3, Warren, Tuesday Evening, October 16.  
 Temple Royal Arch Chapter, Warren, Wednesday Evening, October 17.  
 Washington Lodge, No. 5, Wickford, Monday Evening, October 8.  
 St. Alban's Lodge, No. 6, Bristol, Wednesday Evening, October 10.  
 Hope Chapter, No. 6, Bristol, Monday Evening, October 1.  
 Friendship Lodge, No. 7, Chepachet, Saturday Evening, October 13.  
 Mount Moriah Lodge, No. 8, Lime Rock, Friday Evening, October 12.  
 Harmony Lodge, No. 9, Pawtuxet, Tuesday Evening, October 9.  
 Union Lodge, No. 10, Pawtucket, Wednesday Evening, October 10.  
 Barney Merry Lodge, No. 29, Pawtucket, Monday Evening, October 22.  
 Pawtucket Royal Arch Chapter, No. 4, Wednesday Evening, October 17.  
 Pawtucket Council, No. 2, R. & S. M., Monday Evening, October 1.  
 Holy Sepulchre Commandery, Pawtucket, Friday Evening, October 19.  
 King Solomon's Lodge, No. 11, East Greenwich, Tuesday Evening, October 9.  
 Manchester Lodge, No. 12, Anthony, Friday Evening, October 12.  
 Morning Star Lodge, No. 13, Woonsocket, Thursday Evening, October 11.  
 Union Royal Arch Chapter, No. 6, Woonsocket, Monday Evening, October 1.  
 Woonsocket Commandery, Woonsocket, Tuesday Evening, October 9.  
 Hamilton Lodge, No. 15, Clayville, Saturday Evening, October 13.  
 Warwick Lodge, No. 16, Phenix, Thursday Evening, October 11.  
 Landmark Royal Arch Chapter, No. 10, Phenix, Friday Evening, October 19.  
 Temple Lodge, No. 18, Greenville, Saturday Evening, October 20.  
 Franklin Lodge, No. 20, Westerly, Tuesday Evening, October 9.  
 Narragansett Commandery, Westerly, Monday Evening, October 8.  
 Eureka Lodge, No. 22, Portsmouth, Tuesday Evening, October 9.  
 Aquidneck Royal Arch Chapter, Portsmouth, Monday Evening, October 1.  
 Charity Lodge, No. 23, Hope Valley, Thursday Evening, October 11.  
 Franklin Royal Arch Chapter, Hope Valley, Wednesday Evening, October 17.  
 Scituate Royal Arch Chapter, Saturday Evening, October 27.  
 Jenks Lodge, No. 24, Central Falls, Monday Evening, October 15.  
 Hope Lodge, No. 25, Wakefield, Wednesday Evening, October 10.  
 Granite Lodge, No. 26, Harrisville, Saturday Evening, October 20.  
 Ionic Lodge, No. 28, Greene, Friday Evening, October 12.  
 Rising Sun Lodge, No. 30, East Providence, Friday Evening, October 26.  
 Atlantic Lodge, No. 31, New Shoreham, Saturday Evening, October 13.  
 Roger Williams Lodge, No. 32, Centredale, Saturday Evening, October 13.  
 Unity Lodge, No. 34, Lonsdale, Tuesday Evening, October 9.  
 Doric Lodge, No. 38, Auburn, Wednesday Evening, October 14.  
 Deblois Council, No. 5, Newport, Tuesday Evening, — —.  
 Webb Council, No. 3, Warren, Tuesday Evening, October 16.  
 Bristol Lodge, North Attleboro', Mass., Tuesday Evening, October 9.  
 Bristol Commandery, North Attleboro', Mass., Friday Evening, October 19.  
 Sutton Commandery, New Bedford, Mass., Thursday Evening, October 18.  
 Godfrey de Bouillon Commandery, Fall River, Mass., Monday Evening, October 22.  
 Van Renselaer Lodge of Perfection, Newport, Tuesday Evening, October 9.

## Meetings in Freemasons Hall, Providence,

FOR OCTOBER, 1894.

St. John's Lodge, No. 1, Providence .....	Wednesday, October 17.	
Mount Vernon Lodge, No. 4 .....	Thursday, "	4.
What Cheer Lodge, No. 21 .....	Friday, "	5.
Corinthian Lodge, No. 27 .....	Tuesday, "	9.
Redwood Lodge, No. 35.....	Monday, "	8.
Orpheus Lodge, No. 36 .....	Wednesday, "	10.
Nestell Lodge, No. 37.....	Thursday, "	11.
Providence Royal Arch Chapter, No. 1.....	Thursday, "	18.
Providence Council, Cryptic Rite .....	Friday, "	12.
St. John's Commandery, No. 1.....	Monday, "	1.
Calvary Commandery, No. 13 .....	Tuesday, "	2.
Scottish Rite Bodies .....	Wednesday, "	24.
Adelphoi Lodge, No. 23, meets at its Hall, North Main Street, Providence .....	Tuesday, "	2.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

MASONIC MEETINGS in September have shown a somewhat less attendance than usual. Many brethren remain away from their homes in city or town during this first month of the autumn, and hence are not present in lodge, chapter, or commandery, until somewhat later in the season. But the Masonic wheels have been started again under conditions favorable to progress. Numerous candidates are knocking at the doors of Freemasonry, and the ensuing months will see much good work done in the furtherance of Masonic interests.

A VERY enjoyable re-union of the officers of the Grand Commandery of Massachusetts and Rhode Island, and of other prominent Knights Templars, took place at Anawamscutt, R. I., on Thursday, September 6, 1894. Sir Knight Wm. R. Walker, Grand Senior Warden, provided for the enjoyable meeting at his summer residence, and dispensed a graceful and abundant hospitality as in former years.

THE COMMANDERIES in and about Providence have abundant work in prospect. The Triennial Conclave of the Grand Encampment of the United States is to be held in Boston next year, and that approaching meeting of the Knights Templars of the country leads many brethren and companions to the conclusion that they had better not delay in applying for the Orders. There will be activity all along the line during the coming year.

CAVALRY COMMANDERY is making a praiseworthy attempt to obtain likenesses of all its members, proposing to arrange these portraits for reference and preservation. The committee having this work in hand make request of each member of the Commandery to forward without delay a cabinet size photograph of himself, with autograph on the back of the picture, date when it was taken, and the age of the Sir Knight at that time. The photographs may be sent to E. Sir A. L. Anthony, chairman of the committee.





*H. Walter Limes*

THE  
Freemasons Repository.

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IN ADVANCE.

} HENRY W. RUGG,  
EDITOR. }

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### Leave Them Outside.

Don't bring them into the Lodge-room,  
Anger and spite and pride,  
Drop at the gate of the Temple  
The strife of the world outside;  
Forget all your cares and trials,  
Forget every selfish sorrow,  
And remember the cause you met for,  
And haste ye, the glad to-morrow.

Drop at the gate of the Temple,  
Envy and spite and gloom;  
Don't bring personal quarrels  
And discord into the room.  
Forget the slights of another,  
Forget the wrongs of a brother,  
And remember the new commandment,  
That ye love one another.

Bring your heart into the Lodge-room,  
But leave yourself outside—  
That is, your personal feelings,  
Ambition, vanity, pride.  
Center each thought and power  
On the cause for which you assemble;  
Fetter the demon Discord  
And make ye the monster tremble.

Ay, to fetter and chain him,  
And cast him under your feet,  
That is the end we aim at,  
The object for which we meet.  
Then don't bring into the Lodge-room  
Envy or strife or pride,  
Or aught that will mar our union,  
But leave them all outside.

—Selected.



## My First Two Patients.



H! aint you a doctor?"

I was in a brown study at that moment—I had been to tell the truth, in a very brown study for a very indefinite number of moments—when a childish voice, uttering the above words, reached my ear, and I felt the pressure of a small hand in mine. I was startled, and therefore stopped abruptly, and stared, when I should have looked calmly at the diminutive figure of the little blue-eyed girl who had thus interrupted me while musing abstractedly over my last interview with my first patient. I saw that my intent look and surprised manner had frightened the child, and I bent down toward her, and in as gentle tones as I could assume I said:

"Yes, little miss, I am a doctor. What can I do for you?"

"Oh! it's mamma wants you. Come right in, please."

"But has not your mamma a doctor of her own, my dear?"

"No, no. We just moved here. Maria's gone to hunt for one, and has been gone so long. I'm so 'fraid my mamma will die. *Do come!*"

She was a beautiful child of four years, perhaps, and there was an exquisite melody in her voice, and this was supplemented by the tears that now coursed down her cheeks, and I did not hesitate to follow her. She, in her innocence, could not know that professional etiquette had kept me from answering her call at once.

I had passed the cottage time and again and had taken notice that "For Rent" had been displayed on a broad card near the entrance for a week past, and I soon saw that it was occupied. It was in a respectable quarter, but not fashionable—the dwellings tasteful—but not elegant. The cottage, two-storied, stood some seven or eight feet back from the sidewalk, a grass plot, neatly trimmed, presented an attractive appearance, and through the partly opened curtains my eye caught sight of pots of flowers and trailing plants. The child led me by what was evidently the parlor, to a sitting-room just beyond. The door was open, and the child ushered me in with a glad cry:

"Oh! mamma, here's a doctor."

The mother was lying on a lounge, dressed in a loose wrapper, which served to reveal rather than conceal her perfect symmetry. Her eyes met mine as I entered, and, unprofessional as it was, I could not help contrasting their hazel brightness with the pallor of her cheeks, partly hidden as they were by meshes of dark auburn hair, which, all unbound,

lay in rich luxuriance against the white ground of her pillow, or tumbled over the side of the lounge, nearly reaching the carpeted floor.

“Madam,” said I, “your little daughter met me on the street, and asked me if I was a doctor. I am, and I took the liberty of coming in.”

Before there was time for reply there was the sound of hurried footsteps along the hall, and a girl of some seventeen years entered, soon followed by a gentleman whom I at once recognized as an old practitioner, who had seen forty-five years of professional service, and was rich and deservedly distinguished. This was our first meeting. He looked at me from his kindly benevolent eyes, and I answered his look of inquiry by stating how I came to be present, and that I had just entered on practice, and was rejoiced at his arrival. I begged of him to ascertain what was the matter with the lady.

The girl explained that her mistress had accidentally dropped a heavy sad-iron, point down, on her foot, had managed to reach the lounge, and that she had started to find a doctor, asking people on the way to direct her to one. I then, for the first time, noticed a shoe lying by the side of the lounge. Doctor Barclay—such was his name—at once requested the girl to remove the lady’s stocking, and giving me his idea of the treatment necessary, remarked that he left that evening to attend the State Medical Association, and placed the case in my hands. There was a drug store just one square away, and it took me but a few minutes to go and return. I left my second patient a half hour later resting quite comfortably, I promising to call the next morning.

I had walked out for exercise simply, with the result above stated. I looked at my watch. It was quarter to six. I retraced my steps, contrasting in my mind the difference between my first patient and my second. It was just one week since I had placed my sign before the public eye: “Bertram Bell, M. D., Physician and Surgeon.” On the third day Oliver Blessing became my first patient, on the seventh, Miriam Vale became my second. As was the last so was the first—they were both the result of what may be termed accidental causes.

When I had reached New York City, for the first time, just ten days before my meeting with little Viola Vale and her mother, it was with no idea of “sticking up my shingle” in the cosmopolitan city, and entering into competition with the thousands of my profession there. It was my first patient who had induced me to do so.

“Mark my words, my young friend,” said he, “if I may call you friend on so short acquaintance if you go to some country village to begin your professional career, you will probably end it there. You

have enough to live on for a year or two with economy, and among these millions some will fall in your way, and if you have capacity and couple it with industry, and an earnest desire to rise in your profession, a great city furnishes opportunities that never present themselves to the country physician. I have faith in you, but what will help you a thousand-fold more is—faith in *yourself* !”

I had graduated in college at twenty-one, and then my father failed in business through ill-health and being compelled to leave his affairs in the hands of an incompetent man, who was easily managed by a shrewd and dishonest partner. My father returned from Hot Springs, Arkansas, to find himself ruined, his partner having fled to Europe with whatever available assets he could lay his hands on. He was fortunately but little in debt, and a sudden boom in a southern mining region that occurred soon after he came home, and in which he had purchased privately a part interest, realized enough thousands to enable him to pay his creditors dollar for dollar. He was never rich, and his hope had always been to leave me an hundred thousand. I feel thankful that he had instilled a portion of his own integrity into my moral nature, and I rejoiced with him when his last debt was wiped out. He never knew a day free from pain after his return. For two years both inclination and duty kept me by his side. I had lost my mother when I was a boy of ten, and I was all he had left to love and care for, and I returned that love in such measure as to satisfy his heart's craving. I had no trouble in securing the best medical attendance, and devoted watchers at my father's bedside. For a full year and a half he required constant care, day and night, and I learned to love and honor Masonry, in those his hours of suffering. He had sat in the East, and his brethren loved and honored one who had never been appealed to in vain, and to whom office had ever come unsought. Ruined financially as he was, it could not have been his wealth that brought together the largest Masonic funeral that had ever attended a deceased brother to his grave in the little city twenty miles out of New York, where we made our home. One day, some six months before his death, I expressed to him the wish to become a Mason when he became well enough to be present.

“Since you have expressed a desire to connect yourself with the Order,” said he, “do not wait with hopes of my being present, except in spirit. I shall not recover. We must soon be parted. Send in your application now! I would see you in the Order before I am called away,” and hoping for his recovery against hope, I did as he wished, and took my third degree a month before he died. It was on a beautiful day in June, my twenty-third birthday, that he passed peace-

fully away. It was by voluntary contributions from his own Lodge and mine, that an elegant marble shaft was erected at his grave.

I had not been idle during those two years. While my father slumbered I devoted my time to reading medical works lent me by the leading physician who attended my father, and who was also a member of the Order. He examined and advised me from time to time, and was pleased to compliment me warmly on my progress in my studies. Thus at twenty-three I had a fair start in book-knowledge of my chosen profession, and after all moneyed obligations were met, I found myself heir to three thousand dollars, the homestead where I was born; and heir too, to an honored name that I then vowed should never be tainted by any act of mine. I pursued my studies, took my two courses of medical lectures during the next two years, and in the spring of the year before my twenty-fifth birthday, I was prepared to seek a location for practice. My friend, and first instructor, my father's physician, urged me to settle down at my own home, and even hinted at a partial partnership; but when I stated that for some reason, not clearly defined in my own mind, I had an unconquerable repugnance against practicing my profession among a people who had known me all their lives, the doctor smiled, and said:

"Do you know, I tried it? Why, my old school fellows called me 'Doc!' 'Young Pill Bags,' and cracked jokes innumerable at my expense, while my young lady acquaintances would flock together at my office, and humorously ask me to prescribe for imaginary complaints, and the most graceful and active one of the whole number, who had never had an hour's sickness declared she was in a rapid decline, at sixteen, remember, and should die if I did not do something for her. I left my home, found practice here, and three years after went back on my usual yearly visit, and my girl of sixteen, rosy with health—well, you know her—did not decline even my offer, and makes me a most excellent wife. No, my dear brother Bertram, while I would enjoy your company, I would not persuade you to settle down here in practice."

It was on the day following this that I came to the city to call on my present landlady, Mrs. Holmes, who had been with my mother when she died, and who had been my father's faithful housekeeper since, until my father's death. She had moved to the city, and was keeping an excellent boarding-house, enjoying a large patronage. I had not seen her for a year, and she gave me a most motherly welcome.

"Oh, Bertram," said she, after our first greeting, "you will meet at dinner the gentleman who owns this house, a Mr. Oliver Blessing, and he is a blessing, indeed," she added with a hearty laugh. "Why, he

reduced my rent after the first three months, without my asking him to do so, and is just the kindest-hearted man in the world. He has two hobbies; one is Masonry, and the other his lack of faith in doctors. He has a fine Masonic library, takes at least a score of Masonic papers and magazines, and reads them all. But he has a heart trouble, and the doctors give him but little relief, and he is bitter against what he calls their quackery and ignorance." I will simply remark here that Dr. Penfield, my father's physician above referred to, had devoted especial attention to this class of diseases, had written a number of articles for the medical press thereon, and was quoted widely. He and I had conversed for hours at a time on the subject, and I had been led to pay it special attention. I had the doctor's theory well in mind; I lacked his practice.

I met Oliver Blessing, and Mrs. Holmes—or Auntie Holmes, as I always called her—introduced me to him, emphasizing the word doctor.

"Ah! a doctor! Well, you are young, and *may* learn something of this very complex system of ours in a half century or so, but the most learned among you cannot mention a half dozen absolute specifics in the broad range of materia medica. It would be a saving of human lives if the doctors would dispense with the dispensatory and let nature kill or cure."

There was nothing malicious or cross-gained either in his tone or manner as he said this, and his genial smile as he uttered it was followed by a hearty laugh, and as hearty a shake of my hand, and a "glad to know you, sir." When he learned that Auntie Holmes and I were friends of years standing he invited me to his room. We soon became acquainted, as Masons, and then he was prepared to listen to my presentation of Dr. Penfield's views regarding heart action. He consented to have me prescribe for him, and in two days he was ready to admit that he was greatly relieved. I then proposed that he allow me to send for the doctor himself for a single visit. Any one of the half dozen trains a day could bring him to the city in an hour, and I should like to have his ripe experience as an indorsement of my treatment. He at last consented, the doctor came, confirmed my own opinion, and a course of medicine was agreed upon. It would require at least six weeks to bring about decisive results, and when Oliver Blessing suggested that it would be the part of wisdom for me to start practice in the city, instead of hiding my feeble light under a rural bushel, I took his advice, and thus it was that I secured my first patient. It was amusing thereafter to listen to him when berating the profession, always winding up with:

“But, understand me, ladies and gentlemen, these remarks in no sense apply to my distinguished young friend, Dr. Bell.”

Only lingering here to state that one of the lady boarders at Auntie Holmes's had a wealthy uncle who had a similar trouble, and that she induced him to visit me, and take treatment, with excellent results, which ended in my being introduced to a paying class of patients, I will pass on to other events involved in unfolding my story.

My office was nearly three squares away from my boarding-house, and my daily walks led me by the cottage home of Miriam Vale, and the little Viola. It required a full week to reduce the inflammation in that shapely foot and bring it down to its normal size—No. two and a half. Viola and I had become fast friends, and when the weather was pleasant she would run out to meet me as I passed, and once in a while I met the mother at the door, or saw her at the open parlor window, and she always had a pleasant word for me, and once in a while we engaged in a few minutes' conversation.

Six months passed pleasantly; my first patient was enjoying immunity from his trouble; my second had met with no more accidents; my practice was becoming remunerative. I ran out to my old home at least once a month to meet the brethren, being accompanied on two occasions by my friend Blessing, and with him I visited from time to time the city Lodges, with one of which he was affiliated. Intimate as we were, I knew nothing of his history. Several of the boarders had tried to draw him out, but it was a lamentable failure, and as he never alluded to his past life before he came to the city, five years previously, I never exhibited the curiosity that I naturally felt. I liked him very much, and was proud of his friendship, and was satisfied that he enjoyed mine. But I knew that he was far from happy, laughing heartily as he did on occasions.

There came an epidemic of scarlet fever to our part of the city, and I was very busy. I had been detained from my supper until a half hour after the usual time, and as I approached Mrs. Vale's cottage, I saw her at the front door looking toward me. She came to the gate, evidently to hail me, and when I drew near invited me in. Viola was quite feverish, she informed me, and she feared it was the scarlet fever. The child had the premonitory symptoms certainly, and I did not hesitate to tell her mother so. I carried a small case of medicine with me and administered to the child. I remarked that I would call again after I had my tea, when Mrs. Vale said:

“Doctor, our tea is just ready, and Maria will watch Viola while we eat. Do not think me selfish, but I want you to be with my child all you can.”

I never accepted an invitation more gladly. A few simple dishes, prepared with rare culinary skill, tea of exquisite flavor in daintily ornamented cups, and these presided over by a young widow who looked twenty, but, as I learned afterwards, was twenty-four, and she whose every movement was instinctive grace, and whose every separate feature was a charm—all these went to make up a feast sufficiently substantial for bodily needs, and eminently satisfying to both heart and mind. I honestly believe I fell in love, then and there, not with the widow, but with the *idea* or *vision* of a home of my own.

“With one fair spirit for my minister,” and I felt that if that spirit assumed the form and size and loveliness of the dainty, living picture sitting before me, my soul would rest content!

If I secured five hours’ sleep out of the twenty-four during the next five weeks, I regarded myself as fortunate. The little Viola, so young, so fair, so patient, too, how my heart went out to her, and to her mother none the less. Long she hovered near the outer court of death, and after the first week I got the widow’s consent to bring some lady friends to watch while she slept.

“They are wives of Masonic friends of mine, and will gladly come,” said I.

“And be gladly received, doctor. My father and my husband were Masons. I was not aware that you were one.”

“Oh, yes,” said I, and I was glad at heart that I could feel a little nearer to her and her child, and perhaps be thought nearer by her!

It was a long and weary struggle, brightened only by a faint hope, but at last tender watching and loving care and a strong constitution prevailed, and in a few weeks more rosy cheeks and dimpled chin and sparkling eyes showed no trace of the fierce fever that had rioted through Viola’s veins.

The epidemic abated and I found some rest, but I had been quite successful, and I found favor among many who spoke kindly of my services, and I began to enjoy a lucrative office practice. My friend, Oliver Blessing, knowing how much interest I took in Viola’s recovery, was always sure to ask me regarding her, and I honestly believe he knew I was in love with the widow before I did! I found it out by a very simple occurrence. Passing by the cottage one evening a few weeks after Viola’s recovery, I saw Homer Duncan, Junior Warden in a city Lodge, standing at the front door talking to the widow. He bowed to me, calling me doctor. He was a very handsome man, well off, and had been a widower for eighteen months. It came upon me like a sudden flash of lightning. What brought *him* there? I knew

my heart from that moment. I literally trembled all over. I am not ashamed to confess it *now*. Fortunately for my peace of mind, the next morning's paper announced the coming "nuptials of Homer Duncan, Esq., the well known insurance agent, with the lovely daughter of Horatio Gibbs, president of the —— Insurance Company."

But I was determined to win, if possible, the heart that had enthralled mine. A famous prima donna was entrancing the lovers of music. I boldly called and invited the widow to accompany me to the opera.

"And Viola?" she said, with charming naivette.

"Shall accompany us, of course," said I.

I passed a quarter of an hour delightfully and went away happy. The evening came, and to me it was one of unqualified enjoyment. And how happy she and Viola seemed. On our return to her home it was too late, of course, for me to think of going in, but I called the second evening after. In the course of our conversation I remarked to the widow :

"You seemed to enjoy the opera the other evening. Pardon me, but I am surprised that one so well fitted for society as yourself sees so little of it."

"It may appear selfish in me to say so," was the reply, "but I live only in and for my little Viola. She is the one earthly possession that outweighs all others. We are alone in the world! Were I to die, what would become of her? That thought haunts me by day and night, and if I pray God devotedly that I may live, it is a hundred fold more for her sake than my own. You are a Mason, and I can say this much to you. The conviction grows stronger within me every day that I should make my will, and find some one who would administer my estate, and at the same time accept the guardianship of my darling in the event of my death. I will be frank with you. I have this cottage and an income of twelve hundred a year, more than sufficient for our wants."

"Mrs. Vale," said I, "one expression you used touches me very closely. I, too, am alone in the world, and, like you, I am young; yet the young die, and I may be called away long before you are. You are wise in thinking to make provision for the care of Viola. I have a friend, a leading Mason, connected with some of the best families in the State, who, I believe, would accept the trust, and perform the duties of guardian for Viola, in the event of your being called away. It is Dr. Penfield, of whom you have heard me speak. I need hardly add, that while your child lives, and I live, she will never lack one devoted friend; and as for yourself, Mrs. Vale, you can command my services



at will. I shall be proud and happy to be thought worthy of your friendship—your *confidence!*”

Now, I avow it as a fact, I did *not* mean to lay so much stress on that last word, and before she had time to reply, I corrected myself :

“ Pardon me, I do not mean such confidence as you would bestow on one who might become the guardian of your child, but such as might arise between you and one who from being your physician has become your sincere friend.”

“ And as you, Dr. Bell, as such a friend, have kindly spoken to me of one suited to become my child’s guardian, you have equal right to my confidence. My past can be briefly told. I lost my parents in my infancy, in Colorado. They were drowned by the upsetting of a river boat, with several others. I was at once taken in charge by a childless uncle and aunt, my uncle being my mother’s brother. He reared and educated me, and while he was scrupulously honest, he was a man of iron purpose, and to thwart his will was to raise a storm of passion that vented itself in fiery denunciations where one of our sex was concerned, but in fierce blows and the use of firearms where men were opposed to him. He had shot two, one dangerously, before I was in my teens. He was all kindness to me, but none knew better than I that his will was my law! Childless himself, he had adopted a boy, four years my senior, a handsome lad, full of spirit, and my good friend. We called each other brother and sister, but as I grew in years I learned by unmistakable signs that my uncle intended us for each other. At sixteen, I learned my brother Rudolph Clayton’s secret. He passionately loved Minnie Mayberry, the daughter of an American father and a Spanish mother. Mrs. Mayberry, even when the mother of a lovely girl of eighteen, was one of the most beautiful women I ever met. Rudolph made known his love to my uncle. His announcement was met with a storm of curses, that had just the opposite effect from that intended. He determined to marry Minnie, although my uncle had threatened to disinherit him. Minnie’s parents encouraged his suit; they were married, and she was presented with a handsome home and an ample dower. The secret of their willingness to have their daughter marry a penniless man was twofold. They loved their daughter and admired Rudolph, but that weighed but little compared with their triumph over my uncle. It was one secret of his life, that Rudolph nor I had ever had the slightest hint of. In his early manhood he had passionately loved the present Mrs. Mayberry. He vowed to win her despite herself, and she heard of it, and in spirit of pique she encouraged him only to refuse him at the critical moment by presenting him

with an invitation to her wedding with Mr. Mayberry, his hated rival. He never forgave them, and they never forgave him for the bitter curses he heaped upon them. When Rudolph learned the secret, it made him love his wife none the less, and he readily forgave the parents who had given him their loved daughter and an ample dower. My uncle disowned him at once. By a strange fatality, Rudolph, his wife, and their only child all died within five years after. When I was sixteen I first met Ernest Vale. He was twenty-two, an orphan, and had a small inheritance in his own right. He had a slight lung trouble, and had sought Colorado for relief, and believed he had found a permanent cure. It is the old, old story. We met, we loved. When I was eighteen I left school, and then my uncle, as coolly as if he were speaking to me of a new bonnet or dress, informed me that Mr. Barlow, a rich bachelor of thirty-eight, had paid me the honor of aspiring to my hand, and that I was to meet him that evening with that understanding. I did not say a word, but thought of Rudolph and Minnie, and awaited Mr. Barlow's arrival. He came bowing and smiling into the parlor. I did not wait for him to be seated. I approached to within about four feet of him, and said :

“ ‘ Mr. Barlow, my uncle has informed me that you have come here as a suitor for my hand. I refuse to regard you as such. I trust I am duly grateful to my uncle for his kindness to me since my childhood, but this does not give him the right to barter away my hand, to say nothing of my heart, as he would a carriage horse or a favorite spaniel. I will send him in to entertain you.’ ”

“ I left the room abruptly, and stepping across the hall informed my uncle that Mr. Barlow would see him, and I passed out and paced the garden walk, dreading yet expecting my uncle's call. It came in a few minutes. and while I was prepared for bitter remonstrances, I was terrified by the fierce storm of passion I had awakened. My pleadings, my tears were of no avail, and with a fearful oath he bid me leave him forever, or prepare to obey him. He gave me a week to decide, and started for one of his ranches an hundred miles away. I was married when he returned. An hour after I received through his lawyer my securities, and an accounting for everything to the last penny, with the assurance that as he had disowned Rudolph he disowned me. I wrote him a long letter, begging him to read it in his calm moments. It was returned to me unopened. He died three years ago. His wife, always kindly disposed toward me, still lives, or was living several months since. My husband and I passed a year or more of nearly perfect wedded happiness, and our little Viola came to bind us, if possible, in

still closer ties. But exposure to a sudden storm brought on a severe cold that prostrated my husband. It settled on his already weak lungs. You already surmise the rest. Six months after I and my baby were alone in the world. The Masons, though not of his own Lodge, had proved faithful watchers at his bedside, they attended his funeral, and as it was his dying wish that he might be buried by his father and mother in New Jersey they found one of their number who was coming East on business to relieve me of all care by the way, and he never gave up his trust until he saw my husband's dying wish realized. From my husband I had inherited all he had, including a home in New Jersey, and this cottage. I resided there up to the day before you met Viola, asking if you were a doctor, and left there before I was subjected to constant calls from gossiping neighbors with whom I cared not to associate, and I knew that in a great city people often live for years without knowing the name of the family living next door."

The reader can but faintly realize the intense interest with which I listened to this narrative. In a week's time I had secured the consent of Dr. Penfield to accept the trust I had suggested, intimating to him, however, that I indulged in hopes of securing a closer guardianship.

"Ah, yes," said he; "your guardianship would embrace the widow and child also." He came to the city to call upon her by my request, and when we came away, an hour after, he exclaimed:

"Doctor, she is one in ten thousand! My wife shall call on her the first time she comes to the city, and you must bring her up to spend some time with us. As a rule, a young man is foolish for marrying a widow, especially if there is a child in the way, but that little Viola is an angel—I mean a jewel, and you will be fortunate in winning both."

As I afterwards learned, the doctor was extravagant in his praises after he reached home. Fortunately his wife was not jealously inclined, but her curiosity was aroused, and she and two other lady friends called at my office one day, and requested me to call with them on the widow. They, too, were charmed by her gracious manner, and were delighted with Viola, and it ended with a promise that we would come up the river on the following Saturday, to remain over Sunday. My professional business was imperative; I returned Monday, but mother and daughter spent two delightful weeks there, most welcome guests. I found leisure to pay several flying visits during that interval, and was vain enough to imagine that the widow's bright eyes grew still brighter at my coming, while little Viola clung to me with a loving trust that plainly showed her preference.

It fell to me to accompany the widow and Viola to the city on their

return, and I purchased a *Morning Herald*, and we both glanced it over, and her eye caught a notice of an attempt being successfully made by certain parties to establish their claims to various California land grants—originally Mexican. She remarked that her father had inherited some of this class of claims, but they had always been regarded as worthless, or would not pay the cost of litigation.

The matter rested but lightly on my mind, but it was impressed a little more deeply that day. The reader must not suppose that, because the widow was uppermost in my thoughts, I had neglected my first patient. Oliver Blessing was one of my most devoted friends. I had found out, after he and I had grown into each other's confidence, that his father had died when he was ten years old, and his mother three years after, leaving him and a brother, ten years older than himself. He had been taken in charge by a friend of the family, then a mate but afterwards a captain of a vessel in the East India trade. Oliver became a sailor, the captain married an English wife in the East, settled down there, and died, leaving Oliver a handsome sum to settle up the estate. The widow survived her husband but three years; she left most of her share to him, and he concluded to return to his native land and find, if possible, some one related to him. He visited the old homestead and found that even his name was unknown there until he chanced to meet an octogenarian who had gone to California with the 49ers. Oliver's brother had gone there, married there, had moved thence to Colorado, and died there. If any children had survived him he did not know, but his wife's sister had a brother, who he presumed was still living, who might answer his question. Oliver Blessing secured this address three years and a half before I met him. A letter came from Colorado in reply to his that his brother was long since dead, had no children living, and begging to be bothered no more by idle questions.

With this explanation the reader will be prepared for what follows. On that evening Oliver Blessing said to me in a humorous way:

"I see some land claims have been pushed through Congress. Although but a boy at the time, I know that my father inherited some share in this kind of property." I remarked that my second patient, Mrs. Vale, had made the same remark regarding her father.

"And who was he?" asked Oliver Blessing carelessly.

"Her father's name was Marvin Lee, her first name—" I got no further.

"Begin at the beginning, doctor. Tell me all, all you know, and at once! Marvin Lee—my own brother's name."

Utterly astonished by his words and manner, I gave him the same history of her life that the widow had given me.

"It must be my niece," said he, "and yet this Colorado letter declares my brother left no child."

Then a great light broke in on us, and we saw at once that the letter had been written just five months after Miriam Lee had become Miriam Vale. In her history she had not mentioned her uncle's name, but the post-office address was his, and it was just like him in his wrath to deny she had ever existed.

"Go at once, my dear doctor, take the letter and come back and tell me I have a living niece, and you and she shall share my fortunes."

I needed no urging. I placed the letter in her hands, and asked her if it was her mother's brother's writing.

"Why, yes, doctor; but what does all that mean?"

"You never told me your father had a brother," said I.

"You know I was but two years old when my father died. It was not until years after I heard of his having a brother who had been drowned at sea."

"He was not drowned, Mrs. Holmes. He is no less a person than my friend, Oliver Blessing, my first patient," I explained briefly. "I will go at once and bring him to you. He knows my deep love for you, Miriam, and will help me plead my cause. If I have spoken too abruptly, you may scold me when he and I come." I took her unresisting hand in mine, pressed my lips lightly to her cheek, perhaps for fear of waking up the slumbering Viola, and went away only to return a few minutes after with Oliver Lee, for the captain had bestowed on the boy his own name.

And before we sat down that evening to one of those delightful teas I before described, Oliver Lee understood that in finding a niece he was also to find a nephew, and when I urged an early day for our nuptials, he heartily seconded me, and little Viola counted the days that must elapse before Uncle Lee would come and live with us, for I need not say that we four dwell together, Viola and I and my first two patients.—*Bro. S. C. Crane in the Masonic Advocate.*

Men who despair of mankind and of the future are happily seldom successful in persuading others to accept their advice or their systems. There is a healthy instinct in man which leads him to believe that the future will be better than the past, and that the labors of the present generation will not be without their effect in improving the condition of the next.—*Exchange.*

## The White Apron.

The Register? You're right  
There is my name in letters large and bold;  
Thanks, Brother Tyler. Now will I unfold  
My apron white.

I want no Fleece of Gold,  
The symbol of fabled, fruitless quest.  
To wear such now were but an idle jest,  
Worn out and old.

Give me no Eagle Roman,  
Type of dominion, badge of servitude;  
No Emperor rules here; however good,  
He is but human.

No Garter, and no Star—  
Of old world rank and wealth the symbols these;  
A pompous show the multitude to please.  
Leave such afar.

No Prince or Potentate  
Shall ever place his Order on my breast  
I would not choose to kneel at his behest  
Or on him wait

I serve no sceptered king.  
I know not how to crouch at others' feet;  
It is not thus, I trow, that Masons meet.  
My apron bring!

This Lambskin, soft and white,  
Means brotherhood with neither guile nor strife;  
Means single-hearted purity of life—  
Our actions right.

Step this way to the light,  
That all may see how clean it is and fair;  
So; that is well. Now tie it on the square—  
My apron white.

So let me ever wear—  
Finding my pleasure in a spotless name.  
The honor of the Craft's unsullied fame—  
My apron white.

And when my soul takes flight  
To the Celestial Lodge, and I have passed away,  
Then on the coffin reverently lay  
My white apron.

—*Sydney Freemason.*

## Who Should Be Masons.

**A**MONG the first things taught in the lodge is the admonition to the newly-made Entered Apprentice, when he is told: "If in the circle of your acquaintance you find a person desirous of being initiated into Freemasonry, be particularly careful not to recommend him unless you are convinced that he will conform to all our rules and regulations, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects." This is a proper warning at the right time. The new Mason is often zealous and enthusiastic. The light he has received, if properly displayed, has filled him with delight, and he is anxious that others should enjoy the same mysterious influence. Step by step he is led to regard the institution as one deserving the approbation and support of all good men, and if he appreciates the beauties and the purity of the lessons he will see that there are certain internal qualifications every Mason should possess. His zeal, and his desire that his friends and companions should be with him in the lodge might lead him to hide grave defects and conclude that the lessons would work reformation, and he might be led into the error of proposing a friend whose life and habits would not be in harmony with the teachings of the fraternity. Hence the warning.

We are often led to wonder how some who are members of the fraternity ever gained admission. They do not seem to possess any of the qualifications that should recommend a man to Masonry. They are men, but have little more than the physical qualifications. They are not impressed by the ceremonies as they should be, they do not regard the lessons taught, make light of religion, and almost falsify their professed belief in God, for they fairly scoff at Deity. That holy name which they were taught to mention only with reverence, they are continually taking in vain, and almost every other word they utter is fouled with profanity. They do not regard the lessons of temperance, and we are led to doubt if such men possess fortitude sufficient to protect the fraternity from a revelation of those sacred mysteries with which they have been instructed. Such men, to say the least of it, are too careless to make good Masons.

A Mason should be well qualified mentally. He is to study certain important lessons that are to mark his consequence among men. He must have a mind able to grasp them, and an inclination to understand and practice them. The mere learning by rote of certain catechetical

lectures is not sufficient. He should be able to understand the true meaning of each and every symbol and be able to apply it to his life, ennobling, beautifying, and strengthening him for the duties he owes to himself and his fellow-man.

A Mason should be morally as perfect as he can be in this imperfect, temptation-filled world. Of that his own heart must be the judge. Outward morality is good, but internal morality is the one great qualification necessary. No man can live in this world without doing wrong. If he shuts himself in a cloister, and surrounds his life with only religious books, that act of seclusion is in itself wrong. But when a man errs, he owes it to God and his fellows to confess it and turn from it. And such a man will find his heart in the right place if his head goes wrong.

A Mason should be well qualified physically. One of the oldest of the charges was that an Apprentice or a Fellow should be perfect in all his members. He should be able bodied and competent to earn his living. The Ancient Charges set forth the whole matter of who should be Masons so clearly that we give it in full here :

“All preferment among Masons is grounded upon real Worth and personal Merit only ; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised : Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place and learn them in a way peculiar to this Fraternity : Only candidates may know, 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, that may render him incapable of learning the Art of serving his Master’s Lord and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of Years as the Custom of the Country directs ; and that he should be descended of honest Parents ; that so, when otherwise qualified, he may arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.”

We are sometimes led to advise those seeking membership in the Fraternity to keep out of it because they cannot afford it. A man has no right to join any society at the expense of his own or his family’s comfort. Masonry is not an asylum or school of correction, intended to reform men ; it seeks only to make reformed men better ; neither is it an institution of benevolence, where the man goes to receive certain monetary benefits or better a crippled condition, though it takes care of its



own when misfortune overtakes them. He should be able to support himself and family and to lay aside something for a rainy day, before he joins a Masonic Lodge.

Good men only should be Masons.—*N. Y. Dispatch.*

## Obligations of a Masonic Lodge.



MASONIC lodge is under many more obligations to its individual members than would at first thought seem possible. When a lodge accepts a candidate who has petitioned in good faith, it assumes a debt not easily discharged, and one which is never paid in full until the last clod of earth has been placed on the little mound that marks his last resting place on earth.

When a candidate presents himself for initiation he should be received decorously, and should be informed by the Worshipful Master or some other member of the Fraternity that the ceremonies through which he is about to pass contain many important and useful lessons, and these lessons are not to be taught by flash lights thrown on his mentality, to be forgotten as soon as the last ray fades from the screen, but to be pondered—to be studied earnestly, prayerfully, with a view to gaining the largest amount of benefit possible, not only to himself, but to all who may need the helping hand of the philanthropist.

No indecorous conduct should on any account be permitted in the lodge or preparation room, nor should it be necessary to tell the candidate that nothing had been done in the spirit of levity, because levity can claim no place in Masonic ceremonies. In a church, where persons of all ages and conditions are admitted, levity is not tolerated during the services; then why should a body composed entirely of men who, theoretically at least, have arrived at an age that has put away boyish things, be guilty of a breach of decorum in the presence of a candidate who is entitled to the highest possible amount of benefit to be derived from our initiatory ceremonies? No person is allowed to receive the Master Mason's Degree until all fees are paid, nor should any lodge be in arrears to a newly made member.

If a member is in distress from any cause, he is entitled to the sympathy of the lodge, which should be shown in the manner best calculated to relieve his distress; but it may be well in this connection, to say that sympathy, either abstract or material, may be easily wasted; consequently care must be taken not to run the fountain dry.

While a lodge may owe a needy member pecuniary assistance, it at

the same time owes him an education in fortitude and self reliance that ought to prevent any man of ordinary ability from becoming a dependent.

I presume some of my readers will wonder what all this means. I will tell you. It means that the officers of a lodge ought to be competent to give instruction to the members; that the members ought to have sufficient intelligence to profit by such instruction. It means that Masonry is not for amusement, but for mutual improvement, not play, but work. It means that we are making a great mistake in shelving the patriarchs of our lodges and substituting young men to give life and vim to the institution. Fun does not belong to the Masonic vocabulary. Masonry is not a giggling institution; it is sedate, deep, thoughtful. Young blood may be all right in the counting room, in the merchants' exchange and in all the avenues that lead to wealth, but when the sober work of building up true manhood, that manhood which makes life worth living, and above all fits a man to become a column of strength in the great temple of progress, young blood is too hot.

Blood that makes the face radiant with hilarity, the heels to dance for joy, the brain to swim with excitement and the heart wild with passion, is unfit to "man the wheel," where temperance, fortitude, prudence, and justice are the cardinal virtues.

If you were desirous of teaching a boy to respect his parents, and to become thoughtful and reverent, you would not seek a street gamin for an instructor, nor would you in thoughtful earnestness employ a clown or dullard to teach metaphysics.

Reader, I do not desire to bankrupt any lodge, but I am afraid that the Grand Lodge would be justified in winding up some of our strongest lodges if the members should bring in bills for all that is due them in instruction.

Let us strive to pay our debts in the future. Call upon good, intelligent men for lectures upon any topics concerning the welfare of humanity, and see that your Worshipful Master delivers a lecture, or part of a lecture, on one of the first three Degrees of Masonry at least once during his term of office. You will be astonished to see how much talent you have in your lodge, and will cease to be divided into factions on account of incompetent members crowding to the front. When you require your Worshipful Master to be something more than a parrot, you will have cropped the wings of some of your most ambitious disturbers.

Dedicate your Master's chair to wisdom, and insist that no ignoramus shall desecrate it, and your lodge will cease to be seriously in debt to its members.—*Eben Reed in Masonic Constellation.*

## Symbolism of the Masonic Apron.

This fair and stainless thing I take  
 To be my badge for virtue's sake;  
 Its ample strings that gird me round  
 My constant cable-tow are found;  
 And as securely they are tied  
 So may true faith with me abide;  
 And as I face the sunny South  
 I pledge to God my Mason's troth,  
 That while on earth I do remain  
 My Apron shall not have a stain.

This fair and stainless thing I raise  
 In memory of Apprentice days,  
 When on the checkered pavement wide,  
 With gauge and gavel well supplied,  
 I keep my garments free from soil  
 Though laboring in a menial toil;  
 And as I face the golden West,  
 I call my Master to attest  
 That while on earth I do remain  
 My Apron shall not have a stain.

This fair and stainless thing I lower,—  
 Its 'Prentice aid I need no more;  
 For laws and principles are given  
 The Fellow-Craft direct from heaven;—  
 To help the needy,—keep a trust,—  
 Observe the precepts of the just;  
 And as I face the darkened North  
 I send this solemn protest forth,  
 That while on earth I do remain  
 My Apron shall not have a stain.

This fair and stainless thing I fold,—  
 A Master Mason now behold!  
 A welcome guest in every land  
 With princes and with kings to stand;  
 Close tyed within my heart of hearts  
 I keep all secret arts and parts,  
 And try to walk the Heavenly Road  
 In daily intercourse with God;  
 And as I face the mystic East,  
 I vow by Him I love the best,  
 That while on earth I do remain  
 My Apron shall not have a stain.

This fair and stainless thing I doff:  
 But though I take my Apron off  
 And lay the stainless badge aside,  
 Its teachings ever shall abide,—  
 For God has given Light Divine  
 That we may walk opposed to sin;—  
 And sympathy and Brotherly love  
 Are emanations from above;—  
 And life itself is only given  
 To square and shape our souls for Heaven,  
 The glorious Temple in the sky,  
 The grand Celestial Lodge on high.

—*Bro. R. H. Morris.*

## The Latent Power of Masonry.



HE tremendous latent power of Freemasonry, as the great actuating principle, by which human action may be wrought upon, is not fully comprehended by the individual. If we knew that 2,000,000 men were sacredly banded together for a war on any one object, armed with the latest and best weapons, and led by wise and experienced generals, we would naturally presume that such an army would prove invincible, and to it a succession of victories be a foregone conclusion. Such an army is that of Freemasonry, but enlisted in the interests of peace and benevolence. There is a grand sublimity in the thought that such a host of armed men are thus enlisted. Armed with the weapons of love to mankind, and inspired by that reverence due the Father of us all, should not victory over wrong be presumed to perch upon the banners of the Craft? We cannot, at a passing glance or thought, fully comprehend the possibilities of such a combined human force. If the old-time aphorism be correct, that "God and one are always in a majority," then what must be the force when God and 2,000,000 of the choicest of his sons are united for the purpose of bringing to pass that millennial time that

"Prophets and kings desired to see,  
 But died without the sight."

A time in earth's history, when peace, virtue and universal happiness should prevail. This is no Utopian impossibility. Man has within his grasp the making or marring of his own happiness. To-day Freemasonry could say to the kings and rulers of the earth: "Thou shalt not kill," and war would cease. Because in the ranks of this

great Fraternity are listed the majority of humanity. To-day, Freemasonry could say to the churches of all denominations: "Ye be brethren," and theological conflict would have an end, because in its ranks are found the great religious teachers. To-day, Freemasonry could say to ambitious, aspiring politicians: "Thou shalt not." and only the good and true would seek and find support of the various constituencies of earth, and malfasance in office would be an unknown incident. We do not contend that human perfection would ensue from such a state of affairs, but we do believe and insist that in such a banded and bonded association of men as is represented in Freemasonry there exists a power which, if put into activity, could very largely eliminate suffering humanity much of the occasions for unnecessary sorrow that it labors under.

The mission of Freemasonry is to make the world better. It is not intended that to take the degrees and wear the jewels of the Craft should suffice. These men, the world over, are obligated to do good, and if the good be not accomplished, then the force by which it could be lies dormant. Think of the latent force, brethren, by us possessed.—*American Tyler.*

## Antiquity of Freemasonry.

**T**HIS, indeed, is the "crux" of Masonic investigations and discussions. Even to-day we find it very difficult to speak clearly or write confidently on the subject. The earlier views of Masonic history are, to a great extent, abandoned, on account of their unscientific treatment and uncritical handling of history and chronology; but there is a danger, as it seems to us, lest we should fall too much into the views of the pure realistic school. The truth, in our opinion, lies as mostly in a "via media"—may we not say always? Our present speculative system, in its modern development, is undoubtedly lineally and archæologically the successor of the Guild Fraternities of Operative Masons. But whence, it may be asked, did the Guilds obtain the Masonic legends? Bro. Findel and a large and able school contend that the system was, so to say, set up in the thirteenth century by the lodges, or "Bauhütten," of Steinmetzen and Operative Masons in Germany. But another body of students has always existed, and still exists, which would trace back the Anglo-Saxon Guilds to Roman Guilds, and the Roman Guilds to Greece and the East, to Tyre and

Jerusalem, and Egypt above all. And we are not inclined, we confess, to give up either the legend of the Temple, or even a connection with the ancient mysteries altogether. We believe, indeed, that the Masonic Guild system is one which to a certain extent became independent of all other initiatory or probationary systems, but not altogether; and though it does exist self-made, so to say, by the natural course of things and the needful changes of time, yet it does preserve in its traces of a quondam connection with the "ancient mysteries," which for a long time retained many lingering evidences of primæval truth. It is in this sense that we understand many of the high-flown claims and much of the hyperbole of earlier Masonic writers. Believing, as they evidently did, that the mysteries preserved carefully the remnants of antediluvian teaching, of patriarchal wisdom, they have used language no doubt not historically defensible, and we fear we must say calculated to mislead. But accepting, as Bro. Dr. Oliver did too, and his school generally, the theory that all rights of initiatory probation or occult teaching had a common origin, and that origin the mysteries, they have perhaps rather confounded the thing signified with the thing itself, and have demanded for Freemasonry proper, as a building sodality, actually, and historically too early a date, and certainly too many patrons.

As we believe that error lurks under either extreme of the sentimental or the realistic school, we prefer the more moderate and not the less reasonable theory which regards Freemasonry as the product of mediæval guilds, but these guilds the successors of earlier guilds, thus linking on Freemasonry through many centuries to the building societies of the old world. We repeat that we see no reason to take away from our universal Craft the ancient and striking legend of the Temple, for it is in itself a very remarkable landmark in the great drifting desert of time, and is a very distinct and unvarying portion of our Masonic Legend. Dr. Oliver, indeed, seems to hint that the Temple theory is more or less derived from a Rosicrucian work termed "Naometria or Temple Measuring," etc., 1606. But we cannot agree with him, for this reason—that the Judaic history of Freemasonry is of very early date in the MS. Constitutions. We therefore leave the subject here. It is one on which Freemasons themselves will always differ, and it is not likely to be settled easily or soon. It is a subject, moreover, on which it is in vain for anyone to dogmatise, as so much may be said on both sides that we can and must only agree to differ. We do not allude, as will be noted, to any knightly explanation, or to those which would connect Freemasonry with the "Disciplina Arcani," or even with

Scandinavian mysteries, or, indeed, to any other of the marvellous suggestions which have cropped up from time to time, as we believe them to be, especially on the simple ground of cause and effect, critically untenable and historically unsound.—*Kenning's Cyclopædia of Freemasonry.*

## Uniformity of Working.



THE question of one recognized system of working being adopted for Lodges throughout the world, however much it may be deemed desirable, must be dismissed as an impossibility; for while the spirit of Freemasonry is the same wherever we go, there are innumerable minor variations in matters of detail, which it would be impossible to remove, no matter how zealously a scheme might be worked having that object in view.

In another column we give a report of a meeting of one of the Manchester Lodges of Instruction, at which a discussion arose as to the desirability of the Preceptor making regular visits to such other Lodges, in order that the working might be made more conformable with that of Emulation Lodges acting under authoritative sanction.

Without in any way wishing to discourage our Manchester friends we may first ask, where would they find the Lodges acting under authoritative sanction whose working it is their desire to compare with their own? True, we have in London the Emulation Lodge of Improvement, meeting at Freemasons' Hall, and it enjoys the patronage and support of very many of the leading Masons of the day, but we should not have to seek very far to find many other leading Masons who would question the right of that body to say which is the only correct method of working, and decide the particular ritual to be used in the different ceremonies of the Order. It is a great pity that such is the case, but it is so, and must so remain until Grand Lodge take some action to enforce Uniformity, a course the ruling body of the Craft will be loath to adopt, if we may judge by the experience of the past, for we think we may safely say that opinions on this point have not very materially changed since the days when Bro. James Stevens took such active steps towards securing something in the way of authoritative action in this direction.

Grand Lodge would not then bestir itself in the matter, neither would it do so to-day, and as a consequence the Craft of England, like so many other jurisdictions, remains without any official ritual, or any

guide by which differences in regard to words or form of working can be adjusted.

But, after all, is there any reason why we should desire strict Uniformity? Is it not better that trifling departures in different parts of the country should be allowed to continue, rather than that any hard and fast rule should be laid down, and differences occur as a natural consequence? We commend the desire of our Manchester brethren to seek for light, and we would suggest they carry out the scheme they contemplate, but we hope they will not attempt to force their ideas on their neighbors, or start a crusade having for its object the promotion of rigid uniformity. We should like to hear them discuss divergencies of working in a friendly way, but not make any effort towards creating a law on the several points of difference they would doubtless meet with, as we believe that any considerable perseverance in that direction would tend to create more unpleasantness than would ever be remedied by laws enforcing strict uniformity. If the principles of the Craft are maintained in their integrity, we do not think it so very materially matters in what particular form its lessons are taught, that is to say, within narrow limits, such, for instance, as are represented by the well known formula, "tweedledum or tweedledee."—*Freemasons' Chronicle, London, Eng.*

### Masonic Brevities.

**T**HE intellectual standard of a Lodge may be safely gauged by the number who read a Masonic periodical. It should be the duty of the W. M. and brethren, when a strange face appears in the Lodge-room, to make the visitor welcome, for the former are at home, while the latter is a guest.

Brothers, don't nurse hurt within your breasts; life is too short to cherish ill-will toward each other. If you have been wronged let it pass. What difference does it make when in a few years you pass hence to that undiscovered country from whose bourne no traveler returns? Is it worth while to hate each other?

Silence, secrecy, and calmness of temper are the unmistakable marks of a true Mason.

We are always glad to see young members taking an active interest in the work, and qualifying themselves to step in and fill the place of any officer who may be absent.

In this hard and money-getting age it is well to remember those good



men who work for the good of their fellowman, who toil in our quarries and benefit others more than themselves. There may be glory, but there is much good done, all the same, by these worthy workers.

The old Masonic maxim about keeping silence if you have no good to talk about, is wise in more ways than one. It is couched in the interest of the talker as well as those talked about.

In eternity it will amount to more to have given a cup of cold water, with the right motives, to an humble servant of God than to have been flattered by a whole generation.

Human life is like a game of chess—each piece holds its place upon the chess board—king, queen, bishop, and pawn. Death comes, his game is up, and all are thrown, without distraction, pell-mell in the same bag.—*Ex.*

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## The Knights of St. John.

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[In the last number of the REPOSITORY, under "Questions and Answers," a brief statement was made as to the character of the Ancient Order of "Hospitalers," supposed to be identified with the Order of the Knights of St. John. It is concerning the last named body and its later history that Bro. Henry Robertson, in his report on Correspondence, Canada, 1894, presents some additional information. We gladly quote from his report.—EDITOR.]

The sovereignty of the Island of Malta belonged to the Knights of St. John for over 250 years. At the end of that time, however, a change had taken place throughout Europe. The leading Continental powers had assumed control of political matters, the strength of the Moslems had been destroyed and the occupation of the Knights as a military body, was gone. Hence, when Malta became a part of the French Republic in 1798, the Knights of St. John lost their status as an independent body. They left the Island of Malta and became scattered throughout Europe. For a long time after that it appears that the title of Grand Master remained in abeyance and the Knights were governed by a Lieutenant appointed by the Pope, the Knighthood being almost nominal.

One of the most noted branches of the Order is the German of Brandenburg. It is one of the original branches or langues of the Order, which were seven in number while the Knights were yet in Jerusalem. The Brandenburg Branch of the Order of Knights of St. John which first was organized in 1160, claims to have preserved a continuous succession since that time. There was a period of inactivity after the troublous times of the Reformation when the Knighthood was kept in

old families, members of the German nobility, and descended as an hereditary right. A re-constitution took place in 1853 when Frederic William, King of Prussia, nominated as Grand Master his brother, Prince Charles, and duly sent word of his election to the Lieutenant of the Order at Rome. The official statistics for 1890 show that 1,280 ordinary Knights and 3,248 honorary Knights have been elected since then. The present Grand Master is Prince Albrecht, who is a nephew of the late Emperor William. The Order is still confined to the old aristocracy, inasmuch as all candidates must be of noble family and be able to trace their nobility for sixteen generations. Every second year a conclave is held in their own palace in Sonnenburg, Prussia, at which ordinary Knights are admitted by the Grand Master.

The ceremony is the ancient one of laying the sword on the shoulder and the presentation of a decoration in the form of a Maltese Cross. The badge of Knighthood is, for the Grand Master a long robe of black velvet, and for the Knights a robe of silk, both having a white cross on the left shoulder.

The annual subscription for each Knight is about \$225, and this money is applied to the maintenance of hospitals for the sick and homes for the old and infirm. Thus the Order is enabled, from its general funds, to maintain forty hospitals in Germany, accommodating 1,787 helpless or suffering persons; in Beyrout, Syria, a hospital with 63 beds, founded in 1850 after the massacre of the Christians at Damascus and Lebanon; in Jerusalem, a hospice where the needy may be kept for a fortnight without charge and the traveling public are accommodated at moderate rates. Seven hundred years ago when the Knights Hospitalers first went to Jerusalem, they were engaged in the same work of relief in which their descendants are employed now.

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Qualifications for Masonic office are far more than moral and ritualistic. They are also thorough acquaintance with Masonic jurisprudence and symbolism in its profound sense. They are the discerning of the whys and wherefores of all that the Institution includes, and the inculcating of the same intelligently and comprehensibly. Proper instruction of candidates requires that the instructor be, in very truth, a Master in Masonry. This means far more than perfectly memorising and reciting the ritual. It means perfect comprehension and elucidation of all the forms, ceremonies, emblems, symbols, allegories, legends, and teachings of the Institution—the spiritualising of them so that the candidate will make no mistake in his use of them in erecting the temple.—*Keystone*.

## Masonry and Matrimony.

**I**T has often been said that there is an irreconcilable difference between women and the Order of Masons; in fact, judging merely by appearances, such a difference does exist. Too many of the brethren think it necessary to appease the anticipated wrath of their spouses by so-called "peace offerings," to leave the profane under any other impression than that these "peace offerings" are a necessary part of the institution. What else can they think when they see young and old alike trudging home in the "wee small' hours," laden with the spoils of the feast at which they have been dilatory but delighted lingerers? One might occasionally trace the brother to the Lodge or the Chapter, by following the scent of fried chicken, or bird on toast, or by studying the direction of the trail from the indications of melting ice cream. Cowardice is often at the bottom of this pandering, or perhaps it is a weak confession of the unworthy motives which have actuated the brother in joining the Order. If his motives were what he has professed them to be, he needs no offering to make to the wrath of the offended genius who presides over his home.

Seriously, however, why should any one feel that there is any conflict between the family and the Lodge? There is none, if the member of the Lodge be honest, and his devotion to his home be sincere. He knows well enough, if he choose to be thoughtful, and his memory be true, that there cannot by any possibility be any clash between these two divine institutions. That there have been men who neglected the family, giving the Lodge as an excuse for their delinquency, is not denied; what is denied is that these men have given a true excuse. Put them on oath, and they will disavow what they have said. Why, then, do they give such an excuse? Because they are not loyal to their Order. No one who charges his Lodge with his late hours and indifference to the calls of his home acts honestly. The truth is, that many a Mason who is ambitious to wear the honors which Masonry has to bestow, undertakes more than his previous obligations permit him to attempt, and the result is that some duty has to be neglected. If he be recreant to his Masonic trust, he knows that he will appear before all the brethren as foresworn, and justly deserve the scorn and contempt of all the Craft. If he, on the other hand, neglect his home duties, there is no probability of his being called publicly to account, and therefore he elects to be faithful in the public and faithless in the private duties which he has assumed; and so, Masonry gets the credit of

his abandonment of duties which he has undertaken under circumstances just as stolen as those which accompanied his Masonic initiation.

No brother is under compulsion to take office in a Masonic body. No brother urges another to accept position, when it is evident that faith must be broken to enable him to do so. If, for example, one's occupation compels one to work night as well as day, in order that he may maintain those whom he has sworn to support and care for, it will be impossible for him to find any brother so un-Masonic as to induce him to abandon his work for the sole purpose of being inducted into one of the chairs of the Lodge. But in spite of this easily-proved fact, men do accept office, when they know that they must neglect either their official duties or their business and homes. Have they any right to allow the Order to suffer the accusations of the profane on that account? Is such a course honest? In matters profane, would a brother offer such an excuse as the interference of a voluntarily assumed obligation, as against a natural one? The question answers itself.

Let us suppose the case of a man married before he becomes a Mason. He sees the advantages of being a brother. In what light does he consider these advantages? In the light of personal aggrandizement? If so, then he has no business entering the door of a Lodge. If, actuated by such unworthy thoughts, he dares to do so, what right has he to plead the claims of the Order against already existing oaths? Is not the Order justly entitled to turn that man out of doors, who of his own free will seeks to bind himself for selfish reasons to his brethren, and then tries to make them the scapegoats of his own misconduct? By what right does a man who is under the most imperative obligations to his wife and family, presume to enter a Masonic Lodge unless he has asked and secured the free acquiescence of her to whom he is bound! The Lodge does not seek him; he seeks the Lodge. If he has marital obligations, he has no right to belittle them in order to gratify an idle curiosity or a personal ambition. Unless he can say honestly and publicly without fear of contradiction, that she to whom his life belongs freely consented to his taking vows which he cannot divulge to her, then he is doing an immoral act in joining the Order. He misleads his brethren as to his ability to serve them and the sacred cause whose servant he becomes, and he injures her, who ought to be, by the very fact of his membership in the Order, benefited, and not deceived or coerced.

Let us, on the other hand, consider the situation of one who becomes a Mason before he marries. Which obligation has the preference then? Why, that which was first assumed, to be sure. Unless his wife is pre-

pared to countenance his membership in the Order he has no right to marry. This may seem a radical position to assume, but it is the only logical one. The man has voluntarily taken the most binding oaths; there was no compulsion, no persuasion. Hence, if she whom he loves will not agree to leave him his liberty in respect to such oaths she is not the wife for him, and the manly thing for him to do is to tell her plainly that he cannot forswear himself in order to marry her. The usual course seems to be for the man to abandon his plain duty in order to gratify his love for the woman of his choice. No true woman would demand such a sacrifice, such a perjury; no right-minded woman would have a particle of respect for a man who could stoop so low.

Do these seem strong words, brethren? Apply them to any other state of life. Does the man who is serving his country in the ranks of her army or navy think he has a right to abandon what he has undertaken to please a woman, no matter how lovely or good she may be? Does the man who occupies high political office feel at liberty to give up the reins of power before the time, in order that he may have more time to spend in love-making? Does the doctor neglect his patients, the clergyman his parishioners, the lawyer clients, in order to indulge his passion for a beautiful girl? If not, then why may the Mason turn his back on his duty to do the same? If a man becomes a Mason for proper reasons, his obligation is indelible. If he has entered her doors for the purpose of doing good to mankind—the only true reason—he does not escape their claims by submitting himself to those of another. If he attempts to persuade himself that he can take and break Masonic obligations at pleasure he is dishonest with himself, with his wife, and with the Order—he is no better than a traitor.

It is impossible for one who knows anything about Masonry—who has not joined it from idle curiosity or from a desire to be dubbed Worshipful, Sir Knight, etc.—to pretend ignorance on this point. The initiate knows too well what are the lessons inculcated in the different degrees to plead any excuse, such as newly-married men often do plead, for not attending to their duties. What right, on the lowest possible ground, has a man to sit coolly down and send in his resignation to every body to which he belongs—to throw up every office which has been conferred upon him—simply because he has married? Has he not been only too glad to have his brethren confer offices upon him! Would he not have felt neglected, even insulted, had he not been placed in the chair? Does an oath have no value when it conflicts with some fancied pleasure? Is marriage such a necessary thing that it is worth while becoming perjured for the sake of a wife?

Now, we have been considering this matter from the point of view of the man and the Order. Let us take the position of wife or sweetheart. Why do women oppose Masonry? Is it because of the secrecy? No, it is not; for if a husband be honest with his wife and tell her plainly that the secrets are not dishonorable, but, if observed, are aids to right conduct, she will believe him—on two conditions; that he is worthy of her confidence in other matters, and that his obedience to the laws of Masonry shows itself in his steadily improving conduct. But men are such fools that they make a great mystery of their attendance at Lodge, and go so far as to lie to their wives about it. Is it strange that women resent such deception and blame the institution when they ought to blame the man? But this is not the worst. There are hundreds of cases where the Lodge is made the cover for all sorts of vice. Men say they are going to the Lodge, and they do go. After the Lodge is closed they go elsewhere, and return to their homes at all hours of the morning, and basely say they have been at the Lodge. Is it any wonder that women who have such husbands come to the conclusion that all Masons are alike, and that the Lodge is only a blind? Many years ago there was a fast set of men belonging to a coterie in a large city who were closely watched by their female relatives. They were all comparatively young in years, but old in sin. In order that they might the better escape detection and the more freely enjoy their forbidden pleasures, they joined the Young Men's Christian Association, whither they went each night, and having met at the appointed hour, proceeded to the haunts of vice unmolested. They were smart enough to return to their homes at an hour which enabled them to face all inquiries with the answer that they had been to the Y. M. C. A.! It seems to me that their example has imitators among certain Masons, who are a disgrace not only to the Craft, but to the very name of man. Why should the Order be responsible for such rascality? Yet it would be no easy matter to convince their wives that they are just as much a disgrace to Masonry as they are to matrimony.

The conclusion is that perfect confidence between man and wife is conducive to the best interests of Masonry. The man who makes the best Mason makes the best husband. The man who makes the best Mason is not necessarily the man who holds the most offices in the Order. Frequently he will be only a modest brother on the floor, whose example is far better than his work would be if he had a station. Such a man could not make a true wife envious or jealous of Masonry, for he would know how to preserve the happy mean between his home and Masonic duties, and the result would be that his wife, like many that I

know, would say that she wished her children to be followers in the footsteps of their father, and wearers of sacred emblems. It all rests with us, brethren. Let us be true and honest as Masons, and our wives will not have cause to complain that we are direlict in our duties elsewhere.—*Rev. and Worshipful Bro. Richard P. Williams, in Rough Ashlar.*

### A Word Lives.

I shape my word, and fling it on the gale,  
 Like bread cast on the waters to return  
 In after days; or, if the fates be stern,  
 To drift unechoed till some sufferer pale  
 May catch the sound, and hush its bitter wail,  
 To welcome the unshrinking hopes that burn  
 In its full utterance, and, it may be, learn  
 That lives to truth devoted never fail!  
 I may not hear an echo of that word  
 Come from the hollow air that wafts it on,  
 Or know what deeps of conscious being are stirred  
 By its vibration where its sound hath gone.  
 But this I know, by laws the heavens ordain,  
 No word of earnest faith was ever breathed in vain!

For good or ill the words we speak have wings;  
 They speed afar, white dove or raven dark,—  
 One finding prey returns not to the ark,  
 And one for peace the greening olive brings.  
 But some are venomed insects armed with stings,  
 That strike and fly, and leave their bitter mark!  
 While here the wren, and there the morning lark,  
 In some fair bower to some fair listener sings!  
 Freed from our hand, we cannot call them back,  
 But in their nest can crush the evil brood!  
 Storm out the ravening prey-birds, gray and black,  
 And nurse the fledgling swans with generous food.  
 Profane not, then, the silence of the air  
 By any word of prey let loose to sting and tear!

—*Geo. S. Burleigh.*

## Christmas Observance by Knights Templars.

**A**T the last Conclave of the Grand Encampment, held at Denver in 1892, a committee, of which Sir Knight Frederick Speed of Mississippi was chairman, presented a report commending an observance of Christmas day by Knights Templars owing allegiance to the Grand Encampment. The report and accompanying resolution was as follows :

A number of years ago Sir Stephen Berry, of Maine, inaugurated a very pleasing and commendable feature in Templarism by sending a few personal friends a "sentiment" and "response," to be drunk on Christmas day. The suggestion met with general acceptance and soon became a part of the Templar festivities of the day, wherever Commanderies observed it at all.

It is to be wondered at that the only organization in which the ancient social customs of Masonry have been preserved, should not have made the feast of the Nativity its great leading festival, characterized as it is throughout all Christendom by its pre-eminent social features. We do not know of an occasion when with greater depth of feeling we could drink a "health to them that's awa'," than on the day when every Christian heart is mellowed with the "good tidings of great joy," which come to us from the manger at Bethlehem.

During the closing hour of the last Conclave the undersigned were appointed a committee on the subject, and have given it the consideration which its merits demand, and as the result of their deliberations beg leave to respectfully recommend that the voluntary observance of Christmas day by all Knights Templars be encouraged by the Grand Encampment and given its official sanction, but they do not think that any action which it may think best to take upon the subject, either at this or any future time, should make compulsory that which can best be left to individual inclination and judgment.

Your committee recommend the adoption of the following :

*Resolved,* That the Grand Encampment approves and gives its official sanction to the observance of Christmas day by Knights Templar, either in their individual capacity or as Commanderies, and that annually there be a Christmas toast and response prepared and transmitted to all Grand and Constituent Commanderies owing allegiance to the Grand Encampment.

While life and strength remain to him the management of the matter could not be in better hands than those of the beloved Frater to whom the credit is due of originating the beautiful idea, and we, therefore, further recommend that he be charged with the duty of preparing the "sentiment" annually during the pleasure of the Grand Encampment, and that the expense thereof be paid on the order of the Grand Master.

The report was accepted and the resolution was adopted. Sir Knight



Berry, thus officially designated, prepared a Christmas toast for 1892, which received a wider use than any sentiment he had previously sent out. Last year the Christmas toast prepared and announced by the Eminent Sir Knight was accorded a general recognition throughout the country. Evidently the practice of thus observing Christmas is heartily approved.

The announcement of the sentiment prepared for the approaching Christmas has already been made, and the response of the Grand Master has been indicated. They are as follows :

To our Most Eminent Grand Master, HUGH MCCURDY : the head of American Templar Masonry, who holds all Templar hearts.

The Grand Master sends the following response :

To the great heart of Templar Masonry, and to every Templar Mason's heart—  
one and inseparable.

“ 'Tis the heart and not the brain,  
That to the highest doth attain,  
And he who followeth love's behest,  
Far excelleth all the rest.”

Sir Knight Berry, in making request that Knights Templars should join in these sentiments, names the hour of noon, 12 M., Tuesday, December 25, 1894, (Eastern standard time,) as the time for the desired meetings and observance.

Most certainly the fellowship and kindly feeling associated with the Christmas toast commend the practice. Its observance will probably be more general the coming Christmas than ever before. Because of the popular favor with which this observance is regarded, care should be taken to make due arrangements therefor, and to throw around it all proper restraints and limitations.

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COMPANION GEORGE L. MCCAHAN, General Grand High Priest of the General Grand Chapter of Royal Arch Masons, was deservedly honored, at the recent meeting of the General Grand Chapter, by being elected to fill the highest office in the gift of that Body. By reason of the death of Companion Hornor, while holding the office of General Grand High Priest, Bro. McCahan was called to act in his place, and thus acting he has given ample evidence of his Masonic ability and zeal. He now holds the first place by election and is certain to continue a wise and liberal administration of the interests of Capitular Masonry as represented by the General Grand Chapter.

## A Desirable Publicity.

**I**T is not as an unknown quantity that Freemasonry is represented in its organic life and expression. Its character, purposes, and benign ministries are made known by its laws and approved methods of procedure, over which no veil of secrecy is thrown. Any persons who have sufficient interest to make a careful examination of printed records, reports, forms, requirements, etc., can satisfy themselves as to the character of the Masonic institution, both as regards the system itself, in its most important features, and the manner in which it is applied and administered as a social and fraternal organization.


The secrets of Freemasonry are few. It is well that they are no more. It is quite sufficient that there should be the secret means of identifying members of the Masonic Fraternity among themselves, and a sacred guarding of certain portions of the Masonic ceremonies, which would lose something of their charm and impressiveness were they proclaimed upon the housetops or enacted in public. Beyond the lines thus indicated there is but little call to secrecy. Indeed, as already intimated, there is a desirable publicity for Freemasonry. Not that it should obtrude itself upon the public notice, or seem to compete with the multitude of societies and orders which claim the attention of the community, by frequent announcements in the secular press, and by somewhat wearisome accounts in the daily papers of meetings and work. There is no call for the Masonic organization thus to advertise itself. It will do better to follow the long established practice of holding itself in reserve, not seeking to tell to the public the full story of its benevolent ministries—its offerings to the sick and the poor.

But it may and should so declare itself as to make evident the ideas, principles, and purposes, which have prevailing force in the shaping and applying of the Masonic system, together with a sufficient setting forth of what is being done and attempted under its direction, and by use of its influence and resources. These things should be known; or, at least, they should be within the reach of all who care to examine Freemasonry as a system and become acquainted with its fruitage. This is desirable publicity.

It is because the character of Freemasonry is so well known by those outside the lines of the Fraternity—because its aims and purposes, so frequently affirmed, are understood and approved by the general public—that the occasional opposition to which our organization is sub-

jected fails to have much effect. In America and Great Britain every attempt that is made to show that Freemasonry is an enemy of social order and good government, or an unworthy bond of alliance and protection is applied to its own members, falls ludicrously flat, because the public have enough information regarding the Fraternity to lead them to form a different conclusion. Sensible people in any English speaking community cannot be brought to believe that Masons meet together to plot against Church or State, or that the "secrets" of the Fraternity pertain to any binding of the conscience or the will unlawfully. The people know that Freemasonry makes open avowal of its principles and purposes, that in the face of such an avowal, and the general publicity given to the movements of this institution, there can be no conspiracy against the government or the peace and good order of society.

## H. Wales Lines.

T is with a special gratification that we call attention to the frontispiece of this number of the REPOSITORY, which shows the portrait of Hon. H. Wales Lines, of Meriden, Conn., who is justly prominent as a citizen, a business man, and as a member of the Masonic Fraternity. It is likewise a satisfaction to be able to present the following biographical sketch of our friend, thus calling attention to some of the steps of his successful career, and also to some of the predominating characteristics that mark his strong and attractive personality.

H. Wales Lines, of Meriden, President and Treasurer of the H. Wales Lines Company and of the Meriden Lumber Company, was born in Naugatuck, Conn., June 3, 1838.

Bro. Lines possesses an extra share of Revolutionary blood in his veins, as he is a "Son of a Revolution" by three direct branches of the family tree. He is a great-grandson of Enos Bunnell, who was a private soldier in the Ninth Company of the First Connecticut Regiment, commanded by Colonel David Wooster, in 1775. He occupies a similar relationship to Elisha Stevens, a private soldier in Captain Clarke's company of artificers, who were in the service of their country for five years. The third great-grandfather was Walter Booth, a private soldier in the Third Company of the Fifth Battalion, commanded by Colonel William Douglas. Calvin Lines and his wife, *née* Sallie

Booth, were old residents of Bethany, Conn. His son, Henry W. Lines, married Harriet Bunnell, and settled in Naugatuck. H. Wales was one of the children by this union.

After graduating at Naugatuck High School young Lines decided to learn the trade of a mason, and carried out this idea by going to work for a new concern. The practical lessons gained in these early days have been invaluable to him in his subsequent career. In 1862 he removed to Middletown and still continued to work at his trade. Two years later Mr. Lines formed a copartnership, under the firm name of Perkins & Lines, for the purpose of dealing in building materials, and also to act as general contractors for all kinds of mason work. Mr. Perkins retired in 1878, and the firm of H. Wales Lines & Co. was formed, the partners being Mr. Lines and Mr. H. E. Fairchild. Ten years later another change occurred, the business being converted into a joint stock company under the title of the H. Wales Lines Company. The present officials are H. Wales Lines, President and Treasurer; Henry E. Fairchild, Vice President; L. A. Miller, Secretary. These gentlemen, with F. L. Hamilton, form the Board of Directors. The company commenced with ample capital to carry on an extensive business, and their success has been phenomenal, taking in several of the New England States. Nine-tenths of the factories of Meriden were erected by them, the list including the plants of the Bradley & Hubbard Manufacturing Company, the Meriden Britannia Company and Edward Miller & Company. Their handiwork may be found among the churches, school houses, business blocks and fine residences of the city in great profusion.

Another vigorous organization of which Mr. Lines is President is the Meriden Machine Tool Company, which commenced operations in 1890. They make a specialty of tools for the manufacture of silverware, and after building up a successful business in Meriden, they have extended their operations to distant States. He has been President of the New England Brown Stone Co. since 1891, and is a Director in the Meriden Bronze Company and C. F. Monroe Company. The Meriden Lumber Company is one of the oldest and most prominent of the establishments in that branch of trade. The business was started by Converse & Clark in 1867, and an evidence of their enterprise is shown in the fact that they were the first concern to ship lumber by car direct from the West. In March, 1890, the present company was organized, and they have added greatly to the volume of business transacted by their predecessors. Its official Board consists of H. Wales Lines, President; F. G. Platt, Treasurer, and F. Boardman, Secretary.

Financial institutions have sought the advantage to be gained from the long experience and superior judgment of the subject of this sketch. He is a Trustee of the Meriden Savings Bank, and a member of the De., M. & Co., of New Haven and Springfield.

It was but natural that his fellow citizens should desire to have him serve them in an official capacity. In 1872 Mr. Lines was elected to the lower branch of the State Legislature, and for the years 1878-79 he was a member of the Senate. While in the Senate he served as chairman of the Committee on Cities and Boroughs, and also of the Committee on Contested Elections, doing faithful and satisfactory work in each instance. Such is his popularity in Meriden that he was placed in the Mayor's chair for three consecutive years, his term of office covering 1877-78-79. He was elected as a Republican, being the first Mayor chosen under strict party alignments. The Council was a tie the first year, but it contained a good Republican majority the two last years. During Mr. Lines' administration a complete revision of the City Charter was made, and also a thorough reformation in regard to the running of the city by departments, and the system of keeping accounts introduced by him has been continued by the city officials ever since. It was the first year the city had ever been managed within its income, and at the same time the debt was slightly reduced. For his last year he received two-thirds of all the votes cast, and was unanimously nominated for a fourth term, but he positively declined to accept the office longer. His administration of the office was one of the most successful in the line of excellent Mayors which Meriden has possessed. In 1888 Mr. Lines was the Republican candidate for Congress from his district, but it was not a good year for candidates of that party. He was beaten by between seven and eight hundred votes, while Grover Cleveland received a majority of about twenty-five hundred, and the Democratic nominee for Governor had thirty-two hundred.

In all that pertains to the welfare of his adopted city Mr. Lines has always taken a zealous interest. Every plan for advancing the material development of the city finds in him a ready helper, and to many of the important improvements of the past he has contributed valuable assistance. The influence of the work he accomplished while in the Mayor's chair is still felt at the City Hall, and he unconsciously set a standard which later officials have simply striven to equal. Having but recently passed the half-century mark, Mr. Lines is now in the very prime of his matured powers, and there are yet higher honors awaiting his acceptance in the future.

Bro. Lines is an eminent Mason. He has attained an exalted rank

among Craftsmen by reason of his strong and stedfast attachment to Freemasonry, and the able and faithful manner in which he has discharged every Masonic trust committed to his hands. He is an ardent and generous supporter of Templary, and is deservedly influential in the Councils of that illustrious Order. He holds the important office of Grand Treasurer of the Grand Encampment of the United States, having been first elected at the Triennial Conclave convened at St. Louis, Mo., in 1886. His subsequent elections have been by unanimous vote.

Bro. Lines received the degree of Master Mason in Meridian Lodge, No. 77, of Meriden, Conn., September 28, 1863, and was elected Junior Warden December 12, 1864. He was elected Wor. Master of the Lodge December 23, 1872, and served two years in that office. He was exalted to the degree of a Royal Arch Mason in Keystone Chapter, No. 27, and was received into Hamilton Council, Cryptic Rite, during the year 1865. On the 30th of November, 1866, he was knighted in New Haven Commandery, No. 2, at New Haven, and when St. Elmo Commandery, No. 9, at Meriden was instituted, he was one of its charter members, afterwards serving as Eminent Commander in 1869, 1870, 1873, 1874, 1875 and 1888. In 1877 he was elected Grand Commander of the Grand Commandery of Connecticut, having previously been chosen to fill other official positions in that Grand Body.

In the bodies of the Scottish Rite Bro. Lines has had preferment. He has passed through all the grades, receiving the degrees in Charter Oak Lodge of Perfection, at Hartford, February 29, 1870, and afterwards becoming a member of Elm City Council, Princes of Jerusalem, and New Haven Chapter Rose Croix, at New Haven. The Consistory grades were conferred upon him by LaFayette Consistory at Bridgeport, Connecticut, and he holds the office in that body of Illustrious Minister of State and Grand Orator. At the annual session of the Supreme Council held in Chicago in 1893, he reached the summit in the Scottish Rite bodies by having conferred upon him the thirty-third degree, and he is therefore a member of the highest governing body of that Rite in the Northern Jurisdiction.

Bro. Lines is also a member of the Royal Order of Scotland.

In all these organizations the subject of this sketch has shown the qualities that adorn his individuality. Possessed of a well balanced mind and of a tenacious purpose, he has exercised an influence upon his associates, and in many things of enterprise and larger undertaking he has made good proof of his capabilities as a prudent adviser and a wise, courageous leader. He is a man possessed of strong convictions,

and of generous and gentle sentiments as well ; a brother, large minded and tolerant, whose heart responds to the truths and principles fundamental in Masonic teaching, and whose life is held to loving service in the ways of righteousness and true benevolence.

Our acquaintance with Bro. Lines, and our knowledge of the expression of his character and purposes, not only in Freemasonry, but in other societies, and in his discharge of the various duties of related life, prompts the words we are writing. It is pleasant to bear approving testimony of one who is so deservedly esteemed as the good citizen and the worthy, typical Freemason.

Brother Lines was married in June, 1861, to Sarah C., daughter of Rev. Washington Munger, Baptist minister of Waterford, Conn. Four daughters were the result of this union, of whom all are now living and married.

### Caste in Freemasonry.

**U**NDER this heading an animated discussion has recently been going on in the *Indian Masonic Review*, the practical part of the discussion having reference to the question whether the Brahmins of India ought to be made Masons. There are educated Hindus in some of the Masonic Lodges of that far away country ; but if the statements of one of the writers are to be relied upon, these high caste Hindus are certainly somewhat out of place in a Fraternity where all stand upon the same level, theoretically, and where no man is supposed to be preferred or put at a disadvantage because of his social position, and the conditions of birth, rank, etc. The writer referred to maintains the proposition that no true Brotherhood can exist between a Brahmin and a Pariah. He says : “ The latter has to get off the road when he sees the former coming. They are precluded by caste from having the smallest dealings with one another. Let a highly educated and respectable Pariah apply for admission to a Lodge where the majority of the brethren are caste Hindus. Will he pass the ballot? Not he.”

The incompatibility of the two classes is shown by reference to the fact that the high caste Hindu deems it a defilement to eat and drink with those of his countrymen belonging to a lower rank, or with foreigners. Admitted to a mixed Lodge he would necessarily consider himself polluted by receiving food at the hands of a brother Mason. Such an one, therefore, according to the opinion of the writer in ques-


tion, is not a suitable person to be admitted into the Masonic ceremonies. The question is pertinently asked: "Can true brotherly love exist between two men, one of whom looks down upon the other as an outcast, and whose touch even in the Mason's grip would render purification necessary."

In closing his argument he states the case forcibly as follows: "Our contention is that the true spirit of Freemasonry is incompatible with caste. And we firmly believe that the result of throwing open our doors in recent years to caste Hindus has resulted in the deterioration of the order in India."

Of course there is the other side to be considered. Freemasonry must bar out no man and no set of men on account of their religion. The native Hindus, not idolaters, but believers in the God of Truth, are eligible to make application for admission; but if they are fast wedded to a system of "caste" they would be poor material for any Masonic Lodge to absorb.

[Written for Freemasons Repository.]

## Freemasonry Exemplified.

 HE lessons taught in Freemasonry are, when properly impressed upon the mind of the novitiate, never wholly eradicated or forgotten. They may at times be obscured or forgotten, but like the sun, after it has been obscured by a cloud, it will again shine forth in all its former splendor. How very important, therefore, that the impression should be made upon the mind of the novitiate that it is no idle ceremony he is passing through, and the instructions should be given in such a manner as to make a deep and lasting impression upon his mind and future conduct. They should never be communicated in such a manner as to lead the novitiate to consider it only an idle ceremony, in which he was only an actor, and that it had no moral significance and was not intended as a rule and guide for his future conduct. Very much depends upon the manner in which the instructions are given, and Masters cannot be too careful in this respect. The incident I am about to relate tends to show the importance and benefits that may result from a proper appreciation of our Masonic duties and obligations. The relation is given on the authority of Bro. Robert G. Scott, Past Grand Master of the Grand Lodge of Virginia, who stated the facts, and said they could be vouched for by several persons then living. The statement was made in Grand Lodge in 1845.



During our last war with England a large detachment of the North-western army under the command of General Winchester was attacked at the River Raisin by a superior British and Indian force. They made a desperate resistance in the hope of receiving assistance, and slew a large number of the enemy. Their ammunition being nearly expended and all hope of succor given up, they surrendered upon the assurance of their captors that the prisoners should be treated with humanity. But they had scarcely laid down their arms when the Indians commenced stripping them of their clothing, and beat and insulted those who ventured to complain of this harsh treatment. At length the passions of the Indians becoming excited, many of the Americans were tomahawked and scalped. It was in the midst of such an exciting scene that an Indian chief with a lofty bearing and an expression of revenge and satisfaction plainly marked on his stoical countenance stood and looked upon this scene of blood and carnage. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen, and he was chafed and maddened by the recent hot contest. In such a frame of mind he discouraged not the bloody tragedy. But he starts, and for an instant listens, and the revengeful expression is gone from his countenance, and he hears sounds which he has heard before. He hears the cry of a Mason and a Brother, and he instantly comprehends and obeys the call for assistance. He springs from the cannon on which he has been resting, and with the speed of the deer in his native forest, he bounds among his warriors and followers with his tomahawk uplifted, and with a look and gesture that were never disregarded by his savage soldiers, his voice rings out in clarion tones the life-saving command: "Let the slaughter cease; kill no more white men." This chief was Tecumseh—a Mason not only in name but in deed. He had, with two other distinguished chiefs of his tribe, been initiated into the Order some years before, when on a visit to Philadelphia, and had been much interested and pleased with the ceremonies, and had asked many questions in regard to the Order that at first he did not understand.

Who can say in view of these facts that Masonry has no power for good when it can control the savage in the midst of such scenes of blood and carnage? When it is properly understood its influence can hardly be estimated.

A. J. G.

ALBANY, N. Y., Oct. 16, 1894.

# Order of Knights Templars in United States.

## STATISTICAL TABLE FOR 1893-94.

PREPARED BY EM. SIR B. W. ROWELL, GRAND RECORDER OF GRAND COM-  
MANDERY OF MASSACHUSETTS AND RHODE ISLAND.

GRAND COMMANDERY OF	Year.	Date of Organization.	Number Knighted.	Number Affiliated.	Number Restored.	Number Dimitted.	Number Suspended.	Number Expelled.	Number Died.	Number of Members.	Gain over last Report.
Alabama.....	1894	Dec. 1, 1862.	34	4	1	7	18	1	10	368	11
Arizona.....	1893	Nov. 16, 1893.	..	..	..	..	..	..	..	100	..
Arkansas.....	1894	March 25, 1872.	48	4	3	3	11	1	10	497	12
California.....	1894	Aug. 10, 1858.	123	35	15	36	50	..	..	2,819	34
Colorado.....	1894	March 14, 1876.	64	52	2	63	16	4	16	1,629	46
Connecticut.....	1894	Sept. 15, 1827.	105	6	1	9	1	..	29	2,099	73
Georgia.....	1884	April 25, 1860.	70	11	4	28	1	..	19	647	50
Illinois.....	1863	Oct. 27, 1857.	813	104	36	212	110	3	117	8,523	511
Indiana.....	1894	May 18, 1864.	194	33	9	86	44	1	51	3,309	54
Iowa.....	1894	June 6, 1864.	283	64	4	118	35	4	42	4,202	152
Kansas.....	1894	Dec. 21, 1868.	269	34	11	119	20	1	..	3,110	172
Kentucky.....	1894	Oct. 5, 1857.	113	12	5	30	28	..	24	1,869	48
Louisiana.....	1894	Feb. 12, 1864.	19	4	..	1	4	..	9	293	13
Maine.....	1894	May 5, 1852.	150	21	2	16	8	..	32	2,756	111
Maryland.....	1893	Jan. 23, 1871.	76	3	5	16	15	..	10	956	36
Mass. and Rhode Island.....	1893	May 6, 1805.	693	105	0	146	22	2	134	10,384	493
Michigan.....	1894	Feb. 12, 1857.	278	38	12	121	62	4	58	5,098	98
Minnesota.....	1894	Oct. 23, 1865.	140	32	7	52	52	..	37	2,280	38
Mississippi.....	1894	Jan. 21, 1857.	48	2	3	10	31	..	9	327	35
Missouri.....	1894	May 22, 1860.	217	61	16	89	59	..	41	4,033	104
Montana.....	1893	May 14, 1888.	19	5	1	6	10	1	2	334	2
Nebraska.....	1894	Dec. 27, 1871.	134	7	21	46	23	1	15	1,656	76
New Hampshire.....	1894	Aug. 27, 1826.	69	50	14	..	..	..	28	1,853	32
New Jersey.....	1894	Feb. 14, 1890.	81	10	..	23	20	..	20	1,655	28
New York.....	1893	June 18, 1814.	886	51	81	109	138	4	166	10,018	601
North Carolina.....	1894	May 10, 1831.	20	3	..	6	1	1	4	339	53
North Dakota.....	1894	June 16, 1890.	31	1	1	16	..	..	3	368	22
Ohio.....	1893	Oct. 24, 1843.	368	105	53	141	94	5	97	7,566	190
Oregon.....	1893	April 13, 1887.	35	6	..	30	..	..	2	368	42
Pennsylvania.....	1894	April 11, 1854.	621	73	..	105	127	1	157	10,594	304
South Dakota.....	1894	May 14, 1884.	124	3	1	17	8	..	8	755	95
Tennessee.....	1894	Oct. 12, 1859.	61	17	2	25	23	2	15	1,094	..
Texas.....	1894	Jan. 18, 1855.	180	27	7	70	43	1	20	1,975	70
Vermont.....	1894	June 1, 1824.	70	3	1	15	3	2	15	1,293	39
Virginia.....	1893	Nov. 27, 1823.	120	13	1	64	13	1	13	1,251	38
Washington.....	1893	June 2, 1887.	57	49	..	6	1	..	6	509	95
West Virginia.....	1894	Feb. 12, 1874.	49	10	2	10	12	..	14	726	25
Wisconsin.....	1893	Oct. 20, 1859.	147	76	27	87	4	..	28	2,724	237
Wyoming.....	1894	May 14, 1888.	30	..	..	3	2	..	2	221	23
Grand Encampment U.S.....	1892	June 21, 1816.	330	38	18	49	38	..	56	2,655	243
Totals in United States..	.....	.....	7169	1193	366	1981	1077	40	1393	103,303	4306

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Is Rev. Lucius R Paige, D.D., still living? If so, is he not the oldest Mason in Massachusetts? Please answer in the REPOSITORY.”

Our esteemed friend and brother is still living upon the earth. He is in his ninety-third year. Dr. Paige was present at the session of the Grand Lodge of Massachusetts, held in September, 1893, and on that occasion made an address, a part of which is included in the printed proceedings of that Grand Body. He said, referring to the question proposed by our correspondent:

Some of my brethren have supposed me to be the “oldest Mason” in Massachusetts; but I do not entertain that opinion. I think there may be others still living who received the degrees before they were conferred on me. I do not doubt, however, that I am *one of the oldest*. I was made a Mason on the ninth of April, 1824, almost seventy years ago, being then a “sojourner” at Little Falls, N. Y. As an “object lesson,” indicating the remoteness of that period, I may mention the fact that although the sprinkling of gray hairs on the head of Bro. Skinner, our reverend Grand Chaplain, gives him a somewhat venerable appearance, I was a Mason ten days before he was born. And, among other marks of antiquity which I bear, I may remind you that since the deaths of R. W. Bros. Abraham A. Dame, Eleazer M. P. Wells and George G. Smith, in 1878, almost fifteen years ago, I have been the senior Permanent Member of this Grand Lodge. Moreover, I think that I may reasonably claim seniority as a Past Master. On the thirteenth day of September, 1826, sixty-seven years ago to-day, and at about this hour in the afternoon, I was elected Master of *Mount Zion* Lodge, then located in Hardwick, my native town, but since removed to Barre. To-day, therefore, is to me a very interesting anniversary. Perhaps others are still living in this jurisdiction who were thus honored at an earlier date, but I doubt whether a single one can be found.

Dr. Paige is an interested and intelligent Mason—a veteran craftsman who passed through the furious tempest of anti-Masonry and never faltered in his allegiance to the Institution. He is deservedly honored and loved by his brethren.

“What is a Lewis? How can the term be applied to a Mason? Is it of present use and significance?”

In *Kenning's Cyclopaedia of Freemasonry* the word *lewis* is defined

as a technical term applicable to operative Masonry, viz: "An iron cramp inserted in a large stone, in a prepared cavity, for the purpose of attaching it to a pulley, so that it may be lifted to its proper place, or removed to a desired position." It is of course a very old operative Masonic contrivance, and was known to the Romans, and no doubt to the Egyptians. The modern French name for it is "louve," and there is no trace in the Norman French of the word "levis," from which Mackey thinks it is derived. Symbolically the word is applied to the eldest son of a Mason, whose duty it is to uphold and maintain his father and mother in their age. The word "Lewis," as applied in Freemasonry, seems to have had its first use in the English Constitution of 1738, wherein allusion is made to the youthful Prince of Wales, and a toast is drunk "to the Lewis," having the following response by chorus:

"Now a Lewis is born, whom the world shall admire,  
Serene as his mother, august as his sire."

The eldest son of a Mason, in some localities, was allowed to become a member of the Fraternity at the age of 18 years. The word is now but seldom used. There is no special recognition of a "Lewis" in American Masonry.

"What are some of the distinguishing features of Freemasonry that commend it to the favor of intelligent men? I am thinking of applying for admission to this society, and I would like to know whether it is anything more than a social club."

Our friend should know that it takes a good deal of reading and study to apprehend the system of Freemasonry, which includes so much of symbolism and teaching related to various departments of truth and to the right ordering of life. Yet there are distinctive features which always appear in any expression of the Masonic system—in any clear outlining of its character and purposes. So we should say that the pervading quality of Freemasonry is love. It enforces and illustrates a sympathetic and benevolent sentiment by which its members are united in a true Fraternity. Another leading feature is its broad, unsectarian principles and methods. It breaks down the dividing walls of prejudices, and brings men into friendly, working accord, without reference to their religious beliefs or the precise creeds they support. Another element which pervades Freemasonry is the rendering of benevolent service as between brother and brother in a quiet and unostentatious manner. "Let not thy right hand know what thy left hand doeth," has still some binding force among Craftsmen. Of course these are but a few of the distinguishing features of Freemasonry.

## Editorial Notes.

It is well known that the Roman Church, as represented by the Papal Hierarchy, maintains an attitude of extreme hostility to Freemasonry. Why is this attitude taken? Why should the authorities of the Roman Church be so pronounced in their opposition to the Masonic Fraternity? Why should the Pope send out his frequent denunciations of the Ancient Craft Institution? "Is it," asks an enquiring brother, "because an open Bible as the Rule of Life lies before the Worshipful Master while the Lodge is at work? Or is it because the Papacy knows that this compact body, extending over the whole world, with its noble charities and true fraternity, can never be made subservient to its purposes? Rome never tolerates what she cannot use for her own ends." No doubt the opposition of Papacy to Freemasonry may thus be accounted for in part. The two systems do not harmonize, albeit there is a resemblance between certain forms, methods, etc., observed by the Roman Church and the expression of Freemasonry along similar lines; but practically there is a wide margin of difference between the methods of the Church of Rome and those approved by the Masonic Institution. This fact should be recognized. As Masons we should discriminate in our judgment between friends and foes, and act accordingly.

Nor by any means that we should turn bigots, or reply in an unseemly manner to the attacks which Rome every now and then makes upon Freemasonry. The dignity and usefulness of the Masonic Fraternity can be best maintained by preserving a discreet silence on the part of its members, not meeting railing with railing, but going forward calmly and steadfastly in those ways of individual and of associated progress, which are made bright and clear in Masonic teachings. This is the best course of procedure, and it will most effectually break the attacks on Freemasonry, which come from Rome or any other source, and justify our Institution in the estimate of an intelligent and fair minded public.

WASHINGTON AND LAFAYETTE were brothers-in-arms for a portion of the term during which the struggle for independence was carried on. These distinguished commanders were likewise brothers-in-Masonry, both of them being ardently attached to the Fraternity. On the occasion of Lafayette's first visit to this country after the Revolution he presented to Washington a beautifully embroidered Masonic apron which had been wrought by the hand of Madame Lafayette. The

*Rough Ashlar* states that this apron is still in existence, being carefully preserved in the archives of Mount Nebo Lodge, at Sheperdstown, West Va. The apron is of white satin, fringed with black silk, with the following Masonic emblems beautifully wrought in gold and silver tissue: At the top is the cable-tow in festoon, then the gavel, square and compasses, and over these, also forming compasses with their staffs, the French and American flags. Where the flagstuffs intersect are the skull and crossbones, with the pilgrim's sword, and entwined among these is a sprig of acacia. Now some of the black silk fringe is missing, but the satin and embroidery are well preserved. The apron was often worn by General Washington, and it remained in the family as an heirloom until it was presented to Mount Nebo Lodge by Bro. Thomas Hammond, who married a Miss Washington, and who was initiated into the Lodge in 1815.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### New Masonic Temple at Hartford, Conn.—Laying of the Corner Stone.

The Grand Master of Masons in Connecticut, M. W. Bro. Henry O. Warner, having the assistance of the officers of the Grand Lodge, laid the corner stone of a Masonic Temple in Hartford, on September 22, 1894. The ceremonies were witnessed by a numerous and interested audience. The services included an historical address delivered by W. Bro. Geo. H. Hebard, Esq., which contained much interesting and suggestive information concerning Connecticut Freemasonry of the last century. We glean the fol-

lowing items from the report of the address printed in the *Fraternal News*:

The first lodge in Hartford was chartered in 1762, or 132 years ago. The charter came from Jeremiah Gridley, as Provincial Grand Master of Masons in North America under the Grand Lodge of England. The Grand Lodge of Connecticut was formed in 1783.

The first by-laws of Hartford Lodge, adopted in 1762, contained some quaint provisions, such as the following:

First—It is ordered that this lodge meet every Wednesday evening till the members are good workmen.

Third—If any of the brethren should

be so imprudent as to swear profanely during lodge hours, he shall pay one shilling lawful money to the treasurer of the lodge, to be deposited in the fund for the relief of poor brethren.

Thirteenth—The treasurer of the lodge shall account once in six months, and the surplusage of all moneys in his hands shall be put into the chest, in order to raise a fund for the relief of poor brethren.

Fifteenth—Whoever promotes feuds or animosities, or endeavors to disturb the tranquillity of the lodge, shall likewise be dealt by as seemeth meet unto the Master and his men.

There are now three Lodges in Hartford, having collectively about 1,200 members. They are all in a prosperous condition; and the same may be said of the other organizations representing different departments of Freemasonry and Templary. With the advantages and inspiration that will come to the Craft by the erection of the new Temple we may well believe that they will soon enter upon an era of increasing prosperity.

#### **Masonic Home in Connecticut.**

The proposed "Home" for aged and destitute Masons seems now to be assured. After much study and discussion of the matter, the Fraternity in Connecticut have decided to establish an asylum, or place of refuge and rest for brethren who may require such a home in their declining years, and to maintain the same as a wholesome ministry of beneficence. During the last month the Masonic Charity Foundation have bought of George L. De Forest the Oneida Community property at Wallingford, paying for it \$17,500. They will establish there a home for aged and indigent Masons. The property lies a little west of Wallingford and contains eighty-eight

acres. Community Hall, the building on the place, has forty-two sleeping rooms, and in addition three or four smaller buildings. Under wise management and with a generous support, this Masonic Home will prove to be a blessed haven of refuge for many a poor and distressed brother Mason.

#### **Laying of a Corner Stone at Roxbury, Mass.**

Exercises of a specially interesting character were held on Saturday, September 29, 1894, at the Masonic laying of the corner stone of the new church edifice now being erected by the First Universalist Parish in Roxbury, Mass. M. W. Bro. Otis E. Weld, Grand Master of Masons in Massachusetts, presided at the service and placed the corner stone. Washington Lodge of Roxbury, W. Bro. Albert E. Carr, was present and performed escort duty to the Grand Master and officers of Grand Lodge. Addresses suitable to the occasion were delivered by Rev. E. L. Rexford, D. D., and Rev. James De Normandie, D. D., and also by Grand Master Weld. W. and Rev. Bros. Edward A. Horton and Charles A. Skinner, performed the duties of Grand Chaplain. One noticeable feature of the occasion was the "Blessing of the Corner Stone," by three children of the Sunday school: Florence H. Howe, Harold Sweetser and Della L. Hamlin. The libations of corn, wine and oil, were poured respectively by the Deputy Grand Master, R. W. Bro. Henry G. Fay; the Senior Grand Warden, R. W. Bro. William H. H. Soule; and the Junior Grand Warden, R. W. Bro. Charles S. Robertson. A numerous assembly witnessed the ceremony which was conducted in an orderly manner and in accordance with the usual ritual observed on such occasions.

**A Sad Announcement.**

The Recording Grand Secretary of the Grand Lodge of Massachusetts, R. W. Sereno Nickerson, acting under direction of the M. W. Grand Master, has issued the following notice:

“To all the Fraternity of Ancient Free and Accepted Masons, to whom these Presents shall come—You are hereby notified that, at a Regular Quarterly Communication of the M. W. Grand Lodge of Massachusetts, held in the City of Boston on the 12th day of September, current, George H. Earl, of Boston, and Gifford Horace Greeley McGrew, of Cambridge, were expelled from all the rights and privileges of Masonry. The Fraternity of this jurisdiction are forbidden to hold any Masonic intercourse whatever with the persons above named, and all other Brethren are cautioned to the same effect. The W. Master of each and every Lodge under the Jurisdiction of this Grand Lodge is directed to cause this notice to be read in open Lodge at the next Regular Monthly Communication of the Lodge after the receipt of this notice. By order of the M. W. Grand Master.

(Signed) SERENO D. NICKERSON,  
Recording Grand Secretary.”

The penalty is a severe one—no less than the taking away from the brethren named all the rights and privileges which they possessed as Masons. The publicity which goes with the enforcement of the penalty, adds, if possible, to its weight.

**Death of Bro. Joseph K. Wheeler.**

It is with a sorrowful feeling that we make announcement of the death of R. W. Bro. Joseph K. Wheeler of Hartford, Conn. He came to the end of his mortal being October 10, 1894, after a long and painful illness.

He was Grand Secretary of the Masonic Grand Bodies of Connecticut, and writer of correspondence for the Grand Lodge and the Grand Commandery. He was justly prominent as a citizen and as a member of the Masonic Fraternity.

He was born in Bloomfield, Conn., on the 27th of August, 1834, and was christened Joseph Kellogg, the last name indicating the line of descent on his mother's side. Though the Kellogg family his genealogy is traced to Samuel Kellogg, one of three brothers who came to this country from Scotland in 1660. His ancestors on the Wheeler side were among the early settlers in Keene, N. H., the record going back to Abraham Wheeler, who was of Welsh parentage.

Bro. Wheeler was a thoughtful, studious boy, and though he was not privileged to graduate from a college and enter upon a professional career, he yet gathered very considerable acquisitions of learning. He came to Hartford in 1854 and engaged in business in that city. He was made a Master Mason in St. John's Lodge, Hartford, May 30, 1860. His Masonic progress was rapid. He passed through all the various departments and was created a Grand Inspector General, 33°, in Boston, Mass., May 18, 1865. He was elected Grand Secretary of the Grand Lodge of Connecticut, May 8, 1867, and a few years later was elected Grand Secretary of the Grand Chapter and Grand Recorder of the Grand Commandery. These offices engrossed all his time and attention. By his faithful and intelligent performance of the duties thus imposed he has rendered a valuable service to the interests of Freemasonry and Templary in Connecticut. He was a worthy and true man, who gained many friends by his manifesta-



tion of a gentle and noble character, and his expression of the qualities that adorn a genuine craftsman. He will be remembered and mourned by hosts of friends.

## THE MIDDLE STATES.

### Laying of a Corner Stone at Poughkeepsie, N. Y.

The corner stone of a new Masonic Hall, now building at Poughkeepsie, N. Y., was laid with the usual Masonic ceremonies on Wednesday, Oct. 17th ultimo. R. W. Bro. Edward H. L. Ehlers, Grand Secretary of the Grand Lodge of New York officiated, having been deputized by Grand Master Hodge to have the direction of the services. There was a large attendance and a gratifying manifestation of interest on the part of Masons and the public. We are glad to chronicle the erection of a fine building for Masonic purposes at Poughkeepsie. There is much of Masonic history, full of interest, in the city of Poughkeepsie, and the country round about. The days of the Revolution made the spirit at Poughkeepsie memorable, and the Masonic Lodge at that place has a record of enviable glory.

### Pennsylvania Masonic Home.

This beneficent institution established at No. 3333 North Broad Street, Philadelphia, is accomplishing its designed service of fraternal ministry. The monthly meeting of the board of managers, held at the Home on Monday evening, October 12th ultimo, was of special interest because of the forward movements decided upon. A new and more commodious building is to be erected, and it is expected that work upon the same will soon commence. It is anticipated that generous

gifts for the Home will be made on "Donation Day," Jan. 1, 1895. The *Keystone* says: "As the committee on Donation Day are also the committee on the erection of the New Building, and that they may be enabled to proceed with its erection as speedily as possible, Brethren intending to make donations will do well to anticipate and not wait until Donation Day to make them."

## THE WEST.

### Visiting Masons in North Dakota.

The Grand Lodge of North Dakota proposes to exercise oversight over all brethren, residing temporarily in that jurisdiction, as will be seen by the following resolution: "That all visiting resident Masons shall furnish to the Master of the particular lodge under whose jurisdiction such sojourning Mason is holden, once each year, documentary evidence to the Master of such lodge that he has paid his dues to or is in good standing in the lodge from which he hails. And it is hereby made the duty of the Worshipful Master of each particular lodge within this grand jurisdiction to see such evidence is furnished to him as above required." If the above will furnish a remedy for the evil of non-affiliation, it is indeed a move in the right direction. At any rate under the resolution inquiry will be made of every known brother sojourning in North Dakota as to whether or not he is maintaining good standing in his lodge. Matters will be brought to his attention, which else might be forgotten, and the oversight will be helpful in many ways.

### An Additional Ceremony.

At the last annual communication of the Grand Lodge of Utah, a signet

ring was presented to the Grand Lodge by the retiring Grand Master, his intention being that the ring should be held in possession of the Grand Master while in office, and used on official documents and transmitted to his successor at his installation. It is a heavy gold ring, Bechoir mounting, gray and dark onyx top, upon which is engraved in a scroll, "Grand Master of Utah," and a significant lion's paw underneath. The ring was accepted with an understanding that it should be transmitted from each Grand Master to his successor in office, and be devoted to the purposes indicated by the giver. A brief ceremony of transmission, said to be very impressive, was also approved by the Grand Lodge.

#### **Annual Conclave of the Grand Commandery of Ohio.**

The annual conclave of this organization was held at Cleveland, October 3 and 4, 1894. It was numerously attended and the report of the meetings shows that much interest was taken in the proceedings. Charters were granted to two new commanderies, Jackson, No. 53, stationed at Jackson, and Ivanhoe, No. 54, stationed at Van Wert. The exhibit of the condition of the Order, as furnished by Grand Recorder Bell, is as follows: Membership, August, 1893, 7,376; created during the past year, 368; admitted, 106; reinstated, 53; total, 7,903. Withdrawn, 141; died, 97; dropped, non-payment of dues, 92; suspended, un-masonic conduct, 2; expelled, 5; total, 337. Membership, August 1, 1894, 7,566, a net gain of 190. The election resulted in the choice of the following named Sir Knights for the positions designated: John A. Warner, Portsmouth, Grand Commander; John P. McCune, Columbus, Deputy Grand

Commander; Barton Smith, Toledo, Grand Generalissimo; Robert V. Hampson, Salem, Grand Captain General; Thomas J. Melish, Cincinnati, Grand Prelate; Stephen P. Sands, Cincinnati, Grand Senior Warden; Horace A. Bradbury, Gallipolis, Grand Junior Warden; J. Burton Parsons, Cleveland, Grand Treasurer; John Nelson Bell, Dayton, Grand Recorder; Arthur B. Foster, Cleveland, Grand Standard Bearer; William L. Bates, Dayton, Grand Sword Bearer; William T. McLean, Sidney, Grand Warder; Jacob Randall, Waynesville, Grand Captain of the Guard.

#### **Grand Council of Minnesota.**

At the twenty-fifth annual assembly of the Grand Council of Royal and Select Masters of Minnesota, held at St. Paul, Oct. 8, 1894, the following named officers were duly elected and installed for the ensuing year: John B. West, St. Paul, Gr. Master; A. Brandenburg, Fergus Falls, Deputy Gr. Master; John H. Randall, Minneapolis, Pr. Conductor; Giles W. Merrill, St. Paul, Grand Treasurer; and Thomas Montgomery, St. Paul, Grand Recorder. Minnesota has nine councils, with 754 members. The Treasurer's report showed a balance of \$900.11 on hand. Only routine business was transacted.

### **THE SOUTH.**

#### **Movement for a Masonic Home in Alabama.**

Alabama has some eleven thousand Masons, and they seem animated by a benevolent and progressive spirit judging by recent action taken in the Grand Lodge of that jurisdiction, with respect to the establishing of a Masonic Home. The report on the

subject, presented by an able committee, at the recent annual communication, gave strong arguments in favor of the movement proposed. The committee, among other declarations, said: "We have heretofore thought that the success of the Home was by no means assured, but since we have seen the action of the great body of Masons in Kentucky when voting on the question of an increase of dues to be devoted to the Home, and the immense majority of both lodges and membership in its favor, we no longer doubt." This shows how the action of one State affects another, and that a good example of beneficent service does not pass unnoticed. A forward movement in one jurisdiction is felt all along the line.

#### The Masonic Situation in North Carolina.

According to the last printed proceedings of the Grand Lodge of North Carolina, it would seem that a revival of interest in matters Masonic is called for in that jurisdiction. The reports show the following figures: There are 284 chartered Lodges in North Carolina, including three Lodges under Dispensation. Of these the number of Lodges at work is 275, leaving nine unaccounted for. 239 Lodges made returns for the year—forty-five Lodges made no returns. Only 145 Lodges were represented, leaving 139 unrepresented. The number of Masons returned in 1892 was 8,783. The number in 1893, was 8,654. Evidently there is a lack of interest. A revival is needed and will no doubt come at an early day. North Carolina is one of those states within which are too many weak and struggling Lodges. Probably it would be every way better if some of these organizations were struck from the roll, and if the consolidation of others could be arranged.

## ENGLAND.

### Removal of an Old Land-Mark in London.

The London Daily *Graphic* in an interesting article recently published, under the heading "vanishing London," notices the expected pulling down during the present year of an old Inn, viz., "The Goose and Gridiron." This old hostelry, as an interested correspondent informs the *Graphic*, is historically connected with the Freemasons for, as most reading members of the order know, it was here, in the year 1717, that Masonry was revived, and here the very first Grand Lodge of England—in fact, of the world—was founded. At that time there were only four lodges working in London, held, respectively, at the Goose and Gridiron, referred to; the Crown, Parker's Lane, near Drury Lane; the Apple Tree Tavern, Charles street Covent Garden; and the Runner and Grapes Tavern, Channel Row, Westminster. These four lodges were the pioneers of English Freemasonry, and, to turn to an old book, it is recorded:—"On St. John Baptist's Day, 1717, the Assembly and Feast were held at the aforesaid Goose and Gridiron. The oldest Master Mason, being in the chair, proposed a list of candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer Grand Master of Masons, who was forthwith congratulated, invested, installed, and homaged, and then his worship commanded the masters and wardens of lodges to meet the grand officers every quarter in communication, at the place he should appoint." The correspondent furnishing this information adds: "I think I am correct in saying that the Goose and Gridiron is the last of these four old Taverns."

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1894-95.

#### ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawtuxet, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D.D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillinghast, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

##### CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White.

## WEBB MONUMENT.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS.

W. George E. Webster,

W. Benjamin W Case,

W. John E. Goldsworthy,

W. Horace K. Blanchard,

W. Benjamin M. Bosworth.

## PRINTING.

R. W. Edwin Baker,

W. William H. Perry,

W. George H. Bunce.

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Block Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphoi Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 22, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

## Masonic Meetings, November, 1894.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

- St. John's Lodge, No. 1, Newport, Monday Evening, November 12.  
 Newport Royal Arch Chapter, Tuesday Evening, November 27.  
 St. Paul's Lodge, No. 14, Newport, Monday Evening, November 19.  
 Washington Commandery, Newport, Wednesday Evening, November 21.  
 Washington Lodge, No. 3, Warren, Tuesday Evening, November 13.  
 Temple Royal Arch Chapter, Warren, Wednesday Evening, November 14.  
 Washington Lodge, No. 5, Wickford, Monday Evening, November 12.  
 St. Alban's Lodge, No. 6, Bristol, Wednesday Evening, November 16.  
 Hope Chapter, No. 6, Bristol, Monday Evening, November 5.  
 Friendship Lodge, No. 7, Chepachet, Saturday Evening, November 10.  
 Mount Moriah Lodge, No. 8, Lime Rock, Friday Evening, November 9.  
 Harmony Lodge, No. 9, Pawtuxet, Tuesday Evening, November 13.  
 Union Lodge, No. 10, Pawtucket, Wednesday Evening, November 7.  
 Barney Merry Lodge, No. 20, Pawtucket, Monday Evening, November 26.  
 Pawtucket Royal Arch Chapter, No. 4, Wednesday Evening, November 14.  
 Pawtucket Council, No. 2, R. & S. M., Monday Evening, November 5.  
 Holy Sepulchre Commandery, Pawtucket, Friday Evening, November 16.  
 King Solomon's Lodge, No. 11, East Greenwich, Tuesday Evening, November 13.  
 Manchester Lodge, No. 12, Anthony, Friday Evening, November 9.  
 Morning Star Lodge, No. 13, Woonsocket, Thursday Evening, November 8.  
 Union Royal Arch Chapter, No. 6, Woonsocket, Monday Evening, November 5.  
 Woonsocket Commandery, Woonsocket, Tuesday Evening, November 13.  
 Hamilton Lodge, No. 15, Clayville, Saturday Evening, November 10.  
 Warwick Lodge, No. 16, Phenix, Thursday Evening, November 8.  
 Landmark Royal Arch Chapter, No. 10, Phenix, Friday Evening, November 16.  
 Temple Lodge, No. 18, Greenville, Saturday Evening, November 17.  
 Franklin Lodge, No. 20, Westerly, Tuesday Evening, November 6.  
 Narragansett Commandery, Westerly, Monday Evening, November 5.  
 Eureka Lodge, No. 22, Portsmouth, Tuesday Evening, November 6.  
 Aquidneck Royal Arch Chapter, Portsmouth, Monday Evening, November 5.  
 Charity Lodge, No. 23, Hope Valley, Thursday Evening, November 8.  
 Franklin Royal Arch Chapter, Hope Valley, Wednesday Evening, November 14.  
 Scituate Royal Arch Chapter, Saturday Evening, November 24.  
 Jenks Lodge, No. 24, Central Falls, Monday Evening, November 19.  
 Hope Lodge, No. 25, Wakefield, Wednesday Evening, November 7.  
 Granite Lodge, No. 26, Harrisville, Saturday Evening, November 17.  
 Ionic Lodge, No. 28, Greene, Friday Evening, November 9.  
 Rising Sun Lodge, No. 30, East Providence, Friday Evening, November 23.  
 Atlantic Lodge, No. 31, New Shoreham, Saturday Evening, November 10.  
 Roger Williams Lodge, No. 32, Centredale, Saturday Evening, November 10.  
 Unity Lodge, No. 34, Lonsdale, Tuesday Evening, November 13.  
 Doric Lodge, No. 38, Auburn, Wednesday Evening, November 19.  
 Deblois Council, No. 5, Newport, Tuesday Evening, — —.  
 Webb Council, No. 3, Warren, Tuesday Evening, November 20.  
 Bristol Lodge, North Attleboro', Mass., Tuesday Evening, November 13.  
 Bristol Commandery, North Attleboro', Mass., Friday Evening, November 16.  
 Sulton Commandery, New Bedford, Mass., Thursday Evening, November 15.  
 Godfrey de Bouillon Commandery, Fall River, Mass., Monday Evening, November 19.  
 Van Rensselaer Lodge of Perfection, Newport, Tuesday Evening, November 13.

## Meetings in Freemasons Hall, Providence,

FOR NOVEMBER, 1894.

St. John's Lodge, No 1, Providence .....	Wednesday, November 21.	
Mount Vernon Lodge, No. 4 .....	Thursday,	" 1.
What Cheer Lodge, No. 21 .....	Friday,	" 2.
Corinthian Lodge, No. 27 .....	Tuesday,	" 13.
Redwood Lodge, No. 35 .....	Monday,	" 12.
Orpheus Lodge, No 36 .....	Wednesday,	" 14.
Nestell Lodge, No. 37 .....	Thursday,	" 8.
Providence Royal Arch Chapter, No. 1 .....	Thursday,	" 15.
Providence Council, Cryptic Rite .....	Friday,	" 9.
St. John's Commandery, No. 1 .....	Monday,	" 5.
Calvary Commandery, No. 13 .....	Tuesday,	" 6.
Scottish Rite Bodies .....	Wednesday,	" 26.
Adelphoi Lodge, No. 23, meets at its Hall, North Main Street, Providence .....	Tuesday,	" 6.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

Interesting exercises connected with the laying of the corner-stone of the new Primitive Methodist Church edifice, Providence, were held on the church site, Ruggles street, on Tuesday October 9th ultimo. The prescribed ritual for such a service was followed in the main, and the ceremony enacted under the direction of M. W. Grand Master Elisha H. Rhodes did not lack impressiveness. W. Bro. William H. Scott delivered the "Eulogy on Masonry;" and Bro. Macdougall gave direction to the choir which furnished appropriate music. His Excellency, Bro. D. Russell Brown, the Governor of Rhode Island, assisted Grand Master Rhodes in the ceremonies of placing the corner-stone.

THE MASONIC VETERAN ASSOCIATION OF RHODE ISLAND, enjoyed a "Field Day" at Rhodes-on-the-Pawtuxet, on Thursday, September 27, 1894. The day was favorable and the attendance large. The annual meeting took place on Friday evening October 19th ultimo, at Freemasons Hall, Providence. Some eighty brethren gathered about the tables at the call of the "Venerable Chief," Col. James H. Armington, who presided with his accustomed grace both at the business meeting and the supper table. His cordial address to the newly admitted members was listened to with close attention. The evening was one of much satisfaction to the veterans who were thus brought together and privileged to renew the fellowship of their old time acquaintance.

THE GRAND COMMANDERY of Massachusetts and Rhode Island, held its annual convolve in Boston on Thursday, Oct. 25th ultimo, too late to allow of a report of its proceedings in this number of the REPOSITORY. By the returns made to the Grand Recorder, Em. Sir Knight B. W. Rowell, it appears that Templary in this jurisdiction has had a year of great prosperity. The aggregate membership of the forty-five subordinate commanderies is 10,384, a gain of five per cent for the last year. Six hundred and ninety-three Companions were knighted in the jurisdiction during the year included in the report. According to the figures of Sir Knight Rowell, Pennsylvania ranks first in point of numbers, Massachusetts and Rhode Island second, and New York third.







Moses Brown  
1771.

# THE Freemasons Repository.

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## The Passing Years.

They're passing away, these swift, sweet years,  
Like a leaf on the current cast;  
With never a break in the rapid flow,  
We watch them as one by one they go  
Into the beautiful past.

As light as the breath of the thistledown,  
As fond as a lover's dream,  
As pure as the flush in the sea-shell's throat,  
As sweet as the wood-bird's wooing note,  
So tender and sweet they seem.

One after another we see them pass  
Down the dim-lighted stair;  
We hear the sound of their steady tread  
In the steps of centuries long since dead.  
As beautiful and as fair.

There are only a few years yet to love;  
Shall we waste them in idle strife?  
Shall we trample under our ruthless feet  
These beautiful blossoms, rare and sweet,  
By the dusty ways of life?

There are only a few swift years. Oh, let  
No envious taunts be heard.  
Make life's fair pattern of rare design,  
And fill up the measure with love's sweet wine,  
But never an angry word.

—Selected.

## The Neophyte.

A TALE OF THE SECRET ORDER OF PYTHAGORAS.



HE first rays of the rising sun were gilding the marble palaces and temples of Crotona, when Heros and his companions, fresh from the wine-house and the stews, frightened the silence of the blushing morn by their loud jests and bacchanalian songs. The careful citizen, starting from his slumber, prayed Minerva that his sons might not resemble Heros; the virgin, who had gazed upon him with enamored eyes, vowed a wreath to Juno to incline the libertine to marriage; while the aged augur, employed at that early hour in decorating the temples for the morning sacrifice, scowled after him, and prophesied evil. Reckless alike of censure or esteem, the mad troop bounded on, appearing in their flowing garments and flower-crowned brows, more like a band of specters than children of the earth. At length they reached the building where Pythagoras, who had fled from his native Samos, disgusted with the tyranny of Polycrates, taught that system of philosophy which has rendered his name immortal. Even at that early hour his school was thronged with pupils, who formed a circle round their inspired master, so wrapped in his discourse, so mute and breathless, that they more resembled a group of statuary from the chisel of the divine Praxiteles than an assembly of living men. The subject of his discourse was the then mysterious science of *Geometry*, the knowledge of which he had acquired in his travels through Egypt and Judea, and which *veiled in allegory and symbols*, he taught his more favored disciples. In the midst of his lecture, the propriety of the assembly was disturbed by the unceremonious entrance of Heros and his companions who, reckless and eager for the sport, thought to confound the philosopher, and turn his doctrine into mirth. Pythagoras received them with an undismayed countenance, and perceiving their design, resolved, by changing the subject of his lecture, to shame them, if possible, from the vice to which they were the slaves.

“Drunkenness,” he exclaimed, “ye men of Crotona, is alike the grave of manhood and virtue; the homicide of reason—of that noble faculty which the gods have given to mankind to distinguish them from the creatures of the field: but, alas! how is their benevolence wronged by its perversion! How often is society outraged by the folly and madness of the wine-cup, and man, the nearest to the gods, in *wisdom, strength and beauty*, by his own act, by the indulgence of the worst of

vices, degraded to the level of the brute! We see them in our streets, the scoff of childhood, the scorn of the wise, the inferior of the slave. While such men exist in Crotona, the altars of Bacchus need no hecatomb; garlanded for the sacrifice, the herd of voluntary beasts are waiting at his temple."

The clear voice and dignified manner of the sage gave strength to his words. Heros hung his head in shame, and silently removed the garland from his brow.

"What," hiccupped Theon, one of his dissolute companions, who had observed the action, "shamed by the scolding of a man, who rails against the pleasures of the world, because he is past their enjoyment, or has found them sour? Still silent? Art thou a man, and suffer a torrent of epithets to overwhelm thee, drowned in expletives? Well, be it so. Let us leave him, friends, to turn sophist; in thy present mood, I'll have no more of him or thee; the fit will soon pass, and thou wilt find us at the house of the courtesan, Lais; her smiles will dispel the fumes of the wine, and soon unphilosophise thee."

With these words, the drunken Theon and his friends departed from the hall, leaving Heros alone with the moralist and his disciples. For hours the abashed youth sat with his face veiled in his robe, listening to the wisdom of Pythagoras with attentive care, and reflecting with bitterness upon the folly of his past life; his name stained with excess, his means impaired; the noble aim, the purpose of his being defeated and destroyed. The instruction for the morning being ended, one by one the disciples bowed to their master, and left his presence in reverential silence. The sage was at last about to depart, when Heros, falling on his knee, caught him by the garment.

"What wouldst thou?" demanded the surprised philosopher: "this house is not a vintner's nor are those who are its inmates thy companions. The residence of Lais is in the street where stands the Hospital; if thou art incapable of reaching it, a porter for hire will convey thee to her door."

"Father," exclaimed the youth, wounded by the severity of his manner, "I abjure such pleasure! I would learn truth; teach me thy wisdom."

"It is the wine-cup speaketh," sternly rejoined Pythagoras; "truth is an element too pure for thy vitiated taste. Wisdom to thee!—wisdom to the drunkard!—as well might you offer grim Pluto's sacrifice upon the altar of Olympian Jove, and deem the rites accepted. Farewell."

"Stay yet one moment," replied the suppliant. "Is the folly of

youth to render of no effect the resolve of age ; even the gods relent if wooed with penitence. Wilt thou be less pitiful, father? Friend, reject me not ; lead me from ignorance to wisdom ; from vice to virtue."

The sage, attracted by the apparent earnestness of the youth, gazed upon him for a few moments, as if to read his very soul. "I remember," he at last exclaimed, "during the Trojan war, thou wert shield-bearer to the valiant and royal Agamemnon, and wert slain by an arrow from the walls, evil and good were mingled in thee—thou art still the same, I find. Dost thou not remember me? I then was Euphorbus."

Heros listened in astonishment, never having heard before of the sage's doctrine of the transmigration of the soul.

"Thou art strangely surprised, I see," continued Pythagoras. "Alas ! for the unrestrained indulgence of thy passions, wert thy soul chastened by temperance, thy mind fortified by wisdom, the past, which now appears as the page, blank and unlettered, would be as clear as the bright sun ; but now the earthly particles of thy name prevail, and vice and intemperance obscure it."

"Tell me," exclaimed the bewildered youth, "how may I hope to obtain such wondrous knowledge?"

"By silence and patience," replied the philosopher. "No words," he continued, laying his finger upon his lip ; "obey me—await my hour, and depart."

Silent and thoughtful, Heros sought his home ; a few hours had changed him. The intoxicating pleasure that hitherto had held his soul in chains, debasing its action, crushing its nobler energies, he determined should be cast off forever.

"The cup, the midnight revel," he exclaimed, "shall be exchanged for wisdom ; like an unseemly garb I cast aside the vices of youth, and clothe myself anew."

Months passed away, and Heros still adhered to his resolution. Night found him at his studies, and morning stimulated him but to fresh exertion : still the expected summons from the sage came not ; and, with the impatience of youth, he deemed himself forgotten, or held unworthy of his instruction. The report of his altered mode of life soon spread through the city ; but when they heard it, old men shook their heads, and exclaimed, that he would break out again more furious than the untamed colt ; more drunk than ever.

His companions, angry at being denied admittance at his door, sneered, and declared he had a fever ; but all joined in the opinion, that his present change of life was but the mask for some fresh folly.

The day of the city festival at last arrived and Heros once more

mingled with his fellow citizens ; it being an occasion on which he could not be absent without dishonor. Instead of the loose, festive garments he had hitherto worn, he appeared in a robe of unbleached wool, carefully girded round his person ; while with an ivory staff he guided his steps with decent gravity. On his entrance into the assembly, the old men scoffed at him, and refused him his seat amongst them, exclaiming : “ Who is this in the garb of a sage?—the drunkard Heros !—back, your place is not here.”

Instead of resenting this marked insult with the intemperance that had formerly characterized him, he meekly bowed his head, saying, that youth was honored in the reproof of age. The young men of his own standing, emboldened by the example of their elders, refused to receive him, reviling him as a hypocrite ; even the maidens, who had formerly courted his smile, thinking to gratify their parents by a display of modesty, drew their veils closely as he passed them. Heros looked around, no one smiled upon him ; none moved for him ; shamed at length with being the object of public gaze, he quietly seated himself at the foot of the assembly.

Pythagoras, who with his disciples had been honored with a public seat, beheld the conduct of Heros with secret satisfaction, and, advancing in the center of the assembly, exclaimed aloud, “ Know, O ye men of Crotona, that humility is the first step to wisdom ;” and giving his hand to the overwhelmed but delighted youth, he led him to a seat amongst his pupils. The citizens loudly applauded the judgment of the sage, exclaiming, “ Hail to Pythagoras ! honor to the victor of the Olympic games !” The ceremonies of the day passed on, and Heros had the satisfaction of twice laying the prize of his skill at the feet of his distinguished master.

Pythagoras demanded from his disciples a *novitiate of five years*, before he admitted them to participation of the *higher mysteries* of his science. The reformed Heros had, for as long a period, been one of the most zealous of his pupils ; the first to await his instruction, the last to depart. As the favored of the philosopher, the good no longer shunned him, men’s tongues were loud in his praise ; and he waited impatiently for the hour that was to admit him to a participation of the knowledge his soul thirsted to attain.

Returning from the contemplation of the heavenly system, whose many worlds proclaim the existence of the Eternal, he encountered a party of his former dissolute companions, with Theon at their head. The wine-cup had been drained, and the madness of its strength was manifest in their actions.

“What,” exclaimed Theon, scornfully, “virtue and philosophy at this late hour. A convert, friends, a convert—Minerva is deserted, Venus is now the ascendant star.”

With shouts of obscene laughter, the drunkards surrounded the object of their sport, taunting him with their jests.

“Let me pass,” said Heros, “our paths are different; why should there be strife between us?”

“One cup—one strain, and you are free.”

“And so forfeit all I have labored to attain?—never! You may persecute, insult, destroy me, but ne’er again reduce me to a level with yourselves. The drunkard’s vice is——”

“Listen to the sage,” interrupted Theon, “or rather to the hypocrite—he blasphemous the rites of Bacchus; let him beware of the god’s revenge.”

Unmoved by his patience, the drunken Crotonians danced round him in drunken revel; striking him with their garlands, and even inflicting more serious injuries with their feruled staves. Tired of the exercise, they at last paused.

“Wilt thou yet drink?” exclaimed the chief of his tormentors, presenting a cup of wine. “One libation in honor of the insulted god, and you may depart.”

Heros rejected the insidious offer.

“This scorn is well,” sneered the vindictive Theon; “since you reject the pledge of friendship, receive the effect of hate.” And falling upon him with their weapons, they left him bruised and bleeding upon the earth.

The wounds Heros received bore testimony to his virtue, and Pythagoras resolved no longer to delay his initiation, but prepared to celebrate the event with becoming splendor. The report soon spread through the city, and the people prepared for the event as for a festival.

\* \* \* \* \*

“What!” exclaimed Theon, who, with his friends were assembled at the house of Lais, “Heros received into the order of philosophers—public honors to him—the pattern of debauchery—the promoter of every mischief?”

“Ay, but he is changed,” replied one: “hath grown studious; for these five years past held himself aloof from all such vices; condemns them as we can witness.”

“No matter,” said Theon, “I will not do him reverence, or give place to him in the assembly of the citizens—never. Lais,” he continued, “he was once thy slave; exert thy spells; out of thy woman’s

wit invent some plan to change his purpose—to cover him with shame instead of honor; and a hundred golden pieces shall requite the task.”

Lais accepted the glittering reward; and it was resolved that a last attempt should be made to shake the constancy of the neophyte. Lais was young, and to the voluptuous beauty of a matured person added the dangerous fascination of wit and grace. Her pride had been piqued by the desertion of Heros, and she prepared for the attempt with a strong desire of success, and confidence of her powers.

“Let him but gaze upon my form, drink the dark luster of my eyes, or listen to my passionate breathing lay and he is my slave forever.”

The confederates applauded her resolution, and, as they gazed upon the animated temptress, exulted in the confidence of success. Heros kept the vigil of his initiation in the temple of Minerva, robed in white, and crowned with the acanthus-flower—he knelt before the awful shrine of the goddess, whose statue frowned in stately majesty upon her suppliants. Half the night had passed in solitude and prayer, yet the neophyte still knelt, motionless as the statues around him; the dim light from the perfumed lamps faintly showing the slender marble columns, and gilding, with a silvery tint, their delicately carved capitals; before an arch, which led to the secret recesses of the temple, hung a richly embroidered veil of the prismatic colors, having in its center a *golden triangle*. The meditations of Heros were disturbed by the faint tone of a lute, struck with a master hand so soft and sweet, that nought could live between its sound and silence.

“Do I dream?” he exclaimed; “or have my senses indeed become refined to that which is not earthly? Nearer and nearer comes the sound. I am lost in melody.”

As he spoke, the strain increased in power, and a voice of sweetness accompanied the instrument to the following words:

“Drink of my cup—the am’rauth flower,  
That in its golden bosom lies,  
I pluck’d in that eternal bower  
Where love ne’er fades and hope ne’er dies.

“Drink of my cup—the gift I bring,  
Is light—is life—eternal gain;  
'Twas drawn at that immortal spring,  
Whose waters we can never drain.”

As the strain concluded, a cloud of rich perfume filled the temple, and a female figure, bearing a golden cup, advanced toward the astonished Heros; a silver veil floated over her form, sufficiently transparent



to display the most perfect symmetry; gems of value hung upon her naked arms and feet; with bewitching grace, she presented to the trembling neophyte her insidious gift.

“Immortality!” he exclaimed; “Can it be? Am I deemed worthy the eternal boon? Spirit—goddess!” whate’er thou art, in mercy to my bewildered senses, repeat thy promise!—tell me!”

“Drink of my cup,” exclaimed the figure, “and pleasure—immortality is thine! The lip of beauty and the praise of men; the juice of earth, the honors of the world—all that men prize and seek.”

“Thou meanest not virtue,” replied the doubting Heros.

“Virtue!” said the disguised courtesan “What is virtue? The prejudice of age—the dream of the philosopher—the scorn of the really wise. The only good is pleasure; that thou mayest prove.”

“Never, if it must be purchased at such a price! Take back that gift.”

“Cold, unfeeling man!” exclaimed Lais, casting aside her veil; “princes have sued for my favors, yet have I cast aside my sex’s pride to woo thee, cold one! to my arms. Heros, am I rejected?”

The melting look which accompanied these words, touched the heart of Heros; he feared to gaze upon her beauties, yet his resolution changed not.

“Leave me,” he said firmly, and with averted glance; “I am devoted to a better choice—*virtue*. I can have nought with thee.”

Lais, determined to try the blandishment of her person, caught him by the robe, and casting her ivory arms around his neck, turned her gemmed eyes on his.

“Now, then, leave me if thou canst! for thee I will resign all other love!—Thy heart shall be my home—thy bread my life!—Leave this dull temple and the coming rites; and let this kiss be the fond seal of our eternal union.”

Heros felt his resolution wavering, but with one strong effort, he cast her from him; and calling on Minerva for aid, rushed to the possession of her altar. At the same instant the veil fell to the earth, and Pythagoras, attended by the initiated, entered the temple. Lais fled to her disappointed confederates.

“Well, my son,” exclaimed the philosopher, “thou hast proved thy claim to be admitted into our Order. Thy trials are past—thy virtue shall be rewarded. A bride immortal awaits thee, to whom thy happiness—thy life shall now be consecrated; within whose arms treachery can never lie,—disappointment can never reach there—her name is *Purity*, the daughter of LOVE and TRUTH.”—*Masonic Selections*.

## The First Cup of Coffee.

**I**N the Bibliotheque Nationale there is a manuscript (near the end of the sixteenth century), written by an Arab Abdelcader, who declares that coffee was drunk for the first time in Arabia in the middle of the fifteenth century. Others think that certain remarks in Persian writing imply that coffee was used in Persia as early as the ninth century; but most authors dispute these texts. It is commonly supposed that the use of coffee in its earliest home, Abyssinia, and in its second home, Arabia, is only five to six centuries old.

A legend says that the Angel Gabriel once, when Mohammed was ill, brought him a cup of coffee. Another legend says that a Mohammedan monk discovered that his goats became very lively and full of fun after they had eaten the fruit of the coffee tree. This observation caused him to make the first cup of coffee. His Dervishes enjoyed the coffee, and ever afterward drank it at night to produce wakefulness, when they kept vigils. Cautious historians laugh at these traditions and prefer to stand by Abdelcader's manuscript. This writer mentions an Arab, Gemaleddin, a judge in Aden, who, while traveling to Persia, or, as the historians correct the manuscript, to Abyssinia, saw people use coffee as medicine. He used it and was cured of a sickness. Later, becoming a monk, he taught his brethren the use of coffee. It was, then, in Aden that coffee-drinking originated. The Fakeers even make coffee-drinking compulsory upon their neophytes. Public coffee houses originated in Aden, and very early in history. We do not find any opposition to the use of coffee until the middle of the sixteenth century, when the Egyptian sultan sent a new governor, Chair-Bey to Mecca. This governor knew nothing about coffee, and was greatly enraged when he saw the Dervishes, in the Mosque, drink coffee. He believed that which they did was contrary to the teaching of the Koran, and that they became intoxicated. He consulted two Persian physicians, who were opposed to coffee. They declared it was a substitute for wine, which is prohibited by the Koran, and hence coffee-drinking was a violation of Mohammed's law. To prove that coffee-drinking made persons neglect religious duties, they pointed to the fact that while coffee houses were multiplying the mosques were empty. Chair Bey called a council of physicians, priests and lawyers, and, on their advice, forbade absolutely the use of coffee. The police gathered all coffee that could be found, and burned it in the market-place. Afterward, he reported to the sultan what he had done, and received the following note

in reply: "Your physicians are asses. Our lawyers and physicians in Cairo are better informed. They recommend the use of coffee, and I declare that no faithful will lose heaven because he drinks coffee." About twenty years later, a man in Cairo preached against coffee and declared that coffee-drinkers were poor Mohammedans. Since then, coffee-drinking has been unmolested and has become a favored drink everywhere.—*Nordstjernen, Copenhagen. Translated and condensed for the Literary Digest.*

## The Three Jewish Temples.

**S**EPARATED from legendary, mythical and traditionary befogment, the story of the three temples which severally occupied the summit of Mount Moriah, is a subject of intense interest to not only Masonic readers, but to the student of Bible history and Jewish antiquity. While we have a profuse description of King Solomon's temple in all its architectural beauty, and sublime forms of service, and while the temple of Zerubbabel, erected upon the ruins of that built by the son of Bathsheba—widow of Uriah and wife to King David—is briefly touched upon, in its building and final dismantlement, but little or nothing is said about the building of the third temple, which was in its full glory and magnificence in the days of our Saviour, who, upon a false accusation regarding its destruction, was condemned to death. This article, therefore, proposes to very briefly dwell upon what is known regarding these three edifices, but more especially the latter two.

The first temple, known as that of Solomon's, was the joint work of the latter and his father David. The work of building a "House of the Lord" had occupied the mind of King David, during the latter years of his reign and to this end he had accumulated much material in crude form, such as gold, silver, brass, wood and cloth for the uniform of the priests and Levites. But David had been a "man of war," and he was informed that he would not be permitted to build the "House," because his hands were "red with blood." So, to the wise son was therefore relegated the labor of building the first grand temple possessed by the Jews. The nation, after long years of interstate and foreign wars was now at peace. The union effected by David of the feudal separation of Judah and Israel, now under one king and government, had served to unify and strengthen the kingdom to such an extent that when Solomon assumed the dual crown, universal quietude and attend-

ant prosperity marked the commencement of the golden era for God's chosen people.

The Gentile nations contiguous to the borders of Solomon's kingdom, had been taught by David and his generals, that Israel was mighty in battle. Respect, born of continued success in the field, had taught the so-called heathen round about to seek alliance with the young ruler whose magnificence, wisdom and wealth had been heralded to the then "ends of the earth."

Among the ardent admirers of Solomon, was the rich and influential king from the Mediterranean shore, with whose territory that of Judea was contiguous. Hiram of Tyre, was a man of generous instincts and thought. His kingdom being adjacent to that of Solomon's, commercial and even social and religious intercourse was clearly established between them, as is evident from the alacrity with which he united with Solomon in the building of the temple. The work was therefore commenced in the fourth year of the reign of Solomon, 1012 B. C., and under the most favorable auspices both human and divine. Out of the profusion of the illimitable resources of the Jewish monarch the work began, and in 1004 B. C. the mighty structure which crowned the top of Mount Moriah was dedicated. It is not here intended to enter upon the work of "the son of a widow a daughter of Dan," and a Tyrean father, in that of the great builder and artificer in metals, Hiram Abif. Nor can space be given to tell the many vicissitudes through which this "wonder of the world" passed till its final destruction. It was several times partially ruined and dismantled. First: thirty-three years after its dedication, by Shishak, king of Egypt. Second—after its restoration by the good Josiah—by Ahaz, king of the again revolted tribes from Judah, and finally its complete demolition by Nebuchadnezzar, 412 years after its first dedication, when the "70" years captivity was inaugurated. All these details can be found recorded in history to which the curious reader is referred.

There is every reason for believing that the first temple was totally destroyed and not a stone left upon another from cope to foundation. The glory had indeed departed from Israel, and the disunion caused by their civil wars had finally borne fruit in leaving them a prey to the ruthless spoiler. Thus, for fifty-two years, or from the conquest of Jerusalem by Nebuchadnezzar, to the victory of Cyrus over Belshazzar, Jerusalem lay a heap of ruins together with its once magnificent "House of the Lord." The people were enslaved and the very nationality of Israel wiped out—save for the clandestine remnant in Samaria, who still inhabited the mounts of Gerizim and Ebal. It was

then that the young scion of the Jewish priesthood in Babylon, Zerubbabel, became the bosom friend of Cyrus, and companion of young Darius. The result of the attachment was to cause Cyrus to issue his celebrated edict which sent Zerubbabel back to desolate Jerusalem as the leader of 42,360 emancipated captives, with Joshua as Captain of the Host and Haggai as Scribe. The work of rebuilding the city and temple was prosperously continued till the ascension of Artaxerxes—known in history as Cambyses—to the throne of Cyrus, when, through the machinations of the envious Samaritans and evil minded enemies at the Persian Court, the work was stopped and the further immigration of the remaining Jews from Babylon prevented, and it was not till the reign of Darius that Zerubbabel was permitted to resume the work twenty years after its commencement, when the final dedication took place. While the second temple was about a third larger than that of King Solomon's it lacked very much in the richness of architecture and furnishing, but was still a glorious structure when twenty-eight years later the conquerer Alexander, led by the Jewish High Priest, followed by a vast procession of priests and Levites, bowed before the High Altar and worshipped Israel's Jehovah, leaving precious gifts behind him in honor of the event.

Through many vicissitudes this temple stood, till the time of Herod, when, owing to the interstate wars and repeated rebellions of the Jews, it was nothing better than a ruin (see Josephus). But Herod was a Jew of the Jews, a direct descendant of Solomon. Thus, while under the dominion of Rome, still he had ambition enough to see the worship of the God of his fathers restored, and in a temple equal to its predecessors. However, it must not be supposed that Herod built an entirely new temple. He simply repaired the old one, built by Zerubbabel. Herod's work began four years before the birth of Christ, and was finished four years after that event.

That it was a grand edifice, however, Josephus gives us full evidence. It not only was a temple, but also a fortress connected by a great viaduct with the city proper, forming a broad road across the valley of Jehosaphat, on an inclined plane, to the top of Mt. Moriah, where the temple stood.

The final destruction of this temple, in the memorable siege of Jerusalem by Titus, 70 A. D., is well known to all readers of ancient history. To the thoughtful Mason comes the reflection, that around this sacred mount—now crowned by a Mahometan Mosque—has for over 3,000 years centered the thought of Jew and Christian alike. On the mount the awful spectacle of a father about to sacrifice his only son

was witnessed. Here the great, the immeasurable religious zeal of countless millions have found vent in prayer, praise and sacrifice. Here, even to-day, the voice of lamentation is lifted up, at beholding the ruin of what was once the grandest nation and "House of God" on earth.

About this sacred spot tradition has woven its spells. It is related that three weary sojourners, known as Shadrach, Meshach and Abednego came to assist Zerubbabel in "rebuilding the House of the Lord" and their zeal was rewarded by the discovery of the "Crypt" where the "first illustrious three" deposited the "sacred treasures." From this has come down what Masonry holds in its Capitular teachings, and it is left for us to wonder: will ever again a mighty temple to Jehovah take the place of the other three on Mount Moriah?—*American Tyler.*

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## Masonic Clothing.

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**W**Henever one looks at the exquisite work of nature, the fact is shown that the foliage, the flowers, the grain, the growths, are marked by a clothing individual to each. The oak, the elm, the fir, the willow, are distinguished by their clothing. The lilies of the field were arrayed in greater picturesque beauty than Solomon in all his glory. No one can mistake the rose—its individuality is manifest. The little tiny weed flower that is born, and lives its life, and dies, in the fastness of the mountain, has its own assured place in the vocabulary of the flora. Its clothing is not like the rose, but it is ordained by the divine creative power. It obeys its law.

These reflections are in harmony with the Masonic teaching, of the mandate, that Masonic clothing is a landmark of the Craft. The Officers and Past Masters of Lodges are required to obey the decrees as to the special Masonic clothing in which they are to appear on occasions which require them to be properly clothed. A Worshipful Master cannot take his station unless he is clothed as the station requires. So, too, every brother that enters his Lodge must be obedient to the regulation.

The distinctive Masonic clothing is well known. No Master Mason can have any doubt on this subject, therefore he is expected to obey the regulations. Whatever is alien to the insignia of the Mason, is not permitted to be exhibited in a Lodge when opened and at work. Nothing but what belongs directly to the clothing Masonry demands of all

its members, has any place in a Masonic Lodge. If the taste or whim or caprice of a Mason as to his notion of the propriety of his appearance in a Lodge meeting with other than the regulation clothing is to prevail, then it would destroy the landmark and present a motley, if not a disregard of the use that rejects whatever is not Masonic clothing. The law of nature to which attention has been called permits no such anomaly. A rose in the clothing of a tulip, is an absurdity, an impossible violation of a decree. Each has its appropriate clothing that nature designed, and allows no violation of its inviolable law.

Freemasonry is founded on unalterable laws. To violate any one is destructive of the great Masonic principle of Masonic obedience. Whatever belongs to profane societies, or of some secret existing profane associations to designate membership in them, is out of place in a Masonic Lodge. The regalia, jewels and essential insignia which belong exclusively to Freemasonry are imperatively required to be the Masonic clothing, only to be worn by its members at Lodge meetings and on such other occasions when Masonic clothing is permitted. So strict was this regulation that within fifty years it was the duty of the Worshipful Master, when the name of a member of a Lodge was announced, or a visitor duly accredited, to ask if he was "properly clothed."

It is these little infractions of the usages and regulations of Masonry, that become, if not arrested, either a ground for other infractions of Masonic law, or an invitation to overlook more important matters. Sands make the mountain, and if the smallest disregard of an established usage and regulation is allowed to pass without notice, by and by greater violations may be justified because the lesser were not prevented. The insidious influence of permitting what is prohibited cannot be traced till the results are patent and demand attention. Obedience is so identified with the relation of every Mason to the decrees of the established rules for their government that it is of the highest importance to maintain unimpaired the letter and spirit of the fundamental law of the Fraternity. Safety is thus secured, and the disregard of law is made the duty of every Freemason to prevent.—  
*Masonic Journal.*

One powerful hold which Masonry maintains upon human affections is its honorable attention to the dead. Each of us has a yearning love for our own clay-tenement, though compelled to leave it behind us when we depart, and we would fain have some one to preserve it and show it respect

## “Sword in Hand.”

[Bro. E. Dana Bancroft, sends to the REPOSITORY the following letter, with accompanying “clipping” entitled “Sword in Hand.” It is a pleasure to find place on these pages for Bro. Bancroft’s communication and the interesting article sent with the same.—EDITOR.]

AYER, MASS., November 12, 1894.

DEAR BROTHER RUGG :

I received a few days since the enclosed “clipping” from the *Boston Journal*. It is very interesting to me and no doubt will be to many readers of the FREEMASON’S REPOSITORY. Be good enough to publish it in the REPOSITORY.

Col. Jones, now Gen. Jones, was Colonel of the Sixth Massachusetts Regiment when it marched through Baltimore in 1861. Col Jones received the three degrees in Freemasonry in Saint Paul Lodge, then located in Gorton, Massachusetts, now located in Ayer, Massachusetts. He received the Orders of Knighthood in Pilgrim Commandery of Knights Templars, Lowell, Mass., and was a petitioner for a charter for Jerusalem Commandery, of Fitchburg, Mass., though he did not become a member of Jerusalem Commandery, as he removed from Pepperell, Mass., to Binghamton, New York, about the time of the petition. He was Lieut-Governor of New York during the three years when the present Senator Hill of New York, was Governor.

Most likely he furnished Rev. Bro. Babbidge with the Knight Templar’s sword which he carried on the march through Baltimore. Bro. Jones was present during the session of the Supreme Council in Boston, in September last. It was very delightful to greet him on that occasion.

Yours, fraternally,

E. DANA BANCROFT.

### SWORD IN HAND.

#### *How a Veteran Clergyman Marched Through a Baltimore Mob.*

About a mile from the railway station, approached from that direction by a road through the business centre of Pepperell, stands the Unitarian Church.

That house of worship is very rich in historical associations, and its late pastor, Rev. Charles Babbidge, D. D., is one of the oldest ministers in the Unitarian ranks.

For sixty-one years this kindly old man has been at his work in Pepperell. He recalls trying on the uniform which his brother wore in the War of 1812. He has lived to be one of Harvard’s dozen oldest alumni, and was a classmate, in the class of ’28, with Robert Winthrop. Among his parishioners were Judge Prescott and the historian Prescott. The reminiscences of one who has lived so many years of usefulness



and seen so many generations come and go, must, indeed, be entertaining.

The *Journal* man recently called at the home of the reverend gentleman, which is located but a short distance from the church where he served so faithfully for more than fifty-two years.

The veteran clergyman in the course of the conversation said, "Yes, I believe I am the oldest clergyman in our denomination, and I think there are few ministers who have preached fifty-two years without a colleague."

In answer to the query about reminiscences of the war, of which the veteran Chaplain has a wonderful store, he said, "There has been so much written and so much said it would be almost impossible for me to relate an incident unknown to the readers of the *Journal*."

"At the breaking out of the war I was Chaplain of the Old Sixth, and marched through Baltimore with the regiment. Its campaign lasted about four months. I then joined the Twenty-sixth Regiment, which was virtually the Old Sixth, and remained with it during its whole term of service of three years, and was regularly mustered out.

"There is an incident, which was recently called to my mind, that occurred while I was with the Old Sixth, which I think has never been in print.

"On reaching Baltimore the leading cars did not pass through without some hostile demonstrations. We had reached the Camden station, while the rear of the regiment was fighting its way through the streets, in an endeavor to rejoin us.

"There it became necessary for us to leave the train in which we had come from Philadelphia, in order that we might take the train for Washington. In doing so we were surrounded on every side by a mob whose aspect was anything but friendly.

"In marching I found it more convenient to unhook my sword scabbard from the belt, and I carried the sword in an upright position in front of me, so that I could move conveniently.

"As I was crowded through the multitude, many of whom were occupying elevated positions, in which they could see and be seen, I was surprised to see a very marked difference in the expressions upon their countenances.

"While some seemed to be prepared for a savage assault upon me, I noticed others, evidently of a more refined caste, who indicated, not merely by civil treatment, but by smiles and other tokens of friendly recognition, an unwillingness to be regarded as enemies.

"After some delay the regiment started on its way to Washington.

“ We reached the Capitol and were quartered in the Senate Chamber, and the regiment paraded every morning upon the East Capitol grounds for prayers and drill.

“ On the first of these occasions I had finished my duties as Chaplain and joined an acquaintance, an officer of the Bay State Corps, who was in conversation with a gentleman, who was a resident of Washington.

“ Their conversation related to Masonry, and a question had arisen between them in regard to some point of interest to Masons generally. They at last turned to me and asked me to decide the question.

“ Somewhat surprised at their appeal I replied that I had the highest respect for the Masonic Fraternity, but unfortunately was not a Mason ; therefore could afford them no help.

“ ‘ Why, sir,’ said the Washington gentleman, ‘ I supposed that you were not only a Mason, but also one of very high rank.’

“ ‘ And pray sir,’ said I, ‘ what should have led you to think so?’

“ ‘ Why,’ said he, ‘ I see that you carry a Knight Templar’s sword, and I concluded you were a Knight.

“ A light broke in upon my mind as I recalled the friendly looks that had greeted me in the turmoil of the mob at Baltimore, which I had imputed to some ministerial adventure of mine. such as an exchange with my friends, the Unitarian ministers of Baltimore, or something of that kind.

“ The mystery was explained ; among the crowd (the better part of them) were undoubtedly Masons, who readily recognized the symbolical weapon I carried, and I have every reason to suppose that had a conflict ensued, my sword would have protected me more effectually by its symbolic prestige than by any cut and thrust process in which I could have employed it.

“ I feel that I ought to have special respect and reverence for Masons, for my experience proves that even when madness rules the hour, the Christian sentiment of Mercy and Kindness is still predominant.”

Although in his 88th year the reverend gentleman had entertained his guest for two hours with interesting reminiscences apparently without the least fatigue.

Until within a few weeks he has been fully as active, both physically and mentally, as the average man half his years. Within less than six months he has occupied the pulpit at the old church, preaching with a life and vigor that held the attention of all.

## The Strong Foundations.

The underpinning of Solomon's Temple, remaining intact to the present day, is the heaviest piece of Masonry ever built by human hands.

When the appointed time had come,  
 And Israel from his mountain home,  
 Came up, by Solomon's command,  
 To lay in state the corner-stone,  
 And build the Temple high and grand,  
 That God Himself would crown and own,  
 The Monarch by a just decree  
 Thus set the law, eternally.

“ Lay your foundation deep, the fane  
 Will not eternally remain ;  
 For tooth of time may gnaw its side  
 And foe deface its golden pride ;  
 Pillar, pilaster, height and base,  
 May mingle in the foul disgrace ;  
 But with foundation deep and wise,  
 Other and nobler works may rise,  
 And till the earth in ruin fall,  
 Some structure crown Moriah's wall.”

The people bowed obedient head ;  
 Hiram the Architect began,  
 By long and wise experience led  
 (How sadly to our spirits come  
 The memories of that good man's doom !)  
 To justify the Monarch's plan.  
 From mighty quarries raised, the rock,  
 In ashlar huge and weighty, drew ;  
 See yet they rise upon the view  
 In spite of time and earthquake's shock !  
 Until there stood, as yet there stands,  
 The grandest pile of human hands ;  
 A sure foundation, deep and wise,  
 On which the noblest works may rise.

Craftsmen, we build but for a day,  
 Unless His precepts we obey !  
 How oft we see within our land  
 A structure reared upon the sand !  
 Its walls magnificently rise.—  
 Its turrets pierce the very skies,—  
 Crowds through its portals eager press,—  
 Beauty and rank its altars grace,—

And then the tempest falls, 'tis gone  
From tower-top to corner-stone!

Craftsmen, this lesson heed and keep,—  
Lay your foundations wide and deep!

*Bro. Rob. Morris.*

## Masonry for the Novitiate.



VERY Masonic Lodge is under many more obligations to its individual members than would at first thought seem possible. When a Lodge accepts a candidate who has petitioned in good faith, it assumes a debt not easily discharged, and one which is never paid in full until the last clod of earth has been placed on the little mound that marks his last resting place on earth.

When a candidate presents himself for initiation he should be received decorously, and should be informed by the Worshipful Master, or some old member of the Fraternity, that the ceremonies through which he is about to pass contain many important and useful lessons; that these lessons are not to be taught by flash lights thrown upon his mentality, to be forgotten as soon as the last ray fades from the screen, but to be pondered—to be studied earnestly, prayerfully, with a view to gaining the largest amount of benefit possible not only to himself but to all who may need the helping hand of the philanthropist.

No indecorous conduct should on any account be permitted in the Lodge or preparation room, nor should it be necessary to tell the candidate that nothing had been done in the spirit of levity, because levity can claim no place in Masonic ceremonies. In a church, where persons of all ages and conditions are admitted, levity is not tolerated during services; then why should a body composed entirely of men who, theoretically at least, have arrived at an age that has put away boyish things, be guilty of a breach of decorum in the presence of a candidate who is entitled to the highest possible amount of benefit to be derived from our initiatory ceremonies? No person is allowed to receive the Master Mason's degree until all fees are paid, nor should any Lodge be in arrears to a newly made member.

If a member is in distress, from any cause, he is entitled to the sympathy of the Lodge, which should be shown in the manner best calculated to relieve his distress; but it may be well, in this connection, to say that sympathy, either abstract or material, may be easily wasted: consequently care should be taken not to be so wasteful as to run the fountain dry.

While a Lodge may owe a needy member pecuniary assistance, it at the same time owes him an education in fortitude and self-reliance that ought to prevent any man of ordinary ability from becoming a dependent.

I presume some of my readers will wonder what all this means. I will tell you. It means that the officers of a Lodge ought to be competent to give instruction to the members; that the members ought to have sufficient intelligence to profit by such instruction. It means that Masonry is not for amusement, but for mutual improvement, not play, but work. It means that we are making a mistake in shelving the patriarchs of our Lodges and substituting young men to give life and vim to the Institution. Vim does not belong to the Masonic vocabulary. Masonry is not a giggling Institution; it is sedate, deep, thoughtful. Young blood may be all right in the counting room, in the merchants' exchange and in all the avenues that lead to wealth, but when the sober work of building up true manhood, that manhood which makes life worth living, and, above all, fits a man to become a column of strength in the great temple of progress, young blood is too hot.

Blood that makes the face radiant with hilarity, the heels to dance for joy, the brain to swim with excitement and heart wild with passion is unfit to "man the wheel" where temperance, fortitude, prudence and justice are the cardinal virtues.

If you are desirous of teaching a boy to respect his parents and to become thoughtful and reverent, you would not seek a street gamin for an instructor, nor would you, in thoughtful earnestness, employ a clown or dullard to teach metaphysics.

Reader, I do not desire to bankrupt any Lodge, but I am afraid that the Grand Lodge would be justified in winding up some of our strongest Lodges if the members should bring in bills for all that is due them in instruction.

Let us strive to pay our debts in the future. Call upon good, intelligent men for lectures upon any topic concerning the welfare of humanity, and see that your Worshipful Master delivers a lecture, or part of a lecture, on the three degrees of Masonry at least once during his term of office. You will be astonished to see how much talent you have in your Lodge, and will cease to be divided into factions on account of incompetent members crowding to the front. When you require your Worshipful Master to be something more than a parrot, you will have cropped the wings of some of your most ambitious disturbers.

Dedicate your Master's chair to wisdom, and insist that no ignominious shall desecrate it, and your Lodge will cease to be seriously in debt to its members.—*Eben Reed, in Masonic Constellation.*

## Graft and High Grade History.

**T**HERE is no doubt that the General Craft *Assembly* was the oldest form of Masonry, that it was Christian, and I have no doubt was actually sanctioned by Athelston of England about 936 A. D. A confirmation of the identity of the 1735 Master's grade of the Canongate-Kilwinning with the "Master's Lodge" of the "Scot's Masons" Lodge working in London in 1733, and Rose Croix of Heredom may be found in various facts. The celebrated speech of the Chevalier Ramsay in 1737 causes Masonry to consist of three grades, which he describes as follows:—(1) Novices or Apprentices who are taught the moral duties; (2) Fellows or Professed Brothers who learn the heroic Virtues; and (3) Masters or Perfected Brothers who learn the Christian Virtues; this language can only apply to Apprentice, Masters, and Rose Croix, and indicates that Ramsay could not have been initiated in a system analogous to that of the Grand Lodge of London. The Norman kings sought, in the 14th century, to supersede these assemblies by Chartered Companies, and the Scottish kings, much more completely than the English, in the 15th century, established legal Incorporations of Masters, who thus withdrew from the private Assemblies, which became then Journeymen Lodges, the subjects of the Masters' Incorporations; and this even though Lodge members might claim to be Masters. The same thing arose in England. In 1581 the Company of Masons of Newcastle chartered a Subordinate Lodge, and Bro. Conder has just indicated that from 1630 the London Company of Masons had a Speculative Lodge meeting in the Hall, with their sanction, but probably long before this date of 1630. It follows from this that any advanced Masters' Ceremony became the property of the Incorporation in Scotland, and to a less recognized extent of the City Companies of England. It is to these bodies that we must respectively look for the Grades of Heredom and of Hiram, and for the preservation of the Ritual, whether worked or not.

In France there existed from ancient times two branches of *Compagnonage*, the one of which recognized, and I believe yet recognizes, a Christian Ceremony of Master analogous to the Rose Croix, and the other a Judaic Ceremony of Hiram. We may feel quite convinced that both sects existed in Britain, and it is to the most ancient York Constitution that we must look for the former, and to a Judaising element of the 14th century for the latter.

The early Scottish Masons in France taught that the Rose Croix was

the "True Ceremony of a Master Mason." The more modern historians of France assert that it was a portion of the ceremonies of the Lodge Canongate-Kilwinning, and I see no reason why this should not be true. Their early minutes show that they had a separate Master's Grade, but gives no hint as to the nature of the ceremony, if they had such a ceremony and it was ancient, the members must have obtained it from the Incorporation.

Under this Constitution the Society would seem to have resembled very closely the 17th century Scottish Lodges. In Anglo-Saxon times there was much wooden building, which, equally with stone, necessitated a training school for geometry and the Anglo-Saxon Constitution (as we have it in the "Regius M S" and the Book of Charges of the "Cooke M. S." implies that the Association was composed of all those trades which used the science of geometry before, as these constitutions expressly state), the Society was termed Masonry. In other words it was a Society of Artizans connected with building trades, and under clerical instruction.

With regard to what is now called the Royal Order of Scotland, it is unsatisfactory. It does not seem to have been intended as a ceremony, but it is rather the *lecture* of two grades—(1), Passing the Bridge, or the Red Cross degree, which I believe to be the original from which the Royal Arch is derived; and (2) Rose Croix. Undoubtedly it was known in 1743 in London by its present name, claimed immemorial date, and was perhaps the Master's Lodge of the London Scottish Lodges, and perhaps also of the Gormogons.

In Durham there is a minute of 1746 which shows that it was conferred by an old Operative Lodge, in a Grand Lodge, under the name of Heredom or Harodim, where it is enacted that those who had it might be admitted to the "English Master" at half price, and this E. M. undoubtedly refers to the degree of Hiram after the Lodge had gone under the Grand Lodge of England, which it did in 1735. It would seem that in Durham, where this Heredom, Harodim, or Rose Croix was conferred, the degree of "Passing the Bridge" preceded it, and if I am correct, as I think I am, that the Royal Order of Scotland is the *Lecture* of these two Grades, and was old in London in 1743, it would tend to prove that the Red Cross was the more ancient name of the Royal Arch, remodelled by Scottish Jacobite Templars.—*Bro. John Yarker in the Canadian Craftsman.*

Thirteen of the Presidents of the United States were Masons. They were Washington, Jefferson, Madison, Monroe, Jackson, W. H. Harrison, Tyler, Polk, Taylor, Buchanan, Johnson and Garfield.

## Thoughts on the Entered Apprentice Degree.

**I**F I were called upon to decide as to which one of the several Masonic degrees was the most important, as to which one calls for the most careful explanation at the hands of the Worshipful Master, I would answer at once "The Entered Apprentice." It is true that this degree does not usually receive much consideration, the trend of interest setting fairly towards the Master's degree. In many excellent Lodges the E. A. lecture is ordinarily postponed to a more convenient season, which lags behind the awaking zeal of the young Brother until the pressure of circumstances and his natural desire for more light compel him to deem it of little importance. Anciently, we are informed, it was customary for the newly-made Brother to abide for a period within the walls of the Entered Apprentice Lodge, there to be instructed in the first principles of correct Masonic life and conduct. He was not permitted to advance until he had given satisfactory evidence of his knowledge, not only of what pertained, *per se*, to the first degree, and differentiated it from the other symbolic degrees, but also and particularly of what its real significance was.

Not the veiled mysteries of the other degrees were at this time made manifest to him, but he was instructed in such manner as to prepare him for a logical and beautiful unfolding of the lessons partly given and partly hinted at upon his feet journey towards the East. The fallow ground of his understanding was ploughed, harrowed and sowed, and he was given to believe that thorns and thistles would not spring up from the good wheat committed to the fostering care of our Mother Earth. He could confidently expect a harvest commensurate with the quality of the seed, for it is quality that counts, after all. He sought admission to the Lodge in order to *learn*, and his faltering steps under guidance of a true and trusty friend upon whose fidelity he might with confidence rely, were directed towards a goal he could indeed but dimly discern, but of whose existence he was inwardly conscious because it must of necessity lie before him. If he reflected upon the matter at all, and if he was qualified to become a good Mason, he must have thought deeply, he would have known that within the husk of ceremonial and ritual lay the ripened grain of Masonic truth, and that beyond the symbols of Square and Compasses stretched the great realms of knowledge whose metes and bounds are measured and circumscribed by these Masonic implements.

The very questions with which he was plied must have aroused



within his soul the most profound inquiries of time and eternity, and have brought him face to face with the great mysteries of Here and the Hereafter.

In the whole course of his subsequent Masonic life no more fitting opportunity could arise for impressing upon him the true meaning of Masonry. This could be done without in the least trenching upon the domain of the other degrees, and without plunging him into the deep waters of interpretation. He could be given to know that Masonry is the oldest form of Natural religion, that its foundation stone is a living faith in God, and that it has no secrets except from those who scoff at its teachings. As an Entered Apprentice he could be taught that there is an ever-living, self-existent God, that man is not only responsible to Him but conscious of that responsibility, that man is a free agent willfully choosing good or evil, that God is his friend and guide, and that a virtuous, well-ordered life merits and will receive the approbation of the Almighty.

These are but few of the lessons that can be derived, in the most logical manner, from the very first section of the degree. One does not have to wait for the gradual unfolding of the symbolic degrees before he can appreciate the true meaning of Masonry; it stares him in the face before ever he stands as a cornerstone to sustain the weight of the explanations and admonitions of the F. C. and M. M. degrees.

No part of Masonry is more replete with suggestions as to the highest type of religion, fuller of help in the everyday affairs of everyday life, more simple or more beautiful than the first degree. It is, perhaps, more ancient than any of the others, and comes nearer the primitive type. Its philosophy is broader, its philanthropy more intense, its essence more spiritual and heavenly than anything that follows it.

The full-blown rose that has opened its glowing heart to the warm kiss of June may be more attractive to the casual observer, but the unfolding bud which hath within its emerald walls the promise and potency of fragrance and beauty, which half conceals and half reveals the glorious handiwork of nature, is possessed of a double attractiveness—what it is and what it will be.

It is thus with the Entered Apprentice degree, and the more one reflects upon Masonry and its relations to God and man, the more will it appear that the first steps are the most important.

Brethren, let us study the first degree more, without neglecting the others. It is a vast storehouse of Masonic lore, hard to get at, but satisfying to the soul when once possessed.—*W. P. B., in Masonic Guide.*

## A Loose Screw.

**N**OW often we mourn over the unsatisfactory condition of some of our Lodges, and wonder why success seems to pass them by. They are as good a lot of fellows who compose the membership as you can find in a day's travel. They are charitable, too, and are ready to open their hands to relieve the distressed, but somehow there is a rattling of dry bones, and a scraping sound when the till is touched. There is seldom any work done, and the raven of discouragement seems to sit in the East, with its mournful "never, forever." It is plain to be seen that there is something wrong. There is a screw loose somewhere, that ought to be tightened.

No machine will do its work properly with a screw loose. It may move its wheels and spindles, but, sure as fate, there will be a dropped stitch or an imperfect seam, and if the screw is not tightened it will not be long before the whole machine will be ruined.

The Lodge is a machine built to do certain work. The Master must direct the various parts in a way as to produce perfect harmony. Friction is destruction. The machinery of the Lodge should work smoothly. One of the most important works to be done by this machinery is the teaching of moral lessons. These lessons are taught by certain ceremonies and lectures. Their beauty and completeness can only be realized when each and every officer performs his part well.

If the Tyler is continually thumping at the door during the work, the clack of the knocker sounding through the whole room and above the voices of the officers, there is a screw loose, and the Tyler should be attended to and taught not to disturb the Lodge. We have seen a degree greatly marred by the hammering of the Tyler. He can arrange with the Junior Deacon, and the two can work quietly and in harmony, and the Lodge not be disturbed.

If the Senior Deacon balks in his reception of a visiting brother, and fails to do his work properly there is a screw loose that ought to be tightened by a little instruction and study. If the Senior Warden absents himself from the meeting, the machinery of the Lodge is sadly in need of repair. If the Junior Warden fails to properly superintend the craft, and permits the members to run riot over well-known rules of propriety, a little use of the screw-driver will prove beneficial. If the secretary is careless in sending out notices, or in making collections, or in writing up his minutes, he needs a little tightening—there is a screw loose.

Much of the weakness of lodges comes from local screws. A machine is a unity only when everything is properly adjusted and every screw tight. The master may be the most rattling part of the whole machine, if he is willing to have slipshod work performed. If he is careless about his own work and refers a candidate to the monitor he will soon find that the interest in the work is lost, and before long he will not have any work to do. Good work, true work, the very best that can be done, ought to be the aim of every master and officer.

Another important thing that this lodge machine must do, is to relieve the needy brother. The charities of a lodge ought to be properly organized. That lodge is sure to be successful, whose members recognize the duty and obligation resting upon them to see that those who are in distress are relieved; that those in need of a kind word, get it; those in need of a hand stretched forth to save them from falling are not neglected. This serves as a lubricator and the wheels of the whole machinery run smoothly.

When members of a lodge stay away there is need of a little attention to them. Their indifference is a loose screw that makes the machine rattle. The united efforts of the members to do good work both in ritual and charity, will be sure to attract the worthy to its benefits. In union there is strength and a united lodge is a strong one.

A lodge of a few members working in perfect harmony is better, and will do more work and more good than a big lodge where discord or indifference are found. With all the screws tightened a lodge will be united and must accomplish good.—*William F. Duncan, in N. Y. Dispatch.*

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**A HALF-A-DOZEN THOUGHTS.**—If a man is not a better man for being a Mason, then he is not a good Mason.

Masonry is the only society in the world where men of all nations and all religions can worship around one common altar.

The foundation stone of Freemasonry and consequently its strength, is a belief in the existence of a Supreme Being.

In the Masonic Lodge all are alike, and meet on one common level.

Charity is one of the great principles of the Masonic order. To be a good Mason, a man *must* be charitable.

A man cannot be a good Mason if he is not loyal to his country and his flag.

## Address by R. : W. : E. M. L. Ehlers.

[The corner stone of a Masonic Temple now building at Poughkeepsie, N. Y., was laid with impressive Masonic ceremonies on Wednesday, Oct 17, 1894. The exercises were under the direction of the Grand Lodge of New York. Grand Secretary E. M. L. Ehlers, acting as Grand Master, placed the corner stone, and delivered an interesting address, the main portions of which are herewith presented.—EDITOR.]

**T**HE occasion that has brought us together marks an epoch in the history of Freemasonry in this place. More than a century ago, or to be explicit, on May 22d, 1771, Solomon Lodge No. 6 was established by George Harrison, Provincial Grand Master, and the lodge was constituted by Robert R. Livingston, who, when the colonies gained their independence, became Chancellor of this Commonwealth and Grand Master of Masons. Then as now the best men of this community held aloft the banners of Freemasonry.

The early records of Solomon Lodge are full of interesting historical facts and especially that portion of the record made during the War of the Revolution. Distinguished officers of the Continental army frequently are recorded as visitors. On St. John's Day, Dec. 27th, 1782, among the visitors to the lodge is noted the name of Bro. George Washington, commander-in-chief. From June 12th, 1771, when the lodge met at the house of Lewis Du Bois, until he deserted the cause of independence, Benedict Arnold was a frequent visitor. The patriotism of the brethren is evidenced by a resolution adopted at a meeting held May 16th, 1781, in which it was ordered "That the name of Benedict Arnold be considered as obliterated from the minutes of this lodge, a traitor."

Later on in the history of the lodge its Treasurer placed on record a graphic account of the reception tendered Gen. La Fayette, the national guest, in 1824, which, with your permission, I will read :

"'Twas near 12 o'clock at night when the general and his suit embarked at Newburgh and retired to rest on board the steamboat, James Kent, which had conducted him from New York. The boat immediately made sail and before daylight on the morning of the 16th came to anchor off Poughkeepsie. Our national guest has no where received a more flattering reception than at that beautiful, ancient and patriotic village, nor has more promptitude, vigor and taste been displayed in the arrangements at any other place. At sunrise all hands were "piped" on deck and a more imposing spectacle has rarely been pre-

sented. The high bluffs below the landing-place were covered with troops in uniform and thousands of citizens were crowding the wharves, showing themselves in large groups from the neighboring heights and windows of the houses standing within view of the river. All ages and sexes seemed to press anxiously forward to show their gratitude to their welcome visitor. At 6.30 o'clock the boat, gorgeously decorated, got under way and took a turn up the river, while a salute was fired by a corps of artillery stationed upon one of the heights. When the general appeared upon deck the welkin rang with the cheers from the crowds upon the shore, which were returned from the boat. The boat was then drawn up to the wharf where a company of horse, many of the officers of Gen. Brush's division on horseback, all mounted on elegant horses, and in complete uniform, together with several uniform companies, were drawn up in great order under the direction of Maj. Gen. Brush, assisted by Col. Cunningham. Gen. La Fayette was then conducted by Thomas J. Oakley, Gen. James Tallmadge, Judge Emott and Philo Ruggles, Esq., to a barouche with four beautiful white horses, in which the general took his seat, attended by Col. Hüger, of South Carolina, Gen. Van Cortland, Gen. Fish and Gen. Lewis. A barouche, also drawn by four white horses, was then drawn up, which was occupied by the son of Gen. Lafayette, and gentlemen attending them. The procession then formed and proceeded up Main street to Academy street, down Cannon to Market street and drew up in front of Mr. Forbes' hotel, where the General was received by the trustees. After being conducted to the pleasant and extensive piazza in front of Mr. Frobes' house, and being introduced to the clergy and gentlemen attending, he was cordially addressed by Col. Henry A. Livingston as follows :

“ It is my happiness and honor to be deputed by the citizens of the Town of Poughkeepsie to hail the arrival of our illustrious guest, Maj - Gen. La Fayette. Very few among us can claim the merit of a personal acquaintance, but with your transcendent reputation we are all familiar. In every elementary volume that treats our revolutionary history, your name is recorded, a name too dear ever to be erased from our hearts. At the gloomiest period this, our then oppressed country ever saw, when British power was most o'erwhelming, you flew to our succor; nor in all the vicissitudes of conflict once sheathed your sabre, till you saw the last British army lay its standards at your feet. In this village the immortal Washington was frequently the guest of the venerable Gov. Clinton. In this village that Constitution which is the palladium and pride of united America, was adopted by the delegates of the State

of New York. Here often in our Legislative Assembly has the profound talents and eloquence of Hamilton and the wisdom and sagacity of Jay been exerted. To these distinguished eras permit me to add as their apex the transactions of this memorable occasion. The children that are mixed among us and that now surround you will exultingly tell their children that on this day they beheld and blessed their country's benefactor and friend.'

“To this address the general returned a neat and feeling reply. A procession was then formed under the direction of the committee to the Poughkeepsie Hotel at about 6 o'clock, where the general sat down to a sumptuous breakfast, handsomely served up by Mr. Myer. At the head of the table hung the well-known and venerated portrait of Washington and at the opposite end the Grand Banner of St. Tammany. On each side of the hall at suitable distances were suspended banners with the army name and motto of each State in the union. Over the center of the table hung a canopy formed of festoons of flowers and evergreens of various kinds, belted by a ribbon on which was inscribed the names of the thirteen original States. Over the folding doors were the well-known words of “Welcome LaFayette,” made with great accuracy, wholly of pink colored blossoms of china astors, and on one of the walls were inscribed the names of Washington and La Fayette, wrought in leaves of laurel and encircled in garlands of flowers. Directly in front of the general's seat stood a representation of the temple of fame and the whole suit of appartments were decorated in a style to correspond with the above.

“Immediately after breakfast and with a praiseworthy promptness, the escort was formed and the general was attended to the boat with every possible mark of respect, the troops repaired to the heights and on hauling into the stream another salute was fired from the artillery and afterwards several volleys of musketry were fired with a precision which the general was pleased to say resembled very much the firing of regular troops. The shores were again lined with people, who cheered in all directions.”

Shortly after the event narrated by the Treasurer of Solomon Lodge a persecution, having for its object political success, began, and history repeated itself by a display of malevolence, bigotry and fanaticism unequalled by the intolerance and cruelty of the dark ages. Solomon Lodge for a while withstood the calumny and hatred of those opposed to the fraternity, but at last was compelled to bow to the craze that swept the land. It went out of existence in 1832 and for two decades thereafter no Masonic lodge existed in the place. Out of the ashes,

however, of the venerable body have arisen two bright, active lodges, and to-day the fires of Masonry burn as brightly in Poughkeepsie as in any other place in the world. \* \* To-day we have laid the corner-stone of a material structure. Let me remind you, brethren, that the corner-stone of our spiritual temple is charity. Charity is the brightest jewel in the Masonic temple; it is a virtue which more than any other assimilates man to his beneficent Creator, it opens the heart to divine effusions of unlimited sympathy and benevolence; it elevates him to the similitude of the Supreme Being and engenders those sublime virtues which have distinguished him as the noblest work of God. So imperfect is the nature of man, or rather so various as to sentiment and opinion has providence formed the minds of men, that differences among us ever exist. As citizens occupying various stations in civil society, each of the members of our fraternity will make his own reflections, from his own conclusions, and pursue that line of conduct which his conscience and his duty appear to require of him. To very different results, and to a very different course of action will the minds of individuals be led, yet charity, the bond of our union, and the governing principle of every true Mason, forbids us to attribute unworthy motives to such as act and think differently from ourselves. It is highly honorable to our fraternity, that however independently each brother may discharge his public duties, we extend him the hand of fellowship, with as little hesitancy as we do to him whose opinions are most congenial to our own. In the organization of the human mind, and in the structure of civil society, was it not intended that there should exist a variety of opinions? and, when these neither disturb the public order nor endanger the public welfare, should not Masonic candor give credit to others for the same purity of views, which we are conscious of possessing ourselves? Mankind is but too prone to indulge an uncharitable disposition and ascribe the basest motives to those who differ from them in the occurrences of life. Our charity teaches us to arraign no man's political opinions, or interfere with his religious creed. Oh charity, thou first of Christian graces, how resplendent is thy luster, how perfect thy work. Had we never known the pains and sorrows which we now inherit, where would have been the inward satisfaction which flows from a deed of charity, where the silent ecstasy of soothing the afflictions, relieving the necessities, and alleviating the mental tortures of a woe-worn friend, or agonized brother, or where the privilege of mingling our tears with the thousands which misery sheds? Surely, brethren, the happiness resulting from the exercise of the faculties, the privilege of partaking each other's

joys, and mingling each other's sorrows is the happiest exchange for paradise. It is glorious as the resplendent beams of morning, diffusing light and life to thousands. It is mild as the gentle breeze of evening, bearing refreshment to wearied labor. It is grateful as the dew of Hermon, as the dew that descended upon the Mountains of Zion. What stronger assimilation can we boast—to the incomparable excellence of the Deity? What nearer alliance to His perfection, what greater claim to His loving kindness than the possession and practice of his exalted virtue. Benignant charity, thou art a radiant spark emanating from God, the inexhaustible source of love. If we attempt to eulogize thy charms our reason kindles to enthusiasm. In thy contemplation, the cooler powers of the mind melt into ecstasy. The heart is Thy empire and every subject passion bows to Thy lenient sovereignty. The most inexorable hatred dissolves and dies when its object is in distress, at that moment every stronger passion, every colder feeling yields to the unassuming goodness of charity. Social sympathy claims it as a common brother and benevolence forgets that it was a foe. Revenge smoothes its kindling ardor and the cruel enemy dies in the needy friend. There is no community on earth whose laws and maxims more energetically enforce the practice of this gospel virtue, or whose actions breathe a more genuine spirit of philanthropy than our beloved fraternity. Unlike other establishments of human wisdom it has derived no aid from popular prejudice, and at no epoch in its history has it been indebted to the rage of competition, or the zeal of party for its support. Its own inherent qualities have sustained it from its commencement and transmitted it to us a venerable example of our Father's wisdom.

Brethren of Poughkeepsie, may your feet never swerve from the straight line of duty laid down by the unerring golden rule, your hands sweep the compass of relief around the wide circle of distress, expansive as this vale of tears, and your Lodges glow with the light of piety and the grace of love.

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**SYMBOLIC MASONRY**—Our first allegiance is pledged at the beginning of Symbolic Masonry; *and it always remains paramount.* This is a truism which every one admits, but the conduct of a vast number of Masons is inconsistent with it, and rejects it. Too many forget that they are debtors to Symbolic Masonry.—*General Albert Pike.*



## Eulogy on Freemasonry.

ADDRESS DELIVERED BY W. BRO. WILLIAM H. SCOTT AT THE LAYING OF  
THE CORNER-STONE OF THE NEW PRIMITIVE METHODIST CHURCH,  
PROVIDENCE, R. I., October 9, 1894.

*Most Worshipful Grand Master, Brethren and Friends :*

We have come together to-day to perform a Masonic and a Christian work. The Order of Freemasonry and the Church of Christ unite in laying the corner-stone of a house which is to be consecrated to Eternal Truth,—which is to be used as the outward dwelling-place of the Most High. We rejoice that the principles of our Order are thus allied with the truths of the Christian Church,—that the spirit of their teaching and the benevolence of their practice are one and the same. We rejoice that we acknowledge the same Great Master, that the daily conduct of our members is regulated by the same Divine precepts, that we are taught “to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation,” the Bible.

Some may ask, whence did this Order of Freemasonry originate? Who can tell!—except it be in the fundamental and eternal principle of Truth. On that basis Freemasonry surely stands. It is not the purpose at this time to discourse on the formation and the development of the Institution. Suffice it to say that the benign and fructifying principles of the Order have made for it a reputable history and have gained for it the world’s recognition. This Grand Lodge is invited to perform the service of laying this corner-stone to-day, because it is recognized by the Church as a society established in accordance with the principles of morality and good government,—as a Fraternity whose objects are to foster virtue, to inculcate truth, to practice charity, to uphold lawful authority.

What is Freemasonry, and what is its relation to the Church? Freemasonry is a progressive, ethical science, veiled in allegory and illustrated in symbolism, but permeated by a living power. Its foundation is truth; its principles, the principles which the Christian disciple is taught to follow. The chart of the Mason is the Holy Bible, which is the Great Light of Freemasonry. Masonic faith acknowledges the Bible to be the Word of God; that it will guide man to all truth and point out to him his whole duty. The Mason recognizes the existence

of the Supreme Being ; and the novitiate in Freemasonry is obliged to express a belief in Him. He is instructed in the important duties which he owes to God, to his neighbor and to himself. To God, in reverencing His name, in imploring His aid, and in seeking from Him comfort and support ; to his neighbor, in exercising brotherly love, in relieving his distresses and soothing his afflictions, and in the practice of the Golden Rule, " Do unto others as you would have them do unto you " ; and to himself, in a prudent and well-regulated life, to the full development of his bodily, mental and moral powers and faculties. The manifold duties of this three-fold relation of the Mason,—are they not the same as those enjoined upon the member of the Christian Church? The Scriptures enjoin supreme love to God and universal benevolence to mankind ; Freemasonry impresses these lessons on the heart as the Mason's first duties. The Scriptures urge the exercise of brotherly love and a due regard to the welfare of our neighbor ; Freemasonry considers the whole human family as brethren, and enjoins mutual friendship and affection. The Scriptures emphasize the religious observance of the Sabbath as a day of holy rest ; Freemasonry is equally emphatic in its teachings to keep that day holy. The Scriptures enjoin submission and obedience to the temporal powers ; Freemasonry enforces the same lesson upon its members. The Scriptures teach the duty of charity ; Freemasonry *obligates* its members to Christian charity and benevolence. The Scriptures and Freemasonry alike forbid indulgence in anger, intemperance, hatred, slander, and every vice which corrupts virtue and disturbs society ; they alike enjoin a strict observance of the moral law.

With such principles in common, let no one believe the evil report that Freemasonry is the enemy of the Church or even its rival. If it holds the same principles and inculcates the same lessons, it is because it is trying to make men good and true in all their relations in life, to satisfy the deepest needs of their soul and to help them to attain their loftiest aspirations ; it is because it is trying to have men know the truths which are the common heritage of all, and in the practice of those truths to live a noble and useful life. Freemasonry is thus the handmaid of the Church ; it is helping her to fulfill the purposes of the Divine Master in the establishment of the Kingdom of Righteousness.

Friends, we lay to-day the corner-stone of a building which is destined for a noble use. A temple will be raised upon this site which will be dedicated to the worship of God. But a more enduring temple will also be erected here,—the temple of character, in the life of each boy and girl, of each man and woman who shall come here to worship.

We are all engaged in the erection of such a temple. Let us remember that all true character must be built upon Jesus Christ, who is Himself the "Chief Corner-Stone"; "in whom all the building fitly framed together groweth unto an holy temple." Faithfulness in our daily duties, fidelity to our trusts, uprightness in our dealings, generosity in our feelings, charity to our less favored brothers—these, and such as these, are stones in the superstructure of character that will abide all tests; and "if any man's work abide, \* \* \* he shall receive a reward." Let us so live that when we shall have finished our labors on earth, when we have been tested by prosperity and by adversity, by joys and by sorrows, we may pass the examination of the Supreme Master Builder, and by Him be judged as living stones fitted "for that house not made with hands, eternal in the heavens."

## The Masonic Press.

**T**HE Masonic press cannot rely upon the means of gain and sustenance that the popular press does. The importance of the Masonic press, as an institution, can scarcely be over-estimated. It occupies a higher and more tranquil field of journalism than that of the secular press. Its influence, however, must not be forgotten in the estimate of the social forces. Unobtrusive in its utterances, when compared with the clamorous voices of the political newspaper, its tones, nevertheless, fall upon calmer hearts, and sink deeper into the convictions and life of society.

As a medium for communication of moral and Masonic intelligence—an educator, refining and elevating—a fireside mentor, quickening the intellect, expanding the heart, and bearing treasures to myriads, the Masonic journal wields an influence which cannot well be dispensed with, and one that no other moral force can well supply.

The duty of the Mason is therefore plain. He has a duty to perform in extending the circulation and in widening the influence of the Masonic press. He should not excuse himself from this duty. If he is a Master, or officer of the lodge, he may recommend it to the members. If he is not an officer, he can urge its claims whenever an opportunity occurs. The Fraternity should awaken to the importance of a more general and decided effort in behalf of Masonic periodicals and Masonic literature.—*New York Times*.

[Written for Freemasons Repository.]

## When I Remember.

**T**HE older one grows the more he lives in the past. Two old friends meeting, preface most of their remarks by, "Do you remember?" The mind becomes a storehouse of treasures from which one brings to light a bit of personal experience—it is not the active machine of youth which creates impressions of the present and plans for the future. Much of the happiness of old age comes from this compensating power by which one draws from his memory pictures of scenes, faces of friends, tones of sweet voices and the simple details of homely living which have been buried in the storehouse of the brain through the years of active life only to be brought forth when outside interests can no longer be sustained.

"Time still, as he flies, brings increase to her truth,  
And gives to her mind what he steals from her youth."

One, however, need not be very old, before he begins to find a pleasure in recollections of childhood and early youth. The young man and woman enjoy talking over school days and the good times which they enjoyed at social gatherings. The element of fraternity enters largely into recollection. One remembers most frequently the occasions in which others have had part—it is not his solitary experience that he is most eager to bring out of the dust of years. It is the common humanity which we thus recognize—man's dependence upon his brother—the chain incomplete without its several links. Right here we may assert a plea for Masonry. It gives men opportunities for adding treasures to this storehouse which memory furnishes, opportunities which otherwise could not be afforded. The intercourse between brothers, the fraternal interest engendered broadens the outlook for many a narrow life, so that when old age comes the mind has something to feed upon and there are resources for the days of physical inaction, that have a power for good which cannot be estimated. The Mason has social gatherings to remember, excursions perhaps, by land or sea, trips possibly in other countries. It may be only the regular meeting of Lodge or Commandery that he is privileged to think of, but how much of happiness there may be in the memories which cluster around the gatherings of which he was a part. The brotherly voices may have long since been hushed by death but he hears the very words of greeting which cheered him in former days. As he grows feebler the aged

Mason lives more and more upon the traditions and memories of the past; he lives over the time of active membership in Masonic organizations and he delights to dwell upon the events which once claimed his attention. He is prone to reminiscences naturally and often repeats to unwilling ears the stories of what was done in his day, but the memories that are dearest to him are those of which he never speaks, the little acts of brotherly kindness, the friendly word spoken or gentle act done, he sees them as on a canvas reproduced only for his inward eye. Age has many of these "Holy of Holies," none can take them away: happy is he who has most of them to cheer the hours of loneliness.

It is not only the present hour that Masonry may brighten. It equips a man for the future with memories linking to other lives and scenes, it gives him a means of pleasure not only for to-day but for to-morrow—something which no reverses of fortune can effect. Other organizations and gatherings may do the same, but the veteran Mason feels always the special sympathy and love for the Order that has taught him how to live and act so that his memories may have in them no tinge of bitterness, his recollections no hint of hatred or strife.

It is always a source of pleasure to look over the cards bearing the names of Masonic friends from distant places as well as those of the Brethren within our own jurisdiction. We can call up the faces and forms of those who once made pleasant our paths—we see before us as we read the names the true friend, the genial companion, and we recall the gatherings in which we were privileged to participate. Another card, and we hear the voice of the singer whose ringing tones commanded our admiration as his personality our love. Another bit of pasteboard brings to mind the genial Brother whose jokes won from us many a hearty laugh and whose stories even now are fresh to our thoughts. From Maine to California we travel in thought as Brother succeeds Brother in our mind's vision and we are part again in the pilgrimage which so brightened our lives in the long ago. A bit of pasteboard and we see the great audience room thronged with Brethren and friends listening to the glowing words of a Masonic oration—the orator's very words are ringing in our ears—another name upon a printed card recalls a Masonic laying of a corner stone on a glorious June day, we can almost breathe again the scent of the roses which filled the air and hear the words which fell from the lips of one who has since crossed the dark river and entered into the home of the immortals.

The collecting of Masonic badges and mementoes has its place in this preparation for old age. Around a bit of ribbon may cluster a group of memories which are more precious than gold. Interests and

associations broad and far-reaching may be brought to mind by a simple relic that in itself has no value. The true Mason learns to prize these signs of something more important and lasting. He learns the use of emblems—that they are the guide-posts to a wonderful country. Often a small sign proves a golden key to memory's storehouse and opens the door to a picture gallery whose treasures we did not dream lay within our possession. Masonry is not a failure while it helps this world along a little by teaching it that men must so live and act that old age will have no bitterness as its treasures of memory become the solace of declining days.

G. H. R.

PROVIDENCE, Nov. 20, 1894.


## Physical Qualifications.



THE theory of perfect physical condition as a pre-requisite to admission into the Masonic Fraternity has many advocates. A Grand Master in one of the New England jurisdictions decided recently that a petition from a man with a stiff knee could not be received. A Grand Master of Masons in one of the Southern States not long since arrested the charter of a Lodge because a candidate having but one eye had been initiated therein. It seems passing strange that the old tests of operative Masonry—severer ones, indeed, sometimes, should still be insisted upon. Writing upon this subject in the *Constitution*, Rev. Bro. Vincel says :

“ We often hear of a candidate for Masonic degrees being ineligible because he has an artificial foot, or he has lost the thumb of his right hand, etc. ; ineligible because he could not give the grip or step of the ceremonies. Is not this strictly absurd? Does Masonry consist of grips, steps, etc.? Is a Mason a Mason because he has both feet or a right thumb? And is he less a Mason because he has them not? Would it not be better to have a few physical cripples and less moral cripples? In all the jurisdictions how many good men are denied admission because of a physical defect, and into the same Lodge are admitted men morally defective, whose mouths belch profanity daily. Would it not be better to draw the lines a little stronger on head and heart decrepitude and give the thumbs and feet a rest?”

## Moses Brown.

 HIS issue of the REPOSITORY contains as frontispiece a well-authenticated portrait of Rhode Island's distinguished citizen, Moses Brown. In the early days of Rhode Island's history the name of Brown has a prominent place, Moses being the youngest of the "four brothers" who were all instrumental in promoting the interests of Providence, and whose influence favored good citizenship, liberal education and the principles of morality.

The subject of this sketch was born in Providence, September 23, 1738, and resided in the city during the whole of his long life, nearly a century, for he was almost ninety-eight years old at the time of his death, September 6, 1836. He married in 1764 his cousin Anna Brown, by whom he had three children. Their married life lasted nine years when his wife died. His second wife was Mary Olney who died in 1798. He married for his third wife Phœbe Lockwood who died in the year 1808. In 1764 he entered into business with his brothers and showed at once his sagacity and skill in commercial undertakings. He did much to introduce manufacturing interests into Rhode Island and rendered valuable aid to Samuel Slater in adopting inventions and constructing improved appliances for the manufacturing of domestic goods. He believed heartily in progress in every department of human endeavor, and showed it during the years of his active business career, as he did in his efforts in behalf of education and public welfare during his later life. He remained in business about ten years. He always, however, kept himself in touch with the interests of the Colony, and living as he did in the stirring days of the Revolution found plenty of opportunity to assert himself as a good citizen and patriot, and to do service for the right, for the cause and country which he loved. He was a member of the Assembly for several years, and represented his native town with dignity and intelligence. His sympathies were strong with the oppressed colonies, and he strongly resented any unjust restrictions imposed by the mother country. During the Revolutionary war he stood ready with voice and purse to aid patriotic enterprises which he believed were for the country's good. He had broad views of national greatness, and urged the adoption and ratification of the United States constitution upon Rhode Island. He was a strong anti-slavery man, proving his beliefs by freeing his own slaves and by doing much to aid the oppressed colored race, as he endeavored to raise the down-trodden wherever they might be found.

Moses Brown was a religious man and worshipped for a time in the First Baptist Meeting House, Providence, but in middle life he embraced the principles of the Quakers and joined the Society of Friends. He was ardent and sincere in his religious beliefs, warmly devoted to the concerns of the denomination with which he became identified. Doubtless this feeling, together with his belief in a broad and liberal education, led him to become one of the founders of the "Yearly Meeting Boarding School," now known as "The Friend's School," established in Providence in 1780. He held the office of treasurer of this institution for a long term of years, and was always its generous contributor and patron. He gave land for its buildings, together with "a house and lot and the sum of fifteen thousand dollars" at one time, contributing generously on all occasions to aid the institution which he so much loved.

Moses Brown believed in education for the masses, and he believed in the higher education as well. So it was that he co-operated with the founders of Rhode Island College, now Brown University, and did much towards securing its establishment in Providence. He also rendered practical aid in this direction by a gift, made from himself and his brother John, of the lot where University Hall now stands, and which formed a part of the home estate of Rev. Chad Brown, who was their ancestor and the first Baptist elder in Rhode Island.

Energetic and helpful as Moses Brown was in all the various duties of related life he could not fail to be so in the Fraternity. He was made a Mason in St. John's Lodge, Providence, October 4, 1758, and held office in that lodge as secretary for eleven successive years, being present at eighty of the ninety-seven meetings held by the lodge during that period. When he became a member of the Society of Friends his active connection with Freemasonry ceased, but he upheld the institution and its principles during his life and through the days of Anti-Masonry did not hesitate to express his belief in the purposes of the Fraternity as they were best taught and exemplified. He had a deep-seated love for St. John's Lodge, Providence, and was always glad to learn of its welfare and progress. He respected the Fraternity which taught so many of the principles for which he worked and in which he believed. It is as a good Mason and a true man that we may remember Moses Brown. In the days when fidelity to a cause or institution meant something of service and sacrifice, he was not found wanting. He had the courage of his convictions, the patience and perseverance necessary to carry out in his life the principles to which he was devoted. He did a great deal for his native state, for education, for the cause of hu-



manity and morality. He urged the duty of good citizenship and devotion to country upon every man, and held liberal ideas concerning man's broader education and his fraternal responsibilities, which were not shared by many of his contemporaries. That he did something to practically carry out his ideas must be remembered to his credit. He helped to lay the foundations for institutions which have thrived beyond his imaginings. He did not wait for time to prove that he was in the right, but begun upon what he thought was truth, to lay a foundation for future usefulness to his city, to his state, his country and his brother man. Such an individual honors humanity and helps lift it to the plane where it is "but little lower than the angels." As a Mason and a citizen the Fraternity may well recognize the virtues of Moses Brown, realizing that the true man proves himself in all life's varied relations an aid to his weaker brother, an incentive to nobler living, an encouragement to all who strive in behalf of principles and causes; an uplifting to those who bear the burden and heat of the day, that so too their work may stand, and their memory be blessed when they shall have passed from earth.

ONE of our esteemed exchanges, in referring to the various branches of Freemasonry, makes use of the following words: "In every body of Masonry from Blue Lodge to Shrine," thus implying that highest Masonic rank belongs to the last named society. Many of its ardent upholders believe that such is indeed the case. A prominent Mason recently said to the present writer that the Shrine organization is the only Masonic body that fully satisfies the expectations of its members. It is popular, therefore, he added, as Lodge and Commandery never can be. It will survive no matter what happens to them. He also expressed his confident belief that many young men were now drawn to Freemasonry by their strong desire to gain membership in this comparatively new organization which, in their judgment, stands at the head of all Masonic bodies. Notwithstanding all such affirmations, the proposition still holds good that this popular association here referred to is but an accessory to Ancient Craft Masonry—at the best holding but a semi-detached relation to the great fraternal organization from which it draws its membership. There are other Societies of growing influence which select their members from the same source. These are all right enough in their place, but it is questionable whether they can properly be ranked among "Masonic bodies."

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Is there any degree in Freemasonry designated by the name of Jephthah’s Daughter? What name did the daughter of Jephthah bear?”

The Bible story of Jephthah the Gileadite is full of interest. Jephthah was a wise ruler, and a bold and successful leader of his people in fierce contests with the Ammonites and the Ephraimites. Before encountering the Ammonites in battle he made a rash vow, that, if victorious, he would surely make a sacrifice of the first person who should come forth to meet him at his return to his own house in Mizpeh. He was victorious. When returning to his house his daughter came forth to meet him—his only child in whom his heart was bound up. She came forth joyfully with her companions to give her father greeting as the triumphant hero. When he saw her, he rent his robes and cried aloud: “Alas! my daughter, thou hast brought me very low, for I have opened my mouth unto the Lord, and cannot go back.” She was of noble spirit and she would not ask her father to break his solemn pledge. The record says: “He did with her according to his vow.” Just what Jephthah’s rash vow was is not known; nor is it at all certain what was the penalty visited upon the heroic young woman, whose name has not been preserved. It is a matter of doubt whether she was offered up in sacrifice, or whether she was merely doomed to live in seclusion and in perpetual celibacy. “Jephthah’s Daughter” is the designation of the first degree of the American Adoptive Rite, to which the name Masonic is sometimes applied, although incorrectly. “Female Masonry” is a misleading phrase; and yet there is a large and influential organization of men and women who have taken the five degrees of the Order of the Eastern Star, the first degree being Jephthah’s Daughter, or the daughter’s degree; the second, Ruth, the widow’s degree; the third, Esther, or the wife’s degree; the fourth, Martha, or the sister’s degree; and the fifth, Electra, or the Christian Martyr’s degree. The lessons of those degrees are excellent, but they constitute no part of Freemasonry.

“Announcement is made in the last issue of the REPOSITORY of the recent expulsion by the Grand Lodge of Massachusetts, of two well

known Craftsmen from all the rights and privileges of Freemasonry. Is it proper to state the offence for which this severe penalty is imposed?"

An authorized statement has been made that the two persons referred to, against whom the sentence of expulsion was decreed by the Grand Lodge of Massachusetts, September 12, 1894, were found guilty of the serious offence of having prepared and wrongfully circulated a cipher or key of the Masonic ritual. There were other charges more or less involved in this principal offence. Both of the expelled brethren had attained excellent rank. One of them had been Grand Lecturer for a term of several years at a salary of \$2,000 per year. His action showed base ingratitude as well as lack of moral principle. The best excuse that can be made for the offender is to suppose that his mind was affected, and that he acted without a full consciousness of the character and bearings of his wrongful course.

"Can the ordinary business pertaining to Masonic affairs properly be transacted in a Lodge of Entered Apprentices? Please state the rule defining any limitations that may exist in this respect?"

A negative answer must be given to the question asked by our correspondent. Master Masons only constitute the membership of a Lodge, and the legislation of a Lodge belongs to its members. In the jurisdiction where our friend resides, Massachusetts, the following is the prescribed rule to the transaction of business: "No business other than that appertaining to the work and lectures shall be transacted in a Lodge while open on the first or second degree. All general business, such as the election and installation of officers, the discussion of questions relating to the general interests of the Fraternity, and the local affairs of the Lodge, shall be transacted in a Master's Lodge." In nearly all American Masonic Lodges the foregoing regulation determines the order of procedure. In some Grand Lodge jurisdiction the rule is not so definitely stated, perhaps, but we know of no Grand Lodge in the United States which authorizes the transaction of general business in a Lodge of Entered Apprentices or Fellow Crafts. In Canada, and in some other foreign jurisdictions, such a practice is still permitted. A Master's Lodge is the rightful place for legislation and business.

"Is not the presence of a charter essential to the lawful working of a Lodge of Masons? The W. Master of the Lodge to which I belong has the charter of it in his keeping, and keeps it in a safe at his place of business. Last Lodge night he omitted to take out the parchment and bring it to the hall, hence our meeting was held without the presence of the charter. Was the communication a legal one?"

The charter of a Lodge has a two fold signification. Principally it represents the authority by which a subordinate Lodge meets and works. It is the sign or evidence of that action which has been taken by a lawful power in breathing the breath of life into a subordinate organization. Such action must be taken before the Lodge can be legally constituted; and there must be evidence of the fact. In this view it is clearly apparent that a charter is an essential prerequisite to the meetings of a Lodge, and that without such a charter the gatherings of **Masons** would be irregular and unauthorized. It does not follow, however, that the written or engrossed document, the formal and technical charter, should always be present in the Lodge in order to give regularity to the proceedings. There is no such absolute requirement having the force of a *landmark*, although, of course, it may be included among the specific rules of a Grand or Subordinate Lodge. In the absence of a specific law on this point we should hold that the conferring of degrees and the transaction of business by a regular Lodge would be lawful and binding when, as in the case stated, the charter was outside the walls of the Lodge room.

## Editorial Notes.

**AT THIS** season of the year numerous Masonic organizations hold their annual meetings. Much interest naturally attaches to the election of officers, and the prosperity of the Lodge, Chapter or Commandery, is involved in the choice of well-qualified brethren to fill the respective stations. Our word of exhortation is, select the best men available for the offices. Do not let selfish and personal considerations determine the choice, thereby, perhaps, impairing the usefulness of the organization. No man should be put at the head of a Lodge or other Masonic body who lacks ability or who is wanting in the elements of moral character. Select the best men for officers.

**DECEMBER**, the closing month of the year, invites to retrospection. We take a backward look to note many things pleasant or otherwise, and to profit by the review. If the past twelve months have brought to us prosperity let us be grateful and glad, holding ourselves in due humility. If we have suffered losses; if the record made by the year 1894, so far as our individual experience is concerned, seems dark and dismal, still let us not lose hope, thinking, as we have a right to think, that the future has something better in store for us. If we have made mistakes

over which we bitterly grieve, yet let us not despair. We may profit by the mistakes of former times, and so become wiser and better as the years go by.

**BRO. H. WALES LINES**, whose portrait was shown as the frontispiece of the last number of the REPOSITORY, is an "all around" man in the best definition of the term. One of the papers published in Meriden, Conn., where our friend resides, describes him as a citizen interested in every thing that relates to the public welfare. He has shown practical sympathy not with one worthy movement alone, but with a multitude of enterprises intended to help the community. "One day it might have been a gigantic enterprise, to add to Meriden's material growth; the next, something to please the masses, such as a brass band, a base ball association, a bicycle club, a temperance society, a church fair, a helping hand to the soldiers who saved the Union, or to the workmen, or to the sick and destitute,—a ready service and generous contributions for the various movements which enlist the sympathy and claim the support of the good citizen." It is the man of such a type who enters the Masonic Fraternity not merely to absorb good, but to do good, and who helps to exalt the institution to a higher plane of honor and usefulness.

**INGRATITUDE** is a common failing of our humanity. We are prone to forget our benefactors. By the favors of others we are helped forward in the struggle of life, and perhaps we attain a good measure of success. In our day of prosperity do we not sometimes forget the faithful friends who have rendered essential help? We may have been in trouble, called upon to pass through an experience of difficulty, at which time sympathy and aid were shown to us by some one to whom we made appeal,—do we forget the helping hand when no longer we need its support? Craftsmen especially ought to guard against the fault of ingratitude, and to keep ever in mind the remembrance that Freemasonry inculcates the spirit of gratitude.

**WE NOTICE** action taken by Masonic Grand Lodges and their subordinates in some jurisdictions evidently intended to hold each Lodge to the care and support of its own members if they should be sick or in need, thus requiring some temporary help. The legislation referred to is in imitation of rules and requirements observed in other fraternities, when aid rendered to a brother of another lodge is noted upon a traveling card and payment is expected from the lodge in which the beneficiary has membership. Such a system may work well in the bodies referred to, but it does not accord with the spirit of Freemasonry. Such local

and formal ways of administering help to a distressed brother hardly fulfil Masonic requirements.

CONSIDERABLE discussion has followed the action recently taken by the Supreme Grand Chapter of England, in shortening the qualifying period between the Master Mason's Degree and the Royal Arch from one year to one month, and several prominent Craftsmen have expressed an opinion adverse to the change. One brother makes the point that a year is none too long a time to test the qualifications of a Master Mason for advancement. During a year of waiting it can be ascertained whether or not he is a "clubbable man," and is likely to assimilate with the Craft. Another suggests that one month is altogether too short a period for a Mason to acquire the knowledge of "pure Antient Masonry," without which he ought not to go forward. The London *Freemason* admits the force of the last named objection, but suggests that, as the Book of Constitutions declares the Supreme Order of the Holy Royal Arch to be included in "pure Antient Masonry," every reasonable facility should be offered to the new Mason to become acquainted with the whole system. Our excellent contemporary also points out the fact that it is rather late to scrutinize the temper and temperament of a man after he has taken the first three Degrees. Such a scrutiny should be made before the candidate is initiated.

THE COMMON LAW of Freemasonry is derived from the character and the just demands of God Himself. The moral law is a universal law, and is the abiding foundation of Masonic Ethics. It is everywhere binding and is of superior obligation. This common law is revealed in the human conscience as well as in the Holy Scriptures. Every well informed brother will give attention to the Divine Law as thus announced. It is a first principle in the Masonic system to bind the heart and the life to the law of God—to recognize moral accountability. Then follow special laws and requirements set forth in the practice and legislation of the Craft. These have importance; but it must always be borne in mind that all Masonic obligations are assured to be in conformity with the law of God. Without such agreement they would have no binding force.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Eighty-Eighth Annual Conclave of the Grand Commandery of Massachusetts and Rhode Island.

Nearly two hundred and fifty members were present at the eighty-eighth annual conclave of the Grand Commandery of Massachusetts and Rhode Island, held in Masonic Temple, Boston, October 25, 1894, all of the Commanderies in the jurisdiction with but two exceptions being represented. Following the devotional exercises conducted by the Grand Prelate, Eminent Sir Rev. Thomas E. St. John, the official reports were read by Grand Recorder, Eminent Sir Benjamin W. Rowell. The statistics showed the total membership in Massachusetts and Rhode Island to be 10,384, Boston Commandery, the largest in the world, having 783 members. The Grand Treasurer, Eminent Sir James H. Upham, presented his report which showed the financial prosperity of the Grand Body, as did also the report of the Trustees of the Grand Fund. The Right Eminent Grand Commander, Sir Charles C. Fry, alluded in the course of his interesting address to the next Triennial Conclave of the Grand Encampment of the United States to be held in Boston in August, 1895, expected to be the "grandest gathering of Knights Templars the

world has ever witnessed." The Grand Commander expressed his confident anticipation that the approaching Triennial would exemplify in the highest degree, "the spirit of courtesy and hospitality, which are the never-failing characteristics of the Order."

After the dinner, served at one o'clock, the following Grand Officers for 1894-95 were unanimously elected: Grand Commander, R. E. Sir Samuel C. Lawrence; Deputy Grand Commander, E. Sir Eugene H. Richards; Grand Generalissimo, E. Sir Wm. R. Walker; Grand Captain General, E. Sir Walter Cutting; Grand Prelate, E. Sir Rev. Thomas E. St. John; Grand Senior Warden, E. Sir Geo. L. Shepley; Grand Junior Warden, E. Sir Herbert F. Morse; Grand Treasurer, E. Sir James H. Upham; Grand Recorder, E. Sir Benj. W. Rowell; Trustee of the Grand Fund for three years, E. Sir John Carr. Grand Commander Lawrence appointed as Grand Standard Bearer E. Sir Winthrop Messenger; Grand Sword Bearer, E. Sir George E. Hilton; Grand Warder, E. Sir Henry G. Jordan; Grand Captain of the Guard, E. Sir Albion F. Welch; Grand Lecturers, E. Sirs George H. Kenyon, Freeman C. Hersey, Henry S. Rowe and Charles S. Crane; Grand Sentinel, E. Sir Henry D. Wilder. The officers-elect and appointed were installed into office by the retiring

Grand Commander, R. E. Sir Knight Fry, assisted by R. E. Sir James Swords.

The following standing committees were appointed: On Foreign Correspondence—R. E. Sir Rev. Henry W. Rugg and E. Sir Rev. P. Voorhees Finch. Jurisprudence—R. E. Sirs George H. Burnham, Charles A. Stott and Charles C. Hutchinson. Finance—E. Sirs Arthur G. Pollard, Robert S. Franklin and Frederick H. Spring. By-laws—E. Sirs Joseph W. Hill, Charles Harris and William Robinson. Printing—E. Sirs Benjamin W. Rowell, George Cushing and Charles W. Sawyer. Credentials—E. Sirs Edward T. Pigeon, James M. Blanchard and Lafayette G. Blair.

After the business of the Conclave was ended, Grand Commander Lawrence in the name of the Grand Commandery presented the retiring Grand Commander R. E. Sir Charles C. Fry with an elegant Past Grand Commander's jewel. Well-chosen words were spoken by both Sir Knights in giving and receiving the jewel which was a fitting tribute to one well worthy of esteem.

#### **The Quarter-Centennial of Joseph Warren Commandery, Roxbury, Mass..**

The twenty-fifth anniversary of Joseph Warren Commandery was celebrated in Roxbury Thursday evening, October 25. The newly-elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island together with his suite were received by the members of the Subordinate Commandery and their guests numbering several hundred ladies and gentlemen. Following the reception an historical sketch of the formation and growth of Joseph Warren Commandery was read by Past E. Sir

John I. Newton. A delightful musical programme was then rendered under the direction of John C. Warren, organist of the Commandery. E. Sir Samuel Little presented the Commandery with an oil-portrait of General Joseph Warren, a most appropriate and acceptable gift. The anniversary banquet was enjoyed by all who partook, the after dinner speeches forming a fitting close to the anniversary celebration which was successful in all its features. Among the distinguished guests of the evening were: R. E. Samuel C. Lawrence, Grand Commander; Grand Recorder Benjamin W. Rowell, Grand Standard Bearer Winthrop Messenger. Grand Sword Bearer George E. Hilton, Grand Warder Henry G. Jordan, Grand Lecturer Henry S. Rowe, Grand Sentinel Henry D. Wilder, Past Grand Commanders W. H. H. Soule and Charles C. Fry.

#### **Death of An Esteemed Craftsman.**

Bro. William H. Miller who died at his home in Meriden, Conn., October 16, 1894, is deserving of something more than a passing notice, both on account of the public positions of trust that he had faithfully filled and the excellence of his character. He was born in Ramapo, N. Y., April 29, 1822, but had spent a considerable part of his life in Connecticut. For many years he was engaged in manufacturing, having been employed at Colt's Armory and by the Charles Parker Company at the time it was making guns for the Government. In 1873 Mr. Miller and his brother Geo. W., organized the Miller Bros. Cutlery Co. In 1886 President Cleveland appointed Mr. Miller postmaster at Meriden and he continued in office four years. Since his retirement from the position he has not re-entered into



business. Forty-five years ago Mr. Miller married Miss Jane Haven of Hartford who survives him as do also a son Arthur and a daughter Ida. Mr. Miller was a member of St. Paul's Universalist Church and had held nearly every position of trust in the gift of that society. His record as a member of the Masonic Fraternity is a long and honorable one. He applied for membership in Chicopee Masonic Lodge July 1, 1862; was accepted August 5th, received as E. A. Sept. 2, raised to the degree of F. C. Oct. 4 and made a Master Mason Dec. 2, 1862. April 15, 1867, Bro. Miller joined Meriden Lodge No. 77 by dimit. He was exalted in Keystone Chapter, No. 27, R. A. M., March 29, 1864 and served as High Priest the two years of 1868 and 1869. He was received and greeted in Hamilton Council, No. 24, R. and S. M., April 16, 1864, and elected T. I. Master in 1865, serving four years. In 1870 he was Prelate of St. Elmo Commandery and in 1873 its Eminent Commander. In December 1885 he was elected Recorder of St. Elmo which office he continued to hold at the time of his death. The Knights Templars took charge of his funeral and escorted the remains to their final resting place in Walnut Grave Cemetery. His pastor in an address at the funeral characterized Bro. Miller as preeminently a good man in the Hebrew sense of the word; good, and as distinguished from the merely just man in possessing those amiable virtues that made him the friend of everybody. The children especially, were attracted by his cheerful words and friendly interest. It is not too much to say of him that he combined to a degree those elements of Christian character that won the respect and love of all. We may add that he was deservedly respected

by Masons and Templars who mourn the taking away of a faithful brother and a courteous Sir Knight.

#### **Massachusetts Union of Knights Templars Commanders.**

The first meeting after vacation of the Massachusetts Union of Knights Templars Commanders was held Friday evening October 19, at the Parker House, Boston. The President of the Union, R. E. Sir John P. Sanborn, was unable to be present and the gathering was presided over by the Vice President, E. Sir Daniel W. Jones. At the close of the business meeting those present, numbering one hundred and two, partook of an enjoyable banquet. The after-dinner exercises were of a most pleasing character and included a speech from E. Sir Thomas Walker, Past Commander of the Encampment of St. John and Grand Master of Masons in New Brunswick who was an honored guest of the Union. Following his speech many of the Brethren took part in a friendly discussion of subjects pertaining to the success and growth of the organization represented.

#### **Consecration of Burial Lot and Dedication of Monument in Mt. Hope Cemetery—Presented by Brother John H. Collamore, to the Grand Lodge of Massachusetts.**

The consecration and dedication of the third Masonic burial lot and monument in Mt. Hope Cemetery, presented by Bro. John H. Collamore, took place, October 29, 1894. There was a large attendance of members and Officers of the Grand Lodge, together with members from subordinate Lodges, and prominent Masons in the State. Boston and De Molay Commanderies escorted the Grand Lodge and turned out in large numbers. The

weather was all that could be desired and the impressive ceremonies performed around the monument were enjoyed by many who will not soon forget the hour or the scene.

The Grand Lodge assembled in Masonic Temple, Boston, at 12:30 o'clock. M. W. Bro. Otis Weld, being ill, Deputy Grand Master Edwin B. Holmes opened the Lodge in due form, with the following named Grand Officers: Henry G. Fay as Deputy Grand Master, William H. H. Soule as Senior Grand Warden, Charles S. Robertson as Junior Grand Warden, George B. Rhodes as Grand Treasurer, Sereno D. Nickerson as Recording Grand Secretary, S. Lothrop Thorndike as Corresponding Grand Secretary, Lewis M. Crane, Quincy Bicknell, Jr., Charles H. Littlefield, Lester H. Cudworth, Herbert I. Mitchell, Amos A. Lawrence and James E. McCreery, District Deputy Grand Masters; Rev. Edward A. Horton, Grand Chaplain; Charles E. Phipps, Grand Marshal; Chauncy E. Peck, Grand Lecturer; Henry G. Jordan as Senior Grand Deacon; Henry S. Rowe, Junior Grand Deacon; J. Alfred Messenger as Senior Grand Steward; George W. Sampson, Daniel J. Strain and Walter E. Lewisohn as Junior Grand Stewards; Walter F. Lansil, Grand Sword Bearer; Z. L. Bicknell, Grand Standard Bearer; Henry Spavin and William P. Treat as Grand Pursuivants; Howard M. Dow, Grand Organist; John H. Chester, Grand Tyler.

The Grand Lodge and its escorting Commanderies then formed in procession and marched to the Park Square Station, where a special train was waiting to convey them to Forest Hills. On their arrival the lines were re-formed and the Brethren and Sir Knights marched to the Burial Lot

where they assembled around the Monument. After appropriate music and the singing of a Hymn, Brother Collamore the donor of the lot and monument requested the Grand Master to consecrate the lot and dedicate the monument according to Masonic ritual. The Grand Master accepted the duty after which selections of Scripture were read by Prelate Frank Gammell of De Molay Comandery and the Grand Chaplain Rev. Edward A. Horton, with responses by the Brethren. Invocation was then offered by the Grand Chaplain and after another selection from the Band, the Grand Master said: "By virtue of authority vested in me by the Grand Master of Masons in Massachusetts, I do now solemnly and forever consecrate this Burial Lot to the high purpose for which it is given—that of being set apart through all coming time as the final resting place for the remains of those of our deceased brethren who shall here be buried by permission of the Grand Master of Masons in Massachusetts."

Following the ceremony of consecration the Monument was unveiled by Grand Tyler, John H. Chester; the Architect, Mr. Henry H. McGrath surrendering the working tools of the Craft. The ancient form of dedication was then proceeded with, the proper Grand Officers performing their respective duties, and the musical selections being rendered by the quartet.

The oration by acting Grand Master Bro. Edwin B. Holmes was thoughtful and suggestive. He spoke of the principle of true brotherhood which Masonry emphasizes and the Fraternity which binds man to man without regard to outward circumstances. He said: "This Monument is erected because Masonry exists; it is the legitimate outgrowth of princi-

ples which are at the foundat'ion of our order. It stands a fitting symbol of brotherly love, relief and truth. These principles are manifest in the Mason's heart most strongly toward the cheerless, needy and depressed. He best bears his burden who assists to bear another's."

A hymn was then sung by the Brethren, followed by an address by Rev. Edward A. Horton. He spoke eloquently of the dependence of each human being upon another, of the part which each man is destined to play in the progress of the race. He also dwelt upon the truth of man's immortality and the Christian belief that Brothers shall join hands beyond the grave. "We shall not lay the humblest brother in this consecrated place believing that we consign him to the dreamless dust and tongueless silence. We belong to that hereafter from whence we shall look back upon these scenes with pleasure. Granite may crumble and marble decay, but the principles of Masonry are eternal."

The benediction was then pronounced by the Grand Chaplain after which the lines were formed and the procession marched to the station where a special train was taken for Boston.

The burial lot contains thirty-five hundred feet of land and is situated in a commanding position in the beautiful Cemetery. The monument is built of Quincy granite and is of noble design and finished execution. It will be a lasting tribute to Fraternity as believed in by the true Mason; it will long serve to keep before men their common duty and destiny. The donor of this lot and monument, our distinguished Brother John H. Collamore, will receive the heartfelt gratitude of his Brethren for his generos-

ity; he will long be remembered and held dear as one who loves his fellow man and who gives practical proof of his belief in human brotherhood.

#### **Appointment of Bro. Eli C. Birdsey as Grand Recorder of the Grand Commandery of Connecticut.**

Official notice has been received that R. E. Grand Commander G. H. Wilson of the Grand Commandery Knights Templars of Connecticut has appointed R. E. Sir Eli C. Birdsey of Meriden Grand Recorder for the remainder of the current Templar year to fill the vacancy caused by the death of E. Sir J. K. Wheeler. Brother Birdsey is a prominent Mason and Knight Templar and will come to his new office well-equipped and fitted for the work which we are confident he will perform with ability and faithfulness.

#### **Death of Two Estimable Masons.**

Brother Marquis F. King, Deputy for Maine and Commander-in-Chief of Maine Council of Deliberation, makes official announcement of the death of Edward Cushing Munson, 32°, and John Freeman Randall 32°, both of Portland. Brother Munson died Sept. 16, 1894 and Brother Randall November 7, 1894. These Brethren were well-known in Masonic circles and were highly esteemed by their associates. They will be truly mourned and long remembered.

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### THE MIDDLE STATES.

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#### **Announcement and Appeal by the Directors of the Masonic Home of Pennsylvania.**

The Board of Management of this beneficent institution, located at Philadelphia, has fixed upon New Year's

Day, Tuesday, Jan. 1, 1895, as a Reception and Donation Day, and have sent out this earnest appeal for generous contributions, intending, if the offerings prove sufficient, to make a much needed addition to their present structure. They say: "We have now thirty-seven aged Brethren in the Home and all the beds for which we have room will be occupied by the admission of four others, which renders it imperative to enlarge our establishment. Plans have been prepared for a plain but substantial addition to our north wing, fronting on Ontario St., which will give sufficient room for forty-two beds. This additional building will cost about \$7,500, and a steam heating plant for our whole institution, \$2,500. With \$10,000 we can secure ample accommodations for many years. We ask you to give us your share of this amount. Our previous appeals have always been promptly and liberally responded to; we know that we shall not be disappointed in this one."

## THE WEST.

### Fifty-fifth Annual Communication of the Grand Lodge of Illinois.

Exceedingly interesting sessions of the Grand Lodge of Illinois were held in Central Music Hall, Chicago, on Tuesday, October 2, 1894, and the three days next following. Grand Master Goddard presided and delivered an able address. He said: "The distress in financial and industrial affairs has not in any way stayed the progress of Masonry throughout our Grand Jurisdiction. Indeed, it has been a year of unusual interest and activity—a year of success in cementing more strongly the ties of brotherly love and affection, in developing a

broader view of the beautiful teachings and purifying influence of our noble fraternity." The decisions announced by the Grand Master were approved by the Grand Lodge. Among these decisions we note the following: "Applications were made by several Lodges for permission to act as escort to Commanderies of Knights Templar on Ascension Day, Easter Sunday and other occasions. Think of the inconsistency of an unarmed body of Masons presuming to act as escort or guard to an armed Commandery of Knights Templar. It ought to be understood by all that it is not customary for a Lodge of Ancient Craft Masons to act as escort to any other organized body." The Grand Master very sensibly declined to grant such applications. Grand Secretary Dill reported the total amount of dues collected for 1894, to be \$36,504. The amount contributed for Masonic charitable purposes during the year was \$27,791.17. The membership reported was 49,236. The Grand Lodge voted to appropriate \$5,000 from its funds to the Illinois Masonic Orphans' Home. Bro. Leroy A. Goddard was re-elected Grand Master and Bro. J. H. C. Dill, Grand Secretary. The Illinois *Freemason* says that there were about one thousand representatives present at the Grand Lodge services and almost as many visitors.

### Annual Meetings of Grand Bodies of Illinois.

The thirty-eighth annual conclave of the Grand Commandery of Illinois was held in Masonic Temple, Chicago, October 23 and 24, 1894. Grand Commander Harvey M. Hall presided and delivered an annual address touching upon various matters of interest throughout the jurisdiction. Reports showed a membership of nine thou-

sand Sir Knights in the State. Two new Commanderies were granted charters—Lincoln Park, No. 64 and St. Elmo, No. 65, at Irving Park. The report on correspondence presented by R. E. Sir John C. Smith contained a most interesting feature—an article upon “The Illustrious Order of Hospitallers and Knights of St. John of Jerusalem,” a valuable contribution to Templar literature. Among the distinguished guests of the Grand Commandery were R. E. Sir Josiah H. Drummond, Past Grand Commander of the Grand Commandery of Maine and Past Grand Master of Masons in that jurisdiction, and Hugh McCurdy, Grand Master of Knights Templars in the United States, both of whom addressed the assembled Sir Knights. The Grand Officers elected and installed for the ensuing Masonic year are as follows: Grand Commander, E. Sir H. H. Montgomery, of Carrollton; Deputy Grand Commander, E. Sir A. L. Webster, of Danville; Grand Generalissimo, E. Sir E. C. Pace, of Ashley; Grand Captain General, E. Sir J. P. Sherwin, of Chicago; Grand Prelate, E. Sir and Rev. James Miller, of Bloomington; Grand Senior Warden, E. Sir William Jenkins, of Mendota; Grand Junior Warden, E. Sir Geo. W. Curtiss, of Peoria; Grand Treasurer, E. Sir John H. Whitbeck, of Chicago; Grand Recorder, E. Sir Gilbert W. Barnard, of Chicago; Grand Standard Bearer, E. Sir James B. McFatrieh, of Chicago; Grand Sword Bearer, E. Sir Chas. P. Kane, of Springfield; Grand Warder, E. Sir F. E. Winslow, of Jacksonville; Grand Captain Guards, E. Sir William Lindsay Orr, of Chicago.

The Grand Council of Royal and Select Masters held its forty-second

annual assembly, in Chicago, October 24, 1894, there being an unusually large attendance. The Most Illustrious Grand Master Frederick C. Winslow opened the Assembly and gave an annual address. The Grand Recorder's report showed a membership in the jurisdiction of twenty-five hundred. Charters were granted to four new Councils, at Carrollton, De Kalb, Turner and Joliet. Bro. A. M. Werner, of Decatur was elected Grand Master and Bro. Gil. W. Barnard, of Chicago, was re-elected Grand Recorder.

The Grand Royal Arch Chapter of Illinois held its forty-fifth annual convocation in Chicago, October 25, 1894, one hundred and eighty chapters being represented in the attendance. The Grand High Priest M. E. Comp. J. W. Hutchinson gave an address which indicated the general prosperity of the Grand Body. Chapters at Mason, Aledo and Normal Park were granted charters. The report of the finance committee, favoring an appropriation of \$2,000 to the Masonic Orphans' Home was adopted. Between the morning and afternoon sessions of the Grand Chapter the Order of High Priesthood was conferred upon 38 candidates. It is proposed to make the annual session of 1895 a reunion of all the members of the order, to provide for the notable occasion a suitable program of entertainment and interest. The following Grand Officers were elected for the ensuing year: Grand High Priest, William M. Milligan, of Ottawa; Deputy Grand High Priest, Geo. M. Moulton, of Chicago; Grand King, Frederick C. Winslow, of Jacksonville; Grand Scribe, E. L. Stoker, of Evanston; Grand Treasurer, Wiley M. Egan, of Chicago; Grand Secretary, Gil W. Barnard of Chicago.

## THE SOUTH.

### Ninety-fifth Annual Communication of the Grand Lodge of Kentucky.

October 16, 17 and 18, of the year 1894, were the days assigned for and used by the meetings of the Grand Lodge of Kentucky. Grand Master James W. Staton delivered a long and able address. *The Masonic Home Journal* reports him as having "expressed his contempt for the whole system of Grand Representation." He announced a large number of decisions, one of which was that "nominations for office in a Masonic Lodge are not inconsistent with the principles and practices of Masoury." The Grand Lodge approved—and yet there seems to be a better way of procedure. A committee was appointed to present at the next session a plan for the celebration of the Centennial of the Grand Lodge of Kentucky, which will occur in the year 1900. Bro. H. H. Holeman, of Madisonville, was elected Grand Master, and Bro. Henry B. Grant, of Louisville, was re-elected Grand Secretary. In this connection mention may properly be made of the annual meetings of two other Grand Masonic bodies in Louisville, about the same time, viz.: the Grand Council on the evening of October 15th, and the Grand Chapter on the evening of October 16th. Bro. Henry Ranshaw, of Covington, was elected Grand Master of the first organization, and Companion James D. Lewis, of Bowling Green, was elected Grand High Priest of the Grand Chapter.

### Seventy-Fourth Annual Communication of the Grand Lodge of Missouri.

The Grand Lodge of Missouri held its seventy-fourth annual communica-

tion in St. Louis, October 9, 10, 11, 1894, one hundred and fifty-nine lodges being represented. Grand Master Harry Keene announced in his address that dispensations had been granted to five new Lodges at Clifton Heights, Winona, Westport, Warsaw and Grant City. The corner-stones of buildings had been laid with appropriate Masonic ceremonies, as follows: Court House at Joplin, New Central College at Fayette, Court House at Lebanon, New Normal School at Springfield, Public School at Ozark, Court House at Carthage, Masonic Halls at Festus and Hillsboro'. The Grand Master declined to lay the corner-stone of Dr. Still's Infirmary at Kirksville, because it was a private institution. The following officers were elected: Joshua B. Thomas, Grand Master; A. M. Hough, Deputy Grand Master; D. A. Jamison, Senior Grand Warden; F. J. Zygard, Junior Grand Warden; S. M. Kennard, Grand Treasurer; Dr. J. D. Vincil, Grand Secretary. The Grand Lodge closed to meet in Jefferson City, October 15, 1895.

## NEW MEXICO.

The Grand Lodge of New Mexico held its annual session Oct. 1st and 2d. The discussion of the feasibility of erecting a Masons' Sanitarium at Santa Fé was most animated, and the necessity of such a building was made apparent. The officers elected for the ensuing year were as follows: Grand Master, J. J. Kelly, of Silver City; Deputy Grand Master, Dr. J. H. Wroth, Albuquerque; Grand Senior Warden, Geo. S. Wyllys, Cerrillos; Grand Junior Warden, C. D. Stevens, Raton; Grand Treasurer, F. H. Kent, Albuquerque; Grand Secretary, A. A. Keen, Albuquerque.

## Masonic Meetings, December, 1894.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

- St. John's Lodge, No. 1, Newport, Monday Evening, December 10-17.  
 Newport Royal Arch Chapter, Tuesday Evening, December 25.  
 St. Paul's Lodge, No. 14, Newport, Monday Evening, December 17.  
 Washington Commandery, Newport, Wednesday Evening, December 19.  
 Washington Lodge, No. 3, Warren, Tuesday Evening, December 11-27.  
 Temple Royal Arch Chapter, Warren, Wednesday Evening, December 19.  
 Washington Lodge, No. 5, Wickford, Monday Evening, December 10.  
 St. Alban's Lodge, No. 6, Bristol, Wednesday Evening, December 12.  
 Hope Chapter, No. 6, Bristol, Monday Evening, December 3.  
 Friendship Lodge, No. 7, Chepachet, Saturday Evening, December 8.  
 Mount Moriah Lodge, No. 8, Lime Rock, Friday Evening, December 7.  
 Harmony Lodge, No. 9, Pawtuxet, Tuesday Evening, December 11.  
 Union Lodge, No. 10, Pawtucket, Wednesday Evening, December 12.  
 Barney Merry Lodge, No. 29, Pawtucket, Monday Evening, December 24.  
 Pawtucket Royal Arch Chapter, No. 4, Wednesday Evening, December 19.  
 Pawtucket Council, No. 2, R. & S. M., Monday Evening, December 3.  
 Holy Sepulchre Commandery, Pawtucket, Friday Evening, December 21.  
 King Solomon's Lodge, No. 11, East Greenwich, Tuesday Evening, December 11.  
 Manchester Lodge, No. 12, Anthony, Friday Evening, December 7.  
 Morning Star Lodge, No. 13, Woonsocket, Thursday Evening, December 6  
 Union Royal Arch Chapter, No. 6, Woonsocket, Monday Evening, December 3.  
 Woonsocket Commandery, Woonsocket, Tuesday Evening, December 11.  
 Hamilton Lodge, No. 15, Clayville, Saturday Evening, December 8.  
 Warwick Lodge, No. 16, Phenix, Thursday Evening, December 6.  
 Landmark Royal Arch Chapter, No. 10, Phenix, Friday Evening, December 14.  
 Temple Lodge, No. 18, Greenville, Saturday Evening, December 15.  
 Franklin Lodge, No. 20, Westerly, Tuesday Evening, December 11.  
 Narragansett Commandery, Westerly, Monday Evening, December 10.  
 Eureka Lodge, No. 22, Portsmouth, Tuesday Evening, December 11.  
 Aquidneck Royal Arch Chapter, Portsmouth, Monday Evening, December 3.  
 Charity Lodge, No. 23, Hope Valley, Thursday Evening, December 6.  
 Franklin Royal Arch Chapter, Hope Valley, Wednesday Evening, December 12.  
 Scituate Royal Arch Chapter, Saturday Evening, December 22.  
 Jenks Lodge, No. 24, Central Falls, Monday Evening, December 17.  
 Hope Lodge, No. 25, Wakefield, Wednesday Evening, December 12.  
 Granite Lodge, No. 26, Harrisville, Saturday Evening, December 15.  
 Ionic Lodge, No. 28, Greene, Friday Evening, December 7.  
 Rising Sun Lodge, No. 30, East Providence, Friday Evening, December 28.  
 Atlantic Lodge, No. 31, New Shoreham, Saturday Evening, December 8.  
 Roger Williams Lodge, No. 32, Centredale, Saturday Evening, December 8.  
 Unity Lodge, No. 34, Lonsdale, Tuesday Evening, December 11.  
 Doric Lodge, No. 38, Auburn, Wednesday Evening, December 12.  
 Deblois Council, No. 5, Newport, Tuesday Evening, December 11.  
 Webb Council, No. 3, Warren, Tuesday Evening, December 18.  
 Bristol Lodge, North Attleboro', Mass., Tuesday Evening, December 11.  
 Bristol Commandery, North Attleboro', Mass., Friday Evening, December 21.  
 Sutton Commandery, New Bedford, Mass., Thursday Evening, December 20.  
 Godfrey de Bouillon Commandery, Fall River, Mass., Monday Evening, December 17.  
 Van Renslaer Lodge of Perfection, Newport, Tuesday Evening, December 11.

Meetings in Freemasons Hall, Providence,

FOR DECEMBER, 1894.

St. John's Lodge, No. 1, Providence .....	Wednesday,	December 19.
Mount Vernon Lodge, No. 4 .....	Thursday,	" 6.
What Cheer Lodge, No. 21 .....	Friday,	" 7.
Corinthian Lodge, No. 27 .....	Tuesday,	" 11.
Redwood Lodge, No. 35 .....	Monday,	" 10.
Orpheus Lodge, No. 36 .....	Wednesday,	" 12.
Nestell Lodge, No. 37 .....	Thursday,	" 13.
Providence Royal Arch Chapter, No. 1 .....	Thursday,	" 20.
Providence Council, Cryptic Rite .....	Friday,	" 14.
St. John's Commandery, No. 1 .....	Monday,	" 3.
Calvary Commandery, No. 13 .....	Tuesday,	" 4.
Scottish Rite Bodies .....	Wednesday,	" 26.
Adelphoi Lodge, No. 23, meets at its Hall, North Main Street, Providence .....	Tuesday,	" 4-18.

Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

MANY HEARTS were saddened by the intelligence of the death of Bro. Samuel G. Stiness, caused by accident November 5, 1894. He was attempting to cross the railroad track, near the Pawtucket station, when his foot slipped and he fell before the advancing train and was instantly killed. The manner of his death was a terrible shock to his relatives and friends, and the community generally was profoundly affected by the sad event. The funeral of the deceased was solemnized at Trinity Church, on Thursday, Nov. 8, at 12 M. There was no Masonic service, but many Craftsmen were present together with the business associates of the deceased and his family and intimate friends, to show respect for one who was greatly esteemed and most worthy of the regard in which he was held. The gathering at the funeral included fifty or more representatives from the various gas associations with which the deceased was connected. The service was in accordance with the ritual of the Episcopal Church. The burial was at Swan Point Cemetery. Bro. Stiness was sixty-five years of age at the time of his death. He had been a Mason for thirty years. He was identified with the various departments of Freemasonry and Templary and had been deservedly honored in many of the bodies. He was Deputy Grand Master of Masons in Rhode Island during the years 1887 and 1888. He was a worthy man and a courteous and true hearted Craftsman.

UNION LODGE, No. 10, Pawtucket, held its annual meeting in Masonic Temple of that city on Wednesday evening, November 7th ultimo. The following named officers were duly elected and appointed for the ensuing year: Worshipful Master—John W. Little; Senior Warden—John F. Clark; Junior Warden—J. Milton Payne; Treasurer—James Nisbet; Secretary—Charles R. Bucklin; Senior Deacon—Elmer E. Leut; Junior Deacon—Frank O. Draper;



Senior Steward—Charles S. Foster; Junior Steward—H. Nelson French; Sentinel—Charles E. Card; Chaplain—Rev. Frederick W. Hamilton; Organist—James Dawber; Musical Director—Albert C. White; Marshal—S. Frank Fiske; Tyler—Edward Card.

The several officers were duly installed by District Deputy Grand Master Livsey, with Wm. H. Scott serving as Master of Ceremonies. John W. Little, in behalf of the lodge, presented the retiring Master, Joseph W. Freeman, with a Past Master's jewel suitably inscribed. After the exercises a collation was served.

THE following notice was mislaid, but mindful of the motto, "Better late than never," we make apology for having mislaid the Ms. of our correspondent and print the communication herewith: The 14th Anniversary of the constitution of Nestell Lodge, No. 37, Providence, was observed by a supper given to members only, in the dining room of Freemason's Hall, Friday evening, Sept. 28, 1894. The intention is to hold these semi-annuals every year and to admit none but members on such occasions, thus giving the old and new members the opportunity of meeting together and knowing that each one is a member of the same Lodge. The attendance speaks volumes for the success of the first meeting of this kind, 165 out of a membership of 210 being present. After supper the W. M. Christopher M. Clissold introduced R. W. Fred'k G. Stiles as toastmaster, under whose direction the following exercises were carried out:

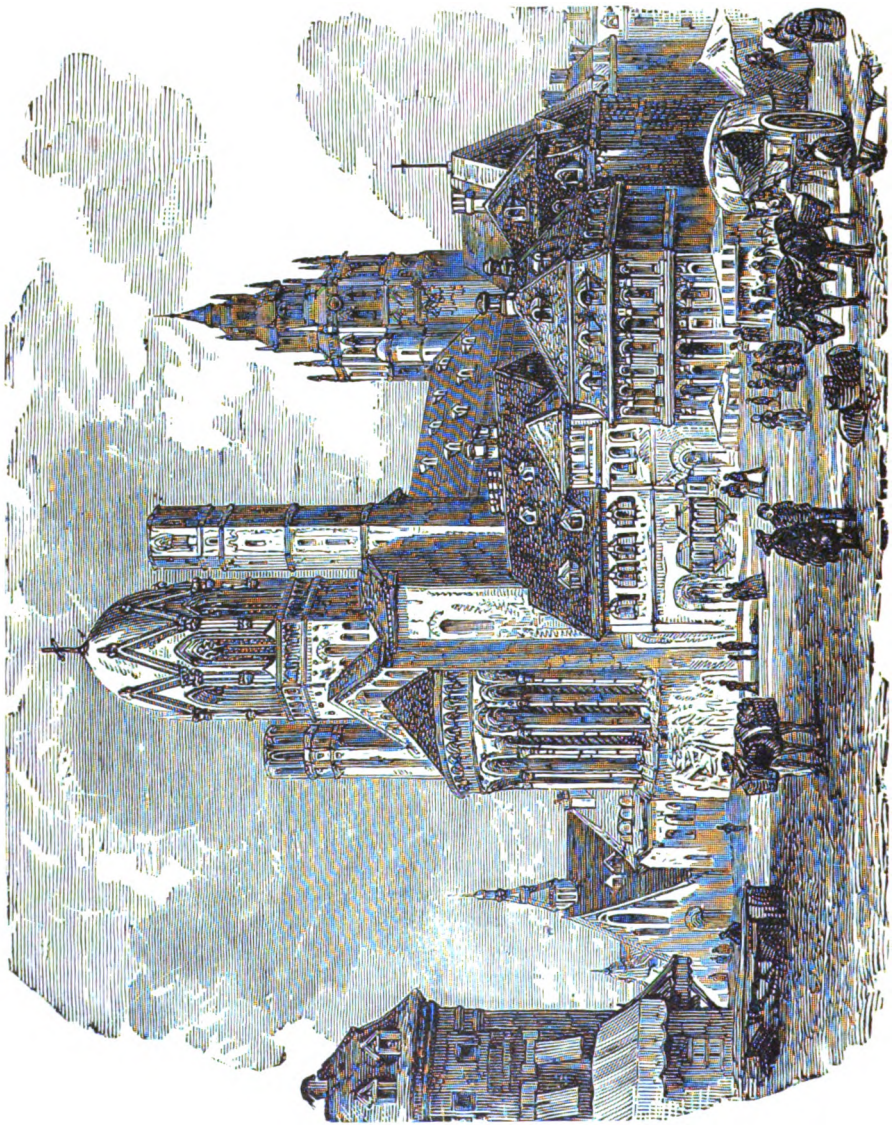
Reading of the deposition of Christian M. Nestell before the Legislative Committee of Rhode Island, in 1832, by W. George Robinson; Quartette, Mrs. Winslow's Soothing Syrup; Baritone Solo, Geo. Rueckert; Specialty, Something in Irish, Harry T. Wood; Tenor Solo, Geo. F. Wheelwright; Address, M. W. Edward L. Freeman, an honorary member of this Lodge; Tenor Solo, "Tell her I love her so," James Wallace; Song, "I loved you better than you knew," Henry F. Bischoff; Comic Song, "Shall we ever be able to fly?" Harry T. Wood; Baritone Solo, The Voyagers, James E. Stevens; Quartette, Old Farmer Slow; Auld Lang Syne, Nestell Lodge; Three-Times-Three.

The evening was one long to be remembered by every brother present.

"To all, to each, a fair good night;  
And pleasing dreams, and slumbers light."

THE SEMI-ANNUAL COMMUNICATION of the Grand Lodge of Rhode Island, held in Freemasons Hall, Providence, November 19, 1894, was fairly well attended. Several reports were presented, and considerable interest was developed by the statements and recommendations thus brought to the attention of the Grand Lodge. A committee consisting of R. W. Bro. Arthur H. Arrington, Cyrus M. Van Slyck, and W. W. H. Scott, to whom had been referred a proposed amendment to Grand Constitution, reported in favor of a change of the law relating to the re-admission to membership of brethren dropped from the rolls for non-payment of dues, and the amendment recommended by the committee was adopted by the Grand Lodge. The other business transacted was for the most part of unimportant character. The usual collation was provided.





CATHEDRAL AT PRAGUE.

THE  
Freemasons Repository.

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} HENRY W. RUGG,  
EDITOR. }

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### Not Understood.

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Not understood. We move along asunder,  
Our paths grow wider as the seasons creep  
Along the years; we marvel and we wonder  
Why life is life? And then we fall asleep,  
Not understood.

Not understood. We gather false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions;  
And thus men rise and fall, and live and die,  
Not understood.

Not understood. Poor souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mould the age,  
Not understood.

Not understood. How trifles often change us!  
The thoughtless sentence or the fancied slight  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight;  
Not understood.

Not understood. How many breasts are aching  
For lack of sympathy! Ah! day by day,  
How many cheerless, lonely hearts are breaking!  
How many noble spirits pass away,  
Not understood.

Oh, God! that men would see a little clearer;  
Or judge less harshly where they cannot see!  
Oh, God! that men would draw a little nearer  
To one another! They'd be nearer Thee,  
And understood.

—Bro. Thomas Bracken.

## The Toss of A Penny.

**S**HE was an "American girl," and proud of the fact; proud of her American ancestry; of the sterling integrity and high sense of honor that had characterized the men, and the purity, the intelligence and the beauty that had adorned the lives of the women of her race. It was not a pride that based itself on high social distinction; that would lead them to boast of being able to trace their ancestry back to the times of William of Orange, or that would induce them to bow humbly and seek favor even at the foot of a throne. No; these were not among the characteristics of the race of Courtneys, of which our "American girl" was not the least.

Perhaps we can best convey to the reader the quality of the Courtney family pride, when we state the fact that they were never "ashamed of a poor relation," providing always that said relatives were worthy of their respect. To let one such suffer from want would have been regarded as a lasting disgrace by the family as far back as they had a record. In truth, at the very time we introduce Mrs. Guy Courtney to the reader, one of her and her family's special favorites was only a third cousin of her father's, and, by her husband's death and failure in trade, had been left in absolute want; but the Courtneys at once took "Cousin Martha"—that "dear, loving heart," as they called her—to their home, and it henceforth became hers.

Nor was the pride of the Courtneys based on wealth. Their earliest ancestor of whom they had any knowledge had lived about two hundred years gone by in London, was the son of a tradesman. The son succeeded his father in business, and having acquired a considerable fortune, founded a small hospital in his native city, then dropped trade, and for some reason not known to his descendants, purchased a landed estate, and became what we call a gentleman farmer. One of his grandsons emigrated to America, became the owner of large tracts of land in the fertile Mohawk valley, and with his young wife and one child worked his way up to fortune, and lived and died respected by all and honored for his manly independence, his pride of character, his practical sympathy for his poorer neighbors, and his open benevolence, when thoroughly convinced it was deserved. He was the immediate founder of that branch of the Courtney family to which we have introduced the reader, and we have mentioned the traits that characterized him, as they form a key to the leading traits of his descendants. In a

word, the Courtney family, for generations past, had been charitable to the worthy poor, proud of an honest lineage, and cautious lest that pride should be tainted by any act that would reflect dishonor on their fair fame. With these preliminaries, permit me, gentle lady reader, to introduce to your acquaintance one of the gentlest of your sex, Miss Esther Courtney—gentle, like the glorious queen whose name she bore, but with a sublime courage and lofty pride that, like that queen, would have led her to face all dangers in defence of her own rights or the rights of those she loved. If she was a leader among her young associates, it was simply because they followed her by choice. She was not vain, and dressed simply in the ordinary walks of life, elegantly when at party or ball, but with exquisite taste always. Beautiful she certainly was, and was conscious of the fact; graceful, not too tall, and in form and feature all that a loving mother and her nearest and dearest friends could wish her to be. She could be merry, but never boisterous, and, unless aroused, was the same gentle, loving, cheerful girl, whether by her own fireside, in her plain gingham gown, or in full dress where

“ Youth and pleasure meet  
To chase the glowing hours with flying feet.”

When we introduce Esther she is seventeen years of age. Her father died when she was nine, leaving her mother what, to her, was an ample fortune, including an elegant home and ample grounds in the suburbs of the city. The widow had no desire to marry again, and repelled all advances in that direction. Her only son and daughter were her great pride and hope. Oswald Courtney, now twenty-five, had attended lectures in medicine from choice, not from necessity, and was now in Germany fitting himself for his profession.

As we enter the sitting-room of the Courtney family this afternoon in June, we find Mrs. Guy Courtney an almost perfect picture of what she was at her daughter's age. Standing near her is Esther; in an easy rocking chair, in one of her best gowns, is seated “Cousin Martha” that “dear, loving heart,” the poor relation.

There is one other present, a child of seven summers. She is playing with two kittens, and she seems as mischievous as they. Her laughing blue eye, her light golden hair, falling in natural curls below her shoulders, and her childish grace, make her a pretty picture. We will but mention her name, Catharine Carroll, properly, but “Kitty” now to all others—and herself! We need not introduce her further, for she has a habit of introducing herself, as the reader will surely find out.

Mother and daughter are evidently awaiting an arrival, and their faces wear a pleased look.

"It is time they were here," said Mrs. Courtney; "come to the parlor, Cousin Martha; come Kitty," and Esther leading the way, they all went together, Kitty taking her little family along. A few moments later, a carriage appeared in front, and a lady and gentleman alighted, and mother and daughter and Kitty met them at the front door to greet Robert Courtney and wife with kisses and hearty hand-shakings, and cordial welcomes. When all were seated in the parlor, Esther was first to speak:

"I see that you have been promoted again, Cousin Robert. I suppose it is our duty to cry, 'all hail! Grand Commander!' I am proud to think that the Courtneys have been thought worthy in times past, as now, to hold the higher offices in Masonry, and I believe not one has ever reflected discredit on the Order."

"Not one, so far as I know," replied he. "There is something in Masonry that seems to attract the Courtney race. It is as if a love of the Order was born in us, or inherited, and descended from father to son. We, therefore, become attentive and willing scholars from the start, perform our duties to the best of our ability, and receive far more credit than we deserve, for what is toil to others is simply pleasure to us. Kitty, my dear, how is your little family?"

"Very good, *now*, Cousin Robert; they are asleep, you see. Would not *they* make good Masons? They never tell any secrets."

"We will see when they are grown, my dear," he replied, and then the conversation became general, until the bell rang for tea. As all arose to answer the call, Robert Courtney said to Esther:

"By the by, cousin, Harry Thorndyke will visit the city next week, and will be my guest for two or three days. He will call upon you and your mother, of course."

"We are always glad to meet Harry," said Mrs. Courtney, and then Robert Courtney, gallantly offering his arm to Cousin Martha, waited on the old lady to the tea-room, followed by the others, Kitty bringing up the rear with her young family.

The reader would naturally think that Esther Courtney, now seventeen, yet at least two years older in all save her youthful appearance, was contented with her lot in life. The idol of her home, the especial favorite of all the Courtneys, far and near, the daughter of one who had attained the highest honors in Masonry, and, young as she was, already launched on the sea of "society," she found herself hampered and restrained by its exactions. She *must* receive innumerable calls,

and of necessity return them. She felt herself the victim of social laws beyond her power to control. On the day that Cousin Robert and his wife returned she lacked just two weeks of her seventeenth birthday. It had been the custom of the Courtney race to celebrate birthdays by social gathering of themselves and their especial friends. Preparations were already being made by Mrs. Guy Courtney for the coming event. Robert Courtney was one in whose judgment Esther had implicit confidence. He had noticed at tea that she was not in her usual happy mood, and wondered at it. "There is something on her mind," he had said to himself. There was. As they arose from the table she said in her lightest vein :

"Cousin Robert, I have an important secret that I will entrust only to Masonic ears. And I want a little Masonic advice. Amy won't be jealous, and she and mother will excuse us. Let us go to the back parlor, please. Now, no listening at the keyhole, remember!" and her low, silvery laugh rang out merrily, but Cousin Robert was not deceived by it. His keen insight taught him that his dear cousin meant just what she said—she *had* a secret and she *did* want advice. Once seated in chairs, three feet apart, and placed opposite each other, Cousin Robert asked :

"Now, what is this secret? and the advice wanted, coz?"

"The secret, Robert, is this: After my birthday I am determined to abandon what we call 'society' until I am eighteen, even if I have to go and spend the time among our good relatives in New England, or go to my mother's brother, in Ohio. I have never been there, you know."

Robert listened amazed, but calmly asked her what had induced her to think of taking this step.

"There are two reasons for it. First, I, young as I am, have already grown tired of countless 'calls,' and all the rigid exactions that society imposes. Could we live away from the city even thirty or forty miles, so that we could be within easy reach of you and Amy, and our other dear and near relatives and friends, and they could be within an hour's ride of us, I could be content, but on yesterday, for instance, mother and I had over thirty 'calls,' but two of which were on matters of the slightest importance. The rest were mere society calls, to be returned! Cousin Robert, I want some time to improve my mind, to fit myself for a true womanhood, to live to some higher purpose, to devote my inheritance to wise and noble uses, to systematize my little charities, and if I marry a man worthy of me and of our race, I would wish to make myself worthy of him. I see, Cousin Robert, that you are about to interrupt me. One moment first. I can express my other reason



for wishing to withdraw from society very, oh! very briefly. It would, if known, distress every relative I have, and that reason can be compressed in a single name: Harry Thorndyke!"

At the mention of this name, Robert Courtney, Grand Commander as he was, lost *his* command, and sprang to his feet as if a pistol shot had rung through the adjoining hall. He had known Esther from her cradle, and he was puzzled beyond expression even at her intention to give up society for a year, but had she announced that she was about to become a Catholic, and take a nun's veil, it would not have surprised him more than when she mentioned Harry Thorndyke as being coupled with her reasons for going away. He, the strong man, of dauntless soul, who would have faced death unshaken amid the thunder of artillery, and the cry of fierce battle, stood there appalled and speechless in the presence of a young girl whom he loved as if she were his very own. Esther was compelled to break the silence.

"Oh! Cousin Robert, do not suppose that for one moment I could have had any occasion to regret my friendship, from my childhood up, for noble, brave, warm-hearted Harry Thorndyke. Never was my undying regard for him stronger than now!"

"Thank God for *that!*" fell from the pale lips of Robert Courtney. "Speak on, my dear!"

"Oh! cousin, can I ever forget, can any Courtney ever forget that, but for *him*, death, swift and certain, would have left my dear mother childless—have left *you* and your own loved wife childless? Four Courtneys live to-day, because *he* lived, and dared to battle with almost certain death until we thought he had sacrificed *his* life for *ours!* Can we ever forget the six long weeks during which he lingered on the verge of the grave, and that there was not *one moment*, day or night, in all that time, that a Courtney was not by his side, and some skilled physician beneath our roof, to watch the slightest change, the faintest glimmer of hope?"

"Never! never! my dear Esther, but what has occurred—what means your bringing in his name in connection with your going away?"

"One word first, Cousin Robert. I had a line from him this morning. He has lost the one supreme hope of his life. Viola, without stating why, has returned his engagement ring and withdrawn *her* promise. She refuses to marry him! She, my best living friend outside my relations, has thus destroyed the fondest hopes of him to whom we owe our lives, and the happiness of those we love best. How can I ever meet her?"

"Rejected *him!* She refuses to marry him! I can meet her, and

will! I will meet him, too. I take the first train. Cheer up, dear. There is some mystery here!"

He did not delay a moment. He joined his wife and Mrs. Courtney, told them that he was suddenly called away, that Esther would explain, and in a few minutes was on his way to the depot to catch the nearly due evening train.

To the reader, whether belonging to the Order or not, it would naturally seem that Robert and Esther Courtney were strangely agitated over Harry Thorndyke's rejection as a lover, an event of so frequent occurrence in social life. But let us revert to the past as briefly as possible.

About seven years before our story opens, Oswald, Esther's brother, and Harry Thorndyke went out in a small sailboat, on a narrow, shallow arm of the sea that penetrated far inland. They were accompanied by Esther, then ten, and by her cousin Robert Courtney's only children, a boy of nine, then a weakly lad, and a girl of six. Oswald was then eighteen, and Harry but seventeen, yet the latter, for one of his age, was endowed with wonderful strength, and was noted above all his companions in aquatic and all athletic sports. During the ride the light breeze at starting grew apace, and a sudden gust of wind caused the boat to carcen, the boom swung around suddenly, and striking Oswald Courtney on the side of his head, it flung him senseless to the bottom of the boat. We shall not attempt to describe the scene that followed. With three children on his hands, his only possible helper stricken down, the boat slowly but surely filling with water, the young Hercules succeeded in placing the three children safely on a narrow sand dune twenty yards away, and then nearly exhausted already by the frantic struggles of the children while being saved, he saw the mightier task before him of bringing ashore his unconscious companion, of nearly his own weight. Murmuring "God help me!" he plunged into the water and succeeded, he scarcely knew how himself, in reaching the sloping sands with his burden, and then exhausted nature gave away, and the two companions lay there side by side, their limbs still in the water, and Esther and her cousins making frantic efforts to drag their limp bodies up the slope. But help was near. Some fishermen engaged in netting a quarter of a mile away had been attracted to the spot by the children's cries, and came with their boats in time to place the two friends above the water line. Oswald had become partly conscious, but Harry the fishermen thought dead. They were all soon moved to the mainland, and being at once recognized, were conveyed to Esther's home, where Robert Courtney and his wife and children had been en-

joying a short visit. Harry's mother was also there as a visitor, and he, still unconscious, was borne to a room, placed in bed, the best medical aid the city afforded was summoned, and, as the reader already knows, he lived—lived to be crowned with the undying gratitude of the Courtney race, his name and fair fame as sacred to them as were their own.

And who was the young lady whose refusal to carry out her engagement with Harry should so grieve Esther, and even induce that strong man, Commander Robert Courtney, to take the earliest train for Harry's home? She was Viola Carroll, the sister of little Kitty Carroll. Her mother, a widow and well off, had died when Kitty was but two years old and Viola thirteen, the only children left of four. The father had died just before Kitty was born. The Carrolls had been intimate personal friends of the Thorndykes and Courtneys. The former took the charming Viola into their family, and Mrs. Guy Courtney took little Kitty, and placed her under the loving care of Cousin Martha. Two years before our story opens Harry Thorndyke's father died, leaving his widow entire control of the estate, with Harry as her sole heir. Thus, for five years past, had Harry and Viola dwelt beneath the same roof, in the same city, in the heart of the state where they had been reared together, and where their parents had moved in the same social circles. They had visited the Courtneys together, and Viola had learned to love right well the beautiful Esther whom her friend Harry had saved. That, thus thrown together from childhood up, Harry and Viola should learn to love was natural, and the prospective union was not only agreeable to the relatives of each, but was a matter of rejoicing to the Courtneys, one and all, and to none more so than to Esther, who felt that her dearest lady friend was the one whom she would have chosen to become the wife of him who had so nearly sacrificed his life in saving her and those she loved from early graves. And now Viola had withdrawn her promise. Why. How impatiently the family awaited the return of Robert Courtney! He came at four o'clock the next day. He certainly did not wear his usual cheerful look. No did he, on the other hand, look as if he despaired of a successful solution of the difficulty before them.

"My dear Esther," said he, "while Viola has entrusted to me the reasons that have induced her to refuse our friend, she only did so on the exacting condition that I alone should know those reasons for at least one year, and that no one, not even you, is to question her in regard to the matter. She permits me to say, however, that she loves Harry as devotedly as ever, and that she is only seeking his lasting

happiness in her refusal. She does not allow me to say to you or others whether I regard her reasons as wise or not. I pledged myself to remain perfectly neutral, and of course shall do so. But of one thing rest assured: that Viola is as worthy of your love as she ever was, and her refusal, whether wise or not, is to her honor. After hearing her, and knowing your desire to escape the exactions of society for a year, I made a proposition to which she joyfully acceded. If it meets your approval and your mother's, I will answer for myself and family. You know that we have for two or three years past often spoken among ourselves of spending a fall and winter in the South. Now, instead of passing the hot days of the summer at Saratoga or Long Branch, we will find some quiet summer resort among the New England hills or the islands lying off her shores, return to the city for a short time at the close of the 'season,' and go South for the fall and winter, taking in Atlanta, points in Florida, and not forgetting Thomasville, Georgia, a most delightful place, and not far from the home of our good friends, the Earles," and as he mentioned this name, Robert Courtney watched Esther intently, and his heart gave a great throb when he saw her eyelids droop, even slightly, and a faint roseate tinge mount to her brow. But he seemed not to notice it, and continued:

"In these excursions Viola, of course, will accompany us, as will Mrs. Thorndyke, while Harry will meet us from time to time during the summer as if he and Viola had never been engaged, and will accompany us on our Southern trip. I will write to the Earles and ask them to rusticate with us in the North, and we will return with them to their Sunny South. I saw Harry and his mother, and while his disappointment is most bitter, he gladly consents to the arrangement, fervently hoping that Viola will again unlock her heart to him as she has done from childhood until now. I devoutly pray and hope, knowing what I do, that they will be united, for among the most sacred duties of our two families is to study the highest happiness of him to whom we owe a debt that earth can never cancel—that heaven alone can pay!"

We need not say that Esther, her mother and Amy Courtney were deeply affected, and gave quick consent to the plan proposed. The Earles responded at once, and were just in time to attend Esther's birthday party. Viola and Harry were there, of course, and nothing in their manner indicated any estrangement between them. Both Esther and Viola had learned to suppress the feelings uppermost in their hearts and were as charming as usual on that gala night.

And now it becomes alike a duty and a pleasure on the part of the

writer to introduce to the reader the cause, the *innocent* cause, of Viola's refusal of Harry.

Percy Earle, now twenty-four, was the true type of a Southern gentleman, the soul of chivalry, "without fear, and without reproach." Gentle, but strong, he won alike the love of children and the respect of men. For a true woman to meet him in the social circle, or at party or ball, was to awaken her admiration, and to long for an acquaintance. But the gay butterflies of fashion never attempted a second time to dazzle him with their false colors. His French training had given him that courtly grace of manner, that perfect mastery of social etiquette, that made him a marked man in whatever circle he entered. These might have made Percy Earle only a fop, vain and frivolous, had he been born under a different star, but the Earles were of a race proud but honorable, and when he was first introduced by Ether to her friends, they paid him and her the highest possible compliment when they said of him, "How like a Courtney."

We have referred to the Earles and Courtneys as warm friends. And yet Esther had never met him in society but once, and then only for a period of three weeks during the winter, six months before we first meet her. She had met him in her childhood days, and he and she became friends in an hour, just as Kitty and he had become friends during the past winter. She formed a liking for others, but Percy Earle's name was often on her lips, and when she learned that *he* was coming to pass the summer with the family, her delight was beautiful to behold—her longing for his coming strong as a maiden's for her lover.

Percy Earle was an only son, with two sisters, both married. When his father was first married, and for twelve years after, he was a resident of the North, though of Southern birth, and he, his wife and children, were on familiar terms with the Courtneys, so that Esther at four and Percy Earle at eleven, were warm friends. At that age their lives drew apart. Percy's father inherited a large estate in Georgia, and moved there. Soon after he was appointed to a high position in France, where he remained with his family through two administrations and part of a third. He had educated his family there, and thus it was not until the last winter that they and the Courtneys had met since Esther was a child in short dresses, and Percy Earle a handsome, proud-spirited lad, but gentleness itself to defenceless childhood.

And, as we have stated, when Esther lacked but six months of her seventeenth birthday, Percy Earle and she met again, and during the gay winter season. He had heard, while in France, a youth of seventeen, of Esther, of her brother and cousins being saved from a cruel

death by the brave act of Harry Thorndyke ; he had seen that brother, Oswald, abroad, and during that visit the winter before he had met Harry, whom he remembered, and they had been as intimate as three weeks' daily association would allow, and he had made up his mind that Harry and Esther would certainly marry. Everything pointed that way. He saw her leaning affectionately on his arm, saw the glad light in her eyes when they met, and the tender regard with which she watched his every movement. The understanding between them seemed to Percy Earle to be simply perfect. On the other hand, Harry's treatment of Esther's warmest friend, Viola Carroll, seemed to Percy to spring from pure friendship. True, he was as much in her society as in Esther's, waited on her as often, but in a more quiet way. Esther was demonstrative ; Viola was not, and Percy Earle had simply mistaken the friend for the lover. The possibility of an engagement between Harry and Viola never entered into his dreams. Regarding Esther as engaged, or at least "bespoken," Percy's feelings at that time can be best judged by an extract from a letter that he wrote to one of his intimate friends. It read as follows :

"Every day, dear Tom, I am thrown into the society of two lovely girls, either of whom would crown a man's life with blessings. Had I not met Esther Courtney, I might have loved Viola Carroll. We have often talked of our ideal, of the women we should choose to marry. Well, Miss Courtney is mine. But alas ! I met her only to learn that she is to marry a man who saved not only her life, but the lives of her brother and cousins, several years ago. He is a splendid fellow, and, if possible, worthy of such a prize. He nearly sacrificed his own life for hers."

Percy Earle could not know that Esther and Harry had always had only a sisterly and brotherly love for each other ; that thoughts of wedding each other had never for a moment crossed their minds, and one day during that winter visit, he and Viola Carroll happened to be seated in the back part of Mrs. Guy Courtney's double parlor looking over some steel engravings, while Esther and Harry were in the front part playing chess. They were in full view of Percy Earle and Viola, and the former suddenly spoke :

"What an admirable couple Miss Courtney and Mr. Thorndyke make. Mere gratitude might induce her to marry one who had saved her life, but your friend loves him evidently for his own sake, aside from the fact that she owes that life to him. I must admit I never saw a couple better adapted to each other."

It was an innocent blunder, and fortunately to save Viola from at-

tempting a reply, the game broke up at that moment, and Viola, summoning all her presence of mind to speak calmly, excused herself for a few minutes, and retired to her room. She re-appeared twenty minutes after, and no one suspected the ordeal through which she had passed. It had been tacitly understood between her and Harry that their actual engagement should not take place until her eighteenth birthday, just two weeks before Esther's. From that winter day, six months before, when Percy Earle innocently made the remarks above quoted, Viola never for one moment doubted the good faith of Harry, but she asked herself, whether, after all, Esther was not better fitted to make him happy than she was, and above all, did not Esther truly love him, and was she not even trying to delude herself with the idea that she only regarded the savior of her life as a loved and loving brother? She could not tell her lover this, nor Esther, and refused him, lovingly, but firmly, and at last confided her reason to Robert Courtney, under the seal of secrecy, as already stated.

Therefore, when the Earle family came North, reaching the city the evening before Esther's birthday, Percy Earle became more than ever convinced that Harry and Esther were the lovers, and Viola only a friend of both.

We need not linger here only long enough to record a brief conversation between Robert Courtney and Percy Earle, on the first morning of their arrival at the quiet summer resort they had chosen.

"How delighted little Kitty is at this change in her young life," said Percy, gazing at the child with admiring eyes, as she sat near by them sorting some early flowers; "and how charming even in her mischievous ways, and quite shrewd withal."

"Yes," responded Robert Courtney, "and you are one of the very few whom she has selected as a dear friend from the start. The first day she met you, last winter, she marked you for her own, and when she heard that you were coming to us, her delight was boundless. I trust she has not annoyed you by persistent attentions."

"Annoyed me? No! no!" replied Percy. "She delights me. Mrs. Guy Courtney took her when a babe, I understand."

"Yes, when she was two years old. Her father and mother were dear friends of the Courtneys, both by social ties and bonds of brotherhood. And, singularly enough, her course in life was decided by the tossing of a copper penny! Mrs. Guy Courtney and my uncle Grant Courtney, now in Boston, were both intently anxious to take the little orphans in charge, and waged a friendly warfare for several weeks, until I one day suggested jokingly that the question be decided by the

tossing of a penny. Mrs. Guy and Uncle laughingly consented, and Mrs. Guy *won!* and she has been a blessing to the family. The Courtneys prize her very highly. Once in a while she calls herself a 'little penny girl.'"

The moth will flutter about the candle, and since human love swayed human hearts, men, otherwise strong, will weakly linger, against hope, near the objects of their love. Yes, Percy Earle had met his ideal, and in him, no less truly, had Esther met hers. The party were now in the South, and spring had come. It was a bright afternoon in April. Percy Earle had announced only that morning that he designed leaving for home on the morrow. Kitty openly rebelled. Percy and Harry Thorndyke were seated in the parlor, while Esther, Viola, and Kitty, were in the garden. Suddenly, little Kitty comes running in, and tells Harry that Esther and Viola wish to see him—quick! and Earle sees a glad light come to his friend's eye as he goes to answer the call.

"Esther said you must excuse 'em for a little while, Mr. Earle," said Kitty, climbing on the *tete-a-tete* beside him. "Esther is *so* happy. Harry and Viola are going to marry this winter—they always loved each other, you know, but you musn't say a word about it, for it is a great secret—and, and, you ain't going away to-morrow, are you, Mr. Percy? May I call you Percy? She didn't know I heard her, but Esther called you Percy when she was talking to Viola in the garden just now, and she likes you very much, and so do I. Don't you like *us* very much, too?"

"Indeed I do, darling, very, very much—more than words can tell, and I will *not* go away to-morrow!" and he looked up as he spoke, and there in the doorway, not ten feet away, stood Esther.

Words had fallen upon her ear that gave her untold delight, that rooted her to the spot, and yet embarrassed beyond measure. It was the opportunity of the moment, and Percy Earle seized it. Leading Kitty by the hand he approached Esther, and said:

"Miss Courtney—Esther—this darling child has unwittingly opened my eyes. You, without meaning to, have learned the secret of my heart. I love you! You are the only one to whom I have ever used these words. This little lady has asked me to stay longer. Shall I, Esther? It will make her happy. Will it make you happy?"

"Say yes, Esther! say yes!" cried Kitty, tugging at her dress, and the beautiful girl stooped down and drew Kitty to her heart, and kissing her fervently, murmured, "Yes, darling," just loud enough for her words to fall in low, delicious music on Percy Earle's ear.

Percy Earle's announcement of his intended departure had called out



Esther's love for him, and she had told her friend Viola of her heart trouble; this had opened Viola's eyes, and then her secret was told to Esther, mutual explanations followed, Harry was sent for, the lovers were left by themselves, and Esther returned to the parlor to entertain Mr. Percy Earle, and chanced to overhear the words that were to prove a life-long entertainment for both.

And that evening, as the two families were discussing the prospective union, Robert Courtney asked solemnly: "Was it fate, or Providence, that directed the fall of that penny, and left this little match-maker with us to make smooth the way to love and happiness for those near and dear to us?"—*Bro. S. C. Crane in Masonic Advocate.*

## The Virtue, Patience.

**W**E have all learned how important it is to have patience, and how much need there is of possessing ourselves in it. Progress of the best kind (and we desire to have that), is very slow. The great results we desire to achieve cannot be achieved all at once, and we must learn to be satisfied with progress, though it be slow. We must agree to advance in our cherished desires as we progress in life—step by step. A great instructor says, "To have patience or know how to wait is the secret of success." We must sow before we can reap, and often we are compelled to wait long and contentedly, and with our eye upon the future and its results; look patiently forward in hope—the fruit best worth waiting for is often longest in ripening, its development is slow. It is weakness to be impatient of results, for thus true growth is often baffled like little children who plant seed in the garden and uncover them to see how it is growing and so kill the germ by impatience. "The offices of impatience," says Dr. Pusey, are often as varied as are the ills of life. We have great need of it with ourselves and with others—with those below us, and also with them above us, as well as with those who are our equals; we need patience with those who love us, and especially with those who do not love us. We need it for the greatest and most important things, and for the least as well."

We are liable to sudden inroads of trouble and heavy burdens that are hard to bear. The fever of disappointment will sometimes rage, and patience is needed to endure it. We have sometimes to endure weariness of body and mind; we have a constant wearing of the soul; we fail in the discharge of duty, and others fail to meet their

obligations to us ; we have every-day aching heads and hearts, bereavement of property, friends, losses, injuries and reproaches, delayed hopes. All these things and a thousand others demand patience, and when it is secured and practiced what comfort comes to us.

The great Martin Luther said : " If thou intendest to vanquish the greatest foe, the most abominable and wicked enemy, who is able to do thee great harm in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical host to serve thee, named Patience."

An Emperor of China once passing through his dominions was entertained in a house in which the master with his wife and children, daughter-in-law, grand-children and servants, all lived together in perfect harmony. The Emperor, struck with admiration at the spectacle, requested the head of the family to inform him what means he used to preserve quiet among such a number and variety of persons. The old man took out his pencil and wrote these three words, " Patience ! Patience ! Patience !"

We have a wonderful example of impatience recorded in the Bible in the case of Esau, and its effect upon him and his posterity. " Behold, I am at the point to die, and what profit shall this birthright be to me?" Esau was then only about thirty-two years old. He was too impatient to wait ; the arriving of a moment's gratification made him blind to the value of the birthright ; he recklessly threw it away.

A mother was once preparing some flour to bake into bread, and left it for a few moments, when her little girl, with childish curiosity, took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying with anger : " You are always in the way." Two weeks after, the child sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels. " I was always in your way, mother ; you had no room for me. And will I be in the angels' way?" The broken-hearted mother saw her fault, and would have done anything to save her child or wipe the dark spot from the child-memory. " Let patience have her perfect work." If trouble comes, be patient under it and bow in submission to the Divine mandate. As the tree which Moses cast into the bitter waters of Marah took away the bitterness and made the water palatable, so patience cast into the troubled waters of the soul will season it, and the bitterness will be past. And instead of an assistant to overcome and overthrow our burdens, like the armor-bearer who helped Jonathan to vanquish his enemies, patience will help us to vanquish our foes. Patience may well be compared to

the most precious thing the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the dark night; but when liberated from the dark prison, it forms, united to God, the distinguishing mark and ornament of glory, the ring, the sceptre and the crown. Her end and reward is the crown of life. To the lady readers of the *Talisman* I would say, struggle for patience and be sure to attain it, for it will prove for you the ballast of the soul that will keep it from rolling and tumbling in the greatest storms of life.—*Talisman*.

### The Autocracy of the Master.

**P**OSSIBLY the rule of “strict obedience” in a Masonic Lodge may be one of its cohesive principles, and yet the unlimited authority of the Worshipful Master may be carried too far and his rule become despotic. He has it entirely in his power to be a parliamentary law unto himself and govern with a rod of iron. Courtesy and urbanity toward his inferiors should ever characterize the W. M., for there is no appeal from his ruling, save to the Grand Lodge. Freemasonry is the only body we know of, who in deliberation are entirely subject to the rule of the chair. This ruling power can be, and is sometimes abused. True, he is instructed to rule and govern his Lodge, set the craft at work and impart proper instruction, but we have all seen where this authority was used arbitrarily, and the fall of the gavel in the East was a complete closure upon further debate. We lately saw an instance of this in a Lodge where a brother rose to a question before the body and his effort to explain was cut short by the Master—at the prompting of a Past Master—because the explanation would place a previous action of the Master in rather an unfavorable light. The closure of the gavel was applied and the brethren were left in ignorance of what they should know. There is no appeal to the body from the ruling of the W. M. It is not necessary for him to ask, “Shall the chair be sustained?” and Freemasonry is the only deliberative body where such an appeal is not admissible, save possibly a Jesuit’s College. With this we are not seeking to find fault, because ninety-nine out of a hundred Worshipful Masters are considerate gentlemen and brothers, who will not rule in a proud or imperious manner. But the exception will sometimes be seen—the Freemasons are very human—and the Lodge thus governed will soon begin to deteriorate.

The bond of Freemasonry is brotherly love. Truth and Relief are concomitants, but Love is the great dominant. Remove this emotion or governing principle from Freemasonry, and there is nothing left but a mere skeleton of formality, from which the spirit has departed. Every brother, when his Lodge closes, should feel sorry to part. However late the hour may be; however dry and prolix the routine business may be, when the Master declares the Lodge closed a feeling of regret should be felt by every one at having to part. To enhance this feeling should be the ambition of the Master and all his subordinates. Every brother present should add his quota to the general fund of unity and fellowship. Not a discordant note should be permitted to jar upon the voiceless psalm, going up from brethren who dwell together in unity. And right here we find the wisdom of the Masonic law, which places a Lodge government in the hands of one man. It would indeed be a strange spectacle to witness a war of words in debate in a Masonic Lodge, and in the interests of peace and harmony the arbitrary powers of the W. M. are proper, even if sometimes the ruling be contrary to fairness in discussion. The Masonic Lodge is a calm retreat. Quietude is in the ascendancy. The battle of the world is shut out. The cares of life for a time subside, and the mind has its needed repose. Who has not felt this? Who has not realized the tranquility and peace that rests down upon the soul, like the dew of Hermon? Why is this the case? Largely because the power to absolutely quell the first manifestation of a rising disorder, is placed in the hands of the man who wields the symbol of autocratic authority. Liberty, to be such, must have certain limitations and bounds, to pass beyond which is unbridled license. Acting under the by-laws of the Lodge the W. M. can thus hold in check the unruly and despotically say: "Peace be still!" No, we would have no change in this wise absolutism. The laws of order that govern a congress or parliament of the profane would never serve in a Mason's Lodge.—*American Tyler.*

One of the most interesting exhibitions in connection with the recent Oriental Congress in London is a collection of tools used by workmen in building the Pyramids in Egypt. They were gathered and are exhibited by the illustrious Egyptologists, Flinders Petrie. These utensils indicate that ancient workmen had an astonishing acquaintance with many tools which we have been accustomed to consider essentially modern. Among the exhibits are solid and tubular corundum-tipped drills, and straight and circular saws and chisels described as "not a bit inferior to those now used."—*The Collector.*

## Who Best Can Work.

**I**N all Masonic work there is a lesson intended to be taught—a lesson never to be forgotten. Of course there are certain ceremonies in each of the degrees which, being more prominent than others, stand out as statutes, demanding and receiving particular attention. In the First Degree a man can never forget his reception into the lodge, nor the beautiful emblem of innocence with which he is presented. In the Second Degree he proceeds on his journey, receiving instruction at each step of the winding stairs. He is taught the importance of a reverence of a God of all Creation. In the Third the lesson of fidelity is impressed upon him in a manner so vivid and striking that memory must totter to its ruin before it is ever effaced.

In each of the degrees the tools of the operative Mason are used to convey to his mind the most important lessons and duties. The proper use of time is forcibly taught by the twenty-four inch gauge, emblematical of the hours of the day. These hours that are whirling past us so rapidly are frightened with responsibilities that we may tremble at meeting. When the last hour shall come, and the curtain of night falls upon our earthly day, how blessed will be the end if we can look back and see that eight hours of our daily existence has been spent in the service of God, and a distressed worthy brother. What a monument of good deeds, reaching to the highest heaven, will pierce the clouds of night and shine in celestial glory! How many of earth's weary children will rise up and call us blessed if we have used our time rightly!

Rough corners of vice and sinfulness, must be broken off, and the common stone hammer is a fitting emblem. The plumb, the square and the level are all used to picture the uprightness so requisite to honor in this life and preparation for the life to come, the virtue that makes a man beloved by his fellow man, and a reminder that we are all traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns." All these lessons are important, and if properly impressed upon the mind, can never lose their significance. As we go about the streets and see the workman busy with his rule, his plumb, his square and his level, we have a continual reminder of their symbolic teaching. The stones are of proper length, they are smooth and square, and are laid in the wall tested by the level, and when the towering wall commands our admiration, it stands the test of the plumb line.

The candidate in the Third Degree is presented with a single tool, the trowel, with which he is to spread the cement of brotherly love, and affection among the perfect Ashlars of the lodge, thus uniting them into a society of friends and brothers, "among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree." Of all the tools this is the most important. The stones may be properly measured, smooth and square, they may even be laid level and piled up plumb, but without the use of the trowel spreading cement that ties them together, the building will not stand the storms and the disintegrating influence of time. And so in the lodge the cement of brotherly love binds the whole body together in strength and stability.

There is nothing more important in lodge work than "who can best agree." All men are not able to see things exactly alike, and we should respect the opinions of others. There is nothing arbitrary in Masonry. Intolerance is foreign to its principles. A Master has certain prerogatives, but they do not permit him to ride rough shod over the opinions or wishes of his brethren. He must remember that above all things he must agree with everything that is for the best interest of the lodge, and not in any way attempt to advocate his own personal interest. He can not "take the responsibility" of doing violence to proper and legitimate rights of the members. His own ambitions must sink clear out of sight when the prosperity of the lodge is concerned. No good Master will refuse to listen to the advice of his brethren, or to guide the craft in the way of harmony.

One of the most beautiful characters in all the world is the peacemaker. The man who kindly and affectionately pours oil upon the troubled waters, and unites brethren who might otherwise remain at a perpetual distance. He best works who tries at all times to bring about a state of peace and harmony. Unfortunately we are too often led by blind passion, and selfish motives, and fail to accord to our brethren the privileges we claim for ourselves. We attribute to him motives entirely different from those he really has. He is absolutely wrong and we are infallibly right.

The Master, above all others, ought to spread the cement of brotherly love and affection. He should never throw a fire brand. When he does so, he forgets the very lessons he tries to teach. He is as a city set on a hill, seen above his fellows. His actions are regarded with more interest than those of his brothers, because he ought to be an example, and in his conduct should exemplify the tenets he professes and teaches. Let him be able to say in truth and soberness, "brethren,

do as I say, and as I do. Spread harmony and concord abroad, and let us show to the world that there is a reality in the professions we make."—*N. Y. Dispatch.*

## Dispensing Masonic Aid.



UR attention is again called to this subject by a circular just received from a committee appointed at the recent annual meeting of the Grand Lodge of Wisconsin, for the purpose, as they state it, "to lay before the several Grand Lodges of the country the question of Masonic relief, the object being to attempt to establish more systematic and uniform methods." A careful reading of the circular discloses the fact that the only "uniform method" embraced in the movement is an attempt to establish the following proposition, which Grand Lodges are asked to adopt:

"It is the duty of each Lodge to take care of its own members in distress, wherever they may be. In case of its inability to do so, this duty devolves upon the Grand Lodge from which it holds its charter. It is being understood that in no case is the Lodge furnishing relief and asking reimbursement to go beyond actual necessities, without express authority from the reimbursing body."

The chairman of this committee, and so presumably the active mover in this matter on the part of the Grand Lodge of Wisconsin, is Bro. Wm. C. Swain, P. G. M., and this calls to mind that at the Masonic Congress, held in Chicago during the World's Fair, Brother Swain made an effort to commit the Congress to a similar proposition, which was as follows:

"The conclusion of the Congress is that each jurisdiction should take care of its own members when in distress, and that it is the duty of Grand Lodges to see that all legitimate expenses incurred in the relief of burial of a brother in foreign jurisdictions are paid either by the Lodge of which he is a member, or the Grand Lodge from which it holds its charter."

This proposition received but very little support outside of the delegates from Wisconsin, while the following was almost unanimously adopted:

"The conclusion of the Congress is, that worthy Masons are entitled to relief from brethren and Lodges wheresoever they may be found in need of relief, and that the brethren of Lodges granting such

aid are not entitled to demand reimbursement from the Lodges in which they hold their membership, but that when a member of one Lodge is relieved by another, and the financial situation of his Lodge is such as to permit, common courtesy and duty alike demand that it should reimburse a poorer Lodge relieving its members."


The Grand Lodge of Indiana came to this same conclusion in 1869—just a quarter of a century ago—and has successfully maintained it ever since. It is so taught in the very first degree in Masonry, in the grand lesson that a Mason's Lodge extends from East to West and between North and South, and that Masonic charity should be equally extensive. This same idea of universality is expressed in the petition which a man presents to a Lodge when he desires to become a Mason. Here is the form of it: "The petition of the subscriber respectfully sheweth, that having long entertained a favorable opinion of your ancient Institution, he is desirous of being admitted a member thereof if found worthy." Nothing is said about becoming a member of that particular Lodge, or of any Lodge, for that matter. In fact, it may be said that the present system of Lodges is a modern invention in this "ancient institution." The obligation to aid a brother who needs assistance is a personal one, which every Mason has assumed, and the rendering of aid by Lodges is only that the burden may be borne equally by many instead of a few, and thus make it light for all. The needy brother is entitled to assistance wherever he may be, and the duty of affording it rests where the application is made.

In sending out this circular, with a proposition for Grand Lodges to consider, one would naturally suppose that the committee would have presented some arguments to support it; but all we find in it is the recital of two cases in Wisconsin, where Lodges had been compelled to expend a larger amount of money than they could afford, in the relief of Masons holding a membership in some other State. Now, let us suppose that instead of this, two members of these same Lodges had been away from home, and had received an equal amount of relief from Lodges in another State, would not the demand for reimbursement from these foreign Lodges have proved just as great a burden on them as though the aid had been given them at home? We can see no difference in it, and their members were just as liable to be away from home and need assistance as that a strange brother should come among them in that condition. Making one Lodge responsible for aid afforded one of its members by some other party is narrowing Masonic charity into a channel that the great Masonic brotherhood will never accept. Such a plan is wholly contrary to the design and spirit of Masonry, and if



we are not much mistaken the Grand Lodge of Wisconsin will stand alone with her proposition. There may possibly be a few Grand Lodges in the far West that will support it, but the great majority will continue to dispense Masonic aid without the hope of fee or reward.—*Masonic Advocate.*

## The Question of a Printed Ritual.

HE Grand Lodge of Ohio has caused to be printed and distributed to the lodges within its jurisdiction copies of the Ritual, prepared in such a way as to be useful only to members of the Craft. This action has called forth, as was to have been expected, a good deal of criticism, and we quote, in this number of the *Guide*, some remarks from Brother Duke, of Virginia, and Brother Duncan, of New York, both most excellent men and Masons, antagonistic to the plan, with a defense by "Tyre," in the August number of the *Masonic Review*. It seems to us that "Tyre" has much the better of the argument, looking at the matter impartially and without sensible bias for or against the action of the Ohio Grand Lodge. This body numbers among its 38,000 members some of the most enlightened Masons of the day; honorable men who would scorn to be guilty of even constructive violation of any obligation they had voluntarily assumed. They have entered upon this work after several years of investigation, weighing each argument, pro and con, with all the care to be exercised when the results are to be subjected to the most severe criticism. It cannot be said, off-hand and hastily, that they have violated their Masonic obligation, for this is to affirm that our own construction of the meaning of this obligation must of necessity be the only true one. Human infallibility is the most absurd of all absurdities, and to insist upon the absolute correctness of our own opinions in any matter is to invite and receive the just ridicule of our fellows.

As long as Masonry endures men will differ in their views of what constitute the *essentials* of the art. To our mind Masonry is a system of living—an assemblage of maxims the steadfast adherence to which cannot fail to make us better men and better citizens. It is meant to permeate our lives with the leaven of righteousness, so that we may discharge the duties God has put upon us in a manner acceptable to Him and beneficial to humanity. This is all there is in Masonry. It is a very simple thing; so simple that men refuse to be content with it,

but spin for themselves wondrous webs of confusion, excellent as specimens of intellectual ingenuity but of no avail as moral strengtheners. In this system there are certain general principles to which Masons everywhere assent and by which the organization is kept together. These principles are known to us as the Ancient Landmarks, and it is to these that reference is made in the charge of the Master's degree. But, while the Ancient Landmarks are held in high repute by Masons, it does not follow that they are susceptible of only one meaning; or else the meaning attached to them in 1722 must forsooth be the same to-day, irrespective of changes of meaning in phraseology and words. He would be but a rash man who would declare that as Masonry was 170 years ago so must it be now, for the world has moved since those days and Masonry has moved it. It does not so much matter with us what our ancient or medieval brethren thought as what we ourselves are to think.

We agree that it is not in the power of any man or body of men to make innovations in the body of Masonry. The Masons of 170 years ago probably shared this feeling, but it does not follow that we would agree with their definition of innovations or of Masoury. Modern thought cannot be forced to run in the ruts of dusty scholasticism, nor can Albert Pike, by any stretch of the imigation, be caused to hobnob with Duns Scotus, or even with John Anderson.

The construction now to be put upon the wording of the Ancient Landmarks, or any document based upon or derived from them, is a matter for each Grand Jurisdiction to decide for itself. This decision, whatever it may be, is final, so far as concerns the Masons of that allegiance. For one Grand Lodge to declare that another Grand Lodge has been guilty of unmasonic conduct would be absurd. There is no court before whom any Grand Lodge can be tried, and to pronounce any man or any body of men guilty without a trial is a thing too monstrous to be thought of for a moment. Each Grand Lodge is the sole authority on Masonic matters within its jurisdiction, and has the power, at its will and pleasure, to declare such and such action unmasonic. There is no appeal from its judgments, except to the Grand Lodge itself.

Now as to whether the Grand Lodge of Ohio has been guilty of unmasonic conduct in authorizing the preparation of a Ritual, we take the position that there is no power on earth that can impeach it or bring it to trial. Masonic law in Ohio emanates from the Ohio Grand Lodge, and no other Grand Lodge can impeach it or call in question the legitimacy of its decisions.

Shall we exclaim against our brethren because they have done what they had a perfect right to do, or impugn the purity of their Masonry because we may chance to think otherwise, even in so important a matter as this? Who has constituted us their judges, or put into our hands the flail of the law? "To his own master he standeth or falleth."

We shall be much mistaken if this step does not lead in Ohio to a better appreciation of the work, to better work, to more work, to better Masons and more of them. So mote it be!—*The Masonic Guide.*

## A Masonic Nuisance.

**I**N nearly every well-regulated Lodge of Masons may be found at least one member who is obnoxious to a considerable number of what may be called the better class of Masons; vulgarly speaking, nearly every Lodge has its "Masonic nuisance."

While I am capable of saying something mean about Masonic nuisances occasionally, I must confess that my "heart goes out" to the brilliant nuisance more spontaneously than it does to the "uncut gem."

I hope my reader will not accuse me as Festus accused Paul before King Agrippa, when he cried with a loud voice: "Paul, thou art beside thyself; much learning doth make thee mad." "I am not mad, most noble Festus, but speak forth the words of truth and wisdom."

While my wisdom may not have attracted the attention of any Ethiopian potentate, I must confess that I have devoted considerable time to the study of the *genus homo*, as we find him in the Masonic Lodge, and especially the species nuisance.

Your sedate member, who looks upon Masonry as seriously as our Puritan forefathers looked upon religion, is of no great value to a Lodge, from the fact that he acts as a sort of curtain or screen against the free admission of light and life into the work and proceedings. The frivolous member is like the rivulet: to-day tumbling over the pebbles of its bed, to-morrow a torrent sweeping away bridges and spreading over the valley, of little value for irrigation and a menace to growing crops. The brilliant member is like a blazing sun at "high twelve," oppressing you with the intensity of its rays and transforming the beautiful landscape into an apparently barren waste.

The "Masonic nuisance" is an enigmatical monstrosity. He cannot be compared with anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. It would

be no violation of the fourth commandment to hold him in veneration. He is the *ne plus* of Masonic acumen. If nine-tenths of the Lodge favors a proposition, he will oppose, not because he is not, personally, in favor of it, but because he can show his knowledge of the law (?) by so doing. He will have at his tongue's end all the obsolete laws, rules, regulations and decisions that have been "enacted, adopted and promulgated since Moses set up in his tabernacle in the wilderness and opened the first Lodge which was "situated due east and west." He is a veritable Mede, and more than half a Persian, when enacting or construing laws.

He would change the plat of any city for the purpose of imitating Moses in building a Lodge-room. He would favor a by-law making it a Masonic offense for the Secretary to enter the Lodge by the inner door. He would favor a code of laws that pointed out the whole duty of man, if it were not for the fact that he would never be able to commit it to memory. He will oppose everything that is not conducted in accordance with the peculiar notions with which his brain is well supplied, to the entire exclusion of ideas. If an idea should by chance find a lodgment in his cranium, it would cause a great commotion as would be produced by pouring molten lead into a vessel full of water. In the one instance there would be a fizz followed by a "slopping over" of water; in the other a commotion followed by a "slopping over" of notions.

This may seem a little severe, but as the finest fruit always grows on the well-trimmed tree, it is good husbandry to trim all trees that bear fruit. The "Masonic nuisance" is the sour apple tree in our orchard. We love him for the vigor of his growth and the positiveness of the taste of his fruit, if not for its wonderful keeping qualities.

Let us cultivate him for his beauty and trim him occasionally, so as to produce the best results. The world is full of angels in disguise.—  
*Bro. Eben Reed in The Constellation.*

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Without steadiness of character in social life, there can be no true fellowship. Accomplishments may please, beauty may charm, fluency and grace may attract; but to win confidence and respect, to be trusted and relied upon, the man or woman must be stable in character, self-poised, true to promises, punctual, uniting firmness to geniality, and steadfastness to good nature.

## The Parting Hour.

There is something in the "parting hour"  
 Will chill the warmest heart—  
 Yet kindred, comrades, lovers, friends,  
 Are fated all to part ;  
 But this I've seen—and many a page—  
 Has pressed it on my mind—  
 The one who goes is happier  
 Than those he leaves behind.

No matter what the journey be,  
 Adventurous, dangerous, far,  
 To the wild deep or black frontier,  
 To solitude or war—  
 Still something cheers the heart that dares  
 In all of human kind,  
 And they who go are happier  
 Than those they leave behind.

The bride goes to the bridegroom's home  
 With doubtings and with tears ;  
 But does not Hope the rainbow spread  
 Across her cloudy fears ?  
 Alas ! the mother who remains,  
 What comfort can she find  
 But this—the gone is happier  
 Than one she leaves behind.

Have you a friend, a comrade dear—  
 An old and valued friend ?  
 Be sure your term of sweet concourse  
 At length will have an end.  
 And when you part—as part you will—  
 O take it not unkind  
 If he who goes is happier  
 Than you he leaves behind.

God wills it so—and so it is ;  
 The pilgrims on their way ;  
 Though weak and worn, more cheerful are  
 Than all the rest who stay ;  
 And when, at last, poor man, subdued,  
 Lies down to death resigned,  
 May he not still be happier far  
 Than those he leaves behind ?

—Edward Pollock in *Chicago Post*.

## Keep the Old Friends.

Make new friends, but keep the old,  
 Those are silver, these are gold;  
 New-made friendships, like new wine,  
 Age will mellow and refine,  
 Friendships that have stood the test—  
 Time and change—are surely best;  
 Brow may wrinkle, hair grow gray,  
 Friendship never knows decay,  
 For 'mid old friends tried and true,  
 Once more we our youth renew.  
 But old friends, alas! may die,  
 New friends must their place supply.  
 Cherish friendship in your breast,  
 New is good, but old is best;  
 Make new friends, but keep the old,  
 Those are silver, these are gold.

**THE ROYAL ARCH DEGREE.**—Much of this legend is a myth, having very little foundation, and some of it none, in historical accuracy. But underneath it all there lies a profound stratum of philosophical symbolism. The destruction and the rebuilding of the Temple by the efforts of Zerubbabel and his compatriots, the captivity and the return of the captives, are matters of sacred history, but many of the details have been invented and introduced for the purpose of giving form to a symbolic idea. And this idea, expressed in the symbolism of the Royal Arch, is the very highest form of that which the ancient Mystagogues called the euresis, or the discovery. There are some portions of the legend which do not bear directly on the symbolism of the second Temple as a type of the second life, but which still have an indirect bearing on the general idea. Thus the particular legend of the three weary sojourners is undoubtedly a mere myth, there being no known historical testimony for its support; but it is evidently the enunciation symbolically of the religious and philosophical idea that divine truth may be sought and won only by successful perseverance through all the dangers, trials, and tribulations of life, and that it is not in this, but in the next life, that it is fully attained. The legend of the English and American systems is identical; that of the Irish is very different as to the time and events, and the legend of the Royal Arch of the Scottish Rite is more usually called the legend of Enoch.—*Rough Ashlar.*

## Its Leading Features.



S Freemasonry an eleemosynary organization or a religious sect? Was it established, and is it supported for the purpose of giving alms, or spreading a religious doctrine? Certainly, neither the one nor the other. What, then, is it? It is a social Brotherhood, having a social and religious aspect. It is meant, by bringing the best men of the community together in social intercourse, to elevate their minds and improve their manners. By bringing all classes of the community together on a basis of social equality it tends to level upwards. It gives men of ordinary calibre and position an opportunity of mixing with the most refined, intelligent and illustrious in the community. It teaches men that they can have social enjoyment and relaxation without excess. It teaches men that to gain the respect and esteem of their Brethren they must repress their evil propensities, and it forces them to see, whether they like it or not, that there are more noble aspirations in life than they ever dreamt of. It teaches them that while they themselves enjoy the material blessings of this life, they should not be unmindful of their less fortunate Brethren, but give sympathy and support; and that though alms-giving is one branch of the great charity which all Masons should cherish, it is neither the cause nor the object of Freemasonry. There is no association in the world which devotes so much of its funds to relieving the poor as Freemasonry. Is not that enough for the most fastidious, without railing at those who spend a portion of their time and money in social intercourse. Once reduce Freemasonry to a soup-kitchen alms-giving organization, and its doom is sealed. There are many noble institutions which give no alms at all, and yet benefit the human race. With ourselves we have our University and public library, which would do credit to any city in the world. We have our friendly societies, whose benefits are boundless, and many others. Where, then, does alms-giving come in in Freemasonry? Well, alms-giving is a branch of Charity, and Charity, in its widest acceptance, is one of its fundamental principles, if not the leading characteristic of Freemasonry. Just this far and no further. So far from alms-giving constituting the sum total of Charity, we have the dictum of St. Paul, that a man may give his means to the poor and yet have not Charity. Alms-giving, though one of the effects of the beneficent influences of Freemasonry, is neither the purpose for which it was established nor the cause of its stability.—*Australasian Keystone.*

## St. John, The Evangelist.

**A**GAIN Freemasonry universal is approaching the great festival of the institution in St. John's Day. Whether the Baptist or Evangelist were connected with the Freemasonry of their period or not is but of little moment to discuss. Suffice it for us to know that from the recorded teachings of both, they had the dominant principles of the philosophy of Freemasonry in their hearts. Hence the festival days of each have been received and accepted as occasions to be faithfully remembered and honored by Freemasons throughout the world. For the *Tyler* places a broad and liberal construction upon Masonic philosophy and all its concomitants, and firmly believes that it is principle and not sign, grip or symbol that makes a Freemason. Hence there are thousands who in their hearts are Masons, who never entered a Lodge door and probably never will. Among these it is safe to place the two Saints John, and whether either had due-guard and sign is immaterial: each was a Mason in his heart.

The two parallel lines with the circle between them therefore comes to every Masonic heart with a touching significance. The age in which we live is largely one of formality so far as the reception of ancient tradition or legendis concerned. The iconoclast with his setting maul has brained much of the poetic and beautiful on the sentimental side of the world's history, and insisted upon facts. During the past two decades the observance of these two festivals have fallen largely into disuse, and especially here in America, simply because it could not be fully established that the Saints John of Jerusalem ever were personal members of the institution of Masonry. But from time immemorial the Craft has observed these days as regulars, and respect for ancient usage, if nothing more, should serve to perpetuate the observance. Were all that is traditional or legendary removed from the Masonic esoteric system and the iconoclast were to triumph, what would be left? These two days are certainly ancient landmarks, and as such are sacred. Every Blue Lodge in the world should honor them, and those failing to do so are guilty of a Masonic departure from well-established rule. See to it, Brethren, that these days are honored by your Lodge. These festivals are two of the connecting links which serve to connect the past with the present and the present with the future. That future may not be ours, but it lasts for all time. The multitude of Freemasons yet unborn for countless generations to come, will each in turn receive the "work" either in its present entirety or mutilated to suit the changes



of subsequent ages. Ours to preserve intact the "landmarks" we have received and hand them to those who shall follow us, pure, entire and faithfully preserved.—*American Tyler.*

## Obnoxious Members.

**I**T is fair to regard Freemasonry as sufficiently worldly as to have in its ranks men who are undesirable as companions, but as is well known, "once a Mason, always a Mason," and there would seem to be no possibility of ridding oneself, or a Lodge, of the Brother who in course of time proves himself an unsuitable associate. Happily the Craft is not encumbered with many examples of the obnoxious element, but that one does occasionally force himself upon us must be admitted, and when that does unfortunately occur the difficulty is to know how to deal with the person concerned. As a case in point we may quote a paragraph that recently appeared in the *South Eastern Herald*, which, if somewhat strong, is no doubt founded on something in the form of fact. It is as follows:

"Last week Captain Darley, who is an enthusiastic Mason, wrote to advocate the doctrines of Freemasonry as a remedy for the social ills to which the present generation are heirs. We fully recognize the noble character of its teachings; but Freemasonry has been sadly abused in the metropolis. There are so many men in its ranks who have entered them for purely selfish purposes, and it is therefore not surprising that some of them should be no credit to the Craft. There is, for example, a man who takes a prominent part in one of our local lodges who is about the most consummate scoundrel that ever escaped being hanged, who is just as ready to betray a Brother Mason as anyone else if he can only gain something by it. This man's very name stinks in this district, and if he had his deserts we believe he would at this moment be in penal servitude; yet, we are told, he continues to attend the Lodge meetings, and to express himself with all the impudence in the world. Have the Masons no way of dis-embarrassing themselves of this unsavoury comrade, who is bringing disgrace upon a community with such splendid aims? Surely they can at least make it too warm for him if he seeks to attend the Lodge.

We fancy there are very few Provincial Lodges that would tolerate his presence; and this brings us to the thought which has often struck us, that Freemasonry in London is not what it is in the country, where to be a Mason is very often *prima facie* to be an honest man, and to betray a Brother is rightly regarded as a heinous crime."

Assuming, for the time being, that the facts are as stated by our

contemporary, it may be asked, how is it possible to rid a Lodge of such an obnoxious member as here referred to? Virtually there is no way of doing so, and the question arises, what is best to be done under such circumstances? In this country little notice is taken of outside actions on the part of members of the Order, any one of whom may show himself to be the "most consummate scoundrel," and, if he has the impudence to do so, visit his Lodge just as though nothing had happened. In saying this it may be best to explain that such are the conditions in practice; in theory, perhaps, a dishonorable member can be excluded, but how often is any action taken, much less a definite sentence passed? and provided that the culprit does not stay away of his own free will and accord there is no reason why he should not force his company on those who had previously regarded him with favour.

The same difficulty is occasionally met with in mundane affairs, where it is well known that social Clubs and other organizations have been broken up, and re-formed a few minutes later, simply to get rid of an obnoxious member; but this cannot be done in Freemasonry, for although it might be practicable for a majority to decide on the return of the Warrant, we very much doubt the possibility of their getting a new permit, even if the question of expense of re-consecration had not to be taken into account.

In America better provision is made for this particular feature, Masonic trials taking place on many matters which are ignored in this country, and sentences of exclusion or otherwise being fairly common in nearly every Jurisdiction. Why should it not be so? How is it possible to maintain the high reputation for the Order, if no notice is taken of unmasonic or illegal actions on the part of individual members? These and similar questions may well be asked by those who recognize, as all should do, that the Masonic Order of this country, as in all others, unfortunately numbers in its midst a share of the black sheep of humanity. We do not propose to now consider the final item of our contemporary's remarks, as to the inferiority of London as compared with Provincial Lodges, but there is food for reflection in the comment, and we may revert to it on some future occasion.—*Freemason's Chronicle, London, England.*

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"Any presiding officer of a Lodge who knowingly permits a deviation from the ancient landmarks and usages of the Craft in the performance of any work or ceremony, or who wilfully neglects to enforce the laws and regulations of the Order, is guilty of a Masonic misdemeanor and unworthy of the honorable station he occupies."

## Malta, Queen of the Mediterranean.

**T**HE Island of Malta lies in the midst of the celebrated inland sea, directly south of Sicily, and is the chief of the Maltese group, consisting of five islands, all of which are very small, Malta itself containing an area of only ninety-five square miles. About this small island which her devoted sons call "The Flower of the World," are clustered many associations. It has always occupied an important place in history; indeed, like early Grecian and Roman history, fable and truth have equally had their share in making it famous in legend and tradition. Homer represented the home of Calypso on one of these Maltese islands and the visitor of to-day is shown the grotto where Ulysses was so long detained. Another famous locality is one of the bays of Malta where Saint Paul was wrecked about sixty years after the beginning of the Christian era. There is a small fishing village on the shore of this inlet where a tower of stone was erected February 10, 1610, to commemorate the shipwreck of the Apostle, and the village chapel contains pictures and frescoes of the event which is also remembered annually by a demonstration in the church of San Paoli at Valetta, Malta's chief town.

Malta has always been of importance to the different races struggling for the supremacy of the Mediterranean and the island has been in possession of different tribes and nations, remaining for many centuries as a feudal fief of Sicily, until the fourth of September, 1800, when it came under the rule of England, being secured to her by the Treaty of Paris, in 1814.

The general reader finds much to interest and hold his attention in the traditions and romance of Malta; the specialist, the antiquarian, the geologist, the historian, the scientist and the student of Biblical record will obtain from the story of Malta something of value in each line of study and work, the traveller will rejoice in its beautiful situation, its fortifications and catacombs, the churches and hospitals which render the little island noticeable and well worth the visiting. To Knights Templars it has a special interest, that of being connected with the Order known as the Knights of St. John, or Knights Hospitalers, the order that for five hundred years waged war in behalf of the Christians, and which ruled the Maltese islands from the year 1530 to 1798. The celebrated Brotherhood did much for the advancement of Malta, at the same time that it was engaged in protecting the island from the infidels. The Knights builded hospitals and churches and in-



MALTA.



roduced improvements, so that Malta became fruitful in various directions and the natives were invested with enthusiasm for work and achievement. It was an age of chivalry in Europe and the Knights of Malta kept up communication with commanderies, scattered throughout the continent, from whom they received important information and occasionally new recruits to swell their somewhat limited membership. When, in 1565, a determined effort was entered into by the Sultan and his allies to capture Malta, the Grand Master learned of the proposed attack and made preparation for it. It was a most formidable onslaught for allied forces and the siege lasted nearly four months. It ended however, in the defeat of the Turks, who were compelled to withdraw. After this great victory the Knights of Malta laid out much money in improving the City of Valetta, shown in the illustration on another page, and did much to promote the interests of the city by building good roads, new hospitals and public edifices of various kinds. All Europe rejoiced in the defeat and contributed generously to aid in the making of Valetta because of the service rendered Christendom by the Knights of Malta. After a time the great power and prestige of the Order began to wane and its members did not live up to the high standard of their vows of poverty, chastity and charity. Thus it came about that, in 1798, Bonaparte's soldiers captured Valetta after little resistance and the Order virtually ceased to exist.

The story of these Knights Hospitalers is absorbing and pathetic. The Order was formed by Gerard, the "Guardian of the Poor," in the eleventh century, at Jerusalem. Its members wore a black gown with a white cross on the breast, and did service to the poor and sick; reserving the poorest of food for themselves, they gave the best to the needy and the suffering. For about seven centuries the Knights of St. John were renowned for loyalty and did much good work in behalf of Christianity. The final decadence and death of the Order came from the treacherous and unworthy members who entered its ranks, not as humble and loyal disciples, but to gain position or ease. So by foes from within was the Order conquered which had so long withstood the attacks from without of powerful armies from all over the world!

The Grand Palace of the Knights of St. John, a plain edifice is still standing in one of the quaint streets of Valetta and is occupied as a residence by the English Governor. The Brussels tapestries hanging in the Great Council Chamber of the Old Palace are of great beauty and attract many visitors. In the grand dining hall hangs a portrait of Grand Master Vijncourt by Caravaggio, while among the frescoes

in the grand ball room are depicted events in the history of the Order of St. John, specially noticeable being those of the sea-fights participated in by these soldier-monks. The armory of the old palace has in it much to interest the Masonic visitors; besides the portraits of the Grand Masters, it contains the curious weapons and firearms used in the days when Christians and Mohammedans waged fierce battle. Among the relics preserved are Grand Master La Vallette's sword, presented him by Philip II of Spain, and the Deed of Perpetual Sovereignty granted the Order of St. John by Charles V. The whole Palace speaks vividly of the warrior-band which existed in such great splendor when the edifice was constructed.

The Church of St. John was also erected by the Knights who bestowed upon its adornments much of their wealth which at one period of the Order's life was very great. Beneath in the crypt of this edifice, are tombs of twelve of the Grand Masters, including that of the famous La Valletta. The whole building is filled with reminders, in one way and another, of the celebrated Order which did so much in the making of Malta and which has left its indelible mark upon her history. We cannot, if we would, separate the Order of St. John from the little island whose shores are washed by the waves of the Mediterranean and whose charms, though varied and many, would not attract as they do, did not the voices of the soldier monks ring down the past and their deeds of valor and loyalty breathe an everlasting perfume which shall ever enwrap Malta and lure the visitor to its rocky heights, its associations of romance and reality.

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THE right to "make a Mason at sight" may justly be claimed, we think, to belong to the prerogatives of a Grand Master of Masons. But such a power can be properly exercised only in accord with certain conditions and limitations. A Lodge must be convened, and this within the jurisdiction over which a Grand Master proposing to exercise such a right, has authority; and a Masonic ceremony must be observed and properly attested. We have seen an item going the rounds of the Masonic press, announcing that the Grand Master of Mississippi recently visited Biloxi, and went aboard a British steamship anchored out in the harbor, and there made the captain of the ship a Mason at sight. The proceeding looks decidedly irregular. A British steamship is hardly the place for an American Grand Master to exercise authority, of a somewhat doubtful nature, as in the case mentioned.

[Written for Freemasons Repository.]

## Borrowed Days.



HERE are numerous Scotch and English superstitions which are most interesting to the student, because of their bearing upon national customs and peculiarities. So with the legend of the "Borrowed Days," which the Scotch peasantry believe March borrowed from April, for the purpose of destroying some young sheep. The unoffending animals lived, in spite of the three days of snow and mud and wet, which March borrowed, boasting that with this aid she would kill the sheep. The story leaves us in doubt as to why the animals were to be thus disposed of, and why March had not enough days of her own in which to perform her murderous deeds; but too much must not be expected of legends; it is enough that we have here the origin of the Borrowed Days. The meaning of the story is said to be in the fact, true of England, as of our own country, that the last days of March are apt to be cold and disagreeable, a final touch of winter before the settled weather of springtime. A Highland superstition is similar to the English fable, only its Borrowed Days are said to be between the eleventh and fifteenth of February. If these days are very stormy then fine weather may be looked for during the year; if fair, the reverse may be expected.

That this superstition is generally believed in Scotland is shown by the following anecdote: The Scottish Covenanters invaded Aberdeen in an attempt to quell an uprising, for the King and Episcopacy, which had been raised in that city. It was a fine day for the marching of the troops and the Covenanters expressed their thankful surprise that it was pleasant weather, because of its being one of the Borrowed Days; the clergy even alluding to it in the pulpits as a dispensation of Providence in favor of the cause represented by the Covenanting army.

Whether or not we have heard of this curious superstition, or whether, having heard, we believe or disbelieve it, none of us can fail to apply it, figuratively, to our own lives which have in them some borrowed days, indicated by special dates upon the individual calendar. Most of us think first of the lovely autumn days which sometimes seem to have been borrowed, with all their warmth of sunshine and balminess of air, from summer, whose reign over the blossoming earth has ended with the advent of another sovereign. Once in a while even mid-winter borrows a day from summer, and we revel in the blue skies and



fragrant breezes which might fitly rejoice our senses in the month of June. Borrowed days are not always pleasant—sometimes summer borrows a little of winter's cold and plays a joke upon the dwellers by the seashore and in the mountains, sending them to their homes by the chilly winds which she has borrowed for a few days, to be soon superseded by her own warm breezes and gleaming sunlight.

But the suggestions of the old-time fable may be carried still farther and applied to the days which we borrow from the business of life and devote to its pleasures. All of us have borrowed days from pursuits and engagements of daily living, days which we have repaid with the clearer brains, refreshed bodies and minds, that we have brought back to the work upon which we were engaged before the vacation period spent in rest and recreation. Such borrowed days have in them a special charm. Their memory long endures and we delight to recall these oases in the monotonous desert of daily work.

As the years come and go we borrow occasionally a day from childhood, or early youth, and it blossoms like a rose in the midst of the more sombre flowers which age finds a suitable background. Our hearts are light, we are merry and gay, cares seem to have taken themselves wings, and for a day, at least, we enjoy ourselves as a happy, untroubled child. We forget the trials which come with manhood; we even push aside the heavy clouds of sorrow and disappointment which have darkened our path; we enjoy the simple pleasures which long ago delighted us and for a little time we drop the burden, only to take it up again with the rising of to-morrow's sun. These borrowed days are rare and precious—encourage their possession by a childish trust and a contented mind.

From friends and neighbors we are privileged, sometimes, to borrow a day. When we are ill, or in trouble, some sweet and gracious presence will enter our home, will soothe and cheer the weary hours, and by giving their time and thought, render our existence a little brighter, our daily tasks less difficult of execution.

Then, too, we borrow days from history and literature. We add to our prosaic years the days made famous by great events or associated with celebrated names, and thus make our twelvemonth to consist of more than the three hundred and sixty-five days. Great authors have given us such a store of these days from which to borrow that we have an embarrassment of riches offered for selection. Each has his favorite writer, however; the poet, historian, or essayist whom he loves and who furnishes him with a calendar of days not to be found in everybody's year book. Carnival and Lent are not observed at the same

time by friends or even families—each heart keeps his own holy days, his own feasts and festivals.

It does not seem to hold true of days that “who goeth a-borrowing, goeth a-sorrowing,” for by the getting of these days loaned us from the past, from history, from childhood or from friends, we gain much to comfort and enlighten us. Whenever one is tired and thinks life not worth the living, let him borrow a day from the invalid’s existence. Let him, in imagination, lie upon the couch of suffering, look at the four walls which form a prison cell, and yet which often shelter a truly cheerful spirit, a lovely and gracious disposition. Will he not be rendered, by the visit, happier and more contented with what may be a hard and dreary lot? Borrowing a day is often a good recipe to cure or remove an attack of ill temper which renders its possessor miserable and his associates doubly so. Some one tells the story of a man who was accustomed to announce these periods of ill temper to his family and friends by a red wafer pasted on his forehead, which served as a danger signal. To borrow a day once in a while from some model of patience and serenity would be a better remedy for such a one and, perhaps, act as a preventive against similar attacks.

What better resolve is there for the New Year close at hand than a determination to borrow from what is great and noble and true, from the past, present and future, the days that will be marked by something to illumine the life and aid its upward searchings for sweetness and inner light? Better the borrowing if possible, striving for what is best and nearest man’s highest ideals, and specially seek for the days which stand for greatness in character, or that teach a lesson of childhood’s trust; the confidence which renders its possessor serene and cheerful amid all surroundings.

G. H. R.

NOT LONG AGO we were present at a sort of “Experience Meeting,” where several brethren who have been members of the Fraternity for many years gave their testimony as to the charm and benefits of Freemasonry. They told of friendships formed, of social occasions enjoyed, and of important lessons learned, which were so many items to be entered on the credit side of the Masonic organization. Most certainly there are gifts and privileges attaching to our membership in the Ancient Fraternity, which ought not to pass unfelt, and for which, sometimes, we should make grateful acknowledgments.

## Prague Cathedral.

**T**HE towns and cities of Europe owe much of their fascination and charm to the cathedrals and churches which have so many attractions of legendary and historical interest as well as of architectural beauty and grandeur. The city of Prague is no exception to this rule. The cathedral of St. Vitus, begun in 1344, is perhaps the most important feature, architecturally, and because of its associations, of the quaint old city which boasts so many traditions, and whose bridges, towers, palaces and shrines are invested with innumerable legends and stories of the past.

Prague, the capital of Bohemia, situated on both sides of the Moldau, is divided into the old and new towns, which are built on the hillside overhanging the river and surmounted by the Palace of the Bohemian Kings, visible from all points of view. There are seven bridges joining the two sections of the town, the new Palacky bridge and the Kaiser Franz suspension bridge being the most important, while the old Carls bridge is most interesting, because of the stories associated with it. The arches of this bridge are adorned with statues, the most notable being that of the patron saint of Bohemia, St. Nepomucenus, or St. John Nepomuc as he was better known. On the parapet of this bridge is a cross with five stars, marking the spot from which St. John Nepomuc was thrown into the river by order of King Vencelas IV, because the saint refused to tell the secrets revealed to him in the confessional by the Queen. The faithful regard this statue with great veneration, and on the anniversary of the martyred Father, May 16th, flock to the bridge in great numbers from all parts of Bohemia, and make the day a regular festival. Legend has it that five stars hung in a crescent over Nepomuc's head when he was being put to death, so in commemoration of this a boat sails through the bridge at twilight, each festival day, bearing five lights, to remind the people of the stars which gleamed above the brave priest who met his death in the waters of the Moldau.

Within the precincts of the palace stands the Gothic Cathedral, which was begun in evident imitation of the one at Cologne. The structure has never been completed and has suffered greatly from religious wars of the sixteenth and seventeenth centuries, as well as from a fire which damaged it seriously, in 1561. The interior of the cathedral is noteworthy, and contains many treasures. The Royal Mausoleum is here, made of marble and alabaster, executed in 1589 by Alex-

ander Colin. The chapel of St. Wenceslaus bears a striking appearance, its walls being of chalcedony, jasper and amethyst.

The chapel of St. Menzel contains the tomb of the saint killed by his brother Boleslas in 931. It also includes the shrine of St. John of Nepomuc, said to contain over a ton and a half of solid silver. A coffin of crystal encloses the body of the saint, that in turn being within a casket of silver which is upheld by silver angels. Numerous silver lamps, donated by celebrated persons, hang above the monument, the total value of the silver around the shrine being estimated at 200,000 florins. In this chapel, which has many fine frescoes, Archduke Ferdinand of Austria was elected in 1526, King of Bohemia. The cathedral of Prague is certainly a most interesting and noteworthy structure, and the picture of it in this issue of the REPOSITORY is a good representation of the edifice and its immediate surroundings.

The history of Prague is a story of almost unceasing war. It was besieged and taken half a dozen times before the close of the thirteenth century. Under the reign of Charles IV, it was very prosperous, and in the world of arts and letters, occupied a prominent place. Afterward, during the Hussite wars, the town was ravaged by religious fanatics and many of its churches destroyed, thus accounting for the fact that Prague possessed few venerable ecclesiastical edifices. When Rudolf II ruled, the town again enjoyed prosperity, and became a centre of learning, men notable in the scientific world like Copernicus and Tycho Brahe, enjoying the society of the Court and helping to make Bohemia's capital well-known and admired. The Thirty Years War may be said to have begun in Prague, when the two councillors, Martinitz and Slawater, were hurled from a window in the Council Chamber of the Palace, May 23, 1618. This war also ended in Prague in 1648, when the town was occupied by the Swedes. It did not long enjoy peace, however, and during the Seven Years War it was compelled to capitulate to Frederick the Great of Prussia, and for nearly a century it continued to suffer from the troubles in which the House of Austria had been involved. During the present century it has enjoyed a period of quiet and prosperity, although there has been some discussion between the differing races which form its population and which are striving for supremacy.

The town in the valley of the Moldau looks so peaceful in the morning sunlight, overshadowed by the stately towers of the Cathedral on the hill, that we cannot think of it as a beleaguered city where fierce contests have so often been waged, and where religious fanaticism has been conspicuously shown in the annals of the past. But at night,

when darkness lends its aid to the imagination, we seem to see vast armies encircling the silent city, and live over again that legend which Longfellow has embodied in the well-remembered lines :

“ I have read, in some old, marvelous tale,  
Some legend, strange and vague,  
That a midnight host of spectres pale,  
Besieged the walls of Prague.

“ Beside the Moldau’s rushing stream,  
With the wan moon overhead,  
There stood as in an awful dream  
The army of the dead.

“ White as a sea-fog, landward bound,  
The spectral camp was seen,  
And with a sorrowful deep sound,  
The river flowed between.

“ No other voice nor sound was there,  
No drum, nor sentry’s pace;  
The mist-like banners clasped the air,  
As clouds with clouds embrace.

“ But when the old cathedral bell  
Proclaimed the morning prayer,  
The white pavilions rose and fell,  
On the alarmed air.

“ Down the broad valley fast and far,  
The troubled army fled;  
Up rose the glorious morning star,  
The ghostly host was dead.”

THE GRAND LODGE OF ILLINOIS, at the last annual session, adopted the following amendment to the Constitution : “ Electioneering in any way for one’s self for office in the Grand Lodge is prohibited as un-Masonic, and any member found guilty of the offense shall be ineligible to office ; and, if already in office, shall forfeit the office held by him.” This is a wholesome declaration, and possibly it may be of service in the remedying of a great evil. But the “ electioneering ” for office in Grand Lodges and other Masonic bodies is usually done by the friends of candidates, the consultations, combinations, and arrangements having all taken place before the meeting of the Grand Lodge or other organization. There are “ Masters in Israel ” who control things in every Masonic jurisdiction. They move one forward and hold another back, and the preferred candidates need to do but little “ electioneering ” in their own behalf.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Is there any Masonic jurisdiction where the Bible is not held in respect and where it is not regarded as indispensable to the proper furnishing of a Lodge?”

There are some jurisdictions where Freemasonry has at least a name, within whose limits the Bible is not found in so-called Masonic Lodges. It has been set aside as of no value. It has been banished from these organizations on a specious plea for broader liberty and the prevalence of more progressive ideas. In reality, however, it has been removed to please agnostics and semi-atheists who have little respect for the Divine law or for anything that purports to be a revelation of that law. In France and some of the other countries of Continental Europe there are organizations which bear the Masonic name, where the Bible has no place and where its sanctions are unknown. But in every Lodge that gets its authority from the Grand Lodge of England, and in every Masonic jurisdiction of this country, the Bible is justly held to be indispensable. It is a proposition which English and American Craftsmen will unitedly affirm, “that without a Bible open in a Masonic Lodge there can be no true Freemasonry.”

“Will you inform me what in your opinion will bind Masons more firmly to their respective Lodges? In other words what bar can properly be set up against the going out of so many to join the ranks of the unaffiliates?”

The question is very general. It suggests an evil which ought to be prevented. A statement going the rounds of the Masonic press at this time is to this effect: that there are more unaffiliated Masons in the United States than active members. We trust that the proportion of those on the outside is not so great as stated; but however this may be the number of unaffiliates is quite too large and it is constantly increasing. How shall we check the movement? How shall we bind our membership more firmly to the Lodge and to the Fraternity? Many answers might be given pointing out different ways of procedure to secure the desired result. One of these ways would be to increase the fees of admission, sift the material presented much more carefully than

is now the case, and limit the number of members in a Lodge so that closer attachments would be formed and more of the spirit of Fraternity expressed. How to prevent the going out of so many each year is a difficult problem. As the fashion now is many are coming and many are going; would it not be better to admit fewer members and guard more carefully the avenues of approach to the Lodge?

“When and where did the degree of Past Master originate? I am a young Mason and have but recently received the degrees of the Capitular system. Is the degree of Past Master generally regarded with favor?”

Opinions differ as to the origin and value of this degree. The view taken by most authorities is that the degree originated about the close of the last century. Thomas Smith Webb is usually credited with the formulating of the degree as now included in the Chapter system. Webb's purpose was to construct a degree out of the ceremony properly applicable to the installation of a brother as Master of a Lodge. The “Secrets of the Chair,” as they were termed, were elaborated with a degree which was made a part of the Capitular system. Hence there are “Past Masters” who are such by having taken this degree in the course of their advancement, and actual “Past Masters” who are entitled to be thus designated because they have filled the office of Wor. Master in a Lodge. The working of the degree of Past Master is essentially an American practice. It does not belong to the order of procedure followed by English Royal Arch Chapters. It is a part of the Capitular system recognized and made binding in this country. Yet it is not regarded with special favor by many intelligent companions. It could be dropped from the system without serious loss.

“In our Lodge recently the subject of an appropriation of funds was under consideration and a motion was pending, when the Wor. Master said there will be no further discussion of the subject to-night—it is laid over until the next regular meeting. There was objection to this course and a brother rose to appeal from the Master's decision, but was ordered to take his seat and told that there could be no appeal. Did not the Wor. Master exceed his authority?”

No. He was justified in doing as he did by the law of Freemasonry, which makes the Master supreme so far as the Lodge is concerned. His decision is final so far as the Lodge is concerned. He may arrest business at any point without any appeal being taken from his judgment. Of course there is a remedy should he rule in “an unjust or arbitrary manner,” or unduly interfere with the transacting of business by the Lodge. Then the Grand Master may come in to check so un-

warranted a use of power. But for the time the Master of a Lodge exercises supreme authority. As Dr. Mackey states the proposition: "Such a thing as an appeal from the Worshipful Master to the Lodge is unknown in Freemasonry."

## Editorial Notes.

**BRO. A. H. BELL**, a District Deputy Grand Master in Illinois, holds decided opinions adverse to Masons belonging to other secret societies. He affirms that a man who belongs to several such organizations is generally not a valuable member to any of them. He says: "I hope to see the day when applicants for the degrees in Masonry shall be required to state that they belong to no other secret society, or if they do belong to any, stating to what ones, and also stating that if elected to the degrees in Masonry, they will before initiation withdraw from such other order. In short Masonry will be strengthened in every place, and become indeed a potent factor for good, far exceeding its record in the past, whenever Masons shall be Masons only." While there is some force in Bro. Bell's criticism and in his recommendation, it would be exceeding unwise, in our opinion, to enact a rule as he suggests. It depends upon the character of the man—upon his conditions and circumstances in great measure—whether or not he will be a valuable member of one or of several societies. We have in mind brethren identified with a number of fraternal organizations who seem to be helpful in them all. We think of others belonging to but one whose service to that one counts for but little.

**ANCIENT CRAFT MASONRY** embodies a system of truths which appeal to the understanding and may be made very plain in their presentation. How simple, and yet how profound, are the principles set forth in the degrees of the Entered Apprentice, Fellow Craft, Master Mason and Royal Arch! Impressive as are the ceremonies of these degrees there is nothing fantastic pertaining to them—nothing of obscure mysticism or unmeaning display, much less of folly and absurdity. It is a matter of congratulation to thoughtful brethren that the Masonic institution is established on such a basis—that it finds expression in orderly and sensible ways rather than declaring itself by the use of sensational methods as a mere spectacle of glitter and show.

**AND YET** concessions must be made to the demand for dramatic force and for spectacular presentations, which asserts itself in the lines of



Freemasonry as well as in other associations. There are dramatic elements in the Masonic system, which may well be brought out and made effective in the ceremonies of each degree. There are object lessons to be taught which should be presented in both an artistic and an attractive manner. The opportunities for emphasis and embellishments in communicating the mysteries of Freemasonry are many and great; but carefulness is needed that the presentation does not run into mere display, and that accessories are made subordinate to essentials.

NOT EVERY MAN of good reputation is fitted for membership in the Masonic Fraternity. A man may be honest and upright of character, and yet because of certain tendencies of thought or disposition he could not come into harmonious relations with the members of a Lodge. A man who is possessed of prejudices which incline him to harsh judgments and narrow ways of living would find himself out of place in an organization such as ours. It is better for him and for the Institution that he should stay on the outside.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Annual Communication of the Grand Lodge of Massachusetts.

The Grand Lodge of Massachusetts held its Annual Communication in Masonic Temple, Boston, Wednesday, December 12, 1894. One hundred and fifty-two Lodges were represented at the gathering which was numerously attended. Mention may be made of the fact that the year passed by with no deaths to record among the Grand Officers and permanent members of the Grand Lodge. Reference was

made to the sudden death of District Deputy Grand Master De Witt Clinton Jansen, which occurred November 6, 1894, while he was installing the officers of Ancient Landmark Lodge in Shanghai, China. The following officers were elected for the ensuing Masonic year: Most Worshipful Grand Master, Edwin B. Holmes of Boston; Senior Grand Warden, George F. Walker of Stoughton; Junior Grand Warden, Henry J. Mills of East Saugus; Grand Treasurer, John Carr of Boston; Recording Grand Secretary, Sereno D. Nickerson of Cambridge; directors for two years, Charles A.

Welch of Cohasset, Gen. Samuel C. Lawrence of Medford, Henry Endicott of Cambridge and Charles C. Hutchinson of Lowell; for one year (to fill vacancy). Charles T. Gallagher of Boston; trustee of the Masonic education and charity trust for eight years, Theodore C. Bates of Worcester; auditing committee, Edward R. Price of North Attleboro, Daniel J. Poore of Merrimac and John M. Raymond of Salem.

#### **Ninety-Sixth Annual Convocation of the Grand Chapter of Massachusetts.**

The ninety-sixth Annual Convocation of the Grand Royal Arch Chapter of Massachusetts was held in Masonic Temple, Boston, December 11, 1894. Three sessions were held, those of morning and afternoon being devoted to the exemplification of the degrees, that of the evening to business. All but eight of the Subordinate Chapters in the Jurisdiction were represented at the sessions in the day time, and the evening business meeting was also largely attended. The following-named officers were elected for the ensuing Masonic year, and were installed by Past Grand High Priest, Arthur G. Pollard of Lowell, assisted by Past Grand Scribe, Albert C. Richardson of Boston: Most Excellent Grand High Priest, J. Gilman Waite of Medford; Deputy Grand High Priest, Warren B. Ellis of Boston; Grand King, Henry E. Gaylord of South Hadley Falls; Grand Scribe, William P. Brechin of Boston; Grand Treasurer, John Haigh of Somerville; Grand Secretary, Seranus Bowen of Boston; Grand Trustees, Henry Endicott of Cambridge and Daniel W. Lawrence of Medford.

**THE MASSACHUSETTS CONVENTION  
OF HIGH PRIESTS** met in annual

gathering at the close of the Convocation and the following-named were elected officers: President, Warren B. Ellis of Boston; Vice-President, Jerome Smith of South Boston; Treasurer, John Haigh of Somerville; Secretary, Seranus Bowen of Boston; Master of Ceremonies, Eugene A. Holton of Boston; Conductor, Charles Harris of Boston; Herald, William B. Lawrence of Medford; Steward, William Donaldson of Roxbury.

#### **THE MIDDLE STATES.**

##### **Important Notification.**

The Grand Master of Masons in New York, Brother John Hodge, has issued an important circular letter to the Lodges, treating of an annoyance which is of rapid growth unless measures are taken to prevent its spread. The substance of the letter is as follows:

In view of the fact that appeals have been made by several lodges for donations of money without complying with the requirements of the Grand Lodge, I deem it proper to call the attention of all the lodges to the following resolution adopted by the Grand Lodge in 1886:

“*Resolved*, That hereafter every lodge of this jurisdiction be and the same is hereby prohibited from issuing or sending out any circular or appeal to the other lodges for donations of money for any purpose whatever, unless the same shall have been submitted to and officially approved by the Grand Master.”

This resolution was deemed necessary by the frequency with which such appeals have been issued, and the great annoyance and trouble occasioned thereby.

The purpose of the resolution is

two-fold. First, before an appeal is made to the lodges, an opportunity is afforded the Grand Master to determine the propriety of making such an appeal, and second, having determined that the object is a laudable one, his approval thereof is an evidence to the lodges of the worthiness of the measure for which donations are requested.

Hereafter, all lodges receiving an appeal from a lodge for donations of money unless such appeal is approved by the Grand Master, will return the same, to the lodge from which appeal emanates.

#### **Annual Communication of the Grand Lodge of Pennsylvania.**

The Annual Communication of the Grand Lodge of Pennsylvania was held in Philadelphia, December 5, 1894. The attendance was large from all parts of the State. The reports presented gave proof of a year of progress and prosperity in this old and conservative jurisdiction. The business was for the most part of only local interest. The following officers were duly elected and installed: Grand Master, Matthias H. Henderson; Deputy Grand Master, William J. Kelly; Senior Grand Warden, Henry W. Williams; Junior Grand Warden, George E. Wagner; Grand Treasurer, Thomas R. Patton; Grand Secretary, Michael Nisbet. Trustees of the Grand Lodge Charity Fund, Alphonso C. Ireland, John S. Stevens, John Sterling, Stockton Bates, John R. Faushawe. Trustees of the Girard Bequest, Samuel C. Perkins, Azariah W. Hoopes, John L. Thomson, Alexander H. Morgan, Ellsworth H. Hultz.

#### **Quarterly Communication of the Grand Chapter of Pennsylvania.**

The Grand Royal Arch Chapter of Pennsylvania held its quarterly communication in Masonic Temple, Phila-

delphia, December 6, 1894. The gathering was well-attended and the business was dispatched in due order and with harmony of opinion and expression. The election of Grand Officers for the ensuing Masonic year resulted in the following: Comp. Ezra S. Bartlett, Grand High Priest; Comp. Richard M. Johnson, Grand King; Comp. Michael W. Jacobs, Grand Scribe; Comp. Thomas R. Patton, Grand Treasurer; Comp. Charles Cary, Grand Secretary.

#### **Annual Convocation of the Grand Chapter of West Virginia.**

The twenty-third annual gathering of the Grand Royal Arch Chapter was held in Masonic Temple, Wheeling, November 12, 1894. The Convocation was well-attended and the reports showed progress and prosperity in the organizations represented. The following officers were elected: Grand High Priest, Neill Robinson, Charleston; Grand King, James McCahon, Wheeling; Grand Scribe, S. N. Myers, Martinsburg; Grand Treasurer, Hugh Sterling, Wheeling; Grand Secretary, O. S. Long, Charleston. The High Priest appointed Grand Lecturer K. D. Walker, Charleston; Grand Chaplain, Rev. H. W. Torrence, Charleston; Grand Captain of the Host, G. W. Creel, Grafton; Grand Principal Sojourner, J. G. Rehdaffer, Wheeling; Grand Royal Arch Captain, W. W. Van Winkle, Parkersburg; Grand Master Third Vail, F. N. Seibert, Martinsburg; Grand Master Second Vail, H. W. Thomas, Bluefield; Grand Master First Vail, Dr. G. M. McConihaig, Charleston.

#### **The Triennial—Proposed Pilgrimage of St. John's Commandery of Philadelphia, Pa.**

During the Triennial Conclave of the Grand Encampment to be held in

Boston, August 1895, the Sir Knights of St. John's Commandery, Philadelphia, propose to make a pilgrimage, leaving that city, August 24th and reaching home September 7th. A most attractive tour has been arranged for and the places to be visited include the White Mountains, Quebec, Montreal, the Thousand Islands, Niagara Falls, and Watkins Glen. The Triennial Committee send a synopsis of the proposed trip at this early date, so that when the full itinerary is published those wishing to participate in the pilgrimage may be able to respond without delay.

### THE WEST.

#### Annual Meeting of the Grand Lodge of California.

The Grand Lodge of California held its Annual Communication, October 9—13, two hundred and five Lodges being represented. Reports of the Grand Treasurer and the Grand Secretary show that a large amount of money was received and expended, and that the Lodges in the State have been prosperous, four new ones having been added to the list. James B. Stevens, of Napa, was elected Grand Master, and George Johnson, of San Francisco, Grand Secretary.

#### Proposed Masonic Temple in Milwaukee, Wisconsin.

The Masons of Wisconsin and specially those in Milwaukee have long felt the need of a convenient and commodious building for Masonic purposes. A practical project has been presented by the Commander-in-Chief of the Wisconsin Consistory which will provide for the erection of such a building upon ground already owned by the Consistory. The enterprise seems

to promise successful fulfillment, and if the Fraternity in the State will cooperate with the members of the Scottish Rite specially interested in the carrying out of the plan, the Temple will be speedily erected to the great satisfaction of all concerned. The three first officers of the Consistory—Brothers C. M. Cottrell, Charles D. Rogers and Thomas E. Balding, are wise business men whose judgment counts for much, both as regards commercial interests and in promoting the welfare of the Order in their city and State. It is to be hoped that their efforts will be rewarded by the erection of a Temple which shall furnish a suitable place for all Masonic gatherings, and be a sign of brotherly zeal and co-operation.

### THE SOUTH.

#### Death of R. E. Sir John Frizzell.

An official order from the Grand Commander of the Grand Commandery of Tennessee announces the death of R. E. Sir John Frizzell, November 30, 1894. It is with great sorrow that we learn of the taking away of one whom we esteemed as a friend and respected for his qualities of true manhood, his helpful words and deeds. Our departed brother was prominent in Masonic circles, having filled the offices of Grand Commander and Grand Recorder in the Grand Commandery of Tennessee, and he will be deeply mourned by the Sir Knights of his Jurisdiction and by all who were permitted to enjoy his companionship in the various pursuits of related life. R. E. Sir Charles H. Eastman in his official announcement of the sad event says: "When the mighty oak, the father of the forest, stricken by the whirlwind or yielding to decay, falls

to the ground; when the proud cliff, shaken from its base by some convulsion of nature, totters and falls, the face of the fair landscape is changed; a landmark is gone, and only those whose knew not the former conditions can fail to note the vacancy created and realize the irreparable loss. So, when among men a leader dies—one to whom through many years all have learned to look for guidance, advice and help—those who have habitually relied upon his wise and kindly counsels can not but feel that the sky is darkened, the pathway obscured, and that a loss beyond remedy has befallen his friends. Such a loss has come to the Knights of Tennessee in the death of their brother, John Frizzell. Careful and loving hands will prepare the record of his long and useful life, conspicuous in every field, both state and national."

## ENGLAND.

### Memorial to Rev. John Edmund Cox, D. D., Past Grand Chaplain of the Grand Lodge of England.

On Monday, December 10, ultimo, a memorial service was held in the ancient Church of St. Helen, Bishopgate, London, which was numerously attended. The Masonic body was very strongly represented, and by dispensation they wore Masonic clothing. There was a choral service followed by an address on "The purpose of monuments," by Archdeacon Sinclair. Dr. Pigott then unveiled the marble tablet which bore the following inscription: "This tablet was erected by a few Masonic friends to the memory of the Rev. John Edmund Cox, D. D., of All Souls' College, Oxford, who for twenty-four years was Vicar, and subsequently for fourteen years Vicar-in-

charge of this parish, and for ten years Grand Chaplain of the Freemasons of England. Born, October 9, 1812. Died, October 27, 1890."

The London *Freemason* adds to its account of the memorial service the following brief sketch of the departed craftsman: "Bro. the Rev. John E. Cox, D. D., was a very distinguished member of our Order, and as a Grand Officer, a man of great literary ability, and one who took a great interest in the welfare of our schools, rendered it, during his long career, many and valuable services. He was Grand Chaplain during the Grand Master-ship of the late Earl of Zetland, from 1848 to 1857, both inclusive. As a promoter of Masonic literature, he will be remembered for the attention he gave to the different issues of the Book of Constitutions, a carefully annotated edition of which was compiled by him, and is still purchasable, while he was a frequent contributor to the columns of the old *Freemasons' Magazine and Mirror*. As for the schools, he acted the part of examiner of the children for many years, and very materially assisted by the suggestions he offered in his reports in improving the curriculum. He died in 1890, and we rejoice that the memory of his services in the church with which he was associated during a great part of his career has been thus fittingly honored."

### Quarterly Meeting of Grand Lodge.

The London *Freemason* in its report of the Communication held at Freemasons' Hall, London, on Wednesday, Dec. 5, 1894, designates the meeting as an animated one and the attendance much larger than usual. The business transacted included several items of special interest. Bro. A. A. Pendlebury, Assistant Grand Secretary, being

obliged to resign his office on account of failing health, was voted a retiring pension of £400 per annum. Several amendments to the Constitution were adopted. Bro. W. Lake, Provincial Grand Registrar of Cornwall, was appointed to the office made vacant by the retirement of Bro. Pendlebury. Three candidates, Bros. Vaughan Morgan, W. M. Stiles, and C. H. Hudson, were placed in nomination as candidates for Grand Treasurer. The usual exciting contest may be anticipated at the election in March next. An earnest discussion took place in reference to "Columbian Lodge, No. 656, of New South Wales," the rights of which, as was stated, had been unjustly assailed. The situation, as disclosed by the debate, showed some technical mistakes and complications; but the action of the Colonial Board in dealing with the various questions involved was finally sustained by the Grand Lodge.

## AUSTRALIA.

### Revival of Masonic Interest in Tasmania.

The officers of the various Lodges of Hobart have aroused considerable interest among the members by preparing and delivering lectures upon suitable subjects connected with Masonry, its history and growth. The preparation of these essays has been careful, and they have shown that much thought and time have been bestowed upon the work by those who have undertaken it. One of the lectures, delivered before Pacific Lodge, had for its subject, 'The Holy Tem-

ple," and was given by Bro. J. H. Hunt, Junior Deacon. It was artistically illustrated by specially prepared slides, and was enjoyed by a large gathering of members of the Lodge, and also by the Worshipful Master of Rechab Lodge, who, with his officers and brethren, made a fraternal visitation on that occasion.

## JAPAN.

### Desired Modification of Restrictive Laws in Japan.

The laws of Japan are very stringent respecting the holding of secret meetings. Two of these laws are as follows: "Any combination or meeting of a secret nature is interdicted. Any person violating this provision shall be punished with minor confinement of not less than one month or more than two years, together with a fine of from ten to one thousand yen." "Even though a meeting may be non-political, should the police consider such meeting calculated to ignore the public peace or good order, they may attend and superintend it." The Masonic Fraternity of Japan hopes to secure a modification of these laws so that meetings may be held without restrictions, and much interest is felt in the results of the efforts now being made to secure the desired privilege. Dai Nippon Chapter of Rose Croix, in Yokohama has already asked by a memorial issue, that, in the treaty between Great Britain and Japan and between the United States and Japan, freedom may be given the Masonic Fraternity, to hold their meetings without restrictions or interference.

## Books and Magazines.

**ONE HUNDRED YEARS OF CONCORDIA LODGE, NO. 13, A. F. M. Published in Baltimore, Md., 1894.**

The volume bearing this title contains an account of the Centenary Celebration of Concordia Lodge, No. 13, of Baltimore, Md., held April 13, 14, 1893, together with a full history of the Lodge. We acknowledge with pleasure the receipt of this interesting and noteworthy publication. Great credit is certainly due the committee on the preparation of this work, Brothers G. H. Kooke, A. H. Fetting and Alvin Robertson, who have succeeded in producing such a complete and interesting record of the Centennial gathering. The exterior of the book bears the royal purple and the whole volume is truly regal in its make up. It is a masterpiece of the printer's art and its illustrations, heavy paper, clear print, wide margins and the style of its arrangement, combine to please the eye. The literary merit of the volume is no less evident. There is conciseness as well as clearness in the recording of history, while the speeches and addresses included between its leaves are graceful and elegant in diction. Much of the history of the Lodge is interesting to the casual reader, as it pictures life in Baltimore a century ago, and many of the illustrations, notably the reproduction of the painting of George Washington, in possession of Concordia Lodge, attract the attention of the general public. We congratulate Concordia Lodge of Baltimore, Md., not only upon having celebrated its Centennial in such a notable way, but also upon the volume which records the observance and which is so attractive in its appearance and so interesting in its matter.

**CENTENNIAL OF PROVIDENCE ROYAL ARCH CHAPTER, NO. 11, PROVIDENCE, R. I.**

It is with pride that the members of Providence Royal Arch Chapter may

look upon the record of the past as shown in the attractive volume which lies before us. The story of the Chapter's life since its beginning September 3, 1793, is interesting reading, and it tells of struggles and successes which marked the years of organized existence.

The Centennial celebration of which so complete a record has been preserved, included a public religious service at the First Baptist Meeting House, Providence, on Sunday, September 3, 1893; a largely attended gathering in Infantry Hall on the afternoon of Monday, September 4th, where addresses historical and suggestive were delivered; and a banquet on the evening of the last named day, followed by post-prandial speeches charged with Masonic sentiments. The committee who arranged the program of exercises not only did good service in making arrangements so satisfactory and pleasing, but they have also shown their wisdom and skill in the preparation of such a memorial volume which will perpetuate the celebration in attractive form and be an addition to the library shelf. The clear-cut engravings are well-chosen and executed, and the Centennial Anthem by Brother H. C. Macdougall, composed for the occasion, is here preserved, together with the oration, sermon, addresses, historical and post-prandial, which served to make the occasion interesting. An excellent picture of Freemasons Hall forms the frontispiece of the book. The work of editing and compiling such an admirable work is by no means an easy task, and its successful issue is to be commended by the Fraternity at large, as well as the members of the Chapter who, as a matter of course, will most treasure and enjoy the anniversary volume.

The Committee of Arrangements and of Publication was constituted as follows: M. E. Companions Arthur H. Armington, Geo. H. Kenyon, Horace K. Blanchard, Albert L. Anthony, Horace S. Richardson, and Eugene Stevens.

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1894-95.

#### ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawtucket, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D. D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillinghast, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

##### CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White,



## WEBB MONUMENT.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS.

W. George E. Webster,	W. Benjamin W Case,
W. John E. Goldsworthy,	W. Horace K. Blanchard,
W. Benjamin M. Bosworth.	

## PRINTING.

R. W. Edwin Baker,	W. William H. Perry,
W. George H. Bunce.	

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Block Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphoi Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 22, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

Masonic Meetings, January, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

LODGES.

Atlantic.....	No. 5.....	New Shoreham.....	.....	Saturday evening,	5.
Barney Merry..	No. 29..	Pawtucket..	.....	Monday	" 28.
Charity.....	No. 23.....	Hope Valley.....	.....	Thursday	" 10.
Doric.....	No. 38..	Auburn.....	.....	Wednesday	" 9.
Eureka.....	No. 22.....	Portsmouth.....	.....	Tuesday	" 8.
Friendship.....	No. 7.....	Chepachet.....	.....	Saturday	" 5.
Franklin.....	No. 20.....	Westerly.....	.....	Tuesday	" 8.
Annual.....	.....	.....	.....	Thursday	" 17.
Granite.....	No. 26..	Harrisville.....	.....	Saturday	" 12.
Hamilton.....	No. 15.....	Clayville.....	.....	Saturday	" 5.
Harmony....	No. 9, ..	Pawtuxet ..	.....	Tuesday	" 8.
Hope.....	No. 25.....	Wakefield..	.....	Wednesday	" 9.
Ionic.....	No. 28..	Greene.....	.....	Friday	" 11.
Jenks.....	No. 24.....	Central Falls.....	.....	Monday	" 21.
Annual.....	.....	.....	.....	Monday	" 14.
King Solomon's..	No. 11.....	East Greenwich..	.....	Tuesday	" 8.
Manchester.....	No. 12.....	Anthony.....	.....	Friday	" 11.
Mount Moriah...	No. 8.....	Limerock.....	.....	Friday	" 11.
Morning Star...	No. 13 ..	Woonsocket ..	.....	Thursday	" 10.
Annual.....	.....	.....	.....	Thursday	" 10.
Rising Sun.....	No. 30.....	East Providence..	.....	Friday	" 25.
Roger Williams..	No. 32..	Centredale ..	.....	Saturday	" 5.
St. Alban's.....	No. 6 ..	Bristol.....	.....	Wednesday	" 9.
St. John's.....	No. 1.....	Newport.....	.....	Monday	" 7.
St. Paul's.....	No. 14.....	Newport.....	.....	Monday	" 14.
Annual.....	.....	.....	.....	Friday	" 25.
Temple.....	No. 18..	Greenville.....	.....	Saturday	" 12.
Union.....	No. 10.....	Pawtucket.....	.....	Wednesday	" 9.
Unity.....	No. 34.....	Lonsdale.....	.....	Tuesday	" 8.
Warwick.....	No. 16..	Phenix.....	.....	Thursday	" 10.
Washington.....	No. 3.....	Warren.....	.....	Tuesday	" 8.
Washington.....	No. 5.....	Wickford.....	.....	Monday	" 7.

## ROYAL ARCH CHAPTERS.

Aquidneck.....	No. 9.....	Portsmouth .....	Monday evening,	7.
Franklin.....	No. 7. . .	Hope Valley .....	Wednesday "	16.
Hope.....	No. 6. . .	Bristol.....	Monday "	7.
Landmark.....	No. 10.....	Phenix.....	Friday "	18.
Newport.....	No. 2.....	Newport.....	Tuesday "	29.
Pawtucket.....	No. 4. . .	Pawtucket.....	Wednesday "	16.
Temple.....	No. 3. . .	Warren.....	Wednesday "	16.
Scituate .....	No. 8. . .	Scituate .....	Saturday "	12.
Union.....	No. 5. . .	Woonsocket .....	Monday "	7.

## COUNCILS, R. AND S. M.

Deblois.....	No. 5.....	Newport.....	Tuesday evening,	
Pawtucket.....	No. 2. . .	Pawtucket .....	Monday "	7.
Webb.....	No. 3.....	Warren.....	Tuesday "	15.
Woonsocket.....	No. 4.....	Woonsocket .....	(Annual). Tuesday "	15.

## COMMANDERIES.

Bristol.....	No. 29. . .	North Attleboro, Mass..	Friday evening,	
Godfrey de Bouillon..	No. 25.....	Fall River, Mass.....	Wednesday "	16.
Holy Sepulchre.....	No. 8. . .	Pawtucket .....	Friday "	18.
Narragansett.....	No. 27.....	Westerly. . . (Annual).	Monday "	14.
Sutton.....	No. 16 .....	New Bedford, Mass .....	Thursday "	3.
Woonsocket.....	No. 23.....	Woonsocket.....	Tuesday "	8.

## SCOTTISH RITE BODIES.

Van Renselaer Lodge of Perfection, Newport. ....	Tuesday evening,	8.
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Meetings in Freemasons Hall, Providence,

FOR JANUARY, 1895.

St. John's Lodge, No. 1, Providence .....	Wednesday,	January 16.
Mount Vernon Lodge, No. 4 .....	Thursday,	" 3.
What Cheer Lodge, No. 21 .....	Friday,	" 4.
Corinthian Lodge, No. 27 .....	Tuesday,	" 8.
Redwood Lodge, No. 35.....	Monday,	" 14.
Orpheus Lodge, No. 36 .....	Wednesday,	" 9.
Nestell Lodge, No. 37.....	Thursday,	" 10.
Providence Royal Arch Chapter, No. 1.....	Thursday,	" 17.
Providence Council, Cryptic Rite.....	(Annual) Friday,	" 11.
St. John's Commandery, No. 1.....	Monday,	" 7.
Calvary Commandery, No. 13 .....	Tuesday,	" 1.
Scottish Rite Bodies.....	Wednesday,	" 23.
Adelphoi Lodge, No. 33, meets at its Hall, North Main Street, Providence.....	(Annual) Tuesday,	" 1.
Quarterly meeting. R. I. Masonic Veterans.....	Friday,	" 18.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

THE CHRISTMAS OBSERVANCE of the Knights Templars of the United States took place at twelve o'clock, noon, and was celebrated by members of the Order generally all over the country. It was celebrated in Providence by Saint John's and Calvary Commanderies, the former being opened in the Chapel of Freemasons' Hall, and the later in Saint John's Hall, and at twelve o'clock they repaired to the dining hall where was spread a light collation. Precisely at twelve, Eastern standard time, and at the hour corresponding throughout the country, the Christmas Toast was drunk and congratulations wired to the Grand Master, the Hon. Hugh McCurdy of Michigan; also to the Right Eminent Grand Commander, Gen. Samuel C. Lawrence of Boston. About three hundred members of the Order were present and the occasion was greatly enjoyed. Some fifteen or more years ago the Templars of this city were accustomed to meet in their asylum on Christmas Day for a social hour and to commemorate the day; and since that time the custom has received official sanction and is now one of the recognized ceremonial occasions of that chivalric Fraternity.

SAINT JOHN'S LODGE, No. 1, in the Town of Providence, held its One Hundred and Thirty-Seventh Annual Communication on Thursday, December 27th ultimo. The reports presented made evident the fact that this venerable Lodge is favored by a numerous membership, large financial resources, and able direction of its affairs. The retiring Master, W. Bro. Walter W. Burnham, delivered an address replete with wholesome sentiment and timely suggestions. R. W. Bro. Milton Livsey presided at the election, which was conducted with great harmony, and installed the officers. W. Bro. Geo. H. Burnham, whose election as Treasurer has been recorded for twenty-one successive years, declined further service. Bro. Albert L. Anthony was elected as his successor. The Lodge voted that some special recognition should be made of the long and faithful service of Bro. Burnham in the office of Treasurer. Bro. Walter A. Presbrey was elected W. Master. His words spoken in the Lodge and at the supper gave evidence of his fitness for the place. The Annual Dinner, at 6, P. M., was enjoyed by about 200 brethren and guests. Hon. and R. W. Bro. George M. Carpenter officiated as Master of the post prandial exercises, and under his efficient and graceful direction everything went forward in the most satisfactory manner. Addresses were delivered by the Grand Master of Masons in Rhode Island, and by other prominent members of the Fraternity. Bro. Frank C. Lakey responded in an admirable manner to the toast, "The Youngest Entered Apprentice." The addresses were interspersed with vocal and instrumental music of an excellent quality.





*Charles Fry*

THE  
Freemasons Repository.

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} HENRY W. RUGG,  
EDITOR. }

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Pleasant Memories.

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It is the mercy of our Heavenly Friend  
That memory clingeth most to heavenly things ;  
We may forget the ills and pains of life,  
Its bonds and losses ; we may forget the graves  
Of best beloved ones early torn away ;  
But in our memory there is safely hid  
A store of happy things—the social hours ;  
The genial smiles, brightest of earthly light ;  
The manly grip that thrills the soul within ;  
The loving “ Farewell, farewell, Brother dear ! ”  
These things do lie so closely at the heart ;  
While pulses beat they never can fade out .

So, dearest Friend, in calling up the past,  
We find our early friendship of that sort  
That dwells in memory ; for it was enshrined  
With unforgotten names of friends now dead ;  
Kind-hearted, faithful, full of zeal and love ;  
In graveyard now is their abiding place ;  
Beneath the green sprigs they repose in peace ;  
While we, a little longer, toil and wait,  
Cheered by the recollection of their love.

And so, in future years, should we be spared,  
May we recall this one more happy hour,  
This group of cheerful faces, every hand  
Strong in the grip fraternal, every eye  
Filled with the light fraternal, every soul  
Softened and sacrificed by Brother-love ;  
And when, at last, the summons we accept,  
And join the Lodge Celestial, may we find  
Amongst our very happiest memories,  
The hour of social joy we now begin !

—Bro. Rob Morris.



## Eva, The Mason's Child.

**F**ASTER and faster spread the flames, and now the ship was enveloped in a fiery sheet. Men and women rushed madly over the side to meet a quicker but less painful death. The boats, with one exception, had been overladen and capsized. There were hasty prayers and heart-rending cries of misery and distress. Death hovered, vulture-like, over his victims; some clung desperately to the vessel's side; some supporting themselves in the water by articles snatched hastily from the burning ship, and with which they had leaped wildly into the sea. The captain sang through his trumpet, "take heart and sustain yourself as long as possible. A ship is coming to our relief."

James Durant stood upon the almost deserted deck with his only child, but four years of age, folded closely in his arms. His eyes swept the horizon in search of the ship to which the captain had alluded. He discovered it at last but it was at least four miles off. Before the ship could arrive, they must be burned to death, or, if he sprang, as others had, down into the water, both he and the child would be drowned, for he was not a swimmer.

The little arms were twined about his neck, the pale cheek rested confidently against his own, but the brave child did not tremble.

"O my God, is there no help?" cried the despairing father, as the flames swept nearer, and he felt that his present position could be held but little longer.

"Here, give the child to me, and I will save her," and turning quickly, Mr. Durant stood face to face with a stranger who had a life-preserver in his hand.

"Quick! there is no time to be lost! The child can have my life-preserver, and it will float her easily. Yonder is another ship; I have been watching it for the last five minutes. It will reach us in half an hour at the most. There, that is fastened securely. Now, little girl, I am going to throw you in the water. You are not afraid?"

"No, no, but papa?"

The father caught her frantically in his arms.

"My darling Eva, you may never see your father again; but do not fear—God will guard you, and somebody will find you and take care of you. If you never see papa again, remember he is in heaven with mamma."

"Has she no relatives?" asked the stranger.

"None in this country; I am from England and am traveling for her health."

"Take that pin from your bosom and fasten it to her clothing."

"Heaven help you for the thought," said the father; and in a moment the square and compass was glittering on the bosom of the child, and the stranger took her from her father's arms, saying,

"I am stronger than you; she must be cast beyond the reach of these poor drowning wretches, or they will rob her of her life-preserver."

The white drapery fluttered through the air and sunk below the waves; then rising, it floated lightly on the waters.

James turned to the stranger with tearful eyes.

"May God bless you and preserve you, noblest of men. But you, as well as myself, must be lost."

"No, I am a good swimmer, and here is a piece of board with which you can sustain yourself until relief arrives."

The father cast another glance at the white speck floating rapidly away, and with an inward "God preserve her!" sprang into the sea, followed by the stranger; but the two floated in different directions, and they saw each other no more.

Two hours later, James Durant awoke, as from the sleep of death, and found himself in the cabin of a strange ship with kind and sympathizing faces all around him. In a moment he realized all that had passed, and said, eagerly, though feebly:

"My child, little Eva; is she safe?"

There was no response, and a low moan escaped the father's lips.

"Courage, sir," said a lady with tearful eyes, "some of the passengers were saved by another ship."

The father's countenance lighted.

"God grant that she may be safe."

Mr. Durant recovered his usual strength in a few hours, and sought among the saved for the stranger who had proved himself so true a Masonic Brother, but he was not to be found.

"He must be on the other ship," said Mr. Durant, "and he will care for Eva."

Both ships were at the port the following day, but although Mr. Durant found the stranger who had befriended him, and who proved to be a Mr. Wadsworth, from a southern city, Eva was seen by no one, and was given up as lost.

"Here, wife, is a child that has just been washed upon the beach. She is cold and stiff, but I think she is not dead. Let us have some warm flannels immediately, and tell Thomas to run for Dr. Hunt."

It was long before the quivering lashes and feeble fluttering of the heart gave token that success would crown the efforts of Eva's rescuers; but, by-and-by, the lids parted and revealed two large, liquid, sky-blue eyes, that wandered from face to face in a bewildered way, and then closed wearily.

"I fear she will not recover very rapidly," said the doctor. "She has a delicate constitution, and will require the best of care."

"Poor child!" said Mrs. Turner, "I do not wonder she is nearly dead; but who can she be? Some terrible accident must have occurred at sea."

"You had better examine her clothing," said the doctor: "perhaps you may find some clue to her relations."

Mrs. Turner lifted the gossamer white dress, and turned it over and over. The square and compass placed there by Mr. Durant flashed upon the eyes of all at once. The doctor and Mr. Turner looked at each other, but neither spoke, and Mrs. Turner did not notice the tear that glistened in her husband's eyes.

The doctor's fears that Eva would not recover rapidly proved to be well founded: days and weeks of fever succeeded in awakening her to life, during which she talked incoherently of "papa" and "poor mamma," and of the "burning ship" and of "hunger." She finally awoke to consciousness, and asked many questions as to where she was and how she came in the dark room, and who were those who attended her, but Dr. Hunt forbade her being questioned until she was stronger.

How interested were all in the little convalescent, whom the elements had cast into the little seaboard town! The ladies declared that never before did a child possess such beautiful curls, while the gentlemen seemed no less interested, and brought her gifts of everything that might please her childish fancy.

"My dear little girl," said Dr. Hunt, when Eva was at length able to ride out, "will you tell me your name?"

"Eva," said the child, "I thought you knew it."

"Yes, I know your name is Eva, but I want to know the rest of your name."

"Eva Durant. Mr. Durant is my papa."

"Yes, I want you to tell me all you can remember about your father and mother."

Eva's eyes filled with tears. "Oh, sir, my mamma died and went to live with the angels. And I do not know where papa is. He said if I never saw him again, I must know he had gone to mamma."

"Where were you when he told you this?"

“On the ship; and Oh! the fire burned me so; and papa held me in his arms until a strange man took me and tied something under my arms and threw me into the river, and I have not seen papa since. O, sir, can you tell me where he is?”

“No, dear child; but perhaps we may yet find him.”

And this was all that Eva's new friend could discover. It was plain she had come from the ship which had been burned a few weeks before; that she had been cast upon the sea, and floated to the shore; but where was her father? Had he been saved, and was he searching for his child? Every possible effort was now made to find him. The circumstances of the case, with the statement of the child, were published fully in the newspapers of the neighboring cities, but the grief-stricken father, believing his child lost, had sailed a week before for Europe, and it soon became settled in the minds of Eva's protectors that he had perished. But the little one still prattled about her “papa,” and said he would come by-and-by; those who believed differently would not pain her by contradiction.

The square and compass that had been found upon her clothing was regarded as a powerful appeal from a Mason to his brethren to care for his child. So it came to pass that Eva became, as it were, the special charge of Hiram Lodge, No. 93. Mr. Turner would gladly have taken the entire care of the little waif, and the wealthy Senator W—— requested to be allowed to adopt her as his daughter. But the Brethren in Lodge assembled declared, by a vote, that Eva should be reared, educated, and protected by the Lodge, and that as Providence had placed her in Brother Turner's house that should be her home.

And so years went by, and Eva became a healthy, joyous child, flitting here and there, and everywhere meeting the warmest of welcomes. The Masonic Hall was but a few rods from Mr. Turner's residence, and Eva often went with him as far as the door, and then returned alone, always bidding the Tyler “take good care of Pa Turner, and send him home early.”

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The six years that followed the death of his wife and the loss of his child, passed wearily to James Durant. He visited nearly every country in the Old World, seeking among scenes of natural beauty and grandeur, as well as of historic interest, for the mental rest which could never be found. Once more he turned his steps toward America, and sought his Masonic friend Wadsworth. Finding that gentleman about

setting out with his family on a journey to the Atlantic coast, Mr. Durant accepted the invitation to accompany them to Saratoga and Niagara, then to New York, where leaving the ladies, Mr. Wadsworth and Mr. Durant wandered from town to town along the coast, enjoying the beauty of the scenery and the quiet hospitality that greeted them, more than the crowded hotels and the fashionable style of the popular watering places. Fancy, and the kind hand of Providence, at length led them to the little town of B—, and the second evening after their arrival they visited the Masonic Lodge. A warm welcome was extended to these Brethren from such distant homes, and both were invited to address the Lodge. Mr. Durant said :

“Brethren : I have traveled much and long. I have found Masonic sympathy in every part of the globe, and everywhere is Masonry substantially the same. I can hardly tell where I reside. The world seems to be my home, as I remain but a short time in any town or country, but my name is recorded in an English Lodge. I love my English Brethren, for they first brought me ‘from darkness to light,’ and I love English soil, for with it sleeps the wife of my youth. But I love American soil also, for here I have found the warmest of welcomes, the kindest of brethren. And, too, my own child is sleeping in American waters, even beneath the very waves that wash the shores of your beautiful village.

“Six years have passed since this dear friend and brother robbed himself of his life-preserver, that my dear little Eva might perhaps escape, and we hoped the elements might be kind, and that heaven would send her relief, but she was never heard of more.”

The voice of Mr. Durant was quivering with emotion, and, unable to speak further, he seated himself and covered his face with his hands

Glances of surprise and pleasure were cast from one to another among the Brethren of Hiram Lodge. No one spoke, however, but all turned upon the Master, Mr. Turner. For a moment he seemed reflecting; then taking a slip of paper from the Secretary he wrote :

“Mrs. Turner : Do not allow Eva to retire until I return home ; tell her I am going to bring a strange gentleman who wishes to see her.”

And calling the Junior Deacon, Mr. Turner gave him the note, saying, in a low voice : “Take this note to Mrs. Turner immediately.”

“Why, Eva,” said Mrs. Turner, when she had read the message, “you are going to have company. A strange gentleman is at the Lodge-room who wishes to see you.”

“Who can it be?”

Eva looked perplexed and thoughtful, suddenly her cheeks flushed,

her eyes lighted, and clapping her little hands, she sprang to her feet and exclaimed, "Oh, it must be papa! no one else would wish to see me, no one in the world;" and before Mrs. Turner comprehended the child's interpretation, she had passed the threshold and was flitting through the moonlight toward the Lodge-room. The Tyler looked amazed when Eva rushed into the ante-room, her cheeks burning, her eyes flashing with joy and excitement.

"Wait a moment," said the Tyler, who having heard nothing of what had transpired within, was at a loss to account for the strange conduct of the child; "wait a moment, and I will send your request to Mr. Turner. He will come out and see you."

"I shall not wait! I do not want to see Mr. Turner; I want to see my papa."

"The child is crazy, that is evident," said the perplexed Tyler to himself; but calling out to the deacon, he bade him say that Eva was there and had determined to get into the Lodge-room.

The deacon went to the East, and delivered his message in a low tone, and a moment afterward moved "that the Craft be called from labor to refreshment."

"Now," said Mr. Turner; "tell the Tyler to let her come in."

And Eva did come or rather bounded, into the hall, more beautiful in her excitement than ever before. She advanced to the centre of the room, and stood beside the altar; half poised upon the tiny foot she scanned rapidly the faces of all. Her eager eyes soon detected the strangers, who were seated behind each other, and for a moment she seemed irresolute, then darting forward with a glad cry, she threw her arms about the neck of Mr. Durant, crying, "Oh, papa! my dear papa! you have come home at last! You were not burned in the ship?"

We will not attempt to paint the scene further, but will leave our readers to imagine the joy of the fond father, and also leave them to decide whether the tears that wet the cheeks of the Brethren of Hiram Lodge, were caused by sympathy with the happiness of their little charge, or grief that they should lose one whom they all loved.—*Masonic Selections.*

Goodness is beauty, and cannot stay inside; like the sap in a tree, it must come out in fresh leaves and buds and blossoms. Good, pure, kind, generous thoughts light up the plainest face, and make it beautiful and youthful.

## Women in Masonry.

**T**HIS subject is causing a temporary unrest in the Fraternity. An organization called the Order of the Eastern Star has been sending circulars to Lodges in this jurisdiction, calling attention to its objects, and offering the necessary charter and other paraphernalia for organizing Chapters, which, it is said, very generally hold their meetings in Masonic apartments.

As the Masonic Fraternity, in its origin and essential characteristics, is altogether a man's society, I call attention to this insidious attempt to change it and make it like the innumerable other societies and orders of the day. A Fraternity, as the word means, is a society of Brethren and Brethren are, or at least should be, men. Hence it is impossible to admit women in association with them in a Lodge room.

Masonry is such a unique and peculiar institution that it has always kept aloof from any of the so-called progressive movements of the day; not that, as men, we have no sympathy with them, or object to them, but because, as Masons our Fraternity has always kept itself within the qualifications originally laid down for its membership, one of the most important of which is that the applicant for Freemasonry must be a man. This law against the co-mingling of the sexes cannot be evaded by any device whatever. Lodge celebrations, under the name and guise of Lodge associations, are under the ban of the Masonic law.

The great advantages which have been derived from this important qualification of a Freemason admonish us that if we would continue to be respected in the future, as we have been in the past, we must not make any innovation by which it may be changed.

Notwithstanding the jests one may hear at social gatherings concerning persons who are not Masons being at the Lodge, when they were at some other place which they wish to conceal, it is a gratification to Freemasons to know that no scandals, arising out of the co-mingling of the sexes, can be said to have had their origin in a Lodge room.

I know it is quite fashionable for associations calling themselves Masonic to hold mixed gatherings of the sexes, and I verily believe that the appetites created there have caused this inordinate desire to carry the connection further, so as to bring men and women together in the Lodge room. If it be progressive to do this, let those who like such progress advocate it; but I do not believe the Grand Lodge of Pennsylvania will ever give its approval to the use of its Lodge room for

any kind of gathering, except that of the Brethren of the Lodge and for Lodge purposes only. And I further believe that where this new idea has been permitted to obtain a foothold, it will either go on to the destruction of the Fraternity or its abandonment, and a return by the Fraternity to the ancient and simple practices established in the beginning.

The new practice of public installation of officers in other jurisdictions has fed this appetite for the union of the sexes in the Lodge room. It pleases the vanity of the persons who thus exhibit themselves as they compete with the strolling players of the mimic stage.—*From Address of Grand Master Michael Arnold, in Grand Lodge of Penn., Dec. 27, 1894.*

## How Grand Lodge Was Built Up.

**D**O not propose recounting the old familiar story of the “Four old Lodges” meeting at the Goose and Gridiron, St. Paul’s Churchyard, on the ever memorable 24th June (St. John the Baptist’s Day), 1717, and then and there electing Bro. Anthony Sayer, Gentleman, as Grand Master of Masons for the ensuing year; or describing how he was invested by the oldest Master present, installed by the Master of the oldest Lodge, and congratulated by the whole assembly, which forthwith paid him homage, as the Supreme Head for the time being of the whole Craft of Masonry throughout the civilized world; the story has been too often repeated to need further repetition. Neither is it any part of my purpose to write a disquisition on the comparative rights and privileges of these “Four Old Lodges,” which existed by Immemorial Constitution, and the Lodges subsequently warranted by the said Grand Lodge; those who desire to study this grave question must consult the pages of our learned Bro. Gould. It is enough for me that from the Grand Lodge thus constituted at an unpretentious gathering of Masons—of which many no doubt were operative brethren—held at an insignificant tavern, which, as its sign suggests,\* may once have been the shop of a musical instrument maker, has descended not only our present United Grand Lodge, but likewise nearly all the Grand Lodges which have ever been constituted since throughout Christendom and elsewhere; and it has occurred to me that

\*The Goose and Gridiron is held by many to be a rude interpretation of the Swan and Lyre, the device of the Company of Musicians.



a brief outline of the steps by which it has grown from a mere congregation of Masters and Wardens, presided over by a Grand Master and Grand Wardens, to its present splendid organization, as the Supreme Diet of English Masonry, may not be without interest to the readers of this journal.

I have said that Bro. Anthony Sayer was installed Grand Master on the 24th June, 1717, and among the few particulars which have been handed down to us of this meeting, it is recorded that Bro. Sayer's first official act after his induction into the chair was to appoint his Grand Wardens. It was not, however, till his Grace the Duke of Montagu was installed Grand Master at Stationers' Hall, on St. John the Baptist's Day, 1721, that the office of Deputy Grand Master was created and bestowed on Bro. John Beal, M. D. The Duke of Whar-ton, successor of his Grace of Montagu, appears to have been the first to recognize the necessity of having the proceedings in Grand Lodge duly recorded, and to him accordingly we are indebted for the appointment of a Grand Secretary in the person of Bro. William Cowper, Clerk of the Parliament, but history does not tell us if Bro. Cowper was "installed (in the Ancient Manner)" by the presiding officer, assisted by the Wardens and afterwards proclaimed "thrice according to ancient custom." This, we know, was the happy lot of a far more distinguished Grand Secretary—Bro. Laurence Dermott—who some thirty years later, after undergoing the ordeal of examination as to his proficiency in Secretarial duties, was ceremoniously inducted into office at the Griffin, Holborn, with not a little of the barbaric splendor which generally accompanies the enthronement of an Eastern potentate. Yet a few years later, and we pass at one bound from the creation of a Grand Secretary to the institution of Provincial Grand Masters. The honor of having devised this office for the extension of Freemasonry into districts in which it had been previously unknown, or but little known, belonged to the Earl of Inchiquin, who was Grand Master during the year 1726-7. The reason assigned by Bro. William Preston for this considerate—and in its results, exceedingly beneficial—act of his lordship is a remarkable one, and unauthenticated, as are most of that writer's statements respecting our early history, by any scrap of evidence which even a novice in the study of history would consider trustworthy. This particular period, he tells us, "was rendered remarkable by the Brethren of Wales first uniting under the banner of the Grand Lodge in London." He seems to have drawn upon his imagination for this union in consequence of the existence in Wales of "some venerated remains of ancient Masonry, and many stately ruins

of castles executed in the Gothic style." The connection between the two is not very obvious, but it is an undoubted fact—*teste* the list of P. G. Ms. and D. G. Ms appointed from 1717 to the present time in Grand Lodge Calendar—that in 1726 Lord Inchiquin did grant deputations or patents of appointment to Bro. Hugh Warburton as P. G. M. for North Wales, and Bro. Sir Edward Mansel as P. G. M. for South Wales.

Passing on to the G. Mastership of Lord Coleraine—1727-8—we are told by the same eminent historian that at the last Communication held under his lordship's auspices, Bro. Dr. Desaguliers brought forward a resolution for the *revival* of the ancient office of Steward, the appointments to be annual, their number to be restricted to twelve, and their duties to be to assist the Grand Wardens in the preparation of the Grand Feasts. Why Preston should have found in the undoubted antiquity of the Steward's office a reason for describing the first appointment of Grand Stewards as a *revival* it is impossible to say at this distance of time. There is, however, something interesting about their appointment, or rather about their having been subsequently granted sundry extraordinary privileges not possessed by the rest of the brethren. Thus, under Lord Lovel, G. M., 1731-2, they were allowed to nominate their successors. Then in the G. Mastership of the Earl of Crawford, in 1735-5, it was agreed that in future the Grand Officers, with the exception of the Grand Master, should be chosen from their ranks. About the same time they were constituted into a Lodge, which in 1770 was placed at the head of the roll of Lodges without a number. The grant of these privileges, but more particularly the claim they advanced at the outset of their career as a Lodge, to vote in Grand Lodge as individuals, was the cause of much discontent among the Fraternity, and may be said to have been imperceptibly acquiesced in, rather than formally bestowed upon them. In the Earl of Morton's time it was resolved that the office of Treasurer should be an annually elective one, and that the Treasurer, Secretary, and Sword Bearer should be permitted to rank in future as members of Grand Lodge. Subsequently the regular Grand Lodge agreed upon the creation of the office of Grand Chaplain, while in 1782, when H. R. H. the Duke of Cumberland, brother of George III, was elected G. M., it was resolved that he, and any other Prince of the Royal blood who might in future be elected to the same office, should enjoy the privilege of nominating a peer of the realm as Acting Grand Master, the peer appointed by the Duke of Cumberland being the Earl of Effingham, whose successor was the Earl of Moira, afterwards Marquis of Hastings.

I must now hark back to the year 1751, when the then existing Lodges of "Ancient" Masons, or "Macon's" according to the old Institutions, met in solemn form at the Turk's Head Tavern, Greek-street, Soho, on the 17th July, and formed themselves into a separate organization, with a Grand Committee to regulate its affairs until such time as a Grand Master was elected, and Bró. John Morgan as its Grand Secretary or principal executive. We know what regulations were adopted for the government of this Society at the Turk's Head meeting, but not much as to what was done by the Lodges under Morgan's auspices. It is on record, however, that on the 5th February, 1752, at a meeting of the nine Lodges then existing in and adjacent to London, Bro. Laurence Dermott, a P. M. of Lodge No. 26, Dublin, who had joined the Society, was unanimously elected Grand Secretary, *vice* Morgan resigned, and, as I have before said, installed in office with almost the same pomp and circumstance as was an Eastern monarch on his throne. Yet there are few Masons who have more richly deserved the honors bestowed upon them than Laurence Dermott, who was not only Grand Secretary in the ordinary sense of the term, but a Grand Secretary who fulfilled duties of every imaginable kind. One time we read of him in the character of a Grand Lecturer, when after he had been reinstalled in his office, "according to the ancient custom and manner of installing Grand Secretaries," he "repeated the whole ceremony of Installing Grand, &c., in the manner which he had learn'd from Brother Edward Spratt, Esq., the celebrated Grand Secretary of Ireland," and we are told in the minutes that "the long Recital of the Solemn Ceremony gave great satisfaction to the audience, many of which who never had the opportunity of hearing the like before." On another occasion he was engaged in "altercations not fit to be written," with other brethren, because he had suggested that the election of a noble Grand Master to preside over the Ancient Craft should be postponed until they had a more suitable place than the "Temple Eating House" in which to install him. Again, after having expatiated at great length on the contents of an old MS., which had been "written or copied by one Bramball, of Canterbury, in the Reign of King Henry the Seventh, and presented to him in 1748," objection was taken by the adherents of the Temple Eating House "against any thanks or even approbation of the Secretary's conduct, who, instead of being useful, has actually sung and lectured the Brethren out of their senses." Upon this Dermott expressed his willingness to resign. if a better Secretary could be found, and then in his quiet, humorous way remarked that "if he was so unfortunate as to sing any Brother out of his senses,

he hoped the Worshipful Master in the chair and the Grand Committee would allow him an hour's time, and he would endeavor to sing them into their senses again." The request, we are told, "was granted with great good humor, and the Secretary made proper use of his time." Later we find him organizing the Committee of Charity, receiving instructions to constitute new Lodges, regulating the business to be transacted in Grand Committee, and praying to be relieved of the trouble of delivering the summonses, on the ground that the "Servitude was exceeding troublesome as he was obliged to work twelve hours in the day for the Master Painter who employ'd him." In October, 1753, it was proposed and agreed that "the Grand Secretary shall attend and regulate all processions, and at Funerals take particular care that all persons walk in proper rotation." A few years after the date of this last minute, he issued the first edition of his "Ahiman Rezon," the Book of Constitutions of the ancient Fraternity, so that in his case the duties of the Grand Secretaryship included those which more properly belong to the Grand Lecturer, Grand Director of Ceremonies, Grand Organizer, and in fact he was the heart and soul of the Society, which, but for his ability and zeal, in season and out of season, would never have attained to the position of eminence which it ultimately occupied. In the summer of 1768 he found himself under the necessity of appointing an Assistant Secretary, for whom he held himself accountable to Grand Lodge, but the experiment does not appear to have been wholly successful. Bro. William Dickey, junr., whom he selected for the office, was a most able man, but Dermott and he do not appear to have been able to work together very harmoniously. I judge so from the fact that two years later the minor office was discontinued without apparent cause, and when a vote of thanks was passed by G. Lodge to Bro. Dickey for his services, Dermott appears to have remonstrated and to have complained that his Assistant had neglected his duties and had resigned just at the very time when he (Dermott) "was so ill with the gout that he was obliged to be carried out of his bed (when incapable to wear shoes, stockings, or even Britches), to do his duty at the Steward's Lodge." Some years ago when the second French Empire was in the full swing of its glory, great amusement was caused by the announcement in the Court journals that, in future, gentlemen attending the Emperor's Levees were not to appear in trousers, and in one of Marryatt's best known novels there is a certain boatswain who returned to his duty, after a short spell of leave on shore, without his inexpressibles. There is no evidence that Napoleon III's sumptuary edict was ever literally obeyed,

while Marryatt's boatswain was a fictitious personage. But the Dermott incident is recorded in black and white, under his own hand, in the minutes he compiles of his own Grand Lodge, and, I say, all honor to the brother who thus boldly preferred duty to decency, and by so doing created a grand precedent for future Grand Secretaries who may suffer from gout and the apathy of their Assistant Dickeyes, to follow or avoid, as it may seem to them best.

But I must leave Dermott, now regulating and organizing, now lecturing and swearing, at one time conversing with an Arab Mason in the Hebrew language, at another exchanging Latin compliments with the Grand Master, with his oddities, his love of detail, his shrewd common sense, and without his "Britches," in order to resume the thread of my story. The officers of the Grand Committee of the "Ancients" were the Grand Secretary, who did everything, and the Grand Pursuivant—sometimes also written "Pursuivant"—and the Grand Tyler, who between them did little or nothing. When, however, the Grand Committee gave place to a Grand Lodge and a Grand Master—albeit not a noble Grand—was elected, he at once appointed a Deputy, and the Grand Lodge elected G. Wardens, who, as well as the G. M., were installed in office. Subsequently, as the funds of the Society increased, there was appointed a Grand Treasurer, and then, as the Society became more and more of a dignified body, there followed a Grand Chaplain and a Grand Sword Bearer, while Stewards were annually elected for the feast, but they were chosen from the general body of lodges, not from particular ones, and were assigned no special place of honor in Grand Lodge. After the Union of the two Societies in 1813, Grand Deacons, a Grand Superintendent of Works, and a Grand Organist were appointed, there being one Senior and one Junior G. Deacon until 1862, when two of each rank were appointed, while in 1893 the number of each was increased to three. In 1814 was also created the office of Grand Registrar, and in 1893 that of Deputy G. Reg. In 1816 we meet with a President of the Board of General Purposes—who in 1862 became *ex-officio* a Grand Officer—and a Grand Secretary for German Correspondence. In 1814 a Grand Director of Ceremonies was appointed, and in 1829 an Assistant Director, while in 1882 was created the office of Deputy Director, and in 1893 the one Assistant bloomed into three. The appointment of two Standard Bearers dates from 1882, and in 1840 the office of Grand Pursuivant was "revived"—as there were Pursuivants under the Ancient *régime*, I prefer this term to the "instituted" of our Official Calendar—with the rank of Assistant G. Pursuivant, instituted in 1859. Until quite recently, the

Grand Pursuivant was not a full Grand Officer until he received the sanction of the G. M., when the term of his service was ended, to take his seat on the dais. There has also been, from time to time, an Assistant G. Secretary, and in 1834, when the Duke of Sussex was suffering from cataract, his Royal Highness was pleased to revive the office of Acting or Pro G. Master. There are likewise 18 lodges—instead of 12 as under the “Modern” G. Lodge—which enjoy the privilege of sending G. Stewards, and which are in consequence commonly spoken of as “Red Apron” Lodges. These have the exclusive privilege of becoming members of the Grand Stewards’ Lodge, and, with the Master, Past Masters, and Wardens thereof, as well as of all the regular lodges, are, equally with the Present and Past Grand Officers, constituent members of Grand Lodge; and as there are more than 2,000 lodges on the roll of United Grand Lodge, the total number of members may possibly exceed, while it cannot fall far short of, 20,000. And all this has come of the G. Lodge constituted by the Four Old Lodges which met at the Goose and Gridiron, on St. John the Baptist’s Day in the year of Grace, 1717, and the year of Light, 5717. Truly, the growth of Masonry in England, to say nothing of its off-shoots abroad, in the 177 years that have elapsed since then, has been, as Dominie Sampson would have remarked, “prodigious!”—*Bro. G. B. Abbott in London Freemason.*

### Atheism as a Disqualification.

**N**O atheist can be made a Mason. This is an ancient and undisputed landmark of our Order. The stereotyped explanation for this exclusion is, that one who disbelieves in the existence of a superintending Providence can be bound by no obligation of fidelity. In a legal and practical sense this explanation may do very well; but as Speculative Masonry is eminently a symbolical institution, we should always look to its symbolism for the true interpretation of its ritual. Let us, by this peculiar system of interpretation, seek to discover the true signification and origin of excluding atheists from initiation.

The trestle-board, or tracing-board, of the Master Workman is one of the elementary symbols of the Order. Its monitorial explanation, derived from the operative art, is that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we, both operative and spec-

ulative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in His Book of Life; or, as Cross expresses it, "in the great books of nature and revelation, which are our spiritual, moral and Masonic trestle-board.

The trestle-board is, then, in Masonry, the symbol of the revelation of God's will to man. But Masonry is ever tolerant, and recognizes no sectarian principle; but concentrates around its altar, without distinctive preference, the worthy professors of every genuine religion. Its symbols, to be universal, must necessarily be equally tolerant. Therefore, while the Christian Mason gratefully and confidently receives the revelation of both dispensations, as the interpretation of the symbolic trestle-board, the Jew may be permitted to seek the same symbol in the Old Testament alone, and the Mohammedan Brother in the Koran.

But here this toleration ceases. We dare not, indeed, prescribe to each Brother what shall be his trestle-board, but a trestle-board he must have. The symbol may be interpreted as he will, but the symbol must be there. The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and undefiled, fit for the reception of God, who is there, forever to be present as He was by the Shekinah in the material temple at Jerusalem, a spiritual temple, in which, instead of stones from the quarries and timbers from Lebanon, pure thoughts and holy aspirations are to be brought together, till an edifice shall be erected in our hearts worthy to be the dwelling place of Him who is all purity and holiness, so that thus the symbolism of St. Paul may be developed in Masonry: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

But as the antetype, the material temple at Jerusalem, was built after a plan, the details of which, we are told, were revealed to David, who says, "The Lord made me understand in writing, by his hand upon me even all the work of this pattern." So also must the Divine will furnish the necessary instructions for the erection of that other and far nobler spiritual temple in our hearts. Not after human devices, or by the commandments of man, is this spiritual temple to be built. The Mason engaged in this essential work of salvation must have a divine trestle-board, no matter how or where he gets it. To the Jew the trestle-board may be the law and the prophets; to the Christian a newer commandment; to the Moslem the teachings of the Koran. Of the fitness of the trestle-board, God, not man must judge; but after the designs laid down on that trestle-board must all the work be done, with a conscientious belief that it is of Divine authority.

And now, with this symbolic view of a spiritual temple and a spiritual trestle-board, we may readily see how it is that an atheist cannot be a Mason. It is not simply because his religious belief furnishes no security for the faithful performances of an obligation. Even in so deluded a man it is possible that a sense of what is called worldly honor might, even without a Divine sanction, afford sufficient motive for the fulfillment of a promise. But it is for a better reason, because, being without a Divine Architect to devise his plans—without an Abigail, as the Cabbalists say, a Master Builder to supply him with a trestle-board—he cannot assist in the construction of our spiritual temple. This is a Mason's labor, and the trestle-board is the guide. He who has no such guide can unite in no such labor. And hence the atheist, without Master or trestle-board, is justly excluded from companionship.—*Albert G. Mackey.*

## Why Rome Bans English Masonry.

AN INTERVIEW WITH CANON MOYSE.



**T**HOUGH the controversy is old, and its issues have been fought out again and again, and never more fiercely than when the Marquis of Ripon resigned to the Prince of Wales his place at the head of English Masonry because he had been converted to the side of the Vatican, there is still a perpetual wonder in England at the excommunication which Rome levels at the head of every member of the Masonic body. When English Masons are not engaged in the rites of good-fellowship, they are, as they think, promoting works of Charity; why, then, should they be delivered over to Satan for their souls' health? Since Father Luke Rivington wrote to us in strong condemnation of the mistaken people who were given over to Masonry, we have received many letters urging us to get to the bottom of this mystery. Accordingly a representative of the *Westminster Gazette* betook himself to the Archbishop's house in the Vauxhall Bridge-road, there to see Canon Moyse, of the Archbishop's house, whose learning and authority are well known to English Catholics. During a long conversation (writes our representative) which ranged over many topics, from the repudiation by Gregory the Great of universal bishopric to the Council of Whitby; and from letters written by Offa, King of Mercia, to the arguments of Sir William Harcourt in the last great Ritual controversy, Canon Moyse seemed to be repressing the eagerness of his in-



tellectual flow. I am afraid I bored him by some of my ignorant questions, but I found it difficult to get away from so cultivated and so ready a conversationalist, who "wore his weight of learning lightly like a flower."

Having mentioned Father Rivington's letter in *The Westminster on "Rome and the Freemasons,"* I began: "Now what I come to ask is why the Church condemns what most of us regard in England as innocuous if not—

"Beneficent," interrupted Canon Moyse, supplying the very word I was about to use. "Surely," he continued, "it is not difficult to answer the question. English Masons remain on terms of communion with Continental Masons. They form one body. There is at least mutual recognition. Now, though English Freemasons may not be active against the Church, yet if we may trust the leaders of Continental Freemasonry—if we may take their books and accept their journals as expressing their opinions—if we may judge by their actions—they are hostile—bitterly hostile to the Church; and those who are friends of theirs must be enemies of the Lord."

"But you have made your peace with the French Republic, which you may, perhaps, regard as Atheistic. The French Republic is the creation in a great degree of those revolutionary influences which you say are fostered by Continental Freemasonry. Why, having accepted the Republic, do you ban those who, *ex hypothesis*, helped to create it?

"There is a distinction easily made, I should think, between method and result. Church has no hostility to—no prejudice even against—any particular form of government. It accepted the mediæval Italian Republics—Venice, and Padua, and Florence, and so forth; it has no sort of objection to the Republic of the United States. Why should it not make friends with the French Republic, as in a sense it made friends with Germany which worked the Kulturkampf after Bismark had gone to Canossa!"

"But you are still banning the Freemasons who made the French Republic!"

"We are ready to accept an established fact; but we are not bound to approve the methods. We may approve and desire Home Rule, yet condemn with all our hearts the Clan-na-Gael."

"That," said I, "brings me to the point. There must be a wider reason for the excommunicating of Freemasons than the hostility to the Church displayed by the Continental Lodges. The Clan-na-gael and Masonry come under one condemnation, do they not? And neither is

condemned because it is against the Church, or because it is political; both are condemned, good or bad, because both are secret."

"Quite so. Gregory XVI put his ban on secret societies, and it is maintained."

"But why must there be no secrecy? Is it because a secret society might come, so to speak, into competition with the Church, or because secrecy would be a bar to full auricular confession?"

"For neither reason; but for the reason that the Church regards as immoral any oath made binding to any other obedience than to the law of the Church and the individual conscience."

"What about the Jesuits, then? Are they not bound to perfect, unquestioning obedience to the General of their Order?"

Canon Moyse thought for a moment, and reframed his answer several times, and I am not quite certain now that I have got to his meaning. He drew a distinction between an oath and a vow, though he did not insist upon it too rigidly, and almost admitted that it was too fine for ordinary every-day use; the Jesuit's vow, at all events, was not the Masonic oath.

"But the essence of both oath and vow," I objected, "is surely the calling upon God to witness? You will need a clever professor of casuistry to get out of that."

"Yes; but the Jesuits and all who take vows within the Church are bound to do nothing under their obligation which is contrary to the law of God, the law of the Church, and the commands of their own consciences. The Jesuit is subordinate to the Church. Oaths of secrecy, on the other hand, enable people to work wickedly in the dark, may prevent confession of sin, and can serve no really good object. Of course, there must always be secrecy of some kind. Every family has a right to privacy. Every mercantile house must trust its confidence to its members, and they dare not betray them. Every Government has its secrets. But the *oath* is what the Church condemns, because it may give a man's conscience to the keeping of another. To sum up, the Church can permit no hostile society beside, nor tolerate any association between, its friends and its enemies. That is the first point. You can't serve two masters. In the second place, the oath of secrecy is immoral. In the third place, even in this country the ceremonial of Masonry is a religious rite. Now, there can be no communion in religious matters between a Catholic and a non-Catholic. Rites and ceremonies belong to the Church."

"In short, you and I cannot worship God together?"

"I should not put it so; I should rather say that we simply cannot

have religious communion ; and so far as Freemasonry establishes such communion in matters of religion, between the members of the Church and those who are without the pale, it is condemned. The Freemason is excommunicate."

The conversation at this point ran off on other questions of controversy, and ranged from Ritualism to the authority of the Canton Law, but in the course of it Canon Moyse pointed out one thing for which Freemasons should be grateful. An excommunication was at one time a complete boycott. No excommunicated person could be served by one of the true faith. He was left untended and alone. "In these days," said Dr. Moyse, quietly, "the Church has dropped that portion of her punishment." And Freemasons, perhaps, are ready to brave the other portion.—*The Westminster Gazette, London, Eng.*

## Courtesy to Strangers.



**A**BRAM once entertained three strangers and was surprised when they were about to depart to find out their celestial character. They had not revealed themselves as angels, but had been content to receive the courteous attention the good old Patriarch was willing at all times to extend to sojourners and strangers. Ever since that incident there has been an admonition to the people of this world to be careful to treat strangers civilly, for "they may entertain angels unawares." If there is any one needs kind and courteous treatment, it is "a stranger in a strange land," or in strange Lodge. He is away from home and kindred, and must depend upon his fellowmen, those whom he never saw before, or heard of perhaps, to make his stay in the place or Lodge pleasant. There is nothing that will make a man feel more uncomfortable than to be treated rudely by strangers. This is especially true of strangers in our Lodges.

They may come from England, Scotland, or Bombay, but being familiar with that universal language of Masonry, by which "one Mason may know another in the dark as in the light," they have a right to expect courteous treatment when they visit a Lodge. A kind word, a Brotherly grasp of the hand, and a friendly spirit, will make the stranger gratefully remember his visit to the Lodge. But a lack of attention will fasten in his memory an unpleasant experience, and when he chances to pass that way again, he will be sure to give that Lodge a wide berth, and refuse to visit.

An incident came to our knowledge recently of a Brother from Bombay who was staying in Philadelphia for a few days and went to the Masonic Temple one evening for the purpose of visiting a Lodge. He sent in a card that the Tyler had instructed him to fill out. He gave on it the name of the Lodge in which he was made, and some other Masonic information requested. His card was returned to him with some short answer that he could not visit. He was not even treated with the courtesy of having a committee or a Brother come from the Lodge to know who he was or by what right he claimed the privilege of visiting. With no reasons given for it he was turned away, and carries with him a very poor opinion of the Lodge that failed in a very simple act of courtesy due to any man claiming to be a Mason. If he had been found unworthy after making his statement or undergoing a proper examination, there would have been time enough to turn him away. A little care to be courteous to strangers wins friends, while acts of thoughtless unkindness make foes.—*N. Y. Dispatch.*

## Was Napoleon Bonaparte a Myth.

**I**N commenting on the tendency among German scholars to read into folk-tales far more than they would warrant, S. Baring Gould, in his "*Curious Myths of the Middle Ages*," gives the famous argument of a French ecclesiastic to prove that Napoleon Bonaparte was in reality a mythological character. Of course it was done in jest and by way of rebuking the false spirit of interpretation then, as now, so rife among certain advanced teachers.

The argument is both instructive and amusing, and we reproduce it for the benefit of our readers and as a warning to interpreters of symbolism. Napoleon is an impersonification of the sun.

1. Between the name Napoleon and Apollo, or Apoleon, the god of the sun, there is but a trifling difference; indeed the seeming difference is lessened, if we take the spelling of his name from the column of the Place Vendome, where it stands Néapolio. But this syllable "ne" prefixed to the name of the sun-god is of importance; like the rest of the name it is of Greek origin, and is "ne," or "nai," a particle of affirmation, as though indicating Napoleon as the very true Apollo, or sun. His other name, Bonaparte, makes this apparent connection between the French hero and the luminary of the firmament conclusively certain. The day has its two parts, the good and luminous portion,

and that which is bad and dark. To the sun belongs the good part, to the moon and stars belongs the bad portion. It is therefore natural that Apollo, or Ne-apollo should receive the surname of Bonaparte (the good portion).

2. Apollo was born in Delos, a Mediterranean island; Napoleon in Corsica, an island in the same sea. According to Pausanius, Apollo was an Egyptian deity; in the mythological history of the fabulous Napoleon, we find the hero in Egypt, regarded by the inhabitants with veneration, and receiving their homage.

3. The mother of Napoleon was said to be Letitia, which signifies joy, and is the impersonification of the dawn of light dispensing joy and gladness to all creation. Letitia is no other than the break of day, which in a manner brings the sun into the world, and "with rosy fingers opens the gates of day."

It is significant that the Greek name for the mother of Apollo was Leto. From this the Romans made the name Latona, which they gave to his mother. But Læto is the usual form of the verb lætor, and signifies to inspire joy; it is from this unused form that the substantive Letitia is derived. The identity, then, of the mother of Napoleon with the Greek Leto and the Latin Latona is established conclusively.

4. According to the popular story, this son of Letitia had three sisters, and was it not the same with the Greek deity, who had the three Graces?

5. The modern Gallic Apollo had four brothers. It is impossible not to discern here the anthropomorphis of the four seasons. But, it will be objected, the seasons should be females. Here the French language interposes; for in French the seasons are masculine, with the exception of autumn, upon the gender of which grammarians are undecided, whilst autumnus in Latin is not more feminine than the other seasons. This difficulty is, therefore, trifling, and what follows removes all shadow of doubt. Of the four brothers of Napoleon, three are said to have been kings, and these, of course, are Spring, reigning over the flowers; Summer, reigning over the fruits, and Autumn, holding sway over the harvest. And as these three seasons owe all to the powerful influence of the sun, we are told in the popular myth that the three brothers of Napoleon drew their authority from him, and received from him their kingdoms. But if it be added that of the four brothers of Napoleon, one was not a king, that was because he was the impersonification of winter, which has no reign over anything. If, however, it be asserted, in contradiction, that the winter has an empire, he will

be given the principality over snows and frosts, which, in the dreary season of the year, whiten the face of the earth. Well! the fourth brother of Napoleon is thus invested by popular tradition, commonly called history, with a vain principality accorded to him *in the decline of the power of Napoleon*. The principality was that of Canino, a name derived from cani, or the whitened hairs of a frozen old age—true emblem of winter. To the eyes of poets, the forests covering the hills are their hair, and when winter frosts them, they represent the snowy locks of a decrepit nature in the old age of the year. Consequently the prince of Canino is an impersonification of winter—winter, whose reign begins when the kingdoms of the three fine seasons are passed from them, and when the sun is driven from his power by the children of the North, as the poets call the boreal winds. This is the origin of the fabulous invasion of France by the allied armies of the north.

The story relates that these invaders—the Northern gales—banished the many colored flag, and replaced it by a white standard. This, too, is a graceful, but, at the same time, purely fabulous account of the northern winds driving all the brilliant color from the face of the soil, to replace them by the snowy sheet.

6. Napoleon is said to have had two wives. It is well known that the classic fable gave two also to Apollo. These two were the moon and the earth. Plutarch asserts that the Greeks gave the moon to Apollo for wife, whilst the Egyptians attributed to him the earth. By the moon he had no posterity, but by the other he had one son only, Horus. This is an Egyptian allegory, representing the fruits of agriculture produced by the earth fertilized by the sun. The pretended son of the fabulous Napoleon is said to have been born on the 20th of March, the season of the spring equinox, when agriculture is assuming its greatest period of activity.

7. Napoleon is said to have released France from the devastating scourge which terrorized over the country, the hydra of revolution as it was popularly called. Who can not see in this a Gallic version of the Greek legend of Apollo releasing Hellas from the terrible Python? The very name *revolution*, derived from the Latin word *revolve*, is indicative of the coils of a serpent like the python.

8. The famous hero of the nineteenth century had, it is asserted, twelve marshals at the head of his armies, and four who were stationary and inactive. The twelve first, as may be seen at once, are the signs of the zodiac, marching under the orders of the sun, Napoleon, and each commanding a division of the innumerable host of stars,

which are parted into twelve portions, corresponding to the twelve signs. As for the four stationary officers, immovable in the midst of general motion, they are the cardinal points.

9. It is currently reported that the chief of the brilliant armies, after having gloriously traversed the Southern Kingdoms, penetrated the North, and was there unable to maintain his sway. This, too, represents the course of the sun, which assumes its greatest power in the South, but after the spring equinox seeks to reach the North, and after a *three months'* march towards the boreal regions is driven back upon his traces, following the sign of Cancer—a sign given to represent the retrogression of the sun in that portion of the sphere. It is on this that the story of the march of Napoleon towards Moscow, and his humbling retreat, is founded.

10. Finally, the sun rises in the East and sets in the Western sea. The poets picture him rising out of the waters in the East, and setting in the ocean after his twelve hours' reign in the sky. Such is the history of Napoleon, coming from his Mediterranean isle, holding the reins of government for twelve years, and finally disappearing in the mysterious regions of the great Atlantic.

Arch-Bishop Whately's argument in his celebrated "Historic Doubts" proceeds along different lines, and was designed as a vital thrust against religious skeptics. It is not necessary to reproduce it here, as it does not concern itself with such analogies as we are now discussing.

Looked at from any stand point these are certainly most remarkable. We do not know or a more effectual reply to the defenders of the sun-myth theories than that of the French priest, dealing as it does with one of the greatest figures in all history, and one of such modern date that it brings to bear upon it the personal recollection of men still alive.

If Napoleon was a myth there is nothing in history we can believe, and the *reductio ad absurdum* lurks in wait for every historic personage.

It is here that symbolism meets its direst foe, from whom there is neither turning aside nor retreat. In the study of this most interesting branch of Masonry it is well to remember that there is a point beyond which interpretation becomes absurdity, and we are lost in a tangled web of more or less palpable improbabilities. Masonry is a great study, but we have to beware lest we prove that Napoleon was the Gallic Apollo, and Horus but the grandson of Francis Joseph of Austria.—*Masonic Guide*.

## Masonic Law.



THE Masonic Fraternity is governed only by Masonic law. It cannot regard any other system of jurisprudence. Profane laws, the policy or expedients or compromises that profane societies can adopt are utterly impossible of application in Freemasonry. What is the declared law, the usages, customs, and landmarks and regulations of Masonry, are imperative and commanding in their operation in Freemasonry individually or collectively as a Lodge. Every intelligent and thoughtful Mason will fully comprehend, that in this wise, our ancient and honorable Craft is perpetuated.

The landmarks of Masonry are indestructible. They operate with a power unknown to profane societies. Examples from the rules regulating these societies have no more influence on the administration of Masonic law than the caprices of strangers.

To seek to engraft these examples on the procedure of Masonic law is impossible. The attempt is always a failure. Our Craft is too well instructed ever seriously to listen to such seductive efforts to destroy the very life and spirit of Masonry.

It so may be that very specious suggestions are made on pretexts that profane associations might hear, but in Masonry they are without avail.

Our Craft well knows that to tolerate such propositions would be in direct and open hostility to our laws of Masonry.

Loyal to the Craft and its principles, the true, tried Mason would never consent to permit these suggestions to have a place in the mind or morals of Masonry.

In these days of unrest, novelties, experiments, disorganizing plans, and violent assaults on "the established," which mark the history of very many associations of the profane, are emphatic warnings to Freemasons to reject any such inimical notions from entering our Temples.

Masonry is built on unalterable foundations. "The Father" laid these foundations in the aforetime, so that they should never be overthrown. To try to impair, weaken, change, ride or mutilate them by interpretation, or examples of societies that have been exposed and are lost to human memory, cannot ever be permitted among Ancient, Free and Accepted Masons. Our Lodges are to be the stations at which the watchmen of Masonry are assembled to give warning of approaching danger, to listen to the sound of the approaching enemy, and bar the way to these attempted assaults on our Craft.



Solemn, never-ceasing duty. Obedience to it lies in the holy relations that exist between every Mason and the Brethren. These relations are consecrated by the most solemn of all human ceremonies. Brethren, think on these things.—*The Keystone.*

## What Makes a Mason.

**I**F a brother should be asked by a qualified member of the Craft “What makes you a Mason?” he might be able to give such answer as would satisfy the inquiry, and yet not tell the actual fact as to what makes a Mason.

Some think that after going through certain forms and ceremonies they are full-fledged Masons; nay, they believe that such is the case when their names are affixed to the Lodge roll. But it requires a great deal more than this to make a Mason. He may become a member of a Lodge; he may attend the meetings and even take part in the work, and yet be no more of a Mason than if he had never joined the fraternity. It is not membership that makes a man a Mason any more than the mere attendance at a church will make a person religious.

What, then, makes a Mason? It is the following out of the principles taught by Masonry. It is the throwing off of those selfish instincts which actuate the “man of the world,” and becoming one of the society of friends and brothers. It is to set aside self-interest and to devote the heart and soul to the true teachings of Masonry. It is to be charitable to all, not only in action, but in word and thought. It is to do unto others as would be wished for from them. It is to pay a proper reverence to the Creator, and never to mention His Holy Name except in a reverential manner. It is to avoid all intemperance and excesses, so as to keep the mind and body unimpaired, and fit to perform the necessary duties of life. It is to deal justly with all and to walk uprightly before God and man. It is to preserve a spotless reputation and so to demean oneself as to be beyond censure and reproach.

But some will say, “I cannot spare the time from my business to do all that Masonry requires.” There is no reason for a man to neglect his business in order to be a Mason; in fact Masonry teaches that the ordinary avocations of life must not be neglected. Yet it should be to act as a Mason even in the transaction of business. To be a good Mason there should be honesty of dealing, rendering to every man his just due without distinction.

The employer should act justly and fairly with those he employes, and the workman, to be a good Mason, should have the interest of those who pay him his wages as much at heart as if he were working for himself. He should be upright in all dealings, and be worthy to be taken by the hand by everyone and everywhere. He should be a man in every sense of the word, and render unto others those kind offices which he would, under similar circumstances, wish to be rendered unto him.

Such action makes a man a Mason, not membership!—*Noah's Times.*

### One of the Ancient Mysteries.

**I**N an address by Bro. Frederick Speed, P. G. M. of Mississippi, mention is made of the early Mysteries, including that of the Bona Dea in Rome, and their connection through the Associations or Guilds of the Middle Ages with our more recent Freemasonry. Pagan Greece, as is well known to students of mythology, archæology and history, received most of its mysteries and religious beliefs from the Land of Egypt, and these were in turn copied by the Romans and other nations, and adapted by them to suit the spirit of the age. Thus the worship of Bona Dea was a modified form of the adoration of Demeter *Kourotrophos*, one of the principal Grecian deities, and again, of the Egyptian Isis, the mother of creation, and the nourishing and fertilizing principle of nature. In Italy the worship of this goddess was accompanied by mysterious ceremonies, performed at night, at which no men were permitted to be present, in the belief that blindness, or some other terrible calamity, would overtake any male who ventured to intrude. For days prior to the annual Feast, which took place in December and corresponds as nearly as possible with St. John's Day of Freemasonry, those who were to take part in the rite were kept in strict seclusion, being closely watched in their retirement by the vestals. Here by fasting, and by abstaining from holding any communication with the outer world, they prepared themselves for initiation.

The ceremony did not take place in the Temple, this being considered too sacred for the purpose, but in the house of the leading *Magistratus* of the day, who gave up his home to the priestesses of the rite on that special occasion. Flowers and symbols adorned the rooms, and amidst dancing, to the sound of various musical instruments, an expiatory sacrifice was offered up to the goddess of fecundity; wine and oil were

also poured out on the altar, and mysterious signs and words were communicated to the initiates.

Thus in the remote past, by means of ceremonies which bear a close resemblance to those of Freemasonry, but which have been considerably modified by the lapse of centuries, those great beliefs, in one Great First Cause and Immortality, were symbolically taught in various ways to the candidates who attended the Egyptian, Grecian and Roman Mysteries.

Bona Dea was also looked upon as the goddess of health, and in her temples were special chambers where priestesses ministered to the sick and infirm, and dispensed charity to the poor. Medicinal plants, said to cure all ailments, were grown and carefully tended within the precincts of the sacred edifice, and from these herbs decoctions were made and supplied to suffering humanity. Here, then, is a very forcible illustration of what is so beautifully laid down in the Charge in the First Degree of Freemasonry respecting the relieving of our neighbor's distress, and the soothing of his afflictions.

The rite of Bona Dea became very popular not only in Rome but throughout the whole of Italy. This is proved by the discovery of remains of numerous temples, inscriptions and tablets. Quite recently a votive offering, in the shape of a gold medal, was discovered in demolishing an old wall in Rome, and is to be seen in one of the museums. It bears the following inscription: *Voluptas Rutuleia Bonae Deae donum dedit pro Hermete*. This was evidently an offering made by *Voluptas Rutuleia* to the goddess on behalf of a certain *Hermete* who, being a male, could not approach the deity himself to solicit some special favor, but did so through a female who may possibly have been a priestess of the rite. In some of the old writings it is also stated that bronze and silver vases and urns were presented to the temple of Bona Dea on the occasion of the annual Feast, and also rich vestments with which the statue of the deity was adorned during the imposing ceremonies. The rites attending the worship of this goddess were exceedingly interesting, and the connection of its symbols with signs and teachings of Freemasonry is a most absorbing study. Perhaps at some future time I will endeavor to show the relationship existing between them.

It is, however, greatly to be regretted that this ancient ceremony, which in early times had been performed with so much secrecy and mystery, should have been allowed just before the Christian Era, to fall from the position which it had formerly occupied and become a cloak for gross licentiousness, so much so that Juvenal, a writer of

the day, in one of his now famous satires, describes the nocturnal Feast and its attendant abuses.

The rite of Bona Dea is connected with an incident in the private life of Julius Cæsar which is not generally known. It is recorded that a member of the distinguished Roman family of the Claudii had the temerity to disguise himself as a woman and, in order to continue his intrigues with Pompeia, Cæsar's third wife, bribed one of the vestals and was admitted by her to the house where the annual feast was being celebrated. His voice, however, betrayed him, and he barely escaped with his life.

The insult which he had thus offered the goddess was also considered a crime against the State, and Claudius was denounced by pontifices and consuls alike. Many of these, who had private grudges against Cæsar, secretly hoped that a public scandal, in which his wife's name was involved, would seriously damage the popularity of the great Roman. They therefore clamored until proceedings were instituted against the offender. Cæsar, who did not wish to make an enemy of such a powerful family as the Claudii, acted with great prudence. He stopped the judicial process and repudiated Pompeia, giving for his reason that on Cæsar's wife not even the shadow of a suspicion should rest. Claudius was killed shortly afterwards near the temple of Bona Dea, at Boville, and his death was attributed to the wrath of the goddess at the sacrilege which he had committed.

The rite of Bona Dea has been mentioned by Cicero, Ovid, Suetonius, Juvenal, and many other more modern writers. The latest information on this interesting subject is by an eminent Italian writer, Lavatelli, to whom I am indebted for some of the particulars which are embodied in this paper.—*Geo. Robertson, in New Zealand Craftsman.*

A smile! Nothing on earth can smile but the race of man. Gems may flash reflected light; but what is a diamond flash compared with an eye flash and mirth-flash? Flowers cannot smile. That is a charm which even they cannot claim. Birds cannot smile, nor any living thing. It is the prerogative of man. It is the color which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies that it is at home, and waiting to entertain friends. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.—*Selected.*

## Light that is Darkness.

**D**ARKNESS is countless ages older than light. The old myth in which Prometheus stole the sacred fire from heaven shows that the ancients knew the source of light. The great Teacher made use of light as a favorable analogy, and when expatiating on the benefit of light made use of material lights, lamps, candles, to illustrate the light of the soul, and among other things said: "If the light that is in thee be darkness, how great is that darkness." This contradictory metaphor has a profound meaning, and is used to show that light can be in a condition of darkness and still contain the elements of light.

The subject for seeking in Freemasonry is for more light. The obscuring of the eyes of the body is presumed to be indicative of the moral blindness existing in the spirituality of the man, and his demand is for "more light." The light he receives is not from the triangular candles, but from the element within him in a state of darkness. Through the symbolic lessons and moral precepts of Masonry he has this latent illumination in his soul, touched by the torch of a superior knowledge, and caused to throw a new reflection on the page of wisdom's book, where he reads the hidden mysteries of a higher, a nobler, and a better life, and the light that was and is in him is no longer in a condition of darkness, but shines clear and bright.

Light in darkness can be found in material things. As Masonry is illustrated by symbols, so may the fact of light in darkness in the spirituality of man be thus exemplified by analogy. A lump of coal is light in darkness demanding human action to intelligently develop its hidden light. A can of kerosene oil is light in darkness, but to become light had to be pumped from the bowels of the earth. The match you hold contains light in darkness, but must be subjected to irritation in the human hand. Light in darkness can be found in almost every element of the material world, and we need not wonder that old Zoroaster taught his disciples that fire was the evidence of the presence of God.

As fire is light in the act of consuming some inflammable substance and demands extraneous action to change it from a passive condition of darkness to an active one of light, so with the latent light in every human soul. When the Grand Architect had finished creation the world was filled with air breathing animals. The atmosphere was prepared to sustain life in every lung breathing creation. Even the sleeping Adam inspired and respired the atmosphere as did the rest of the animal crea-

tion. But with him there had to be a special act performed to distinguish him from the rest of the animal world, so God breathed into him of His own personality, and man became a living soul. What did this mean? Simply, that man was thus made a part of God, and that when the respiratory organs would have ceased action this "breath of life" would return to God, who gave it. Here, then, we find the sacred fire, freely given by the Maker, and not Promethean-like purloined. This is the light in darkness. It can be so obscured that even the possessor is not conscious of its presence.

"I am the light of the world," came from the great torch-bearer, Christ. Touched by this flame, the hidden will of our Creator is made manifest. We are given the charge of this beacon fire in the soul, and the instructions are clear, to so let this light shine that men beholding our good works may glorify our Father who art in heaven. As an instrumentality to intensifying this spiritual light Freemasonry proves a valuable assistant. It is the voice of one crying in this wilderness of sin. "Prepare ye the way of the Lord, make His paths straight." Serious, therefore, are the obligations of a Mason. In the Most Excellent degree the candidate is instructed to diffuse light and knowledge to his less informed brethren. Thus as an army of torch-bearers we march across the peninsula of time from the eternity of the cradle to the eternity of the grave. Does your Masonic light shine clear, brother? Do men behold your good works? Is God in you glorified, or is the light within you darkness?—*The American Tyler*.

THE NAME FREEMASON.—*The Freemasons' Chronicle* says the name "Freemason" appears for the first time in Statute 25 of Edward I of England, A. D. 1350. The term signified "freestone mason," one who works in freestone as distinguished from the rough Mason, who built walls with rough stone. It was not until the beginning of the seventeenth century that persons began to unite with the Freemasons and were distinguished from the regular working Masons by the denomination "accepted." By the year 1702 the speculative Lodges in England began to decay and became so degenerated as to be applied to the purpose of gain and self-interest. "Masons made here for 12s." was then a frequent announcement in the noted side streets of London and Liverpool, but 1717 saw a complete change; when the so-called revival was effected.

## The Jew in Masonry.

**T**is not strange that the history and symbolism in the Blue Lodge is so attractive and of such interest to the Jew; that the capitular and cryptic degrees are to him a source of pleasure and devotion. Well might he exclaim: It is my father's house; the events of my people; my home. The devout Israelite finds a vision of the past; scenes of his people's former glory; the fulfillment of the prophecy; the Jehovah. What to the Gentile may seem ceremonial, to him it is worship. To us "The desolation of Zion" is history, to him a reality. The song of the captive on the banks of the Euphrates is to us a sad and plaintive lyric. To him it is the outpouring of heart and soul.

No, it is not strange that a devout Jew loves Masonry. It is not he that causes Masonry to blush. It is not he who finds fault with Christian prayers. "The Lion of the Tribe of Judah" is as much a reality to him as to the Christian. The latter may see him as having come; the Jew may see him, by faith, as yet to come; and under triangle of Father, Son and Holy Spirit, both Jew and Gentile can bow, breathe in solemn accents Ehyeh Asher Ehyeh.—*The Orient*.

Our Freemasonry, if it is to be of any value to us, should make us better men, better husbands, better friends, better in every way than we were before. If it does not do this, it is useless; we should be better without it. Freemasonry is like our religion. If it is to be of practical use to us it must be worked out in our daily lives. What use is it for us to enunciate high-sounding words about morality and brotherly love, when we meet in lodge, if our lives give the lie to our professions. What possible use can Freemasonry be to a man whose life is impure, to a man who slanders his brother, to a man who is uncharitable and heartless? We may heap degree upon degree, we may clothe ourselves with all the emblems of the Order, we may fix to our names high-sounding and mysterious titles. But if our lives do not correspond with our profession, we shall be like the Pharisees of old. Whited sepulchres, fair without, but within full of corruption. Think of what you have promised, and let your practice, as far as in your power lies, accord with your solemn obligations.—*Indian Masonic Review*.

## The Tabernacle.



HE thoughtful and intelligent Mason who seeks to acquire knowledge of the history and moral significance of the Order becomes, naturally, something of a Bible student, for Masonic teachings are closely linked with the events recorded in Holy Writ—Masonic symbolism is largely based upon ceremonies of ancient usage by which the Israelites sought to make impressive the fundamental truths of their religion. The Biblical student and the Masonic scholar find their progress along the paths of historic research slow and obstructed in many ways, specially by the great masses of legend and unreliable data which surround the objects and events of the past. Especially is this true of the Tabernacle which, in its construction and significance, has in it so much of interest and instruction.

The word Tabernacle means a tent. The Patriarchs used tents of boards covered with skins for their dwelling places during their nomadic life and the Jewish Tabernacle was like these in form and appearance. The Tabernacle known as the Ante-Sinaitic was a tent, probably lived in by Moses in the desert after he had led his people out of Egypt, and was a place where worship was conducted and business transacted.

Another Tabernacle, termed the Davidic, was constructed by David to contain the Ark when he removed it from Jerusalem. In this edifice the priests performed their services until Solomon erected the Temple where the Ark was placed in the Holy of Holies and the Davidic Tabernacle became a relic, being probably burned at the destruction of the Temple. The Ante-Sinaitic, the Davidic, and the Sinaitic, which we shall describe later on, are the only Tabernacles described by Josephus and the Old Testament writers, but Masonic tradition enumerates a fourth, interesting only as a myth from which has been evolved a symbolism full of information and teaching important truths. This Tabernacle is said to have been erected by Zerubbabel who, with his countrymen had been restored from captivity by Cyrus for the purpose of rebuilding the Temple at Jerusalem. Ezra gives an account of the religious ceremonies similar to the ordinances of Moses performed upon the arrival of the captives in Jerusalem, but as we have no records of a building then erected it may well be supposed that these ceremonies were performed in the open air, because such Altars of Sacrifice had often been erected in the open court, both of the old Tabernacle and Temple.



The Sinaitic Tabernacle was an elaborate structure fashioned according to the design of Moses given him when he was on the Mount forty days and forty nights. It was constructed under the supervision of Aholiab and Bezaleel who, as Josephus says, were architects and were the same men who would have been chosen by the people had their vote been taken. The new building was erected in the centre of the camp, with its door fronting the East, "that when the sun arose it might send its first rays upon it." The people gave liberally for the building which for splendor and expense exceeded the cathedrals of modern times when one considers the resources of those who contributed so willingly. Josephus writes: "The women also were anxious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself." Although there is a long description of the Tabernacle given in Exodus and by Josephus, written with fullness and in detail, there is much discussion prevalent and much literature upon the subject of the true dimensions and form of the structure. Authorities differ as to the meaning of Hebrew words and terms, and the restoration of the Tabernacle, as presented in picture form, gives to the eye widely-differing edifices. Professor Paine, one of the best authorities upon the subject, says that there is a popular misconception of even the shape of the Tabernacle, that it has been represented as a box with a flat roof composed of drapery and having no inside support. Most writers now assume a peaked roof, the "boards," according to Paine, being covered by the outer hanging which was of "ram's skins dyed red and titchash skins."

The length of the Tabernacle was forty-five feet, its width fifteen. The entrance was closed by curtains, and draperies also separated the divisions of the interior, the Holy of Holies and the outer sanctuary. The Holy of Holies contained the Ark placed against the western wall. The outer apartment contained the table of show-bread on the northern side, the golden candle-stick on the southern and the altar of incense between them. Elaborate curtains, in color, white, blue, purple and red, draped this altar and were so arranged as to cover the top and sides of the Tabernacle, but did not separate it into apartments.

The Jewish Tabernacle was a fitting House of God for a people who were wanderers in the wilderness. It was a shrine that could be carried with the nomadic race until they might reach the holy places of their fathers, while it seemed to remind them that God was with them in all their journeyings. The symbolism of the Tabernacle is somewhat complex; it may stand to us, as it did to God's chosen people, for a

sign of God's presence with the world and it may suggest the truth that perfect holiness and happiness will be reached only by successive gradations, first, the Outer Court, then the Sanctuary, and finally the Holy of Holies. Josephus writes that the Tabernacle was an imitation of the system of the world, the Holy of Holies was the Heaven where dwelt Jehovah, the Sanctuary represented the world of sea and land inhabited by man. Probably the religious life of the Hebrews and Moses' connection with the Egyptians, led to many ceremonies and symbolic teachings centred in the Tabernacle which also stood for the zeal of a people who carried out God's instruction to Moses so faithfully that they were rewarded by the appearance of the cloud over the edifice which announced the presence of the Eternal One. "The glory of the Lord filled the Tabernacle."

It is most interesting to note all the imagery of the Tabernacle and its furnishings—the details of construction and effect having their significance and importance. Within the Holy of Holies none was privileged to enter save the High Priest and he, only once a year, on the Day of Atonement. This signified the passing from darkness into light, through death into life, that man must confess his sins before he could come into contact with the mercy seat. The outer Sanctuary had too, its emblems of divine things. Here silver was used in place of gold, as a type of human purity,—here was the golden candlestick with its seven lights which were never all extinguished. The show-bread signified the material, the increase, the spiritual offering to the Almighty. In the outer court all might assemble who were ceremonially clean, even the Levite might come thus near to the presence of Jehovah, and here stood the altar of burnt offerings.

The teaching of all this symbolism and much more connected with the Tabernacle, is full of interest to each thoughtful mind, leading it into paths of suggestion not even dreamed of by those who were privileged to see the Tabernacle itself. Its beauty and meaning were not fully understood by those to whom it was most dear as a symbol of Divine Presence; it remained for those of later years to read into its symbolism truths which are of importance in the progress of humanity. Some of these symbols seem to be without foundation and have awakened theories which appear to be exaggerated and without power, but there are many conclusions reached which are sound and well-supported by facts—at any rate the study is helpful and must convey some suggestions of truth thus symbolized. Anything that will lead to diligent and intelligent research in Biblical or secular history is not to be despised. A study of the symbols and furnishing of the Sinaitic Tab-

ernacle will repay one who engages in it, whether he be simply interested in the rich imagery of the East, in the Masonic teachings revealed or in the actual accounts of the sacred edifice which carried the cloud by day and the fire by night as a sign of the Divine Presence guarding and leading God's chosen people.

## Charles C. Fry.

**T**his is a special gratification that we are able to present as the frontispiece of this issue of the REPOSITORY, an excellent engraved likeness of our friend, R. E. Sir Knight Charles C. Fry, deservedly prominent in business and military circles, and in the departments of Masonic and Templar associations. We are confident that many of the readers of the REPOSITORY will be pleased to look upon the portrait of this justly esteemed comrade and brother, and will be interested in perusing the brief biographical sketch herewith presented.

Charles Coffin Fry was born in Lynn, Mass., May 31, 1842, and has resided there ever since. He received his education in the common schools of that city, graduating at the Lynn High School. Upon leaving school he went into the shoe business, and followed that business until 1875. In 1876 he was elected Auditor of the City of Lynn, and served with marked ability. In 1877 and 1878 he was elected and served as City Marshal, and it is a matter of common repute that his administration of that office received the highest commendation. The year 1879 he spent travelling through Europe. In 1880 he was elected clerk and treasurer of the Lynn Gas Light Co., and the Lynn Gas & Electric Light Co., and has filled that responsible position for the last fourteen years.

He served his country during the War of the Rebellion by enlisting in Company I, of the 8th Regiment of Massachusetts Volunteers, and served as Corporal in 1862-63. Upon his return from the army he connected himself with the State Militia in 1865, serving in the 11th unattached Company as Sergeant, 1st Sergeant, 1st Lieutenant, and as 1st Lieutenant in Company I, of the 8th Regiment; as Quartermaster and Adjutant of the 8th Regiment; as Major of the 7th Battalion, and in 1882 was appointed Assistant Adjutant General of the Second Brigade, and has occupied that position ever since.

In Masonry he was raised in Mt. Carmel Lodge, Lynn, in 1872. He received the Chapter Degrees in Sutton Royal Arch Chapter in 1873,

and was one of the first members knighted in Olivet Commandery of Lynn in 1873. He served as Master of Mt. Carmel Lodge in 1876-77; was Commander of Olivet Commandery in 1882-83, and was appointed Grand Warden of the Grand Commandery of Massachusetts and Rhode Island in 1887. He has since held the offices of Grand Sword Bearer, Grand Standard Bearer, Grand Senior Warden, Grand Captain General, Grand Generalissimo, and was elected Grand Commander in 1893.

In all these offices the subject of this sketch showed eminent fitness for the discharge of all duties imposed. As an Inspecting Officer of the Grand Commandery he rendered excellent services in careful examinations and suggestive enquiries. His official visits were always welcome because of the just estimate in which his brethren held him as a well informed Sir Knight and as a true and courteous gentleman.

In administering the affairs of the Grand Commandery of Massachusetts and Rhode Island, while holding the highest office in the gift of that body, the brother of whom we write evinced the same qualities which had been conspicuous at every step of his Templar career. He was active, diligent, and courteous, in discharging all the varied duties which devolve upon a Grand Commander of a jurisdiction which includes some 10,000 Sir Knights. On official and festival occasions when he represented the Grand Body, he always bore himself with dignity and grace, and by his utterances, met the large expectations of his friends and greatly enhanced his reputation as a discriminating and high minded Knight Templar. His addresses delivered before the Grand Commandery, during his term of holding the highest office, are sensible and comprehensive papers, in which the principles and purposes of Templary are admirably set forth.

In the Scottish Rite Bodies he is a life member of Lafayette Lodge of Perfection, Giles F. Yates Council, Princes of Jerusalem, Mt. Olivet Chapter of Rose Croix, and Massachusetts Consistory. In the last named body he now holds the office of Minister of State and Grand Orator.

Bro. Fry is a member of numerous Orders and Societies of a fraternal character, in all of which he is much esteemed and exercises a large degree of influence. He is a Grand Army man, belonging to General Lander Post, No. 5, in Lynn, Mass.

In this brief sketch we have but touched upon some of the salient features in the life and career of Past Grand Commander Fry. Did time and space permit it would be exceedingly pleasant to present a more extended biographical account of our brother, who is held in pro-

found respect by the citizens of Lynn and his acquaintances generally, and who holds the esteem and regard of all who know him. It may suffice, however, that this brief mention is made, and that we express our satisfaction in having the acquaintance of the brother and Sir Knight eminently worthy of all the honors he has received, Masonically and otherwise, and of still higher ones which we trust are in store for him.

[Written for Freemasons Repository.]

## Ourselves and Others.

**T**HE impersonal makes no lasting impression upon our lives or thought. Events which have shaped our career, if analyzed, reveal some one figure or personality which was the moving power in bringing about the occurrence. There must be the human behind the material; there must be the ever-burning fire before the wreaths of smoke can form their picturesque shapes; there must be thought, planning, love or hate, sympathy or distrust, some human emotion leading to the event, which is so powerful in shaping the life of an individual, a community or a nation. The decisive battles of history have their lasting hold upon memory because of the leaders and generals who conceived them and saw that their plans were carried out. So with literature and art. We read of notable periods in the rise and progress of printed thought, but we remember most plainly the man who lived in the writings which made a certain period famous; around his personality revolve the events of world-wide interest and importance. The *Hermes of Praxiteles* speaks of the man whose name has been carried down the centuries,—Thorwaldsen is thought of, as the visitor looks on the sculptured Lion of Lucerne; no words are needed to impress his personality upon those permitted to look upon the work of his hand and brain. Science, also, with its revolutions and revealings, makes its personal side clearly felt by the masses who will cluster at the feet of him whose vision sees beyond the clouds, for they realize that behind the theories and discoveries which they cannot understand, was a Galileo or a Copernicus, a man who once lived and breathed and was like his fellows.

Religion has its humanitarian element clearly defined in the Holy Book and in all the creeds. The Christ, who was a man, appeals strongly to his followers, and in the history of the church there is this

bond of humanity which unites in common brotherhood all races and conditions of men.

The history of Freemasonry is marked by eventful periods, by notable happenings all along the way of its organized life, but back of all these recorded facts live the names of those men who made the history, those who impressed their thought upon the thoughts of others and who are remembered when dates and details of historic events are forgotten or relegated to the background. The story of Masonry is the story of men, and its power of holding brethren together lies largely in its human element, which is so strong a factor towards interest in and allegiance to a cause. The many accounts of Masonic gatherings, of festivals and anniversaries are but the expressions of human thought and intelligence, and our remembrance of them is often but the thought of one person who was the breathing spirit to give them life and form.

So it is with our personal experiences. There is a subtle influence which surrounds our lives—we come in touch with another human being who makes or mars our happiness. "Something occurred" we frequently say, when really we mean "somebody acted." Our associations of place are often linked indissolubly with persons. Our favorite author makes certain shrines for us to which we are glad to pay our devotions. Then, too, we have certain places in our memory which have for us a peculiar charm. Some being has touched these common everyday scenes with a magic wand, and, presto! they become a new world full of delightful pleasure. There is a little town hidden away in the heart of the White Mountains, the everlasting hills shutting in its quiet streets and peaceful homes, which ever lingers in the writer's memory as a hallowed spot. After a long drive through the country roads overhung by spreading branches, we tarried for a few minutes rest for man and best at the village inn. Crossing the hall, we came face to face with the familiar form of New England's beloved poet, Whittier, he, who has since passed on to the land immortal. The gracious presence was a benediction, as the kindly face beamed upon the wayfarer and bade us welcome. Never shall we forget his gracious words and his gentle courtesy—never will that little town be for us common ground. We have a personal feeling now, which arose from such a simple meeting, yet it strengthens with the years, and the human interest is more potent than that acquired in any other way.

The human mind is not superior to the sort of flattery it gives itself, when it remembers everything which has in it a personal association. When the Marquis of Lorne and the Princess Louise were expected to arrive in one of the cities of the Provinces, the writer chanced to be in

the vicinity. A visit was paid to the temporary home of the distinguished visitors, and the rooms prepared for them inspected; the decorations of the city were admired; stories and rumors were listened to concerning the Queen's daughter and her husband; a great interest was awakened in their personalities, manner of life and appearance. From this slight cause we have an interest which cannot be set aside in whatever pertains to these exalted personages, even now; the personal bids us read with interest whatever may be of importance in their lives, and we think of them whenever we hear the name of the city which for us bears the legend "Lorne and Louise."

Into the business of life the personal enters very largely. Existence at the best is hard enough for everybody. Each has his burden to carry, which none may help him bear. He must find his happiness in small things, and learn to make the most of the few blessings which may brighten his path. He will be helped to do this when he comes to realize how much he is dependent upon others, that it is this personal interest which shall hold in his memory the events and occurrences which are worthy of his thought. He will learn to look at records, not merely for what they indicate of change and progress, but for what they stand in human history, for whom they are the enduring monuments which speak through the ages. The power of association is an acquisition of which one may well be proud, for it enables its possessor to keep the goose whose golden eggs will be laid every day as long as life lasts. If every physician suggests to us Oliver Wendell Holmes, if every clergyman brings to our minds a thought of Phillips Brooks, we shall have material enough to fill the mind and arouse it to action, though we may be shut in by many cares and limitations. It will help us to more optimism, both concerning ourselves and others, if we thus realize the personal in all the relations of life. We shall understand better the influence which we may exert as we come to know what others do and may do for us, and we may perhaps take a broader outlook than we are accustomed to do. As the box of sandal wood perfumes its contents and they in turn breathe fragrance on the outer air wherever they are carried, so our influence, if sweetened by noble living and high thinking, wherever it is spread abroad bears with it something of truth and light. There is no better motto for ourselves and others than

"The world is good and the people are good,  
And we're all good fellows together."

G. H. R.

*Providence, R. I., Jan. 15, 1895.*

## Out of Place.

**T**HE majority of those who pass the lines of Freemasonry, thus obtaining an experimental knowledge of its ceremonies and characteristics, find themselves agreeably placed and in harmonious relations with brethren, according to what were their anticipations. New members, for the most part, quickly accommodate themselves to the rules and limitations of the Craft, and soon become partakers of the home feeling which forms so delightful a characteristic of our Fraternity. Occasionally, however, a man enters the Masonic organization with undue haste and under mistaken apprehensions as to the character of the institution. He does not find what he sought. He is out of place. He is greatly disappointed, and he is somewhat to be pitied though he has only himself to blame.

It is these "out of place" Masons who retard the progress of the institution and stand in the way of its greatest usefulness. They are obstructionists, consciously or unconsciously, never becoming thoroughly identified with the interests of the organization, but standing aloof as it were to criticise the rules and prevailing methods of procedure in Masonic administration, which have the sanctions of long continued use. Brethren of this stamp constitute a class of iconoclasts who would strike down much that is ancient in the expression of Freemasonry, as they seek to bring the Order into the shape and similitude of some modern society which seems to them to present less burdensome requirements, or to offer more benefits of a financial and social nature. Not long ago a brother said to the present writer, "I find too much that is precise and formal in the lessons and ceremonies of Masonic practice; there is not swing enough in the society to suit me. I had no idea when I joined the Lodge that its obligations were so many or its rules so rigid." Here and there are brethren of such a stamp. They would like Freemasonry better if it were more like some other society with which they are connected, if it were less dignified and orderly in the way it presents itself, both in the conferring of degrees and the transaction of business. These would like to transform a Masonic Lodge into a free and easy Club; they would like to abbreviate its forms and ceremonies; they would eliminate the moral and religious elements, substituting, perhaps, something more of a fanciful philosophy or of political aims, at any rate making some new and radical departure for the Ancient Craft.

Failing to succeed as iconoclasts and reformers, they quickly lose in-



terest, and though their names are still borne on Lodge rolls, they add nothing of strength to the Masonic organization. On the contrary they constitute an element of weakness to the institution. The best thing they can do for themselves and for the Fraternity is to step down and out. This they do, practically, in numerous instances, for so it is that recruits are added almost every day to the army of the non-affiliates.

In the nature of things it may be expected that a few brethren will be dissatisfied with the Masonic Fraternity, finding it somewhat different from what they had anticipated. The effort should be to reduce this number to the smallest possible limit. To this end every man proposing to apply for admission into Freemasonry should be informed of its essential features, including the moral lessons it teaches and the moral duties it requires of members. The great characteristic elements which distinguish the Ancient Craft institution, should be pointed out, so that there will be less liability to disappointment than when a candidate rushes headlong into the Lodge, having no distinct ideas of the Order to which he proposes to ally himself. Not every reputable citizen is fitted for Masonic intercourse and service. It would be a kindness in some cases to hold back applicants, and perhaps to point them to the open doors of other Fraternities which may supply that for which they are looking, and thus save them from finding themselves sadly out of place in such a society as that of Free and Accepted Masons.

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FREEMASONRY IMPOSES both special and general obligations upon its followers. Every Craftsman should recognize his identification with the whole Fraternity. Being a Mason he is bound by some ties of sympathy and alliance to the Craft wherever dispersed throughout the whole world. He should appreciate the force and beauty of those features in the Institution which constitute its universality. And thus are enforced the primal obligations of a moral and fraternal nature. But there are also specific and more limited duties, hardly less important. These involve obligations to the local organization, the home Lodge, and to interests which are made to appear important in the jurisdiction where he resides. A well informed and true Brother will not neglect either order of obligation and service as here defined.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Who was ‘Chevalier Ramsay?’ What particular theory did he favor respecting the origin of Freemasonry?”

Andrew Michael Ramsay, born at Ayr, North Britain, in the year 1668, was an intense promoter of the Jacobite interests. He resided in Paris a considerable portion of his life, and is supposed to have become a member of the Masonic Fraternity during the later period of his sojourn in that city—probably about the year 1725. A few years after this date he had formulated an elaborate system of Freemasonry, which, in the opinion of some writers, included the Royal Arch degree. Somewhat later he propounded a theory that Freemasonry originated with the Knights Templars of the Middle Ages, instead of being the outcome of the builders’ art and associations. Ramsay was a learned man of good moral character, but he was imaginative and over much given to the construction of fanciful theories. There may still be found some ardent supporters of the Ramsay proposition that the Craft organization is descended from the Knights Templars rather than from the Operative Masons of mediæval times. Bro. John Yarker in a recently published paper on the subject, says: “In a general way we may consider Ramsay correct but not exhaustive. No doubt the Scottish Jacobites did improve on Ramsay’s theory by propagating Arch-Templary, but there seems to be no doubt that Bonnie Dundee was Grand Master of Scottish Templars when he fell at Killiecrankie in 1689. A Masonic connection would be a gradual growth; there were old symbols and legends connecting the two orders. Gentlemen of the rank from which the Knightly Orders were recruited were also Speculative Masons, as we know from an examination of Scottish Minutes, and in the lapse of time the two associations began to be considered indissolubly connected, and Arch-Templary arose.”

“How long may a Committee of investigation retain the application of a petitioner for the degrees without making a report to the Lodge? Is the convenience of the applicant to be considered in a case where a speedy report is desired?”

There is no landmark of regulation as to the time which may be

taken by a Committee of investigation. In the nature of things such a Committee could not well be bound to any prescribed limits of narrow dimensions. The convenience of an applicant should have but secondary consideration. The man who puts in his application to a Masonic Lodge must expect to wait until all needful enquiries have been made and until the body is ready to take action upon the petition. Patience is becoming to one who is on the outside asking for admission within the lines of Freemasonry. At the same time there ought to be no unnecessary delay on the part of a Committee of investigation in doing its work and presenting a report. A Worshipful Master can discharge any Committee which is negligent of its duties and appoint others who will act with more expedition.

“Is the right of visiting Masonic Lodges a landmark? Is it an inherent privilege of good standing in the Fraternity which may be claimed anywhere and everywhere?”

The right to visit hardly seems to be a “landmark,” although it has always been regarded as an important privilege belonging to membership in a lawful Lodge of Masons. Dr. Mackey says: “Every affiliated Mason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience.” Freemasonry, broadly defined, is but one institution. A Mason in one place is a Mason everywhere, and if he is rightfully entitled to sit with the brethren of his own Lodge, it follows that he is entitled to sit with the Craft whenever and wherever convened. This is the logical outcome of the proposition that Freemasonry is a universal institution—that its members constitute but one family. But the right to visit is subject to many limitations. Lodges have rights as well as individual brethren. Thus some Masonic Lodges choose to transact business when none but members are present; and Grand Lodges have frequently decided that a Subordinate Lodge may exclude all visitors at such time if it shall so decide. Then again, if the entrance of a visitor would disturb the harmony of a Lodge—if his presence would be distasteful to any member, that member may object, and, in most cases, the would be visitor is kept on the outside. The “right of objection” is just as sacred as the “right to visit,” and both are subject to certain limitations, while a final decision as to the application of either so called “right” rests with the Master of the Lodge. The two rules may seem to conflict, but usually there is no trouble in recognizing both principles and in following such a course as will preserve the equities involved in any special case.

## Editorial Notes.

In looking over a copy of the *Boston Masonic Mirror* under date of October 23, 1830, we read with much interest a report of the laying of the corner stone of the Masonic Temple, Boston, on the 14th of that month. Notwithstanding the prevalence of a strong Anti-Masonic feeling in Massachusetts as elsewhere at that time, there was a numerous gathering to witness the impressive ceremonies. The procession is reported to have included about two thousand Masons, among whom the *Mirror* makes special mention of the Rev. Dr. Ripley of Concord, and Major Melville, two patriots of the Revolution. John P. Bigelow was Grand Marshal, assisted by George G. Smith and Lynde M. Walter as aids, with eighteen assistant marshals. The procession started at Faneuil Hall, passed through Merchants' Row, up State and Court streets, to the site of the Temple, next south of St. Paul's Church on Tremont street. The Holy Bible, Square and Compasses were borne upon a cushion by the Rev. Dr. Harris of Dorchester. The officers of the Grand Lodge participating in the ceremony were as follows: Joseph Jenkins, Grand Master; Elijah Morse, D. G. M.; Abraham A. Dame, S. G. W.; William J. Whipple, J. G. W.; John J. Loring, G. T.; Rev. Asa Eaton, D. D., C. G. S.; Thomas Power, R. G. S.; Rev. James Sabine, Rev. Samuel Osgood, D. D., Rev. James Morse, D. D., Rev. Charles Train and others, Grand Chaplains. An able and interesting address was delivered by Grand Master Jenkins. Following the ceremony of placing the stone was a dinner in Quincy Hall, of which about four hundred Masons partook. There were twelve regular toasts, and more than twice that number of voluntary sentiments. An interesting letter was read from the venerable Isaiah Thomas, then in the eighty-second year of his age. He extolled the character of the Institution, speaking from his experience of a half century or more. The report to which we have thus referred is alike historically and Masonically suggestive.

THE EDITOR of the *Mirror*, in concluding a long and interesting report of the proceedings connected with the placing of the corner stone of the Temple says: "The 14th of October was a proud day for Freemasonry. Our predominant feeling is that of deep gratitude that so many aged and respectable citizens were spared so long, and disposed to stand to and abide by, our persecuted but not forsaken

Association. To Masons in other parts of our State and country we would say Boston is safe; the tempest has passed over us; its fury is spent. Anti Masonry, after vainly attempting to carry its banner to the poles, has been signally defeated. Let the watchwords be, *steady and firm*; and the course of the Institution will be, must be, *onward!*"

AMONG the strict constructionists in matters of Masonic procedure, the Grand Master of North Carolina, Bro. John W. Cotten, deserves to be classed. In his address before the Grand Lodge of the jurisdiction, at the last annual session, he sets forth his position in the following words: "In the face of the clearly set forth fact that the Grand Master possessed no prerogative to set aside the plainly written statutes of the Grand Lodge, application for this purpose has been made to me. These I have invariably refused. The Grand Lodge is the law-making power, and I still feel that there is no excuse or reason for disobeying its mandates. Indeed, I believe it would be a Masonic crime to do so. The law is made to govern alike every Mason, and applies to the Grand Master just as it does to the humblest Master Mason."

ON another page we have noted the recent death of Brother Robert Macoy who has rendered a considerable service in disseminating Masonic literature, both as author and publisher. He was an intelligent and careful writer and many of the productions of his pen will long endure. He was a man of resolute character and strong determinations of will, and was privileged to continue the activities of his busy life until a few days before his death which occurred January 9, 1895.

MEMBERS of the Masonic Fraternity hardly need to be told that General Lafayette was an interested Craftsman as well as an ardent patriot. During his visit to this country in 1828-29, he was present on many Masonic occasions and the recipient of many Masonic courtesies at the hands of his Brethren. He officiated at the laying of the corner stone of the monument to Baron de Kalb, at Camden, South Carolina. The silver trowel used by him at that ceremony has recently come into the possession of the Grand Lodge of South Carolina, that body paying four hundred dollars for the trowel, which belonged to an individual who was willing to dispose of it for the sum named.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Celebration of the Festival of St John the Evangelist, by the Grand Lodge of Massachusetts.

According to long continued practice the Grand Lodge was convened on St. John's Day, Dec. 26, 1894. R. W. Bro. Edwin B. Holmes, Deputy Grand Master, in the absence of Grand Master M. W. Bro. Otis E. Weld, detained at his home by illness, presided during the opening ceremonies. Subsequently he called Past Grand Master Samuel Wells to preside and retired from the Grand Lodge. Past Grand Master Wells, having assumed the chair, appointed a committee to wait upon the Grand Master elect and present him for installation. M. W. Bro. Edwin B. Holmes was then duly installed as Grand Master, after which ceremony he proceeded to install R. W. George F. Walker, Stoughton, Senior Grand Warden; R. W. Henry J. Mills, East Saugus, Junior Grand Warden; R. W. John Carr, Roxbury, Grand Treasurer, and R. W. Sereno D. Nickerson, Cambridge, Recording Grand Secretary. Grand Master Holmes then announced the following appointments: For Deputy Grand Master, R. W. S. Lothrop Thorndike, of Cambridge; for Corresponding Grand Secretary, R. W. William L. Richardson, M. D., of Boston.

The following appointments of District Deputy Grand Masters were then announced: E. Bentley Young, Boston, District No. 1; Eugene C. Upton, Boston, District No. 2; Joseph H. Gleason, Somerville, District No. 3; Jas. T. Sherman, M. D., Dorchester, District No. 4; Lewis M. Crane, Brookline, District No. 5; Quincy Bicknell, Jr., Lexington, District No. 6; Josiah F. Kimball, Lynn, District No. 7; Chauncey S. Richards, Danversport, District No. 8; Isaac A. S. Steele, Gloucester, District No. 9; Charles H. Littlefield, Lawrence, District No. 10; Frederick W. Farnum, Lowell, District No. 11; Sidney P. Smith, Athol, District No. 12; Franklin E. Snow, Greenfield, District No. 13; Robert N. Richmond, Adams, District No. 14; William P. Wood, Pittsfield, District No. 15; Edwin A. Blodgett, Springfield, District No. 16; William S. Clark, Granby, District No. 17; Charles A. Peabody, M. D., Worcester, District No. 18; Loamm B. Carr, Whitinsville, District No. 19; Clifford A. Cook, Milford, District No. 20; George A. Stacy, Marlboro, District No. 21; Albert E. Bradley, Hyde Park, District No. 22; Solon R. Wright, Taunton, District No. 23; Ernest W. Calkins, North Abington, District No. 24; Amos A. Lawrence, Cohasset, District No. 25; James E. McCreery, Fall River, District No. 26; Gilbert

L. Smith, Vineyard Haven, District No. 27; Edward L. Chase, Hyannis, District No. 28, and Peter Ewing, Santiago, Chile.

Grand Master Holmes also announced other appointments as follows: W. Bros. Rev. John Cuckson and Rev. E. A. Horton, Boston, Grand Chaplains; Charles E. Phipps, Boston, Grand Marshal; Frank W. Kaan, Somerville, and Chauncey E. Peck, Wilbraham, Grand Lecturers; Henry S. Rowe, Boston, Senior Grand Deacon; Charles W. Dame, Newburyport, Junior Grand Deacon; Albert L. Harwood, Newton, Senior Grand Steward; J. Alfred Messinger, Taunton, Charles T. Burr, Hingham and Walter F. Lansil, Boston, Junior Grand Stewards; Henry K. Dunton, Brookline, Grand Sword-Bearer; Z. L. Bicknell, East Weymouth, Grand Standard-Bearer; Geo. M. Rice, 2d, Worcester, and Albert E. Carr, Roxbury, Grand Pursuivants; also Bro. Howard M. Dow, North Weymouth, Grand Organist, and Bro. John H. Chester, Boston, Grand Tyler.

After the installation of these officers various committees were appointed, and the Grand Lodge of Massachusetts was declared to be duly organized for the ensuing Masonic year.

The banquet in the evening was numerously attended and was charged with Masonic fellowship and good cheer. The Grand Master, M. W. Bro. Edwin B. Holmes, presided at the after dinner exercises and presented the several speakers. In response to his calls an original poem was read by W. Bro. Charles H. Norris, which was well received, and interesting speeches were made by Bros. George F. Walker, Rev. John Cuckson, Charles Levi Woodbury, Rev. Adolph A. Berle, Solon W. Stevens,

Rev. R. Perry Bush, Samuel Wells, Charles A. Welch, Sereno D. Nickerson, Charles C. Hutchinson, S. Lathrop Thorndike, Frederick D. Ely and Henry J. Mills. Each of the speakers was heartily applauded, as was also the Temple Quartette, which sang at intervals pleasing selections. The exercises were brought to a close shortly after 10 o'clock by the singing of "Auld Lang Syne."

#### **Public Installation of Bristol Lodge, North Attleboro', Mass.**

The officers of Bristol Lodge of North Attleboro', Mass., were publicly installed Tuesday evening, January 8, 1895. There was a large attendance of members of the Lodge and their friends. The following officers were duly installed with ceremonies conducted by Past Master, T. B. Hazard, interspersed with appropriate music: Worshipful Master, Leo. A. Heilborn; Senior Warden, Charles E. Sandland; Junior Warden, Henry H. Curtis; Treasurer, Abel R. Block; Secretary, Joseph E. Pond; Chaplain, Rev. Fred A. Dillingham; Marshal, William S. Metcalf; Senior Deacon, William H. Pond; Junior Deacon, Fred I. Gorton; Senior Steward, Charles E. Stanley; Junior Steward, William F. Maintien; Inside Sentinel, Daniel H. Ralph; Organist, Stephen Stanley; Tyler, Thomas R. Jones.

Following the installation Past Master Owen B. Bestor, was presented with an elegant jewel in an appropriate speech by Chaplain, Rev. F. A. Dillingham. A banquet was then served to members and their guests in Odd Fellows Hall, where the company adjourned at the close of the Lodge and musical and literary exercises were enjoyed until a late hour. The occasion was in all respects pleasant and successful.

**Installation of the Officers of Bristol Commandery, North Attleboro', Mass.**

The installation of the officers of Bristol Commandery took place January 11, 1895, Past Eminent Commander Arthur E. Coddling conducting the ceremonies which were most impressive. The following officers for the ensuing year were installed: A. R. Crosby, eminent commander; G. H. Sykes, generalissimo; Leo A. Heilborn, captain general; Arthur E. Coddling, prelate; J. H. Totten, senior warden; C. E. Sandland, junior warden; S. E. Fisher, treasurer; J. E. Pond, recorder; A. M. Sperry, standard bearer; L. A. Curtis, sword bearer; E. D. Sturtevant, warden; C. E. Blake, sentinel.

**Official Visitation of De Molay Commandery, Boston, Mass.**

Em. Sir George H. Kenyon, Grand Lecturer, on the twenty-fourth of last month made the annual inspection of De Molay Commandery of Boston. He was accompanied by a large and brilliant staff and found that renowned Commandery in its usual fine condition. The attendance was very large and the official party was received with the full ceremonial prescribed for such occasions. The imposing ceremonies of the Order of the Temple were given in full and solemn form, the effect being greatly aided by the large number in full costume. At the close the visitors were entertained in that knightly manner which is familiar to all those who have been the guests of De Molay Commandery.

**THE MIDDLE STATES.**

**Philadelphia Masonic Home.**

The Board of Managers of this Institution met at Masonic Temple, Phil-

adelphia, Jan. 11, 1895, and transacted considerable business relating to the affairs of the Home. The following named persons were elected to serve as Managers for three years; Louis Wagner, Thomas R. Patton, James C. Adams, Ellsworth H. Hults, Robert J. Linden, Charles J. McClary and Z. Taylor Rickards. The officers elected for the ensuing year are: President, Louis Wagner; Vice-President, Geo. W. Kendrick; Treasurer, Thomas R. Patton; Secretary, Wm. Steffe. The summary of donations to the Home shows a total of \$27,407.11 from 339 contributors. A noble gift of \$12,000 was received from Mrs. Queen, one of \$1,000 from Joseph M. Bennett, these, together with the smaller contributions, made up a sum which must be gratifying to the friends of the Home and to those who find it more blessed to give than to receive. The Institution is a needed charity and worthy the support and generous gifts of the Brethren who do so much towards its support, thus practically exemplifying the fraternal regard which they profess.

**Death of Robert Macoy, Grand Recorder of the Grand Commandery of New York.**

The death of this distinguished Mason removed from the Order an efficient officer, an able and upright man. For a period of forty-four years he filled the office of Grand Recorder of New York Grand Commandery and held that position at the time of his death. He was a strong believer in the principles and teachings of Freemasonry and did much to promote its interests by words and works in its behalf. His intelligent appreciation of, and cordial sympathy with the fundamental propositions of Freemasonry combined to make his influence most helpful to the Order which he



honored by his service. He will long be remembered for his generous labors, his eager co operation and active interest in any cause that sought to advance the progress of the human race.

Bro. Macoy was born near Belfast, Ireland, October 4, 1815, but became a resident of the United States when but an infant. He was made a member of Lebanon Lodge in 1848 and was elected its Master in 1849. Afterward he united with Americus Lodge, retaining membership therein throughout his life. He was created a Knight Templar in 1851, joining what is now Palestine Commandery, from which he demitted in the same year that he might assist in reviving Morton Encampment, which had long been dormant. He was elected its Grand Commander in 1851, at which time he was also chosen for the responsible position of Grand Recorder of the Grand Commandery. The illustrious Brother was the founder of the Order of the Eastern Star and is also well known for his works of ritualistic compilation.

His funeral was held Sunday, January 4, in Aurora Grata Cathedral, New York, and was largely attended by prominent Masons of the State. The services were conducted by R. E. Sir John Bowden, Grand Commander of the State of New York and Rev. C. L. Twjng, Grand Prelate of the Grand Commandery. In the funeral procession were about five hundred Knights Templars together with many prominent Masons, who thus signified their deep respect and esteem for their friend and brother.

#### **Annual Meetings of Grand Bodies in New Jersey.**

The Grand Council of Royal and Select Masters of the State of New Jersey held its thirty-seventh

annual assembly at Masonic Hall, in the city of Trenton, on Tuesday, January 22, 1895, at three o'clock, P. M.

The usual amount of business was transacted, and the Cryptic Rite was reported in a good condition in the State. The following are the list of the elected and appointed Grand Officers: Grand Master, Isaac Lowderstein, Trenton; D. G. M., Frederick C. Hawkins, Newark; G. P. W., Algernon G. Yothers Camden; G. Recorder, Charles Bechtel, P. G. M., Trenton; G. Treasurer, Gilbert B Slack, P. G. M., Trenton; G. Chaplain, Daniel Demorest, P. G. M., Passaic; G. Capt. of Guard, John B. Bertholf, Jersey City; G. Marshal, George W. Howell, New Brunswick; G. Steward, David H. Lukins, Trenton; G. Sentinel, Alfred T. Osmond, Trenton.

The Masonic Veteran Association of the Grand Lodge of New Jersey, met in the Lodge room in Masonic Hall, at Trenton, January 23, 1895, at eight o'clock, P. M. The reports of secretary and treasurer were read and approved. The President, Robert M. Moore, P. G. M., delivered his annual address. George W. Fortmeyer, P. D. G. M., delivered the address on necrology. An address was also delivered by W. Bro. Joseph H. Gaskill. His subject was the terms and derivation of the word U. S. M., A. F. and A. M. and F. and A. M.

The officers elected were: Hamilton Wallis, P. G. M., President; George W. Fortmeyer, P. D. G. M., 1st Vice-President; Joseph W. Congdon, P. G. M., 2d Vice-President; Jacob Ringle, P. D. D. G. M., 3d Vice-President; Frederick G. Wiese, P. M., Treasurer; Alfred D. Winfield, P. M., Secretary.

The Grand Lodge of New Jersey held its one hundred and eighth An-

nual Communication at Masonic Hall, in the city of Trenton, N. J., on Wednesday and Thursday, January 23 and 24, 1895. The address of the M. W. G. M. was a long and interesting paper. On Wednesday morning the Grand Lodge was visited by R. W. Bro. Stewart, D. G. M. and R. W., E. M. L. Ehlers, G. Secretary of the Grand Lodge of New York. R. W., N. Henderson, G. M., R. W. Bro. Kelly, D. G. M., R. W. Bro. Graham, S. G. W.; R. W. Bro. Wagner, J. G. W., and other members of the Grand Lodge of Pennsylvania and also R. W., Michael Arnold, P. G. M., of Pa. The usual amount of business was transacted. Two Lodges were granted warrants, *Silentia*, No. 168, created at Buller, and *Haledon*, No. 169, located at Haledon within Passaic County.

The following is the list of elected and appointed Grand Officers who were installed by M. W., James H. Durand, P. G. M.: Grand Master, Charles Belcher, Newark; D. G. M., George W. Fortmeyer, East Orange; S. G. W., Josiah W. Ewan, Mount Holly; J. G. W., Joseph E. Moore, Jersey City; G. Treasurer, Charles Bechtel, Trenton; G. Secretary, Thomas H. R. Redway, Trenton; D. G. Secretary, William D. Rutan, Newark; G. Chaplains, Rev. Henry A. Griessemer, Haddonfield, and Rev. Emile A. Meury, Jersey City; G. Instructor, Henry S. Haines, Burlington; S. G. D., Austin H. McGregor, Newark; J. G. D., Elmer E. Smith, Newark; G. Marshal William A. Gay, Newark; S. G. Steward, David George, Orange; J. G. Steward, Charles C. Howard, Plainfield; G. Sword-Bearer, John W. Bodine, Mount Holly; G. Pursuivant, Daniel G. Baird, Beverly; G. Tyler, Luther H. Skillman, Trenton; G. Organist, Bro. C. Forman Smith, Newark. R. W. District Deputy Grand

Masters: 1st District, Benjamin F. Roray, Cederville; 2d District, Alfred J. Briggs, Riverton; 3d District, W. Holt Appgar, Trenton; 4th District, Charles Miller, Keyport; 5th District, Anthony Schoder, Woodbridge; 6th District, John H. Wilkins, Newark; 7th District, Benjamin F. Wakefield, Jersey City; 8th District, Henry F. Lydecker, Hackensack; 9th District, Allton H. Sherman, Orange; 10th District, Alden E. Martin, Hacketts-town; 11th District, Adoph Laukar-ing, Hoboken; 12th District, Levi D. Johnson, Vineland.

The foregoing report was furnished to the REPOSITORY by W. Bro. Jno. M. Knapp, Grand Representative of Rhode Island, near the Grand Lodge of New Jersey.

## THE WEST.

### Fifty Years of Grand Lodge History in Michigan.

The Grand Lodge of Michigan was organized in Detroit a little more than fifty years ago. Bro. John Mullett was the first Grand Master and Bro. E. Smith Lee was the first Grand Secretary. At the last session of the Grand Body arrangements were made for celebrating the semi-centennial occasion in a suitable manner, and the festival of St. John the Baptist, June 24, 1895, was fixed upon as the time of holding the commemorative exercises. The official announcement has now been made and invitations sent out to prominent Craftsmen in different parts of the country. It is expected that there will be a notable gathering and services appropriate to so suggestive an anniversary. The officers of the Grand Lodge of Michigan for the present year are as follows: Wm. H. Phillips, M. W. Grand

Master; Edwin L. Bowring, R. W. Dep. Grand Master; John J. Carton, R. W. Senior Grand Warden; Lou B. Winsor, R. W. Junior Grand Warden; William Wente, R. W. Grand Treasurer; Jefferson S. Conover, R. W. Grand Secretary; Arthur M. Clark, R. W. Grand Lecturer; Rev. A. A. Knappen, R. W. Grand Chaplain; James Bradley, W. Senior Grand Deacon; Frank T. Lodge, W. Junior Grand Deacon; Lucian E. Wood, W. Grand Marshal; Alex. McGregor, W. Grand Tyler.

#### Death of Wm. B. Trufant.

Bro. William B. Trufant, the popular Superintendent of the Union depot in Denver, Col., died at his home in that city, after a brief illness, on Dec. 10, 1894. Many Knights Templars who attended the Triennial Conclave of the Grand Encampment in that city, in 1892, will recall meeting the esteemed Craftsman on that occasion. The present writer met the brother who has so lately passed over to the majority on that occasion, and was gratified in identifying him with a young man known in Bath, Maine, more than a quarter of a century before that date. Bro. Trufant was a resident of Bath during the stirring days of the civil war. In 1863 he enlisted as an active ensign in the United States Navy and was soon assigned to the Mississippi Squadron. He took an active part in many engagements and was severely wounded by the blowing up of the *Shawmut* at Fort St. Philip, February 20, 1865. For some time he was an inmate of the Brooklyn naval hospital under treatment for the severe injuries received. He recovered his health and strength in good measure and received an honorable discharge from the naval service August 19, 1865. He engaged in railroad business first at Omaha, then at Cheyenne, and when the Union Station was opened in Denver, in 1881, he was chosen to fill the important position of Superintendent. He began his Masonic career in Bath, having been initiated in Polar Star Lodge of that city in 1865. He had taken other

degrees and Orders in Cheyenne and Denver and was justly prominent as a Mason and Knight Templar. He was a man of marked individuality, of genuine worth, esteemed by all who knew him.

#### Flourishing Masonic Lodges in Chicago.

The Illinois *Freemason* furnishes an interesting exhibit of the numerical strength of twenty Symbolic Lodges in Chicago. The following is a summary of its statement, by which it appears that the 20 Lodges contain 7,036 members, or an average of 350 to each Lodge. The number of members as reported is as follows: Oriental, 283 members; Garden City, 458; Wm B. Warren, 292; Cleveland, 403; Dearborn, 471; Kilwinning, 361; Hesperia, 377; Landmark, 255; Chicago, 280; Pleiades, 335; Home, 319; Evans, 340; Covenant, 648; Harlem 259; Lincoln Park, 359; Apollo, 277; De Witt Cregier, 278; Garfield, 390; Englewood, 368; Mispah, 283.

#### THE SOUTH.

##### Annual Communication of the Grand Lodge of North Carolina.

The Grand Lodge convened at Masonic Hall, Raleigh, on Tuesday, Jan. 8, 1895, there being 283 representatives in attendance, the largest number for several years. Grand Master John W. Cotton presided and delivered an address of much interest. The proceedings were chiefly of local character. The matter of extending largely increased aid to the Oxford Orphan Asylum was considered, and about \$4,000 was raised by the Grand Lodge for that deserving institution. The following named officers were elected for the year ensuing: F. M. Moye, Wilson, Grand Master; R. J. Noble, Selma, Deputy Grand Master; Walter E. Moore, Jackson, Senior Grand Warden; James A. Leach, Lexington, Junior Grand Warden; William Simpson, Raleigh, Grand Treasurer; John C. Drewry, Raleigh, Grand Secretary; J. M. Curran, Oxford, Director Oxford Orphan Asylum.

## Masonic Meetings, February, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

### LODGES.

Atlantic.....	No. 31.....	New Shoreham.....	Saturday evening,	9.
Annual.....			Tuesday	12.
Barney Merry...	No. 29..	Pawtucket.....	Monday	25.
Charity.....	No. 23.....	Hope Valley.....	Thursday	7.
Doric.....	No. 38..	Auburn.....	Wednesday	13.
Eureka.....	No. 22.....	Portsmouth.....	Tuesday	5.
Friendship.....	No. 7.....	Chepachet.....	Saturday	9.
Franklin.....	No. 20.....	Westerly.....	Tuesday	5.
Granite.....	No. 26.....	Harrisville.....	Saturday	16.
Hamilton.....	No. 15.....	Clayville.....	Saturday	9.
Harmony.....	No. 9.....	Pawtuxet.....	Tuesday	5.
Hope.....	No. 25.....	Wakefield.....	Wednesday	6.
Ionic.....	No. 28.....	Greene.....	Friday	8.
Jenks.....	No. 24.....	Central Falls.....	Monday	18.
King Solomon's...	No. 11.....	East Greenwich.....	Tuesday	5.
Manchester.....	No. 12.....	Anthony.....	Friday	8.
Mount Moriah...	No. 8.....	Limerock.....	Friday	8.
Morning Star...	No. 13.....	Woonsocket.....	Thursday	7.
Rising Sun.....	No. 30.....	East Providence.....	Friday	22.
Roger Williams...	No. 32.....	Centredale.....	Saturday	2.
St. Alban's.....	No. 6.....	Bristol.....	Wednesday	6.
St. John's.....	No. 1.....	Newport.....	Monday	4.
St. Paul's.....	No. 14.....	Newport.....	Monday	11.
Temple.....	No. 18.....	Greenville.....	Saturday	9.
Union.....	No. 10.....	Pawtucket.....	Wednesday	6.
Unity.....	No. 34.....	Lonsdale.....	Tuesday	5.
Annual.....			Tuesday	12.
Warwick.....	No. 16.....	Phenix.....	Thursday	7.
Washington.....	No. 3.....	Warren.....	Tuesday	5.
Washington.....	No. 5.....	Wickford.....	Monday	4.

### ROYAL ARCH CHAPTERS.

Aquidneck.....	No. 9.....	Portsmouth.....	Monday evening,	4.
Franklin.....	No. 7.....	Hope Valley.....	Wednesday	13.
Hope.....	No. 6.....	Bristol.....	Monday	4.
Landmark.....	No. 10.....	Phenix.....	Friday	15.
Newport.....	No. 2.....	Newport.....	Tuesday	26.
Pawtucket.....	No. 4.....	Pawtucket.....	Wednesday	13.
Temple.....	No. 3.....	Warren.....	Wednesday	13.
Scituate.....	No. 8.....	Scituate.....	Saturday	16.
Union.....	No. 5.....	Woonsocket.....	Monday	4.

COUNCILS, R. AND S. M

Deblois.....No. 5.....Newport.....	Tuesday evening,	
Pawtucket.....No. 2. ...Pawtucket.....	Monday	4.
Webb.....No. 3.....Warren.....	Tuesday	12.
Woonsocket.....No. 4.....Woonsocket ... (Annual).	Tuesday.	19.

COMMANDERIES.

Bristol..... No. 29. ... North Attleboro, Mass..	Friday evening,	8.
Godfrey de Bouillon.. No. 25..... Fall River, Mass.....	Wednesday	"
Holy Sepulchre..... No. 8. ... Pawtucket .....	Friday	15.
Narragansett..... No. 27..... Westerly. ... (Annual).	Monday	11.
Sutton..... No. 16 ... New Bedford, Mass ...	Thursday	"
Woonsocket..... No. 23. ... Woonsocket.....	Tuesday	12.

SCOTTISH RITE BODIES.

Van Renselaer Lodge of Perfection, Newport. .... Tuesday evening,

Meetings in Freemasons Hall, Providence,

FOR FEBRUARY, 1895.

St. John's Lodge, No. 1, Providence .....	Wednesday evening,	20.
Mount Vernon Lodge, No. 4 ... ..	Thursday	" 7.
Annual.....	Friday	" 22.
What Cheer Lodge, No. 21 .....	Friday	" 1.
Corinthian Lodge, No. 27 . . . . .	Tuesday	" 12.
Redwood Lodge, No. 35.....	Monday	" 11.
Orpheus Lodge, No 36 .. . . .	Wednesday	" 13.
Nestell Lodge, No. 37.....	Thursday	" 14.
Providence Royal Arch Chapter, No. 1.....	Thursday	" 21.
Providence Council, Cryptic Rite .....	Friday	" 8.
St. John's Commandery, No. 1.....	Monday	" 14.
Calvary Commandery, No. 13 .....	Tuesday	" 5.
Scottish Rite Bodies .....	Wednesday	" 27.

Adelphoi Lodge, No. 33, meets at its Hall, North Main  
 Street, Providence..... Tuesday " 5.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

**THE DEATH** of Bro. William C. Hammond, of Saint Johns Lodge, Providence, after a very brief illness—an illness in fact so short that very few knew of it until his death was announced, came like a shock to his numerous friends both within and without the Fraternity. Brother Hammond was a well known and highly esteemed business man, and his fine presence and kindly disposition made him a man whose acquaintance was to be sought and whose friendship was an honor. He became a member of the Lodge in 1870 and also held membership in Chapter and Commandery, all which bodies were largely represented at his funeral, January 17, 1895.

**IT IS PLEASANT** to note that the Masonic Building Association, of Auburn, has declared a dividend to its stockholders. This Association is largely composed of the brethren of Doric Lodge, the youngest chartered Lodge in the jurisdiction, which has in the new building a finely appointed suite of apartments. Soon after the establishment of the Lodge a movement was set on foot to build, and to that end the company was organized and the above result quickly brought about. It reflects great credit upon the enterprising brethren of Doric Lodge.

**THE ANNUAL MEETING** of the stockholders of the Freemasons' Hall Company was held January 21 1895, in the dining hall. The annual reports were received and they show a degree of prosperity highly gratifying. The directors declared a semi-annual dividend of two per cent. upon the capital stock, payable Feb. 15th. The old board of directors was re-elected unanimously.

**THE MEMBERS** of the Fraternity in and around Pawtucket are vigorously at work organizing a company something after the style of the Freemasons' Hall Company, of this city, with the view of providing a more commodious home than their present quarters which they have long outgrown. The matter is in the hands of an energetic committee and promises success. Such an enterprise is commendable, and wherever brought to successful issue has proved of great benefit to the Craft as it is the outward sign of its prosperity and an evidence of its stability.

**SAINT JOHNS LODGE**, No. 1, Providence, has just issued from the press of Messrs. E. L. Freeman & Son, an edition of its By-Laws as revised and adopted during the last year. The work is neatly gotten up and in convenient form. Besides the By-Laws the book contains a complete list, to date, of the living members.

A brief history of the Lodge and chronological list of all those who have been or are now its members, is in preparation and will be published as soon as circumstances will permit.

AT THE ANNUAL MEETING of Saint Johns Lodge, No. 1, Providence, was exhibited the apron which was worn by General William Barton, a member of the Lodge, in the procession, Jan. 9, 1800, to honor the memory of George Washington. The apron is in an excellent state of preservation and of elaborate workmanship, bearing various Masonic emblems. It is the property of a descendant of Gen. Barton, a young man who is the son of a member of the Lodge and who is impatiently waiting the arrival of his twenty-first birthday in order that he may have the right to wear it.

THE RHODE ISLAND MASONIC VETERAN ASSOCIATION held its quarterly meeting Jan. 18th, in the parlors of the Freemasons' Hall. About sixty were present and the "old timers" seemed to enjoy the social features as of yore. These meetings bring together those who were associated together in Masonic affairs a score or more of years ago, and while under the circumstances it is not possible to refrain from "looking back" the members are up to the times and retain a lively interest in the affairs of their respective Lodges and the Craft generally, and they observe with pleasure the interest taken by those to whom is now committed the welfare of the Fraternity.

THE ONE HUNDRED AND FORTY-FIFTH ANNUAL COMMUNICATION of St. Johns Lodge, No. 1, Newport, was held on the evening of the 17th of Dec., ult.

R. W. Arthur H. Armingtton, 4th D. D. G. M. was present and presided at the election and installed the officers.

M. W. Elisha H. Rhodes, Grand Master of Masons of Rhode Island was also present and addressed the Lodge. The following is a list of officers elected and appointed for the year ensuing: W. William B. Scott, Master; Bro. Joseph Gibson, 2d, S. W.; Bro. William B DeBlois, J. W.; W. James G. Topham, Treas.; R. W. Ara Hildreth, Sec'y; Rev. Bro. James M. Craig, Chaplain; Bro. Allen C. Griffith, S. D.; Bro. Frank P. Gladding, J. D.; Bro. Andrew S. Mickle, S. S.; Bro. Harry L. Burbridge, J. S.; Bro. Stephen T. Goddard, Sentinel; Bro. James M. Bryer, Marshal; Bro. William Carry, Musical Director: Bro. J. Gottlieb Spingler, Tyler.

THE MOST WORSHIPFUL GRAND MASTER OF MASONS in Rhode Island has issued a dispensation for the formation of a new Lodge to be called Saint Andrew and located at Riverside. The new Lodge is to have exclusive jurisdiction over a territory which includes Drownville and the populous villages between that point and the jurisdiction of Rising Sun and the Providence Lodges. The new Lodge starts out under very favorable auspices, the petitioners being well known as capable and energetic craftsmen, and they are hard at work. It is the intention of these brethren, as soon as the charter for which they intend to ask at the May session of the Grand Lodge shall have been granted, to build a hall of their own at some convenient point within their territory, and steps toward that end have already been taken. May success attend them.







WYCLIFFE.

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} HENRY W. RUGG,  
EDITOR. }

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### Distant Things.

Oh, white is the sail in the Faraway,  
And dirty the sail at the dock;  
And fair are the cliffs across the bay,  
And black is the near by rock.  
Though glitters the snow on the peaks afar,  
At our feet it is only white;  
And bright is the gleam of the distant star,  
Though a lamp were twice as bright!

The rose that nods beyond our reach  
Is redder than rose of ours;  
Of thought that turns our tongue to speech  
Our fellows have greater dowers.  
The waters that flow from hidden springs  
Are sweeter than those by our side—  
So we strive through life for the distant things  
And are never satisfied.

So we strive through life for the distant things,  
But ever they hold their place;  
Till beats life's dream and death doth come,  
And we look in his mocking face.  
And the distant things crowd near and close,  
And, faith, they are dingy and gray!  
For charm is lost when the line is crossed  
'Twixt Here and Faraway.  
For the charm is lost when the line is crossed  
And we see all things as they are,  
And know that as clean is the sail at the dock  
As the sail on the sea afar;  
As bright the rays of the near-by lamp  
As the gleam of the distant star.

—E. I. Hoffman.

## His Impulsive Friend.

**U**NTIL he had attained his twenty-fifth year it would have required a diligent search to find in the great city which had been his home from birth a happier young gentleman than Reginald Mabley. Of the bluest of New England blood, boasting of an honored ancestry, possessed of an independent fortune, graduated with high honors at Harvard, he had a pride, void of vanity, that had enabled him to emulate and maintain the high sense of honor of his race, and amid the vices of the age.

At the age of twenty-two, he and his college mate and familiar friend, Harry Dalton, had followed in their fathers' footsteps by joining the Masonic Order. The devotion of these two friends was such as to render them almost inseparable. It was when Reginald was twenty-five that a cloud, faint at first, but steadily growing, loomed above their life horizon. Though it threatened but one of the two friends, the other felt intensely the evil it presaged. Consumption had hurried Harry Dalton's father to his grave, and the fell disease, following swift on a severe cold, now fastened on the son. From that hour Reginald Mabley had but one object in life—to care for his nearest and dearest friend. The most skillful physicians of the land, supplemented by travel, put off the inevitable end for eighteen months, and Reginald folded the ice-cold hands of his friend above his pulseless heart, and felt as if he had lost a part of his own life that time could not restore.

"He shall be my chief care, my dear Harry," had said Reginald time and again to his dying friend.

The person here referred to was Frank Dalton, the younger brother and only living relative of Harry Dalton, excepting some so distant that they had never been sought out. Frank was nineteen at the death of his brother, to whom he bore no resemblance. He had inherited the blue eyes and fair complexion of his mother, and was a picture of health and physical strength. His athletic feats excited the admiration of his fellows, among whom he was an acknowledged leader. It is not strange that he at his age, in the full exuberance of young life, should recover from the shock of his brother's death more quickly than did Reginald. The latter's first step after his friend's funeral was toward fulfilling the vow he had made. Frank Dalton was of that peculiar temperament that requires constant surveillance. Impulsive, mentally as well as physically strong, he needed an older and guiding

hand. Fortunately, he admired his brother's friend, Reginald, and gladly accepted his voluntary guardianship. To enable Reginald to carry out the letter and spirit of his pledge necessitated a change in the mode of his every-day life. His young friend could not dine with him at his club, nor sleep where night overtook him. *His* dead friend's brother, *his* brother's brother, must have a *home!*

A maiden aunt who resided in one of the interior cities of the State, and whose special idol was Reginald, joyfully accepted his offer to come to the city and superintend a home he had purchased in a fashionable quarter. Dorothea Gwynn, his mother's sister, was not the typical old maid of the newspaper "funny man"—those caricaturists of humanity who, like the fashionable woman described by the poet, would turn away from the picture of a dying Saviour to lampoon the pattern of the high priest's garment. Lively, chatty, cheerful, the embodiment of good humor among her intimates, she knew when and where to be dignified, and performed her social duties with a grace and ease that at once gave her position and influence in select circles. Her native tact soon asserted itself in her control over young Dalton, who became her willing and obedient vassal. He felt proud to be permitted to call her "Aunt Dorothea," and right pleasant it was to hear her introduce him as "my adopted nephew, one of my especial favorites, you know."

Among the young ladies who called on Aunt Dorothea was a Miss Agnes Van Allen, a descendant, as the name indicates, of that thrifty band of Hollanders who settled Manhattan Island, and who have sought substantial wealth rather than followed the airy phantom of fame. She had become acquainted with Aunt Dorothea at a seaside summer resort, and was now a pupil at the Conservatory of Music, and was regarded as a treasure by her instructors. She had been urged to fit herself for the operatic stage, but she could seldom be induced to sing, even in social circles. She was rarely beautiful withal, but seemed all unconscious of the possession of such wonderful charms. She was a brunette of the Southern type—an inheritance from her mother. Her clear olive complexion was supplemented by eyes of the clearest hazel, that could melt with tenderness or flash with scorn. She was too proud for coquetry, and if she knew her powers of fascination, she never attempted to exercise them. It was known that she was an orphan, and had inherited a considerable fortune. These facts, with her beauty and her voice, had given her the entree of society, and she and Aunt Dorothea became fast friends.

Her calls were usually made in fashionable hours, and it so happened

that Reginald Mabley had not met her for several weeks after her first visit to his home. One day, however, she had yielded to Aunt Dorothea's request to stay to tea. At five o'clock, Reginald, accompanied by Frank, entered the main hall, when the sound of music fell upon their ears. They stood still to listen. A single voice with a parlor organ accompaniment. We must leave the reader to imagine, for we have not the faculty of describing, the liquid melody that entranced at least one of the listeners. The singing ceased, and Reginald and Frank entered the parlor, where they found Aunt Dorothea, a couple of lady acquaintances, and Agnes Van Allen. They were introduced to the latter, and the ice being already broken, she favored those present with two more songs. Reginald Mabley, all unconsciously, had met his fate. Many an anxious mother had indulged hopes that her petted darling might be the winner of the hand and shekels—to say nothing of the heart—of the handsome and talented heir of the house of Mabley, but no preference had he ever shown, and after the death of his friend and brother, he held himself aloof from society, and never seemed so well contented as when, at morn and eve, young Frank was near him, the college the latter was attending being only two or three miles distant. He seemed to lavish the love for the elder brother on the impulsive youth, and Reginald's lightest word could check Frank's impetuous outbursts in a moment. The youth had learned to love and honor his young guardian.

It soon became a recognized fact that in the circles in which he moved that Reginald Mabley was in his own quiet way paying attention to the beautiful songstress, and many predicted it would be a match. To see the two standing side by side, or mingling in the mazes of the dance, was a picture to win admiration from even the stoical. But Reginald Mabley was not one to yield easily to charms, however potent.

No one was more conscious than he that his position in social life, his honorable descent, his education and his wealth were all in his favor, and that he might aspire to the brightest star in the social galaxy. And, he asked himself, was there to be found a lovelier star than the fair songstress? And her voice! How it thrilled him to his heart's core.

And Agnes Van Allen? She certainly was not blind to the homage paid her, however deftly Reginald attempted to conceal his passion. But if her own heart was touched, nothing in her manner betrayed her. Her attitude toward him was that of profound respect, of close attention to his every word, but there was nothing of exultation over her

conquest. She received his devotion as if it were her right—not a matter even for comment. And thus having drifted together, the current bore them steadily onward, and society looked forward to another fashionable wedding to be added to the list. The two met at ball or party or concert, and yet “the season” passed, and Reginald had not declared himself. The summer came, and everybody and his wife were out of town, and the announcement that Miss Agnes Van Allen had reached Newport and was the guest of the Hon. Mr. and Mrs. Harvey Blood, was followed a week after by the announcement of the arrival of Mr. Reginald Mabley. And before the summer was over he was completely enthralled.

Cæsar hesitated on the bank of the Rubicon, and, to compare small things with great, Reginald halted on the brink of declaration. He had *one* friend in whom he knew he could confide, one in whose judgment he had implicit confidence—that one, Aunt Dorothea. He *knew* that the glamour of love had bewildered thousands as wise or far wiser than he, and before he spoke the word that might bind him for life, he would consult her whose love for him was unquestioned, and whose cooler blood was undisturbed by the passions that swayed him. But for this delay our story would never have been written.

Aunt Dorothea did not hesitate to declare her opinion. If Agnes returned Reginald’s love, she saw no reason why they should not wed. Her parentage was reputed all it should be, her social position well defined, and whether her fortune was large or small was not for a moment to be weighed in the balance. Reginald hesitated no longer. He resolved to call on Agnes the next evening and learn his fate. On the next day, however, she called on his aunt, and surprised that excellent lady by informing her that she had given up her excellent quarters at the fashionable boarding-house of Madam Raymond, and secured a home as the only boarder at Mrs. Resor’s, the widow of a distinguished clergyman.

“I have my own piano, you know, Miss Gwynn,” said she, and Mrs. Resor is excellent company, and I pay her what she regards as liberal, in truth, more than I paid Madame Raymond, and I enjoy it heartily.”

Aunt Dorothea and Reginald had met Mrs. Resor frequently, and admired her for her many amiable qualities, and Christian graces. But they could not understand why Agnes should thus isolate herself. However, Reginald did not forego his determination to call on that evening on the fair songstress, and at seven o’clock he rang the bell at Mrs. Resor’s door. At that instant the door opened, and the gas-

light revealed Agnes standing not three feet away, shaking the hand of a flashily dressed gentleman, and to him, as he entered, Agnes introduced to him as

“ My friend, Mr. Sillex.”

Sillex! Her friend? Reginald was astounded. Howard Sillex, the associate of gamblers, the frequenter of bar-rooms, whose diamonds, gaudily displayed, were the envy of the *roues* of the city; Sillex, who seemed in his glory in the pool-room or on the race-track, the friend of the woman he loved? But he recovered his senses sufficiently to follow Agnes into the parlor, and assumed an ease he was very far from feeling. While Reginald was feverish and embarrassed, Agnes entered into conversation with her accustomed grace and freedom, as if the coming and going of her friend, Mr. Sillex, had been a trifling incident in her every-day life. No one knew better than she the cause of Reginald's embarrassed manner; no one knew better than she the estimate in which Howard Sillex was held by the community. And yet she sat there, to all appearance perfectly self-possessed, sang with her usual force and melody when requested to do so, and yet at the end of an hour when Reginald arose to go, she bade him good evening, and asked him to call again without a quaver in her voice, although she believed in her heart of hearts that it would be long ere his feet would tread that parlor floor again. There came with this reflection a strange light to her eye, and her lips murmured something that might have been a prayer or a malediction.

The next morning there was a serious conference between Reginald and Aunt Dorothea, and both came to the same conclusion—that a woman who could claim Howard Sillex as her friend was not to be thought of as a suitable match for a Mabley.

But the mystery of the matter! What possible connection could there be between the beautiful and accomplished Agnes Van Allen and Howard Sillex, the companion of gamblers and *bon vivants*? A lover, was he? Nonsense! But a friend certainly. Had she not said so?

Three days after, Reginald Mabley was on his way to Europe. He returned eighteen months after in time to see his young ward, Frank Dalton, graduate with honor. Aunt Dorothea had proven an excellent mentor, and the young man had done credit to her management. It was his earnest wish to ally himself with the Masonic fraternity, and of course Reginald did not oppose him. In six months after, he had attained his degrees. But prior to this an event happened that deserves record. An uncle of Reginald had died, and left an only daughter of eighteen. Residing in the far West, they had not met for years. The

uncle had died suddenly, having made no will. But he was free from debt, his estate was easily settled, and Reginald offered the daughter a home. She came, and Reginald and Aunt Dorothea's kindly hearts went out to the lovely girl.

"Pearl Mabley, and what a pearl she is," exclaimed Aunt Dorothea when she was alone with Reginald. "Her presence in the house is a benediction. Their fortunes are about equal, I judge, and what a wife she would make for *our* Frank! My dear Reginald, can't you find some one to take that Van Allen girl's place in *your* heart?"

"My dear aunt, that Van Allen girl, as you lightly call her, was, I fear, the beginning and end of my life's romance. I sometimes separate her from that fellow Silex in my mind, and my heart tells me I love her yet. She is in New York, I understand, but Mrs. Resor told one of our friends that she would spend some time here this summer."

"By the by," said aunt Dorothea, "Frank called on her frequently while you were away, before she left, and during the vacation he went to New York, and met her frequently. I regretted this, but I did not dare to confide in him enough to give my reasons for not wishing him to call. He thinks her perfectly angelic, to use his own words."

"I must explain matters to him," said Reginald, and he sought an early opportunity to do so. Frank was astonished beyond measure.

"Yes," said he, "I saw Silex three times when I called, but I supposed he had some business with Mrs. Resor. But, Reginald, my best, my dearest friend, and friend and brother of my dead brother, pardon me I beg of you," and the tears came to the honest, big-hearted fellow's eyes as he spoke; "Oh! pardon me, if I ask if you let this one fact come between you and the woman you loved?"

"Yes, this is one fact, my dear Frank. Was it not enough?"

"No! no! a thousand times, no! Now, don't laugh at me, Reginald, but when I was in New York, I went to Fowler's, and had my cranium manipulated, and have the chart, and it gave me credit for excellent judgment of human nature. Now I will stake my reputation, as I would stake my existence, that there is some simple explanation of the tie that binds the pure, beautiful Agnes Van Allen, and that flashy, seeming adventurer, Howard Silex. Think of it, my dear Reginald! She, *she* could never *voluntarily* contract a friendship with a man of such stamp. It is not in the nature of things. They call me impulsive. Well, my impulse would have been to have informed Agnes, on that night eighteen months ago, when you saw Silex there, just how he stood in the community, and brought matters to a focus at once. You see, she, true woman that she is, could not meet such as



he on an equality. He may be a relative whom she would not desert. Her father and his father may have been bosom friends. A dozen explanations present themselves as possible, or even probable. And you a lover toss the loved one aside on suspicion, without investigation or inquiry. But *you* are not impulsive—I am!

“Frank, you have taught me a lesson. I will try to see Agnes when she comes, for I love her yet.”

But impulse is too rapid a coach for Reflection to ride in. Frank was now twenty-one, had control of his means, and the morning after taking his last degree, he announced to Aunt Dorothea and Pearl that he would be absent a few days, and he heartily kissed the good lady, and squeezed Pearl’s hand just enough to bring blushes to her cheek, and went away. Forty-eight hours after, Reginald Mabley received the following dispatch :

“Come to New York at once. All is explained. My friend, Howard Silex will welcome you.  
FRANK.”

“More brains than you and I both, Reginald,” was Aunt Dorothea’s comment.

On his arrival at the Fifth Avenue Hotel, New York, he met Frank and Howard Silex. The latter was elegantly attired, with the manners and bearing of the polished gentleman, his only ornament a modest pearl stud that adorned his shirt front. Once seated in Frank’s room, Howard Silex said :

“I fear, Mr. Mabley, that I have innocently led you to forming an unfavorable opinion of my good cousin, Miss Van Allen. I urged her, after meeting you nearly two years since at Mrs. Resor’s, to allow me to explain. I knew you were paying her some attention, and believing your motives honorable, I thought an explanation due her and you. She refused. She said she could wait. I will not enter into details. My uncle, Agnes’ father, shortly before he died, was swindled out of some mining shares now valued at two hundred thousand dollars. To recover these, I dropped my surname, Van Allen, and for nearly two years passed simply as Howard Silex, the companion and intimate of gamblers and adventurers. Suffice it to say that, without throwing a card or drinking even a glass of wine, I succeeded, and Cousin Agnes has come into her own. You may thank your young friend here for this explanation.”

“I do most heartily thank him and you ; and now Mr. Van Allen, if you will persuade your cousin to grant me an interview, I shall be ever grateful.”

We need hardly assure the reader that the interview between Reginald and Agnes took place, and when the two crossed the hall and came in smiling and happy to where Frank was waiting impatiently, that impulsive young gentleman threw his arm around Agnes, and kissed her heartily. Never was a friendly kiss more warmly returned.

And when the wedding was over, Reginald said :

“ My dear Frank, I am indebted to you for the treasure of my life.”

“ Like an honest man, then,” said Frank, “ you will pay your debts, by presenting me my Pearl, your niece.”

“ Yes, win her and wear her, my dear Frank ;” and he did.—*Bro. S. C. Crane in Masonic Advocate.*

## What Is Masonic Duty ?

**L**OST SHEEP.—“ Sick for five years, unable to help himself, and in reduced circumstances,” said a recent letter. It came from a medical brother who was qualified to speak of his patient’s necessities. But the sufferer proved to have been dropped from membership fifteen years before for non-payment of dues. Allowing every excuse which he might offer, it was bad policy. The \$1 a year would have now returned him a rich harvest. But what shall we do with such cases? The lodge is not bound to provide for him. On the other hand, it has launched him upon the Fraternity, and ought to be willing to do as much for him as the lodges among which he dwells, who have received nothing from him. To be sure, they might let him go to the almshouse, but they will not, for he is still a true and lawful brother, although not a lodge member. Might not lodges have a special fund for such cases? There must be some members, favored in fortune, who do not feel that their lodge dues fully discharge all their sacred duty to distressed worthy brothers, their widows and orphans. Let these contribute regularly to a fund for the “ lost sheep,” and apply the proceeds to such cases.

**THE OTHER SIDE.**—But there are “ Masons for revenue only,” who join because they think they can make it pay, who never pay dues, and who seek the benefit without the obligations. When such a man finds himself breaking down, he pays up his old dues, the few years which accumulated before he was dropped, and then says : “ Now I want to be taken care of.” Sometimes, shrewd and ingenious Masons finding a non-affiliate among them, who is likely to be a burden, raise the

amount of his dues and get him reinstated in his home lodge, and then say, "We have a sick member of yours here; will you be responsible for all the aid we render him?" In such cases it is well that the Fraternity is charitable and not beneficial. We have known such an applicant to ask his lodge, with a sneer, "How do you suppose I can live on such a mean contribution?"

We cannot go far wrong if, in the first of these cases, we do more than our strict duty, and in the last only what our duty calls for.—*Masonic Token.*

## The Honors of Official Positions.



HERE was a time, and it is within the memory of many living Masons, when to be a Grand Master of Masons was regarded as the highest honor that could be conferred upon one who was so fortunate as to be selected for that high distinction among his fellows. This distinguished honor then came unsought, in recognition of the highest attainments in the esoteric work of Masonry, and a recognized ability to become the managing head in the government of the great brotherhood of Free and Accepted Masons. There was then no electioneering for office, nor solicitations for an appointment leading up to an election that would place the aspirant in the line of promotion and so secure this most exalted station. The brother honored with an appointment or election to office was usually the most surprised individual in the Grand Body, and often reluctantly accepted the honor thus conferred on him, or positively declined it, from an instinctive idea that he did not possess the requisite qualifications to discharge the duties thus imposed on him. Under such conditions, when a Grand Master had served the full term for which he was elected, and had proved an eminent fitness for that most responsible station, he was continued there for two more terms, and until the brethren were fully satisfied that another could be elected to succeed him who was worthy and well qualified to govern the Craft. A Grand Master in those days might well feel that the highest honors in Masonry were his to enjoy.

We have no doubt the reader has already anticipated the thought uppermost in our mind, that there has been a lessening in the honor, dignity and importance of the office of Grand Master. In the multiplicity of fraternal orders, all more or less fashioned after the plan of Masonry, many Masons connected with them and interested in their

work have apparently become so strongly imbued with their methods and ways of doing business that they sometimes forget that Masonry is established on an entirely different platform, and is controlled by a system of laws peculiar to itself. Instead of waiting for a recognition of their fitness for official position, as was the case in years gone by, they not only seek office, but are frequently found electioneering for themselves for official positions. In this way brethren very poorly qualified to become the chief officers sometimes secure a place in line, and their promotion thereafter is almost sure to follow, until the highest honors are attained. This unmasonic method of securing office has been carried to that extent in some jurisdictions, that Grand Lodges have been compelled to legislate against it, even to the disfranchisement of those so offending. Such political methods have detracted from the high honors once connected with the office of Grand Master of Masons, by creating a road to them not based on actual merit.

Of course what we have said concerning the office of Grand Master applies with equal force to the first officer in all Masonic bodies. There is not the same importance attached to securing the right man for the place that existed in the earlier days of Masonry, when the office sought the man and not man the office. A lawful ambition for the highest honors in Masonry is not only all right but praiseworthy, but it should be shown by an exhibition of those qualities that will grace the position, and not by electioneering for it. The Mason who resorts to political methods to secure official position should receive no encouragement from those who desire to maintain the time-honored institution according to ancient usage and land-marks.—*Masonic Advocate*.

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Not every Mason is qualified and authorized to examine a visiting brother. This is evidenced by worshipful master selecting a past master, and with him the most experienced brethren of the lodge as the examining committee. We may be satisfied that a man is a Mason, but yet would not vouch for that man in the body of an open lodge. It is not proper to talk of the business outside of the lodge to any one unless you can vouch for him in an open lodge. Stop and remember that Masonic business should only be talked over in a Masonic manner in the body of a Masonic lodge. It is the safest to confine Masonry within the walls of Masonry and to Masons only.—*Exchange*.

## What do You Most Desire.

**T**HE oft-repeated question, "What do you most desire?" is worthy of more than a casual attention. It appeals to a man's brain and his heart. Its proper answer is an index to the aspirations of the soul. The desires of the heart are the very life of a man's moral character. We often do things without computing the cost to ourselves or the effect upon others. We have no right to infringe upon our neighbor's grounds, or to force a fulfillment of our desires at the expense of our neighbor's weal. He has rights as well as we. An unbridled tongue will greatly offend. An unrestrained license to our selfish desires may work hardship and even ruin to others.

"What do you most desire?" The ancients replied: "Light, and a knowledge of what is truth." The search for the truth has been the effort of man from the time our first parent lost it in Eden. Societies and churches, philosophers and prophets, have been turning the bowels of the earth inside out in looking for some hidden revelation, and whenever a "mark" is found upon some old ruin it is taken as an index to the truth of the age in which the mark was deposited. The records of ancient times, covered with the dust of centuries and hidden under hieroglyphics of unknown symbols, are most carefully studied, and beneath these almost unintelligible signs are said to be found evidences of what the ancients believed was truth. But in all these old, unreadable records we find that, even in those days, the people were searching for light and truth.

The question is a practical one, which every man may apply to his daily life. We are placed in society for a wise purpose. Masonry seeks to point out to every man who beholds the light the proper answer to the great question. We may go deep down into metaphysical problems, and wander off into unexplorable fields of theory, and wonder where man's duty to his fellow begins, how it runs its course through the great family of humanity, and where it ends, and to what extent he is his brother's keeper; and, while we are theorizing and planning beautiful systems of morality and painting pictures of Elysian fields of virtue, the days of our brief period of earthly existence pass away, and the practical benefit we might have been is lost. Life is real, and our duties in the world are practical. It may be prosaic, but life is only a daily repeated monotony as far as duty is concerned.

With this practical view of life, what do you most desire? Is it to

sit down and theorize? Is it to count the moments as they fly in scenes of pleasure and dissipation? Do we learn the lessons of duty merely to be able to repeat them, parrot-like? Do we go to the Lodge only to enjoy the social feature and mingle with congenial spirits? Is it enough that we teach with our lips a reverence for duty and a love of truth? Do we desire to behold the light and then go blindly from it? Life is an intensely personal matter, and no man can get away from a personal responsibility. The whole race is bound together by a chord of human sympathy. Do we desire to cultivate that sympathy, and, by touching hands with our less fortunate brother, raise him to brighter hopes and lead him to feel that there is a kinship in man? That is the lesson of Masonry. Do we desire to strengthen our own hearts and widen our own sphere of usefulness? If we do, then we ought to walk in the light and practice the truth.

Do we desire in Masonry simply to attend Lodge and pay dues, thinking that we have thereby done our full duty? In coming into the Fraternity, time-honored and revered, with symbols and lessons drawn from divine inspirations and aims as pure as eternal truth, what do you desire? If every man who beholds the light of Freemasonry would ask himself that question in the quiet night watches, when the forms and ceremonies through which he has passed come vividly before him, and would hold his heart to an answer, there would be more men who would realize the profound importance of their connection with the institution. Why do all these two million men associate themselves together? Is it for mere idle pastime? Is it for no other purpose than to be connected with a society known throughout the world? Is it simply to benefit themselves and no one else? Are the forms and ceremonies, lessons and lectures, mere playthings? If so, then in no other earthly institution is there so much waste of time and money. But this army of Freemasons, we are persuaded, are banded together for nobler purposes and desire better things. When each one will make a personal matter of the question, and weigh it to its fullest extent, measure it in all its length and breadth of influence, then will the society rise in its might to the dignity and power its divine principles make possible. Then no church or sect will be in arms against it, but the whole whether pagan or Christian, Romanist or Protestant, will admire its beautiful proportions and go about it marking its bulwarks. Do you desire this? Then ask and answer the question to your own heart, and do not regard mere physical light as fulfilling the measure of the reply.  
—*N. Y. Dispatch.*

## Art Thou a Mason?

Art thou a Mason? Ask thyself in truth,  
 And search for answer in thy inmost heart.  
 Are all thy footsteps such that faltering youth  
 Might follow? Does thy walk impart  
 By its uprightness that which Masons love?  
 Hast thou, indeed, full trust in that dear Lord  
 Of all, who from His throne above  
 Marks thy design upon Life's trestle board?

Art thou a Mason? Has thy Brother's sign  
 Or summons passed thee call unheeded by,  
 When sorrow swept him all along life's line  
 And all the world forgot him? did'st thou try  
 To cheer him then, with all a Brother's love,  
 And holding out thy hand bade him God speed,  
 And to the carping world thus show and prove  
 The truth and beauty of a Mason's creed?

Art thou a Mason? Has the widow's sigh  
 Fell on thine ear without responsive thrill  
 Of pity? hast thou never heard the cry  
 Of orphaned children but thy soul would fill  
 Itself with recollections of a solemn charge  
 That deep within its chambers fell,  
 And, thinking thus, did not thine heart enlarge,  
 With generous action all thy feelings tell?

Art thou a Mason? Has thy selfish greed  
 Made thee forget the Brother's "heart of grace,"  
 And has thy tongue forgotten all its need  
 Of charity thro' life's mad, rushing race?  
 If so, forbear! All things ye must not know;  
 And it is written in earth's history  
 Some sorrow must 'neath every bosom flow—  
 And God alone can the heart's secret see.

Art thou a Mason—not alone in name—  
 In deed? This will the Master's record tell;  
 His answer will be praise, or else eternal shame  
 Be thine when "time shall sound its parting knell"  
 To summon thee to "stand before the bar;"  
 Thy trembling soul shall then rejoice  
 If he but say: Thou craftsman! from afar  
 Thy deeds have saved thee, enter paradise.

—J. H. Adams, in *Masonic Guide*.

## Perpetual Injunction.

**N**O question has received more attention in recent years than that of perpetual jurisdiction over candidates for initiation who have been rejected by another lodge, but notwithstanding all that has been written there is nothing approaching an agreement, and the prospect is not favorable to an abandonment of the old lines of thought and action. In the older jurisdictions the idea has prevailed, with striking unanimity, that when a person petitions a lodge for the degrees of Masonry he remains ever afterwards the material of that lodge, and when a candidate has been rejected that there is presumably a cause for it, and the lodge where the blackball is cast is the best judge when, if ever, the cause is removed. In the newer jurisdictions there is a sentiment that when a man has made a new home, and resided there long enough to establish a character, there should not be laid up against him the errors of youth or the indiscretions of manhood, but this is met by the claim that it is not a question of sentiment, but one of absolute right, vested in the Mason who cast the blackball, to determine when the cause is removed. It is sometimes said that the blackball is frequently cast as the result of malice or prejudice, and that through its instrumentality good men have been debarred from Masonry, but a little reflection ought to convince any one that nothing could work a greater injury to the Craft than indulgence in this radically pernicious idea, the presumption being that every Mason is moved by worthy motives in balloting for candidates and acts under a sense of his obligations to the whole body of the Craft.

Of course it is not to be denied that instances have occurred when a negative vote has been cast as the result of malice or prejudice, and I do not pretend to say that good men have not been kept out of our lodges by some Masons who are far less worthy of a place there than the candidate would be, but it would be a fatal mistake to abandon the requirement of a unanimous ballot or to impair its secrecy because there are exceptional instances of an abuse of it. The truth is that the real abuse of the ballot occurred when it was not used effectively to keep out individuals who are capable of so misusing their privilege. Ten blackballs ought to be cast where one is cast, and it cannot be that Masonry is suffering seriously in consequence of too many rejections. It doubtless is of frequent occurrence in all associations where the secret ballot is used, that men are rejected solely because they



would not be desirable members, and not in consequence of anything they have done or left undone. It is within every man's experience that there are men so constituted as to make them uncongenial associates; others almost unconsciously avoid them, and while they are moral, law abiding, and even Christian men, few care to come in contact with them; these are sometimes rejected for no other reason than their uncongeniality. Can any one say that a wrong has been done them in not admitting them into a lodge whose harmony would be broken by their presence? Then again, there are secret wrongs, known only to those who commit them and those who suffer from them; these no doubt are the foundation for many rejections. A Mason who in the exercise of his immemorial privilege to exclude, by his vote, a profane whom he knows to be unfit for Masonry, or uncongenial in his temperament, or who has done him a grievous personal wrong, does no wrong to the candidate, simply because no man on earth has a foundation upon which to base a demand for admission. He may be an arch-angel from heaven and pure as the driven snow, a Webster in intellect, a Croesus in wealth, an Adonis in person, a Chesterfield in manners, when he knocks for admission into the Masonic family, yet he is merely submitting himself to an ordeal to which every one who has gone that way before him has submitted, and any member of that family only exercises a privilege with which every other Mason is vested, when he excludes him by his negative vote. It is enough that someone already in fellowship simply does not want him as his associate in that lodge, and, like Dr. Fell, "the reason why I cannot tell." Aside from this, it is the duty of every Mason to exclude by his vote any candidate whom he knows to be unworthy, and to keep locked up in his own breast the fact that he has so done, or will so do. Men are not always to be judged by appearances, for to one a candidate may be a prince of good fellows, while to his neighbor across the street he may be a prince of devils. Who knows, or can ever know, a man's real character? He may be a whited sepulchre for all anybody knows, but the individual Mason who has seen the cloven foot or witnessed the rottenness within, and then votes to admit him, even although ninety and nine other Masons, who believe him to be all that appearances indicate him to be, may clamor for his admission, is a coward and a traitor to Masonry.

Let me emphasize, then, the statement that it is always safe to assume that every Mason who casts a negative ballot does so from pure and lofty motives and not as the result of prejudice or malice.

There is another consideration which cannot be eliminated from the

discussion of this question, one which does not seem to have any weight with those who assume that the man who casts the blackball is always in the wrong and the rejected candidate "injured innocence" itself, which is the feeling prevailing in many lodges, that they do not care to wear the cast-off garments of any lodge, and that a man who is not good enough for another lodge is not good enough to enter theirs. If there were nothing in the way of working up the rejected material of another lodge, lodge pride, it seems to me, should prevent the daubing in that species of untempered mortar.

Those who are strenuous in their advocacy of the right to work over the dross of other lodges, in the simplicity of their hearts tell us, over and over again, that actually there have been some mute inglorious Washingtons kept out of Masonry by this harsh doctrine, and exclaim "Just think of it!" Now, it is not probable that any very large percentage of Washingtons have been excluded from Masonry by single blackballs, while it is well known that several who were not of the Washingtonian stripe have crept in, owing to the neglect of some one to cast one.

While it is not possible for any one to have any precise information as to the cause of rejections, it is believed that there are but very few which are not based upon some real, tangible objection that goes to the very foundation upon which Masonry rests and without which there could be no real Masonry, to wit, the principle which governs all social relations, mutuality.

No man ought to bind himself by solemn promise and vow to the undertaking which every Mason assumes at the altar if those who, having proven themselves traitors to society, good morals and friendship, can, regardless of his protestations, put themselves in covenant relations with him which he dare not ignore.

Ordinarily reformation is to be presumed from long continued good conduct, but it must be remembered that there are countless private wrongs committed in this wicked world which cannot and ought not to be forgiven, but which are of such a character that exposure only makes a bad matter worse. But granting that reformation is to be presumed from long continued good conduct, who is to decide when the party has reformed?—those amongst whom he has recently taken up his place of residence, or the brother who cast the blackball? It would seem incontestible, owing to the dual character of the Masonic tie, that the man who is rejected for cause in one place should be debarred entrance everywhere, and I have always inculcated the idea that if I know of a brother who, if he were present, would cast a negative ballot, it is

a part of my obligation to the absent brother to do it for him, regardless of the fact that I otherwise would have cast a favorable vote, and I believe that this principle ought to extend to every Masonic sanctuary in the world. If I knew that a Mason in India would cast a blackball against an applicant to my lodge there would assuredly be found at least one blackball in the box when that petition was considered. If I lived in one of our western jurisdictions where they daub in the untempered mortar which eastern lodges have rejected as unfit for the builder's use, and an applicant presented his petition, admitting his previous rejection, I would never give consent by my ballot to his entrance until I knew the reason for his previous rejection, acting upon the same principle that I would in admitting into my family circle the young fellow who had been kicked out of my neighbor's house.

It undoubtedly sometimes happens that an objection which was substantial at the time it was made effective ceases with the flight of time, and that the man who was unfit for Masonry in his youth may be an ornament to it in his more mature years. Such men have been known to change their place of residence and make new homes. A rejection recorded against them many years ago, it is claimed, ought not to be a bar to their admission now, and they are frequently admitted without scruple in face of the fact that men so made are not generally acknowledged as such in the jurisdictions where they were originally rejected; they return to their old homes and apply for admission to the lodge which spurned them, and are, metaphorically speaking, kicked down stairs, and then the shamed-faced lodge of which they are members kicks up the usual row, with the usual result, that their man is not recognized or treated as a Mason. This is regarded by them as a great outrage, but all their protestations avail nothing, because the perpetual jurisdiction adherents will yield nothing. The question now is, shall there be no relaxation of a rule which it is alleged works so harshly in such cases? It seems to me that if under any circumstances a candidate who has been rejected in another lodge ought to be received, it should be only after the ancient requirement of "due inquiry" has been complied with in its strictest interpretation. This cannot be said to be done if the inquiry is to be confined to the vicinity in which the candidate lives at the time of his renewing his petition, but must extend to all previous places of residence, cover all his antecedents, unveil all his previous life.

That candidates may not be debarred against whom there is no present ground for rejection, the Grand Lodge of Mississippi, which has from its very incipency been one of the most rigid adherents to the

dogma of perpetual jurisdiction, threw out a tentative proposition to other Grand Lodges to abolish all claims to perpetual jurisdiction over rejected material, and not only this, but also to relinquish all claims upon unfinished work begun in its lodge, and to substitute in its stead simply a guarantee that the old regulations of Masonry, which have existed ever since the reorganization, shall be complied with; a regulation which every Master assented to at his installation. It is sad to observe that those people who have clamored so long and so loudly against the enormity of the doctrine of perpetual jurisdiction are not rushing forward very eagerly to secure the adoption of this proposition to let down all the bars to the progress, through their lodges, of all the runaway horse-thieves, adulterers, and vagabonds generally, whom they care to admit, because of the condition that "due inquiry" shall first be made as to their characters. It has been long suspected that this has been the real ground of objection to the claim of perpetual jurisdiction. The rejected applicant's character would not bear examination, and so he would be as effectually barred as if the other rule were enforced. It is not claimed for the proposal, that it is in its present form a panacea for all the evils complained of, but it was designed to be a step towards uniformity of legislation upon a question which is, as I have said, as old as the present form of Masonry; a law which is already as imperative as any which could be made, but which it is well known has been wholly disregarded in some jurisdictions. Doubtless defects will be found in it, and something better will be devised as the subject is discussed. The practical effect of the Mississippi proposal is to require direct notice to be given to the lodge which originally rejected the candidate, and after giving it a reasonable opportunity to make the grounds of rejection known, if it desires to do so, or in default of an answer to proceed, if the reasons for the rejection are given then it would become the duty of the lodge to which the petition is renewed to judge of their sufficiency. In no event is it proposed that the rejecting lodge shall have any voice in the matter; it simply is given an opportunity to be heard, if it desires it. This is precisely what I understood Bro. Cornelius Hedges assents to in the November number of the *Voice of Masonry*, in the following extract from his article: "Still we require that every candidate should state whether he has ever been rejected, in order that by correspondence (which means due inquiry) it may be known for what cause and whether the cause still remains. Then we judge for ourselves whether the cause is good. And if with the facts known our lodges think the material desirable they are at liberty to adopt it. And if any other

jurisdiction chooses to accept our material under the same circumstances, we will not complain."

The strongest objection to the Mississippi proposition is, that to make it effectual it would involve a disclosure of the ballot in the rejecting lodge, and so destroy its secrecy; this to some extent is true, but not seriously so. The cause of most rejections is no secret and is an open book to all the members.

In those instances where to disclose a wrong would work a greater injury than to conceal it there is no remedy, but as matters now stand the applicant would come into Masonry regardless of his crime; under the circumstances named he would not be excluded unless the wronged party were to divulge the wrong and injury he had sustained at the applicant's hands.

The question is, shall we fight it out on present lines, each party standing tenaciously upon his own ground, or agree that "no person can be regularly made a Freemason in, or admitted a member of, any regular lodge, without previous notice, and due inquiry into his character?"

Personally I believe that the evil has been greatly exaggerated on both sides. The number received who have been once rejected is small, and the number of Washingtons, et id omne genus, who have been excluded is infinitesimal.—*Bro. Frederick Speed in the American Tyler.*

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The foundation of Freemasonry is a belief in a Supreme Being, its great light the Holy Bible, and its crowning glory the practice of social and moral virtue. That it is ancient is beyond question—and honorable it must be, as the wise and good who have from the beginning approached and learned its mysteries, hallowed its practices, and endorsed its principles in all ages of time, conclusively established. Its tendencies are to assist, elevate and ennoble mankind, and to make its votaries honorable, just and charitable. If not bound together by a cement such as this, its pillars would have crumbled and tottered to their base, and the whole superstructure long since have been a magnificent ruin. Its inherent excellence, however, has bid defiance to the assaults of its enemies, and withstood the power of time. While other institutions have fallen beneath the malice of the one, and submitted to the obliterating progress of the other, Freemasonry has survived, and still spreads her glory over the world, and is destined to last while "the earth bears a plant, or the sea rolls a wave."—*Exchange.*

## The Operative Functions of Speculative Masonry.

**I**T is hardly possible to conceive a theme more inspiring to contemplate and exhilarating to write upon, than that of Freemasonry; for it takes you out of the heated atmosphere of politics, as well as from the wrangling area of polemics—to a clean, peaceful domain, where not only unanimity, but also amity reign supreme. At the same time there is a difficulty about committing one's idea of Masonry on paper, not being desirous to enter upon ground where Angels fear to tread; also, I am not unmindful that at my initiation my brothers endeavored to teach me to be cautious. I will, therefore, only touch on principles. In my judgment the power of the Masonic Order lies in her methods of presenting great thoughts to the mental gaze of her votaries. For a moment let us see how *thought* governs man. The subject of thought has been made the fulcrum of the teaching of every great writer. " 'Tis the mind," says Shakespeare, "which makes the body rich." "The key to every man is his thoughts," writes Emerson. Listen to a third, "The process of education itself in nothing more or less than the art of controlling and disciplining thought." Who has not given silent expression to such a sentiment, "Oh, give me a great thought that I may feed upon it." Thought causes a man to think, and Solomon, in the Old Book, tells us as a man thinketh in his heart so is he. Character is determined by that whereon the mind principally dwells. Every day experience makes us conscious that such teaching is not only true in theory, but also most true in practice. Let a man nurse in his mind the thought that he is ill, and his body will not tarry in its response; inspire a man that he is healthy, and the thought of his being as "sound as a bell" will prove his best physic. Let a man be denominated by the thought, on retiring to rest at night, that at five a. m. he must be up, and on that morning, at any rate, he will be able to crow with the glorious company of Early Risers. There is nothing so marvellous as the continuity of thought. The last thought which occupied a man's mind on falling to sleep, if it be healthy sleep, will accompany him through the midnight hours, and prove to be his waking thought. And who has not heard of an instance of the psychological fact that the thought which is present immediately prior to a man being rendered insensible by accident, or some other cause, will be dormant in the mind for days, or maybe weeks, and at

last re-assert itself in all its potentiality on the man's recovery to consciousness. Thus we see what a wonderful influence thought exerts upon the mind of man, and the mind re-acts on the body. If you wish to resort to the most effectual means of degrading a man, lower his thoughts: if you wish to raise a man, present to him noble thoughts.

Except above himself he can erect himself  
How small a thing in man.

It is my contention that the most beneficial work which Masonry can bring into operation, when dealing with man, is to be found in her methods of continually presenting noble thoughts before the mental vision of man. Trace this principle in Operative Masonry of the Middle Ages. Sir Gilbert Scott informs us how the religious builders, during the Medieval period, were organized into systematic guilds, each composed of architects, masous, joiners, and laborers, wedded together under the auspices of a patron saint, most commonly St. John, executing their respective occupations by the inspiring thought expressed by Hagar, "Thou God seest me," not actuated with temporal gains, but propelled on to excellency, animated by the thought of glorifying the Great Architect of the Universe. When these guilds were initiated no one whose moral character was questionable, or who had not proved himself a competent artisan, was admitted. These guilds, of necessity, were migratory, travelling from Church to Church, keeping secret their own particular excellence in conception of style and execution of workmanship by means of the thought of brotherhood, a bond of Freemasonry. We find distinct schools over the country. The lover of architecture will at once detect buildings of exquisite symmetry in one country showing up inferior styles in an adjacent one, and the different buildings can be assigned to their respective builders by private marks which the archæologist is now enabled to decipher. The stones at Melrose Abbey have been found to be as the distinguishing mark of two pairs of compasses crossed; those of Gloucester Cathedral a triangle, while a double triangle is cut on the stones of York Minster. In addition to these there has been discovered in the crypt of York, an ancient lodge minute book. When we consider that the work of these Guilds was on buildings which, for stability of structure and symmetry of design, have never been surpassed or even approached, we cannot but deplore that such beneficent building fraternities, animated by such divine and lofty thoughts of labor, were broken up, and their secrets to a certain extent lost during the re-action of the sixteenth century. Here you have Faith in God, men as brothers, Divine responsibility,

Eternity. Divine and noble thoughts undoubtedly were the keystones of the Operative Masons' success during the Medieval Ages. Let us now look at Speculative Masonry. In the first place, I must ask for a definition of the word thought; and I remember that Locke, in his work "On the Human Understanding," states that thoughts are derived from one or other of two causes—they are either sensational, that is, they come through the medium of the senses, or they come by reflection. As an instance of thoughts produced by sensation, I, for instance, mention an animal, and there is a picture of that animal at once produced in your mind; and then you will ruminare upon it, and reflect upon it, and you get an entirely different set of ideas—this is reflection. Or to express the same truth in a different way, is to say, that man cannot accept anything simply stated in the abstract, the abstract must be reduced to the concrete. I mention a thing by name, which no Englishman has ever heard of, and there is only a sensation of thought, but there is no reflection; there is a cessation of thought because the mind has nothing to work on. But I mention, say a rose, a horse, and I immediately raise innumerable associations in your mind, and these reflections quickly follow in the wake of the sensational. Apply this to Speculative Masonry. Every virtue is as it were reduced to the concrete. If you cannot appeal directly to the intellect, you can through the eye, which is the first form of acquiring knowledge. There is a sense in which it is true to say that the working of Masonry is a mode by which great thoughts are presented before man's mental vision through the medium of symbols and signs. Do I not prove my assertion by directing attention to the three great emblematical lights to Freemasonry; the working tools of an Entered Apprentice; the character of Hiram Abiff; the signs, and words of a Master Mason; or the scene in the Third Degree, when the candidate is required to anticipate an event which must come to him sooner or later, and may be rather sooner than he expects. The great thoughts which such as these carry with them must make an impression on the man, and play an unconscious or mechanical part in his every-day life. For example, do not many of the things which we perform come somewhat mechanically? We set out for a certain house, we cross over several streets, round corners, and at last find ourselves at the door of the desired house. We have never given a thought to the route. We mechanically, or unconsciously, arrived there safely to-day because we had right thoughts about it yesterday. What is character, if it is not invisible thought translated into action, cut into life? What a glorious mission does



Freemasonry fulfil in this cold and naughty world, if she is the inspirer of men to do what is noble, true, honest, just, lovable! "If you wish to alter the destiny of a people," exclaimed a great thinker, "you have *only* to alter its thoughts!" Translate the thoughts which Masonry presents into action, and they will form habits, and habits will rule you — *a fortiori*, Masonry will rule you, and you will be a good Mason. Masonry makes no secret that Charity is her goddess. The highest law in the Volume of the Sacred Law is Charity.

"Faith will vanish into sight;  
 Hope be emptied in delight;  
 Love in Heaven will shine more bright."

Charity is another name for love, and love is the essence of God, for God is love. In response to the character of love, the gates of Heaven will roll back, and the Mason will find that in the Grand Lodge above there is One greater than King Solomon, with outstretched arms to give a hearty grip to those who have held out the hand of Charity to any poor and distressed Mason. May noble thoughts endure every Mason with such fortitude, that in the hour of trial he fail not; but passing safely under God's protection through the Valley of the Shadow of Death, the Lord of Life may enable him to trample the King of Terrors beneath his feet, and lift his eyes to that bright Morning Star, whose rising brings peace and tranquillity to the faithful and obedient of the human race.—*Rev. Bro. T. S. Henry in London Freemason.*

As the foundations of the beautiful coral isles are laid in secret, but in due time the new islands appear on the bosom of the sea, so the foundations of good deeds, and of honor, planted by the fraternity of Freemasonry, grow in the hearts of men and ennoble humanity by their influence, until the whole world is made better by the secret work. Little by little the island grows, and step by step, and line by line, the secret work of Masonry is carried forward, until the rounded and perfect character is complete, and the man who possesses it becomes a shining ornament to the society of men. We do not see the coral insect at its work, but we behold the glorious results of its labor in the beautiful island, verdant and fresh as in creation's morning. We do not see the work of the heart and mind as it receives the lessons in the lodge room, but we behold the results in the nobler actions and higher aspirations of the enlightened soul.—*Selected.*

## The "Masons Company" as Related to Freemasonry.



THE London *Freemason* in a review of a work entitled the "Hole Crafte and Fellowship of Masonrie," by Bro. Edward Conder, Jr., says: "The Masons Company."—Bro. Edward Conder, Jr., the author of this invaluable work, is *Master* of the Company for this year, and was the *Upper Warden* during the time that was chiefly devoted to the writing of this history, so that he has had full access to all the documents preserved by the Masons' Company, and being so much esteemed by prominent Craftsmen and archæologists he has been able to command the best advice on the general subject of Guilds, the eventful past of Freemasonry, and matters heraldic, in addition to the varied information he himself has traced on all points connected with the operative and speculative sections of the craft. He has been a diligent and most successful student of our mysteries and has well earned the honor of election as a full member of the "Quatuor Coronati" Lodge, London; the brethren of that distinguished body being doubtless proud of their young and much esteemed member. Bro. Conder's claim that he was able to prove from the records, what has hereto only been suspected by some, and doubted by many, that there actually existed *early in the seventeenth century* a lodge of Freemasons attached to, and working in harmony with the company, and holding its meeting in the Mason's Hall, has been abundantly confirmed. Although the actual records of the company are lost prior to early in the 17th century there is no lack of material as to its history long before that period, beginning with its original grant of arms in 1472, which, happily, is still preserved, being one of the earliest of the kind; the Drapers being first in 1439. The old motto was "God is our Guide," the latter one, "In the Lord is all our trust" (so often met with), never being traced prior to 1600. According to Bro. Conder's researches, the correct *drawing* of the Masons' Arms, has, until 1871 (when the original grant was discovered), been lost to view, and quite a different coat has been used and described, "varying according to the taste of herald or engraver," but never altered to the extent of making the arms unrecognizable as those of the Company. The first part deals with early Masonry from almost prehistoric times to its introduction into Britain under Claudius, A. D. 43, the Guilds and Livery Companies of London being duly described

and considered. The second portion is devoted to the Fellowship of Masons in the city of London, and the third (the really valuable division from a Freemasonic point of view) concerns the existing records of the company, 1619-1894. Naturally the extraordinary evidence as to the existence of a speculative lodge, under the wing of the company in 1620 and later, will be most eagerly perused. This was the lodge Ashmole visited in 1682, and until the discovery of these entries, his initiation of 1646 was the earliest known record of an English lodge admitting non-Masons. The company used the prefix *Free* until 1655, when they were called *Masons* only, the speculative section being termed *Accepted Masons*.—*Canadian Craftsman*.

## William Preston and the "Ancient" Masons.

**I**T is difficult to suggest a reason for the conduct of William Preston, author of the well-known "Illustrations of Masonry," in almost entirely ignoring the existence of that section of English Freemasonry which styled itself during the latter half of last, and the early years of the present, century as the "Antient and Honourable Society of Free and Accepted Masons according to the old Institutions," or more familiarly, as the "Ancient" or "Athol" Masons. According to the extract we published in our issue of the 29th ult., from Kenning's *Encyclopædia of Freemasonry*, it is not clear when this distinguished member of our Order was initiated into its mysteries, but "it has been said at a lodge, which met at the White Hart, in Strand, in 1760, under an Athol Warrant." Bro. Gould, in his "Athol Lodges," in the note appended to No. 111, points out that Preston was a member of the lodge at the White Hart, having been initiated under the dispensation granted by the "Ancient" Grand Lodge to make Masons at the said White Hart to Bro. Robert Lockhead on the 2nd March, 1763, while the lodge itself was constituted "on or about 20th April, 1763"; and he further states that "after meeting successively at the Horn Tavern, Fleet-street, the Scots' Hall, Blackfriars, and the Half Moon, Cheapside, the members of No. 111 (at the instance of William Preston) petitioned for a 'modern' Constitution, and the lodge was soon afterwards constituted a *second* time, in ample form, by the name of the 'Caledonian' Lodge, under which name it still exists (now No. 134)." It is also clear, from the letter

which appeared in our columns last week from Bro. Robert Berridge, that it was not long before Bro. Preston attained to a position of eminence in the ranks of the "Modern," or "Regular," Fraternity. Therefore, as an ex-member of the "Ancient" Society, and a prominent member of its more aristocratic rival, Preston was in a better position than 99 out of every hundred Masons of his time to know of the schism which existed amongst the Freemasons in England. Yet no one who has read the Fourth Book of his "Illustrations," in which is traced "the History of Masonry in England to the great Masonic Re-union in 1813," can have failed to remark that, as we have before said, with exception of a few scant references to the "Ancients" and—what could not be dealt with in a few lines—the account in detail, as it appeared in the last edition published during his lifetime, of "The Great Masonic Re-union in 1813," what purports to be a "History of Masonry in England" is merely a narrative of the proceedings of the "Modern" or "Regular" Grand Lodge. As a pervert to this latter section of the Craft in England, Preston, perhaps, was justified in the adoption of this course; but as the self-constituted historian of English Masonry, it was his duty to have described, as far as lay in his power, and with complete impartiality, the proceedings of both sections, and his omission to do this is a reproach to his fame which cannot be overlooked or condoned. When he was initiated, the "Ancient" Grand Lodge had 111 lodges on its roll; when he published the first edition of his history, this number had increased to about 180; and when the Union was effected in 1813, there were upwards of 300 of them. Moreover, this Union, as he well knew, or could without difficulty have ascertained, was effected on terms that were equally honourable to both Societies, so that, though, as we have before suggested, it may have been sound policy on the part of the "Moderns"—a policy enjoined on them by their Grand Lodge under the severest pains and penalties—to ignore their "Ancient" brethren, the conduct of Preston in framing his history in accordance with that policy seems all the more inexcusable, especially when we find from a perusal of the minutes of the "Ancient" Grand Lodge, that when it suited his purpose, he was able, or professed to be able, to explain, as indeed he does in partisan fashion, the differences that existed between the two Societies.

In the minutes of the "Ancient" Grand Lodge of the 1st Nov. 1775—at which time there existed a friendly intercourse between it and the Grand Lodges of Ireland and Scotland—it is recorded that Bro. Dermott, Deputy Grand Master, who presided on the occasion, "reported that the Grand Secretary had (upon y<sup>e</sup> 16th last month) received a

Pacquet from Wm. Mason, Esq., Grand Secretary of Scotland, containing sundry printed Papers composed by one Wm. Preston, a Lecturer on Masonry in London, that it appeared by such papers and a private letter sent with them to the Grand Secretary of Scotland, that the said Wm. Preston had used every Art to cause a Disunion between the Grand Lodges of Scotland and England, that upon the 19th of the same month, he, the D. G. M. (in the presence of the Hon. Col. Murray, G. Sec., Dickey, and G. Stewart, Master 14) had laid the above Pacquet before His Grace of Atholl, Grand Master, who after perusing them very Attentively was pleased to order them to be laid before the Grand Lodge without loss of time for the purpose of their framing a proper Answer to be transmitted to the R. W. G. L. of Scotland, and when done to be presented to His Grace for his approbation." The "Pacquet" referred to contained firstly a letter from William Mason dated "Edinr. 17th Augt. 1775," to "Wm. Dickey, Esq. Bow St. Covent Garden, Londn.," in which he describes the purport of Preston's letter, and adds, by way of postscript, "I have given no Answer to Mr. Preston's Letter, nor will not, until I hear from you, therefore shall expect you will be speedy in your Return to this, that I may have an opportunity to do it." Preston, in his letter to Mason, applied "for a Correct List of the present Officers of the Grand Lodge of Scotland and of the several Lodges under your Constitution. As it is intended for an Annual Publication which goes to Press about a month hence, I shall be greatly obliged if favoured with an answer from you by return of Post." In a postscript Preston adds: "I should be extremely happy to be Instrumental in introducing a Correspondence between the Grand Lodge of Scotland, the place of my nativity, and the Grand Lodge of England. My interest and Connexions in Masonry are at present very extensive here, & it would give me a sensible pleasure to have the satisfaction of recommending English Brethren to your favour & the Brethren Initiated by you to the *Regular* Lodges of this Metropolis." Secondly, there is a letter from Bro. Mason to Bro. Dickey, in reply to one from the latter of the 28th August, in which he forwards copy of a letter which he had written to Bro. Preston on the 7th September, and which was to the following effect: "Sir—I duly recd. your Letter of the 7th ulto. & would have returned an immediate answer but that your request was somewhat singular and therefore as the Grand Lodge of Scotland have an Establish'd Correspondence with the Grand Lodges of England & Ireland & they the same with us, whatever new matter happens with the one is made known to all. So I made this known to my worthy Brother Dickey, Secretary to the

Grand Lodge of England & of him in Bow Street, Covent Garden, you will get any Information you may want to publish with regard to Masonry." The next letter is also from Bro. Mason, bearing date "Edinburgh, 9 October, 1775," and enclosing copy of a letter received from Preston in the interim. Preston in this letter, after politely declining to avail himself of Bro. Mason's reference to Bro. Dickey, on the ground that he has not "the pleasure of knowing that gentleman," neither do I wish to correspond with him in the character you give him, proceeds as follows: "It is with regret I understand by your Letter that the Grand Lodge of Scotland has been so grossly imposed upon as to have established a correspondence with an irregular body of men who falsely assume the appellation of *Antient Masons*. And I still more sensibly lament that this imposition has likewise received the countenance of the Grand Lodge of Ireland." He refers Bro. Mason to an enclosed excerpt from his "History of Masonry in England from the revival of the Grand Lodge in 1717" for the alleged "Origin of those Irregular Masons with whom you correspond" and forwards a list of the Grand Masters of his Society from 1717. He adds—"I am sorry to find that the Duke of Athol, Gen. Oughton, Lord Kelly, and some other respectable personages have at different times been prevailed upon to give a sanction to these assemblies. I am convinced no nobleman apprised of the deception would give their countenance or wish to intrude upon the rights of other Noblemen who ever since the year 1721 have been regularly elected to preside as Grand Masters agreeable to the Antient Laws of the Society. You will find by the list that the greater part of our patrons have been noblemen of Scotch extraction, who have regularly attained the direction of the Fraternity. Under our patronage 480 lodges are established at home and abroad, and some of the first Princes in Europe do not disdain our Alliance." In commenting on this letter, Bro. Mason writes: "As this seems to be new and serious matter, I shall expect with your first conveniency that you will favour me with an answer, and you will please also return the papers, as I intend laying the whole before our next Quarterly Communication, which happens on the 13th proxo." The "Ancient" Grand Lodge was fully equal to the occasion. A reply, in which is traceable the bold hand of Bro. Dermott, was at once prepared, and Grand Secretary Dickey was instructed to submit it for the approval of the Duke of Athol, Grand Master, and, if approved by his Grace, to dispatch it forthwith to the Grand Lodge of Scotland. This letter contains the following statements: "That all the Lodges under our Constitution pursue the Universal Practice of the Royal Craft, as appears

by the Brethren now Assembled, several of whom were made in Scotland, Ireland, Asia, & America; We do most strenuously Insist & most religiously declare that the Masonical practice of the Gentlemen called Modern Masons (now under the sanction of Lord Petrie) is contrary to the Ancient & Universal Custom of the Royal Craft. We do freely acknowledge that the Society called Modern Masons are in possession of many Books, Papers, & Memorandums bearing Masonical Titles, which Books, &c., admitting them to be as old as the Creation, cannot constitute them the real Grand Lodge of Masons, having forfeited all right to such appellation by swerving from the Original System of Masonry which has been so solemnly handed down and Received by every Member of the Community. This Truth is confessed by the Modern Advocate (Mr. Preston) in his History of Masonry, Page 4, line 35, &c., where he says, "Under the fictitious sanction of the Ancient York Constitution, which was entirely dropt at the revival of the Grand Lodge in 1717," &c. How an Ancient Grand Lodge could be revived by entirely dropping the Old Constitution and substituting new forms &c., is a kind of mystery which we do not understand. Of equal sense and veracity is another Paragraph in the same Page, where the Author says 'That the regular Masons were obliged to adopt fresh measures more effectually to detect Imposters, &c.; to accomplish this more effectually some variations were made in and additions to the Established forms, the ancient Landmarks were preserved entire and no change admitted but such as the most scrupulous wou'd approve.' Here an adoption of fresh Measures & Variations is openly Confessed & that at a time & place when & where no fault was found with the Old Forms & Ancient Ceremonies of the Craft, nor can human wisdom conceive how such a change could be Constitutional or even usefull in detecting Imposters or punishing delinquents if there were any such—though it is plain that any such new change might be sufficient to distinguish the members of the new Masonical Hersey from those who adhered to the good old system. It is as remarkable (if such alterations were absolutely necessary), that no account of them had been transmitted to Scotland or Ireland, altho' such alterations obliterated the Ancient Landmarks in such manner as to render the Ancient System scarcely distinguishable by either of those nations, tho' ever famous for Masonry. The above remarks with several Papers (properly authenticated) which our Secretary is order'd to convey with this, will, We think, convince our Brethren of Scotland that we are of the same practice as themselves & sincerely wish that our United Grand Lodges may ever be famed for handing down the Royal Art according

to its Original Institution which is the only means for Masons of every Place & Language to be known to each other."

The hope expressed in the concluding paragraph of this reply was realised. At the next regular communication of Grand Lodge, a letter was read from Bro. Mason, in which he said that he had laid the reply before the Grand Lodge of Scotland on the 13th November, and that it would receive due consideration at the quarterly meeting in February, 1776. And on the 28th of that month Bro. Mason transmits the following result of such consideration :

"Grand Lodge of Scotland, David Dalrymple, Esq. Grand Master, held at St. Giles Lodge, Edinburgh, the 5th day of February, 1776. To the Right Worshipful Grand Lodge of England held under the Sanction of the Right Worshipful and Most Noble Prince John Duke of Atholl, &c., &c., Grand Master. Greeting."

*Right Worshipful Brethren :—*

We are honour'd with your obliging Letter of the 1st November last & have considered it deliberately in our last Quarterly Communication. We assure you we are most sensibly of your Brotherly Kindness in communicating to us the Particulars contained in it, of which we do not entertain the smallest doubt.

We are by no means competent judges of the differences subsisting between your Grand Lodge and that held under the patronage of Lord Petrie. But since we have had the honor of opening a Correspondence with you we have every reason to entertain the most Respectful opinion of your Grand Lodge. We shall always think ourselves happy in Keeping up the strictest communication with you, & Uniting our Endeavours to yours for promoting the Royal Craft & preserving it in its original purity.

Given under our hands & the seal of the Grand Lodge of Scotland held in the City of Edinburgh the 5th day of February in the year of our Lord 1776 & of Light 5776.

The above is signed by David Dalrymple, G. M. ; Wm. Barclay, D. G. M. ; James Geddes, S. G. W. ; and Wm. Smith, J. G. W. ; and countersigned by Wm. Mason, G. Sec., and David Bolt, G. Clerk.

Thus was Preston foiled in his attempt to cause an estrangement between the "Ancient" Grand Lodge of England and the Grand Lodge of Scotland, and yet, though he made this attempt, and pretended to know all about the former, he almost entirely ignores their existence in his "Illustrations." This may have been in accordance with Preston's idea of the manner in which history should be written, but it is not with that of the world generally. At all events, it was not by thus ignoring the "Ancient" Grand Lodge that the Union of the rival Societies of English Masons was ultimately accomplished in 1813 on terms equally honourable to both.—*The London Freemason.*



[Written for Freemasons Repository.]

## An Unsupported Theory.

**T**HE report on correspondence of the Grand Commandery of Ohio is a genuine "Carsonesque" and presents the usual characteristics of that writer. His interpretation of the records of the Grand Encampment of the United States has been brought out in his criticism of the paper presented by Sir James H. Hopkins to the Grand Encampment to "straighten out" and correct erroneous impressions respecting the foundation of that body and which are believed by many of those who had not carefully studied its history in connection with that of other societies which had a bearing upon it. Ideas upon that history had become somewhat confused, owing to various reasons, prominent among which was the peculiar manner in which the record of the organization was made. Bro. Carson declares that delegates from Encampments (now called Commanderies) created the Grand Encampment and that it created all the Grand Encampments, and goes on to explain in his own peculiar manner that such was the case notwithstanding the fact that it nowhere appears that any Encampment sent, or was asked to send any such delegates. But it does appear that the delegates who met and organized the Grand Encampment were appointed for that, and for no other purpose, by Grand Encampments then existing, and to which all these Encampments were subordinate. It is an undoubted fact that four Knights composed that Convention, but they were delegates regularly appointed by their respective Grand Encampments, and when they had completed their work they made report of their doings to the Grand bodies from which they received their powers, and recommended that their respective Grand Commanderies acknowledge the jurisdiction of the newly created body, and their recommendation was adopted. It is easy to see why these men made the record as they did. It was because of the exceedingly small number of delegates and they put it that these delegates represented a number of Encampments, which they did in a certain sense, but the statements that these subordinate Encampments as such, appointed delegates for that or any other purpose, or that individual Templars formed the Grand Encampment, has no foundation except in the vivid imagination of Brother Carson.

The record of Saint John's Commandery shows that body to have been requested by the Grand Encampment of Massachusetts and Rhode

Island to assist in defraying the expense of these delegates to their place of meeting and that it declined to do so, and the record of Boston Commandery shows that the same request was made to it and that it did comply, but neither of them appointed delegates; neither did any other subordinate Commandery. Further; neither of these two Commanderies had any official knowledge that the Grand Encampment of the United States had been formed until information thereof was reported to them through the proper channel i. e. the Grand Commandery of Massachusetts and Rhode Island of which both were constituent members. These delegates were entered in the report on credentials as representing the various Encampments in their respective jurisdictions, and so they did, but through the Grand bodies which appointed them, and not directly; that fact should not be lost sight of, or be obscured by any intimations or suppositions to the contrary. Now respecting the Convention of four members. It is nowhere shown or claimed except by Bro. Carson that other than those four, any one had any part in except as spectator, though it is not improbable that others may have been called in as advisers. The writer hereof knew Whitaker well, and has often conversed with him upon the subject of that meeting. He had no part in it except as a spectator. He had at that time been knighted about two years only, and was in New York on private business, knew of this meeting and attended it, being acquainted with Webb (by whom he had been Knighted) and perhaps others. He said that others were present, how many he did not recollect, three or four perhaps, but to his recollection they took no part and were like himself, interested spectators. This is what would be inferred from the record of that notable meeting by an unprejudiced person. These men were not liars and the result of their labor indicates that they knew pretty well what they were about. The fact that the delegates claimed to represent the various Encampments does not show or prove that the Grand Encampment created itself. If it did why were credentials required and of what use were they? The action of the bodies which issued those credentials was the power which called into being the Illustrious Body now called the Grand Encampment of the United States and that convention of four was its beginning, but it was not a self created body; it was organized just as such a body would to-day be if none existed; i. e. by a convention of delegates appointed by proper authority. Neither were the bodies which sent those delegates self constituted bodies. Hence Grand Encampment was not the creator of all the others and could only have such powers as were given it and not reserved by its constituents. The Grand Encampment

of New York had an existence; so did that of Massachusetts and Rhode Island, and they were recognized as the governing bodies of the rites practiced by them. These are facts and they have often been stated before and they ought to be stated often enough to correct the impressions which may be made by the Carsonian tales which have no foundation in fact.

So eminent a Templar authority as James H. Hopkins of Pennsylvania after a careful and thorough examination of all the records bearing upon this matter became satisfied that the case was substantially as above stated, but his position is attacked by Bro. Carson to whom anything which differs from his own opinion is as a red flag to a bull. The learned William S. Gardner in his history and edicts of the Grand Commandery of Massachusetts and Rhode Island published in 1864 sets forth the case in full having arrived at his conclusions after a careful examination of the documentary evidence bearing upon the subject, re-enforced by the personal recollections of men to whom these matters were well known. Gardner's history and edicts are an authority in Templar affairs. Hopkins' paper read before Grand Encampment is a careful and judicial statement, based upon evidence; Carson's is an ingenious theory, but unsupported.

G. H. BURNHAM.

*Providence, Feb. 12, 1895.*

[Written for Freemasons Repository.]

## Powers of Masters of Masonic Lodges.




HERE seems to be in certain quarters a disposition to treat the authority of the Master as something not to be tolerated, and to tie him down to Cushing's Manual and allow the Lodge to decide the proper limits within which debate shall be conducted, thus making the Master a mere presiding officer and placing the power of governing the Lodge in the floor. To what purpose this theory is advocated or where it originated it is not easy to say. It has also been lately said that the exercise of these prerogatives of the Master is innovation; when that discovery was made is not disclosed, but it is safe to say that it arose in consequence of an unruly disposition on the part of some brother who perhaps entered a Masonic Lodge after an experience in the methods of procedure in other societies, and who attempted to try conclusions with a Master who knew his business. It may seem a great power to place in the hands of a single person so to

govern the proceedings of any body of men as to control and even suppress debate, but such is the power commonly and almost universally deemed appurtenant to the office of the Master. It is so largely recognized that other societies which have set up the qualification that applicants for their privileges shall be Masons have adopted as a fundamental rule, (by practice at least) in the management of their affairs that the chair is supreme. This is by no means to be taken that the Master is to be upheld in any unreasonable exercise of the arbitrary powers which he possesses, it being supposed that he has sufficient experience and judgment to guide him in an emergency which should call for their exercise, and that the brethren are sufficiently informed respecting their duties to pay proper attention to the ruling of the Master. Happily, at the present time it is not often that it is found necessary to govern debate or other business in any other than the ordinary manner. No Master would interfere except when matters were taking such a course that the harmony of the Lodge was likely to be disturbed, and if in such case the Master had not this power, trouble would be inevitable. Each disputant would have his adherents and those matters which should be within the control of the Master would become partisan questions and be decided by force of numbers, or continued from one meeting to another, constantly increasing the friction between the brethren and thus working an injury to the fraternity. With the presiding officer the MASTER in fact as well as in name, in nine cases out of ten all such trouble can be avoided and such difficulties at once suppressed without dissension. Several cases have come under the observation of the writer, every one of which was settled by the exercise of this power and to which to their great credit all the brethren concerned gave prompt obedience. Had it not been for the powers possessed by the Master and their judicious exercise by him these matters would have inevitably produced a schism in the body, which must have worked a permanent injury. It is probable that the day is far distant when the prerogatives of the Master will be generally challenged or that they will be abrogated. Constitutions, By-laws and rules for the government of the Craft are now within the reach of every brother and the brethren being better informed upon these subjects than was formerly the case, the necessity does not often arise for the exercise of these prerogatives, but they ought to be exercised often enough so that it should not be forgotten that they do exist. If a subject is introduced which in the opinion of the Master is likely to produce discord, it is clearly his duty not to allow discussion upon it, and equally his duty in case of a discussion already commenced, to suppress it if he thinks it for the

interest of the Lodge or the Craft to do so ; and to the Lodge lies no appeal. If a brother feels himself aggrieved by such action of the Master he may appeal to the Grand Master or to the Grand Lodge, but he must obey. It has been said that such power placed in the hands of one man is un-American, un-democratic, etc. Well ; obedience to the law *is* American as well as democratic and it is only upon the disobedient that the hand of the law falls heavily, while the obedient feels it not yet is protected by it. Liberty is not license and between these the Master must distinguish and to his skill and judgment the welfare of his Lodge is committed ; being responsible for that it would seem that he ought to have the power to rule and govern to the fullest Masonic extent and that he lawfully has it there can be no doubt. Besides all this it should be remembered that the Masonic institution in its polity, ethics and laws is peculiar to itself, and its government is not modeled upon that of any other society. Its methods have stood the test of time and its ancient ways are likely to be continued notwithstanding the occasionally expressed desire for so-called modern improvements.

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## A Notable Occasion.

N the February issue of the REPOSITORY we referred to the laying of the corner stone of the Masonic Temple, Boston, October 14, 1830, an important event in the history of Freemasonry in Massachusetts. A detailed report of the ceremonies connected with that occasion occupies the entire issue of the "Boston Masonic Mirror," under date of October 23, 1830, a copy of which lies before us and whose pages give the account of a notable expression of Masonic zeal and resources in Boston, sixty-five years ago. At the close of the ceremonies connected with the laying of the corner stone, a collation was held in Quincy Hall, at which about four hundred members of the Fraternity were present, among whom were many distinguished Masons, men prominent in politics, in business and in the professions. There were also included in the gathering, venerable brethren who had fought in the War of the Revolution, among them, Majors Melville, Purkitt and Russell of Boston, Rev. Dr. Ripley of Concord and Hon. Mr. Hart of Reading. Rev. Dr. Harris of Dorchester was present, a veteran craftsman and a steadfast worker in behalf of the Institution of which he had then been a member for a period of forty years. The as-

sembly was made up of men of different ages—it included the younger members of the Fraternity as well as the Fathers in Masonry—to quote from the “Mirror,” “There, was the elasticity and buoyancy of youth—there, the firmness of manhood—there, the wisdom and experience of age.”

The regular sentiments of the evening were twelve in number, the first being “The Grand Lodge of Massachusetts;” the last, “Masons throughout the world. May they all worship in the Universal Temple dedicated to Fidelity.” The ninth toast was in honor of “Ben Franklin” and the eleventh in remembrance of “Lafayette.” The following toast was given by one of the Past Grand Masters and was received with great cheering from those who listened: “The immortal memory of our departed brother *Washington*, and the immortal fame of our living brother *Lafayette*. An Institution cherished, sustained and illuminated by such *Suns*, need feel but little concern should some fleeting clouds occasionally pass over it.”

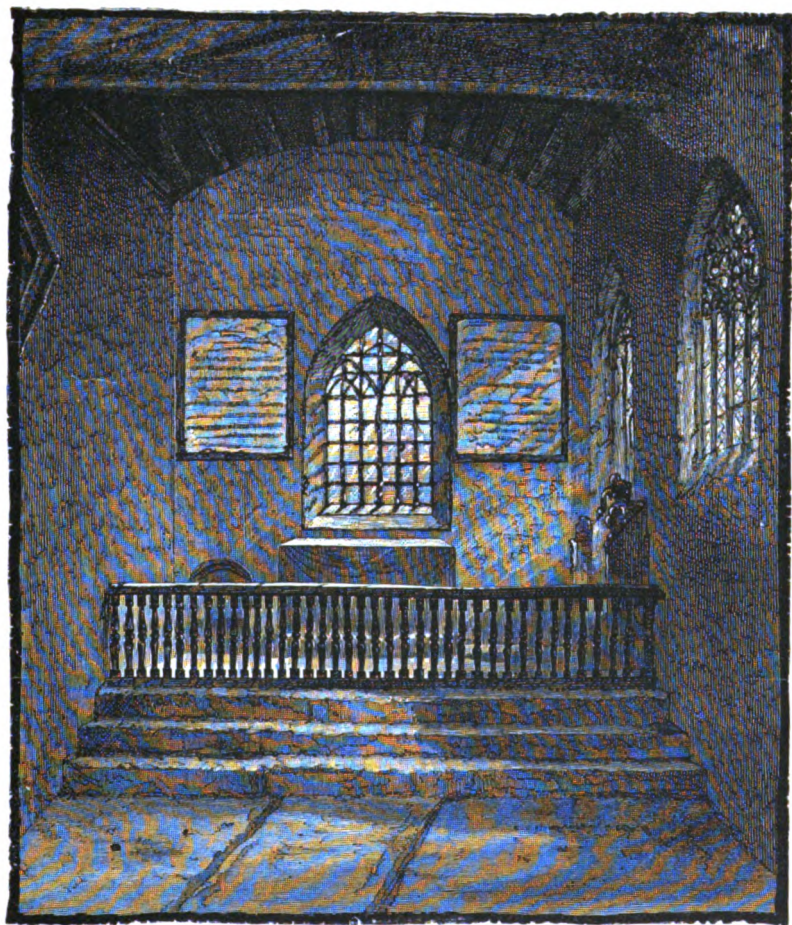
During the evening about sixty of these volunteer toasts were given—several of them being prefaced by brief addresses. One of the noteworthy sentiments was, “Isaiah Thomas, Esq.—The oldest living Past Grand Master of Masons in Massachusetts—Although the frosts of eighty-two winters have gathered on his head, they have not chilled the early affections that clustered around his heart.” A letter was read from this aged Masonic brother, its concluding sentiment revealing a deep love for the Order which was then suffering from the attacks of Anti-Masons. The venerable writer says: “May the blessing of Heaven be, and abide on, the Masonic Family, and prosper all their laudable endeavors for the promotion of Benevolence, Morality and Religion, which compose the true basis of Freemasonry; of this truth may all reasonable members of the human family, who are now opposed to the Institution, be speedily convinced.” The closing sentiment of the evening was, “The Great Masonic Hive—May there be fewer drones; less buzzing and more honey.” An original song closed the exercises which were important and interesting, marking a day and event long to be remembered in the history of Massachusetts Freemasonry.

There are several striking features of this gathering which took place over half a century ago and which impress themselves upon us as we turn the yellow pages of the “Mirror” and read its somewhat lengthy account of this memorable celebration. The deep loyalty towards the beloved Institution breathes from every sentiment uttered and echoes in every speech made. It was at a time when it cost something to be

a Mason and it required courage to openly avow one's love and allegiance to the cause which Anti-Masonry was striving to overthrow. Opposition often arouses the sleeping spirit to action. Men were ready to fight when Masonry was attacked, who, perhaps, in less troubled times were indifferent and half-hearted to the great principles of the Fraternity. It would not be well to wish for a war to rise against the Institution now so prosperous and commanding, but an attack upon the Order would doubtless result in the awakening of some dormant Lodges, some indifferent Brethren who would warmly espouse the persecuted Cause which now they think does not need their enthusiastic support. The tempest of Anti-Masonry served to bind together more closely than ever before the steadfast adherents of the Institution and revealed to the Brethren their duties in the way of influence and service in behalf of the great principles for which their brotherhood stood.

Another distinctive feature of this gathering was the literary ability which marked the addresses and the original sentiments. It was not simply an opportunity for uttering commonplace remarks or attacking those who were antagonistic to the ideas and fraternity represented; the thoughts of speakers and writers were well-expressed, excellent in diction and permeated by a spirit of tolerance, a breadth of thought which are greatly to be commended. Men offered the best fruits of their intelligence to grace the occasion which for them meant the beginning of more light, more truth, more education, more beneficence for the whole community.

The hopefulness of the occasion is also made apparent. There was no mourning over the past, no disquietude expressed for the troubled present, no fears for the results of the future. All were joyful and happy as they congratulated each other upon the fact that soon a Temple should be erected and set apart for the uses of Masonry, and their gratitude that their beloved Order had been so far prospered and blest was freely expressed. They did not, however, make of the occasion a wild feast without reason or thought for the morrow, but they appreciated what the past had given them and what the future might bring, if they continued as true and loyal citizens of our great Republic and true and loyal members of the honored Fraternity. The editor of the "Mirror" in commenting upon the duties of Masons, says: "The path of duty to us is plain; a steady, persevering but silent attention to the just claims of the institution upon our time and our influence; a readiness to adapt the institution in non-essentials, but never upon compulsion, after deliberation and concert, to the present state of so-



INTERIOR OF WYCLIFFE'S CHURCH.





ciety in this republican community." These are very good words now, as they were then, to incite Masons to that quiet, steady influence of moral living and good citizenship which do much to impress upon the community the value of Masonry,—that it is an Institution whose principles are those of highest truth, whose works are those of benevolence and brotherly kindness. The teachings of Masonry endure—they are unaffected by time or place, and whether they are expressed in printed words or embodied in human lives they are an abiding power for good in the world, an influence which is not measured by time or space, but ever is in the boundless eons of infinity.

## Wycliffe.

**S**TUDENTS of English literature have bestowed much thought and study upon the life and writings of him who is termed the morning-star of the Reformation and who is forever honored and remembered by his fellow men because of his services in their behalf. Our language owes a great debt to this man, John Wycliffe, who, in the latter part of the fourteenth century, produced the first English translation of the whole Bible—a work in which he may have been aided to some extent by his enthusiastic followers. Far in advance of his time, Wycliffe was a broad minded and earnest scholar, as well as a zealous church reformer, a pioneer in the movement to encourage education and free thought among the masses. He openly avowed his belief that all classes of men should be allowed to read the Bible for themselves, that the Holy Book should be translated and copies freely circulated among the lower orders of society who should be taught to read and receive the religious knowledge therein contained. The ecclesiastics of the Church were in opposition to this, fearing a loss of power over those whom they wished to keep in subjection, should such translations be multiplied and such knowledge diffused. They had no objection to learning, but it must be confined to those having authority in the Church and must not be encouraged in any outside its limits. Wycliffe thought differently and he had the courage of his convictions. The love of freedom permeated his whole being; he was fighting for liberty of mind as well as of conscience; he believed that all men had the right to study and be taught the language of their native land and with this acquirement as a foundation to follow the paths of literature, should they so desire. These were held to be heretical

views in the fourteenth century and, in consequence of them, Wycliffe suffered persecution and loss, but never wavered in the opinions which he uttered with so much firmness until the end of life.

The biographical account of this great reformer and scholar is meagre, research having failed to reveal much data that may be relied upon concerning his mode of living, his associations and surroundings. He was born, probably in 1320, in Yorkshire, England, and authorities connect his name with that ancient family celebrated in Scott's *Marmion*. Wycliffe, it is assumed was a student of Balliol College, Oxford, and was afterwards fellow and master of the same college. He continued to pursue his studies at Oxford and elsewhere for some years, and in 1374 he was presented with the living of Lutterworth, in Leicestershire, which he held until his death. Wycliffe often visited London and was a popular preacher there to congregations who were already feeling the first impulses of dissatisfaction and revolt against the Church and her methods. As, probably, the greatest scholar of his time, Wycliffe commanded attention to, if not belief in, his principles when he expounded them, and his sincerity of purpose won respect from those who doubted his wisdom. The portrait of him here reproduced which forms the frontispiece of this number of the *REPOSITORY*, is well authenticated and will give our readers a conception of the Yorkshire scholar whom we think of as a thin, wiry, eager personality, a frail body enclosing for a time a mighty spirit which should kindle a flame of progress that should live through the centuries. Determination is written on the face of Wycliffe and his far-seeing eyes are illumined by the light which comes from within, from the mind of the student who looks upon the glories that stand revealed by his patient, hopeful search. We may well believe that even his opponents must recognize his greatness, for it spoke in his personality and words. One who disliked him wrote, "Wycliffe was second to none in philosophy, and in the discipline of the schools he was incomparable."

In the little church at Lutterworth, a picture of a portion of whose interior we present in this issue of the *REPOSITORY*, Wycliffe ministered to a simple people most of whom did not realize their privilege in listening to the foremost thinker and scholar of his day. In the quiet English village Wycliffe found opportunity to write many of the long articles and theses which proclaimed his views. Modern writers have found his opinions difficult to define because of his continual growth along the lines of mental and moral progress. He was always the seeker for truth and new ideas, and reform meant for him the bringing

in of fresh light upon a subject as the mind became trained to receive such illuminations. In these later days, many pamphlets and other writings are ascribed to the authorship of Wycliffe whose authenticity may be doubted, and whose teachings may be opposed to the views held by the great reformer and promulgated in his treatises. That Wycliffe was a great worker cannot be gainsaid. His energy was unflagging and he was by no means a recluse, as his love for study and literature might indicate. He was many-sided in his sympathies and interests. He was a missionary in his religious efforts to reach the poor and neglected, in a time when such work was not carried forward by the clergy or laymen. He made missionaries of his followers, and they went forth to sow their seed by all waters, as no other teachers were then doing. He believed in benevolent work and gave freely to help the suffering and needy, exhorting his followers to do the same and promote the principles of brotherhood in which he believed. His service to the race can hardly be estimated in giving to them as he did the translation of the Bible which is a landmark in religious history as it is in the history of English literature, giving birth to a spirit of religious freedom which resulted as it did in the Reformation. Wycliffe may well be called the founder of English prose writing, for our language owes to his work much of its form and permanence. As an author, Dean Milman writes of Wycliffe, "He was a subtle schoolman, and a popular pamphleteer. He addressed the students of the university in the language and logic of the schools; he addressed the vulgar, which included no doubt the whole laity and the vast number of the parochial clergy, in the simplest and most homely vernacular phrase. Hence he is, as it were, two writers; his Latin is dry, argumentative, syllogistic, abstruse, obscure; his English, rude, coarse, but clear, emphatic, brief, vehement, with short, stinging sentences and perpetual hard antitheses."

Wycliffe enjoyed the patronage of John of Gaunt, whose efforts in his behalf however, often caused trouble to the Reformer. In 1377 he was commanded to appear at St. Paul, London, and answer to the charges of heresy. Wycliffe did so, but the trial amounted to nothing and he was discharged. Edicts were issued against the writer of these treatises questioning the power of the Church, but though the charges were of a serious nature they left him unmolested to continue his writings at Lutterworth. He was summoned to appear at Rome in 1384, the year in which his death occurred, but he did not go. Two previous attacks of a paralytic nature had left him in a state of bodily weakness, and he died from the third seizure which came upon him while he was

officiating at mass in his own parish church. His body was interred in the little village which he loved, but it is said that his bones were afterwards disinterred and burned, the ashes being cast into the Swift whence "they were conveyed to the Avon, by the Avon to the Severn, by the Severn to the narrow seas, and thence to the main ocean. Thus the ashes of Wycliffe are the emblem of his doctrine which is now dispersed all the world over."

There is much to admire in the character of this man who stood for so much enlightenment and tolerance in an age darkened by superstition and ignorance. We can but reverence the fearlessness of a spirit which nothing could subdue and which, in its upward strivings for knowledge, sought also the uplifting and enriching of the human race. Not only has his influence permeated the religion of the world, helping it to broadness of thought and tolerance of action but it has alike diffused itself into the language and literature of a people who stand for liberty of thought and action, and who are disciples and followers, though they may think themselves pioneers in the way, of him who believed and affirmed by his words and writings that all men may and must learn, as they have opportunity, and only thus will humanity carry out the plan of the Infinite.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

"Is the practice of wearing Masonic jewelry justifiable? I have recently been rebuked by a prominent Craftsman because I display a somewhat costly symbolic ornament on my watch chain. If I am at fault in this matter I would like to know it."

Our opinion is that the conspicuous display of Masonic jewelry on the person is not in the best taste. As a rule members of the Fraternity whose example is best worth heeding do not decorate themselves with symbols and ornaments to show their connection with the organization. If they wear any symbolic ornament it is so placed as not to attract special attention. The exhibiting of a profusion of Masonic jewelry by a brother would certainly be no commendation to favor in the minds of

well informed Masons. To advertise one's self as a Mason or Knight Templar by wearing an immense pin or charm is in questionable taste, to say the least. And yet the right to wear such decorations exists, and each man must be a law to himself. Our opinion is that the right should be exercised in a guarded manner, and if thus exercised we cannot see that the modest wearing of a Masonic ornament is open to any serious objections. Good sense and a true estimate of Freemasonry will mark the proper course of procedure.

“Is it wrong under any and all circumstances to write or print the secrets of Freemasonry? Do the obligations which Masons take forbid their preparing or using rituals that thus set forth the secret work?”

It makes a great difference whether the preparing of a Masonic ritual in writing or cypher is for a lawful purpose. The obligations referred to do not forbid a brother from making marks, letters, or words, when he acts under due authority and for well defined, legitimate ends. For a lawful purpose, under the specific sanctions of Grand Lodge authority, a brother may put the ritual into some desired form for reference. While holding to this opinion we are not insensible of the danger of such a practice; and the recent experience of the Grand Lodge of Massachusetts is a case in point. It goes without saying that the fewer written or printed rituals are in existence—or keys to the same—the better will it be for the Masonic Institution. The best of all methods of imparting the secret ritual of Freemasonry is by the instructive tongue of a well informed brother who is in personal communion with the seeker after light and knowledge.

“Are there any circumstances or conditions under which the Master of a Masonic Lodge can properly cast two votes?”

We should answer this question in the affirmative. The Worshipful Master does not lose his inherent rights of membership by being elected to preside over the Lodge to which he belongs. He gains something of power and privilege by being chosen Master. Our thought is, therefore, that when a question is so presented to the Lodge as to require decision by a majority vote, he may as a member express his judgment by voting, and, afterwards, should the votes be equally divided, he may, in his official capacity, break the tie vote. In the general law governing Templary it is expressly provided that in Commanderies of Knights Templars the Eminent Comwander has the right to vote on all questions, and also, in the case of a tie, to give the casting vote. But

while this seems to be the law, we cannot refrain from an expression of opinion that a presiding officer would act most wisely in not exercising his first named right to vote on occasions when a close contest is anticipated and it appears to be quite possible that he may be called upon to cast the deciding vote.

“What constitutes a *quorum* in a Lodge of Masons? How many members of a Lodge must there be in attendance for the lawful transaction of business?”

In some jurisdictions very precise rules are laid down as to what officers of a Lodge shall be present together with what number of members in order that business may be lawfully transacted. There is some variation in the requirements thus imposed. According to the terms of the ritual of Freemasonry *three* Craftsmen under certain conditions may have power to open a Lodge and do work; but it does not follow that so small a number, even if they were all members of the same Lodge, would be clothed with the authority to proceed to the transaction of business. We should question, indeed, whether three or five members have authority, unless such power is directly given by Grand Lodge legislation in the territory covered, to transact the business of a Subordinate Lodge. No Grand Master would think of granting a Dispensation to three or even five petitioners to establish a new Lodge—he would require at least seven applicants for the authorizing of a new Lodge; and by a parity of reasoning not less than seven members of a Lodge should constitute a *quorum* for the transaction of business.

“In what sense is the word *Atheist* defined when interposed as a barrier to the admitting of an applicant into a Masonic Lodge?”

An atheist is one who denies the existence of God; and such an one is consequently ineligible to become a member of the Masonic Fraternity. The Supreme Architect of the Universe, God the Father, is differently apprehended and defined by different minds; but there can be no question as to the broad, deep gulf which separates believers in Deity from unbelievers. As already stated there are various views entertained as regards the being, perfections, and manner of rule of Jehovah. These differences do not matter, so far as Freemasonry is concerned, if only there is a strong conviction in the mind of an applicant for the degrees of Freemasonry that there is a God. But there must be this much of faith—a willingness to profess belief in the existence of a Supreme Being, the Creator, Ruler, and Judge of men. Such a measure of Faith constitutes an essential prerequisite for admission within the lines of the Masonic Institution.

## Editorial Notes.

FRATERNITY is a significant word. It implies a close and helpful relation between brethren. It suggests the application of the principles of fellowship, forbearance, toleration, and brotherly love, thus preparing the way for the best work that is possible and the most blessed conditions of satisfaction and serenity. But the word is often misapplied. There is talk sometimes about fraternal interests and relations when, in reality, the spirit of hardness and selfishness rules, instead of a true fraternity. "Oh! Liberty; what crimes are committed in thy name!" said Madame Roland on her way to meet death by the guillotine. Fraternity is a word sometimes invoked by those who have never drunk deeply of its spirit—whose words and works clearly show that they do not practically recognize the principles and ties of brotherly love.

HOW MUCH POWER has a Master over his Lodge? This question has come to the front again and is just now being considered by several of our esteemed contemporaries. Bro. H. B. Grant holds that a Master of a Masonic Lodge is bound to follow "parliamentary law," and further maintains that if he does not thus conform, his decisions may be set aside or overruled. We have been instructed differently. Until a comparatively recent period we never heard the proposition affirmed that "parliamentary law" must be strictly followed by the Master of a Masonic Lodge, and that, should his rulings be dissented from by his Lodge, a majority of that Lodge could set aside the Master's decisions. We do not subscribe to this modern doctrine. It is much better for Freemasonry to have an autocrat in the Oriental Chair than it is to turn a Lodge into a mere Debating Society.

FAITHFUL, LONG CONTINUED SERVICE in the interests of any worthy cause is quite sure to be recognized. A Craftsman who is always ready to give time and money to promote the interests of his Lodge will surely gain the esteem of his brethren. When he is not only conspicuously devoted and generous, but also possesses a strong individuality, with manifold excellent traits of mind and character, he holds still more securely the honor and the affection of those with whom he is associated. Our friend and well known brother, W. Bro. Geo. H. Burnham of Providence, for twenty-one years treasurer of St. John's Lodge in that city, is a worthy illustration of the statements here affirmed. The recent presentation to him by the Lodge, of a beautiful



“loving-cup,” duly inscribed, was a fitting token of the kind and grateful feeling which goes out to him from the hearts of the membership of “Old St. John’s.”

OFFICIAL NOTICE has been served on members of the Roman Catholic Communion that they must not become connected with the Knights of Pythias, Odd Fellows, or Sons of Temperance, and that if they now belong to these Societies or any one of them it is in order for them to forthwith break the connection. This last Papal decree, relating to secret fraternal organizations, has been read in several Catholic Churches within the last few weeks. It seems that Papacy is not content at fulminating edicts against Freemasonry, but now attacks these other societies. How much effect the decree from Rome will have upon the prosperity of these several organizations remains to be seen. Our thought is that the Societies will live and flourish notwithstanding this latest edict.

A NARROW MINDED MAN is out of place in a Masonic Lodge. There must be some breadth of thought and ideas in the true Mason. He should have magnanimity and generosity of feeling. He should have respect for the opinions of other people. The teachings of Freemasonry by word and symbol are very poorly illustrated by those Craftsmen who are full of prejudices, and who would like to force their brethren to follow their wishes in all matters. Freemasonry bears the stamp of tolerance and liberality, and its best representatives are those brethren who do not cherish resentments—who take broad views of all subjects, and who can walk and work with their brethren of different religious creeds and political opinions.

A RECENT number of the *Military News* was embellished by the portrait of Col. George M. Moulton, of Chicago, Commander of Second Regiment of the Illinois National Guard. Accompanying the picture was a brief biographical sketch of Bro. Moulton, from which we copy the following: “Colonel Moulton is an enthusiastic Mason and has received the highest honors in that fraternity which can be bestowed. Nearly every official station from the lowest to the highest in the various grades and organizations have been filled by him. He is a 33° Mason and Past Commander-in-Chief of Oriental Consistory of Chicago, a Knight Templar, Past Eminent Commander of St. Bernard Commandery, Past Grand Commander of the State, and now holds high office in the Grand Encampment of the United States. In Lodge, Chapter and Council, both Grand and Subordinate, the official stations

are few which have not at some time during his twenty years of affiliation, been occupied by the subject of this sketch." The record of the honors attained by our friend attests the steadfastness of his devotion to Masonic and Templar interests, as well as the various important services which he has rendered.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Masonic Centennial Celebration at Greenfield, Mass.

On Monday, February 7, 1895, Republican Lodge of Masons, at Greenfield, Mass., celebrated its one hundredth birth day in a most successful manner. Prominent Craftsmen were present, some of them coming from distant localities. The officers of the Grand Lodge were in attendance; they were met at the depot in Greenfield and escorted to the church by Republican Lodge. The exercises at the church, beginning at 4 P. M., were as follow: Organ prelude, Mrs. Carrie E. Davis; prayer, Rev. Brother Ellas A. Hodge; quartet, Masonic hymn, "From East to West," Brothers Day, Green, Beals and Bassett; address of welcome, Brother Charles H. McClellan; response, M. W. Grand Master Edwin B. Holmes; quartet, "Jubilate;" historical address, Rev. Brother P. Voorhees Finch; recitation, Miss Elizabeth Johnson; quartet, "Behold how good and how pleasant;" organ postlude.

Bro. C. H. McClellan, for many years a resident of Greenfield and especially active in the work of all Masonic bodies there located, gave an admirable address charged with wholesome sentiments and prophecies of hope for the future of the Lodge. M. W. Bro Holmes, Grand Master, also delivered a pleasant address. The historical address by Rev. Bro. Finch, which showed careful preparation, was received with a marked degree of favor. The banquet in the evening, at the Opera House, was attended by some six hundred brethren. The auditorium was handsomely decorated. Rev. Bro. Finch was the toastmaster at the post prandial exercises. In the discharge of the duties of the position he presented in fitting words the various speakers of the evening. Among them were the following named brothers: Edwin B. Holmes, Grand Master; S. Lothrop Thorndike, Deputy Grand Master; Sereno D. Nickerson, Grand Secretary; Charles H. McClellan, Herbert C. Parsons, Dr. Walter M. Wright, Warren M. King and Hiram V. Smith. The ex-

ercises gave great satisfaction to all who were privileged to attend. Republican Lodge has made a good record during the past hundred years and it enters upon a second century with the prospect of increased prosperity and usefulness.

#### **Union of The Scottish Rite Bodies in Boston, Mass.**

Boston Lodge of Perfection and Lafayette Lodge of Perfection have become consolidated. The joint body will be called the "Boston-Lafayette Lodge of Perfection." It is the only Lodge of that kind in Boston. It has a membership of nearly 1500, making it the largest Lodge of Perfection in the world. Bro. Samuel Wells presided at the election of officers for the united body, which resulted as follows: Moses C. Plummer, 33°, Grand Master; Augustus Ridgway, 32°, Deputy Grand Master; John H. Bowker, 32°. Senior Grand Warden; William B. Lawrence, 32°, Junior Grand Warden; Ferdinand M. Trefett, 32°, Grand Orator; Joseph W. Work, 33°, Grand Treasurer; Benjamin W. Rowell, 33°, Grand Secretary; James S. Blake, 32°, Grand Master of Ceremonies; Joseph T. Dyer, 32°, Grand Hospitaller; John Latto, 32°, Grand Captain of the Guard; Frank W. Budd, 32°, Grand Tyler; James A. Alexander, 32°, Sentinel; Howard M. Dow, 32°, Organist; Samuel C. Lawrence, 33°, Trustee of permanent fund for three years; Eugene A. Holton, 32°, for two years; Seranus Bowen, 32°, for one year.

The following named officers were appointed by Grand Master Plummer: Amos F. Chase, E. Mertain Hatch, Edward W. Wise, William F. McQuillan. Nathan B. Bickford, Albert F. Newhouse, Frank C. Hyde, John J. Van Valkenburgh and George O.

Colby, Guards; William M. Devitt, Charles A. Stillings and Thomas W. Rogers, Keepers.

#### **THE MIDDLE STATES.**

#### **Enthusiastic Meeting of Knights Templars in Pittsburg, Pa.**

The local papers of Pittsburg furnish accounts of a recent meeting of the Knights Templars of that city, at which much enthusiasm was manifested in behalf of the movement to bring the Triennial of the Grand Encampment to Pittsburg in 1898. A Committee of Correspondence and Visitation was appointed. Evidently the desire is strong to secure the designation of Pittsburg for the place of meeting, and nothing will be left undone in the exercise of proper influence to ensure success. A guarantee fund of \$35,000 has already been raised, while more than twice this sum is informally assured.

#### **Annual Assembly of Grand Council of Pennsylvania.**

Grand Master, Bro. Joel S. Eaby, presided at the annual meeting of the governing body of the Cryptic Rite, held at Masonic Temple, Philadelphia, on Wednesday, February 13, 1895. The attendance was large and included many well known Craftsmen. The Grand Master's address represented Cryptic Masonry in Pennsylvania to be growing in interest and numbers. Resolutions were passed in recognition of the noble character and extended usefulness of Past Grand Master Charles C. Baer, deceased. Companion Wm. T. Corson was elected Grand Master, and Companion Joshua L. Lyte was elected Grand Recorder.

## THE WEST.

### Annual Meeting of the Grand Lodge of Minnesota.

The forty-second annual communication of the Grand Lodge of Minnesota, held at St. Paul, Jan. 16 and 17, 1895, was numerously attended. Reports were made indicating that the past year had been one of progress and prosperity. The net gain in membership was 520. Minnesota now has 200 active Lodges with 14,543 members. There is a general fund of \$12,864, and a "Widows' and Orphans' Fund" of \$15,061. Three Lodges have been chartered during the last year. The proceedings were for the most part of only local interest. The following named brethren were chosen to be officers of the Grand Lodge for the year ensuing: Calvin L. Brown, Morris, Grand Master; James F. Lawless, St. Paul, Deputy Grand Master; Alonzo T. Stebbins, Rochester, Senior Grand Warden; Alonzo Brandenburg, Fergus Falls, Junior Grand Warden; Joseph H. Thompson, Minneapolis, Grand Treasurer; Thomas Montgomery, St. Paul, Grand Secretary; Rev. Robert Forbes, Duluth, Grand Orator; Rev. L. D. Boynton, Rochester, Grand Chaplain; Wm. E. Covey, Duluth, Senior Grand Deacon; Geo. H. Munro, Morris, Junior Grand Deacon; Milton McFadden, Brainerd, Grand Standard Bearer; Frank G. Handy, Willmar, Grand Sword Bearer; Robert C. Hine, St. Paul, Senior Grand Steward; Oscar L. Cutter, Anoka, Junior Grand Steward; John S. Chapman, Albert Lea, Grand Pursuivant; Jean C. Fischer, St. Paul, Grand Tyler.

### Annual Communication of the Grand Lodge of Michigan.

The Grand Lodge of Michigan held an important session in Detroit on

Jan. 22, 23 and 24, 1895. The corner stone of a new Masonic Temple was laid by the Grand Master in presence of the Grand Lodge and a numerous audience on January 23d. There was a procession including at least 3000 Craftsmen. It was the Semi-Centennial of Grand Lodge, and that event was duly celebrated. Addresses were made by Grand Master Hugh McCurdy and others. The Grand Lodge refused to accept the Masonic Home at Grand Rapids. The Tyler expresses its regret at the action taken. It says that the adverse vote will send a thrill of sorrow through thousands of hearts in Michigan and will work very much to the disadvantage of the Home. It gives the following particulars: "The vote on the proposition accepting the ownership and charge of the Home, was taken about noon, and to the astonishment of a very large and respectable portion of the body it was defeated by 125 to 189 against, each blue lodge having three votes. Out of the 407 lodges in the State, only seventy last year contributed to the support of the Home, and these were unanimous in favor of the maintenance of the institution by the Grand Lodge. The defeat of the proposition was therefore accomplished by the non-contributing lodges, and the vote illustrates very emphatically the stringency of the present times and the aversion of the smaller lodges to assume more financial obligations than they are under at present."

The following officers were elected by the Grand Lodge for the year ensuing: Edwin L. Bowering, Grand Master; John J. Carton, Deputy Grand Master; Lou B. Winsor, Senior Grand Warden; Wm. Wente, Grand Treasurer; Jefferson S. Conover, Grand Secretary; Arthur M. Clark, Grand Lecturer and Visitor; Rev. A. A. Knappen, Grand Chaplain; James

Bradley, Junior Grand Warden; Frank T. Lodge, Senior Grand Deacon; Lucien E. Wood, Junior Grand Deacon; Frank O. Gilbert, of Bay City, Grand Marshal; Alex. McGregor, Grand Tyler.

#### **Annual Meeting of the Grand Consistory of California.**

The forty-eighth annual Convocation of the governing body of the Scottish Rite in California was held at Masonic Temple, San Francisco, January 9 and 10, 1895. The Grand Master Bro. Chas. L. Patton, 33°, presided and gave an address of much interest. He made a strong argument against affiliation fees in Masonic bodies, and recommended that such a fee as charged by the Grand Consistory be abolished. By the reports presented it was shown that there had been considerable gains in assets and in membership during the last year. Bro. Henry A. Cline, 33°, San Francisco, was elected Grand Master, and Bro. Geo. J. Hoke, 32°, San Francisco, was elected Grand Registrar.

### **THE SOUTH.**

#### **One Hundred and Eighth Annual Session of the Grand Lodge of North Carolina.**

This venerable Grand Lodge was convened at Raleigh on January 8, 9, and 10, 1895. Much interest was shown in the consideration of matters relating to the Masonic Orphan Asylum at Oxford. A subscription in aid of the institution was taken, resulting in the obtaining of \$3,000. The sum of \$5,000 was appropriated by the Grand Lodge to improve the Asylum buildings, and Bro. B. N. Duke of Durham, N. C. added \$5,000 for the same purpose.

There are 192 children in the Oxford Asylum—100 boys and 92 girls. The total receipts for 1894, were \$24,237, of which the State contributed \$10,000, the Grand Lodge \$3,500, while individual donors—Masons and others, made up the balance. Bro F. M. Moye was elected Grand Master, and Bro. John C. Drewry was elected Grand Secretary. Some member of the Bain family has held this last named office almost from the establishment of the Lodge.

#### **Decisive Action Taken.**

The Grand Chapter of Texas, at its Annual Convocation, held in December last, after carefully considering the invitation to become a constituent or subordinate of the General Grand Chapter of the United States, by an overwhelming majority, as appears by the proceedings, passed the following resolutions:

“Resolved, that the Grand Royal Arch Chapter of Texas returns its thanks to the General Grand Chapter of the United States for its courtesy to the committee of this Grand Chapter which visited that body at Topeka in August last.

“Resolved, that while entertaining the highest respect and most cordial brotherly feeling for the Royal Arch Masons who are members of the General Grand Chapter of the United States, as well as for all those Grand Chapters which acknowledge its jurisdiction and supremacy, the Grand Royal Arch Chapter of Texas deems it inexpedient to surrender its own sovereignty as an independent Masonic body, and believes that the true interests of Capital Masonry will be best promoted by adhering to the action it has already taken towards the General Grand Chapter of the United States.”

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1894-95.

#### ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawtuxet, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Elery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D.D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillinghast, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

##### CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White,

## WEBB MONUMENT.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS.

W. George E. Webster,	W. Benjamin W Case,
W. John E. Goldsworthy,	W. Horace K. Blanchard,
W. Benjamin M. Bosworth.	

## PRINTING.

R. W. Edwin Baker,	W. William H. Perry,
W. George H. Bunce.	

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Bleck Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 23, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphoi Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 23, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

Masonic Meetings, March, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

LODGES.

Atlantic.....	No. 31....	New Shoreham.....	Saturday evening,	9.
Annual.....			Tuesday	" 12.
Barney Merry..	No. 29..	Pawtucket.....	Monday	" 25.
Charity.....	No. 23..	Hope Valley.....	Thursday	" 7.
Doric.....	No. 38..	Auburn.....	Wednesday	" 13.
Eureka.....	No. 22..	Portsmouth.....	Tuesday	" 5.
Friendship.....	No. 7....	Chepachet.....	Saturday	" 9.
Franklin.....	No. 20..	Westerly.....	Tuesday	" 5.
Granite.....	No. 26..	Harrisville.....	Saturday	" 16.
Hamilton.....	No. 15..	Clayville.....	Saturday	" 9.
Harmony.....	No. 9....	Pawtuxet.....	Tuesday	" 5.
Hope.....	No. 25..	Wakefield.....	Wednesday	" 6.
Ionic.....	No. 28..	Greene.....	Friday	" 8.
Jenks.....	No. 24..	Central Falls.....	Monday	" 18.
King Solomon's..	No. 11..	East Greenwich..	Tuesday	" 5.
Manchester.....	No. 12..	Anthony.....	Friday	" 8.
Mount Moriah..	No. 8....	Limerock.....	Friday	" 8.
Morning Star...	No. 13..	Woonsocket.....	Thursday	" 7.
Rising Sun.....	No. 30..	East Providence..	Friday	" 22.
Roger Williams.	No. 32..	Centredale.....	Saturday	" 9.
St. Alban's.....	No. 6....	Bristol.....	Wednesday	" 6.
St. John's.....	No. 1....	Newport.....	Monday	" 4.
St. Paul's.....	No. 14..	Newport.....	Monday	" 11.
Temple.....	No. 18..	Greenville.....	Saturday	" 16.
Union.....	No. 10..	Pawtucket.....	Wednesday	" 6.
Unity.....	No. 34..	Lonsdale.....	Tuesday	" 5.
Annual.....			Tuesday	" 12.
Warwick.....	No. 16..	Phenix.....	Thursday	" 7.
Washington.....	No. 3....	Warren.....	Tuesday	" 5.
Washington.....	No. 5....	Wickford.....	Monday	" 4.

ROYAL ARCH CHAPTERS.

Aquidneck.....	No. 9....	Portsmouth.....	Monday evening,	4.
Franklin.....	No. 7....	Hope Valley.....	Wednesday	" 13.
Hope.....	No. 6....	Bristol.....	Monday	" 4.
Landmark.....	No. 10..	Phenix.....	Friday	" 15.
Newport.....	No. 2....	Newport.....	Tuesday	" 26.
Pawtucket.....	No. 4....	Pawtucket.....	Wednesday	" 13.
Temple.....	No. 3....	Warren.....	Wednesday	" 13.
Scituate.....	No. 8....	Scituate.....	Saturday	" 16.
Union.....	No. 5....	Woonsocket.....	Monday	" 4.



## COUNCILS, R. AND S. M.

Deblois.....	No. 5.....	Newport.....	(Annual).	Tuesday evening,	12.
Pawtucket.....	No. 2.....	Pawtucket.....		Monday	“ 4.
Webb.....	No. 3.....	Warren.....		Tuesday	“ 12.
Woonsocket.....	No. 4.....	Woonsocket.....	(Annual).	Tuesday	“ 19.

## COMMANDERIES.

Bristol.....	No. 29.....	North Attleboro, Mass.	Friday evening,	8.
Godfrey de Bouillon..	No. 25.....	Fall River, Mass.....	Monday	“ 18.
Holy Sepulchre.....	No. 8.....	Pawtucket.....	Friday	“ 15.
Narragansett.....	No. 27.....	Westerly.....	Monday	“ 11.
Sutton.....	No. 16.....	New Bedford, Mass.....	Thursday	“ 7.
Woonsocket.....	No. 24.....	Woonsocket.....	Tuesday	“ 12.

## SCOTTISH RITE BODIES.

Van Renselaer Lodge of Perfection, Newport.....	Tuesday evening,	12.
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## Meetings in Freemasons Hall, Providence,

### FOR MARCH, 1895.

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St. John's Lodge, No. 1, Providence.....	Wednesday evening,	20.
Mount Vernon Lodge, No. 4.....	Thursday	“ 7.
What Cheer Lodge, No. 21.....	Friday	“ 1.
Corinthian Lodge, No. 27.....	Tuesday	“ 12.
Redwood Lodge, No. 35.....	Monday	“ 11.
Orpheus Lodge, No. 36.....	Wednesday	“ 13.
Nestell Lodge, No. 37.....	Thursday	“ 14.
Providence Royal Arch Chapter, No. 1.....	Thursday	“ 21.
Providence Council, Cryptic Rite.....	Friday	“ 8.
St. John's Commandery, No. 1.....	Monday	“ 4.
Calvary Commandery, No. 13.....	Tuesday	“ 5.
Scottish Rite Bodies.....	Wednesday	“ 27.
Grand Chapter.....	Tuesday	“ 12.
Adelphoi Lodge, No. 33, meets at its Hall, North Main Street, Providence.....	Tuesday	“ 5.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

W. BRO. GEO. H. BURNHAM, for twenty-one years the treasurer of St. John's Lodge, Providence, received from the Lodge at its last communication, Feb. 20, 1895, a beautiful and significant token of the regard in which he is held by the members of that organization. The token was in the form of an artistic loving-cup of silver, of appropriate design and ornamentation. The inscription on the cup is as follows:

1873  
 THIS LOVING CUP  
 IS PRESENTED TO  
 WORSHIPFUL GEORGE HENRY BURNHAM  
 BY  
 ST. JOHN'S LODGE  
 ANCIENT FREE AND ACCEPTED MASONS  
 NUMBER ONE IN THE TOWN OF PROVIDENCE,  
 AS A VISIBLE MEANS OF APPRECIATION OF HIS  
 TWENTY-ONE YEARS OF SERVICE  
 AS TREASURER OF THE LODGE.  
 1894.

THE ANNUAL WINTER SOCIAL of Calvary Commandery, No. 13, took place the nineteenth of last month in Freemasons Hall. Elaborate preparations were made by an efficient committee of arrangements, to whom the details of such an affair are as their A B C's; consequently everything possible was done to promote the comfort and pleasure of the numerous and brilliant company which had assembled to participate in the festivities. The entertainment consisted of a concert by Reeves' orchestra, personally conducted by that eminent master, and in which the chief soloists found place, a banquet in Tillinghast's best style, and an attractive programme of a round dozen of dances completed the entertainment. All the arrangements were carried out to perfection and the evening was one of unalloyed pleasure, and at its close the question among the ladies was: "will they have another?"

BROTHER JOHN SIDNEY ROGERS, an esteemed and active Craftsman in the various branches of Masonry, departed this life Feb. 21st ult., after a short illness which, commencing with a slight cold, soon became pneumonia. Brother Rogers was a man of stalwart frame and in perfect health; scarcely ever knowing a day's sickness until he was prostrated with that which ended his mortal days. His unflinching good nature, ready wit and strong sense, made him a most companionable man, yet his heart was as tender as a child's, and

his open hand was ever ready to render assistance whenever needed. He had no near relatives, and his only home was among his Masonic brethren. In their companionship was his delight, and he was a constant attendant at the meetings of the bodies in which he held membership, as well as others wherein his social qualities made him an ever welcome guest. Outside the Masonic fraternity he was equally popular. His official duties (which were those of sanitary inspector for the Board of Public Health) were arduous and trying, requiring tact, firmness, and exceeding good nature; all these qualities he possessed in an eminent degree, and his administration of the affairs of his public station was marked by fidelity and success, and met the warmest approval of his superiors in office. His funeral was solemnized Sunday, Feb. 17th, from Freemasons Hall, and the vast throng of friends and associates in fraternal, official and private life, attested the high esteem in which our deceased brother was held by all who knew him. The Masonic Burial Office was read by Wor. Bro. S. S. Rich, Master of Rising Sun Lodge, of which the deceased was a Past Master. The address was by Rev. Bro. Eddy, D. D., and the music by the Temple Quartette. The service was very impressive, the floral tributes were many and beautiful, and thus amidst the surroundings and in the place most dear to our brother, his hosts of friends looked their last on all that was mortal of him who held so large a place in their esteem. The interment took place in Swan Point Cemetery, where the Masonic Committal Service was performed by the Wor. Master and brethren of Rising Sun Lodge.

AT THE ANNUAL MEETING of Unity Lodge, No. 34, at Lonsdale, R. I., held on Tuesday evening, Feb. 12th ultimo, the following named brethren were elected officers: W. M., Robert G. McMeehan; S. W., George Walmsley; J. W. Eli Batley; Treasurer, George Sherman; Secretary, William Martin; Chaplain, Joseph Lesty; S. D. Walter Hindley; J. D., Thomas Beswick; S. S. Alex. Meiklejohn; J. S., Irving J. Edmiston; Marshal, George W. Hawkins; Sentinel, Edwin Saxon; M. D., William Pollitt; Tyler, Thomas Lambert.

The officers were installed by the Most Worshipful Grand Master, Bro. E. H. Rhodes, assisted by R. W. Bro. A. H. Armington. At the close of the installing service a collation was served, after which the brethren listened to timely words from the Grand Officers and others. Unity Lodge is in a flourishing condition. Its affairs are well managed, and its members have the interests of the Fraternity and of the Lodge constantly in mind.

CALVARY COMMANDERY, with St. John's as its guest, attended divine service at Grace Church, Sunday evening, Feb. 24th, by invitation of the rector, the Rev. F. W. Tompkins. The topic of the address was "Conflict and Sacrifice." Cavalry Commandery was headed by Sir James E. Tillinghast, E. Commander, and numbered about seventy-five, and St. John's was led by Sir George M. Carpenter, E. Commander of that body, with the principal officers and about thirty-five Knights. The services were largely attended and very interesting.

FEBRUARY 22d ultimo, the anniversary of its patron Saint, George Washington, Mount Vernon Lodge, No. 4, held its annual social festival. There was a very large attendance of members and their friends, and all were agreeably entertained by the Lodge, represented by a committee who made matters very comfortable for the participants. There were musical and literary exercises, readings, etc., and a very choice programme of dances and a fine collation. The annual meeting for the choice of officers took place in the afternoon.





HIGH PRIEST OF THE JEWS.

THE  
Freemasons Repository.

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IN ADVANCE.

} HENRY W. RUGG,  
EDITOR.

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### The Song I Never Sing.

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As when in dreams we sometimes hear  
A melody so faint and fine,  
And musically sweet and clear,  
It flavors all the atmosphere  
With harmony divine;  
So, often in my waking dreams,  
I hear a melody that seems  
Like fairy voices whispering  
To me the song I never sing.

Sometimes when brooding o'er the years  
My livish youth has thrown away,  
When all the glowing past appears  
But as a mirage that my tears  
Have crumbled to decay.  
I thrill to find the ache and pain  
Of my remorse is stilled again,  
As, forward bent and listening,  
I hear the song I never sing.

The echoes of old voices sound  
In limpid streams of laughter where  
The river Time runs bubble-crowned,  
And giddy eddies ripple round  
The lilies growing there;  
Where roses, bending o'er the brink,  
Drain their own kisses as they drink,  
And ivies climb and twine and cling  
Around the song I never sing.

—James Whitcomb Riley.

## Is There "Nothing in a Name?"

**W**HEN Past Master Robert Grant died, and was buried with Masonic honors by the Fraternity, members coming in throngs from all the surrounding Lodges, he left to the care of others two babes, twins, scarce two years old, his wife having died but a few weeks after they were born. He died in what should have been the prime of life, but heart disease had come to him by inheritance, and over exertion at a fire exhausted nature's failing resources, and ere the flames were quenched he fell dead at the feet of his friends.

Had he but retained his own, he might have left Robbie and Viola a competence, but he was generous to a fault, and his name had been on scores of notes by way of security that he alone had to meet, while his contributions to Masonic charities far excelled those of many far wealthier than he. None condemned his lack of business tact, but they honored and loved him, and no one in the country had ever been followed to the grave by a throng so imposing in numbers or social position as he. But it is of the orphan children we are to write. A home worth fifteen hundred dollars, and the same amount of personal property was the sum of their joint inheritance. It was not a question whether the children could find any one to tenderly care for them, but a friendly struggle among the brethren as to whose doors should welcome them. Brother Rowland Moffitt, a bachelor, and therefore a disinterested party, was by general consent made umpire, and, having a mind of his own, consulted with himself for a half-day, and Robbie found himself domiciled with Brother Howard Blanche, and Viola with Brother Austin Wheeler. Mrs. Blanche, as was her manner, greeted Robbie with a tender welcome, and in three days he was as contented as if he had been born beneath the roof now above him. Effie Wheeler, when Viola was brought to her home, clasped her in her arms, showered kisses on her lips and brow, danced over the floor, sang, laughed, and then delighted the child by introducing her to the parrot, a bird of rare plumage, and rare talent for laughing and crying, for conversation and song, and was the wonder of the town. As the homes of the Wheelers and Blanches were but a square apart, the children were frequently brought together, and the parrot soon learned their names, to their intense delight, and never mistook them for other children.

Two years of almost unalloyed happiness passed over the heads of the twins when the Western fever took possession of brother Blanche, and he persuaded brother Wheeler to follow him six months later. But,

man proposes, God disposes, says the French proverb. Four months after their departure word came of the death of brother Blanche and wife, victims of the fatal diphtheria. Robbie had been assigned to a worthy Mason with no children of his own, and was being well cared for. Brother Blanche's next heir was an only sister, and she at once employed a young but enterprising lawyer to go West and see to her interests in the estate. The Master of the Lodge requested him to bring Robbie back with him if he had not been legally transferred, or even then, if possible. On the lawyer's arrival he found that brother Lanson, to whom Robbie had been legally transferred, was in love with his own wife, and she mildly but firmly refused to give up their claim under the law. Her husband, she declared, was just as good a Mason and as kind-hearted as any one in the East, and as to the brother and sister being separated, let them send the sister West. There were dozens of Masons who would be glad to take her, if she was half as good as Robbie. While Brother Austin Wheeler had partially given up the idea of going West, several of his neighbors had concluded to go, and he disposed of his interests, and six months after Brother Blanche's death he and his family and friends arrived in the thriving village where they hoped to meet Robbie. They were destined to bitter disappointment, Brother Lanson had relatives in California and Oregon, no one knew where, and he had sold out three months before, and had gone to the Pacific Slope, expressing his determination to settle down in one of the two States named. Austin Wheeler and Effie felt that half their errand in the West was a failure. The twins had taken a strong hold on their hearts, and to separate them was cruel. I fear that Effie did not remember Brother Lanson in her prayers.

Seven years passed away. Austin Wheeler had sent to every county auditor in California and Oregon a printed letter, inquiring if the name of Henry Lanson appeared on the tax list of their own county, hoping thereby to trace Robbie's guardian for future reference, if nothing more, for the orphans. Two of the name were found, but they were not the party sought. We may as well state here that brother Lanson's wife died while they were still visiting their friends; he gave over Robbie to a wealthy cousin on his mother's side, and went to Colorado and engaged in mining. To do him justice, however, he did try hard to remember the long Indian name of the town where Robbie was born and would have written to his friends. But the orphan had fallen into good hands.

At the end of seven years, when Viola was twelve, Austin Wheeler, who was merchandizing, discouraged by the failure of three crops in



succession, and "the sound of the grasshopper in the land," responded favorably to an invitation from a cousin living near Sacramento, California, to join him in the merchantile trade. And again Austin Wheeler, Effie and Viola took their way westward.

"We may find Robbie," said Effie. "Heaven grant it," said her husband, and both spoke in low tones, that they might not awaken yearnings in Viola's heart. She was happy as a bird under their tender care, and sung like one, too. Every dollar of her inheritance, as it came in rentals or interest, was reserved for her education. Never was orphan more loved and cherished.

Their new home was a village a few miles below Sacramento. Cousin Herbert Wheeler had already enlarged his store room in anticipation of Austin's coming, and in a few days they were in the full tide of successful business.

Two years passed, and Viola, with her quick intelligence, required a higher grade of intellectual culture than she found in the village school. The railroad offered a convenient mode of reaching Sacramento, and the ample educational advantages there. A Miss Amy Lambert, only daughter of the vice-president of the road, was one of Viola's best friends, and she was about leaving the village school for the same purpose. One evening Mr. Lambert called on Austin Wheeler at his home, and after he was seated, he said:

"I understand you are thinking of sending Miss Viola to the Seminary in the city."

"Yes, sir, we have decided upon doing so, although expensive, whether boarding her there—to which we would not assent—or riding to and fro every day."

"No expense whatever, Mr. Austin. My daughter Amy goes, also. She and Miss Viola, I am glad to say, are dear friends, and they would be excellent company for each other on the way, and among strange scholars, and by accepting it you will do me really a great favor, I assure you. I will place them both under the care of the conductors."

An offer was made in such a hearty manner, and by the one man who was the founder of the village, was cheerfully and gratefully accepted. And it resulted in bringing the families of the wealthy railroad magnate and the dealer in merchandise into closer relations, and the ladies visited each other, and Amy and Viola had many pleasant chats over their tea at their respective homes, and Effie thought that, next to Viola, "Amy was the sweetest girl in the world."

The three years that followed were all brightness for our friends. With the Wheelers, business prospered, and Viola was at the head of

her class in most studies, and in instrumental and vocal music such was her proficiency that at the end of the second year she was appointed assistant teacher, and received a salary, and yet kept up her other studies. She had a voice of wonderful sweetness and power, and a skilful touch for guitar or organ. Even the Lamberts were proud of her love for Amy, and honored her for her sweet self, as well as for her talents. Let us add briefly that when Viola graduated, at eighteen, she was offered what seemed an extravagant sum as teacher of music in the seminary. If she did not accept it there were reasons for it.

During the winter holidays, a charity concert was to be held in the Sacramento Opera House, and as Viola was to take a leading part, Austin, Effie, and Cousin Herbert, had come to the city to attend, Viola and Amy having come the day before for the rehearsal. Having left Elsie with Viola at a friend's house, the two cousins started for a walk up town. At the turning of a corner, they encountered Mr. Lambert himself, in company with a stranger, a strikingly handsome young man of apparently twenty-four; and the cousins were introduced to him as Mr. Austin Emory, of San Francisco. Austin Wheeler smiled, and said pleasantly:

"I have both your names, and another of my own. My full name is Austin Emory Wheeler."

"Well," responded young Emory, "Shakespeare tells us there's nothing in a name, but such coincidences seldom occur among such unusual names as ours."

"By the by, Mr. Wheeler," said Mr. Lambert, "meeting you reminds me that to-night is the night of the charity concert. And Emory, it will pay you to stay over. Mr. Wheeler's adopted daughter takes a leading part, and I doubt if you have any one in Frisco, professional or not, who can excel her. Now, stay over night, go home with me, and we will send you on your way to Frisco at eight in the morning, or when you please."

"A very enjoyable programme all around. I cannot resist the temptation."

We need not say that the house was crowded to its fullest capacity, or that Viola did herself full justice. Encore followed encore when she disappeared, and a shower of flowers fell at her feet. The concert was repeated the second night after at double the former prices of admission, and Austin Emory, of Frisco, remained to attend it!

But to return to the night of the performance. Vice-President Lambert had provided for a late train to the village, and on the cars he introduced his young friend Emory to Viola. Amy was seated by her

side, but she and the young gentleman had met before when she was on a visit to San Francisco. He did not go home at eight the next morning, but after dreaming over the matter, concluded to remain for the second concert. Next morning Amy went over and informed Viola that Mr. Emory and herself would call at two o'clock, and she was to accompany them to tea and spend the evening. Such a delightful time, and Mr. Emory was *so* entertaining, and waited on Viola at her home. And he told her that he had come to Sacramento with the thought that he might start a branch of his father's business there, and that *now* he had about decided to do so.

And Viola, in her sweet innocence, went to her pillow that night wondering why he should tell *her* of his business intentions, and why he had placed such a strong emphasis on that word "*now!*" And she afterwards wondered, too, why he came so often to see Mr. Lambert, and always on Saturday, when Amy and she were at home. And thus for three months, when her heart revealed to her its secrets, and she knew she loved. And he, gentleman that he was, *man* that he was, when he felt that the way was clear before him, went to Austin Wheeler, told him of his hopes and wishes, and then straight to Viola, and offered her his heart and hand, and was accepted. He never spoke of his great wealth, of his high social position, but in a manly way pleaded his great love, and *deserved* to be accepted. And Viola? Could she be happier? Yes!

On the occasion of his next visit, young Emory brought with him a handsome, bright eyed youth of about eighteen years, and naturally visited the store, and introduced him to Austin as a cousin by adoption; his own cousin having adopted him. He came to us from a cousin on his mother's side, Henry Lanson.

"And do you remember your father's name, or Howard Blanche?" asked Austin excitedly.

"Yes, Howard Blanche and a little sister, and a parrot that talked and sang."

Austin Wheeler was pale and trembling as he asked these questions, but now a great joy illumined his face, and generous tears filled his eyes, as he said:

"Mr. Emory, you have won not only a wife, but a brother. Our Viola is his sister. Let us go to her!" and as they entered the door, he said in a voice weak with emotion:

"He! Viola! The lost is found. Viola, darling, your brother!"  
We leave them there. The scene is too sacred for intrusion.

Viola and Austin Emory were married at that quiet home, and moved

at once to an elegant mansion in Sacramento. Austin Wheeler sold out to his cousin, and at once was taken into his son-in-law's business as a stockholder and treasurer. Amy Lambert married three months later, and Mrs. Austin Emory sang her sweetest songs at the wedding. Austin Wheeler and Effie were there, and the latter is never tired of saying to her friends :

"Except our Viola, I think Amy is the sweetest girl I ever met."—  
*S. C. Crane in Masonic Advocate.*

## "Side Degrees."

**T** may be that an epidemic begins in this age to show itself, attacking society wherever it is most vulnerable. It is most liable to the insidious forms of this growing malady; this happens where it is not prepared to resist it. The diagnosis of the disease is a slow fever. It comes from a desire for change, alteration, "advancement," "progress," novelties, show, excitements, spectacles, some device to attract the attention of those who love amusements rather than instruction or knowledge. It ravishes the superficial who delight in "Midway Plaisance," the nude in art and living pictures, where the appetite of carnal-mindedness is nurtured by the sensual.

Anything new is the demand of these agitators, and among them this epidemic becomes contagious.

When it is found that institutions among men are governed by the principles on which they were founded, and are quietly and without ostentation or demonstration doing their promised work, then this epidemic appears and changes must be made to adapt the ceremonials, which for ages have marked their history, for the love of display, so that the curiosity of the unthinking may be gratified.

The cry of these superficialists is "we want a show," we are tired of the "established," let us have something new, something that is found in modern theatrical exhibitions; we want to march in the streets with bands of music, in uniform; we want public meetings in opera houses, with women orators; we want societies in which everybody can be members and thus enjoy feasts and fun out of the societies' money. The regular, established, unpretending societies that have only their history for ages to make them great agencies for good among men, because they have proved themselves to be honorable, honored and of high merit, have nothing to amuse us in what constitutes their cere-

monial. Besides they are not open to everybody. You have to be approved as worthy before you can be admitted. This is old-fashioned; this is not up to the spirit of this age. There is nothing new in them. The mind and conscience only are wrought upon by the teachings of these old, worn-out institutions.

This is sad, very sad. This epidemic has attacked some of these societies. Here and there sporadic cases appear. They indicate the existence of the germ of the disease.

It is not wonderful to see that in Freemasonry such cases exist. Freemasonry, yes, that ancient and honorable society, hoary with age, venerable, the glory of ages and the cherished heritage of generations, is a mark for the femininity of modern novelties.

It is not to be overlooked that this epidemic has shown itself in the craving for "side degrees," appertinent to what the uneducated, restless, superficial, call, in their ignorance, Freemasonry.

"Side degrees" are open to any manifestation of bosh, buncomb, show, brass bands, parades, speeches, banquets, free feeds, uniforms and attractions of public curiosity.

If all this is not condemned in the most positive and solemn manner by ancient Freemasons, some of these fine evenings the Lodge room will be visited by one or more persons, male and female, affected with this epidemic, and it might be, inoculate some of those in the ante-room with this distemper.

It is not to be doubted that self-preservation is a power to be exercised by even Freemasons. No one doubts that the right to exist in all societies of man is an inherent right.

It is far more manifest in Masonry than in any other human organization. It is canonized by Time; it is the very cement of its foundation stones; it was at the beginning, is now, and ever will be, the great indestructible power for self-preservation that has perpetuated Freemasonry.

Wisdom proclaims that to prevent is better than to cure, and Freemasonry must protect itself from the danger of this epidemic. Stop it now. Stop it at once. Drive it away from the Temples of our Fraternity. Send those affected with this malady, let its germ be what it may, to hospitals for remedial treatment or isolation.—*The Keystone.*


"Masonry was not intended for the crowd. It is a self-evident fact that a Mason is born, for he cannot be made into one by any human ingenuity. You may preach to him, obligate him all you will, but if the Masonic principle is not there it cannot be forced into him."

## The Right of Perpetual Jurisdiction.

**M**ANY strange dogmas have been promulgated by American Grand Lodges, but none more strange than the dogma of Perpetual Jurisdiction which is enforced by many of them. Our readers will be not unnaturally curious to learn over what it is that these Grand Lodges consider they are entitled to exercise this right, and will be not a little surprised that it is what is commonly described as the "rejected material" of a private Lodge. But what, they will further ask, is meant by "rejected material," and the answer is at once forthcoming—those who have offered themselves as candidates for initiation and membership of a Lodge and been rejected. It is these persons over whom, according to this dogma, the Lodge which has refused to accept them is entitled to exercise this right. The rejected candidate is henceforth and forever its property, and no other Lodge in the jurisdiction, either of the same, or any other Grand Lodge, has the right to entertain a proposition for initiation and membership from the same person without the consent of the Lodge which has rejected him. How a Lodge can claim to exercise any jurisdiction over a person with whom it has declined to have any association is a conundrum which it is out of our power to solve, but many American Grand Lodges have the knack of doing unusual things in a peculiar manner of their own, and we dare say this particular thing is quite "according to Cocker." But there are some among them which are already beginning to perceive that this dogma of perpetual jurisdiction over material which is not theirs is a preposterous one, and these are suggesting a return to the old method to which every Master at the time of his installation is called upon to give his unqualified assent—we refer, of course, to the old Charge which lays it down, clearly enough, that "no person can regularly be made a Mason or admitted a member of any Lodge without previous notice, and due inquiry into his character." This law, in our humble opinion, is sufficient for all legitimate purposes. Every Lodge desires that its members shall be good men and true, and it seems to us that there is no better way of ensuring this than by inquiring into the character and antecedents of those who aspire to be received as members. The Grand Lodge of England will yield to none in its desire to maintain the highest possible standard of character among its members. Its principal officers are never weary of impressing upon Lodges the necessity of looking carefully into the character of those they accept as members. No new Lodge is ever constituted but the Conse-

crating Officer calls upon the founders to be cautious whom they admit, and here at all events the old Charge has been found sufficient. We know nothing whatever of this absurd dogma of "perpetual jurisdiction." A Lodge rejects a candidate if it does not consider him worthy of being one of its members; or if worthy of being a Mason, not precisely the kind of man with whom they are in the habit of associating. This same person offers himself as a candidate for the second time, but to another Lodge, if the latter does its duty, there will be no difficulty in determining, after "due inquiry" has been made into his character, whether or not he is a fit and proper person to be accepted for initiation and membership of that Lodge. It seems to us an absurdity that a Grand Lodge should go out of its way to lay down a new and preposterous law, when there is already one in existence, which is admitted by all reasonable men to be a good one, and which, if care is taken to enforce it, will secure Lodges from the intrusion into their ranks of men who are unworthy of being Masons.—*The Freemason, London, Eng.*

## Civil Trials.

T seems strange that any Mason should be in doubt as to his duty towards his brother who is in arrest by the civil authorities, but the fact that each year the question recurs seems to show that there has been a lack of elementary instruction as to the duty of a Mason in the Lodges. Masters should spare no pains to impress upon the minds of initiates the great fact that there is nothing taught or required in the Lodge which conflicts with our civil, moral or religious duties, and that within this qualification there is no shortened cable tow in Masonry. A great crime is alleged to have been committed in the community, and it is but natural that those most affected should feel outraged thereby. The courts of the country indict and try the accused, the State omitting no effort to prove guilt, and the accused and his friends, rallying around him, seek to show his innocence. As Masons, we take no part; as citizens we discharge our duty by upholding the laws of the land. Is a brother accused of crime? the duty of a Mason begins and ends with seeing that he has a fair and impartial trial, with an opportunity, and the means, of making his defense, and such other assistance as he himself would have a right to demand if in like distress. But beyond this no Mason has a right to go. Of all the men in a community, a Freemason is bound by the

highest considerations of duty to uphold the law. The obligations he owes as a citizen to the State and the community are re-enforced and emphasized by those which he owes to the Fraternity. When the courts are through with their investigation the Lodge must take up the matter and investigate it as if there had never been a court created. By its own process and in its own way, regardless of public or private censure, giving that weight to the evidence to which it is fairly entitled, it dispassionately judges of the guilt or innocence of its brother, as good Masons only dare to do; it acts with justice; it deliberates with impartiality and decides with equity.—*Frederick Speed, in Masonic Record.*

## The Constitution of Three Grand Lodges of the United Kingdom.

**T**HE Grand Lodges of England, Scotland and Ireland were formed in 1717, 1736 and 1729 respectively, and have generally held intimate and friendly intercourse with each other. So much so has this been the case that more than one Grand Master has in turn held sway over two or three jurisdictions, thus Lord Kingston, who was Grand Master in England in 1728, was Grand Master of Ireland in 1730; Earl Kintore was Grand Master of Scotland in 1728, and of England in 1740; James, Earl of Morton, held the same offices in 1739 and 1741 respectively, and several other instances might be quoted. But, notwithstanding these facts, the laws or "Constitutions" of the three Grand Lodges differ in many important respects with regard to the power of the Grand Master, the titles and precedence of the Grand Officers, and other matters, and I shall now proceed to quote the principal points of difference.

First, as to the composition of the body known as the Grand Lodge. That of England consists of the Grand Master, all present and Past Grand Officers, the Grand Stewards of the year, and all actual Masters and Wardens of the Subordinate Lodges, with all Past Masters who are continuously subscribers to a regular Lodge under its jurisdiction.

The Grand Lodge of Scotland consists of the Grand Master, Past Grand Master, Depute and Substitute Grand Masters, Provincial Grand Masters, Actual and Proxy Colonial and Foreign Grand Masters, the Grand Wardens, Grand Secretary, Grand Cashier, and the Actual or



Proxy Masters and Wardens of Daughter Lodges. Thus the *past* Grand Officers, as well as the *actual* Grand Office-bearers, not specially named, are not "members of Grand Lodge," *as such*, unless otherwise qualified, which is very curious.

The Grand Lodge of Ireland consists of the Grand Master, all present and Past Grand Officers, Provincial Grand Officers, the Masters and Wardens of each Subordinate Lodge, and all registered Past Masters. Here it will be noticed that a point of difference from the other two Grand Lodges is that *Provincial* Grand Officers are members of Grand Lodge, which seems wise, in some degrees at least, and worthy of imitation in the sister jurisdictions.

Then as to the Degrees of Masonry "recognized officially." The English body recognizes the three Craft Degrees, and the Royal Arch only (including the installation ceremonies); that of Scotland the three Craft Degrees, and the Mark, with the "ceremony of Installed Master;" while that of Ireland recognizes the Craft, Arch (including the Mark and Excellent Degrees), High Knight Templar, Prince Mason, and other Degrees worked, to the 33d by the Supreme Council of the A. and A. S. Rite. Here again the Irish rule seems to be far more reasonable and consistent than those of England and Scotland, for surely when, as is customary, the Rules of the "High Degrees" are those who hold, or have held, high office in Grand Lodge, it is absurd for them to deny recognition in one capacity to ceremonies they value and uphold in another, and the effect in Ireland of this mutual support and respect is, that none of the additional ceremonies which so confuse the Masonic systems, and cause unnecessary multiplication of degrees in the other jurisdictions, are allowed, but are all declared by Grand Lodge to be unlawful. Thus a well ordered sequence pervades the series of degrees, and no dissensions with regard to the numberless so-called "side degrees," arise.

Next, as to the powers of the Grand Master. In England he is practically absolute, and there seems to be no reason to ever regret the fact, such has always been the tact and discretion fraternally displayed by him. He appoints all the Grand Officers except the Treasurer, grants warrants for new Lodges, and is annually re-elected as long as he wishes to hold the office.

In Scotland and Ireland the Grand Master presides in Grand Lodge, and appoints his Depute and Substitute, or Deputy Grand Master, as the case may be, but he does not appoint any other Grand Officers or grant warrants, these powers being vested in members of Grand Lodge

collectively, but, as in England, he is virtually re-elected until he wishes to resign.

The number and title of the Grand Officers vary considerably. England has thirty Grand Officers, Scotland twenty-two, and Ireland only sixteen. The officers peculiar to England are the Grand and Deputy Grand Registrars, Presidents of the Boards of "General Purposes" and "Benevolence," Grand Secretary for German Correspondence, Deputy and Assistant Grand Directors of Ceremonies, Grand Standard Bearers, and Grand and Assistant Grand Pursuivants.

Peculiar to Scotland are the Substitute Grand Master, Grand Architect, Grand Jeweller, Grand Bible Bearer, Grand Bard, Grand Director of Music, and Grand Marshal.

Peculiar to Ireland (as Constitutional Grand Officers) are "The Most Worshipful the Patron," and the Grand Steward ranking before the Grand Sword Bearer.

In England and Ireland, Past Grand Masters are "Most Worshipful," but in Scotland they are "Right Worshipful," so with the Grand Chaplains who in Ireland are "Right Worshipful," and in England and Scotland "Very Worshipful." In England the Grand Chaplains rank next to Grand Wardens, but in Scotland and Ireland they rank after the Grand Secretary and Treasurer. The Grand Secretary himself is, in Scotland, above the Grand Cashier (or Treasurer), but in the other two Jurisdictions the Grand Treasurer is the senior officer.

In England and Scotland all Past Grand Officers take precedence next after the actual holders of the same rank, but in Ireland (save in the case of Past Grand Masters, and Past Deputy Grand Masters), all the *actual* Grand Officers rank before Past Grand Officers. thus the Grand Inner Guard takes precedence of a Past Senior Grand Warden.

As to titles, in England the Grand Officers, from the Deputy G. M. to the Grand Wardens, are "Right Worshipful;" from the Grand Chaplains to the Grand Secretary, "Very Worshipful;" and the remainder, "Worshipful." In Scotland those from the Past Grand Master to the G. Cashier are "Right Worshipful;" from G. Chaplain to Grand Bible Bearer, "Very Worshipful;" and all others, "Worshipful."

In Ireland from the Deputy Grand Master to the Grand Chaplain are "Right Worshipful," and all others "Worshipful;" the prefix "Very" being used only in Provincial Grand Lodges; and in this case Ireland is unique, as in England and Scotland Provincial Grand officers, even in the case of the Deputy Provincial Grand Master, are entitled to no prefix *as such*, but in Ireland the Provincial and Deputy

Provincial Grand Masters are "Right Worshipful;" the Provincial Grand Wardens, Treasurer and Secretary, "Very Worshipful;" and all others, "Worshipful."

In England and Ireland the Master of a Lodge is "Worshipful," but in Scotland he is "Right Worshipful," and his Wardens "Worshipful."

In Scotland a candidate for initiation must be at least 21 years of age, except in the case of a Lewis, when he may be admitted at 18; but in England and Ireland he must be 21 years of age, except by dispensation of the Grand Master.

In England the minimum fee for Initiation is five guineas; in Scotland, two guineas; and in Ireland, five guineas in the Dublin Masonic District, and two pounds five shillings in country Lodges.

The Fees for a Lodge Charter are — In England, fifteen guineas in the London District, and ten guineas in the Provinces; in Scotland, ten guineas; and in Ireland, twenty pounds in the Dublin District, and ten pounds in the country.

In England and Ireland the Master of a Lodge must have previously served the office of Warden in a regular Lodge under the same constitution, but in Scotland any Master Mason may at once be installed in the chair of King Solomon by the vote of his brethren, without having previously held *any* other office. Again, in England and Ireland the Master may not hold office for more than two years consecutively, but in Scotland he may rule for an unlimited time. Each Lodge in England may fix its own day for the Installation of the Master and officers by its bye-laws, the Master and Treasurer being elected previously; in Scotland all are "recommended" to have a fixed day as near as possible to St. John the Evangelist's day (27th December) for the election of office-bearers, when "the Lodge shall be opened in the third degree" (which is peculiar to Scotland), but when the R. W. Master and Officers are installed, the Lodge is open in the first degree.

In Ireland all officers must be elected prior to November 30th, and may not be installed until on or after St. John's Day (December 27th), and even then not until the Grand Secretary, or Provincial Grand Secretary, intimates that they are approved of. This latter clause seems to be excellent, and ensures the ability of officers to do their work properly. There are other minor points of difference, but those before named are the principal ones.

As to the "Book of Constitutions" themselves, there have been a number of editions issued in each of the three countries.—*The Scottish Freemason*.

## Importance of Entered Apprentice Degree.



WERE I asked to decide as to which one of the several Masonic degrees was the most important, as to which one calls for the most careful explanation at the hands of the Worshipful Master, I would answer at once "The Entered Apprentice." It is true that this degree does not usually receive much consideration, the trend of interest setting fairly towards the Master's degree. In many excellent Lodges the E. A. lecture is ordinarily postponed to a more convenient season, which lags behind the awakening zeal of the young Brother until the pressure of circumstances and his natural desire for more light compel him to deem it of little importance. Anciently, we are informed, it was customary for the newly-made Brother to abide for a period within the walls of the Entered Apprentice Lodge, there to be instructed in the first principles of correct Masonic life and conduct. He was not permitted to advance until he had given satisfactory evidence of his knowledge, not only of what pertained *per se*, to the first degree, and differentiated it from the other symbolic degrees, but also and particularly of what its real significance was.

Not the veiled mysteries of the other degrees were at this time made manifest to him, but he was instructed in such manner as to prepare him for a logical and beautiful unfolding of the lessons partly given and partly hinted at upon his first journey towards the East. The fallow ground of his understanding was ploughed, harrowed and sowed, and he was given to believe that thorns and thistles would not spring up from the good wheat committed to the fostering care of our Mother Earth. He could confidently expect a harvest commensurate with the quality of the seed, for it is quality that counts, after all. He sought admission to the Lodge in order to *learn*, and his faltering steps under guidance of a true and trusty friend upon whose fidelity he might with confidence rely, were directed towards a goal he could indeed but dimly discern, but of whose existence he was inwardly conscious because it must of necessity lie before him. If he reflected upon the matter at all, and if he was qualified to become a good Mason, he must have thought deeply, he would have known that within the husk of ceremonial and ritual lay the ripened grain of Masonic truth, and that beyond the symbols of Square and Compasses stretched the great realms of knowledge whose metes and bounds are measured and circumscribed by these Masonic implements.

The very questions with which he was plied must have aroused within

his soul the most profound inquiries of time and eternity, and have brought him face to face with the great mysteries of Here and the Hereafter.

In the whole course of his subsequent Masonic life no more fitting opportunity could arise for impressing upon him the true meaning of Masonry. This could be done without in the least trenching upon the domain of the other degrees, and without plunging him into the deep waters of interpretation. He could be given to know that Masonry is the oldest form of Natural religion, that its foundation stone is a living faith in God, and that it has no secrets except from those who scoff at its teachings. As an Entered Apprentice he could be taught that there is an ever-living, self-existent God, that man is not only reponsible to Him but conscious of that responsibility, that man is a free agent wilfully choosing good or evil, that God is his friend and guide, and that a virtuous, well-ordered life merits and will receive the approbation of the Almighty.

These are but few of the lessons that can be derived, in the most logical manner, from the very first section of the degree. One does not have to wait for the gradual unfolding of the symbolic degrees before he can appreciate the true meaning of Masonry; it stares him in the face before ever he stands as a corner-stone to sustain the weight of the explanations and admonitions of the Fellow Craft and Master Mason degree.

No part of Masonry is more replete with suggestions as to the highest type of religion, fuller of help in the everyday affairs of everyday life, more simple or more beautiful than the First degree. It is, perhaps, more ancient than any of the others, and comes nearer the primitive type. Its philosophy is broader, its philanthropy more intense, its essence more spiritual and heavenly than anything that follows it.

The full-blown rose that has opened its glowing heart to the warm kiss of June may be more attractive to the casual observer, but the unfolding bud which hath within its emerald walls the promise and potency of fragrance and beauty, which half conceals and half reveals the glorious handiwork of nature, is possessed of a double attractiveness—what it is and what it will be.

It is thus with the Entered Apprentice degree, and the more one reflects upon Masonry and its relations to God and man, the more will it appear that the first steps are the most important.

Brethren, let us study the First degree more, without neglecting the others. It is a vast storehouse of Masonic lore, hard to get at, but satisfying to the soul when once possessed.—*W.B.P., in Masonic Guide.*

## Perfection.

AS ILLUSTRATED IN THE EIGHTEENTH DEGREE.

When, from the darkened outer world,  
 As Masons we are brought,  
 Within the glorious light of truth,  
 By mystic science taught;  
 Unskilled, at first, we fail to trace  
 The Architect's wise plan,  
 That chain of loving Brotherhood  
 Which links us Man to Man.

Slowly, though surely, line on line,  
 Masonic lore we gain,  
 Striving, with help from Holy Book,  
 Perfection to attain.  
 'This to achieve, a ladder firm  
 Our Saviour will accord,  
 Faith, Hope, and Heaven-born Charity,  
 Commencing steps afford.

Humbly, yet hopefully, we mount  
 The narrow pathway given,  
 Cheered by the rosy light which beams  
 Upwards from Earth to Heaven,  
 For though, with Mercy infinite,  
 Christ did to earth descend,  
 For us, as victor, conquering Death,  
 Above He did ascend.

Fair Rose of Sharon, Lily pure,  
 Good Shepherd of our souls,  
 Who, though like sheep we often stray,  
 With gentle sway controls,  
 His cross to bear, He will support,  
 Our footsteps to the end;  
 And to our Ancient sacred rite  
 His Providence extend.

When thus, in loving circle joined,  
 We Rose Croix princes stand,  
 And break the bread and pass the cup.  
 In pledge from hand to hand,  
 May this, the type Immanuel gives,  
 Our trust in Him attest,  
 Perfection, perfected in Love,  
 Thus, "Consummatum est."

—*Bro. F. W. Driver, in the London Freemason.*

## Listen.

**T**HERE are many methods by which knowledge is attained. All teaching is addressed to the mind.

It is *oral*, it is by *reading*, by *observation*, and also by that almost unconscious acquirement known as *absorption*.

It is surprising how much one learns by *absorbing* knowledge, that drinking in of information which comes to the sense without the mental effort to acquire, to know.

It so often happens that persons in conversation on some subject of general or special interest, during the discussion give their knowledge as to its character or essential elements in its relation to the questions involved in the matter under consideration, that, without intending to teach, are in fact giving valuable lessons. The hearer is made the recipient of this information. He receives it, and becomes familiar with what he heard, but does not then apply it. Afterwards, when the same subject, or some allied question is mentioned, he gives his views, which are in fact the knowledge or information he had received. It may be, and frequently is, a surprise to him, that he has contributed to the better understanding of it. How he became possessed of the information he imparted, he is not able to state. But it will be found, if he is reflective, that he absorbed it in the discussion at which he was present. This is likely to be so.

If the teaching is by books, the reading of the author on the subject is given to the mind by the eye.

Even then to listen is of great importance, for the mind often unconsciously reflects what is read, so that he obtains thus orally what is read. This repeating in silence what he reads is a double means of receiving impressions. It is known that but little of Masonry is written or printed, therefore the teaching by the eye, from books is very limited.

It is too well known that Masonry does not permit the use of books. It forbids written instruction in the esotericism of Freemasonry.

In Masonry the eye becomes the agent of obtaining information from the symbols. To listen to that source of knowledge is a duty of the Freemason. The object speaks to the eye, the oral instruction supplements that addressed to the eye. This dual mode of Masonic teaching requires the strict attention of the Mason.

It may be said that in Freemasonry he who *listens* is the better instructed. The Craft will find on reflection that there is a moral in the enjoined duty to listen.—*Ex.*

[For Freemasons Repository.]

## The Organization of the Grand Encampment.

### A REPLY TO SIR KNIGHT CARSON.

**S**IR KNIGHT CARSON'S second paper upon the "History of the organization of the (General) Grand Encampment of Knights Templar of the U. S." demands a reply, if for no other reason than to prevent silence from being construed into an admission that his arguments are conclusive and unanswerable.

Sir Knight Carson admits that the Grand Encampment of Massachusetts and Rhode Island appointed delegates to a convention for the purpose of organizing a General Grand Encampment. But he says, "Mark! They were authorized to meet, confer, etc., with any other Grand *Encampments*, the *plural*, they were not authorized to confer with any single Encampment." And yet the Resolution authorizing the appointment of those delegates says they are "to meet and confer with any other Grand Encampments that are now established within the United States, *or with such delegates as may be appointed by any or all of the said Grand Encampments.*" The words in italics, which were omitted in Sir Knight Carson's argument, effectually answer and refute his position.

Upon the incorrect assumption that the delegates from Massachusetts and Rhode Island were only authorized to act "with other Encampments" (plural) Sir Knight Carson, denying that there was any Grand Encampment in New York, claims that as Pennsylvania declined to act, the authority of the delegates "was at an end." If the fact was as stated in the argument the Grand Encampment of Massachusetts and Rhode Island did the very absurd and senseless thing of appointing delegates to confer with two Grand Encampments when there was only one in existence.

I have already shown that the delegates from Massachusetts and Rhode Island were directed to confer "with such delegates as may be appointed *by any* or all of the said Grand Encampments." Thus showing that in their judgment there was more than one Grand Encampment in existence, and that the delegates were authorized to act with both, *or with either*, if the other should decline to cooperate.

Sir Knight Carson contends that the Grand Encampment of New York, was "bogus." Granted. But the facts remain that Massachusetts and Rhode Island invited it to send representatives to the conven-



tion ; that it did so ; that the delegate from New York met with those from Massachusetts and Rhode Island, and from Pennsylvania, was received and recognized by them, and took part in the convention in Philadelphia ; that failing to agree there, the delegate from New York with those from Massachusetts and Rhode Island, adjourned to New York, and there accomplished the purpose for which they were sent. No question was raised as to the authority of the delegate from New York, or of the validity of the Body he represented.

I fully agree with all that has been said, or that can be said, as to the gross irregularity of the formation of the Grand Encampment of New York. And yet we have the stubborn fact that this "bogus" New York Body was recognized ; and upon the formation of the General Grand Encampment four of its members were elected to office in the General Grand Encampment ; one of them—De Witt Clinton—having been chosen as the first Grand Master.

Not being able to controvert the fact that the Grand Encampments of Massachusetts and Rhode Island and New York appointed delegates to the convention, Sir Knight Carson asserts "they did ignore their credentials from the Grand Encampment of Massachusetts and Rhode Island and of New York." If they "ignored their credentials," it would be interesting and instructive to know why they made report of their transactions to the Bodies which gave them their credentials?

Those who deny that the General Grand Encampment was formed by the Grand Encampment of Massachusetts and Rhode Island and New York, are forced to take the position just referred to, viz : that the duly appointed delegates "ignored their credentials." Remembering that this is a mere assumption—the basis whereof will presently be considered—it is important to inquire why they should have pursued such a course? The delegates from Massachusetts and Rhode Island "were appointed to confer with such delegates as may be appointed by any or all of said Grand Encampments." The Grand Encampment of New York did appoint a delegate who met and conferred with those from Massachusetts and Rhode Island. Thus the conditions of the appointment were fulfilled. The requisite constituents of a convention were assembled. Why should they at that juncture of affairs, abandon their mission, throw away their credentials and ignore the Bodies which deputed them to act? Is it to be believed that Thos. Smith Webb, Henry Fowle and John Snow in New York by direction and at the expense of their Grand Encampment, betrayed their trust? Is it to be believed that they juggled with their Grand Encampment by going home and reporting that in pursuance of their appointment,

“the Convention met in New York, June 20, 1816, and formed the General Grand Encampment;” and that they placidly and quietly sat still while their Grand Encampment “Resolved, that this Grand Encampment approve of the doings of *their* delegates, and of the proceedings of the convention holden in New York,” where—as it is claimed—they had not acted as such delegates? These men’s memories have been revered for their zeal and prominence in Freemasonry and for their high moral character. How, then, can it be believed that they played this double part?

Let us look further at this theory that the delegates “ignored their credentials.” What necessarily follows? Instead of being the lawfully accredited representatives of the Grand Encampment of Massachusetts and Rhode Island, which comprised under its jurisdiction all of the Knights Templars of those two States, and the representative of the Grand Encampment of New York with its constituents, they determined to act, and did act in their individual capacity, representing no person and responsible to no one! Such an hypothesis is too unreasonable to be credited; especially in view of the fact that such a course was entirely unnecessary, as we have shown, for the accomplishment of the purpose they had in hand. To contend that these men did act as is affirmed, involves another serious reflection upon their characters. For it is said “they went on their own hook, assuming, if they had no authority, to be delegates from eight Encampments and Councils.” It is not pretended by Sir Knight Carson, nor by any one else, that any authority whatever was given by either of the “eight Encampments and Councils” to those who met in convention, or to any other person, to represent them, or to do anything looking to the formation of a General Grand Encampment. No report was ever made to either of them by any person claiming to have represented it; in no way did either of the Bodies named ever pretend to be the creators or constituents of the General Grand Encampment. And further, it should be remembered that those who attended the convention from New York could not have claimed to represent “Ancient Encampment, Temple Encampment of Albany, and Montgomery Encampment at Stillwater,” (the three New York Encampments said to have been represented in the convention) for the reason that neither Ames, Lowndes nor Scheifflein belonged to either of the Encampments named; but all of them, with DeWitt Clinton at their head, *did* belong to, and had created the “bogus” Grand Encampment of New York.

Hence these men from New York, Massachusetts and Rhode Island, of good repute, stand charged with falsely pretending to be delegates

from Bodies which had not commissioned them, and which never ratified their acts. Anxiety to establish a theory cannot justify this serious imputation.

Having said that it was mere assumption and theory to assert that the General Grand Encampment was formed by unauthorized and irresponsible individuals, and not by regularly appointed delegates, it is well to consider the basis of this assumption and theory.

The sole grounds upon which this notion rests are a statement in "The Monitor" published in 1818, and the office record of the minutes of the General Grand Encampment. As these two pieces of evidence are substantially the same, what is said of one will, to a great extent, apply to the other. 1. As to the minutes. In a former article on this subject, I called attention to the fact that Jno. J. Loring was not present at the formation of the General Grand Encampment; nor was he present at the session of 1819; and yet the minutes of both sessions are signed by his name; and that both minutes and signatures are in the same handwriting. In view of this most singular fact, the questions naturally arose, whose was this handwriting? and when were these entries made? Sir Knight Carson, somewhat boastfully, says "that after much patient labor and research with the aid of a good brother in Massachusetts, we are able to give a complete answer to the query." With all due respect to the distinguished Sir Knight, we think that a little investigation will satisfy any one that this "complete answer" is no answer at all. Let us examine in detail this so called answer.

1st. We have a sketch of the life and times of Wm. B. Fowle. He was employed by Caleb Bingham & Co., booksellers, from 1810 to 1821. He was not a Freemason; but his father, Henry Fowle, was prominent in the Order. Young Fowle lived in Boston, so did John J. Loring, the Recorder of the Grand Encampment. A Record book was bought for the Grand Encampment from Caleb Bingham & Co. In 1819 the General Grand Encampment directed the payment of "Wm. B. Fowle's bill for entering constitution, etc., \$4." Young Fowle "learned, as did Edward Everett, to write a round, legible hand." The minutes of 1816 and 1819 are written in a "round, legible hand." I think this is a fair statement of all the facts relied on to support the inference that the minutes of the convention of 1816 were transcribed by Wm. B. Fowle, except that which is regarded as the conclusive, clinching fact of the alleged identity of Wm. B. Fowle's handwriting with that of the recorded minutes. This last point we will consider later on.

We are to assume that John J. Loring, the regularly elected Grand Recorder, was not a sufficiently good penman to enter the minutes of 1816; yet he was continued as Grand Recorder until 1826; and at that time was paid \$50 for his services as Grand Recorder.

We are to assume that there was no Knight Templar, or Freemason even, in Boston qualified and willing to write up the minutes, and Wm. B. Fowle, a *profane*, was called on for this purpose. Yet it is known that Thos. Smith Webb was a very profuse and ready writer, especially in matters affecting the Fraternity. And there were many others, capable and equally ready to respond to so small a demand.

If we are to assume that Wm. B. Fowle and Edward Everett were the only persons in Boston who wrote a "round and legible hand," such as that in the record book; and if Fowle did not write the minutes, as we shall show, it follows that Edward Everett must have done so! Yet no one has ever claimed that he did.

There is another fact worthy of noting in this connection. The minutes of 1819 are in the same handwriting as those of 1816. If Wm. B. Fowle wrote those of 1816 and was paid therefor, why was so good a scribe, working for pay, and cheap withal, not compensated for his work in 1819?

In order to make it plausible that Wm. B. Fowle wrote the first minutes, it is said that Henry Fowle and Jno. J. Loring were intimate personal friends, and that Loring knowing that young Fowle wrote a "round, legible hand," "bought a blank book of him and employed him to engross the organization Proceedings and the Constitution of 1816, and again the Proceedings of 1819;" and that the engrossing was "done under the direction and supervision of John J. Loring, the Grand Recorder." When it is remembered that there is no evidence that Loring was present at the session of 1816, and that there is positive evidence that he was not present in 1819, (see the minutes showing that a Grand Recorder *pro tem.* was appointed because of Loring's absence) it might be well to inquire where he obtained the data for having a record made? If W. B. Fowle wrote "under the direction and supervision" of John J. Loring, under whose "direction and supervision" did Loring direct and supervise?

2nd. But all that has been said, or that can be said in the way of assumptions and probabilities is useless if it can be shown that Wm. B. Fowle did *not* write up the minutes of 1816; and this, we think, is reduced to an unanswerable demonstration; and that, too, by the very evidence to which Sir Knight Carson appeals as a victorious vindication of his theory. We mean, by a comparison of the handwriting of Wm.

B. Fowle—of which our friend has fortunately furnished us a fac simile—with the handwriting in the office Record book. It is true both are in “a round, legible hand.” But there the resemblance absolutely ends. It could be said with just as much truth that the chirography of Sir Knight Carson and myself are identical, because they are equally bad. This is the only resemblance; and yet they are quite as much alike as the handwriting of Wm. B. Fowle and that of the person who engrossed the minutes of 1816.

Sir Knight Carson says, “We rest our argument on the old Record as engrossed in the handwriting of William Bently Fowle” If the foundation is destroyed, the whole superstructure must fall, and nothing is needed to shatter it, but to take the fac simile of William B. Fowle’s handwriting to the office of the Grand Recorder of the Grand Encampment, and compare it with the old Record.

For the convenience of those who cannot make the comparison of writing as just suggested, a fac simile of William B. Fowle’s handwriting, and also a fac simile of the writing in the Record book, are given herewith. The most cursory examination will forever end this controversy. But the question will still remain unanswered—Who made the entries in the Record Book, and when? It is to be hoped that further inquiries and investigation may clear up this mystery, remove all grounds for speculation and satisfy a universal desire to know how the minutes of 1816 came to be entered as they are. But we steadfastly maintain that they are incorrect, by whomsoever and whenever made. We do not “rest our argument” upon the refutation of the assertion so positively made (and so completely disproved) that “the old Record as engrossed” is “in the handwriting of William Bently Fowle.” And this because the genuineness of the history is far more important than its authorship.

Those who are interested in this discussion will not need to be urged to keep in mind the evidence we have presented to prove the inaccuracy of the statement in the Record book, as to the origin of the Grand Encampment. In a former paper on this subject, I summarized the conclusions thus :

1st. That delegates were duly appointed by the Grand Encampments of Massachusetts and Rhode Island and New York; that they acted upon the credentials of these appointments and formed the Grand Encampment.

2d. That no delegates were appointed by any subordinate Encampment or Council, and that there never were delegates or representatives

from eight (or nine) Encampments assembled to organize a Grand Encampment.

3d. That the men who formed the Grand Encampment acted as "delegates" from the two Grand Encampments which appointed them, and of which they were members, and not as individuals representing Encampments from which they had no authority to act, and of which they were not members.

Not one of these propositions has been, or can be, successfully assailed. Sir Knight Carson asks us to prove that Henry Ames, Martin Hoffman and Jonathan Schiefflin, (who were elected Officers of the Grand Encampment upon its formation), were *not* present as delegates. We respectfully submit that we are not called upon to prove a negative. With much more propriety and force, we can ask the distinguished, earnest and indefatigable Sir Knight to prove that either of those named was present as a delegate; or that either of them had any au-

*I fear, to be written in letters of blood the simple (26  
but hitherto neglected truth, that governments are estab-  
lished to bless and not to curse mankind*

*These and many other questions that have perplexed  
the nations for sixty centuries, appear, in the Providence  
of God about to be answered, and the solution of these  
mighty problems, my friends, is mainly in the hands  
of teachers. Are you prepared for the work? If you  
are not, you must seize upon every means and every  
opportunity of self culture. You must be all that  
you would encourage others to be. Warm and stim-  
ulate your pupils, your friends, this whole community,  
by your words and your example; lead them to all  
that is good and great and truly glorious, and at  
the hour of triumph, when the victory is achieved,  
and the world regenerated, you will care but little  
for the censure or the applause that may meet your  
outward ear, for you will hear a voice, not of earth,  
saying to you, well done! well done! Come up hither!*

A fac-simile of the handwriting of William Bently Fowle.

Section 3. A special meeting of the General Grand Encampment shall be called whenever any two of the first four <sup>Grand</sup> Grand Officers may deem it necessary, and also whenever it may be required by a majority of the Grand Encampments of the state aforesaid, provided such requisition be made known in writing, by the said Encampments respectively to either of the beforementioned General Grand Officers.

A fac-simile of the handwriting in which the minutes of 1816 and 1819 and the Constitution are entered in the office record.

thority direct or inferential to represent the Encampment he is alleged to have represented.

Ezra (not Henry) Ames, in 1816 was G. J. W. of the Grand Encampment of Massachusetts and Rhode Island. Although at that time he resided in Albany, he did not belong to the Encampment at that place, nor to any other in New York.

Neither Hoffman nor Schiefflin was a member of either of the Encampments alleged to have been represented. The same is true of Thomas Lowndes and DeWitt Clinton, the other two New Yorkers who were chosen as Officers of the General Grand Encampment at its formation. But all of them, as we have before stated, were members of the "bogus" Grand Encampment of New York. If any of them—except Lowndes, who had credentials—was present, and participating in the Convention, no evidence has been produced to show the fact. It would not be the first, nor the last time when men not present were selected to hold offices. At the Second Session of the General Grand Encampment, in 1819, it was

*Resolved*, that the General Grand Recorder notify the absent officers-elect of their appointment.

If any of those, except Lowndes, was present in the Convention, they were mere spectators, and not participants in the proceedings.

The testimony of Thomas Smith Webb, universally recognized as the originator of and chief actor in the formation of the General Grand Encampment, has been appealed to by both sides of the controversy. In his last paper, Sir Knight Carson says, "You are trying to impeach the testimony of your own witness. It won't do, Brother Hopkins." In reply, we say: It won't do, Brother Carson, to make such an assertion as that. We have not the feeblest wish to discredit the testimony of Webb. That charge lies at some other door.

What is Webb's testimony? In a former article we referred to the manuscript minutes of the proceedings of the Convention, at the formation of the General Grand Encampment, found amongst the papers of Webb in 1864, and vouched for as being in Webb's handwriting by P. G. M. Gardner, who examined and copied them.

P. G. M. Gardner says these documents are in the handwriting of Thomas S. Webb and Henry Fowle, and were found amongst the papers of Thomas Smith Webb, and that they were "carefully copied" by himself, (P. G. M. Gardner.)

Sir Knight Carson says, of one of the papers, "This purports to have been copied from a manuscript found amongst the papers of Webb."

We pass without comment the serious imputation that what a gentleman of unblemished character, honored as a jurist and distinguished as a Templar, asserts as within his personal knowledge, is to be received as something which only "purports to have been" done.

Any statement made by William Sewall Gardner of facts within his own knowledge will be accepted as true everywhere and under all circumstances.

Amongst the papers referred to are the credentials of the different delegates duly endorsed by Webb. Then follows this interesting minute in Webb's handwriting:

"At a meeting of *delegates* from several *Grand Encampments* of Knights Templars and the appendant Orders, holden at Masons' Hall, in the city of Philadelphia, on the 11th of June, A. D. 1816—

"PRESENT

"From *Pennsylvania and Maryland* :

"Sir William McCorkle, of Philadelphia.  
Sir Archibald Hamilton, of Wilmington.  
Sir Benjamin Edes, of Baltimore.



“From Massachusetts and Rhode Island :

“Sir Thomas Smith Webb, of Boston.  
Sir Henry Fowle, of Boston.  
Sir John Snow, of Providence.

“From New York :

“Sir Thomas Lowndes, of New York.

“The gentlemen above named produced *the credentials of their appointment from their respective Grand Encampments*, for the purpose of taking into consideration the propriety and expediency of forming and establishing a General (Encampment erased) Grand Constitution for the government of the Orders of Knights of the Red Cross, Knights Templars, and Knights of Malta, throughout the United States of America.

“M. E. William McCorkle was appointed Chairman.

“M. E. Thomas Smith Webb was appointed Secretary of the Convention.”

Indorsed, also in Webb's writing,

“Representatives at Philadelphia, 1816.”

Next we have the following :

“NEW YORK, 22d June, 1816.

“At (an adjourned erased) meeting of the *Delegates from the various G. E. of K. Ts.* [according (agreeable) to adjournment] held at New York on the day above written, Most Wfl. Sir T. S. W. was unanimously called to the chair. Wfl. Sir H. Fowle was chosen Secretary. *The commissions of the various Delegates were read and determined (to be) correct.*”

Then follows the reading and adoption of the Constitution, the election of officers. The minutes of the meeting in New York are in the handwriting of Fowle, but are endorsed by Webb, as follows :

“Memo. of the Proceedings & Formation of a Gen. G. Encampment, holden at N. York, 22 June, 1816.”

Here we have the *official* minutes of the meeting in Philadelphia made by the person whose duty as Secretary it was to record the proceedings. And also the minutes of the session in New York made by the Secretary of that meeting. These records, so made, were in detail ; and made at the time and by the men so well known and so highly respected, must carry conviction. How much more satisfactory than the record of some one unknown. The theory as to the authorship of that record, has, we think, been effectually overthrown. And these minutes in Fowle's handwriting are in themselves conclusive in disproving the notion that Wm. B. Fowle engrossed the Record minutes under the supervision of Henry Fowle and Jno. J. Loring.

The only other thing—in fact the only thing—corroborative of the correctness of the office minutes (not the original and really the official

minutes by Webb and Fowle) is contained in what is called "Webb's Monitor" of 1818. Sir Knight Carson places almost as much reliance upon this as he did upon his supposed discovery of the scrivener who entered the disputed minutes. We might admit for the argument's sake, that Webb wrote the account published in *The Monitor*, and that it is susceptible to the inferences drawn therefrom. But this would involve the necessity of reconciling Webb's manuscript minutes with the printed pages of *The Monitor*. Upon that issue we would stand by the accuracy of the entries made at the date of the occurrence of the events recorded, and bearing the intrinsic, and surrounded by the corroborative, evidence of their correctness. We do not and will not "impeach the testimony of our witness—Webb." But Webb is also the witness called by Sir Knight Carson, and he "impeaches the testimony of his own witness" as to the correctness of the manuscript minutes found amongst Webb's papers; and that too without any attempt to reconcile those minutes with the account published in *The Monitor*. Although it is no more our duty than that of Sir Knight Carson to make these two accounts harmonize, we submit a few suggestions which may explain the discrepancy.

There have been several editions of *The Monitor*. The earliest we have seen was that of 1812. As late as 1859 an edition was published, edited by Rob. Morris. The edition of 1818 is the one cited and relied on. It is a remarkable fact that this edition of 1818 was copyrighted in 1815, three years before it was published, and one year before the General Grand Encampment was formed. A similar edition was issued in 1821, after Webb's death. It is quite certain that Webb did not edit the edition of 1821. Did he edit that of 1818? Those who rest upon the statement therein should show the authorship. It is not sufficient to say that Webb's name is on the title page, for his name is also on the title page of that of 1821, three years after his death. Is it not probable that both of these editions were edited by the same person? If so, Thomas Smith Webb was not that person.

But let us consider the history in *The Monitor*. It is divided into Books and Chapters. BOOK 4, CHAPTER 1, contains a meagre account of the formation of the Grand Encampment of Massachusetts and Rhode Island, and of the election and installation of officers. But not a single name appears of those who organized the Body, or those elected to office.

Immediately following the "history" of the formation of the Grand Encampment for that jurisdiction is a notice of the appointment by *that Body of three delegates* to meet in Philadelphia or New York for

the purpose of forming a General Grand Encampment. Next follows the statement especially relied on, and which is as follows :

“The *delegates* proceeded to the city of New York, where a convention assembled consisting of the representatives of nine Encampments and Councils. The convention after mature deliberation formed and adopted a constitution, and opened a general grand encampment of Knights Templars and appendant orders for the United States.”

CHAPTER II, is the constitution and list of officers elected.

CHAPTER III. List of encampments, being those so often mentioned in this discussion.

It will be observed that this, so called, “history” does not state that the nine Encampments and Councils, or their representatives, constituted the convention. It is merely a list of the Encampments probably supposed to recognize and to be subordinate to the General Grand Encampment. Just as, elsewhere in the book there is a list of Lodges, Chapters, &c. I place no reliance upon the doctrine of probabilities; and I will leave the suggestion for what it may be worth.

Returning to The Monitor “history” let any one compare, or rather contrast, its scanty, vague and unsatisfactory account, with the minute details, the methodical and circumstantial account of the convention left by Webb, and say which he will accept as reliable.

The Monitor account is reconcilable with the fact that the General Grand Encampment was formed by the Grand Encampments of Massachusetts and Rhode Island and New York; for it distinctly states that “*the delegates* (appointed by the Grand Encampment of Massachusetts and Rhode Island, as related in the paragraph of the “history” immediately preceding) proceeded to New York,” &c.

But the Webb manuscripts *cannot* be reconciled with the theory that the General Grand Encampment was formed in any other way. The two statements ought to be made to harmonize if possible. It is no fault of mine if they do not. If any one impeaches Webb’s testimony “thou canst not say I did it!” Whoever attempts to do so, in effect must charge Webb with having deliberately made false records and carefully annotated, engrossed and preserved them to confuse and mystify posterity.

Having had occasion to make several digressions from the main point in controversy, it may be well to give a resumé of the discussion.

THE ISSUE. Was the General Grand Encampment formed by delegates from the Grand Encampments of Massachusetts and Rhode Island and New York?

For direct and affirmative proof we have offered,

1st. The resolutions of the Grand Encampments of Massachusetts and Rhode Island and of New York appointing delegates in their behalf with full authority to form a General Grand Encampment. This fact is admitted by our opponents in the controversy.

In this connection we have showed, and the other side admits, that the men named as delegates by the two State Grand Encampments met together in New York on June 20th and 21st, 1816.

It is also admitted that at the time and place specified the General Grand Encampment was organized.

2nd. We have showed, and it is not denied, that the delegates reported, as delegates, that they had performed the duties entrusted to them; and had formed the General Grand Encampment.

In this connection we have showed that the General Grand Encampment of Massachusetts and Rhode Island on June 25, 1817, "approved of the doings of *their delegates*," and also that this Grand Encampment paid the expenses of said delegates.

3rd. We have proved by the manuscript minutes in the handwriting of Henry Fowle, Secretary of the Convention, that the *delegates from the two Grand Encampments met*; that their *credentials* were examined and found to be correct; that the convention was organized, the General Grand Encampment was formed, &c.

This proof is accompanied and corroborated by memoranda of endorsements made by Thomas Smith Webb.

Inasmuch as not one of these propositions, with its proof, has been, or can be, controverted, the affirmative of the issue stands impregnable.

Upon the negative side it was claimed, at first, that the General Grand Encampment was formed by delegates from eight Subordinate Bodies. But this claim had to be abandoned when it was made to appear that not a single one of the Subordinate Bodies specified had appointed any delegates, or authorized any one to act in its behalf, or had ever pretended to have taken any part, in the formation of a General Grand Encampment.

The next and last position assumed by the negative is that the men who had been commissioned by the Grand Encampments of Massachusetts and Rhode Island and of New York "acting as individuals . . . claiming to be representatives of eight Commanderies or Councils *they did organize* the Grand Encampment of the United States, but this was not done in their capacity as delegates of the Grand Encampments of Massachusetts and Rhode Island or of New York."

The inherent weakness and contradictory character of this position

must strike any one who considers it. These men were sent on a mission to accomplish a certain end; they had their credentials; all the elements of success were in their hands; they did the very thing they were delegated to do; but not "in their capacity as delegates"!!

A certain Bishop, who was also a Prince of the realm, was charged with profanity. He admitted that he did swear, but claimed that he swore as a Prince, and not as a Bishop!

Let us take up the evidence relied on to support the negative of the issue, which is embodied in the proposition that the Grand Encampment was formed by unauthorized individuals.

1st. The office record.

But this record says that the Convention was held "consisting of *Delegates* or Knights Companions from eight Councils and Encampments."

If there were present any "Delegates," that upsets the theory that the Convention was composed of undelegated individuals. If it is meant to say that those present were "Knights Companions from eight Councils and Encampments," it is impeached by the fact that there is not the slightest evidence in the proceedings of the Convention or in the minutes of Ancient Encampment, Temple Encampment, Montgomery Encampment or Darius Council to show that any "Knight Companion" from either of these Bodies was present.

This office record is further tainted with suspicion in that it was not made by the Grand Recorder, and is falsely attested with his name. This testimony discredits itself.

In order to give character to this record a laborious effort has been made to prove that the entries were made by William B. Fowle, under the direction of his father, Henry Fowle, and of the Grand Recorder, J. J. Loring. But this effort has signally failed. The allegation that the record is in young Fowle's handwriting is completely refuted, and the accompanying inferences rebutted.

2d. *Webb's Monitor* is appealed to to sustain the negative, but it does not do so. It notes the appointment of *delegates* by the Grand Encampment of Massachusetts and Rhode Island, and says: "The *delegates* proceeded to New York, where a Convention assembled, &c." (The rest of the language is the same as in the record.)

If it could be shown—it has not been—that Webb wrote the account in the *Monitor*, it would stand as a cursory account written two years after the events; and against it would stand Webb's manuscripts cotemporaneous with the proceedings, thorough in their details, sys-

tematically arranged and preserved, and having every indication of accuracy.

If we are forced to a question of veracity of Webb vs. Webb, we should unhesitatingly accept Webb with the minute circumstantiality of an historian, and with his abundant corroborations, rather than Webb's fragmentary and inconsistent statement of 1818. But we have said these two accounts may be reconciled. In any event we insist that the *Monitor* does not suggest or support the theory that undelegated and irresponsible *individuals* created the Grand Encampment, so that it fails in the purpose for which it is quoted.

Here the argument ends. I firmly believe that the affirmative of the issue has been overwhelmingly sustained, and that it cannot be successfully controverted. I am equally certain that I have obtruded into this discussion nothing undignified or unknighly. I challenge any one to pick out a single unkind, personal allusion, a single discourteous reflection or offensive adjective. And so I submit the case.

JAMES H. HOPKINS.

WASHINGTON, D. C., March, 1894.

[When the foregoing paper was prepared, its publication was withheld to see if any new facts should be discovered, or any new arguments advanced upon the subject in dispute. But there is nothing fresh either in the way of fact or arguments. Comparatively few of the Chairmen of the Committees on Correspondence have expressed an opinion on the matter, and none of them, so far as we know, except Sir Knight Speed of Mississippi, and Sir Knights Rugg and Finch of Massachusetts and Rhode Island, have gone into a discussion of the matter. It is true that Sir Knight Carson has published his third paper upon the mooted question, and upon that a few observations will be made, even at the risk of repeating some things that have been already said.]

SIR KNIGHT CARSON'S THIRD PAPER.

We propose to submit a brief review of the last article of Sir Knight Carson upon the organization of the General Grand Encampment, published in the Proceedings of the Grand Commandery of Ohio for 1894, and in doing so shall be as concise as possible. Sir Knight Carson copies the resolution of the Grand Encampment of Massachusetts and Rhode Island, appointing delegates to meet others and form a Grand Encampment, and says: "No Grand Encampment or delegate as such are named in it."

*Remark.* But two other Grand Encampments were in existence, and the delegates were authorized to meet "with such delegates as may be appointed by any of the said Grand Encampments." The

contingency of having to confer with delegates from but one of the Grand Encampments was anticipated and provided for. The omission of the names of the other Grand Encampments proves nothing. The fact remains.

The report of these delegates is given with this comment: "They simply report that they (as individual Knights Templars) had organized a General Grand Encampment."

*Remark.* The report says: "*The delegates appointed, &c., report that according to appointment they preceeded, &c.* This settles the capacity in which they reported. Why report at all if they had acted on their own responsibility and in their individual character?"

Sir Knight Carson says: Massachusetts and Rhode Island "accepted and came under the Constitution adopted in New York. This don't look very much like having *created* the General Grand Encampment."

*Remark.* All of the original thirteen States "accepted and came under the Constitution of the United States, and yet they "created" the Government.

Sir Knight Carson—"Delegates from the cities of Philadelphia, Baltimore, Wilmington and New York attended the convention in Philadelphia. Certainly these were not Grand Encampments."

*Remark.* These delegates were from the cities named; but they attended as delegates from their Grand Encampments.

"At a meeting of *delegates from several Grand Encampments, &c., holden, &c.,* Present Sir Wm. McCorkle, of Philadelphia, Sir Arch. Hamilton of Wilmington, Sir Benj. Edes, of Baltimore, Sir Thos. Lowndes, of New York."—(*Sir Knight Carson's 3rd paper, page 163.*)

Sir Knight Carson—"Sir Jno. Schiefflein was appointed a committee to collect and count the votes. Where is the only *four* theory now?"

*Remark.* This "theory" is only incidental to the question. Only four were *officially* present. At each session of the Grand Commandery many attend who are not members; and it is customary to appoint as Grand Sentinel one not a member of the Body. Like Schefflein, that one may subsequently be elected to office; but it does not prove that he took part in the deliberations prior to such election.

Sir Knight Carson bases a claim that Sir DeWitt Clinton and Martin Hoffman were present, upon the fact that a committee was appointed "to wait on (them) and *inform them of their election to office and QUALIFY THEM.*"

*Remark.* These are rather strange grounds upon which to infer their presence.

In order to prove the presence of several others, Sir Knight Carson prints a letter written by Sir Knight Josiah Whitaker to P. G. M. Gardner, from which he takes this extract. "THEY MAY HAVE TAKEN SEATS IN THE CONVENTION, but he *has no recollection* of it.

*Remark.* The capitals and small letters are Sir Knight Carson's. Suppose he had reversed his emphasis, and made the statement read: "HE HAS NO RECOLLECTION THAT THEY TOOK SEATS IN THE CONVENTION, they may done so." What is the fair and reasonable inference?

Sir Knight Carson omits to copy, or to notice that portion of Sir Knight Whitaker's letter which says, "*Your* (P. G. M. Gardner's) *history of that convention is substantially correct.*" That history is the one we are contending for.

Another side issue is raised by the action of the Grand Encampment of Massachusetts and Rhode Island refusing to recognize as legal, an Encampment in Rhode Island, which had been chartered by the Grand Encampment of New York, from which it is argued that the Grand Encampment of New York was decided to be illegal by the Grand Encampment of Massachusetts and Rhode Island.

*Remark.* Suppose a Commandery should be organized in Cincinnati under a charter granted by the Grand Commandery of Illinois; could it be claimed that because the Grand Commandery of Ohio declared the Body in Cincinnati illegal, that it thereby pronounced the Grand Commandery of Illinois illegal? The action of the Grand Encampment of Massachusetts and Rhode Island was nothing more than the assertion of her jurisdiction. The new topic in no way affects the question under discussion. The status of the Grand Encampment of New York has been fully considered heretofore.

Sir Knight Carson gives what he calls "certain papers purporting to be scraps or extracts from manuscripts in the handwriting of Thos. Smith Webb, giving an account of the organization of the General Grand Encampment."

*Remark 1st.* They do not purport to be "*scraps or extracts.*"

*Remark 2nd.* These so called "*scraps*" occupy three pages of small type; whereas the office record of the same events takes less than one page in large type. The first is in the handwriting of Webb and Fowle; the other is an unknown handwriting. *Which implies verity?*



*Remark 3rd.* These Webb papers are not "extracts," but a full, detailed history of the organization of the General Grand Encampment in the handwriting of the men who officially kept the minutes of the proceedings, and they ought to settle the controversy.

*Remark 4th.* There is an attempt to discredit by innuendo, the genuineness of the documents vouched for as genuine by P. G. M. Gardner.

It is pertinent to inquire if Sir Knight Carson admits or denies that the documents referred to are in the handwriting of Webb and Fowle, and were correctly copied by P. G. M. Gardner? If he admits that these papers are authentic, as he must, it is incumbent upon him to reconcile their history with his "theory."

*Last words.* The history which we contend for, is supported by the records of the Grand Encampments of Massachusetts and Rhode Island and of New York, by the *official* minutes written at the time by Webb and Fowle, and is perfectly in accord therewith; is consistent with itself throughout, and may be reconciled with the account in the *Monitor* and in the office record.

The "history" Sir Knight Carson contends for is supported by nothing—absolutely nothing. To sustain the "theory" that "the Grand Encampment was organized by individual Knights Templars" there must be affirmative proof, not probabilities or strained inferences that some persons were there, participating in the deliberations, who had no delegated authority. Let it not be forgotten that Webb, Fowle, Snow and Lowndes were *delegates*, and submitted their credentials.

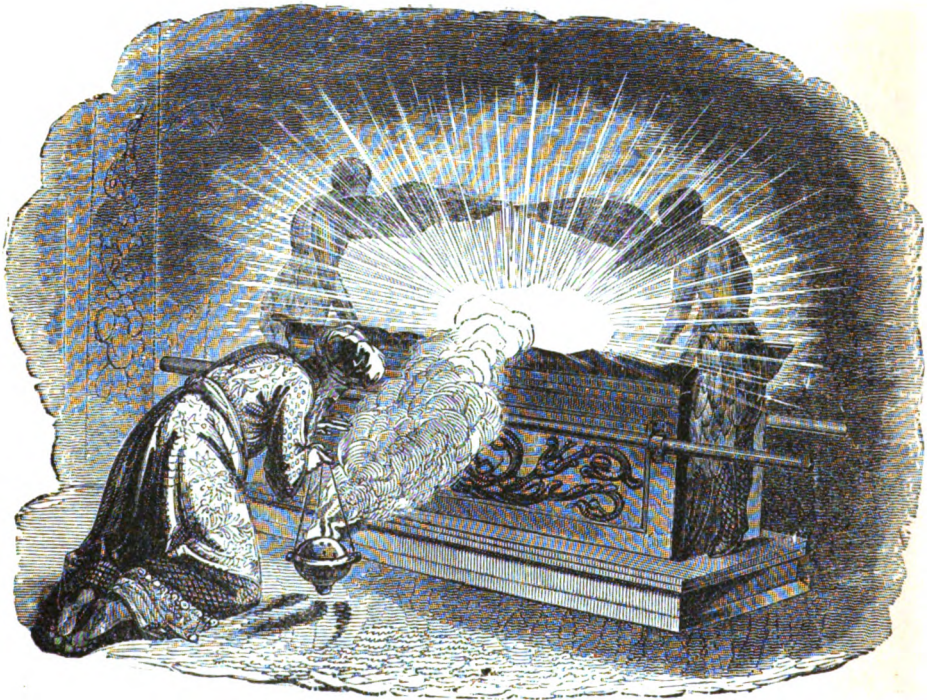
Keep clearly in mind that this "theory" is that the Grand Encampment was created by a few Knights Templars *as individuals*. We ask where is the proof? The very witnesses called to sustain, contradict this assumption. The office record says: the Convention consisted of "*delegates or Knights Companions.*" The *Monitor* says: "The *delegates* (from Massachusetts and Rhode Island) proceeded to New York, when a Convention assembled," &c. A delegate is defined to be "a person sent and empowered to act for another." It is impossible to be a self-appointed delegate. It is a contradiction of terms. The "theory" and the witnesses do not harmonize, and cannot be made to do so. Hence the "theory" floats in the air, supported by nothing.

The fact that Jona. Schieffelin was present—and for that matter the presence in the Convention of a score of others, if their presence could be established—cannot obliterate or alter the fact that the General Grand Encampment was formed by duly constituted delegates from two Grand Encampments.

We have discussed all phases of the question, relevant or irrelevant, and in doing so have felt obliged, to some extent, to "thresh over old straw." We have no more to say.

JAMES H. HOPKINS.

WASHINGTON, D. C., February, 1895.



## Jewish High Priest and Ark of the Covenant.

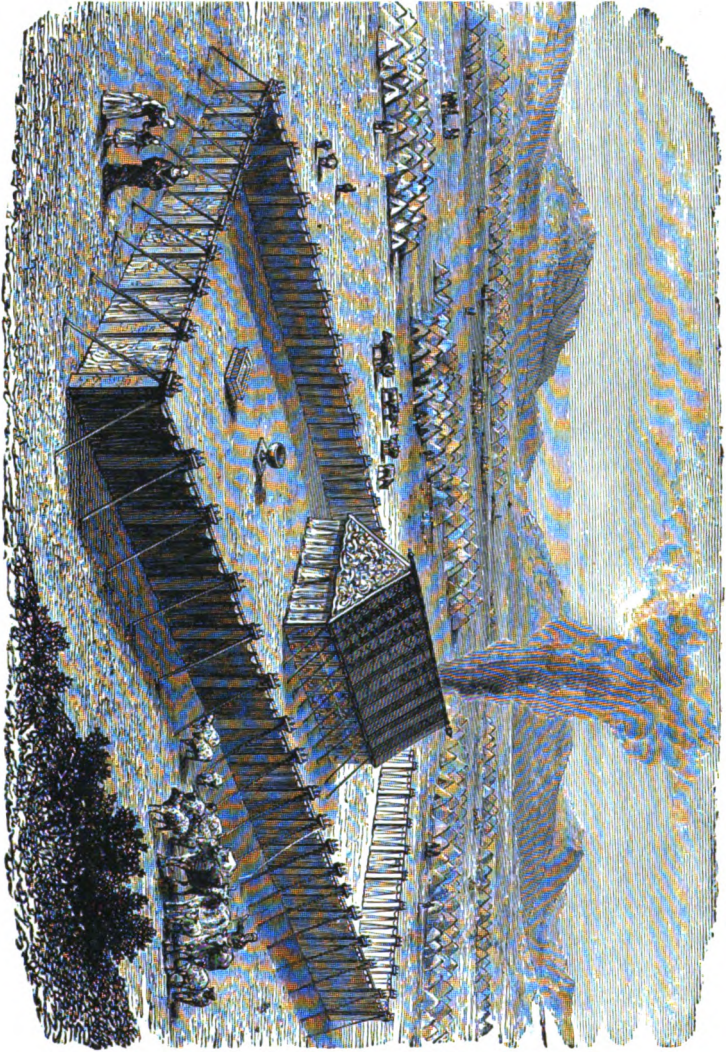
**U**NDER the Mosaic economy the office of High Priest was greatly dignified. It was made to include important functions as related to both civil and ecclesiastical affairs. The incumbent of that exalted office exercised authority in matters of worship and in the regulation of social and public life. He was selected from a chosen family of a particular tribe regarded as especially favored on this account and was inducted into office with solemn and impressive ceremonies. He was held in reverence and respect by devout believers

who thought of him as standing in somewhat closer relations to Jehovah than themselves.

The attire of the Jewish High Priest was conspicuous and symbolic. It included the breastplate, the ephod with its curious girdle, the robe of the ephod, the mitre, the embroidered coat, and the girdle. The materials of which these were constructed were fine gold, and blue, red, purple, and white linen. As is generally understood by Craftsmen this attire is represented by the vestments of a High Priest of a Royal Arch Chapter, and therefore there is a Masonic as well as a historic interest associated with the dress and appearance of the Jewish Pontiff. In modern Craft usage a special significance is attached to the mitre, the breastplate, and the robe. The mitre is a sign of the character and exalted dignity of the office; the breastplate is a reminder of responsibility and obligation not only to the rules of the Masonic Institution but to the Divine Law; and the robe suggests a variety of noble virtues which are symbolized by the various colors of which it is composed.

The frontispiece of this number furnishes a good portrait of a Jewish High Priest attired according to the olden regulations. The cut shown at the head of this article represents the High Priest bowing in his adorations before the sacred Ark, which was most significant as connected with the sacrifices and offerings enjoined by the Mosaic code. The Ark of the Covenant dates from the erection by Moses of the Tabernacle in the wilderness. This Tabernacle, of which a view appears on another page—a cut which it was intended should have accompanied the article on the Tabernacle in the February number of the REPOSITORY—was in itself a wondrous structure, and wondrously beautiful, besides being symbolic of spiritual and eternal glories. In its most sacred place—the Holy of Holies—rested the sacred Ark. This was a small chest of acacia wood, entirely overlaid with gold. The top of the Ark, also covered with gold, was called the *mercy seat*. Two emblematic figures, called cherubim, one at each end of the Ark, stood facing each other, their outspread wings forming a canopy. These figures signified, among other things, the qualities which distinguish the ox, the eagle, the lion, and man himself, viz: Patience, swiftness, strength, and intelligence. In this Ark were deposited the tables of stone on which were inscribed the Divine Laws given on Mount Sinai. It was also, probably, a place of deposit for the pot of manna and the rod of Aaron. At a late period it may have contained the sacred roll of the Pentateuch.

In all the eventful history of the Israelites the Ark of the Covenant holds an important relation. Without it the Jewish records would lack



THE TABERNACLE.



much of meaning and interest. And with the Ark, placed in the Holy of Holies in the Tabernacle, and afterwards in the Temple, there is associated the ministries of the Jewish High Priest whose functions were of an exalted and symbolic character. Royal Arch Masons can but be interested in all that is thus represented and suggested. They may well consider what is signified to them in the ritual and ceremonies of the Chapter, as pertaining to the Jewish High Priest and his exalted functions, the Tabernacle and the Ark of the Covenant. And by all these symbols and suggestions, when they are properly regarded, there will come to intelligent Craftsmen more of faith in Jehovah, more of respect for the Divine Laws, and more of determination to walk obediently to the precepts thus signified.

### Rev. Lucius R. Paige, D. D.



HE ninety-third birthday of this eminent Craftsman occurred on Friday, March 8th ultimo. Dr. Paige is a resident of Cambridge, Mass., which was the place of his last settlement as pastor. He resigned that pastorate nearly fifty years ago, since which time he has been actively engaged in business matters and in literary labors. He is the author of the commentary on the New Testament, which bears his name, and of other religious works. A good number of years ago he wrote the History of Cambridge, and this volume, like everything coming from his mind and pen, shows careful preparation and systematic arrangement. He is a man prominent by reason of his intellectual and moral gifts, and one who has been extensively useful in his day and generation. He is regarded with respect by all classes of people in the community where he has dwelt for so long a time. He is a Universalist clergyman, the oldest ordained minister in that denomination.

For a period of upwards of seventy years Dr. Paige has been connected with the Masonic organization, always active and zealous in promoting the interests of the Fraternity. He is, we believe, the senior Past Master in the jurisdiction of Massachusetts, having been elected Master of Mount Zion Lodge, Hardwick, September 13, 1826. Nearly fifty years ago he held the office of Master of Amicable Lodge, Cambridgeport, and from that time has been justly prominent in the Grand Lodge of Massachusetts. He is the senior permanent member of that body. In an address which he delivered in Grand Lodge some twelve years ago, Dr. Paige said: "Freemasonry was my early love, in the

morning of life; and in my old age, as the evening shadows gather about me, it still occupies a warm place in my heart. Many of the happiest hours of my life have been spent within the Lodge; and their memory is green."

Dr. Paige is likewise the senior member of the Grand Commandery of Massachusetts and Rhode Island, having held the office of Commander of "Village Encampment," Greenwich, Mass., in 1826. The charter of this body was forfeited during the decline of Freemasonry and Templary following the Morgan excitement. The brother and Sir Knight of whom we write has likewise been prominent in the Scottish Rite, and has attained the thirty-third degree.

Dr. Paige, although considerably advanced beyond four score and ten years, is in the enjoyment of good health, and his mental faculties are clear and sound. His brethren in Freemasonry join with his many friends in proffering to him their fraternal greeting, and trust that he may be spared to round out a full hundred years on the earth. They congratulate him upon his long and honorable Masonic career and the credit which he has reflected on the Fraternity by his words and works.

DO WE ESTIMATE FREEMASONRY according to its upper ranges of expression? Do we not too frequently limit our appreciation of the Masonic system to some of its pleasing ceremonies and spectacles, instead of going beyond these things to what they represent of truth and of righteousness? And as regards the Lodge or other organization, are we not inclined to dwell overmuch upon the provision made for the social nature, the eating and drinking, the acts of benevolence, and other outward manifestations, for which opportunity is given and preparation made under Masonic auspices, putting into the background ideas and principles which ought to have the first consideration? All this is natural—but it is the lower and not the higher form of estimate. Would we see the true glory of Freemasonry we must fix our vision not on mere machinery and accessories—not on spectacles and ceremonies impressive in themselves and grandly suggestive—not in the details of law and ritual, nor yet in the social and benevolent features which have their attractions—but we must give regard to the ideas and principles which permeate the Masonic institution and make its distinctive character. When the system and the organization are thus apprehended Freemasonry becomes invested with a brightness not otherwise discernible; and thus estimated it inspires the most heroic purposes and the most sublime enthusiasms. Would that we might realize the highest glory of Freemasonry.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.--EDITOR.]

“Is the reconsideration of an unfavorable ballot on a petition for initiation permissible? If such a reconsideration is allowable, how is it to be brought about? Must a majority of the Lodge signify their approval of another ballot? Is it lawful to take a third ballot on a petition when two adverse ballots have been taken on the application during the same communication?”

The question of our correspondent involves several important matters bearing upon Masonic procedure in the conduct of Lodge affairs. A reconsideration of a ballot on a petition for initiation or membership is not allowable. In the transaction of the ordinary business of a Masonic Lodge a motion to reconsider some action which had just been taken might be recognized as in order; and, if the reconsideration was supported by a majority vote, a second judgment upon the question could be had. In balloting on candidates, however, no such motion to reconsider would be received by an intelligent and well posted Master of a Lodge. Should the Master desire to verify an adverse decision, when there appears but one black ball or cube, he may cause the ballot to be taken a second time, without delay; but the result thus ascertained must be accepted as decisive under the pending application. It is the Wor. Master, not the Lodge, who directs a second ballot when there is reason to suppose a mistake may have been made on the first call; but he has no authority to proceed farther on the same evening, or at any subsequent time, in obtaining the judgment of his Lodge on a candidate against whom the ballot has been twice declared to be foul. Of course a new petition can be presented and acted upon as the rules provide.

“Has the word *Abrazas* any Masonic signification? Of what is it the type or symbol, and how is the term applied in reference thereto?”

*Abrazas* is a name devised by the heretic Basilides, and, according to the Greek letters of which it is composed, it represents the 365 days of the year. Its mystical reference is to the Power which guides the year, and which is signified by the vastness of the material universe. The ancients were accustomed to inscribe the word upon precious stones, regarded as charms or amulets, and thought by them to have



some special potency. The word in its broadest range of suggestion applies to the Great First Cause—the Infinite One—from whom proceed light and life,—all things in the heavens above and on the earth below. As being interchangeable with the “Adorable Name” it might not improperly come into Masonic phraseology; but it is not needed, nor does it in and of itself possess Masonic significance.

“Who are the *profane*, regarded from a Masonic point of view? Is the word as it is commonly used by Masons one of reproach?”

It is somewhat difficult to distinguish the technical meaning of this word from that interpretation which attaches to it in ordinary speech, hence many Masonic writers rarely make use of the term. It is liable to be misunderstood and its reference obscured. In Craft usage the word is applied to non-Masons, including all outside of the Fraternity, without any sort of reference to character or position. *Profane* is therefore an inoffensive word which in the language of our Fraternity merely designates those who have not been initiated into the mysteries of Freemasonry. Because of its liability to be misunderstood some care should be taken in employing the term in mixed assemblies.

“Has the Grand Lodge of this jurisdiction authorized the writing out of the secret work of Masonry? If this has been done, on what ground can such action be justified?”

We are not informed as to whether the Grand Lodge governing the Craft in the State where our enquiring brother resides has caused the Masonic ritual to be committed to writing as a standard by which to determine the work of the jurisdiction; but we know that such a course has been taken by several Grand Lodges. The justification for thus writing out the main portion of the esoteric work is that there may be preserved, under proper safeguards, a correct ritual to which reference may be had by Masters of Lodges when differences of opinion arise as to words and phrases, or any part of the ceremony. At the first it may seem that thus to write out the work, or to cause it to be written, conflicts with the obligation of extreme secrecy taken by every Mason at the altar, but when the obligation is analyzed and its full force brought out, there seems nothing more in the vow than that nothing shall be done or sanctioned which is likely to cause an unlawful revealing of Masonic secrets. If it should be shown that no sufficient safeguards can be provided to keep an authorized copy of the Lodge work secure and to guard it from improper uses, then, of course, it logically follows that the writing of the work is in violation of the obligation.

On the other hand, if it can be made to appear that practically there is little or no danger of disseminating the secrets of the Craft unlawfully by committing to writing the approved ritual, then it would hardly seem that any guilt attaches to Grand Lodge, or the members carrying out its behests, in what they do looking to the establishment and preservation of an unquestioned standard of work. The recent unpleasant experience in Massachusetts, where two well known brothers have recently been expelled for printing the esoteric work and arranging for the sale of printed copies, hardly proves as much as is claimed by those who assume that if the Grand Lodge of that jurisdiction had not authorized the making of a single *written* copy there would have been no attempt to publish the same in the way noted. The fact is that the brother most conspicuous in the movement to print and sell copies of the work was letter perfect in every part of the ritual, and had no need to rely upon or refer to the authorized written document. He was able to furnish copies from other sources. It does not at all appear that his offense was prepared for or made possible by the action of the Grand Lodge.

There can be no question, however, but that some slight risk attaches to the committing of the secret work to writing. It is better, therefore, to follow the old method and to avoid such a risk. If, however, the work or any considerable part of it is written out by sanction of a Grand Lodge, the most ample precautions should be taken to guard the manuscript and to prevent its use for improper purposes. A single copy in any jurisdiction would seem to be sufficient to meet the references and tests required.

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**A PUGNACIOUS CRAFTSMAN** is at the best an unfortunate exponent of Freemasonry. His quarrelsomeness of disposition crops out on every occasion, and seemingly he is never so thoroughly satisfied with himself as when he is fighting something or somebody. He is always aggressive, ready to ride rough shod over the opinions of other people, a destructive critic, a rude iconoclast, a brother who may be feared because of his strength of attack, who may perhaps be respected for some positive qualities that stand to his credit, but who can never be greatly loved. If the pugnacious brother wields the pen of a reviewer he is caustic and severe, seemingly caring for nothing if he can strike out freely and hit somebody in the opposition. Masonic teachings can do but little in softening and moulding the hard character of such an one.

## Editorial Notes.

SOME THINGS are not quite clear pertaining to the formation of the Grand Encampment, and opinions differ as to the way and manner of establishment. The primal question is as to whether the General Grand Body, organized in 1816, was formed by representatives from Grand Encampments [Commanderies], or by individual Knights meeting as such. Our opinion is that the Convention of 1816 was composed of duly authorized delegates, and that those delegates in their representative capacity organized the Grand Encampment. But whatever may be the views entertained on this subject there can be no question as to the interest and value of Past Grand Master Hopkins' admirable paper which appears in this number of the REPOSITORY. It deals in an able and judicial manner with the various questions involved, making evident the weakness of the theory advanced by Sir Knight Carson of Ohio.

COMMON SENSE is wanted in the interpretation of the requirements of Freemasonry. "Follow reason" is a good thing to do when called upon to determine what is the scope of responsibility as regards the observance of Masonic precepts—the performing of Masonic obligations. A precise and technical meaning may be read into some of these obligations, so that they may seem to call for a kind or quantity of service which are altogether out of the question. Not long ago we heard a Craftsman complaining that his Masonic neighbors did not trade at his store. It was their duty to give him their patronage. Good sense would have prevented the brother from putting forward such an interpretation of the obligations assumed by Masons. Still more recently we have heard the question discussed whether the obligation to warn a brother Mason of danger does not carry with it an implication of service toward even the criminal, should he chance to be a Mason, requiring the putting forth of some effort to shield him from the just consequences of his wrong doing. A level headed Craftsman does not think of Freemasonry as a force intended to compel men to patronize each other in business, or professionally; and his good sense saves him from supposing even for a moment that being a Mason he is to be an abettor of crime and a protector of criminals. The mission of Freemasonry is intellectual, social and moral, hence every technical obligation must be made to conform with these fundamental purposes.

THE MOVEMENT started by the Grand Lodge of Colorado, looking to

a memorial observance of the death of George Washington, by suitable services to be held at Mt. Vernon, Va., on December 14, 1899, seems to be making headway. Seventeen Grand Lodges have already taken favorable action on the proposition to provide for such a centennial celebration, viz.: Alabama, Arizona, Arkansas, District of Columbia, Indian Territory, Kansas, Maine, Minnesota, Mississippi, Nebraska, New York, North Dakota, Oklahoma, Texas, Virginia, Washington and West Virginia. The Grand Lodges of the other jurisdictions will doubtless approve the Memorial gathering and service which will doubtless serve to show the world how sincerely the memory of Washington is revered by American patriots and Masons. It is assumed that each of the Grand Lodges endorsing the proposition will appoint a representation to have a voice in the making of arrangements for so notable an occasion; and the general committee will provide for all details of the proposed centennial observance by a number of sub-committees.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Annual Conclave of the Grand Commandery of Connecticut.

The sixty-eighth annual conclave of this Grand Body was held at Meriden, in the Asylum of St. Elmo Commandery of that city, on Tuesday, March 19, 1895. All the Commanderies in the jurisdiction, eleven in number, were represented. Grand Commander G. Herrick Wilson presided and delivered a timely address. He paid a suitable tribute to the memory and worth of Sir Knight Joseph K. Wheeler, deceased, who held the office of Grand Recorder at the time of his death. Action was taken by the Grand Commandery looking to its

representation at the Triennial session of the Grand Encampment, in Boston, next August. Grand Recorder Eli C. Birdsey presented a well arranged report, showing the prosperous condition of the Order throughout the jurisdiction. Connecticut has eleven Commanderies with a total membership of 2,214. The following named officers were elected: Hugh Stirling, of Bridgeport, Grand Commander; Lyman H. Johnson, of New Haven, Deputy Grand Commander; Samuel M. Bronson, of Hartford, Gr. Generalissimo; William E. Withey, of New London, Grand Captain General; William E. Risley, of Waterbury, Grand Prelate; E. S. Davis, of Middletown, Grand Senior Warden; A. S. Comstock, of Norwich, Grand

Junior Warden; W. R. Higby, of Bridgeport, Grand Treasurer; Ell C. Birdsey, of Meriden, Grand Recorder; Frank Street, of Norwalk, Gr. Standard Bearer; A. E. Fuller, of Danbury, Grand Sword Bearer; D. C. Card, of Willimantic, Grand Warder; John W. Mix, of Meriden, Sentinel; Fred A. Spencer, of Waterbury, Inspector.

#### Quarterly Convocation of Grand Royal Arch Chapter of Massachusetts.

The quarterly convocation of the Grand Chapter of Massachusetts was held in Masonic Temple, Boston, Mar. 12, 1895. There was a large representation of the subordinate Chapters at the meeting. Prayer was offered by the Grand Chaplain, Rev. Charles A. Skinner, after which the exercises were opened in ample form by the Grand High Priest, J. Gilman Waite. The installation of several of the District Deputy Grand High Priests followed. A special committee was appointed to consider the joint jurisdiction of the Newton and Waltham Chapters, in the town of Watertown. The committee consists of Past Grand High Priests, A. G. Pollard and J. Albert Blake, and Companion Wm. B. Lawrence. The Gr. High Priest, J. Gilman Waite, was presented with an elaborate official jewel and responded in fitting words to the presentation speech made by Past Grand High Priest, A. G. Pollard.

#### An Attractive Group of Portraits.

At the recent official visitation of Joseph Warren Commandery, Roxbury, Mass., by Freeman C. Hersey, Grand Lecturer, and suite, the portraits of the Past Commanders, placed upon the walls of the main hall, were shown for the first time to the Commandery. The portraits are the work

of Mr. Walter Gilman Page and reflect much credit upon his artistic skill. The hall had been relighted by a line of incandescent burners arranged around the ceiling, and the effect was very beautiful. The artist had shown a versatility in the means he had used to prevent any unpleasant effect from too similar posing or treatment, and the Commandery can well be congratulated upon the possession of a complete set of portraits of its Past Commanders, viz: Wm. F. Davis, James C. Tucker, Samuel Little, George Moulton, John F. Newton, Charles Harris, Solomon A. Bolster, George R. Emerson, Daniel W. Jones, John Carr, Fred H. Spring, Herbert F. Morse, William G. Fish and E. Bentley Young. The Commandery is in a flourishing condition.

#### THE MIDDLE STATES.

##### Quarterly Communication of the Grand Lodge of Pennsylvania.

The Quarterly Communication of the Grand Lodge of Pennsylvania was held in Masonic Temple, Philadelphia, March 6, 1895. The Grand Master, Bro. M. H. Henderson, presided and there were present, Deputy Grand Master, Bro. William J. Kelley; Senior Grand Warden, Bro. Henry W. Williams; Junior Grand Warden, Bro. George E. Wagner; Bro. William B. Hackenburg acting Grand Treasurer; Grand Secretary, Bro. Michael Nisbet, with the other Grand Officers in their respective places. The Communication was largely attended by the members and there were several visitors from without the jurisdiction. An application for a charter was granted to Radiant Star Lodge of Frankford, Philadelphia. Various reports were read and their

resolutions adopted. The committee on finance offered an important resolution, with reference to the four per cent. Masonic Loan, which was unanimously adopted. It is proposed to convert the securities held by the sinking fund into proceeds which may be applied to the reduction of the Loan thus designated. The meeting was an interesting and harmonious one, profitable to those privileged to attend.

**Death of Past Grand Master Richard Vaux of Philadelphia.**

Bro. Richard Vaux, a prominent citizen and an influential member of the Masonic Fraternity, died at his home in Philadelphia, on Friday, March 22, 1895, after a brief illness. He was born in Philadelphia in 1819, being descended from a Quaker family holding an eminent social position. He was a gentleman of the old school, courtly and dignified in his manners, and somewhat eccentric in dress. He was active and honored in political life, and had held many important offices, in all of which he displayed the ability and energy that were conspicuous in his strong individuality. He was at one time Mayor of Philadelphia and afterwards held the office of Recorder in the same city. He had been a member of Congress, and in his early life was Secretary of Legation at the Court of St. James. He was a Democrat of conservative proclivities. His ardent attachment to Freemasonry was emphasized in many ways. He was an active worker in behalf of its interests even to the close of his life, and he found much of the zest of being in such faithful service. He had secured deservedly high honors at the hands of his brethren, having, among the positions, been called to fill the place of Grand Mas-

ter of Masons of Pennsylvania. He was a learned and accomplished Craftsman who will be sincerely mourned by hosts of friends in the jurisdiction of Pennsylvania and beyond its limits.

**THE WEST.**

**Death of General Mahlon D. Manson, of Indiana.**

The death of General Manson removes from our Fraternity one of its most devoted supporters, a man of noble activities and esteemed character. Brother Manson was away from his home on business when the fatal paralytic stroke came upon him and caused his death at Frankfort, Indiana, February 4, 1895. His funeral was held in Crawfordsville, where he had long resided, February 7, and was largely attended by his friends and acquaintances, those who were his associates as Masons and members of the Grand Army of the Republic.

General Manson was born in Ohio, February 20, 1818. The boy became self-supporting at an early age and showed considerable business ability as well as a love for study and an interest in the affairs of the Nation. He enlisted in the Mexican war and served until its close. He was sent as Representative to the Indiana Legislature in 1851 and took a deep interest in the political events of the time. When the Civil War broke out he raised a company and marched at its head to engage in service on the battle field, being gradually promoted until his rank was that of Brigadier General. He was an able commander, but was forced to give up his commission on account of physical disability caused by a wound received at the battle of Resaca, Georgia, May 14, 1864. After the war General Manson

became prominent in politics; he was sent to Congress in 1870, and in 1876, elected State Auditor. He served the State afterwards as Lieutenant Governor, and resigned that position to become the Internal Revenue Collector, discharging his duties in all of these different lines of work with signal ability and skill.

General Manson was made a Mason in 1844, in Ohio, but became a charter member of Montgomery Lodge, of Crawfordsville, in 1844, serving as its Worshipful Master in 1845, and held several offices in the Grand Lodge, among them that of Deputy Grand Master, in 1859-60, always maintaining an interest in its doings and attending its meetings when able. He was a charter member of Crawfordsville Chapter, No. 40 and served as its High Priest for several years. He joined the Scottish Rite and held the 32° in that Body, and was a Knight Templar, though not actively interested in the last named organization.

We deem it a privilege to recall the many virtues and noble qualities of our Brother's character and we are thankful for the services which he was permitted to render as a citizen, a soldier, and a Mason. May his memory be cherished and his influence be felt upon the hearts and lives of his Brethren!

#### **Annual Meetings of Masonic Grand Bodies in Wisconsin.**

The Grand Chapter of Royal Arch Masons in Wisconsin convened in Kilburn Hall, Milwaukee, on Tuesday, February 19, 1895, and was opened in ample form. Grand High Priest, F. S. Hayhust. All of the Grand Officers, excepting one, were present. Nine Past Grand High Priests attended the Convocation. The Grand High Priest delivered an address in which

he gave facts and figures to show the prosperity which had attended the Royal Craft during the past year. Dispensations had been granted authorizing the formation of three new Chapters. Charters were granted by the Grand Chapter to two of these bodies, and in the third case the Dispensation was continued for another year. The election resulted in the election of Sam'l Wright, Milwaukee, to the office of Grand High Priest; J. Thomas Pryor, Jr., Deputy Grand High Priest; A. J. Wallace, Durand, Grand King; Frank C. Jackson, West Superior, Grand Scribe; David H. Wright, Madison, Grand Treasurer; John W. Lafflin, Milwaukee, Grand Secretary. These, with the appointed officers, were duly installed by the retiring Grand High Priest.

The Grand Council of Royal and Select Masters was in session in Milwaukee on Wednesday, Feb. 20, 1895. Twenty Councils were represented at the meeting. Grand Master M. L. Youngs presided and delivered a thoughtful address. He recommended the striking from the registry of all dormant Councils, and the Grand Council adopted the recommendation, allowing, however, a period of grace of sixty days, during which time, perhaps, some of the delinquents may show a revived existence. Bro. M. L. Youngs was re-elected Grand Master, and under his energetic direction much of progress for the Cryptic Rite is anticipated.

#### **THE SOUTH.**

#### **Seventy-Seventh Annual Communication of the Grand Lodge of Mississippi.**

The seventy-seventh annual communication of the Grand Lodge of

Mississippi was held in West Point, February 14 and 15, 1895. The Grand Officers were chosen for the ensuing year, the Grand Master being James T. Harrison, of Columbus. This session of the Grand Lodge was most interesting, and it was largely attended, two hundred and twenty-five Lodges being represented. Three new Lodges were granted charters. The charities were remembered by appropriations of five hundred dollars to the Natchez Protestant Orphan Asylum and to relieve individual cases of need reported by the Subordinate Lodges. The trustees of the Masonic Widows' and Orphans' Home presented their report, in which it was stated that their present investments and cash amounted to \$11,492 80, which will be increased by about \$1,700.00 from the 20 cts per capita for 1894.

#### Tennessee Grand Lodge—Annual Session.

Judging by reports in the local papers the communication of the Grand Lodge of Tennessee, held at Nashville, on Tuesday and Wednesday, Jan. 29 and 30, 1895, was alike important and interesting. On the evening of the first day's session a concert was given by the children of the Home, and the pleasing entertainment served to attract new interest to the beneficent institution. The Grand Lodge made a direct appropriation of \$3,500 to the Home, and commended it to Subordinate Lodges as worthy of their sympathy and support. Freemasonry is prosperous in Tennessee. Five new Lodges were constituted during the year 1894. The election of the officers resulted as follows: Geo. H. Morgan, Cookeville, Grand Master; N. S. Matlock, Kenton, Deputy Grand Master; A. N. Sloan, Chat-

tanooga, Senior Grand Warden; W. H. Bumpas, Nashville, Junior Grand Warden; N. S. Woodward, Knoxville, Grand Treasurer, and John B. Garrett, Nashville, Gr. Secretary. Judge Morgan, the Grand Master, was unanimously elected. He is a prominent lawyer, a worthy citizen, and a zealous Craftsman.

#### SCOTLAND.

##### Quarterly Communication of Grand Lodge.

On Thursday, February 7, 1895, the Grand Lodge of Scotland was convened in Freemasons Hall, Edinburgh, Past Grand Master Blythewood presiding in the absence, by reason of Parliamentary duty, of Grand Master Sir Charles Dalrymple. The attendance was above the average, largely due, says the *Scottish Freemason*, to the fact that twenty candidates had been put in nomination for the twelve vacancies in Grand Committee. Some of the old members were re-elected and five new members were chosen. The Grand Treasurer's report made a favorable showing of the financial condition, the income of the past year having been £4,564, and the expenditure only £2,224. The Grand Lodge Fund amounts to £34,870. Charters were granted for five new Lodges. A letter from the Secretary of Foreign Affairs, addressed to the Grand Master, referring to Freemasonry in Japan was read. It was as follows: "The Earl of Kimberley has had under his consideration your letter, in which you forward a memorial from the Freemasons of Yokohama explaining that as the law of Japan forbids secret societies the Masonic body in that country apprehend interference with their work, when under the provi-



sion of the treaty recently concluded British subjects become amenable to Japanese jurisdiction. I am directed by his Lordship to state that the new treaty will not come into force for at least five years, by which time the Japanese law quoted in the memorial may be so modified as not to affect meetings of Freemasons. When the question becomes a practical one it may possibly be desirable to make friendly representations to the Japanese government as to the philanthropic objects of Freemasonry; but in Lord Kimberly's opinion it is not advisable for Her Majesty's Government to take any steps at present for endeavoring to obtain a modification of the Japanese law. In any case it is not a matter which could in his Lordship's view be properly made the subject of a treaty stipulation." The Grand Master was thanked for his diligence in the matter. The other business was routine.

## ENGLAND.

### Quarterly Communication of United Grand Lodge.

The Quarterly Communication was held at Freemasons' Hall, London, on Wednesday March 6, 1895. The attendance was large, many brethren being present for the purpose of voting for the election of Grand Treasurer. There were three candidates for the important office, and upwards of two thousand brethren voted. Brother William Mason Stiles was elected. He is a Past Master of several prominent Lodges, has served fourteen Stewardships for the Charities and is a Vice Patron of the three benevolent institutions sustained by

English Masons. He has served the Craft faithfully. The matter of the Cambrian Lodge was again considered by the Grand Lodge, appeal being presented against the conclusions of the Colonial Board. After some discussion Brother Lamonby withdrew his appeal, thus ending, probably, the long-continued Cambrian Lodge controversy. His Royal Highness, the Prince of Wales, was declared duly elected as Grand Master for the ensuing year.

### Annual Festival of the Royal Masonic Benevolent Institution.

This important anniversary celebration took place at Freemasons' Tavern, London, on Wednesday, February 27, 1895. Viscount Dungarvan, Provincial Grand Master of Somersetshire, presided. There was the usual large attendance of brethren and ladies. The customary Masonic and philanthropic toasts were announced and responded to, in eloquent words, by distinguished brethren. The important feature of the occasion was the announcement by Brother Ferry, Secretary of the Institution, that the subscriptions obtained by the Board of Stewards was £14,113—6s. Of this munificent contribution, the Metropolis furnished £7,220—6s and the Provinces, £6,893. The Festival, therefore, was a marked success and the financial results reflect credit on the Chairman of the evening, Brother Dungarvan, Brother Terry, the efficient Secretary of the Institution, the Board of Stewards, and many other brethren who aided in obtaining the large subscriptions. The success of the Festival secures the amount necessary for carrying forward the benevolent work of this Institution during the coming year.

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1894-95.

#### ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawluxet, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D.D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillinghast, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

##### CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White,

## WEBB MONUMENT.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS.

W. George E. Webster,  
W. John E. Goldsworthy,W. Benjamin W Case,  
W. Horace K. Blanchard,  
W. Benjamin M. Bosworth.

## PRINTING.

R. W. Edwin Baker,

W. William H. Perry,  
W. George H. Bunce.

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Block Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphoi Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 22, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

Masonic Meetings, April, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

LODGES.

Atlantic.....	No. 31...	New Shoreham.....	Saturday evening.	6.
Barney Merry..	No. 29..	Pawtucket. ....	Monday	" 22.
Charity.....	No. 23...	Hope Valley.....	Thursday	" 4.
Doric.....	No. 38..	Auburn.....	Wednesday	" 10.
Eureka.....	No. 22...	Portsmouth.....	Tuesday	" 9.
Friendship.....	No. 7...	Chepachet.....	Saturday	" 6.
Franklin.....	No. 30...	Westerly.....	Tuesday	" 9.
Granite.....	No. 26..	Harrisville.....	Saturday	" 13.
Hamilton.....	No. 15..	Clayville.....	Saturday	" 6.
Harmony.....	No. 9...	Pawtucket.....	Tuesday	" 9.
Hope.....	No. 25..	Wakefield.....	Wednesday	" 3.
Ionic.....	No. 28..	Greene.....	Friday	" 5.
Jenks.....	No. 24...	Central Falls.....	Monday	" 15.
King Solomon's..	No. 11....	East Greenwich..	Tuesday	" 9.
Manchester.....	No. 12...	Anthony.....	Friday	" 5.
Mount Moriah..	No. 8....	Limerock.....	Friday	" 5.
Morning Star...	No. 13...	Woonsocket.....	Thursday	" 4.
Rising Sun.....	No. 30...	East Providence..	Friday	" 26.
Roger Williams..	No. 32..	Centredale.....	Saturday	" 6.
St. Alban's.....	No. 6...	Bristol.....	Wednesday	" 3.
St. John's.....	No. 1....	Newport.....	Monday	" 8.
St. Paul's.....	No. 14...	Newport.....	Monday	" 15.
Temple.....	No. 18..	Greenville.....	Saturday	" 13.
Union.....	No. 10..	Pawtucket.....	Wednesday	" 3.
Unity.....	No. 34..	Lonsdale.....	Tuesday	" 9.
Warwick.....	No. 16..	Phenix.....	Thursday	" 4.
Washington.....	No. 3....	Warren.....	Tuesday	" 9.
Washington.....	No. 5....	Wickford.....	Monday	" 8.

ROYAL ARCH CHAPTERS.

Aquidneck.....	No. 9....	Portsmouth.....	Monday evening.	1.
Franklin.....	No. 7...	Hope Valley.....	Wednesday	" 10.
Hope.....	No. 6...	Bristol.....	Monday	" 1.
Landmark.....	No. 10...	Phenix.....	Friday	" 12.
Newport.....	No. 2....	Newport.....	Tuesday	" 30.
Pawtucket.....	No. 4....	Pawtucket.....	Wednesday	" 10.
Temple.....	No. 3....	Warren.....	Wednesday	" 10.
Scituate.....	No. 8....	Scituate.....	Saturday	" 13.
Union.....	No. 5....	Woonsocket.....	Monday	" 8.

## COUNCILS, R. AND S. M.

Deblois..	No. 5.	Newport	Tuesday	evening,	—.
Pawtucket.....	No. 2.	Pawtucket	Monday	"	1.
Webb.....	No. 3.	Warren	Tuesday	"	23.
Woonsocket.....	No. 4.	Woonsocket	Tuesday	"	16.

## COMMANDERIES

Bristol.	No. 29.	North Attleboro, Mass.	Friday	evening,	5.
Godfrey de Bouillon..	No. 25.	Fall River, Mass.	Monday	"	15.
Holy Sepulchre	No. 8.	Pawtucket	Friday	"	19.
Narragansett.....	No. 27.	Westerly	Monday	"	8.
Sutton.....	No. 16.	New Bedford, Mass.	Thursday	"	4.
Woonsocket.....	No. 24.	Woonsocket	Tuesday	"	9.
Milford.....	No. 11.	Milford	Monday	"	22

## SCOTTISH RITE BODIES.

Van Renslaer Lodge of Perfection, Newport.	Tuesday evening,	9.
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## Meetings in Freemasons Hall, Providence,

FOR APRIL, 1895.

St. John's Lodge, No 1, Providence	Wednesday evening,	17
Mount Vernon Lodge, No. 4	Thursday	" 4.
What Cheer Lodge, No. 21	Friday	" 5.
Corinthian Lodge, No. 27	Tuesday	" 9.
Redwood Lodge, No. 35.	Monday	" 8.
Orpheus Lodge, No. 36	Wednesday	" 10.
Nestell Lodge, No. 37.	Thursday	" 9.
Providence Royal Arch Chapter, No. 1.	Thursday	" 18.
Providence Council, Cryptic Rite	Friday	" 12.
St. John's Commandery, No. 1.	Monday	" 1.
Calvary Commandery, No. 13	Tuesday	" 2.
Scottish Rite Bodies	Wednesday	" 24.
Grand Council	Tuesday	" 9.
Adelphoi Lodge, No. 33, meets at its Hall, North Main Street, Providence	Tuesday	" 2.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

THE NINETY-SEVENTH ANNUAL CONVOCATION OF THE GRAND CHAPTER OF RHODE ISLAND, held in Freemasons' Hall, Providence, on Tuesday, March 12, 1895, was well attended. Grand High Priest M. E. Companion Albert L. Anthony presided and gave a careful and prompt direction to the business of the session. He delivered a thoughtful and well considered address containing several important recommendations, as also a succinct and interesting report of his official acts during the year that he held the office of Grand High Priest. His address and his official action were commended by the Committee which reported on the same, and the approval of the Grand Chapter was signified by a unanimous vote. Two proposed amendments to the constitution were discussed and passed upon adversely. Memorial papers were read paying a tribute of respect to three departed members who have been justly prominent in the jurisdiction, viz: M. E. Samuel G. Stiness, Past Grand High Priest; R. E. William Gilpin, Past Grand King; and R. E. Dwight R. Adams, Past Grand Scribe. The officers of the past year were all called to another year of service in their respective positions. Among the visiting Companions were M. E. Frederick E. Burnes, P. G. High Priest of the Grand Chapter of New York; R. E. Geo. E. W. Stivers, Deputy Grand High Priest, and R. E. John W. Palmer Grand Captain of the Host, of the same Grand Chapter. The presence and words of these distinguished Craftsmen were most welcome. At the close of the proceedings an excellent dinner was served and a delightful social hour followed.

WE HAVE BUT JUST NOW learned of the death of Bro. Nathan H. Gould, formerly a resident of Rhode Island and actively connected with Masonic interests in this jurisdiction. He was born in Newport, R. I., April 23, 1817. He removed to Texas in 1876. He died at San Antonio in that State February 14, 1895, having nearly completed his seventy-seventh year. Bro. Gould's Masonic career extended over a period of about fifty years. He had taken the various steps in Freemasonry both in the York and Scottish Rites; he had attained the 33°, being thus honored both in the Northern jurisdiction and the Southern jurisdiction, while in Templary he had also gained official prominence. He was Grand High Priest of the Grand Chapter of Rhode Island in 1863. The Editor of the *Texas Freemason*, referring to the death of Bro. Gould, says: "We had the honor of his personal friendship, which we valued beyond estimation regarding him both as a citizen and a Mason."

SIR HERBERT F. MORSE, EMINENT GRAND JUNIOR WARDEN, made a visit of inspection to Holy Sepulchre Commandery, Sir Charles E. Harrison, Eminent Commander, on Friday evening, March 15, 1895. Notwithstanding the inclemency of the evening there was a good attendance of the officers and members of the Commandery, besides many visitors. Sir Knight Morse, who was supported by a numerous suite of prominent members of the Order, dis-

charged the duties of an inspecting officer with great carefulness and courtesy. He expressed his commendation in well chosen words. At the close of the formal exercises a banquet was served followed by several brief addresses appropriate to the occasion. Among the Eminent Sir Knights who responded at the tables to the call of Commander Harrison were Past Grand Commander, Hon. E. L. Freeman, and General Wm R. Walker, Grand Generalissimo, both of them members of Holy Sepulchre Commandery. The Annual Visitation proved to be a most enjoyable occasion to those who were the hosts, as well as to those who were visitors and guests. The Commandery has a membership of about 250 Knights, and included in the number are many of the representative men of Pawtucket and the vicinity.

THE EIGHTY-SIXTH ANNUAL CONVOCATION OF NEWPORT CHAPTER, No. 2. R. A. M., was held February 26th ult. R. E. George F. Crandall presided at the election and installed the officers. The following officers were elected: Andrew J. DeBlois, H. P.; Joseph Gibson, 2d, K.; Robert Haire, S.; David M. Coggeshall, Treasurer; Ara Hildreth, Sec'y; Allen C. Griffith, C. of H.; Charles A. Gillen, P. S.; William F. Denman, R. A. C.; Harry M. Spooner, M. 3d V.; Byron H. Hooper, M. 2d V.; Harry L. Burbridge, M. 1st V.; J. Gottlieb Spingler, Tyler.

DEBLOIS COUNCIL, No. 5, R. & S. M., held its Annual Assembly on the 12th instant. The following officers were elected: William Carry, T. Ill. M.; Allen C. Griffith, D. M.; Charles A. Gillen, P. C. of W.; Joseph Haire, Treasurer; Ara Hildreth, Recorder; Adam Hempseed, C. of G.; William Schwarz, C. of C.; James H. Comstock, Steward; J. Gottlieb Spingler, Sentinel. P. T. Ill. William Hamilton presided at the election and installed the officers.

[OFFICIAL.]

## Grand Royal Arch Chapter of Rhode Island.

OFFICE OF THE GRAND RECORDER.

PROVIDENCE, March 13, 1895.

At the Ninety-seventh Annual Convocation, held Tuesday, March 12, 1895, in Freemasons' Hall, the following officers were elected for the ensuing year, viz: M. E. Albert L. Anthony, Grand High Priest; R. E. Caleb L. Knight, Deputy Grand High Priest; R. E. George F. Crandall, Grand King; R. E. John F. Oldham, Grand Scribe; R. E. Amasa C. Tourtellot, Grand Treasurer; R. E. William R. Greene, Grand Secretary; M. E. Rev. Henry W. Rugg, Grand Chaplain; E. Horace S. Richardson, Grand Lecturer; E. Arthur H. Armington, Grand Captain of the Host; E. Fayette B. Bennett, Grand Principal Sojourner; E. Thomas M. Holden, Grand Royal Arch Captain; E. Jonathan Allenson, Grand Master 3d Veil; E. William J. Bradford, Grand Master 2d Veil; E. George W. Pettis, Grand Master 1st Veil; E. Willard A. Esten, Grand Senior Steward; E. Linus A. Webster, Grand Junior Steward; E. Edwin Baker, Grand Musical Director; E. Leander M. Walling, Grand Tyler.

Interesting memorials of deceased members were read and will be published with the Proceedings, which will be issued at an early date.

Attest:

WM. R. GREENE,

*Grand Secretary.*







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} HENRY W. RUGG,  
EDITOR.

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Drifting.

A wide expanse of sky and sea,  
A tiny open boat,—  
Grayness above, around, below,  
As silently I float.

Unbroken stillness broods o'er all,  
Even the gulls have flown,  
With not the smallest sail in sight,  
And I feel so alone.

I cannot bear the solitude,—  
My heart is filled with doubt  
When in the deep, far-reaching dome  
The friendly stars shine out.

And now I feel no more alone  
Upon the restless sea,  
Those loving stars are keeping guard,  
And watching over me.

How often on the sea of life  
There comes a breathless calm!  
Drifting alone neath solemn skies,  
We feel a vague alarm.

But, when the silence and the dark  
We can no longer bear,  
God always sends some ray of light  
To tell us of his care.

—Selected.

## Freemasonry in the Continental Army.

**T**HE aid which was lent by Freemasonry to the patriot cause during the early days of the Revolutionary struggle, can scarcely be overestimated; uniting together into one fraternal bond of union, men and minds, with different interests and ambitions, from different sections of the country, oftentimes of nationalities so far removed that even the language of one was not understood by his neighbor, such was one of the labors of the craft, and which proved of the greatest importance to the patriot cause and its commander, during the darkest days of peril and trial.

The question has been frequently asked, when and by whom was Freemasonry first introduced into the patriot army? The answer usually given, is that the honor belongs to the "American Union Lodge," warranted February 15, 1776, by Colonel Richard Gridley, deputy grand master of Massachusetts, who issued the warrant or dispensation to a number of brethren in the Connecticut line, who were then encamped at Roxbury:

"To hold a Lodge in their camp, or wherever their body should remove on the continent of America, provided it was where no other grand master held authority."

From authentic Masonic records, we find that a warrant was also granted July 24, 1775, by the Masonic authorities of New York, for a Military Lodge, to be known as "St. John's Regimental Lodge." However, this warrant was granted "for use within the bounds of the province only," and it is said that this Lodge was never with the Continental army, except during the short campaign in New York in the summer of 1776.

Others, again, have advanced the claims of a Military Lodge working under the broad warrant of the Grand Lodge of Pennsylvania, without, however, producing any documentary evidence in support of their claim.

In the present paper we shall again advance Pennsylvania's claim, strengthened by certain uncontrovertible facts and documentary proof never before published.

That American Union Lodge at an early period of the Revolutionary struggle was an active Masonic organization, we do not wish to dispute, in fact it was an outgrowth of the Continental army, which was intended to accompany it wherever ordered. However, as auspicious as was its start, yet six months had hardly elapsed when it received a

blow as an organization from which it was unable to rally for a long time.

The stated meeting which was held August 15, 1776, was destined to be the last regular meeting for a long time. The cause for this indefinite suspension was the disastrous battle of Long Island, which was fought and lost August 27, 1776, within less than two weeks after the regular meeting above mentioned. In this engagement the brethren of American Union Lodge proved their courage and devotion to their country's liberty. A number were killed and wounded, while others less fortunate were captured and kept as prisoners in the hulks of the British, until they died a slow and lingering death; among the latter was Brother Joel Clark, the worshipful master of the Lodge.

The New England brethren, however, were not alone on this eventful day; as a matter of fact, there was a Masonic Lodge far older than its Continental sister, connected with the Pennsylvania troops from the very earliest period of their formation into an organized body, or one might say that every member of the Lodge was connected with the Pennsylvania Corps, which was among the first who hurried forward for the defense of New York, in the early days of the memorable struggle for independence.

In the disastrous engagement which followed, no soldiers fought more valiantly than the Pennsylvania brethren. The W. M. Brother Patrick Anderson, senior captain of Colonel Samuel John Atlee's Battalion of Musketry, was in the hottest of the fray, and Lieutenant-Colonel Brother Caleb Parry, the first Pennsylvanian of distinction to lose his life in the Revolutionary War, was shot down by his side while they were bravely rallying their men for a final stand. The brave captain though an old man, verging on the sixties, only escaped capture by being forced off of the field by his friends at the last moment. Immediately after the defeat, the command of the Battalion devolved upon Brother Anderson. Of the 397 officers and men who had gone into action, not 200 remained fit for duty, and many of the latter were without arms or accoutrements.

Even if we grant to the brethren of American Union Lodge the honor of being the first regular Military Lodge to dispense Masonic light and charity in the Continental army as an organization, it does not alter the fact that they did not recover from the blow received at the battle of Long Island for a long time afterwards, nor did they attempt to reorganize or hold any meeting, so far as we know, for a considerable length of time, one may even go so far as to say until the critical period of the struggle had passed.

I herewith give evidence more tangible than mere traditions which establishes Pennsylvania's claim to the honor of having been in the lead, if not actually the first colony, under whose jurisdiction Masonic light was dispensed in the patriot army during the dawn of the Revolution.

This evidence is a document which was discovered through the merest accident by the writer. It is an attested copy of a warrant granted June 24, 1766, by the Provincial Grand Lodge of Pennsylvania, and constitutes or names:

Brother P. M. Patrick Anderson, worshipful master.

Brother Myrick Davis, senior warden.

Brother Joseph Richardson, junior warden.

We will here take a glance backward, which will bring out in still stronger relief the patriotism of our early brethren. As early as 1730 several lodges of Freemasons had been erected in the province\* and after the appointment of Daniel Coxe, of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania, by the grand master, the Duke of Norfolk (this deputation is still on record in Freemason's Hall, London), it was not long before a Grand Lodge was established—the first in America.

Quoting from Franklin's Journal:

“PHILADELPHIA, June 26, 1732.

“Saturday last, being St. John's Day, a Grand Lodge of the Ancient and Honourable Society of Free and Accepted Masens, was held at the Sun (Inn) Tavern, in Water street, when after a handsome entertainment, the worshipfull, W. Allen, Esq., was unanimously chosen Grand Master of this Province, for the year ensuing; who was pleased to appoint Mr. William Pringle, Deputy Master. Wardens chosen for the ensuing year were. Thomas Boude and Benjamin Franklin.”†

From now on Masonry flourished in Pennsylvania and took strong root among the better classes in the province. Most of the members were men of aristocratic tendencies, and almost without exception members of the Church of England. When the political troubles commenced about 1755-65, Brother William Allen, Chief Justice of Pennsylvania, was the provincial grand master, while other dignitaries also held various government positions. In view of these facts it is not strange that with a few exceptions nearly all the leading members of this branch of the fraternity—then known as “Moderns”—should have been strong loyalists, with whom the outspoken agitation against the Mother Country found but little sympathy.

\* *Pennsylvania Gazette*, No. 108, Thursday, December 3—Tuesday, December 8, 1730.

† *Pennsylvania Gazette*, No. 187, from Monday, June 19, to Monday, June 26, 1732.

Many of the brethren on the floor, among whom were not a few officers, W. M. Patrick Anderson among the number, however, leaned towards the patriotic side, and being thus sharply divided, in political sentiment, a second Grand Lodge was proposed, which was duly warranted by the Grand Lodge of England according to the old constitutions (self-styled the "Ancients," but who were really the seceders), January 20, 1764, whereby Grand Master Thomas Erskine, the Earl of Kellie, appointed Brother William Ball, provincial grand master of Pennsylvania.

With the formation of this second Grand Lodge the earliest Grand Lodge gradually declined, so that at the outbreak of the Revolution it was practically extinct, with its Grand Master William Allen a fugitive.

It was from this second, or we may say Patriot Grand Lodge, that the Chester County, Pa. patriots, June 24, 1766, obtained their warrant, but a little over a year after the organization; Brother P. M. Patrick Anderson being one of those who left the old organization for political reasons.

The warrant sets forth:

"Now we the Grand Lodge held at Philadelphia, together with the consent of all the regular Lodges under our constitution, and by virtue of the above warrant do hereby nominate, constitute and appoint, our dearly beloved brother, Patrick Anderson, Master of Lodge 8, to be held in Philadelphia County, in the province of Pennsylvania, our trusty and well-beloved brother Myrick Davis, Senior Warden, our trusty and well-beloved brother Joseph Richardson, Junior Warden, with full power to hold their Lodge in the province and County aforesaid."

It is a curious fact that both St. John's Regimental Lodge of New York as well as American Union Lodge, owed fealty to the so-called "Moderns," while the Pennsylvania Lodge derived its charter from the "Ancients," or Patriotic Grand Lodge.

The place designated as the meeting place of the new Lodge, was the upper end of Philadelphia county (now Montgomery county), Pa., near the Schuylkill river, which roving commission according to the custom of that time, included a limit of five miles beyond the borders of their bailiwick, and consequently included a good slice of Chester county, within which was the home of Brother Patrick Anderson.

Of the meetings of this Lodge during the encampment of Valley Forge, we have only traditions, but there is a strong probability that it was the brethren of this Lodge who played so important a part in sustaining Brother General Washington against the plotters and conspirators of the Conway Cabal.

By a comparison of the list of members with the official records, it will be seen that many, if not a majority, of the brethren of Lodge No. 8 were in active service in some capacity at Valley Forge.

Local traditions tell us that at regular intervals on certain nights, after the echo of the evening gun had ceased to reverberate through the ravines of Valley Forge, a number of officers of the Pennsylvania troops might be seen wending their way from their quarters on the hillside towards a plain two-story farmhouse, but a short distance south of their camp and not far from the house used by General Anthony Wayne as headquarters and by his military family, consisting of Colonel Thomas Robinson and Major Benjamin Fishbourne and Ryan. It has been further stated that on more than one occasion even the then proscribed Tory, Rev. William Smith, D. D., provost of the University of Pennsylvania, was seen riding from the direction of Swedeford towards the Lodge, attended at such time by an escort commanded by Captain Rudolph, as far as Anthony Moore's at the cross roads now known as New Centreville, where, during the encampment the outpost known as the "Stone Chimney Picket," near where the Sons of the Revolution have erected a substantial monument was stationed; this post was but a short distance from the above-mentioned farmhouse; also that on such evenings Washington or some members of his military family were apt to be present.

These proceedings re-occurring at frequent intervals together with subsequent events, caused considerable comment and gossip among the inhabitants, who still remained in their valley homes.

This house, the centre of so much speculation, was on the road from Centreville to Port Kennedy, and with its low ceilings, quaint dormers, heavy walls and recessed doors is still one of the best specimens of the comfortable farmhouse of the latter part of the eighteenth century remaining in the valley.

At the time of the encampment, the walls were of pointed stone, a flying porch extended along the whole south front, the floor below being paved with large stone slabs, while a large pump directly in front of the porch supplied both house and cattle with water. The house also served, for a short time, as the headquarters for Generals Poor and Pulaski.

The erection of a permanent gibbet in the vicinity by the military authorities, followed by the execution of several captured spies, naturally had its effect on the people, and set Dame Rumor agoing with increased vigor. The ignorant and simple-minded at once saw a connec-

tion between these meetings and the gallows, with its ghastly occupants, so the house soon became shunned by young and old.

The cause of all this mystery was nothing more or less than the regular meetings of the brethren of the "Pennsylvania Lodge," as it was called, working under a warrant granted them by the R. W. Provincial Grand Lodge of Pennsylvania.

Of the work done or labor performed by this Lodge, we unfortunately have no records. Still the writer would not be surprised if the old records and minutes of the brethren of the "Pennsylvania Lodge," as it was commonly called, should some day turn up.

It is, however, a matter of fact that the Lodge continued in existence until the end of the war; further, that wherever the Pennsylvania brigade was called or stationed, the warrant no doubt was unfolded, a Masonic altar erected and the Pennsylvania Lodge opened in due and ancient form, and many a worthy soldier candidate brought to true Masonic light within its portals. Wherever the Pennsylvania line was, there also was the Military Lodge with its altar of Freemasonry.

The first definite record relating to the Revolutionary period which has come down to us appears to be the proceedings of the Grand Lodge, held in Philadelphia, July 29, A. L. 5779 (1779), at which meeting Colonel John Bull, who was then worshipful master of the Lodge, personally made an application to the Grand Lodge, "setting forth the inconveniences which they labor under by means of the late and present exigencies of the times, and requested advice and instructions how to proceed." At the next meeting of the Grand Lodge the Lodge was represented by Brother John Davis, the senior warden.

January 13, A. L. 5780, an emergency Lodge was called, when the propriety was considered of the necessity of appointing a grand master over all the Grand Lodges formed in these United States, as the correspondence which the rules of Masonry require cannot be carried on with the Grand Lodge in London, under whose jurisdiction the Grand Lodge in these States were originally constituted. The ballot was put upon the question:

"Whether it be for the benefit of Masonry that a grand master of Masons throughout the United States shall be now nominated on the part of this Grand Lodge, and it was unanimously determined in the affirmative."

"Nominations now being in order, the delegate of Lodge 8 (whose name has unfortunately not come down to us) named Brother General George Washington for grand master of the United States. Sundry other respectable brethren were also put in nomination; it was then moved that the ballot be put for them separately, and his excellency, George Washington, Esq., general and commander-in-chief of the armies of the United States, being first in nomina-



tion, he was balloted for accordingly as grand master and elected by the unanimous vote of the whole Lodge."

"It was thereupon *Resolved*, 'That the masters of the four Lodges, together with the grand secretary, be a committee to inform themselves of the number of Grand Lodges in America and the names of their officers, and to prepare the circular letters to be sent them, as described in above, with all expedition.'"

This attempt to elect a general grand master for the United States failed, as have all subsequent attempts looking to the same end.

As most of the members of Lodge No. 8 were in the military service of their country, and away with the army, the meetings of the Lodge were not held with regularity within the circumscribed bounds mentioned in their warrants.

This state of affairs induced a number of brethren along the Schuylkill and the highways leading from Philadelphia to Reading, to petition the R. W. Grand Lodge for a charter to hold a Lodge within the territory of Lodge No. 8. The outcome of this was that at the quarterly communication, held March 26, 1781, following report was made:

"In conformity with a delegation to us, made by the R. W. Grand Lodge at the last quarterly communication, to inquire into the necessity and propriety of granting a new warrant in this county, in the vicinity of No. 8, after having made the strictest inquiry in the presence, as well as of the applicants as of the master of No. 8, and being informed on the one hand that the institution of a new Lodge would be extremely beneficial to Masonry, and on the other hand that it would be by no means detrimental to Lodge 8, or interfere with the duties and business thereof, are clearly of the opinion a new warrant ought to be granted to the applicants.

"Signed by ALEXANDER RUTHERFORD, D. G. M.

"JACOB BANKSON, S. G. W.

"MATTHEW WHITEHEAD, J. G. W."

The report goes on to state that

"the Grand Lodge, taking above report into consideration, ordered the warrant to be No. 31, and to be made out, which was done accordingly."

This was what was known as a "Traveling Warrant;" the location mentioned was "Wentz's Tavern," in Philadelphia county, Pa. This locality is now known as Pottstown; the officers named were John Church, master; J. A. Aull, senior warden; John Wentz, junior warden.

After this episode, Lodge No. 8 does not seem to have been represented in the Grand Body until June 17, 1784; then again December 20, 1784, March 27, 1786, November 10, 1788, August 16, 1790, at

which meeting the representative of the Lodge moved and voted to make the meeting house of the "free" or "fighting" Quakers at the southwest corner of Fifth and Arch streets, the meeting place for the Grand Lodge. The resolution was lost. This seems to have been the last representation of Lodge No. 8 in the Grand Lodge. A curious part of this latter circumstance is that the old Lodge had ceased to exist for a year previous to this meeting, as appended to the copy of the original warrant is the following list of members and endorsement:

Lodge held at Norristown, January 26, 1789. Warrant recorded July 24, 1789.

John Davis, Master.	Joseph Price.
Henry Pawling, S. W.	John Rutter (East Indies).
Anthony Crothers, J. W.	Benjamin Rittenhouse.
James Morris, Treasurer.	Thomas Craig.
Samuel Baird, S. D.	Joshua Bean.
Charles Jolley, J. D.	Samuel Jago.
John Cadwallader, Secretary.	William Richardson Atlee.
Patrick Anderson, P. M.	John Hannum.
John Bull (in Virginia).	John Anderson.
Persifor Frazer.	Joseph Walker.
David Thomas.	Henry Hockley.
Cromwell Pearce.	John Pawling, Jr.
Jesse Roberts.	Abel Morgan.
Maybury Jolley (in South Carolina).	Llewellyn Young.
Robert Shannon.	John Richards.
Isaac Thomas.	Davis Kerlin.
Nathan Pawling.	Thomas Ross.

(Endorsed) "This Lodge has ceased."

(Signed) JOHN DAVIS, *Master*.

(Attest) JOHN CADWALLADER, *Secretary*.

By looking over this list of Masonic brethren, the student of Masonic, as well as local history, will recognize names of national reputation, who were an honor to their country as well as to the Craft, and when the venerable Lodge was forced to close, by the scattering of the members and circumstances brought about by the new order of affairs since the close of the Revolution, it is not to be assumed for a moment that these brethren became lukewarm to their Masonic duties. A glance at the Masonic records will show the significant fact that the same page which records the last official act of Lodge No. 8, also records the genesis of Lodge No. 50 under the jurisdiction of Pennsylvania, which was warranted to meet at the "Sign of the White Horse," in the Chester Valley, with Brothers P. M. John Davis, Persifor Frazer, Cromwell Pearce and Jesse Roberts among the charter members.—*Julius F. Sacie in the American Historical Register, March, 1895.*

## The Honors of Official Positions.



HERE was a time, and it is within the memory of many living Masons, when to be a Grand Master of Masons was regarded as the highest honor that could be conferred upon one who was so fortunate as to be selected for that high distinction among his fellows. This distinguished honor then came unsought, in recognition of the highest attainments in the esoteric work of Masonry, and recognized ability to become the managing head in the government of the great brotherhood of Free and Accepted Masons. There was then no electioneering for office, nor solicitations for an appointment leading up to an election that would place the aspirant in the line of promotion and so secure this most exalted station. The brother honored with an appointment or election to office was usually the most surprised individual in the Grand Body, and often reluctantly accepted the honor thus conferred on him, or positively declined it, from an instinctive idea that he did not possess the requisite qualifications to discharge the duties thus imposed on him. Under such conditions, when a Grand Master had served the full term for which he was elected, and had proved an eminent fitness for that most responsible station, he was continued there for two more terms, and until the brethren were fully satisfied that another could be elected to succeed him who was worthy and well qualified to govern the Craft. A Grand Master in those days might well feel that the highest honors in Masonry were his to enjoy.

We have no doubt the reader has already anticipated the thought uppermost in our mind, that there has been a lessening in the honor, dignity and importance of the office of Grand Master. In the multiplicity of fraternal orders, all more or less fashioned after the plan of Masonry, many Masons connected with them and interested in their work have apparently become so strongly imbued with their methods and ways of doing business that they sometimes forget that Masonry is established on an entirely different platform, and is controlled by a system of laws peculiar to itself. Instead of waiting for a recognition of their fitness for official position, as was the case in years gone by, they not only seek office, but are frequently found electioneering for themselves for official positions. In this way brethren very poorly qualified to become the chief officer sometimes secure a place in line, and their promotion thereafter is almost sure to follow, until the highest honors are attained. This unmasonic method of securing office has been carried to such extent in some jurisdictions, that Grand Lodges

have been compelled to legislate against it, even to the disfranchisement of those so offending. Political methods have detracted from the high honors once connected with the office of Grand Master of Masons, by creating a road to them not based on actual merit.

Of course what we have said concerning the office of Grand Master applies with equal force to the first officer in all Masonic bodies. There is not the same importance attached to securing the right man for the place that existed in the earlier days of Masonry, when the office sought the man and not the man the office. A lawful ambition for the highest honors in Masonry is not only all right but praiseworthy, but it should be shown by an exhibition of those qualities that will grace the position, and not by electioneering for it. The Mason who resorts to political methods to secure official position should receive no encouragement from those who desire to maintain the time-honored institution according to ancient usage and land-marks.—*Masonic Advocate*.

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## The Shadow Mason.

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**I**T has become a matter of expediency to receive the rights and benefits of Masonry on the part of some men, who simply grasp at the shadow of Masonic philosophy, and care nothing for the substance. There is not a Lodge, Chapter, Commandery or Consistory that has not its quota of these Shadow Masons. They simply connect themselves with the institution that they may be named as Masons, and as such have a place in society, where to be known as a Craftsman carries with it a certain amount of social strength. It reminds us forcibly of that condition of things spoken of by Isaiah, when seven women shall take hold upon one man, and at their own expense, only asking to take his name, that the approach of single-blessedness may be removed from them. (Isaiah 4:1.) This class is represented by Shadow Masons, who only asked to be called by the name of the Craft. They promise faithfully not to intrude their presence upon the Craft while at their work. They only ask to be considered ornamental, the usefulness has not entered into their calculations. It is to be regretted that this element in Freemasonry is usually to be found located among professional men. Ministers, doctors and lawyers can be found in every locality, many of whom never put in a second appearance in the Masonic body they joined, after having received their degrees. At

the first glance such a fact—for fact it is—would seem to be strong evidence that Freemasonry was a very flimsy and foolish affair, that had failed to interest such men as Rev. Joel Poundtext, Squire Lexicon, or Dr. Gangebint to the fact of indifference of such men as a reason for decrying of the whole system of Freemasonry. It is to be regretted that a negative evidence is thus afforded detrimental to the Craft, and were the reason for the absence of such men from the Lodge in which they have membership founded upon an intelligent verdict on their part antagonistic to Freemasonry, we might honor any such thing, if only in respect to the judgment of the men. But this is not the case. They never intended to do more than pay the fees and receive the degrees. They attached Masonry to their lives on the same principle that they attach a hook to the wall to hang a hat on. They merely wanted the name of Mason, without the labor connected with the same. They repeated each obligation in a poll parrot style, and with no care or intelligent appreciation of either language or meaning, and had that obligation asked them to kill, burn and destroy indiscriminately, they would have repeated it just the same. In short, the whole ritual was to these merely perfunctory, and had to be gone through with in order to legalize their right to be called Masons. They only ask for the name, the mere shadow, and all else was secondary. We are glad to believe that this class here presented is comparatively few in number; but still they exist, and hence this writing. We like the good old law of Vermont Masonry that made absence for three consecutive regulars from a Lodge a matter of Masonic discipline, and it should be universally enforced. It is frequently a subject of surprise, on some special Masonic event, to find one or more of these Shadow Masons present, but the surprise consists in your finding out that he is a Mason. You never before knew it, and as a general thing you are agreeably gratified to find that such a distinguished gentleman belongs to the ancient and honorable Fraternity. And right in this fact rests the reason for the presence of the Shadow Mason in the institution. To secure the membership of some man prominent in "law, physics or divinity," a foolish and totally un-Masonic method is frequently pursued, viz., that of seeking them. There are ways in which the fact of "undue solicitation" can be and is avoided, and the information is surreptitiously conveyed to the party sought after that he would be made welcome in some certain ambitious Lodge. The result is that the bait takes, and said Lodge has the honor of enrolling the "prominent" individual. But sometimes this does not work smoothly, and a "dark sphere" is found in the ballot-box. Then the horror of the moment! Then the extraordinary efforts made

to remove the cloud! Then the appeals in favor of the candidate, and the disgrace attached to the Lodge (?) by his rejection! Well, brethren, we have seen it, and we can rejoice that Masonry has plenty of faithful workers, who, even when thus handicapped by the "superfluous," can carry the burden, even though the Shadow Mason be a useless weight.—*American Tyler.*

## The Goodly Heritage.

Oh, what a goodly heritage  
 The Lord to us has given!  
 How blest the Brotherhood that pledge  
 Their Mason-vows to heaven!  
 We sing the mystic chain that binds  
 These western realms in one;  
 Such loving hearts, such liberal minds,  
 No other land has known.

Ten thousand lights in Mason halls  
 Are gleaming on our eyes;  
 Ten thousand emblems on the walls  
 Tell whence the gleaming is;  
 And when the portals ope to pass  
 The humble seeker in,  
 The voice of prayer pervades the place,  
 And proves the light Divine!

On every hill our Brothers lie,  
 And green sprigs deck the knoll;  
 Their fall brought sorrow to the eye,  
 But triumph to the soul;  
 Our orphan sings in many a home,  
 Our widows' hearts are glad,  
 And Mason light dispels the gloom  
 And comfort finds the sad.

Thus link in link, from shore to shore,  
 The mystic chain is wound;  
 Oh, blended thus forever more,  
 Be Mason spirit found!  
 And while the heavens, on pillars sure,  
 Of Strength and Wisdom stand,  
 May Brotherhood like ours endure,  
 Where Strength and Wisdom blend!

—*Rob. Morris.*

## Needful Qualifications.

**A**PPPLICANTS for admission into the Fraternity are made up of three classes; the motives are as various as the idiosyncrasies themselves, but they must be classified as follows: Proper, improper and neutral. There may be degrees from the highest to the lowest, but as classes they are sufficiently distinct. Whatever the social standing, rank, wealth or intelligence may be which the candidate brings with him, his motives will be found in one of the separate divisions above named.

The stone for the use of the builders, or the description of the candidate, to whom alone admission should be given, is such a one who possesses the proper qualifications—one who has been duly and truly prepared by the discipline of his life in his heart and mind. He must be one to whom as clear an idea as to the aims and purposes of the Fraternity has come as is possible to one who has not been initiated into our secret rights and mysteries. This he may obtain from our Masonic magazines, and from the general tone of Masonic operations in society; and having obtained this information, the objects and aims of Freemasonry must have approved themselves to his reason, and he must have discovered within himself a certain fitness for associating with the Masonic institution, and therefore disposed to conform his life and actions to its principles. In fact, he must be a man, than which no higher distinction can be conferred.

His habits should be characterized by temperance—not given to any excesses calculated to injure himself or family.

He must also have fortitude, to withstand every form of temptation, and capable of resisting every allurements which may be held out to him to prove recreant to the cause which he desires to espouse.

He must possess prudence, to keep his tongue under strict control at all times and under all circumstances.

He must also be a lover of justice, which is so essential to the well-being of society.

Possessing these traits, and approaching the Lodge of his own free will and accord, without the solicitation of friends who may have preceded him, the Lodge may safely admit him without hesitation; he is such a stone as the builders require, and fit to be placed in the north-east corner as a foundation stone.

Thus, whatever complaint may arise as to the rapid growth of the Fraternity cannot possibly be referred to such members as these.

If every initiate were of this class, there would be fewer dangers to guard against. Whenever the motives of the candidate are improper, it is very evident that he should have no lot with us, and it is our duty to reject him. We could not make a good member of him if we would; he would always be a stranger among the workmen.

The Fraternity never has been nor ever will be so wanting in members as to render it advisable to admit a candidate about whose fitness there can be any question whatever. It is possible the motives which may actuate an applicant may be neutral; they may not be improper; they may be wanting in positive excellence or propriety; he may not make a bad or decidedly faulty Mason, and may manage to get along with the ordinary Lodge work, and be able to work his way into a Lodge, but he is not the kind to reflect any honor on the Fraternity, or exemplify the teachings of the Fraternity.

We have enough of this stock already, and would not suffer if we did not admit any more. In these cases the primary tenets of Masonry have been laid down in his hearing, but without amplification or explanation, and he never acquires that deeper knowledge which he who is in accord with us seeks to find out, and thus he is satisfied with the name of a Mason.—*Masonic Review*.

## Ancient Freemasonry.

**T**HERE is in this age an epidemic of moral disintegration as well as in the minds of men, that enervates the power of the mental capacity to record, reflect, form unbiased or unprejudiced opinions on questions that are of vital interest in the maintenance of truth.

What has been for ages established, is now looked upon as beneath the attention of the flippant, superficial, unthinking talkers who cry out, "keep step with the progress of the age." They delight to follow a brass band and a circus parade, and are content in the shallowness of their information to believe they are the great men of the day. Keep step with the progress of the age is always circulated as their wisdom, wisdom to them, not understood, but talked, which is the tag they put out to impress the beholders.

The true, enlightened students of Freemasonry know that Ancient Freemasonry existed, was believed in, held in honour and maintained in its integrity for ages. It made its indelible impression on the hearts



and minds of the greatest thinkers, philosophers, and earnest men of many generations. They were deeply impressed by its sublime truths, they were taught all its lessons, they practiced its precepts, they devoted their lives to the preservation and perpetuation of its mysteries, they defended its law and regulations, they made penalties for every destructive agency that endangered the landmarks and the symbology. From one generation to another they were bound to preserve Ancient Freemasonry as they in each generation received it. They did not permit any assault on its foundations. They protected its truths from invidious enemies. He who in the days of the glory of Ancient Freemasonry would have dared to hint at keeping step with the progress of the age, to inject novelties into the ceremonial of the Ancient Fraternity would have met his deserved penalty. Thus it was that for ages the Masonic Craft grew and became a great Temple, built by the wisdom and knowledge, the integrity, devotion and faith of those who were entrusted with the duty of preserving and perpetuating the truth of the ancient laws, landmarks and principles of the Fraternity.

But, alas, here and there in this age it is not rare to find men who wear the apron, and collar, and jewel of the Craft to talk about keeping step with the progress of the age, introducing novelties, unknown, unheard of words and things that the "circus show" and the "variety show" rejoice to use to bring the thoughtless and ignorant to their entertainments.

Ancient Freemasonry!!! in costumes, in uniforms, in parades, in public with females or the dolls of grand potentate's patronesses in maternal habiliments lecturing in a Masonic lodge room, keeping step with the progress of the age.

When these things come to pass, lodge rooms will be turned into shrines—consistories will be music halls, the song and the lute will articulate the secrets, the *feminine fraternity* will publish a periodical devoted to the modern music of keeping step with the progress of the age.

Ancient Freemasonry will then be found in the ruins of King Solomon's Temple, in the catacombs of the illustrious dead of the Ancient Craft, in the mausoleums of great Grand Masters, in the grave of King Hiram, in the hill sides, and forests, and the quarries.

Thus will the march go on, if keeping step with the progress of the age is not promptly condemned by the Craft in all places where Ancient Freemasonry exists in her strength, wisdom and beauty.

The casual reader may smile at these thoughts, and the incredulous pay no attention to them. But, dear brethren of the Ancient Craft, remem-

ber that those who sought to destroy Troy filled a structure resembling a horse, and thus undisturbed entered the city, and it was destroyed. Beware, then, brethren, of a novelty in Freemasonry like unto that Trojan horse, keeping step to the progress of the age. It may, it might, destroy your temples and put to flight the brass band and the circus that undertook to get it into your temples.—*The Keystone.*

## Manhood.

Not till life's heat has cooled,  
 The headlong rush slowed to a quiet pace,  
 And every purblind passion that has ruled  
     Our noisier years, at last  
 Spurs us in vain, and, weary of the race,  
 We care no more who loses or who wins—  
 Ah! not till all the best of life seems past,  
     The best of life begins.

To toil for only fame,  
 Hand-clappings and the fickle gusts of praise,  
 For place or power or gold to gild a name  
     Above the grave whereto  
 All paths will bring us, were to lose our days,  
 We, on whose ears youth's passing bell has tolled,  
 In blowing bubbles, even as children do,  
     Forgetting we are old.

But the world widens when  
 Such hope of trivial gain that ruled us lies  
 Broken among our childhood's toys, for then  
     We win to self control!  
 And mail ourselves in manhood, and there rise  
 Upon us from the vast and windless height  
 Those clearer thoughts that are unto the soul  
     What stars are to the night.

—*Selected.*

FREEMASONRY should strengthen our faith, intensify our love, and teach us to exercise charity in word and deed to all mankind. We should carry out in life what we teach in our Lodge rooms, and the day-dream of our hearts should be to so fashion our words that wherever we are or whatever we do, may be emblematic of the pillars of truth that support our beloved Fraternity.—*Masonic Advocate.*

## Discourse

DELIVERED BY REV. AND BRO. HENRY A. STEVENS, PASTOR OF THE  
FIRST CONGREGATIONAL CHURCH OF BRISTOL, R. I., ON  
SUNDAY, JUNE 24, 1894, BEFORE ST. ALBAN'S  
LODGE, No. 6, A. F. AND A. M.

ZECH. 2: 1:

I lifted up mine eyes again and looked, and behold a man with a measuring-line in his hand.

The man, whom Zechariah saw, was the future Messiah, the Lord Jesus Christ. His appearance in the form of a man was a prophetic assurance of his future incarnation. The measuring-line in his hand signified that he was the master-builder of the spiritual Jerusalem, his future Church.

In addressing you this evening, I propose in the first place to consider the fact, that symbolism has been employed in all ages of the world.

I need not delay to tell you how extensively symbols are employed in the Scriptures.

After the expulsion of our first parents from the Garden, Cherubim, or figures symbolic of the divine presence, were placed upon the wall over the eastern entrance.

We afterwards find the sacred writers employing symbolic language to describe the great truths of Sacrifice and Atonement, in the books of Leviticus and Numbers.

The prophetic writings of the Scriptures abound with symbols, and the book of the Revelation, the last in the sacred canon, exceeds all others in the luxuriance of its emblematic illustrations.

Not only in the Scriptures, but long before a page of the sacred books were written, symbols were employed for the conveyance and exposition of truth.

Long before Moses' day, the priestly rulers of Egypt, in order to conceal their civil and religious polity from the people, incorporated them in what they termed "mysteries," the secrets of which, confided only to a chosen few, were taught by symbols and hieroglyphics.

The sacred fire of the followers of Zoroastes was merely their chosen symbol of the Deity, derived from the more ancient fire worshippers of Assyria.

We are told that Pythagoras, a Greek philosopher, who flourished

five hundred years before Christ, established a society, which was both religious, philosophical and political. Its proceedings were conducted with the greatest secrecy. Its truths, almost entirely expressed by symbols, were of the highest character.

So lofty and spiritual were their ethics, that we are almost compelled to believe the tradition that Pythagoras, their author, was instructed in sacred things by the Hebrews.

So large a use did Pythagoras make of symbols, and especial of the figures of Geometry, that Freemasons are tempted to recognize in him more than an ancient brother, and to receive him as one of the founders of their Order.

If we consult the ancient Eleusinian mysteries or those of the Dionysia, we shall find the same extensive use of symbols.

There is also evidence for believing that symbols were employed by the Essenes, a secret order of Jews which existed in the days of our Saviour, and of which St. John the Baptist was probably a member.

If we study carefully the more important societies of a later date, we shall find that in their initiatory rites, ritual and various instructions, they make a free and constant use of symbols.

Where the symbol is natural and appropriate, easily understood and significant of the truth intended, it seems to be, as it were, unconsciously adopted by all nations. Some of the symbols adopted by our Order have a great antiquity. Upon the four brazen beetles or sacred scarabæ, upon which Cleopatra's needle rested, were found distinctly traced certain Masonic emblems.

We state this fact to show how ancient are the symbols of our Order, and that, through all the ages, they have been employed to teach the eye and impress the heart with those great and sublime truths, which reveal the character of God and concern the welfare of man.

Symbols form a kind of world-language—a picture volupüs. Having considered the extensive use of symbols, let us in the next place learn from the symbol employed in the text, the *fulness of truth* suggested by them!

And first, the measuring-line in the hands of the Messiah suggests that our Lord does not carry on his work in the world *at hap-hazard*.

Jerusalem with its Temple was to be rebuilt, but the Lord must determine beforehand, the length and breadth and various proportions of the work.

So Jesus walks before the builders of the world to-day, securing order from apparent confusion, and bringing forth from sin's discord, divine harmony and beauty.

We are told by St. John the Evangelist, that Jesus created the world ; now what mark of his authorship has he impressed upon the world ?

Is there not everywhere seen in his works the existence and permanence of law ? The wisdom of design ? The *utility* of all for the general good of men, and the *beauty* of all for their pleasure and admiration ?

If we pass from the natural to the spiritual world, we shall find that the Lord Jesus holds there the measuring-line in his hand.

Take, for instance, the Bible. It is the chart of God's spiritual domain, and we shall find the touch of the Master-builder upon it.

More than fifteen hundred years passed before its composition was completed. Centuries would pass, after one writer had told his story, before another would place upon the sacred page his inspired utterance.

And yet these different writers, living centuries apart, placed under peculiar circumstances and passing through different experiences, all tell but *one story*, and that is of love ; all seek but *one object*, and that is to exalt God and save men.

Now, such a book, venerable with antiquity, full of consecration to God and love to man, buoyant with hope in the present and singing of glory in the future—such a book has the sign-manual of the divine Master-builder upon it.

To every page He has applied His measuring-line ; in every truth He has incarnated His own heavenly character.

Again, if we look at *human experience* we shall find the Lord always present with his measuring-line.

It is hardly possible to conceive of anything more beyond the control of a superintending wisdom, than the checkered events of human experience.

One day we are sitting under the smiling skies of earthly prosperity. The machinery of life runs smoothly, and all are happy and hopeful. Another day dawns, and we find in the household tearful eyes and sad hearts.

Everything goes wrong. No brightness in the sky, no flowers upon the earth. Sorrow has chased away the smile of happiness, and death usurps the throne of life.

Take the experiences of men in business life. At one time a man's touch will turn everything, Midas-like, into gold. Again, his connection with an enterprise will seem to insure its failure.

Now, we cannot understand these things. Life at times seems a labyrinth without beginning or end ; human experience, a tangled maze ; and earth, a mere battle field of conflicting forces.

But time passes, and we become conscious of a divine spirit brooding over the chaos of our lives. Order emerges from confusion, life springs from death, and prosperity and happiness banish sorrow and wretchedness.

But what is the *secret* of this great transformation? What wondrous alchemy has transmuted adversity into prosperity, and filled the channels of sorrow with tears of joy?

Gazing through a rift in the clouds, which overspread human life, we find that the Divine Man is standing over us with his measuring-line, adjusting our experiences to our needs and causing all things to work for our good and his glory.

We could make the application *more general* still, we could show to you that God's providence over the world is but another expression of the great truth, that the Messiah-redeemer is applying His measuring-line to human affairs. That He is coördinating forces, adjusting difficulties, harmonizing differences, and by the exercise of His power and the inbreathing of His spirit, He is securing a glorious destiny for man and crowning His own name with a new and imperishable glory.

Thus you see from this simple unfolding of a few of the truths, suggested by the measuring-line in the hand of the Messiah, how beautifully significant, how rich and pregnant with truth is the symbolism of Scripture.

But this measuring-line in the hands of the man of Zechariah's vision, suggests to us that there are *other measuring-lines*.

Whatever can be employed to take the *dimension* of duty, or aid us in the adjustment of obligations, human or divine; whatever can be made serviceable for the enlargement of our views, for the deepening of our sympathies, and the quickening of our interest in others' good; whatever will help us to see, to judge, to determine; whatever will help us to be true, noble and good, are all so many measuring-lines ordained of God for the promotion of our highest interests.

Now I take the position this evening, that the various symbols and working-tools of speculative Masonry—the lectures which accompany each degree, and the various instructions sanctified by prayer, are all so many measuring-lines, by means of which the members of our Order are instructed, disciplined, governed and brought more into likeness with the character of Him, whom we worship as the perfection of all excellence.

Permit me now to refer to some of these symbols, and as their teachings are unfolded, you will not only *see*, but *feel* more deeply than ever their significance as measuring-lines of obligation and character.

As you enter a Lodge room, the first symbol which meets your sight is the representation of an eye. It is called "the all-seeing eye."

I never shall forget the moment when I first looked upon a Lodge of Masons in full working order.

The officers of the Lodge were before me in full regalia, but I did not see them.

More than one hundred members and visitors were present including many officers of the State government, but I did not notice them.

As my eyes opened amid a blaze of light that rivalled meridian splendor, I saw but one object, it was the representation of the all-seeing eye.

It was carved with most exquisite skill, and was prominent before any other adornment of the canopy over the worshipful master's chair. Although made of wood and gilt, yet it seemed full of life and intelligence. As I gazed upon it, it seemed to return the gaze with a look most searching—a look that seemed to say to me, "You are in my presence! I hear your vows; I read your motives; I can see clearly your purposes! Oh, then, be serious, be earnest, be true!"

Many times in many lodge-rooms since, have I gazed upon this emblem, and its sight always impresses me most deeply. I mention this emblem first, because it is the most important of all Masonic emblems.

Its fixed and penetrating gaze meets you when you first enter the lodge-room, and wherever in that room you may go, you can never pass beyond the circumference of its vision.

The all-seeing eye is used in Masonry as the symbol of God. No one can receive the rites of the Order, unless he is a believer in God as "the Great Architect of the Universe, the Maker and Preserver of all things."

But someone outside of the Brotherhood may say, "The all-seeing eye is only a symbol, and is destitute of all practical power."

I have only to say to this objector that I know to the contrary. That All-seeing eye cannot bend its pure and holy gaze, night after night, upon a company of men in quiet and reverent attitude, and not receive benefit from it.

One evening, during an intermission in the work of the Lodge, the worshipful master turned to me, and among other things said, "You need not wonder at my devotion to the Order, for Masonry has done a great deal for me. There was a time when I did not believe in anything, but Masonry has led me to a firm belief in God. It has led me to accept also the Bible as his word, and to make its precepts the director of my life. I cannot believe all that you do in your church, but

from sheer infidelity I have come to accept the doctrines of liberal Christianity, and I owe that conversion to Masonry."

Brother Masons, what a measuring-line is the all-seeing eye! In all our words and actions, not only when we gather in the place of our solemn mysteries, but when we adjourn to the social relation; not only in the seclusion of home, but amid the temptations and clashing interests of business life, we are always to remember and never forget that we stand in the circle of His vision, whose eyes are "in every place, beholding the evil and the good."

Another measuring-line of Masonry is the *white apron*, made of lambskin.

I can distinctly recall the time, when I first saw a body of Masons wearing their white aprons. Young in years and more youthful in wisdom, I smiled with others at the sight, and thought them poor rivals of the gentler sex.

But shortly afterwards, a book describing in general terms Masonry and its emblems, fell into my hands. It was there I learned the significance of this beautiful emblem.

"As," said the book of instructions, "an apron is worn by operative masons in their work, to preserve their garments from being soiled, so in speculative Masonry the white apron is intended to remind the members of a Lodge that they must keep themselves free from all moral defilement."

This is only an earthly echo of the sublime teachings of God's word, that His people must preserve their garments white, and "keep themselves unspotted from the world."

But someone before me this evening may ask, "Why should the apron be made of lambskin?"

I reply in the beautiful teachings of the Order:—"The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin, is continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides"

The first great truth made known to the candidate for Masonic degrees, is the existence of God; now what, logically, should be the next truth impressed upon his heart and conscience? Is it not the necessity for purity of life? But there is another thought suggested. The white lambskin apron is girt about the candidate as he stands in the presence of the all-seeing eye.



How *natural* the inference, and how *impressive* the teaching of the beatitude of our Lord, that "the pure in heart only can see God."

But that lambskin apron always has for *me* another lesson. We are taught in holy Scripture that "only by the shedding of blood can there be remission for sin." So, when I stand before the all-seeing eye, clad in the white lambskin apron, I am taught that my soul must also be girt with the atoning virtue of the Lamb of God, "which taketh away the sin of the world."

My brothers in Masonry, are these beautiful, I could almost add, sacred teachings of the lambskin apron, present to your minds, when you gird it about you for work in the Lodge?

Do you realize that by this act you say in part to the Brotherhood and to God, that you will be pure in heart and life?

O, may this beautiful emblem, so suggestful of high and holy truth, never be to you merely a part of the working furniture of the Lodge.

Let it not be a mere symbol, but let it be a *measuring-line*, by which you shall mark out for others and determine your own life for purity and righteousness.

Girt about with the blessed truths the apron teaches, you will live holily on earth, and in heaven share the benediction of the pure in heart, who shall see God.

There is also in Masonry *the open Bible!* In Masonry the Author of the Bible is acknowledged, while its precepts, like golden threads, are woven into the warp and woof of every initiatory rite and accompanying lecture. And there are also the *Square* and *Compasses*, always resting in hours of labor upon the open word, thus telling the members in language, whose force and beauty all feel, that they are to *square* their lives with the precepts of the Bible, and through its inspired teachings learn to *circumscribe* every passion and desire.

You will also find among the tools of Speculative Masonry, each having their special significance and moral teaching, the *Gauge* and the *Gavel*, the *Chisel* and the *Level*, the *Plumb* and the *Trowel*, the *Rough* and *Smooth Ashlar*, the *Trestle Board* and *Jacob's Ladder*.

The latter is always represented as losing itself in the cloudy canopy. Thus beautifully significant of the fact that on the sacred rounds of Faith, Hope and Charity we are to mount up from earth, pass through the heavens, and at last rest with the Supreme Lord of all in the Celestial Lodge above.

We could in this manner take all the Masonic symbols and show you that they are all emblematic of some great truth, or teach some important lesson; that they are all measuring-lines to direct, portion off,

circumscribe, or so order our lives, that they shall become beautiful and proportionate in character, powerful for good, and blessed in both worlds.

The teachings of these emblems, I have said, are simple and significant.

Their teachings are first imparted to the Entered Apprentice. They increase in number and significance as the candidate passes on to the second degree of Fellow-Craft. And they reach a height truly sublime in the final instructions to the Master Mason.

These teachings, when studied, welcomed into the heart and practiced in the life, will help to correct, strengthen and enlarge our characters, and make our lives more beautiful and Christ-like.

Brethren of St. Alban's Lodge, such is the inheritance of emblematic truth bequeathed to you as a Lodge of Free and Accepted Masons.

By the constant study and daily employment of these truths, as the measuring-lines of duty, your characters can and should become beautiful, harmonious, strong and God-like.

By the knowledge and frequent contact with these truths, you, as Masons, enjoy a privilege for high attainment in all that is true, noble and good, granted to no other man, outside of the Church of Christ.

Far be it from me, this evening, to forget that, while I am a Mason, I am also a minister of the Church of Christ.

I place the Church *above* and *before* all other societies, secret or open. At the same time I do not hesitate to give my testimony clear and boldly in favor of Masonry.

While the Church of God is the most ancient organization in the world, Masonry stands next to the Church in the rank of antiquity.

Masonry does not profess to be a Church, nor would it supplant the Church if it could.

While Masonry claims a spotless morality as the basis of its principles, it seeks to work out those principles in the spirit of Christianity. While Masonry glories in its spirit of fraternity, the foundation of its brotherhood rests upon a benevolence that rejoices in the good of *all* men.

Masonry has its foes, but for hundreds of years it has battled successfully with them.

The weapons of its warfare have been either a silence that has spoken more eloquently than words in its defence, or the clearer exhibition of that spirit which encourages all that is true, noble and good, and frowns upon all that is low, selfish and base.

In spite of obloquy and misrepresentation, Masonry has gone for-

ward, planting its Lodges in every land, until its obligations are translated into all languages, and its spirit of fraternal love warms the cold heart of our selfish humanity.

While the Church is superior to Masonry, the Church will not lose by studying the intense and enduring spirit of brotherhood that pervades the Order. I have been a Mason for more than thirty years, and yet I am to-day just as full of wonder as ever, over that spirit which regards a brother with an interest that will brook obloquy, suffer denial, and sacrifice everything but truth and honor for his welfare.

Men have sought to disparage Masonry, by speaking derogatory of its rites, its vows and general influence, but I have only to recall the truths of Masonry, which I have hinted at this evening, to refute the charge; I have only to point to the men who compose the order; men of unquestioned wisdom, of known integrity, of strictest honor, of undoubted veracity and noblest patriotism. *Such* men have filled the offices of Masonry; such men have filled the ranks of Masonry, and not for one, two, or three centuries, but for a period so long that, to reach its limit, you must wander into the shadows and beyond the night of the Middle Ages.

Brethren of St. Alban's Lodge, with such a record in the past, with such a fellowship in the present, with such truths to draw us upward and such a spirit of fraternity to help us onward, what sort of men ought we to be? God grant that we may always exhibit in Bristol the true spirit of our noble Order. Then, through the assisting grace of our Lord, shall we realize in the Celestial Lodge above, its truest, its noblest and its highest ideals.

I said, "through the grace of our Lord," for to attain the full and *perfect realization* of the HIGH IDEALS set before us in Masonry, we must have Christ. Washed in His blood, sanctified by His spirit and inspired by His truth, we will see a new beauty in our beloved Order, while its truths will come to us, bathed in the spirit of their Divine Author, and freighted with new power and life.

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KEEP THOSE YOU HAVE.—In our great desire to get in "new blood" is it not possible that we may be making a grave mistake? Would it not be a source of pleasure and profit to us if we cultivated those already within our ranks? A man joins our Fraternity; is rushed through the degrees, and really he has no more idea as to what he has passed through than he had before joining. Well, just at this point is our opportunity; here it is that the road divides; the one leads to future usefulness and honor in the Fraternity, the other, very probably, to suspension for non-payment of dues.—*Exchange*.



LOVING CUP PRESENTED TO W. GEO. H. BURNHAM, BY  
ST JOHN'S LODGE, PROVIDENCE.



[Written for Freemasons Repository.]

## The Loving Cup.

**H**OWEVER little we may know as to the origin and history of the Loving Cup, there is in its meaning a suggestion of fraternal and social intercourse which may not be misunderstood. The word cup, brings to mind visions of feasting and good cheer, of the flow of wit and reason around the festive board, while the adjective, loving, more than hints at the fraternal feeling engendered when brethren meet around the table, significant of their common needs and dependence. Friendship and fellowship have been fostered from earliest time by the social gathering where men broke bread together and were refreshed in body and brain by what the occasion offered. The importance of the physical has been recognized all through the centuries, for it is impossible to separate the intellectual and moral from the bodily and sensual in the development of man. The genius must have nourishment for his body or the brain refuses to do its best work; even the poet cannot sing the songs which shall thrill the ages, unless to some extent he is sustained by the same food which gives life and strength to the plough boy. The writer may rise to heights of eloquent expression, the painter use his brush most skillfully when starvation faces them, but then the effect is sweet only as the song of the dying swan, the final effort before dissolution. To habitually make the most of one's power of thought, the body must have its proper food and drink, and only thus will the mind be capable of its best achievements, only thus will it attain the development necessary for its true expression. Though poets are said to be born, not made, like the infant in his mother's arms, they would soon die if bodily sustenance were not given. The lamp of genius would flicker and go out unless it be filled with the oil required, even for the light that never was on sea or land. Material as it may seem, eating and drinking cannot be ignored in any survey of nations or individuals: the banquet-hall is equally important with the library or study, as a setting for the moral and intellectual jewels which shine from the past, and which we cherish and revere. It needs no apology, therefore, when we say, that many of our customs and associations are connected with eating and drinking, that the famous banquets of the ancients were succeeded by those notable gatherings at the English taverns and elsewhere, that we think of Ben Jonson and his associates as gathered at the "Mermaid," as well as of the more sumptuous repasts of Mark Antony and Heliogabalus.

Literature and dietetics seem to have been closely allied, and although literary celebrities have proverbially poor digestions, yet they have always been apostles of good cheer and the promoters of friendly gatherings around the social board.

The Loving Cup may be termed a direct descendant or a near relation of the wassail bowl, which was introduced into the merry makings of our Anglo-Saxon ancestors in the early days of Britain's history. The word wassail comes from the phrase "wass hael," meaning, "to your health." On New Year's Eve or New Year's Day, the head of the household in the English home gathered his family around a bowl of steaming spiced ale, and after drinking their healths, they, in turn, drank also from the bowl, while saying, "wass hael." Those who were unable to procure something to fill the bowl, carried an empty dish, adorned with ribbons, from house to house, and begged aid for their wassail from their richer neighbors. The New Year's songs of these wassailers were made up of good wishes for the coming year, and prayers for blessings upon those who should remember the beggars.

On the tearing down of an old house in England a century ago, a quaint carving was found which represented a two-handled bowl. Beside the bowl were carved the Anglo-Saxon words *wass heil* and *drinc heile*, confirming the suggestion that this was a reproduction of the wassail bowl, used when the house was built, somewhere about the sixteenth century. The early poets often alluded to the wassail bowl, which one called

"A massy bowl to deck the jovial day,"

and Shakspeare, in his *Midsummer Night's Dream*, makes Puck declare,

"And sometimes lurk I in a *gossip's bowl*,  
In very likeness of a roasted crab,"

the word crab meaning crab apples, which were an ingredient of the wassail bowl.

With the introduction of Christianity, the wassail bowl took on something of a religious nature, it became a feature of the monastery table; the huge bowl was placed before the abbot and he drank to all the monks, and they in turn to him. This was known as the *Poculum Charitatis* and corresponded to the Grace Cup, or Loving Cup of later times.

At the corporation dinners in the city of London, the custom of the Loving Cup still prevails, and as one writer says, "No City Banquet or Feast at the Inns of Court would be complete without it." Whoever presides at the dinner rises and drinks from the two-handled

flagon to the health of those present, then passes the cup to his left-hand neighbor; he, in turn, drinks to his immediate neighbor, who also rises in response to the toast, while the other partakes of its contents. This quaint custom is said to have originated in Anglo-Saxon times. Edward the Martyr was stabbed in the back while drinking in his saddle at the door of Corfe Castle. Out of this treacherous deed arose the practice which assured the safety of the one who was obliged to hold the heavy cup with both hands while drinking. His neighbor rose, also, as a pledge for his safety, and was responsible for the other's protection while in a defenceless position.

The Loving or Grace Cup is alluded to by Miss Strickland, in her *Lives of the Queens of Scotland*, as a device used by Margaret Atheling, wife of Malcolm III, to induce the rough nobles to remain at the royal table until grace had been said. A large cup filled with choice wine was passed around directly after the blessing had been pronounced by the chaplain, and those present might partake of it *ad libitum*. Thus woman's wit gave birth to a custom which prevailed through the ages and became an institution of the banquet hall in Scotland and England. Sir Walter Scott's account of a banquet given by Baron Bradwardine, is found in *Waverly*, and is a graphic description of the entertainment furnished distinguished guests in Scottish homes during the early years of the eighteenth century. The cup from which was drank the health of the house of Waverly, was of gold and shaped like a rampant bear, the crest of Bradwardine, to one of whose barons it had been presented by the Abbot of Aberbrothock, being esteemed a precious heirloom and only used on festival occasions. The Baron drank the entire contents of the "Bear," and his guests were expected to do the same, so that some of them hailed with relief the appearance of the Grace Cup, after which ceremony the guests hoped to escape further drinking, though, as the story has it, on their homeward way the party were obliged to partake at the tavern of the stirrup cup, "to the honor of the Baron's roof tree."

A Loving Cup of heavy embossed silver was presented to the city of Litchfield in 1666, by Elias Ashmole, the first Speculative English Freemason, and was used in the banquets of its corporation, on all convivial occasions. The letter of thanks for the cup included the following sentence: "Now, sir, give us leave to conclude by informing you that, according to your desire, (upon the first receipt of your *Poculum Charitatis*, at the sign of the George for England), we filled it with Catholic wine and devoted it a sober health to our most gracious king, which, (being of so large a continent) pass the hands of thirty to



pledge; nor did we forget yourself in the next place, being our great Macaenas." Since this early time, cities and corporations, organizations and societies, as well as individuals, have been the honored recipients of Loving Cups, more or less ornate, but always significant of brotherly feeling and social enjoyment. As used in this way, the silver or gold cup, with its two or three handles, has taken on a large meaning as a symbol of generous sympathy and hearty coöperation. It is not to be wondered at, then, that among Masonic bodies it is highly esteemed as a gift and is treasured by the association or the brother privileged to own so appropriate and beautiful an emblem. We call to mind, as an example, the Loving Cup presented to the Lodge of St. Andrew, Boston, in memory of the late Charles Allen Brown, by his children, Dr. William A. Brown and Mrs. Rebecca A. Green, in June, 1894. This three-handled silver cup, made by the Gorham Company in Providence, is of exquisite design and skilled execution. We are privileged to illustrate our article with a photograph of this unique cup. It bears the seal of the Lodge upon one of its sides, upon another, the figure and cross of St. Andrew, and is decorated with the emblematic thistle in most artistic manner. The cup is treasured by the Lodge, not only for its intrinsic worth, but for what it signifies as a memorial of a departed brother, that the claim of fraternity cannot be broken even by death, for love is immortal.

At the communication of St. John's Lodge of Providence, February 20, 1895, a silver Loving Cup was presented to W. Brother George H. Burnham, who had served for twenty-one years as treasurer of the organization whose members thus sought to show their appreciation of his services and the esteem in which they held him. This cup was also made by the Gorham Company, whose skilled artisans have produced most of the Loving Cups which have been notable in our day. We are able to present to our readers a picture of Brother Burnham's cup, so that they may realize something of the beauty which it displays, while they consider all that it symbolizes of fraternity and social intercourse.

The Loving Cup, as we study into its origin, seems to have been introduced into the Home, the Church, the State, the Fraternity, as an emblem of man's dependence upon his physical needs and his social demands. It has been used as a centre piece for the table where the family gathered, where the monks assembled, where the civic bodies convened and wherever men might meet upon a common ground and forget for a time their differences of thought and condition. Deeper than the meaning of mirth and revels which the wassail bowl brings to

mind, is the significance of the Loving Cup, as it has been used and as it comes now to be a significant form of expression for fraternal regard. Brothers may drink from the Loving Cup which holds no bitterness and conceals no dregs of ill or shame, but is a symbol of common duty, of common dependence, of common destiny for the whole race. Regarded in this light the Loving Cup becomes worthy of the greatest thought and skill in its production, the greatest charm in its possession, and the highest significance in its use when man thus pledges his brother to words of helpfulness and deeds of love. G. H. R.

*Providence, April, 1895.*

[For Freemasons Repository.]

## Judge Mildly.



FREEMASON ought always to be governed by generous impulses, and judge mildly of the faults of his brethren, and by gentle measures endeavor to inspire the erring with noble and just sentiments. A Freemason ought not on any occasion to speak disrespectfully of his brother, no matter what the fault or grievance may be. It is unworthy at any time, to speak evil of the absent, and no generous mind will be guilty of an act so base, and no one who has bowed at the mystic altar, who appreciates his obligations and the honor conferred by his connection with the institution, will so far forget himself as to speak in detriment of the character of another, who has also knelt at the shrine of Freemasonry and assumed its obligations.

It is not always that those are in the wrong whom we suppose to be so, and none but a higher power can know the struggle the weak and erring may have, in combating circumstances and inclinations which impel them to err. There may be more virtue in the weak restraining their desires, the man of strong passions in fighting against indulgence, the hungered in abstaining from appropriating the goods of others, than in large contributions of the wealthy for benevolent purposes. The man whose means places him above the temptation of want, whose will and determination are sufficiently strong to hold his passions in check, may never know, may never be able, to appreciate the moral and mental struggles of those differently organized or circumstanced.

The poor brother unable to pay his Lodge dues, or to pay small debts incurred perhaps during sickness, or to provide food for his family, may possess a noble spirit and be true and honest before God

and angels. Man is scarcely competent to judge his fellow man, because he is unable to fathom the secret arcana of motives and inward impulses which prompt him to act. We do not refer to the open violator of law, those who set at defiance the rights and obligations of man and society, for such are not and cannot be Freemasons. But as Masons are only men, and no one ever entered the portals of Masonry without having at least one friend as a guide, and therefore must have possessed some good traits, let us at least be merciful in our judgment; if misfortune has robbed such an one, the humblest among us of his wealth, and he is reduced to poverty and want, or if unable to resist temptation, he is financially overcome, and yields, let our judgment be tempered with mercy; do not scorn him, do not spurn him from society, do not crush him so that he may not rise again, but help, aid and assist him, by every means in your power, and endeavor to cover his faults and imperfections with the broad mantle of charity and brotherly love. Masonry is charity, heaven born and sympathetic charity, and the noblest of its duties, Faith, Hope and Charity, and the greatest of these is Charity; Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the vale through the boundless realms of eternity. Our Great Light which we adopt as the rule and guide for our faith and practice, tells us that if we have not Charity, we are as sounding brass or a tinkling cymbal, and again it says, "Inasmuch as ye have done it (bestowed charity) unto one of the least of these, my brethren, ye have done it unto me." Charity is awarded the highest meed of praise of any of our Masonic duties which meet with higher meed of praise among angels and seraphs, and it includes the kind word spoken, the gentle admonition and good counsel, the timely aid and the ennobling inspiration which tend to elevate, improve and arouse the drooping energies of the poor and lowly, who have suffered by sickness or misfortune and become despondent. A. J. G.

*Albany, April 22, 1895.*

SOME ONE SAYS that Templary is the development and sequence of Symbolic Masonry; and there is a sense in which it may be so regarded. American Templarism is not opposed to any truth or teaching which appears in the Lodge or Chapter system; but it expresses and makes clear much more than what is thus declared. It inculcates a more precise and a deeper faith. It emphasizes the truths of immortality and the resurrection. It builds an enduring structure on the eternal virtues of God's being, and rule, and love, as specially set forth by Him who said: "I am the Way, and the Truth, and the Life."

## Recognition of Degrees and Orders.

**U**ST how far symbolic Freemasonry, as represented by a Grand Lodge, should go in sanctioning and supporting other bodies supposed to hold some relation to the Masonic organization, is a question to which different answers will be returned. Theoretically, the authority rests with a Grand Lodge to decide what is and what is not entitled to be called Masonic, within its jurisdiction. Practically it refrains from exercising such a discriminating judgment. It wishes to avoid entangling alliances and it allows various systems and societies to appropriate the Masonic name without making any protest.

Symbolic Freemasonry, however, expressed in a rightful Grand Lodge sovereignty, does regard with approval certain degrees and Orders, and gives them a more or less direct recognition. In Great Britain the same classification does not prevail under the Grand Lodge of England as under the Grand Lodge of Scotland; and the Grand Lodge of Ireland exercises a much broader recognition than that extended by its sister Grand Bodies just named. The *Scottish Freemason* says: "The English Grand Lodge knows only the three Craft degrees, and the Royal Arch only (including the Installation ceremonies); that of Scotland the three Craft degrees, and the Mark, with the ceremony of Installed Master, while that of Ireland recognizes the Craft, Arch (including the Mark and Excellent degrees), High Knight Templar, Prince Mason, and other degrees worked by the Supreme Council of the A. and A. S. Rite."

In the American system of definition and recognition, a full pause is made at the close of the Master's degree; but it is generally conceded that Capitular Freemasonry and Cryptic Freemasonry hold a close relation to the Symbolic Institution, and hence they are always regarded with a considerable measure of favor. It is much the same with Templary and the Scottish Rite, usually understood to be divisions or departments of legitimate Masonry. Beyond that line all is chaos.

The publication quoted seems to favor an official and definite recognition of these various bodies, or nearly all of them, for it adds: "The Irish rule seems to be far more reasonable and consistent than those of England and Scotland, for surely when, as is customary, the rulers of the High Degrees are those who hold, or have held, high office in Grand Lodge, it is absurd for them to deny recognition in one capacity to ceremonies they value and uphold in another, and the effect in Ireland of this mutual support and respect is, that none of the additional cere-

monies which so confuse the Masonic systems, and cause unnecessary multiplication of degrees in the other jurisdictions, are allowed, but are all declared by Grand Lodge to be unlawful. Thus a well ordered sequence pervades the series of degrees, and no dissensions with regard to the numberless so-called side degrees can arise."

### Letter from Rev. Dr. L. R. Paige.

**I**N the April number of the REPOSITORY mention was made of the fact that the distinguished brother, whose name appears at the head of this article had recently passed his ninety-third birthday. In referring to the anniversary, and to the beautiful and serene old age he has attained, attention was called to the Masonic services of Dr. Paige during his connection with the Fraternity, extending over a period of more than three score years and ten. Since the publication of the article the editor has received a letter from the venerable brother, written by his own hand, and good evidence that he is still in the full possession of his faculties. Many readers of the REPOSITORY will be pleased to read this letter, herewith given in full, except the opening paragraph.

CAMBRIDGEPORT, MASS.

April 9, 1895.

DEAR BROTHER:— \* \* \* \* \*

My days of labor are ended, and I am now useful, chiefly, as an object lesson, the survivor of my oldest associates. I do not suppose myself to be the "oldest Mason" living, but I am an old one. I have been a Mason seventy-one years, and indeed, as you have said, I was Master of Mt. Zion Lodge and Commander of Templars in September, 1826,—eight years before you were born. I think I am the Senior Past Master in this State, and the records show that I am, by many years, the Senior Past Commander in this jurisdiction. Our Grand Master McCurdy says he thinks that no Past Commander in the United States out-ranks me. In fact, in a recent letter to me, he uses this very extravagant language: "I believe you are the oldest Knight Templar in the world." At his urgent request, I have promised to visit the Grand Encampment, as a special guest, at its session in August, if I survive until that time, and retain sufficient strength to do so. But I am too old to count on this with much confidence. I can only entertain a hope as expressed by St. James iv. 15.

Pardon all this egotism and garrulity, and believe me to be ever and truly, your old brother in the bonds of both Masonry and Christianity.

LUCIUS R. PAIGE.

REV. H. W. RUGG, D. D.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Is the *Heroine of Jericho* a Masonic degree? I am told that its purpose is to secure the silence of women respecting any Masonic secrets that may come to their knowledge. Am I correctly informed?”

The “*Heroine of Jericho*” is the designation of a side or honorary degree which may be conferred with but little formality on Royal Arch Masons, and the wives and daughters respectively of such brethren. It is supposed to constitute a bond of friendship and protection between those thus associated. The second Chapter of the book of Joshua contains an account of a woman of Jericho from whom the degree takes its name. Every brother receiving the degree is acknowledged as a Knight of Jericho; and every woman so instructed and obligated is designated a *Heroine of Jericho*. Our correspondent may have been reading some Anti-Masonic literature touching this subject; for, turning to such a pamphlet issued in 1832, the following statement is noted: “This degree was found necessary to bind the wives of Masons to secrecy, in cases where their evidence might bring the Craft into difficulties. An attempt was made to induce Mrs. Wm. Morgan to take this degree during the life of her husband, but she refused. Had she been initiated a *Heroine of Jericho* she must have been silent concerning the murderers of her husband.” There is no need in these days of denying so unjust and foolish a charge.

“Was Sir Christopher Wren a Mason? If so, was he ever Grand Master of Masons in England?”

In the list of pre-historic Grand Masters of English Freemasonry the name of the distinguished architect, Sir Christopher Wren, appears. The arrangement by Entick places St. Alban first and Sir Christopher Wren last in a list of some fifty names. The persons thus designated as Grand Masters may have been patrons of operative guilds and may have presided over associations bearing a resemblance to the Masonic Fraternity; but the Freemasonry of which we have knowledge was not developed in the times of St. Alban, Alfred the Great, Edward the

Confessor, Cardinal Wolsey, Inigo Jones, and other eminent individuals named in Entick's list of Grand Masters. And even in the case of Wren there was no Grand Lodge for him to preside over until the closing years of his mortal career. The thought of the present writer is that Wren was connected with some branch of Speculative Masonry and that, probably, he was a member of the celebrated "Lodge of Antiquity," having joined that organization near the close of the seventeenth century. Although he is termed Grand Master by a host of Masonic writers there is no evidence that he ever held the office. Mackey thinks that being called, by reason of his profession, "Master of the Work"—what the medieval Operative Masons termed *Magister Operis*—led to the calling of Wren "Grand Master" by Anderson and others who not unnaturally transformed the one title into the other.

"How much must I believe of Christianity to justify me in joining the Order of Knights Templars? Must I believe in the doctrine of the Trinity and the Apostle's creed?"

Unless a man accepts Christianity heartily and desires to make his life conform to its teachings he is not a suitable candidate for Templary, which is unmistakably a Christian organization. On this point we quote with entire approval the recent words of our esteemed friend, Eminent Sir Rev. P. Voorhees Finch of Greenfield, who says: "Templary is not established on any proposition of human philosophy or sociology, but on the everlasting truths of our crucified and risen Lord. Our Order is not one and the same with the church of the living God, and yet Knights Templars are sacredly pledged to the exercise of Christian faith, and unless they are imbued with the thoughts and purposes of true disciples, they are in no fit condition to kneel around the triangle, or engage in the most affecting ceremonies of the Templar system." This is not saying, however, that there must be a recognition of this or that creed defining Christianity, or an acceptance of any formal dogma respecting the nature of Christ our Lord: It does seem needful that there should be hearty faith in his Divinity and in his moral and spiritual supremacy as the Eternal Son of God. There must be hospitality toward and some reception of those great and precious truths revealed in the Christian Scriptures, for every Knight Templar is impressively reminded, when admitted to the Order, that "amid all the vicissitudes of life an unswerving faith in those truths can alone afford him that strong consolation which the world can neither give nor take away."

## Editorial Notes.

THERE seems to be a growing feeling against the system of Grand Lodge Representatives. Several Grand Lodges have taken decided ground against the practice. Kentucky, Iowa, and some other Grand Lodge jurisdictions have served due notice that they will have nothing more to do with the appointing or receiving of Representatives. "What is the use?" say these Grand Lodges ruled by men who are severely practical. "The appointment of a Grand Representative is a useless formality. There is nothing for him to do." Several offices in the administration of Masonic affairs might be abolished on the same ground. Our thought is that no harm to Freemasonry is likely to come by a preservation of the Representative system. There is, at least, a touch of sentiment in the office—a suggestion of fellowship and fraternity—and therefore, if for no other reason, the writer thinks it to be expedient to continue the system.

IN TURNING the pages of a bitter Anti-Masonic publication, issued in 1833, the notice of the present writer was called to the various arguments adduced in opposition to the Masonic institution. Besides the attacks made on it as opposed to truth, justice, and right, there were other adverse criticisms of the system based upon the methods employed in the conducting of the affairs of the Fraternity and the expense attending membership. The following choice bit of advice appears at the close of a denunciatory article; "It is said that a knowledge of Freemasonry proves a great advantage to persons visiting distant countries. Every traveller, therefore would do well to have a copy of *Allyne's Ritual* in his trunk to be resorted to when needed. The benefits of Freemasonry may thereby be secured without subjecting the traveller to the oaths, obligations, and great expense which attend a regular initiation in a Masonic Lodge." The element of morality connected with the course of procedure advised was quite overlooked.

RESPECT for age is a Masonic sentiment. Brethren who are on the declining side of the meridian of mortal life are less likely to be disparaged and set aside by their fellow Craftsmen, than are the aged members of other associations. Almost every Masonic Lodge has a number of veteran brothers within its communion, to whom the most cordial treatment is accorded by their younger associates. Occasionally, however, we hear of the "crowding out," more or less directly,



of aged brethren, who are made to feel that their presence and their words are not desired. Perhaps they were active and strong years ago, willing and generous contributors to numerous Masonic enterprises; now they are old and set about with many limitations, and their present help counts for but little. Because of the past, however, these aged ones should be held in esteem, and they should be assured of a cordial welcome in the Masonic home.

THE ROMAN CATHOLIC CHURCH has not always opposed Freemasonry with the vehemence now shown. In some Catholic communities, formerly, the Masonic Institution was tolerated, and was accorded a considerable measure of respect by the ecclesiastical authorities. Bro. E. T. D. Chambers of Quebec, in a recent paper, referring to the present attitude of Papacy, says :

“ Yet the time was, in Canada and the city of Quebec, that the use of a Roman Catholic place of worship—the then church of the Jesuits—was permitted to the Craftsmen for the celebration of divine service, on the festival of St. John the Evangelist; and it was R. W. Bro. Claude Denechaud, a prominent French Canadian and Roman Catholic Freemason, who, half a century later, presided at the public Masonic ceremonies of laying the corner stone of the famous monument to Wolfe and Montcalm. The times have changed, however, and though Freemasonry remains always the same, its enemies have changed with the times, and not unnaturally either, have progressed in a direction the exact opposite of that to which the teachings of Freemasonry continuously points.”

OLD FRIENDS have value. The newcomers cannot altogether fill the places in our hearts held by those associates and co-workers of many years. There is a blessed relation of souls established only by long acquaintance and the sharing of numerous common experiences. Old friends, therefore, are very dear. Happy are we if we have a few such friends,—brethren and associates who know us as we really are, and who send out continually the great wave currents of interest, sympathy, affection. Such friendships are not born in a day. They do not perish with the going down of the sun. They abide steadfast—a rich property of the life that now is and a suggestion of the better life to come. Well did the great poet speak the word of exhortation: “The friends thou hast, and their adoption tried, grapple them to thy soul with hooks of steel.”

A MARKED COPY of a Roman Catholic Journal is brought to the attention of the present writer, with a pencilled request that some notice should be given, in the pages of the REPOSITORY, to its severe arraign-

ment of the Masonic institution. The article, among other accusations, charges Freemasonry with being "the foremost of those oath-bound societies which wage war on the Church of God by secret plottings and open violence." Of course there is no possible justification for such false statements. But among ourselves and to ourselves, members of the Masonic Fraternity, there is no need that we should spend much time or energy in denying the baseless allegations. We know the utter falsity of such statements. We can understand, in part at least, why these charges are preferred—why this antagonism is shown: Freemasonry cannot be used or moulded by the Church of Rome. Freemasonry, in its organic life, is an independent institution, having its own way of progress and influence clearly marked out, and it neither seeks the favor nor fears the ban of any church or ecclesiastical power.

NOT LONG AGO in visiting a Masonic Lodge we were greatly impressed by the zeal, promptness and ability manifested by the officers. They were all in their places as the Master's gavel called the brethren to order just at the minute fixed for the meeting. They acted in harmony in performing the duties of their several stations. There was an alertness of movement, a quickness of response, an intelligence of expression, which made the opening ceremony of more than ordinary interest. All through the work of conferring one of the degrees there was shown the same spirit of earnestness—of knowledge of the text and ceremonies—and of application of the service in which they were engaged. How fortunate is a Lodge when its officers are men of such a stamp and devoted to their duties!

A GREAT deal is said about "Practical Masonry,"—and there is need of word upon word, and line upon line in the enforcement of the duty of applying Masonic principles and lessons to real life. It is not enough to attend Lodge meetings and witness, or participate in the ceremony of conferring the degrees; nor is it sufficient to approve *Lodge* action in rendering a service of benevolence. There is an individual duty in this respect. Each member is bound to help, aid, and assist a worthy brother in distress. Let there be no shifting of responsibility—no evasion of personal duty,—but as the call is given—as the opportunity is presented, let the individual Craftsman reach out the hand of sympathy—of practical helpfulness—and thus make evident the fact that he is imbued with the sentiments of Freemasonry and is disposed to put them into practice.

THE MASONIC INSTITUTION represents so many elements of an intellectual and moral character, that it must as a matter of course maintain a

sedate and dignified demeanor. It does not exist for the purposes of amusement. Its functions are not those of mere entertainment. Freemasonry does not require of its followers any preternatural soberness or oppressive formalism of behavior, but it does demand of them good order and decorum, a respect for the proprieties of time and place, and a respect for the principles and lessons signified by the ceremonies of the Order. There should be no lowering of the high character of the Masonic system, in an attempt to entertain the multitude. Bro. Rice, editor of the *Masonic Advocate*, in the last issue of that excellent publication, utters a protest against what is tolerated sometimes at a Masonic banquet or other festival gathering. He says: "Any travesty of the ceremonies of initiation into Masonry by a would-be poet, in responding to a toast, or anything in the least bordering on vulgarity, is, to put it mildly, in very bad taste, and will make a harmful impression upon an audience composed of the families of Masons and invited friends. Let there be nothing on such occasions that will detract from the dignity and high-standing that has characterized Masonry in the past, and commanded for the time-honored institution the respect and admiration of the best class of people in the world."

A CORRESPONDENT of the London *Freemason* advocates the formation of non-dining lodges, thus saving the money usually appropriated to refreshments and banquets, to be applied to purposes of benevolence. He will not make many converts in his crusade against the Fourth Degree. Of course the eating and drinking under Lodge auspices may be carried to excess; but after all Freemasonry is a social organization, and the meetings at the banquet boards contribute not a little to the fellowship and fraternal feeling which tend to make the Masonic Institution strong and attractive. The editor of the *Freemason* sensibly replies to the correspondent as follows: "The fact is, the social element is so important a constituent of our English Masonry, that for a Lodge to ignore its existence is almost invariably fatal. A Lodge meets only a few times in the year, and if the social element is struck out of its curriculum, what chance is there of its members enjoying themselves, and thereby learning to appreciate each other's society, and the qualities by which each is distinguished? There is no need to be intemperate or extravagant in our observance of the Fourth Degree, but it has its uses, and amongst these the most important is that it furnishes brethren with the opportunity they stand in need of—that of meeting their fellows and learning to know and respect one another."

Is it becoming a common practice for Masons to solicit their friends

and acquaintances to become members of the Fraternity? Have Masonic Lodges entered into competition with other societies in seeking to increase their membership? The present writer was privileged not long since to listen to an interesting address from the Grand Sire of Old Fellows, Bro. John W. Stebbins of New York, who is also somewhat prominent as a Mason, in which the declaration was made that Masons are doing a very earnest work in soliciting candidates to recruit their Lodges, and that the new departure of going out to select desirable young men and to urge them to join the Masonic organization, is now generally favored. This is to be regretted, if true; but we cannot help thinking that the assertion of the distinguished representative of Odd Fellowship needs to be qualified.

OF COURSE the speaker referred to was presenting an argument in favor of soliciting candidates. The most desirable men in the community will wait to be invited, he said. The representatives of any society who wish to see it flourish must go out after these men who would add to the strength of the organization. There must be a systematic and persistent attempt to gather in new material, else there will be a falling behind in the race. It is not a new argument. We have frequently listened to assertions of the same tenor from brethren who are held in great respect,—and yet we are not convinced that organized Freemasonry should be solicitous about adding members to the institution. Most certainly it is out of place for a Mason to urge any one to join the institution; and he must not go too far in offering a suggestion.

BRO. RICHARD VAUX who died March 22, 1895, as announced in the April number of the REPOSITORY, was a conspicuous citizen in the community where he dwelt and a rare man. He was an able and influential Craftsman, deservedly honored in the Masonic Fraternity with which he has been connected for more than a half century. The Brotherhood in Philadelphia and Pennsylvania mourn the departure of a noble leader and a trusted adviser. Well might they repeat to one another in this time of their bereavement the declarative question which David put to the people assembled at the grave of Abner the son of Ner: "Know ye not that there is a prince and a great man fallen this day in Israel?" Our deceased brother was great in the best sense of the word, by reason of his intellectual and moral possessions.

WHO can estimate the value of such services as Bro. Richard Vaux rendered to the Masonic organization? His breadth of thought, his logical perceptions, his scholarly habits, united with his ardent attachment to Freemasonry, made him the wise expounder of its truths and

a safe interpreter of its principles and philosophy. He understood and set forth the elements of Masonic jurisprudence in a masterly manner—as all were forced to admit, whether or not they agreed with his conclusions. As Grand Master, as Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Pennsylvania, as Editorial writer in the *Keystone*, and in numerous other ways, he has made a large and abiding contribution to our Fraternity. With a grateful appreciation of what he was and what he wrought, we may well say, “A great man has fallen in our Israel.”

LET NO CANDIDATE enter the doors of a Masonic Lodge under the misapprehension that he is to be helped in his business or his political aspirations by reason of his connection with the Masonic organization. The applicant who thinks that by joining the Fraternity he is to become entitled to special assistance in the dealings and interests of every day life entertains a mistaken idea of the character of the Institution. Of course there is a bond of friendship and sympathy established between Craftsmen, and indirectly, out of friendly and close relations thus formed, some practical benefits may come. But such benefits must not be counted upon; much less made an inducement for entering the Fraternity. The London *Freemason*, in a recent article on magnifying the power for good which Freemasonry justly exerts in ameliorating the ills of humanity and making life broader, sweeter and happier, adds these apt words: “Whatever benefits the Mason may receive from his brethren in the Craft must spring from his own worthiness, and their sympathy if he be in distress; but it is contrary to our principles that a man should enter Freemasonry from selfish considerations and expectations. He would do more wisely to expect to be a *giver* rather than a receiver.”

IN THE printed Proceedings of the Grand Chapter of Maine, 1894, Bro. J. H. Drummond, as Chairman of the Committee on Correspondence, deals with the subject of Public Installations of Masonic Officers, and takes the ground that it is justifiable to perform the services of Masonic Installation in the presence of those not members of the Fraternity. The *Keystone* of recent date joins issue with Bro. Drummond on this question and maintains that Pennsylvania never has sanctioned public installations and never will approve the now general practice in this respect. The claim is put forward that Pennsylvania is the only jurisdiction where the ancient landmarks have not been departed from in this matter. “Pennsylvania is the only Grand Lodge in the world,” says our esteemed contemporary, “that adheres to the Dermott system.”

All the others have adopted the Preston standards and so are in error. The *Keystone* affirms these three propositions :

I. *Public* installations of the officers of Lodges could not lawfully be made under the "ancient usages" as prescribed in 1722.

II. Under the Pennsylvania Abiman Rezones of 1781, 1825 and 1894 the installation ceremonies must be performed within a tyled Lodge and not in public; and that

III. Pennsylvania has adhered to the "ancient usages," whilst other Grand Jurisdictions have departed therefrom.

THERE are born critics and grumblers in the world—men constitutionally fault-finders who manage to make things uncomfortable wherever they go or stay. These uncomfortable and dissatisfied people are deserving of pity, inasmuch as they inherit such a tendency as they do other traits of individuality. But pity them as we may and should, it is everyway better to keep them on the outside of the Masonic Fraternity. If they acquire membership in a Lodge, they will be quite apt to lower its moral tone and cause much discomfort by their croakings and complaints. At the best they are never an inspiration to the Lodge in which they hold membership. They are not cheerful workers in any branch of Masonic service.

SEVERAL GRAND LODGES have recently given attention to the questions pertaining to Lodge re-imbusement in cases where aid has been extended to sojourning brethren in distress. One Grand Lodge has decided that the Lodges in its jurisdiction ought to be repaid for any expenses incurred in behalf of a sick or destitute brother who has been helped as a sojourner. It affirms the principle that justice and equity require the Lodge in which the brother has membership to make good the sum paid out for his relief. And so bills are sent out and collections made.

ALL THIS may be well enough in the working of the Masonic system when the claim is presented and acknowledged as between Lodges. But is the needed aid to be refused a sojourning brother, where no assurance is given of a re-imbusement of the sum expended? Here another principle comes in and must have place. Masonic brethren in sickness and destitution must be cared for even where there is no ground for expecting a re-payment of the expenses incurred. It is the sacred duty of every Lodge to extend needed help to the worthy brother far absent from his own Masonic home, and this aid should be given quite irrespective of the question whether or not re-imbusement will be made by the Lodge in which the sojourner has membership.

The Masonic Institution is a benevolent organization in contradistinction from a "beneficial" society; hence there are larger obligations devolving upon Lodges, and upon individual Masons, than any thing set forth in precise rules and outlined in definite terms of requirement.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

**The Fraternity in Cambridge, Mass.,  
Remember a Brother who has been  
Seventy-one Years a Mason.**

Rev. Lucius R. Paige observed his 93d birthday on the eighth of March, 1895; and on the ninth of the next month, April, he recognized the seventy-first anniversary of his initiation into Freemasonry. So did some of the Cambridge brethren recognize this remarkable event, and they sent to the venerable Craftsman a basket of the choicest Jacqueminot roses, one for each of these many years. Accompanying the tribute was the following letter:

CAMBRIDGE, MASS., April 9, 1895.

*Dear Brother Paige:* The undersigned, representing the several Masonic bodies which meet in Cambridgeport, request your acceptance of the accompanying token of veneration and love on this the seventy-first anniversary of your initiation into our fraternity.

And with our congratulations on this remarkable and happy event are entwined our kindest wishes for

your continued life, health and happiness.

Very respectfully and fraternally yours,

RICHARD W. SUTTON,  
Secretary of Amicable Lodge.

JOHN D. C. HARRIES,  
Secretary of Mizpah Lodge and Cambridge Chapter, and Recorder Cambridge Commandery, K. T.

JAMES L. BUFFUM,  
Secretary Mt. Olivet Lodge.

To this letter Dr. Paige responded with courteous words, as follows:

*Brethren:* Your beautiful token of remembrance is thankfully received and keenly appreciated.

The infirmities of age compel me to refrain from Masonic labor; but I beg you to believe that my regard for the institution and interest in its prosperity is not diminished.

In my old age it is very gratifying to know that although I am not able to render any material service, I still retain the friendship of my brethren.

Fraternally yours,  
LUCIUS R. PAIGE.

Cambridge, April 10, 1895.

**The Approaching Triennial Conclave Boston.—Souvenir Badge.**

Preparation is being made to welcome a mighty host of Knights Templars in Boston on the occasion of the

holding of the Triennial Conclave of the Grand Encampment in that city next August. The Sub-Committees are rendering a careful service, and are making arrangements to ensure success in all respects. A souvenir volume is in preparation, and a souvenir badge in accordance with an approved design, is now being manufactured. The badge may be described in heraldic terms as follows: A cross of Salem purple, bearing that of the hospital gules charged with the seal of the Grand Commandery of Massachusetts and Rhode Island, and encircled with the inscription, "Twenty-sixth Triennial Conclave of the Grand Encampment, K. T. of the U. S.," pendant from two swords in saltire points upward, whereon is a scroll enarched displaying the words "Boston, 1895," and the arms of the States of Massachusetts and Rhode Island; crest, a Knight's helmet.

It is too early to congratulate ourselves upon being able to meet the demands for comfort and hospitality from those who shall be the guests of Massachusetts and Rhode Island Knights Templars, in Boston, on the occasion of the Triennial gathering; but, if careful attention and earnest, intelligent work can secure the desired results, we are confident that visiting Knights will not be disappointed by their reception at the "Hub" next August.

#### **Feast of the Paschal Lamb.—Scottish Rite Service.**

The Feast of the Passover or of the Paschal Lamb was opened by Boston Chapter of Rose Croix, 18°, on Maundy Thursday, April 11th ultimo, at the United States Hotel, Boston. There was an impressive rendering of the ritual service appropriate to the occasion. The ceremonial of the

unleavened bread and wine, with "the extinguishing of the lights," followed the singing of "Palm Branches" by the Schuman Male Quartette. Following the ceremony was an elaborate banquet, at which covers were laid for one hundred and twenty-five persons. The presiding officer, Ill. Andrew Creeliman, 33°, delivered an address of welcome. The following toasts and addresses constituted the arranged programme: "Principles of Masonry," by M. Ill. Wheeler Cable, 33°, and M. P. Sov. Grand Commander; "Boston Consistory," by Ill. H. D. Sterling, 32°, Commander-in-Chief; "Our Ladies," by James H. Osgood, 33°; "Boston Chapter of Rose Croix," by Ill. J. Loring Thayer, 33°, and M. P. K. Orator and Past Commander-in-Chief; "Boston Council, Princes of Jerusalem," by Ill. J. W. Johnson, M. D., 32°, and M. E. and S. P. G. M.; "Boston Lodge of Perfection," by Samuel Hathaway, 32°, M. P. K. S., and Ill. Bro. R. L. Day, 33°, spoke on the general aims of the Order, and the ceremonials in particular.

#### **Grand Commandery of Connecticut —Preliminary Meeting.**

A brief notice of the annual conclave held at Meriden, March 10, 1895, appeared in last month's issue of the REPOSITORY; but having since read the printed reports furnished by the Grand Recorder, Sir Knight Eli Coe Birdsey, an *addendum* to the previous notice seems in order. The total membership in the subordinate commanderies is 2,214; the net increase during last year being 158. Sir Hugh Stirling of Bridgeport was elected to the office of Grand Commander and Sir Eli C. Birdsey was elected Grand Recorder, succeeding Sir Knight Jos. K. Wheeler deceased. On the evening preceding the meeting of the Grand Commandery the Order of the Temple was ex-



emplified by St. Elmo Commandery, Meriden, in their well appointed Asylum, and before the officers and members of the Grand Body and numerous visitors. It was excellent work and every way edifying and instructive. A banquet at the Winthrop followed. Some 150 Sir Knights were seated at the tables. The *Meriden Journal* gives a long and readable account of the post-prandial exercises. From its report we learn that our friend the Grand Treasurer of the Grand Encampment of the United States, Hon. H. Wales Lines, presided and acted as toastmaster at the exercises that followed the supper. Past Commander E. B. Everett welcomed the visitors in a few well chosen remarks. Grand Commander Wilson gave a speech on the "Good of the Order," as did Deputy Grand Commander Hugh Stirling, of Bridgeport, Grand Generalissimo Johnson, of New Haven, Grand Captain General S. M. Bronson, of Hartford, Grand Inspector Fred A. Spencer, of Waterbury, Past Grand Commander Henry Woodward, of Middletown, Senator O. H. Platt, Past Grand Commanders Costello Lippert, of Norwich, Christian Swartz, of Norwalk; Sir Knights Lee, of New London, and Fuller, of Danbury, and Secretary of State W. C. Mowry, of Norwich. The exercises continued for a period of several hours much to the satisfaction of the brethren and Sir Knights concerned.

#### **New Organization of Scottish Rite Masons at Augusta, Maine.**

A Dispensation dated March 5, 1895, has been granted by Grand Commander Palmer to Treby Johnson, M. E. S. P. G. M., Thomas A. Jewett, G. H. P. D. G. M., Austin D. Knight, M. E. S. G. W., Henry S. Webster, M. E. J. G. W., and James A. Craig, Charles A. Price,

Charles B. Adams, Alton Sawyer, W. G. Preble, Alfred P. Fifield, Edwin P. Smart, to open a Council of Princess of Jerusalem in the Valley of Augusta. By the interest already manifested on the part of these brethren and their associates it is evident that the newly formed Council will have a good measure of success. The working of the degrees by the officers who have consented to take the several stations will not be lacking either in earnestness or intelligence. Gardiner, Augusta, Waterville and other places in the vicinity where Freemasonry flourishes will furnish an abundance of first class material for the new Council.

#### **Presentation of a Costly Templar Jewel to Rev. M. S. Hughes, of Portland, Maine.**

The *Masonic Journal*, April issue, gives an interesting report of a farewell reception and dinner tendered to Rev. Bro. Matt S. Hughes, pastor of the Chestnut Street Methodist Church, Portland, for the last four years, who is about leaving for a new field of labor in Minneapolis. After partaking of an excellent supper Bro. Frank R. Redlon addressed the clergyman, saying: "When your decision to leave our city became known, some of your Masonic friends concluded that you should take with you a token of their friendship. I therefore take great pleasure in presenting to you the emblem of Masonry which we hope you will wear with as much pleasure as it gives us to present it."

The present consisted of a very handsome Knights Templar jewel, studded with diamonds and rubies. On the outside it bears the following inscription: "St. Alban Commandery, No. 8, Portland, Me." The reverse reads: "Matt S. Hughes from Portland friends, 1895." The recipient re-

sponded in words touched by a tender and fraternal feeling. He said that he should wear the jewel with a twofold pleasure, first, because of the truths it represents, and secondly, because it signifies the esteem of his Portland brethren. Bros. Jos. A. Locke, Albro E. Chase and others made excellent addresses, all complimentary to Bro. Hughes.

#### **Death of Past Grand Master Albert Moore, of Maine.**

Bro. Albert Moore died at his home in North Anson, Maine, on Sunday, April 7th ultimo, having attained the age of about seventy years. He was an esteemed and prominent citizen. As editor of a paper published weekly, the *Union Advocate*, he exercised a considerable influence and made good proof of his intellectual ability. He was a devoted member of the Democratic party and had held several important offices. He had been a Mason for some forty years. In 1875 and '76 he held the office of Grand Master of Masons in Maine. In his discharge of the duties of that exalted position he made proof of ability, strength of purpose, and a fraternal disposition. He was sensible and outspoken—a noble man and a true Mason. The Craftsmen of Maine are called to mourn the departure of a wise and trusted leader.

#### **The Loving Cup Presented to the Lodge of St. Andrew, Boston, June 28, 1894.**

On other pages of this number of the REPOSITORY the story of the Loving Cup in general, and of two cups in particular, is told; and a showing is made of the form, symbolic ornamentation, etc., of each of the last named cups. The correspondence between the donors of the cup to the Lodge of St. Andrew and the Secre-

tary of that Lodge, is herewith appended, as of interest in connection with what is elsewhere shown respecting this prized memento. We are indebted to R. W. Bro. S. D. Nickerson, Grand Secretary, for copies of the letters.

BOSTON, June 28th, 1894.

*To the Members of the Lodge of St. Andrew:*

GENTLEMEN.—Please accept the enclosed Loving Cup in remembrance of our father, the late Charles Allen Browne, who, had he lived until this month, June, 1894, would have celebrated the fiftieth anniversary of his membership with the Lodge of St. Andrew.

Given in loving memory of his children,

DR. WILLIAM A. BROWNE,  
REBECCA A. GREEN.

BOSTON, JULY 5, 1894,

*Dr. Wm. A. Browne and Mrs. Rebecca A. Green:*

At the quarterly meeting of the Lodge of St. Andrew, held June 28, 1894, the exquisitely beautiful Loving Cup was received, which you have presented in memory of your father, our late Brother, Charles Allen Browne, who would on that day have completed fifty years of membership.

Two of our Brethren were present, who had joined the Lodge on the same day with him, and all present were duly impressed by the commemoration of an anniversary of such extreme interest.

The first use of the cup was in pledging the honored memory of our departed Brother, which was done in solemn and ancient form.

Your gift is, and always will be, treasured by the Lodge as among its most precious possessions, and I am instructed to convey to you the thanks of each and all of the members, for the valued memorial of him, who was our beloved Brother, as well as your own honored father.

Accept the expression of our gratitude, and the assurance of our sincere interest in your welfare.

Respectfully and most faithfully yours,

WM. F. DAVIS,  
*Secretary of the Lodge of St. Andrew.*

## THE MIDDLE STATES.

### Quarterly Meeting of Masonic Veterans' Association of Pennsylvania.

The meeting held at Masonic Temple, Philadelphia, on Saturday evening, March 30, 1895, was of special interest. Bro. Robert Arthur presided and gave a cordial welcome to members and guests. At a previous meeting a handsome copy of the published proceedings of the Veterans' Association of Washington, D. C., had been presented to the Pennsylvania organization. The donor of the book, William S. Roose, was present at this meeting and entertained the Brethren with some interesting reminiscences, particularly his association in the aforesaid with Masons in Philadelphia.

The President announced that since the last meeting the following members of the Association had died: Bros. George Nass, Theodore Julius, Jr., Banner Thomas and Richard Vaux, after which Past President, Bro. Wm. H. Burkhardt, made some appropriate and entertaining remarks, especially referring to Bro. Vaux, with whom he had been so long and intimately acquainted.

## THE WEST.

### A Backward Movement.

It is with a feeling of regret that we read one portion of the report of proceedings of the Grand Lodge of Kansas at the recent meeting of that body, held February 21, 1895. Our reference is to the action taken in regard to the proposed establishment of a Masonic Home. The following resolution was passed by 562, as against 268 votes:

*Resolved*, That the action of the Grand Lodge at its last Annual Communication in appropriating and ordering paid to the Kansas Masonic Home the sum of money then in the hands of the Grand Treasurer, raised by the special assessment of one dollar for each member borne on the roll of the Lodges, and which sum aggregated \$13,326.15 be rescinded, and that said sum, together with the sum of \$2,294 collected by the Grand Secretary on said assessment, and now in the Special Fund so-called, be transferred to the Charity Fund of the Grand Lodge.

Kansas Masons seem to have caught the prevailing sentiment of their Michigan brethren, as respects the support of Masonic Homes, and so have entered upon a retrograde movement

### Death of Bro. A. V. H. Carpenter.

The present writer has a pleasant remembrance of Bro. Carpenter of Wisconsin, whose death occurred in the early part of last month. Associated with him at one time, a good number of years ago, in the prosecution of a matter of Templar interest, the favorable impressions formed respecting him were strengthened by the correspondence that lasted for several months. Bro. Carpenter fulfilled a large measure of usefulness in the departments of Symbolic and Templar Masonry. He had been honored by election to the highest offices in each. In 1870 he was advanced to the 33°. He was a true man and a faithful Mason. The *Tidings*, in paying tribute to his memory and worth, says: "The Masons of Wisconsin loved Brother Carpenter for his generous, kindly nature, his ever present courtesy, his manly, loyal qualities, his devotion to the interests of the Fraternity. While we thus deeply mourn his loss, let us strive to emulate his virtues. These virtues cannot be written upon his tomb, but they

are engraved in the hearts of men, women and children, of kindred and friends; they are recorded in the great

book of last account and will have an influence for good for many years to come."

## Books, Magazines, etc.

**THE SHIBBOLETH**, Edited by George C. Connor, Nashville, Tenn. Published by Brandon Printing Co. 212 pages. Price \$1.25.

A new edition of this Templar Monitor contains a "third appendix" which adds to the value of the work. This appendix contains directions for Official Receptions; hints to Eminent Commanders and rules of order; Ritual for Divine Worship—for a Commandery of Sorrow, for Christmas service, etc.,—together with forms and suggestions that may be of use on various Templar occasions. This fifth edition of *Shibboleth* has been thoroughly revised and is printed in an attractive form. Its author, Bro. Geo. C. Connor who died in 1894, was Secretary of the Committee on Ritual which reported at Denver in 1892, and because of this fact and for other reasons had exceptional qualifications for preparing a Templar Monitor.

**POETRY OF FREEMASONRY.** By Dr. Rob. Morris. New Edition. Illustrated. The Werner Company Publishers, 160-174 Adams street Chicago, Illinois. Price in cloth—plain, \$2.75—ornamental, \$3.50.

The new edition of this work which has been out of print for seven years is attractive in its text and by its embellishments, etc. It is well printed on fine super calendered paper, handsomely bound, and makes a quarto volume of some four hundred pages,

which is indeed fair to look upon. In the edition just issued much new matter has been added including a portrait and biography of Dr. Morris written from data furnished by his son, Bro. Robert Morris, Jr., of Franklin, Ky. The work in its present improved form represents the complete writings of Bro. Morris, designated as "Masonic Poet Laureate," together with a number of Masonic poems by other authors. This work forms the only great collection of the Poetry of Freemasonry and well deserves the favor of thoughtful, leading Masons.

**THE MONIST—A QUARTERLY MAGAZINE.** The Open Court Publishing Co., 324 Dearborn St., Chicago, Illinois. Price \$2 yearly; Single copy, 50 cts.

The January issue of this Magazine, edited by Dr. Paul Carns, contains a number of instructive and timely papers. Among these are the following: "Longevity and Death," by Geo. J. Romanes; "The Advancement of Ethics," by Dr. Francis E. Abbott; "Ought the United States Senate to be Reformed?" by Moncure D. Conway; "Christian Missions: A Triangular Debate before the Nineteenth Century Club of New York," Rt. Rev. Bishop I. M. Thoburn, Virchand R. Gaudhi, and Dr. Paul Carns. These papers with others of interest, editorial notices, etc., make the number under review one of special value. The

*Monist* is conducted with signal ability and it occupies a field of broad discussion respecting scientific, social, and moral questions. It deserves a liberal support.

DUNLAP CHAPTER OF ROSE CROIX, of the Scottish Rite, sitting in the Valley of Portland, Maine. Charter, By-laws, etc., also list of members past and present. The Tucker Printing Co., Portland, Me.

A neatly printed pamphlet of some fifty pages, containing much information of special value to the members of Dunlap Chapter of Rose Croix Masons, has recently been issued. The present officers of this flourishing organization are the following: Rufus H. Hinkley, 33°, Master; L. W. Fobes, 32°, Senior Warden; Martin A. Dillingham, 32° Junior Warden; Bryce McLellan Edwards, 32°, Grand Orator; Jona. A. Merrill, 33°, Treasurer; Millard F. Hicks, 33°, Secretary; Francis E. Chace, 32°, Master of Ceremonies; Wm. S. Covay, 32°, Captain of the Guard.

PUTNAM'S HISTORICAL MAGAZINE, Edited and published by Eben Putnam, Salem, Mass. Subscription price \$2 per year. Single copies 25 cents.

This publication has special interest for persons who are fond of New England History. Mr. Putnam is a diligent and careful investigator, and is favored in such work by years of experience, during which he has become familiar with the sources of his-

toric information. The April number contains a "List of Aged Friends," copied from the Rhode Island records; "English Aid to Lexington Sufferers;" "Coat Armor;" "Perkins Family in England," with four charts; "Muster Roll of Capt. Eleazer Tyng, 1725;" Notes and Queries, etc., with other papers, the whole contents showing careful selection and preparation for the purposes in view.

THE AMERICAN HISTORICAL REGISTER A monthly Gazette of the Patriotic-Hereditary Societies of the United States. The Historical Register Publishing Co., Philadelphia, Pa. Subscription price \$3 per year.

This valuable periodical is published under the auspices of the American Historical Association. Its Editor-in-Chief is Charles H. Browning, and the Associate Editors include representatives of the prominent patriotic-hereditary societies throughout the country. Among the list are the names of Rt. Rev. Wm. S. Perry, D. D., Bishop of Iowa; Monsignor Robert Seton, D. D., New York; Judge C. C. Baldwin of Ohio, and others of widespread reputation. One of the leading articles in the March number, "Freemasonry in the Continental Army," appears on other pages of this issue of the REPOSITORY. The *American Historical Register* deserves, and no doubt will receive, a large patronage. The members of the Patriotic Societies may be expected to subscribe—and many other persons of historical tastes and patriotic feelings will desire the *Register*.

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1894-95.

#### ELECTED OFFICERS.

- M. W. Elisha H. Rhodes, No. 9, Pawtuxet, Grand Master.  
 R. W. Edward P. Lowden, No. 10, Pawtucket, Deputy Grand Master.  
 R. W. William H. Crawley, No. 8, Warren, Senior Grand Warden.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Milton Livsey, No. 36, First Dist. D. Grand Master.  
 R. W. Frederick G. Stiles, No. 37, Second Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Third Dist. D. Grand Master.  
 R. W. Arthur H. Armington, No. 21, Providence, Fourth Dist. D. G. Master.  
 R. W. Charles B. Manchester, No. 4, Providence, Fifth Dist. D. G. Master.  
 Rev. and W. Henry W. Rugg, D.D., No. 1, Providence, Grand Chaplain.  
 W. Albert H. Williams, No. 37, Providence, Senior Grand Deacon.  
 W. W. Howard Walker, No. 10, Pawtucket, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Joseph M. Bates, No. 24, Central Falls, Junior Grand Steward.  
 W. Philip S. Chase, No. 22, Portsmouth, Grand Master.  
 W. William J. Bradford, No. 6, Bristol, Grand Sword Bearer.  
 W. James E. Tillingham, No. 27, Providence, Grand Pursuivant.  
 W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. J. M. Addeman, W. W. H. Scott.

##### CHARTERS AND BY-LAWS.

- R. W. George M. Carpenter, R. W. George N. Bliss,  
 R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, M. W. Newton D. Arnold,  
 Rev. and M. W. Wm. N. Ackley, M. W. Geo. H. Kenyon, M. D.,  
 M. W. Stillman White,

## WEBB MONUMENT.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS

W. George E. Webster,	W. Benjamin W Case,
W. John E. Goldsworthy,	W. Horace K. Blanchard,
W. Benjamin M. Bosworth.	

## PRINTING.

R. W. Edwin Baker,	W. William H. Perry,
W. George H. Bunce.	

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Union Lodge, No. 10, Pawtucket ; Jenks Lodge, No. 24, Central Falls ; Corinthian Lodge, No. 27, Providence ; Barney Merry Lodge, No. 29, Pawtucket ; Atlantic Lodge, No. 31, Block Island ; Roger Williams Lodge, No. 32, Centredale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Milton Livsey.

Washington Lodge, No. 3, Warren ; St. Alban's Lodge, No. 6, Bristol ; St. Paul's Lodge, No. 14, Newport ; Warwick Lodge, No. 16, Phenix ; Temple Lodge, No. 18, Greenville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Washington Lodge, No. 5, Wickford ; Harmony Lodge, No. 4, Pawtucket ; King Solomon's Lodge, No. 11, East Greenwich ; Manchester Lodge, No. 12, Anthony ; Hamilton Lodge, No. 15, Clayville ; Charity Lodge, No. 23, Hope Valley ; Adelphei Lodge, No. 33, Providence ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

Mount Vernon Lodge, No. 4, Providence ; Morning Star Lodge, No. 13, Woonsocket ; St. John's Lodge, No. 1, Newport ; Franklin Lodge, No. 20, Westerly ; Rising Sun Lodge, No. 30, East Providence ; Unity Lodge, No. 34, Lonsdale ; Orpheus Lodge, No. 36, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master Arthur H. Armington.

Friendship Lodge, No. 7, Chepachet ; Mount Moriah Lodge, No. 8, Lime-rock ; Eureka Lodge, No. 22, Portsmouth ; Hope Lodge, No. 25, Wakefield ; Granite Lodge, No. 26, Harrisville ; Redwood Lodge, No. 35, Providence ; Nestell Lodge, No. 37, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Charles B. Manchester.

## Masonic Meetings, May, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

### LODGES.

Atlantic.....	No. 31.....	New Shoreham.....	Saturday evening,	4.
Barney Merry...	No. 29 ..	Pawtucket.....	Monday	" 9.
Charity.....	No. 23.....	Hope Valley .....	Thursday	" 2.
Doric.....	No. 38. . .	Auburn.....	Wednesday	" 8.
Eureka.....	No. 22.....	Portsmouth.....	Tuesday	" 7.
Friendship.....	No. 7.....	Chepachet.....	Saturday	" 4.
Franklin.....	No. 20.....	Westerly.....	Tuesday	" 7.
Granite.....	No. 26. . .	Harrisville.....	Saturday	" 11.
Hamilton.....	No. 15. . .	Clayville.....	Saturday	" 4.
Harmony.....	No. 9, . . .	Pawtuxet.....	Tuesday	" 7.
Hope.....	No. 25. . .	Wakefield.....	Wednesday	" 8.
Ionic.....	No. 28. . .	Greene.....	Friday	" 3.
Jenks.....	No. 24. . .	Central Falls.....	Monday	" 20.
King Solomon's...	No. 11.....	East Greenwich.....	Tuesday	" 7.
Manchester.....	No. 12.....	Anthony.....	Friday	" 3.
Mount Moriah ..	No. 8.....	Limerock.....	Friday	" 3.
Morning Star....	No. 13 ..	Woonsocket .....	Thursday	" 2.
Rising Sun.....	No. 30.....	East Providence. Annual.	Friday	" 24.
Roger Williams. No. 32. . .	Centredale .....	Saturday	" 4.	
Annual.....			"	25.
St. Alban's.....	No. 6 ..	Bristol.....	Wednesday	" 8.
St. John's.....	No. 1.....	Newport.....	Monday	" 6.
St. Paul's.....	No. 14.....	Newport.....	Monday	" 13.
Temple.....	No. 18. . .	Greenville.....	Saturday	" 11.
Union.....	No. 10 .....	Pawtucket.....	Wednesday	" 8.
Unity.....	No. 34. . .	Lonsdale.....	Tuesday	" 7.
Warwick.....	No. 16. . .	Phenix.....	Thursday	" 2.
Washington.....	No. 3.....	Warren.....	Tuesday	" 7.
Washington.....	No. 5.....	Wickford.....	Monday	" 6.

### ROYAL ARCH CHAPTERS.

Aquidneck.....	No. 9.....	Portsmouth .....	Monday evening,	6.
Franklin.....	No. 7. . .	Hope Valley .....	Wednesday	" 8.
Hope.....	No. 6.....	Bristol.....	Monday	" 6.
Landmark.....	No. 10.....	Phenix.....	Friday	" 10.
Newport.....	No. 2.....	Newport.....	Tuesday	" 28.
Pawtucket.....	No. 4. . .	Pawtucket.....	Wednesday	" 15.
Temple.....	No. 3. . .	Warren.....	Wednesday	" 15.
Scituate.....	No. 8. . .	Scituate .....	Saturday	" 11.
Union.....	No. 5. . .	Woonsocket .....	Monday	" 6.



## COUNCILS, R. AND S. M.

Deblois.....	No. 5.....	Newport.....	Tuesday evening,	—.
Pawtucket.....	No. 2. . . .	Pawtucket.....	Monday	“ 6.
Webb.....	No. 3.....	Warren.....	Tuesday	“ 28.
Woonsocket. . . .	No. 4.....	Woonsocket . . . .	Tuesday.	“ 21.

## COMMANDERIES.

Bristol.....	No. 29.....	North Attleboro, Mass..	Friday evening,	3.
Godfrey de Bouillon..	No. 25.....	Fall River, Mass. . . . .	Monday	“ 20.
Holy Sepulchre . . . .	No. 8. . . .	Pawtucket . . . . .	Friday	“ 17.
Narragansett.....	No. 27.....	Westerly.....	Monday	“ 13.
Sutton.....	No. 16.....	New Bedford, Mass . . .	Thursday	“ 2.
Woonsocket.....	No. 24.....	Woonsocket.....	Tuesday	“ 14.
Milford.....	No. 11.....	Milford.....	Monday	“ 27.

## SCOTTISH RITE BODIES.

Van Renselaer Lodge of Perfection, Newport. . . . .	Tuesday evening,	9.
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## Meetings in Freemasons Hall, Providence,

FOR MAY, 1895.

St. John's Lodge, No. 1, Providence . . . . .	Wednesday evening,	15.
Mount Vernon Lodge, No. 4 . . . . .	Thursday	“ 2.
What Cheer Lodge, No. 21 . . . . .	Friday	“ 3.
Corinthian Lodge, No. 27 . . . . .	Tuesday	“ 7.
Redwood Lodge, No. 35 . . . . .	Monday	“ 13.
Orpheus Lodge, No. 36 . . . . .	Wednesday	“ 8.
Nestell Lodge, No. 37.....	Thursday	“ 9.
Providence Royal Arch Chapter, No. 1.....	Thursday	“ 16.
Providence Council, Cryptic Rite . . . . .	Friday	“ 10.
St. John's Commandery, No. 1.....	Monday	“ 6.
Calvary Commandery, No. 13 . . . . .	Tuesday	“ 7.
Scottish Rite Bodies . . . . .	Wednesday	“ 22.
Adelphoi Lodge, No. 33, meets at its Hall, North Main Street, Providence . . . . .	Tuesday	“ 7.
Grand Lodge. . . . .	Monday	20.
Grand Commandery of Mass. and R. I. . . . .		—.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

THE HISTORY OF FREEMASONRY in Rhode Island, with a full account of the celebration of the One Hundredth Anniversary of the Grand Lodge of this jurisdiction, held June 24, 1891, and numerous statistical exhibits, is now ready for binding. This Memorial publication, issued under the authority of the Grand Lodge, will appear as a volume of nearly one thousand pages, embellished by portraits and other illustrations, clearly printed on paper of an excellent quality and bound in an attractive style. It will be furnished to brethren at a cost but little exceeding the cost of publication.

VISITS OF INSPECTION were made to St. Johns Commandery and Calvary Commandery, Providence, on the dates of the regular meetings, respectively, in April. E. Sir Henry S. Rowe, Grand Lecturer of the Grand Commandery of Massachusetts and Rhode Island, attended by a numerous and distinguished suite of Sir Knights, conducted the inspection of St. Johns. E. Sir George M. Carpenter, Commander, received the visitors with graceful words of welcome, to which a happy response was made by Sir Knight Rowe. At the close of the formalities of inspection, the Order of the Red Cross was exemplified in a particularly impressive manner. A banquet followed and addresses. E. Sir George E. Hilton, Grand Sword Bearer of the Grand Commandery of Massachusetts and Rhode Island, attended by some fifteen prominent Knights of the jurisdiction, inspected Calvary Commandery, and witnessed the conferring of the Order of the Temple. The work was excellently rendered. E. Sir James E. Tillinghast, Commander, presided and welcomed the official visitor, Sir Knight Hilton, who responded with appropriate words. A banquet and speaking followed.

FRIDAY EVENING, March 29, 1895, was a notable occasion in the history of What Cheer Lodge, Providence, which met that evening in Special Communication to confer the sublime degree of Master Mason, having for her guests M. W. E. H. Rhodes, Grand Master of Masons in Rhode Island, and M. W. E. B. Holmes, Grand Master of Masons in Massachusetts, together with other distinguished Craftsmen. The work was rendered with accessories intended to give dramatic effect to the personifications and lessons, and was, indeed, a well conducted and effective presentation of scenes, events, incidents, characters, etc., according to the purpose of those who arranged the same. The Musical Selections were composed by W. Hamilton C. McDougal and the text was written and arranged by R. W. Edwin Baker, who acted as "Grand Master of Ceremonies." Bros. Herbert E. Brown, Andrew B. Eddy, John E. Williams and William W. Flint gave a forcible and artistic rendering to the hymns, chants, recitations, etc. Bro. Arthur C. Anthony sang a baritone solo in a most pleasing manner. The illustrations of the degree shown by R. W. Frederick G. Stiles and Bros. Wilbur W. Bridge and Frank P. Eddy were finely displayed. The Master, John C. Ardern, and his associate officers

performed their several parts with a ready and intelligent ability. At the close of the interesting ceremonies, witnessed by the largest gathering which the present writer has seen in Freemasons Hall, addresses were delivered by Grand Master Rhodes, Grand Master Holmes, and others of the guests. The exercises of the evening closed at a late hour.

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS of Rhode Island met at Freemasons Hall, Providence, in Annual Assembly, on April ninth ultimo. There was a fair attendance. The Grand Recorder, Bro. W. R. Greene, has kindly furnished to the REPOSITORY a summary of the proceedings.

THE RHODE ISLAND MASONIC VETERAN ASSOCIATION held its Quarterly meeting, April 19th ult., in the parlors of Freemasons Hall in Providence. There was a large attendance, and the membership already about one hundred and fifty was still further increased by the admission of a round dozen of new members. The evening was passed in the usual quiet and social way. A representative of the Veteran Association of the State of Connecticut was present and was cordially welcomed by the President, to whose greeting the visiting brother made fitting reply. A minute respecting the Masonic life and service of the late Brother Samuel G. Stiness was presented and ordered recorded. The Veterans, remembering the enjoyable outing held last summer at "Rhodes" on the Pawtuxet," appointed a committee to arrange for a similar one the coming season. The business session being at an end a light collation was in order which was the better enjoyed in consequence of the announcement by the President that nobody would be called upon for a speech. This greatly mitigates the "horrors of war" to Veteran brethren and enables them to enjoy a lunch or banquet with augmented satisfaction.

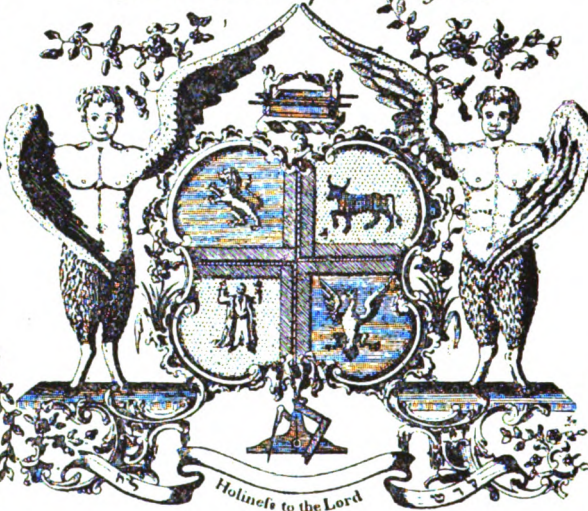
AT A RECENT CELEBRATION of the semi-centennial anniversary of a Lodge of Odd Fellows, in Providence, to which Odd Fellows only were privileged to attend, an exception was made by inviting the Grand Master of Masons in Rhode Island, M. W. Bro. E. H. Rhodes, to be present, and to respond to a sentiment recognizing the high character of Freemasonry. Grand Master Rhodes, although not an Odd Fellow, attended the anniversary and made an appropriate address. Probably he did not realize that he was an outsider, inasmuch as one-half of the audience, at least, are numbered among the Masonic Fraternity.

ON an inserted leaf of this number of the REPOSITORY a picture is shown of the artistic Loving Cup recently presented to W. Bro. Geo. H. Burnham. The inscription on the cup is herewith given as explanatory of the cause and occasion of the gift:

1873  
THIS LOVING CUP  
IS PRESENTED TO  
WORSHIPFUL GEORGE HENRY BURNHAM  
BY  
ST. JOHNS LODGE  
ANCIENT FREE AND ACCEPTED MASONS  
NUMBER ONE IN THE TOWN OF PROVIDENCE,  
AS A VISIBLE MEANS OF APPRECIATION OF HIS  
TWENTY-ONE YEARS OF SERVICE  
AS TREASURER OF THE LODGE.  
1894.



*The Arms of y<sup>e</sup> most Ancient & Honorable Fraternity,  
of Free and Accepted Masons.*



*Honi soit qui mal y pense*



*The Arms of the Operative or Stone Masons*

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IN ADVANCE.

HENRY W. RUGG,  
EDITOR.

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No. 9.

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## Five Points.

I will be swift to serve thee, Brother,  
Whene'er thy need demands;  
No rest my foot shall know, nor other  
Employment find my hands,  
Until thy want relief hath known—  
For thou art bound to me  
By Mystic Tie that doth postpone  
The love of self for thee.

I will remember thee, Brother.  
When, on my knees my prayer  
To God ascends, and I must smother,  
Before his righteous ear,  
All selfish wish, all evil thought—  
For, truly, are not we  
Children of one house! and I ought  
Daily to pray for thee.

I will speak well of thee, my Brother,  
Present or absent, still  
A good report unto another  
Of thee, my tongue shall fill;  
For we are near, and thy good name  
Is ever dear to me—  
Through evil and through good the same,  
I will be true to thee.

I will defend thee always, Brother,  
And at my prompt rebuke  
The slanderer his tale shall smother,  
And shame suffuse his look.  
If danger threaten, I will warn,  
In time for thee to fly—  
And thus my actions will adorn  
And show my love to thee.

—Freemason.

## Jack Halyard's Darling.

**J**ACK HALYARD, literally christened Jack after an old friend of the family, was fortunate in having loving parents and a few warm friends; unfortunate in losing the kindest of mothers when I was seventeen, and my good father a few years later. My father, a well-to-do merchant, had taken in charge, but, as it turned out, had, unfortunately, not adopted, the orphan son of a life-long friend and brother Mason, Past Master Carlton Croft. Tommy Croft was many years younger than I, and I think as light-hearted, whole-souled, truthful a lad as I ever met. He was small, very small, for his years, but what there was of him was, when he was awake, ever in motion. Lithe and supple as a panther, graceful as a fawn, with a face singularly handsome, and an eye like a gazelle's, tender, appealing, but scintillant, and a voice low, but clear and musical; how he won all hearts and how his friends loved him! Tommy had been a babe when he came to us, only a year before my mother's death, and when I became twenty-one he was just five years old, but even then it would have tested the strength of a boy twice his weight to have held him down.

Among my father and mother's warmest friends was Senior Warden Paul Hildreth and Lucy, his wife, known of all as Auntie Hildreth. He was a true man, but modest withal, and had refused time and again to accept the nomination for a seat in the East, but they took advantage of his temporary absence on business, and elected him Master, and so it was that he presided when I took my degrees.

This was in the early fifties, and California was the lodestone that drew adventurous thousands to the Pacific Slope. I may say for myself that I had been a diligent student, and was a little worn with my devotion to the "midnight oil," and my father suggested a few months' travel. I at once suggested a trip around Cape Horn to California. This was more than he had bargained for, but when he saw that my heart was set on the venture, and learned that several of our mutual acquaintances would sail by the next outgoing vessel, he consented. I need not linger at this point. One of our party was my father's firm friend, went out to engage in trade, employed me as head clerk, prospered, gave me a handsome salary for a year, and then came a letter announcing my father's sudden death. It was from Paul Hildreth, who had been appointed administrator of the estate, of which I was sole heir. My father had made no will. The letter suggested that

I come home, although there was no particular reason for haste, it said, as my father had left his estate in excellent shape, and all was safe. The Hildreths would care for little Tommy. But my father's death affected me inexpressibly, and unfitted me for business. I was *alone* in the world. I exphasize the word. Utter desolation better expresses my state of mind.

One night, about a month previous, I had been the means of saving the money, and perhaps the life, of one Captain John Buckthorn, master of the good ship *Harold Brothers*, plying between San Francisco and English ports, *via* New York. He had been stunned by a blow from behind, and three ruffians were completing their work when I approached at the turn of a corner. They were too busy to notice me, and as a revolver in those days was as much a part of a man's toilet as his tooth-brush, I did not hesitate a moment to use mine. One of the ruffians fell before my fire, the other two sprang to their feet, and, seeing my revolver aimed in their direction, ran for dear life, and left me master of the field. The report had reached the ears of a policeman, and others, and the wounded man and the captain were taken to the hospital. The latter was out in a week, the ruffian, I am glad to say, was not. He was laid up six months under the doctor's care, and was then sent up for six years at hard labor for the State. The other two were caught, and went up for eight years—probably for running away, and leaving their wounded pal behind them.

And so it was that, when I had determined to go home, Captain John, as he like to have his friends call him, begged me to accept a berth in his cabin, a seat at his table free of charge, and would not take no for an answer. I accepted his kind offer. Had I *known*—but it is all over, and I have no regrets to worry over.

The vessel was not especially designed for carrying many passengers and there were but twenty, all told, who embarked with us. Nothing of unusual interest occurred at first, and I had ample opportunity to form acquaintances, but in my sad mood I found most consolation in the beautiful face, blue eyes and baby prattle of a two-year-old child of a lady passenger, en route for England. The mother was highly intelligent, perfect in manner, tastefully dressed, and with a bearing of one used to high social position. The child "took" to me, and the mother rewarded me with a gracious smile, as on pleasant days I paced the deck with her idol, or amused it by various devices known only to those who love children as I do. The mother's name was a peculiar one, and when the time came for me to recall it, it had escaped me. Whether she were wife or widow I knew not, nor cared to inquire.



We rounded the Horn safely and were well up the coast of South America, when we were beset by a series of southeastern gales, that blew us from our course, and these were followed by five days of the roughest weather, the captain declared, he had ever encountered. Our sails were in shreds, our topmasts wrenched away, and the still powerful ship was floating upon that storm-tossed sea at the mercy of wind and wave, beneath a sky of inky blackness, when, just after night set in, there was a sudden shock that prostrated all on board, even old sailors. And the harsh thunder of the fierce grinding of the bow of the vessel on the sunken rock was heard above the tumult of the mad waves. Going below instantly, Captain John found the water rushing in at a rate that ordinarily must soon sink the vessel, and he ordered the ship's boats launched at once. The supplying of the boats with water and provisions fell to the mate, while the captain and I saw to the passengers. It so happened that I was the last man aboard, and was just on the point of swinging clear, and dropping into the boat, when a shriek broke on my ear, and by the ship's lantern I saw my English lady, her babe in her arms, just appearing above the cabin stairs. It was but the work of a few moments to spring forward, snatch the child from her grasp, seize her bodily, and literally drop her into the arms of those below. I had just rushed back to seize the child, when the stern of the vessel sunk about five or six feet. The hoarse cry of the sailors, "Back the boat, for God's sake, *back!*" struck like a knell on my ear. They naturally thought the vessel was making its final plunge to the bottom, and would involve them in the swirl; the ship's lanterns, upset by the fall, went out, and in the blackness of darkness they thought us engulfed in the mad waves. Was it the whistling of the wind, or a woman's shriek, that rang high and clear and piercing on my ear?

I took my little charge to the fore-cabin, still free of water, and found on investigation that the ship's supply of food was intact, and I rocked little Rose, as I had heard her mother call her, until she gently slumbered. She had become used to me, and for the time did not miss her mother. Awake I felt compelled to remain. At midnight the storm lulled, and at daylight the sea's surface was a mass of gentle ripples. To the left, in a direction opposite to that taken by the boats, only about half a mile away, was an island several miles in length, and green with the verdure of the tropics. All else in sight was a waste of waters. Not all else. The ledge on which the bow of our vessel rested was in plain sight, and showed it wedged in more than half its length between the cruel—nay, *now* merciful—jaws of the cleft rock.

I knew that nothing but a strong northwester could ever free the vessel from that strong embrace. I knew that the island must be my temporary home at least, and I set to work at once. One of the two remaining boats was sound, and storing it with food and other necessities, I started for the island. Rose, the little darling, I forgot my own grief in hers, but in two or three weeks she ceased to call for her ma, and I shed tears of joy to find that ere a month passed she was as playful and happy as ever. How blessed for her to forget!

I found my island uninhabited, yet rich in cocoanuts, bananas, dates, grapes, and other varieties of fruits. I made over sixty trips to the wreck, and had many of the comforts and some of the luxuries of life. The sea yielded me fish at will, and the island plenty of small game. I trapped and tamed several parrots and mocking birds, that became a source of delight to my darling—yes, my darling, I called her. Close to the eastern shore of my island were some huge bowlders, one presenting a face of thirty yards in length. On its surface I painted in black letters six feet high the two words, "Castaways Here," and above this, at the highest point, I placed a flag of distress. I could fill far more than the space allotted me with my experience on this lonely isle. A goodly store of books from the ship, now beneath the waves, had been a great solace, and as Rose grew in years, it was my chief delight to train her young mind. She had at six no idea what mother meant, or even friend, except myself as one, and in her artless way told me she did not want a mother as long as I was her friend. At ten she gathered clearer ideas of the relations of life from books and illustrations, and at twelve, I flatter myself, she could have competed fairly with others of her age professionally taught. She was my one pupil. But sewing. I could not teach her *that*, but with an instinct beautiful to witness she made from her mother's dresses clothing for herself, and delighted in decorating herself in bright colors because it seemed to please me. When Rose was nine, I discovered a vessel in the dim distance, and ran to my flag, and waved it wildly, but in vain. A spark of hope; it flashed for a moment, and died forever. One night Rose had retired to her room, and I sat up late in the night reading, reading a book I had read a dozen times before. It was after daylight when I awoke—suddenly! Had I been dreaming, or had I heard a human voice?

"Hello! Inside there! Wake up!" And that in as clear English as was ever spoken.

"In a few moments," I answered. Tremble, did I? Well, yes. I

waited for no coat or vest, but flung wide the door, and was confronted by several officers wearing the uniform of the United States Navy. I learned when on board that they were sent out in search of a band of buccaneers who infested the islands in these seas. I never could desire a more attentive audience than I had when I told my story in the ship's cabin. But it was curious to observe the effect of the appearance of others on Rose. I was the only person, aside from herself, of whom she had any knowledge, except from books. There were no women aboard, but the first day we were out she called my attention to a youth of apparently sixteen who seemed to have the freedom of the officers' cabin. He was not in uniform, and could not be a "middy." I watched him with more than passing interest; why, I only guessed vaguely. But, "Hello, Tommy, hello, Croft!" from the officers, revealed all, and I sprang to my feet, and seizing his hand in mine, and with tears in my eyes, exclaimed:

"God bless you, my dear boy! It is thirteen years since I saw you, but have you never heard of Jack Halyard?"

"Oh, Jack! yes a thousand times, and mourned you as dead! Oh, my dear Jack!" and his generous heart sent tears up to those gazelle-like eyes, and when he had told me that one of the officers was a distant relative of his, and had obtained permission to bring him along on the cruise, that his home was with the Hildreths, still living, that a second cousin of mine, a prodigal scapegrace, now nearly of age, was about to step into my heritage, to the intense disgust of the executor, my good friend, Paul Hildreth—I repeat, when Tommy had related these facts, I made him acquainted with Rose, and her artless ignorance of the rules of social life were certainly amusing. But ere the voyage was over, some two months later, she had acquired an easy manner, that set off her natural gracefulness, and enhance her loveliness. When we reached New York Tommy and my darling were fast friends. I have not interrupted the flow of my narrative to mention the fact that joy over my and my darling's rescue was made less full by the statement of two of the older officers that they recollected well the loss of the Harold Brothers, and that the passengers and crew had never been heard from until I had narrated the facts. On reaching New York I left my goods at the custom house, and it was arranged that Tommy should go home, taking Rose, and placing her in the care of Auntie Hildreth, while I would go up Broadway, hoping to find Paul Hildreth at his office. From nine to five were his hours down town, and it was five minutes of nine when I reached the office. It was closed, but before it, at the edge of the pavement, stood four

young men, evidently of the "fast" sort. I could not help overhearing one who was talking :

"The old skinflint has been keeping me all these years on a paltry five hundred a year, when the property's good for four thousand. But it's my time now! Meet me at the Gem, boys, and bring in your friends. I'll open up a basket of Mumm's Extra Dry. There the old fellow comes. Ta, ta!"

I recognized my old friend at once, and when he opened the door the young man stepped in, and I followed. Paul Hildreth was trembling all over as he turned to the young man and spoke.

"You are here to claim your legal rights. I can not refuse you, but God grant I may never be called up upon to perform another such task as this. You, you miserable creature, to inherit the honest earnings of my friend and brother!"

"Look here, old man, I am twenty-one, and I want my rights, and no sermonizing! Fork over what's coming to me to the last cent, and be quick about it!"

"Mr. Hildreth," said I, "if this duty be so disagreeable to you, perhaps I can save you the trouble of performing it! I, my dear old friend, am Jack Halyard!"

He glanced at my full beard and bronzed features, nervously lifted my cap and saw a crescent shaped scar that I had received in a fall from an apple tree in my youth and then glancing downward, he seized upon a little square and compass, the G set in diamonds, his own gift to me, and then tears and sobs intermingling, he exclaimed.

"Bless the Lord, oh my soul! and let all that is within me praise His holy name!" and then, with an instantaneous revulsion of feeling, he turned to the young man :

"Get out of my office, instantly, and never darken my door again! Go!" and the young man left, too much overcome by the turn of affairs to resist.

"And you were saved, Jack; but what has become of the child that was left with you on the ship?"

I stared at him in stupid wonder.


"How could you know of a child being on the ship with me?" I asked at length, "when every soul but I and she was drowned, or never heard from."

"All a mistake, my dear Jack! The Worrell Brothers, another British vessel, was lost shortly after, and never heard from, but the three boats of the Harold Brothers were all picked up. The babe's mother and her brother came to this country six weeks ago, and she,

knowing your home was New York, but having forgotten your name, and knowing from your badge you were a Mason, thought it would be some little consolation to meet some one who had known you. Her brother secured the names of Masters of the city Lodges, and among the rest, mine. He called on me, and I was soon satisfied that the babe and you were the ones left behind. The mother called, a most excellent woman, now resides in the city, and is a frequent and welcome visitor at our house. But the *child*, Jack?"

"The child!" I exclaimed, "is at your home, taken there by Tommy in a carriage, while I came here; but come, my dear friend, I will explain as we walk along." No man on earth was ever nearer heaven than I was when I saw that mother and Rose meet. I thought so then, but six months after, when the widow, but a month younger than myself, couldn't refuse me—well, because Rose loved me so dearly, I was supremely happy and Rose became *our* darling. Another has come to bless our union, but I know no difference in my affection for my own and my little ocean waif. As I write these lines, Rose, now eighteen, is out shopping, in view of a prospective bridal tour, and Tommy Croft has just ordered his wedding suit —*Bro. S. C. Crane in the Masonic Advocate.*

## Burying the Dead.

 HE blue lodge finds its precedent for burying its dead in the tradition on which the Master Mason's Degree is founded; even a "Grand Procession" is authorized, and the duty to perform this office is in perfect keeping with its traditions and customs, to say nothing about the theory advanced by some that such burying is the final act in the drama of the third and highest degree known to Ancient Craft Masonry.

The services of the tabernacle and the sanctuary with accompanying vestments; the breastplate worn by the High Priest; the ark of the covenant; the incense, pot of manna, book of the law, and Aaron's rod, these with certain traditions form the basis for the Royal Arch Chapter. To perpetuate a knowledge of these, and impress moral lessons upon the mind, are the objects sought in the solemn ceremony of our Order.

Nowhere in all of these is there found any precedent for burying the dead, any more than there is for rehearsing, in public, any ceremony pertaining to the Master Mason's degree. It is not our work as Royal

Arch Masons. But it is said that the paraphernalia need not be displayed and it is conceded that that would not be appropriate. But it has been done, and one reviewer boasts of having seen it at the funeral of an illustrious companion, and this, to him, was all sufficient. No, the temptation to display is too great, and if allowed at all, it will lead, in some instances, to a vulgar show.

The fact that Knights Templars have a beautiful burial service, which, under exceptional circumstances, it would be very appropriate to use, does not figure in this discussion. Yet, where the deceased is a member of the blue lodge, that organization, if practicable, should perform the last sad rites of burial. A commandery of Knights Templars, by the very character of its organization, its dress, its drill, and the organization, it presents, of all other bodies is best calculated for escort duty, and that is its proper duty in the burial of a deceased Freemason.—*M. W. Bro. Charles J. Phelps, of Nebraska.*

## Who Should be Masons.



AMONG the first things taught in the Lodge is the admonition to the newly-made Entered Apprentice, when he is told: "If in the circle of your acquaintance you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him unless you are convinced that he will conform to all our rules and regulations, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects." This is a proper warning at the right time. The new Mason is often zealous and enthusiastic. The light he has received, if properly displayed, has filled him with delight, and he is anxious that others should enjoy the same mysterious influence.

Step by step he is led to regard the institution as one deserving the approbation and support of all good men, and if he appreciates the beauties and the purity of the lessons, he will see that there are certain internal qualifications every Mason should possess. His zeal, and his desire that his friends and companions should be with him in the Lodge might lead him to hide grave defects and conclude that the lessons would work reformation, and he might be led into the error of proposing a friend whose life and habits would not be in harmony with teachings of the fraternity. Hence the warning.

We are often led to wonder how some who are members of the fra-

ternity ever gained admission. They do not seem to possess any of the qualifications that should recommend a man to Masonry. They are men, but have little more than the physical qualifications. They are not impressed by the ceremonies as they should be, they do not regard the lessons taught, make light of religion, and almost falsify their professed belief in God, for they fairly scoff at Deity. That holy name which they were taught to mention only with reverence, they are continually taking in vain, and almost every other word is fouled with profanity. They do not regard the lessons of temperance, and we are led to doubt if such men possess fortitude sufficient to protect the fraternity from a revelation of those sacred mysteries with which they have been instructed. Such men, to say the least of it, are too careless to make good Masons.

A Mason should be well qualified mentally. He is to study certain important lessons that are to mark his consequence among men. He must have a mind able to grasp them, and an inclination to understand and practice them. The mere learning by rote of certain catechetical lectures is not sufficient. He should be able to understand the true meaning of each and every symbol, and be able to apply it to his life, ennobling, beautifying and strengthening him for the duties he owes to himself and his fellowman.

A Mason should be morally perfect as he can be in this imperfect temptation-filled world. Of that his own heart must be the judge. Outward morality is good, but internal morality is the one great qualification necessary. No man can live in this world without doing wrong. If he shuts himself in a cloister, and surrounds his life with only religious books, that act of seclusion is in itself wrong. But when a man errs, he owes it to God and his fellows to confess it and turn from it. And such a man will find his heart in the right place if his head goes wrong.

A Mason should be well qualified physically. One of the oldest of the charges was that an Apprentice or a Fellow should be perfect in all his members. He should be able-bodied and competent to earn his living. The ancient charges set forth the whole matter of who should be Masons so clearly that we give it in full here :

All preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place and learn them in a way peculiar to this Fraternity. Only candidates may know that no Master should take an Apprentice unless

he has sufficient Employment for him, and unless he is a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art of serving his Master's Lord and of being made a Brother, and that a Fellow Craft in due time, even after he has served such a term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualified, he may arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

We are sometimes led to advise those seeking membership in the fraternity to keep out of it because they cannot afford it. A man has no right to join any society at the expense of his own or his family's comfort. Masonry is not an asylum or school of correction, intended to reform men; it seeks only to make reformed men better. Neither is it an institution of benevolence, where the man goes to receive certain monetary benefits or better a crippled condition, though it takes care of its own when misfortune overtakes them. He should be able to support himself and family and to lay aside something for a rainy day, before he joins a Masonic Lodge. Good men only should be Masons.—*New York Dispatch.*

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## The Secrets of Freemasonry.

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PAPER READ BY BRO. CAPT. J. H. LESLIE, D. G. J. W. PUNJAB, AT  
THE COMMUNICATION OF THE DISTRICT GRAND LODGE OF  
THE PUNJAB, ON 27TH DECEMBER, 1894.

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When you reflect what Freemasonry really is, you will at once perceive that it is not every educated man or cultivated mind which is so constituted as to be able to appreciate the beauties of its imagery. How much less then is an imperfectly educated man, or a mind of a lower order likely to appreciate it? The characters and attainments of men should be considered before they are admitted, or even proposed as Freemasons. The Constitutions speak distinctly on the point, and Masonic writers in all times have noticed how great an injury has been done to the Craft by neglect of this matter. We must aim at a high standard, and it lies with all Freemasons to try to attain that standard. The majority of uncultivated minds demand, require, or are satisfied with, a lower state of things than most cultivated minds require, and the lowered requirement inevitably leads to a general debasement of



ideas and a grosser standard of thought. That this has occurred in Freemasonry by indiscriminate admission of members is certain. By this in the past, the shadow has been mistaken for the substance, pure ideal emblems have been treated as though they were a fetish-like power. Even our Lectures have not been understood, or, if understood, not properly appreciated, and are thus uninstrucive. And so it has come to pass that the highest Masonic principles produce no inspiration, and have no vivifying influence on many members. The training contemplated in our Ritual shows that this was, ages ago, foreseen as a possible calamity; and the preparation by the chisel of education for a higher perception of duty is thus insisted on as tutoring the mind, before the beauty of the imagery of Freemasonry is acquired. Without this appreciation, the Mason cannot pass beyond a grovelling performance of ceremony, with no higher intelligence than marks the performance of a parrot, or that of an animal in a circus.

It is a lamentable, yet an undoubted fact, that there are many thousands of men who style themselves Freemasons, who, because Freemasonry allows anyone to enter its communion who practices Morality and believes in the existence of an Architect of the Universe, because, I say, Freemasonry allows them to enter its institution with this elementary qualification, apparently believe, and do not hesitate to state that Freemasonry itself is narrowly confined to a belief in a Deity and the practice of Morality.

In other words, despite that they know that Masonry is asserted to be a progressive science, they assume that the dark state in which they enter our Institution is never lightened by Masonic teaching, but that Freemasonry will allow them to remain in the condition in which they first entered it; that we are supplied with the rough ashlar and never render it a more perfect stone. What can be more monstrous than this? What can be the use of Freemasonry, and what sincere and honest man can remain in it if this is all? The object of Freemasonry is to raise its members above the elementary condition which was required at their entrance. Does any Institution act in this manner? Does any Academy, College, or University which requires certain qualifications in candidates, before admitting them to the benefits of the Institution, content itself by allowing the newly created members to remain with no further enlightenment than that which they possessed before they joined? It is open to every Freemason, as it is open to any secular or theological student to instruct himself. But if he will not do so, he must be instructed. The first principles and the original

conception of Freemasonry must be forced upon his understanding. We know what the neglect of the first principles has led to.

I beg that I may not be understood as meaning that the monopoly of appreciation, or refinement of ideas lies with any particular social class. I should be no Mason did I say or think so. The Operative Masons who first saw how admirable an emblem could be evolved from the application of the uses of Masonic tools to the Morals of mankind, and who saw that the emblematic use of the building of a material temple could be applied with an exquisite fitness to the building of a spiritual temple in the minds and hearts of all, were surely not deficient in their appreciation of the beauty of Allegory. The Mason who now fails to grasp that Freemasonry is but an Allegory illustrated by various symbols is still in the condition he was in when he first entered a Lodge in an emblematic state of darkness. He has not yet received that light he once stated he yearned for, and as is stated in one of our Lectures, he still possesses the shackled, contaminated, and unenlightened mind of the slave—not the mind of the man who has loosened himself from the shackles of vice and superstition, with his soul properly free to take wing to the boundless and unexplored expanse above. By progressive study in Freemasonry, many of the anomalies he has imagined to exist will disappear, and the Institution will stand out before him as a powerful engine for the regeneration of mankind.

It is from a sense of the imperfect knowledge which exists of Freemasonry, that we ought to insist so forcibly on the necessity for instruction in Lodges. Not only instruction by means of the Lectures, which are to be found in any book of Ritual, although these of course are primarily important, but also by the delivery of addresses, or Lectures, by any Brother who is competent on matters relating to Freemasonry. The Lectures to some extent explain our symbolism, and Lodges of Instruction are most useful in securing regularity of working and the consequent preservation of Allegory and symbols in their original state or purity. Any alteration of either must render a real comprehension of Freemasonry impossible. Many of our Allegories and symbols would be utterly incomprehensible, if they were even but slightly altered, so that a correct working in Lodge is, as I have said, primarily essential, and no change of words, even if they apparently convey the same sense as the original ones, should be allowed. With correct working the comprehension of Freemasonry becomes comparatively easy, but before it can be entirely comprehended, or its principles and object fully grasped, a correct knowledge of its history is required. In France, as you are probably aware, the principles of Freemasonry

have been so entirely lost that the Institution is now purely a secular belief.

The Master of a Lodge, and in his absence the Wardens, are responsible for the Instruction of the Brethren and Members; and Article 183 of the Constitutions particularly emphasizes this.

The Secrets and objects of Freemasonry are to be found in the Ritual of every degree, and consist in good being done to ourselves and others. **THE OBJECT IS THE SECRET.** The necessity for a society which should hold up a light in dark places has been felt in all ages, and, advanced and enlightened as the world now is, I believe Freemasonry would still be a bright light, and Freemasons take a place far in advance of the civilized world in general, if we only practiced our professions. No one can deny that the professions of a Freemason are not sufficiently high, nor can the Freemason himself deny that the actual aim of our Society is estimable. The object, and how it is to be attained, is to be found in the Ritual. Are you taught, or are you guided by Freemasonry? Have you made any change in your life since you were initiated? These are the secret questions. What are the secret answers? There is only one person who can give the answer. Each Brother must himself give it to his own heart.—*Indian Freemason.*

## The Great Heart of Masonry.



**W**AS a deeply interested witness not long ago of that strangely impressive ceremony in which a fellow man was made a Master Mason. I watched with unflagging interest the course through which he was carefully, kindly, but surely kept and led towards the consummation of manhood. But the one thing which made the scene always memorable was the manner of the Worshipful Master, and his tone of voice, together with the sympathetic bearing of every officer who had in charge any part of the ordeal. It was this heart element in the work which transformed it from the dead rote of prescribed words and actions into a living, impressive reality. The two hundred witnesses of the scene saw much more than an acted ceremony. They discovered a truth. They beheld a reality of mighty proportions, quarried by intellectual skill, it is true, but touched into beautiful life by the genius of feeling.

From such a Lodge night one goes away with the true and salutary impression that, after all, the best thing about Masonry is its great heart.

In fact, the greatest thing in the world is that subtle power which we mean by the word, heart. It is more than the world's wisdom and its wealth; for the first of these is vanity, and the second is vexation, unless the heart directs the one and distributes the other. This is a principle which the Masonry of all ages has recognized. We understand that the work cannot go on at all when this Grand Junior Warden is away from his post. All else may be in order, but there can be nothing but confusion among men if the generous heart which was placed in man to rule his life is not performing its glorious function.

At the outset of the Masonic life of any man, he becomes impressed, if rightly guided, with this truth concerning Masonry; but the impression of the First Degree, great as it upon the candidate, is greater upon the witnesses in the Lodge room who watch the apparently defenceless and yet powerfully protected man who ventures on a path which no man can walk alone. That impression, made so deeply upon these witnesses, produces the noblest feelings that man ever had. It is compassion of man for man—"the touch of pity which makes the world akin." I think the ministering angels have that feeling when they come (if they come at all) and look upon the struggles of mankind.

This is the important and interesting truth which I would enforce, that the work of the Lodge, whenever done aright, confers upon the participating members a benefit scarcely inferior to that which comes to the candidate himself. As we stand in the Lodge, possessed with all our conferred knowledge of Masonic mysteries and their meaning, the entrance of the stranger who is seeking a place among us, draws forth a sympathetic interest in himself which puts astir our best emotions. He is at that moment nothing to us but a man,—one man of the great race—but a man bereft of all that mankind consider most desirable. He is without wisdom to direct him; without wealth to support him. No man on earth is more nearly friendless. In that situation he appeals without the utterance of a word; but the appeal he makes is the irresistible eloquence of mute distress that no Masonic heart can resist.

I am reminded of the story of a beggar on a street corner, blind, withered, old and haggard. Without a word he simply stretches forth his trembling hand when he hears the footfall of a passer on the street. Someone said to him, "Why don't you speak and ask for help?" "Spake," said the poor fellow with genuine Irish pathos, "Isn't it spaking I am, yer honor, with every inch of my poor body?" Thus does this representation of humanity which needs a brotherhood, a guide, a wisdom not its own, appeal, as he enters his apprenticeship, from head to foot to the compassion of the great heart of Masonry.

It is this influence on us who witness the work which makes every ceremony worth as much to us as the candidate himself. It is this, therefore, which makes it important that the work should be well done. It is this well ordered, sympathetic rendering of the great ceremonies which will make the Lodge not merely a Brotherhood, but a school of the noblest human virtues and of the gentlest human feeling. The Masonry that does the most for a community is that which accumulates within its membership a great wealth of human kindness for distribution throughout the world, as the ocean collects the waters of the rivers to yield them up to the skies for the blessing of God; and then that they shall drop in showers upon the earth for the benefit of men.—*Clement A. Evans, in Masonic Herald.*

### Lodge Meeting Under Difficulties.

**B**RO. ARTHUR FRY, who has just been appointed business manager of the Lyric Theatre, London, England, has furnished *To-Day* with some reminiscences of his managerial experiences in different parts of the world, and the following extract will, doubtless, be read with interest by many members of the Craft: "When I was a very small boy I was playing a child's part in 'Richard III.' with G. V. Brooke as the leading man. But as soon as I was old enough I was converted to the business side of theatrical life, and among other companies, I managed Charles Duval's tour in South Africa. It was a curious time. The Transvaal War was raging, and we found ourselves in Pretoria. I was not exactly forced into it, but I became a volunteer along with Mr. Duval, and when the beleaguering was not on we gave entertainments to amuse the garrison. At that time an incident occurred that I should say was unique in the history of Freemasonry. In order to keep up the charter of the lodge we obtained permission to hold a lodge in the Mason's Hall. It was on the opposite side of the lagaar to where the soldiers were stationed. All the Masons in the camp availed themselves of the permission, and on this very night a personal friend of mine was initiated. Before the lodge opened we had to knock bricks out of the walls to serve as loopholes, in case of an attack, and our arms were stacked in the Preparing Room, ready to meet any emergency that might turn our friendly gathering into a fight for life. Fortunately we were left alone, but in returning to a camp a heavy fire was opened upon us by the Boers."

## The Virtues of Secrecy.



ANY object to Masonry because it is a *secret* institution. But is secrecy a criminal thing? Is not every human breast a secret depository? Has not the tongue been condemned ten thousand times for its imprudent and unnecessary utterances where it has once for its silence? Every well regulated family has its secrets, and does this fact dishonor them? Why, all men of sense know that every government has its secrets which it is bound to keep from the people, at least for a time, or it would fail in its purposes, and perhaps in its very being. Surely secrecy of itself can be no crime—for as long as a secret is honorably kept, peace reigns, virtue is protected, truth lives, character is preserved, and the whole public welfare is safely guarded.

Even in Masonry there are no injurious or vindictive secrets, the principles of the Order are all well known, all public property, and any man may know them if he will read. It is a *work* of the Craft which the world is ignorant of, as indeed it ought to be. What right has any man to poke his nose into another man's business? How mean in spirit and contemptible in nature must that man be who traduces, who slanders a man or a woman he does not know, or who pours the vials of his vindictive wrath upon a house or an institution that he has never been in. Do not all intelligent mechanics and artists have their secrets of trade, which they wish to keep to themselves, and on the doors of their workshops do they not say, just what we of the mystic Craft say, viz. : "No admission here, except on business?"

Is not this their right? Will any sensible man find fault with them? If such policy should be made universal, would not the whole world have greater quiet and happiness? How often does the soft tongue of hypocrisy tell the secrets which, though true, lead to envy, hatred, misery, broils and death? Indeed, it is the publication of the secrets of human weaknesses that destroys confidence, makes disturbances, creates enemies, and breaks off the ten thousand ties which should bind men together.

Some men appear to think that all evil should be exposed, when, if they had but a single idea of life's true philosophy, they would know that the grace of charity, when properly exercised, would enable them to save a soul from death and hide a multitude of sins. But no, they must go out and publish upon the house tops every fault of their neighbors, making every imaginary addition in order to demonstrate how

zealous they are in the cause of truth and morality as voluntary policemen to protect society.

Why, the very world is filled with traducers, slanderers of this sort, who actually make their living off of the innocent and unsuspecting, whom they tear to tatters and destroy in order to get their places. Such men are only moral cut-throats—the meanest banditti with which the world is cursed.—*Masonic Advocate*.

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## What is Needed.

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**W**E are sometimes led to ask what is the use of Masonry? Wherein does it do any good? Is not the time spent in lodge meetings just so many hours wasted? Is not the money spent to maintain the institution thrown away? Wherein is any man profited by being a Mason? And in trying to answer these queries we fall back upon the condition of all earthly organizations, and find the same may be asked of any and all of them. Even the church itself does not present to the world that strong, bold, and invincible opposition to wrong, and standing up for right that it should.

Everything good in this world is glossed over with evil, and the purest and best are only seen through a glass darkly. The line of demarcation between good and evil is so faintly drawn that it is difficult to discover on which side you are. Right is right and wrong is wrong, and no amount of whitewashing or varnishing can make wrong right. We are apt to make excuses for wrong-doers, and plead the circumstantial environments as palliating an offence. In these times a man that calls a spade a spade is considered a crank, but it is a spade all the same.

Masonry is a noble science of morality, and Masonry is pure. It is worthy of the careful attention of every man, and ought to create in the heart of every student a reverence for Deity, a love for his fellow-man and a devotion to right dealing. The time spent in the study of Masonic truth is not wasted if that truth is permitted to do its perfect work. The money spent in maintaining Masonic lodges is not wasted if those who become members are made better by the lessons they are taught. But we plead the weakness of human nature, and do not require those who wear the emblem of innocence to keep it spotless.

The lodges of Masonry the world over fail to fulfill their mission, and

all because of the "weakness of human nature." Of course, we cannot change our humanity. Its weakness is an inheritance, and we must do the best we can. But our lodges can help, if they will, to make humanity stronger, by requiring those who are admitted to live up to the teachings of the fraternity. The "broad mantle of Masonic charity" is beautiful in sentiment, but it is not always charity to permit a member to violate with impunity the tenets of our profession.

If "brotherly love" is such a virtue, why not require that it be practiced? If "relief" is a duty incumbent upon all men, why not require that it be exercised? If "truth" is a "divine attribute, and the foundation of every virtue," why permit it to be disregarded with impunity?

What is needed in Masonry to-day is a practice of its teachings, and not continual excuses for infraction of its principles. True men, who will regard their obligations as binding, who will not try to hide behind the great black tower of human weakness. Noble men who, when they strike hands with a friend or a brother, will stand by him in adversity as well as in prosperity. Men who will be fearless in the advocacy of right principles.

It is unmasonic to try to take advantage of a brother, and "trick" him into any action that could be construed against him, should the "scheme" not work. It is unmasonic to profess great friendship for a brother before his face, and stab him in the back. It is unmasonic to regard a brother who may differ with you on any question of policy as an enemy and try to injure him in his business or reputation. It is unmasonic to look upon those who vote on "the other side" from you as rascals. It is unmasonic to act upon your judgment as the only rule and gauge of right, and to regard the opinion of every other brother as unworthy of any consideration. Masonry teaches a brotherhood, not an autocratic czarship. Every brother in the fraternity is entitled to respect and to consideration, and a haughty, czar-like spirit marks the possessor of it, as unworthy to be taken by the hand as brother.

We need men with brains, broad enough to comprehend what brotherhood means, and with a spirit within them that will lead them to practice the lessons they have been taught. When the spirit of true fraternity is found in those who are leaders, when they are willing to regard all men as worthy of consideration, because they bear the same stamp of the Creator as themselves, when a spirit of forbearance and forgiveness is manifested, then will it be found that Masonry is useful.

—*New York Dispatch.*



## The Freemasons and Mediæval Art.


**A**RCHITECTS are apt to forget that by the very fact of copying their predecessors of the Middle Ages, they become most unlike them in that particular circumstance which is the life and soul of all material art, the principle on which it is carried on. The present generation endeavors to recover, like a dead language or a lost science, what the men of old exercised as a living, progressive, self-developing thing. We have, indeed, the body, decayed and worn out as it is, but they had the spirit which quickened it. It is a mistake to suppose that that spirit was identical with, or even the necessary result of, the Mediæval faith. The two things are quite distinct in themselves, as is evident from the fact that we retain the latter, while we had utterly lost and are now only recovering the former. Gothic architecture was immediately and essentially suspended by the dissolution of the Freemasons, in whose hands it was vested like a vast monopoly, rather than by the rupture in the unity of the Christian Church which took place in the sixteenth century. Without such an organized system as that wonderful confraternity supplied, no amount of religious feeling or enthusiastic faith could have achieved the great ecclesiastical works of the Middle Ages, because (as at present) it would have been unable, so to speak, to embody itself in any definite, methodical, scientific way. At the present time few men of genius supply a want and, as it were, a vacuum in the department of ecclesiastical art which was unknown and unfelt in the days of the Freemasons. Our bond of unity, so far as it exists in giving the preference to a particular style, is nothing more than a common consent to admire and copy their works. What, indeed, but a kind of rivalry to be foremost in reviving a lost art could now insure anything like an agreement or uniformity in building and decorating churches? Where each one strives to be the best copyist of an existing model it is obvious that at least a very close approximation to uniformity will be the result.

But this uniformity is a totally different thing from that which formerly prevailed through the influence of coöperation and the restrictions of actual rule. It is just as different as the voluntary and independent attempts of five or six fellows of colleges to imitate the old monastic life would be from the working of an actual religious community living under the ancient rule. In the one case monasticism is a thing extinct or at least merely traditionary, in the other it is a living reality. So it is with modern church building; the selection of a style is arbitrary,

and it is only to a general movement and a kind of fashion (induced no doubt by the best feelings of love and reverence for the mighty past) that we owe the improved character and furniture of the churches which we see rising everywhere around us.

Of the history, organization, rules and craft of the ancient Freemasons next to nothing is known. But we cannot contemplate their works without being filled with amazement at the perfection of a system which for many centuries together could cover the face of Europe with buildings wherein every detail was, for the time being, in the strictest unison, a system under which every advancement and improvement of the art was spread simultaneously and adopted unanimously by the working thousands throughout a wide Continent. Not but that Christian architecture had national developments, or rather, perhaps took national directions according to climate, material, and other external circumstances. For instance, the early English and the contemporaneous continental geometric-decorated, or perpendicular, and the gorgeous flamboyant of our neighbors are instances of these diverging tendencies, though all are essentially subordinate to one rule and evidently animated by one spirit.—*Architect.*

## Early English Guilds.

 HE early English Text Society have conferred a great benefit on all inquiring readers by their publication of a *History of the English Guilds*, edited by the late Mr. Toulmin Smith, who, finding various bundles of old documents in the Record office, was able to arrange their contents and deduce from them a mass of valuable information. In the year 1388, the twelfth of Richard II, a Parliament assembled at Cambridge ordered a return to be made to the King's Council of the ordinances and usages of the Guilds of the nation. These documents were the result, and sufficient has escaped from damp and decay to give a lively idea of the companies at that period. A religious element strongly pervaded them, often to the abnegation of matters connected with trade, and in all cases it exercised a very powerful influence. Women were admitted to them all; the brethren and sisters were on terms of complete equality. Chaucer, in the prologue to *The Canterbury Tales*, describes them in fellowship, and we find traces of the custom in many old authors. The Guilds were important bodies. That of Corpus Christi, at York, numbered 14,850 members,

and in that of the Trinity, at Coventry, both Henry V and Henry VI were enrolled. In that of St. Barbara, of St. Catherine's Church were the Tower, Henry VIII and Cardinal Wolsey were members.

There were payments on entrance, yearly and special payments, also fines for wax for lights to burn at the altar or in funeral rites, but all ceremonies in honor of the dead were abolished at the Reformation. The guilds had set days of meeting, known as "morning speeches," or "days of spekynggs totiedare for here comune profyte;" and a grand festival on the patron saint's day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love. Mystery plays were oftened performed. They had a treasure chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The guild property consisted of land, cattle, money, etc. The expenditure was on the sick, poor and aged, in making losses by robbery good, etc. Loans were advanced, pilgrims assisted, and in one city, "any good girl of the guild" was to have a dowry on marriage, if her father could not provide it. Poor travelers were lodged and fed; roads were kept in repair, and churches were sustained and beautified, but only in a few guilds were school and schoolmaster thought of. A fixed costume was used, and this was sometimes offensive to the authorities.

We give an ordinance, followed by the Guild of St. Ann, in the Church of St. Lawrence Jewry, London.

"If any man be wicked fame of his body, and take other wives than his own, or being single, is a common lechour or a rebel of his tongue, he shall be warned of the Warden three times, and will not amend, he shall be put off forever. And if any man being in good health and use hym to ly long abed, and at rising will not work nor wyn his sustenance, but go to the tavern, and the wyne, to ale, wrestling to schetyng, and falleth poor, hoping help by the guild, that man shall never have good, ne help of companie, neither in his lyfe, ne at his deth, but shall be put off for evermore."

In the Record office there are three bundles known as "Rolls and Town Records," comprising five hundred and forty-nine skins. Most are of vellum, but some are a curious kind of linen paper. This is a much earlier use of paper in England than had before been supposed. It was employed by the London Government offices and in remote country shires, at the beginning of the fourteenth century. This paper is firm and uncracked, and has held together after five hundred years, as well as vellum and parchment. The writing is commonly in Latin,

but some records are in old French or early English. The Guild of Garlikhith, in London, has the usual provisions. It was founded in 1375 as a fraternity of good men, "for the amendment of their lives and souls, and to nourish more love between the brothers and sisters." All were to be of good repute, and to pay 6s. 8d. on entry. There were to be wardens; a livery suit, paid for by each member, was to be worn. The annual contribution was two shillings, four yearly meetings for business, to be attended by all on pain of forfeiting a pound of wax. Ill-behaved members to be expelled. All members to attend the funerals of the brethren or forfeit a pound of wax. Disputes to be settled by the wardens; members after seven years' standing, were to be helped in sickness, age, or when in prison, weekly to the extent of 13d. out of the common chest. A labourer's wages for a year was then only 6s. The price of barley was 20d. per quarter in Norfolk. Every brother chosen warden must serve, or pay a penalty of 40s. In the Guild of St. Katherine, Aldgate, each brother and sister, on admission was to kiss all the members, in token of love and charity. Help was given in cases of loss by water or fire; 3d. was paid quarterly for lights and alms; and a married pair paid double, a single woman the same as a bachelor. Any member dying within ten miles of London, was to be fetched home by the members. Poor members were to be buried with money from the common box, from which loans might be given. Five round tapers, of the weight of twenty pounds, were to burn on high feasts, in honor of God, the Virgin, St. Katherine, and all Saints. Masses were to be said for deceased members, at the common charge. Their property consisted of a vestment, a chalice, and a mass-book, worth ten marks.

In the Guild of St. Fabian, Aldergate-street, the young, if necessary, were to be helped to get work. They had two vestments, a chalice, or missal, 13s. 4d. in gold and silver in their box, and a house worth £4 13s. 4d. annually, less a quit rent of 13s.

In the Guilds of Norwich, religious services were of most importance. The provision made for lights was very liberal. On occasion of a death the members came to "dirige" and mass, and made offerings. "Each lettered brother and sister shall sing for the soul of the dead placebo and dirige whenever they meet; and the unlettered shall sing twenty times the paternoster with Ave Maria;" and of the guild's chattels there shall be two candles of wax of sixteen pounds weight about the body of the dead. The prescribed prayers are given in the record, and they comprise "all sorts and conditions of men." The furriers of Norwich were an important guild, and must have included

many members of better class, as they also gave 13*d.* weekly to the poor and sick, "if not suffering from their own folly," a large sum in those days.

At Lynn, in Norfolk, Sailors' Guilds were common, and the regulations are curious. The ale chamber was not to be entered without leave of the officials. No jangling or noise was to be allowed during the drinkings. No member was to stay in guild-house after the Alderman had left. An Alderman had for his fee during the drinking two gallons of ale; every steward a gallon; the clerk a pottle, and the dean a pottle; every absent member was to have a pottle of ale. There was a guild for young scholars, whose business was to maintain and keep an image of St. William standing in a tabernacle, in St. Margaret's Church, with six tapers burning on each festival, which care of the image induced Christian people to give of their substance to increase the glory of the saint. The return concludes by owning that their funds are all spent, and expressing a hope that more gifts will be presented. In the Guild of St. Thomas of Canterbury, no member might come in during the drinkings in a tabard or cloak, nor with bare legs or feet. There was a fine of 1*d.* for falling asleep and for not passing the bottle. In St. Peter's Guild each member was to wear a garland of oak leaves. At York there was a Guild of the Lord's Prayer.

The Guild of St. Mary, at Beverly, had a pageant on the purification of the Virgin. A sister was clad as a queen, like to the glorious Mary, having a son in her arms. Two others shall be clad like Joseph and Simeon. Two shall go as angels carrying a candle-bearer, with twenty-four thick wax lights. Each offers a penny. Then they go home, to eat bread and cheese and drink ale. At St. Benedict's Guild, Lincoln, on each feast day, three flagons with prayers, and six tankards, and the tankards full of ale, were to be given to the poor. In the Guild of the Resurrection, there is a copious description of the funeral rites; a hearse was to be put about the body, with thirteen lights burning, in four stands, at placebo, dirige, and mass; with four angels and four banners of the Passion, with a white border and escutcheons powdered with gold. This return is on vellum, and appears not to have been written but impressed with letter stamps. Could this be verified it would throw a novel light on the art of printing. Both Toulmin Smith and the Edinburgh reviewer attribute great importance to this.

The Brotherhood of St. Michael-on-the-Hill are very anxious to keep their independence as a society of common and middling folks, and it is ordered that no one of the rank of Major or bailiff shall be admitted

a member unless he is of humble, good and honest conversation. No one was to claim office in the guild on account of personal honor and dignity.

The Fullers were a peculiar people; none of the craft were to work (by treading with their feet) in the trough; or at the wooden bar with a woman, unless with the wife of the Master or her handmaid. They were not to work after dinner on Saturdays, or on church festival days. If a stranger comes to Lincoln, he, giving a penny to the waxwork among the brethren and sisters, may join with them. If any one wishes to learn the craft, no one shall teach it to him unless he has given two-pence to the wax. The tailors were subjected to this rule. If any master keep a lad or served of another master for one day when he knows that the lad wrongfully left his master, and they had not parted in a friendly manner, he shall pay a stone of wax. A pound of wax was worth 7*d.* so that such a fine was heavy, amounting to 8*s.* 2*d.* of the money of the period. The following rule evinces an excellent kindly feeling: If a brother or sister has a friend at his house, whom he does not wish to go to the guild, and if there is no retail tavern in the place, he may send for a gallon of the best ale to the guild bailiff. If this was found to be a trick, he was mulcted in half a bushel of barley. Members might bring their friends to the feasts. In 1494 the price of a guild dinner was 2*d.* per head for priests, man or woman. An absentee must pay for his dinner (uncaten) and pay a fine of a pound of wax. There was a bull-running on St. Martin's Day at Stamford (happily now abolished) by the guild, who by immemorial custom kept a bull hunted through the streets by dogs and then sold.

The Guild of Palmers, at Ludlow, in 1284, had the following regulation: "If any man will keep watches with the dead at night, he may do so on condition that he neither calls up ghosts nor makes any mockeries of the body or its good name, nor commits any scandals of the sort, lest the church be offended and the great Judge be provoked to vengeance. Nor shall any woman, unless of the household of the dead, keep such a night watch." A strange regulation, for it implies that ghosts can be called up, and also that human law may prevent this. No doubt the belief in ghostly appearances from the unknown world was universal in the thirteenth century, and if the doctrines of modern spiritualism prevail, such a belief will again become prevalent. But can the magistrate prevent such appearances?

The Guild of Palmers was important. Under Henry VIII its revenue was £127 7*s.* 11*d.*, and it had 182 ounces of plate, panel gilt and "white." The Tailors of Exeter had an ordinance that each new mem-

ber must make a present to the society of a silver spoon weighing one ounce. There is an entry of a "complaint of cloging." Cloth was said to be wanting in a certain gown of "four yards of brod cloth, blew," but once was found wasted. In a similar case no cloth had been stolen, but there had been wasted a quarter of a yard "for lack of Konnynge." Master Tailor was fined 11s. This society still existed under James I, from whom it received a charter.

The Bakers of Exeter ordered that all corn should be ground at the City Mills, and nowhere else. At Berwick-on-Tweed it was forbidden to grind wheat in hand-mills. A Guild of Kalenderers (so named from meeting on the kalends of each month) at Bristol, were a Brotherhood of clergy and laymen, established to preserve ancient records and muni-ments, not only there but in other places of the kingdom. Unfortunately their library was burned in the Rood loft of All Saints' Church, about 1318, and no other collection was attempted. We wish these Bristolian sages had possessed more perseverance. The *Edinburgh* reviewer gives, most justly, high praise to the early English Text Society, and warmly wishes them success in their admirable labors. In a work on guilds by Dr. Lujo Britano, also published by the above society, we are told that the first organization of guilds commenced in the eighth century and in England. Encouraged among the Anglo-Saxons, they were forbidden on the continent, both by Church and State. The social or religious fraternities were numerous abroad in the Middle Ages. There were eighty in Cologne, seventy at Lubeck, more than a hundred at Hamburg. They often originated in accident. Late in the fourteenth century some merchants and shopmen of Fleusberg were drinking together. After paying their score, 6s, surplus remained; with this a candle was bought to burn before the Madonna, and thus a guild was founded which ultimately became of great importance. Town guilds were common, and may have led to town constitutions and merchant companies.

A son of a King of Denmark slew the Duke Canute-Lavard, the protector of the Sleswig Guild. In 1130 the King came to the place, when his followers advised him not to enter the town, for the townsmen would punish any one who had killed or injured one of their brethren. King Nicholas despised the warning, saying, "What should I fear from these tanners and shoemakers?" But he had hardly entered the city when the gates were closed, and at the sound of the guild-bell the townsmen mustered, seized upon the King and slew him, with all who sought to defend him; a remarkable instance of the power of these societies.

Modern companies, descended from these primitive brotherhoods, though reasonably glorying in their antiquity, have lost most of their original characteristics. They are wealthy, but no longer exercise a marked political influence. They promote social union, and the noble liberality they extend at their princely feasts to all worthy guests not only promotes "good cheer," but attracts within the enjoyable circle all the best individuals of the mixed society which constitutes the real strength of the nation.—*Masonic Chronicle*.

## Learning the Work.



HERE is an injurious notion current in the Craft that it is only necessary for the *officers* of a Lodge to learn the work, while the members at large are privileged to remain in ignorance of it, without impairing either their character or their enjoyment as Masons. This is a serious, and sometimes a fatal error, retarding the progress of the Masonic bodies, subtracting from the enjoyment of the brethren who are misled by it, and lessening their interest in the art and mystery of Freemasonry, and in their own particular Lodge. We shall do what we can, in the present article, to disabuse the minds of, possibly, some of the readers of *The Keystone* of this error, and thereby through their influence with others advance the best interests of our ancient and honorable Fraternity.

The work of the Craft is Freemasonry incarnate, the flesh and blood of our mystery, the personification of Masonic teachings. What the work does not teach is not taught in Freemasonry. What is not proven by it is not susceptible of proof. It is the alphabet of our system, the hornbook of the Masonic scholar, the authoritative exposition of Masonic truth, the encyclopædia of Freemasonry. There is not a lesson of brotherly love, or of morality, or of charity, or of Masonic philosophy or religion approved by Freemasonry, that is not distinctly and symbolically taught in the work of the three degrees. This being true, it is apparent that not only has Masonic work a dignity that is acknowledged, but a power and a glory, in which every Brother of the Craft, from the loftiest to the humblest, from the oldest to the youngest, is entitled to share. Masonic work is the heritage of every newly-made Brother; it makes him a Mason, and it is an epitome of Masonry. If he does not know it he is Masonically blind, while the sunlight of Masonry is shining in his face.



It is evident that every initiate into the mystery of Freemasonry desires to understand and enjoy it. There are two propositions in this connection, which are axiomatic: (1) The Brother who does *not* know the work *cannot understand* Freemasonry; and (2) neither can he *enjoy* it as he should.

First, he cannot understand it. The beauty of the work is that it explains itself. There are no unanswered conundrums propounded by it; it gives no riddle of the Sphinx; but every truth taught is plainly and forcibly stated, and the *reason* for it is given in connection with the fact. This is the charm of Masonic work—it unfolds the mystery, it explains the art, it makes clear the principles and the philosophy of the Craft. But he who is ignorant of the work as a matter of form, necessarily cannot understand it as a matter of substance. He has but the merest smattering of Masonic knowledge, and is in truth a Freemason but in name. In all probability he cannot visit any Lodge unless he is vouched for, for how can a Brother who is ignorant of the work make his way into a Lodge?

But while, possibly, some Brethren may be willing to be ignorant of the work, all would like to enjoy all that is enjoyable in Freemasonry. Now we assert, without fear of intelligent contradiction, that the Brother who does not know the work has debarred himself from enjoying some of the most pleasurable features of the Craft. He never has had the companionship of “that angel knowledge.” He is powerless in the Fraternity, since “knowledge is power.” To a Brother who knows the work, every meeting of his Lodge, when a degree is either conferred or rehearsed, is interesting. He loves to hear the work. He loves to impart it. He rejoices because he knows Freemasonry, and is an active, intelligent and happy participant in “the fellowship of the mystery.”

After a candidate is received into the Fraternity, he finds that work is the only currency which the Craft accepts. When a strange visitor comes to a Lodge, it does not simply ask him where he hails from, but can he work? If he is “rusty,” his place is not even in the outer courts of the Temple, but without in the company of the profane.

An eloquent writer has said, “God is a worker, and he has thickly strewn infinity with grandeur.” Every Freemason should be a worker, and signalize his presence in the Craft by first learning the work, then teaching it, and always enjoying it. The enjoyment is inseparable from the knowledge.

Will not the reader be incited by what we have said to respect more than he has ever done before the work of the Craft, learn it thoroughly,

and thereby understand its teachings fully; and last, and perhaps most of all, enjoy to the full the rich banquet of knowledge, the high intellectual pleasure, which flows from a familiarity with Masonic work?

What an impetus would be given to all of our Lodges if all of the members attending were *working* Masons! How correctly, impressively and beautifully the work would be done! How easy it would be to select a Brother for Junior Warden at the annual election! What a happy family would that be where all would know even as they were known! Happy day—when shall we see it? Soon, very soon, if Brethren everywhere would become earnest, faithful seekers after Masonic Light; or, even on the lower level of mere personal enjoyment, would fully realize that Masonic knowledge is Masonic enjoyment. Ignorance is not bliss in Masonry. Brethren, be Masonically intelligent, learn the work, and you will be Masonically happy.—*The Keystone*.

### Woman A Comforter.

The sky is blue, the stars are bright,  
 The moon is sitting on her throne,  
 And, lonely, through the livelong night,  
 The thick woods make their hollow moan;  
 The slumbering wind but rarely stirs,  
 With idle and inconstant motion;  
 And many a meteor swiftly whirs  
 Through the broad atmosphere's blue ocean,  
 And breaks,—but leaves a trail of fire  
 To last a time in glory there.  
 So dies the poet on his lyre,  
 Wasting his burning thought in air,  
 Or leaves, to live for years, the song of his devotion.

The stars are through the thin mist shining,  
 All clustered round the pale young moon,  
 Who westward now in haste inclining,  
 Tells us that night will end too soon;  
 And like the stars that light up heaven,  
 So mildly bright, so calmly clear.  
 Are those bright stars by mercy given  
 To cheer us on our journey here:—  
 Woman! the star of life's wild ocean,  
 Our comforter, our soul of souls,  
 In peace, or when the storm's commotion  
 Over our hopes and fortune rolls:—  
 Woman is evermore in our misfortune dear.

—*Albert Pike, 1834.*

## Curiosities of Masonic Discipline.



HE rank and file of the craft did not in former times enjoy the same amount of freedom in Masonic matters that, generally speaking, they now do. During the discussion of a question coming before Ayr Kilwinning in 1784, a brother was pleased to characterize an act of the Master as "a rash step." On being remonstrated with, and "no appearance of sorrow being expressed by him for his conduct," he was ordered to "to be excluded from the Lodge until in a regular Lodge he shall make a proper acknowledgment to the chair and the Lodge in general for his very unbrotherly behaviour." This sentence was passed on the motion of Robert Aitken, the Brother whom Burns designated as the "dear patron of my virgin muse—he who read me into fame."

In 1811, an office-bearer of Ayr and Renfrew Militia St. Paul was found guilty of "communicating to neutral persons, in a clandestine and illegal manner, the whole supposed proceedings of St. Paul's Lodge, and defaming the character and government of said Lodge." The sentence following upon this indiscreet brother's conviction was humiliating enough: "That he be suspended from his office for two months from date hereof; and that upon the first monthly meeting after this term is expired he shall in open Lodge read the following words: 'I have been guilty of a crime highly prejudicial to the good order of society and, the interest of St. Paul's Lodge; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint that they may lay it in a legal manner before an open Lodge, and not to be misled by those who neither consider their own nor the interest of the Lodge.'" In 1819, three brethren of the same Lodge had sentence of expulsion pronounced upon them for refusing, while on a visit to a sister Lodge, to reply on behalf of their mother Lodge when toasted from the chair. Two of the delinquents, whose excessive modesty had in this instance led to their "dishonoring" their own Lodge, afterwards acknowledged their "crime," sought forgiveness, and were restored to their place in the Lodge. Not less absurd and unconstitutional was the act of the Lodge Mauchline St. Mungo when some sixty years ago it summarily expelled one of its sons for refusing when the Lodge was sitting on "refreshment," to drink to "the Duke of Wellington"—the toast having been proposed at a time when that great man was, as a politician and head of the Ministry, very unpopular.

At the period to which the preceding cases refer, the charges upon

which Lodge trials proceeded were wont to be remitted to a Committee of Investigation, whose sealed report upon the question, signed by each member, was submitted to the ensuing monthly communication of the Lodge. The accused, if objecting to the decision of this committee, had the privilege, in open Lodge, of defending his cause; he was then required to retire to the adjacent room while the subject of complaint was being discussed and the vote taken. This was gone about with great solemnity. Beginning at the senior member present, each brother, on the invitation of the Master, rose in succession, and placing his hand upon his heart and addressing the Chair, delivered his opinion as to the guilt or innocence of the accused, and approval of or dissent from the sentence, if any, that had been proposed by the Committee of Investigation. On his re-admission, the accused was apprised from the chair of the decision of the Lodge. If innocent he was saluted by the Master, who beckoned him to a seat; if guilty he was escorted out of the Lodge and the brethren were asked to give effect to the sentence which "shut the door of Masonry against" the erring one—the limit of such punishment extending to periods of from one month to ninety-nine years.—*D. Murray Lyon in the Scottish Freemason.*

"THE SENATE OF FREEMASONRY."—"The Senate of Freemasonry" has been applied to Royal Arch Masonry. We fail to see wherein the appropriateness of the designation lies. The senate of a nation's legislative system is usually a body in which matters of general interest either originate and are referred to the lower house for sanction, or they are sent from the lower body for the senate's concurrence. Such cannot be the case in the chapters. Each branch of the Masonic system must stand alone. The lodge cannot legislate for the chapter nor the chapter for the lodge. The only real Masonry there is found in the world is in the symbolic lodge. All other branches are but side lights, to elucidate the tenets of our profession or unfold the deeper meaning of some great truth. The "higher degrees" are only pictures illustrating the great fabric of Masonry found in the Entered Apprentice, Fellow Craft and Master Masons' Degrees. All the great works of Masonic charity are supported by the lodge. The homes, schools and Asylums of Masonry all have their origin and control in the symbolic lodges, chapters and commanderies, and Grand Chapters and Grand Commanderies contribute their mite, but there would be no Masonic Homes if the Master Masons did not do the work and bear the burdens. The "higher degrees" are those which are the formation of the whole system. The lodge is the highest body of Masonry. There can be no Senate outside of symbolic lodges.—*N. Y. Dispatch,*

## Building for Others.

What if I build for others,  
 And the walls of the building stand  
 Long after I am forgotten,  
 By the dwellers within the land,  
 Long after the buildings have crumbled  
 That were founded upon the sand?

What if I build for others,  
 And the building shelters me not,  
 And within the home I have builded  
 I shall have no part or lot,  
 And the dwellers who have their homes there,  
 Through all time shall know me not?

Yet when the years shall have faded,  
 And beneath the roof tree's shade  
 The children of generations  
 In their childish days have played,  
 And have passed from under the roof-tree,  
 And vanished into the shade,

Some dweller beneath the roof-tree,  
 Thinking of when it was new,  
 May say, as his thoughts turn backward,  
 Keeping its age in view,  
 "The builder who built this building  
 Builded better than he knew."

And I, though I have passed onward,  
 Hearing the Master's call,  
 May know, though it may not matter  
 To me what the building befall,  
 It is better to have builded for others  
 Than not to have builded at all.

—*E. N. Gunnison, in Square and Compass.*

Wheresoever bigotry is, there Masonry has an enemy. Wheresoever despotism is, there Masonry has a foe. Wheresoever intolerance is, there Masonry has labor at its hands. Masonry is love; it teaches and practices equality; religion without sect, patriotism without partisanship, charity not limited to alms-giving. It pleads for liberty, and its creed is faith in God, hope in immortality, and charity towards all mankind. Its plea is for humanity; its working-field the world.—*Selected.*

## Jurisdiction—The Mississippi Plan.

[The following Report on a matter of general interest was presented and approved at the Annual Communication of the Grand Lodge of Rhode Island, held at Freemasons Hall, Providence, May 20, 1895. The Report is printed in the Repository in answer to several requests which have been received for such publication.—*Editor.*]

*To the M. W. Grand Lodge of Rhode Island:*

At the last annual communication there was referred to your Committee on Foreign Correspondence a circular letter issued by the Grand Lodge of Mississippi under date of May 6, 1894, proposing certain uniform rules in relation to jurisdiction over candidates, viz :

### JURISDICTION OVER PERSONS REJECTED FOR INITIATION.

**RULE 1.** Whenever any person who shall have been rejected for initiation in any Lodge, shall have removed his place of abode into the Jurisdiction of another Lodge, within the Jurisdiction of another Grand Lodge, with the intention of making it his permanent place of residence, and shall have resided there not less than one year, and shall again desire to petition for initiation, he may present his petition to the Lodge under whose jurisdiction he resides, or to any Lodge which has concurrent Jurisdiction over that place, which shall thereupon certify the facts to the Lodge which rejected him, and if said Lodge shall not, within six months thereafter, furnish to the Lodge to which said petition is made, the grounds upon which said rejection was made, it may proceed with such petition as in other cases, and that Lodge may initiate him if elected. Whenever the grounds upon which the petitioner was rejected are furnished to the Lodge to which he makes his new petition, it shall judge of the sufficiency thereof, and proceed in its discretion.

### JURISDICTION OF ENTERED APPRENTICES AND FELLOW CRAFTS PETITIONING FOR ADVANCEMENT.

**RULE 2.** Whenever an Entered Apprentice, or Fellow Craft, of a Lodge in this Jurisdiction shall permanently change his place of abode into the Jurisdiction of a Lodge in another Grand Jurisdiction, and shall have resided there not less than one year, and shall desire to be passed, or raised, he may apply to the Lodge under whose Jurisdiction he lives, or to any Lodge having concurrent Jurisdiction thereover, and if it shall signify its willingness to receive him, and so certify the fact to the Lodge which initiated, or passed him, it shall thereupon strike his name from its roll of Apprentices, or Fellow Crafts, as the case may be, and all jurisdiction over him shall cease; provided, that if the Lodge to which he applies shall reject his petition for advancement, that the Jurisdiction of the Lodge which initiated, or passed him,

shall *ipso facto* be resumed, and his name shall again be entered upon its roll, with a note of the fact; and provided, further, that nothing in this or the preceding Rule shall prevent a Lodge from initiating, passing, or raising a person as the proxy of another Lodge; in which event the person so initiated, passed or raised, shall become a Member of the Lodge for which it acts, if that would be the effect of being raised in the Lodge for which the Degree is conferred, under the laws of its Grand Lodge.

The Grand Lodge of Mississippi in recommending the enactment of the foregoing rules expressed its opinion that a uniform course of procedure in this matter was important and most desirable. It adopted, for itself, the proposed "Universal Jurisdictional Rules" and sent them out to all sister Grand Lodges, with an accompanying Resolution, as follows:

*Resolved*, That said proposed Rules be, and the same are hereby adopted by this Grand Lodge, to take effect from and after their adoption by any other Grand Lodge, as between this Grand Lodge and the Grand Lodge, or Grand Lodges adopting the same; provided that the laws, rules and regulations of this Grand Lodge as they now stand, shall remain in full force and effect as between this Grand Lodge and all other Grand Lodges, which shall not become parties to the same, by adopting said rules.

All that is proposed, therefore, in this matter by the Grand Lodge of Mississippi, is that a compact or treaty should be entered into between it and other Grand Lodges sharing its views, these Grand Bodies coming into such an alliance being bound by the Rules, as aforesaid, while no attempt is to be made to bind other Grand Lodges to the terms set forth. This proffered treaty bears the stamp of an equitable and fraternal feeling; yet there is a question as to the formation of the proposed alliance, quite apart from the merits of the *Rules* which are recommended. The absolute sovereignty of each Grand Lodge is a fundamental doctrine of American Freemasonry, and any alliance or compact which might possibly restrict the action of a Grand Lodge in legislating upon matters affecting its own affairs, should be regarded with disfavor. Even a most desirable uniformity of action ought not to be obtained by any weakening of this principle of complete Grand Lodge sovereignty within its own territorial jurisdiction. Your Committee would hesitate, therefore, because of this suggested objection, to recommend that the Grand Lodge of Rhode Island should become a party to the alliance proposed.

As regards the Rules enacted by the Grand Lodge of Mississippi, and now brought under review, much difference of opinion prevails upon

the questions interwoven therewith. The first of the proposed Rules pertains to jurisdiction over rejected petitioners who shall have taken up their residence within the territory of another Grand Lodge. How long shall a rejection within the Grand Lodge jurisdiction be regarded as a disqualification in another jurisdiction where the petitioner has taken up his residence? How shall the disqualification be removed? Under a strict construction of the rule of perpetual jurisdiction a rejection of a petitioner operates as a bar against any other Lodge, at any time, receiving and acting upon the application of such a petitioner, unless the permission of the rejecting Lodge be first obtained. The old Masonic rule was rigid in this respect. The equities involved seem to favor a less permanent disqualification. Many Grand Lodges in recent years have legislated upon this subject, and have fixed a limit of jurisdiction, giving an absolute release over rejected applicants, residing in other Grand Lodge territory, after a term of one, two, three, five or seven years. The first named period, as named in the Mississippi plan, seems too brief, inviting as it might the removal of candidates from one jurisdiction to another for the purpose of obtaining the degrees; the last named limit appears rather long. Perhaps three or five years would be an ample time.

Your Committee, however, find themselves unable to favor the Mississippi Rule, which fixes the limit as stated, because of other reasons besides those which pertain to the term of jurisdiction or disqualification. They deem it improper and inexpedient to seek information as proposed, from a rejecting Lodge, "*of the grounds on which the petition was rejected.*" How, indeed, shall such information be given, if the inviolability of the secret ballot is maintained? Unless the brother who casts an adverse ballot chooses to avow his reasons, which strictly speaking, he has no right to do, neither the Subordinate Lodge nor the Grand Lodge having original jurisdiction would be able to furnish the *grounds* upon which the rejection of a petitioner was made. It does not seem proper to ask a Lodge to do this in order that some other Lodge might "pass upon the sufficiency thereof."

As regards the several elements included in the second Rule, it appears to your Committee that while the proposition for release of jurisdiction over Apprentices and Fellow Crafts, under the conditions stated, has much to commend it, there would be a constant liability to confusion and friction in applying the first *proviso*, contained in the Mississippi plan, viz: "that should the Lodge which has acquired jurisdiction by the proposed new rule reject the petitioner for advancement, then the Lodge from whose record the name has been erased is



to resume jurisdiction." The second proviso is but the statement of a generally prevalent Masonic law, though it is not universal, and to it no objection is likely to be made.

The first named proviso, however, does not meet the approval of your Committee; and because of its requirement, and also for the indefiniteness of statement as to what constitutes a Lodge certificate of "willingness," there would appear to be good grounds for withholding assent from the Rule as a whole.

Recognizing the fraternal feeling which prompted our sister Grand Lodge of Mississippi to take the action herewith reviewed, and to propose the enactment of the Rules which are made a part of this report, your Committee would recommend that no action be taken on said "Rules," and that the circular referred to be placed on file.

Respectfully submitted,

HENRY W. RUGG,  
JOSEPH W. FREEMAN,

*Committee on Foreign Correspondence.*

PROVIDENCE, May 20, 1895.

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## Qualifications for Admission to the Order of Knights Templars.


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**S**IR KNIGHT FRANKLIN W. SUMNER, Grand Commander of the Grand Commandery of California, at the Annual Conclave held in San Francisco, April 18-19, 1895, delivered a thoughtful and interesting address which is printed in full in the *May Trestle Board*. The following is an abstract from this excellent address:

I find that all Commanderies have an appreciation of the proper qualifications which a petitioner should possess in order to receive these Orders of Knighthood. In a very few and isolated cases I have found Eminent Commanders anxious to increase the roll of membership of their Commanderies, and to make a record by creating Sir Knights. It is far better for a Commandery to do no work whatever during the entire year than to admit one member who is not up to the proper standard and who may lack the qualifications necessary to make a valiant and courteous Knight. The door of admission must be watched carefully. This Order of Knighthood is absolutely and essentially an American organization, and all petitioners must be deeply impressed with their duties as citizens of the commonwealth. Social

position and standing in business and professional life must be considered, for the Templar must rank above the average of men. Educational advantages and physique must not be neglected, for the Templar may at times be called upon to labor for his beloved Order with his hand or his brain. And last, but not least, no man should be admitted who holds a higher allegiance to any Order, any institution or any church. The Templar must belong to his Order and to the Republic.

## Arms of Masonry.

 HE frontispiece shows the Arms of Operative or Stone Masons, according to a recognized and prescribed form, and also the Arms of Speculative Freemasons, as adopted by the Athol Grand Lodge of England. The Arms of the Operative Masons shown in the picture were not the only symbolic designations adopted by the guilds of the Middle Ages; but the device which forms the frontispiece seems to have been the foundation of the arms chosen by various associations in England and elsewhere during a period of several centuries. Thus a similarity may be traced between the original insignia of the Stone Masons and the arms adopted by the "Mason's Company" of London, incorporated in the year 1410. There were noticeable differences—emblems omitted and added—while a legend was added which the original did not have, viz: "In the Lord is all our trust."

As has been often stated these arms were subsequently adopted by the Grand Lodge of England, an assumption which was objected to by the "Ancient Masons" who formed a separatist body which came afterwards to be designated as the Athol Grand Lodge, of which organization the 3d Duke of Athol was Grand Master in 1771. Lawrence Dermott was for a number of years Grand Secretary of the governing organization of Athol Masons, and for a brief period he held the office of Deputy Grand Master. It was Dermott, probably, who arranged the arms adopted by the Athol Grand Lodge, and these arms, in 1813, were approved by the United Grand Lodge of England.

Dermott blazoned the arms of the Ancient Masons in a pattern of much significance, viz.: "Quarterly per square, countercharged *vert.* In the first quarter, *azure*, a lion rampant, *or*: in the second quarter, *or*, an ox *passant, able*; in the third quarter, *or*, a man with hands erect, proper robed crimson and ermine; the fourth quarter, *azure*, an eagle displayed, *or*; Crest, the holy ark of the covenant proper, supported by cherubims." Motto: *Kodes la Adonai*,—that is, Holiness to the Lord.

These arms have what is called a "tetrarchical" derivation; and their reference, symbolically, according to Dr. Mackey, is to the general banners of the four principal tribes of Israel; for it is said that "the twelve tribes, during their passage through the wilderness, were encamped in a hollow square, three on each side as follows: Judah, Zebulum, and Issachar in the East, under the general banner of Judah; Dan, Asher, and Naphtali in the North, under the general banner of Dan; Ephraim, Manasseh, and Benjamin in the West, under the banner of Ephraim; and Reuben, Simeon, and Gad in the South under the banner of Reuben."

Masonic Grand Lodges, likewise, adopt Arms, taking much liberty in the choice of these heraldic forms by which, in a certain sense, the respective bodies are designated. There are no fixed rules to govern in selecting desigus or bringing together figures and emblems. But there is a sort of family likeness which runs through all the arms of the various Lodges, with enough of variation, however, to furnish each with a device that shall declare its individuality.

The frontispiece may furnish a standard of measurement or comparison, by which to note the changes and modifications of varying character; while it points far back to contrasts and resemblances between the arms of Operative Masons and Free and Accepted Masons.

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## The Cryptic Rite.

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**T**HE degrees of Royal and Select Masters constitute a system which the term prefix Cryptic, meaning subterranean, is fitly applied. These degrees have interest and significance in themselves, while they form an important adjunct to the degree of the Royal Arch. In modern classification the Cryptic Rite includes another degree, that of Super-Excellent Master, but this is an appendant degree which has no direct relation to the Freemasonry of the secret vault.

That there were crypts or vaults beneath Solomon's Temple admits of no question. These vaults may well be supposed to have served as secret depositories of costly treasures and sacred relics, as well as burial places. Some of these underground apartments were probably used for secret meetings. When the second Temple was in process of construction many discoveries were made pertaining to such subterranean apartments. The ancient legend, of Masonic application, as related by Dr. Oliver, is as follows:

The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet and priest of the Jews, the stone was adopted as the chief corner-stone of the reëdified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem, the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a key-stone among the foundations of the *Sanctum Sanctorum*. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

This is the legendary story; it may not be assumed to have historical affirmation; yet who will deny that the rehearsing of the legend, with the object teaching which belongs to the ceremony, constitutes an effective portion of the system of Freemasonry and is calculated to serve important uses of moral instruction?

The Cryptic Rite enforces the truths which properly belong to the lessons of the secret vault in the Royal Arch degree. Thus there is moral beauty and significance associated with the Rite, identified as it is with a sublime and far reaching symbolism which naturally appeals to the imagination and to the moral sensibilities.

The writer believes the Cryptic degrees to have Masonic and moral value, and holds them to be essential to the unity of the system of Ancient Craft Masonry. They ought to receive more consideration; they ought to be recognized as belonging to the illustration of legitimate Freemasonry—as forming a part of its organic life. In the nature of things the advance from the Chapter to Commandery ought to be through a Council of Royal and Select Masters; and while, for the present, it may be impracticable to enact any rule providing for such a course of procedure, a work of education may well be done by intelligent members of the Cryptic Rite in explaining its teachings and enforcing its claims.

## Gen. Nathanael Greene's Masonic Medal.



AN other page is shown a *fac simile* of a Masonic Medal presented to Gen. Nathanael Greene by Gen. Lafayette. The token is a coral of oval form, incased in seven pointed silver stars, the whole being about three inches in diameter. Within are the usual Masonic emblems. Both the giver and receiver, were members of the Masonic Fraternity, and were firm friends. In the Lodge, forgetful of hereditary and military rank, they had often met upon the level and parted upon the square. This precious jewel, on the death of the father, came into the possession of his son Nathanael, who married Miss Ann Clarke, and settled in East Greenwich. It is now held as a valuable relic by the widow of S. W. Clarke, Esq., lately deceased, of Warwick, who was a nephew of Gen. Greene. By the favor of Mrs. Clarke the jewel was photographed in order that it might be shown in the *History of Freemasonry in Rhode Island*, etc., recently published under the authority of the Grand Lodge of this Jurisdiction.

In that volume a picture of the medal appears in connection with an account of a memorable celebration of St. John's Day, June 24, 1857, on the occasion of the Centennial Celebration of St. John's Lodge in Providence. The address, alike timely and suggestive, was delivered by Rev. George M. Randall, D. D., prominently identified with Masonic interests both in Massachusetts and Rhode Island for a long term of years.

The discourse of the eloquent divine covered an interesting review of Freemasonry in Rhode Island, and included felicitous references to many illustrious Craftsmen of the early period. The following utterance was made respecting General Greene :

Need I ask, standing as I do in the metropolis of this my native State, who was he that fullest shared the confidence of the Father of his country? Who was the bosom companion of Washington, and whom did that great captain designate as the man, to whom the command of the army should be given in case any fatality should befall himself? I hear your spontaneous answer: NATHANAEL GREENE! Who was Nathanael Greene? Go to the fields of Trenton, Princeton, Monmouth, Germantown, the island of Rhode Island; go to Eutaw Springs, where he returned this memorable answer to those who advised him, as he was compelled to retreat with a small and feeble army, to retire to Virginia: "I will recover South Carolina or die in the attempt!" There you will learn who he was and what he was. But some will add—he was a Rhode Island Blacksmith. I will add—he was a Rhode



MAJ. GEN. GREENE'S JEWEL.

Herewith is shown the Masonic Jewel, presented by Lafayette to General Nathanael Greene.

It is an attractive coral of oval form, inclosed in seven silver stars, the whole being about three inches in diameter. Within are several Masonic emblems. General Greene was accustomed to wear the jewel inside his clothing, suspended by a silken cord around his neck.



Island Mason. Congress voted him a British Standard, and a gold medal. He carried Masonry in his heart, and he wore it on his heart. Here is the medal, of more worth than gold, which that brave soldier wore during the long years of that weary war.

At this point in his address the speaker held up before his audience the Masonic medal, a view of which is herewith shown, and told the story of its presentation to Gen. Greene by General Lafayette. The incident produced a profound impression, and the words of the orator, emphasized, as it were, by the showing of the medal as an object lesson, seemed to bring Patriotism and Freemasonry into close accord.

It may not be questioned that the illustrious Craftsman of Rhode Island, General Nathanael Greene, deserves to rank among those noble and heroic men who were also representative Masons—patriotic leaders such as Joseph Warren, John Hancock, Thomas Jefferson, Benjamin Franklin, George Washington, and that ardent friend of the American cause, also a zealous Mason, the giver of the medal, Gen. Lafayette.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“In our Lodge recently when action was about to be taken on a petition, the Wor. Master having asked the usual question, several brethren responded, all of them except one recommending the applicant. One member expressed an opinion adverse to the petitioner. A ballot followed and the petition was rejected. The brother who questioned the fitness of the applicant is now accused of having cast the negative ballot. Does not this course destroy the secrecy of the ballot? Was it proper for the objecting brother to express his opinion as he did and thus give his brethren good reason to infer who voted in the negative?”

It has always seemed to the present writer unwise to criticise adversely in open Lodge the character of a petitioner for the degrees. The better course is to let the positive objection appear in the ballot. We recall a few instances where a discussion has taken place in regard to the character of an applicant, and such a discussion did not help matters as regarded the candidate, while some heart-burnings followed a severe arraignment of the petitioner by one member who violently



opposed him. But the right to discuss, in open Lodge, before the ballot is passed, the fitness of a petitioner for Freemasonry, cannot be gainsayed. If a member decides so to do he can declare the reasons which lead him to the conclusion that the man about to be balloted for is not a desirable acquisition to the Fraternity. The member is not obliged to do this. In some cases, at least, he would put himself and his Lodge in an awkward position, by making remarks derogatory to an applicant's character. If his mind is made up,—if he has such knowledge as will justify his casting a negative ballot—why should he invite a discussion by stating his own adverse opinion. Past Grand Master Drummond of Maine, whose judgment we generally approve, takes a different view from that here expressed. He thinks there should be a discussion of the merits of a petitioner for the degrees before a vote is taken. Dealing with one of the points we have noticed, Bro. Drummond says, that if a member opposes an applicant and gives reasons why he should not be admitted to the Fraternity, and a negative vote follows, the brethren ought not to infer that the objecting member cast the adverse ballot. “Masonically, no such inference can be drawn, for his objections may have been overcome by the statements of others; but if it is practically so, still it is better for the Craft to have it so, occasionally, rather than blindly elect candidates, especially in a large city, who are strangers to most of the members, upon the mere report of an investigating committee.”

Our thought is that such an inference would be drawn; and not infrequently harm rather than good would come from the discussion. Here again comes in the statement: “All things lawful are not expedient.” Of course in a small Lodge, where all the members form a sort of family circle, such a discussion may well take place, and the merits of a candidate be fully canvassed. In such a Lodge, representing the ideal of a Masonic organization, there would be no inferences drawn and the ballot would be still a secret one to all intents and purposes.

“Why are Masonic Lodges dedicated to Universal Benevolence? Is not Freemasonry a system of separation by which certain men form an exclusive society to help one another without respect to the world at large? Please inform me if Masons are required to bestow charity on those outside the Fraternity.”

Evidently our correspondent, whose letter is condensed to form the foregoing paragraph, is not a Mason; he misapprehends the character of our institution, and most likely he has some strong prejudices against the organization. Masonic Lodges are dedicated to “Universal Benevolence” because Freemasonry as a system is charged with

the spirit of universal good will and friendliness. It does not matter that there are some special privileges and obligations belonging to members of the organization—these do not interfere at all with the requirement laid upon all Craftsmen to exercise the fraternal spirit toward all mankind. “Universal benevolence you are zealously to inculcate” is the charge given to every Master Mason. There is no institution which in the broad sense of applying the term is more democratic than ours. There is no society less exclusive than the Masonic organization, so far as its tenets and teachings are brought into the estimate. Freemasonry seeks to bind the thought of its followers to these fundamental truths: 1. There is one God and Father of men. 2. There is one family, including all of God’s children. 3. We are to have sympathy with and care for all men as our brethren. Freemasonry is not organized as a benefit society, to confine the good works of its members within the lines of the Masonic Fraternity. Beyond what is definite and most obligatory in this respect are requirements which command services in the way of good citizenship—of charity and true fraternity. The separateness of Freemasonry relates to but a few matters; its toleration, its breadth of human regard, its spirit of love and purpose of helpfulness, unite it practically to all mankind.

“Bro. —, who has received the degrees of Entered Apprentice and Fellow Craft in the Lodge to which I belong, is refused advancement on the ground that in the judgment of an objecting member he is not worthy to become a Master Mason. Does such an objection hold good, not having been made until after the candidate had taken the second degree? Ought not charges to be preferred by the objecting brothers and a trial had?”

This is a case of seeming hardship as it has been explained to the Editor of the REPOSITORY by a brother residing in another jurisdiction and familiar with all the facts. Our opinion is asked in regard to the equities involved in the case, and we do not hesitate to say that if objections are made to the advancement of a candidate on the ground of moral unworthiness, such objections should be put into formal charges and a trial had to test whether they are true or false. It seems but just to pursue this course; or else, as is the practice in several jurisdictions, to submit the objections to the Lodge, allowing a majority or three fourths vote to set them aside. But our opinion in regard to what seems most equitable will not affect the law bearing upon such a case as that under review. So excellent an authority as *Mackey’s Masonic Jurisprudence* lays down the law as follows:

“The Fellow Craft possesses the right of applying to be passed to

the degree of Master Mason; he is eligible as a candidate, but here his right ceases. It goes no farther than the mere prerogative of applying. It is only the right of petition. The F. C. has in fact no more claim to the third degree than an E. A. has to the second, or a profane has to the first."

Under this ruling a single objector in a Lodge can stay the progress of a brother Fellow Craft and prevent his receiving the degree of a Master Mason. There is no remedy, for it is further expressly declared by Dr. Mackey that an Entered Apprentice or Fellow Craft is not entitled to a Masonic trial. The only relief, under such a construction of law, that can come to a candidate thus held back is by the voluntary withdrawal of the objection or by the death of the objector. In the jurisdiction where the present writer resides the advancement of candidates cannot be thus arbitrarily stopped.

"Who was William Preston? What special services did he render to Freemasonry?"

William Preston is the name of a reliable Masonic historian—an Englishman, born in 1742, who died in 1818. He was originally a printer, but of so thoughtful and studious a mind that he made good progress in literary pursuits and acquisitions. He devoted himself to Freemasonry for a number of years and acquired a deservedly important influence among Craftsmen. He died, as before stated, in 1818, and his body is buried in the crypt of St. Paul's, London. Just when he was initiated a Mason or to what Lodge he first belonged is not quite clear. In *Kenning's Encyclopædia* the following notice appears:

He was a member of the famous 'Antiquity Lodge.' He was Deputy Grand Secretary under Grand Secretary Heseltine, and is said to have prepared the "History of Remarkable Occurrences." He resigned this office probably in 1779, when an unfortunate dispute arose between Grand Lodge and "Antiquity" Lodge. During the next 10 years he remained out of the Grand Lodge, and applied to the Grand Lodge of York for a warrant to form a Grand Lodge south of the Trent. Such a warrant was granted, though, of course, "extra vires," and officers were appointed. In 1787, however, a reconciliation was happily made, and Wm. Preston, who had been expelled by Grand Lodge hastily and unjustly, as we think now, was restored to his former honours, and the Grand Lodge south of the Trent came to an end. In 1787 he founded the order of Harodim—a somewhat doubtful proceeding. His famous "Illustrations of Masonry" were first published in a modest volume in 1772. The second edition was issued in 1775; and before his death he had seen no less than nine editions, and some say twelve. Several editions of his famous work have been published in America and Germany. He may fairly be called the father of Ma-

sonic history, and his work will always be a standard work for Masons. He was a painstaking and accurate writer; and though we have access to MSS. which he never saw, yet on the whole his original view of Masonic history remains correct. It is, in fact, essentially the guild theory of Anderson.

That Preston engaged in some rash proceedings, "new departures," which were hardly to be justified by the laws and rules of Freemasonry, must be admitted; but he was an able and zealous Craftsman, who will long be honored for his valuable services to the Masonic Institution.

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## Editorial Notes.

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THE RETIRING GRAND MASTER, Bro. E. H. Rhodes, at the recent session of the Grand Lodge called the attention of his brethren to an evil which needs correction, viz: The unlimited use of our tongues. He referred to the practice of discussing Masonic affairs in public places and in the presence of those who are not members of the Fraternity, giving instances where important action, the rejection of applicants, etc., had been thus disclosed. He exhorted Craftsmen to be more discrete and to keep the discussion of Masonic proceedings to themselves and apart from the outside world. These words of criticism and wholesome suggestion were spoken none too soon.

ONE of our esteemed contemporaries, the *Canadian Craftsman*, calls the attention of visiting officers of a Grand Lodge to the duty they owe to the Masonic press. It says: "If they wish to have the members of the Craft intelligent thinking men, they should urge on them the necessity of subscribing to a Masonic paper. Lodges of instruction are all very well so far as they go, but merely repeating the ritual in a parrot-like fashion, without a proper understanding of the great lessons they inculcate is not sufficient knowledge for leaders of the Craft. The Masonic press is as necessary to the Craft in abolishing ignorance and increasing knowledge as the common school is in the advancement of learning." The suggestion seems every way proper as applying to all who exert influence in the Fraternity, and who desire increasing light and knowledge to prevail among Craftsmen. Masonic publications ought to be more widely circulated and more extensively read. If inspecting officers and other prominent Masons who frequently have the attention of members of Lodges, would but drop a word on this subject as opportunities should occur, much benefit to the Craft would ensue.

AT A MEETING of the Triennial Committee of the Grand Commandery of Massachusetts and Rhode Island, held at the Parker House, Boston, on Wednesday, May 2d, reports were made by R. E. Sir Samuel C. Lawrence, Chairman of the Committee, and by the Chairmen of the respective sub-committees, showing that the arrangements are proceeding with order and dispatch, and with every promise of satisfaction to all concerned. All Commanderies seeking accommodations have been provided with quarters; no extortion has been attempted by any party; and it is believed that the Templars and their families who attend the Triennial gathering in Boston next August will be comfortably housed, hospitably entertained, and equitably dealt with in all respects.

BRO. STEPHEN BERRY in the issue of the *Masonic Token* of May 15, 1895, calls attention to the recent action on one of the Masonic Lodges in Maine, as follows:

“ ‘ Re-instated just before death, and given a Masonic Funeral,’ is the brotherly entry in the return of Vernon Valley Lodge at Mount Vernon, a lodge which we have always found ready to do all its duty and something more. A small lodge, but with big-hearted members. We do not know the case, but we can see that though the brother had neglected his lodge duties, the brethren could not part with him until they had taken him back into the masonic family, and we put it on record because it is very pleasant to see.”

We may regret that there was a need of such speedy action just as the soul was about to be set free from its mortal habitation; but our thought agrees with the expression of Bro. Berry that the members of Vernon Valley Lodge must be composed of generous, sympathetic and noble men. They had a forgiving love for a brother at the time of his death.

AN ANNOUNCEMENT which appeared in last month's REPOSITORY, in the “Masonic News” department, has served to bring to the editor several notes of enquiry from esteemed friends. These brethren and others may understand that the item referred to was printed by inadvertence. It has comforted us, however, under the mild criticism to which we have been subjected because of the appearance of the notice in question, to be assured that the pages of the REPOSITORY are turned and its contents scrutinized by our subscribers. The fact is encouraging; and it takes away a part of the regret which might otherwise be more keen because something less than his usual care was exercised by the editor in preparing the news items contained in the May issue of the magazine.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Annual Meetings of Masonic Grand Bodies in Portland, Maine.

The following is a condensation of the reports of the meetings, as printed in the *Masonic Token* of May 15th, ultimo, published by Bro. Stephen Berry, who is officially connected with all the organizations here noticed.

The Grand Lodge met in Masonic Hall at 9 A. M. on Tuesday, May 7, 1895. The one hundred and ninety-one Lodges of the jurisdiction were nearly all represented in the attendance. Past Grand Master Wasgatt of Florida was included among the visitors. The annual address of Grand Master Burbank was an able and timely paper. He paid a tribute to the late Grand Master Albert Moore, of North Anson, recently deceased, as well as to the dead of other jurisdictions. His report of duties discharged showed a busy year and many things to refer to the several committees. He gave a strong and impressive delineation of Masonic duties, which was received with evident approval by the members of Grand Lodge. Grand Secretary Berry's report on returns showed 21,809 members, an increase of 245; also 850 initiates, 124 affiliated, 372 died, and 224 dimitted. Recognition was accorded the Grand

Lodge of New Zealand. The election of officers resulted as follows: Gr. Master, Aug. B. Farnham, Bangor; D. G. M., Joseph A. Locke, Portland; S. G. W., Winfield S. Choate, Augusta; Jun. Grand Warden, Moses Tait, Calais; Grand Treasurer, Marquis F. King, Portland; Grand Secretary, Stephen Berry, Portland. Committee of Finance, Edward P. Burnham, Saco; Albro E. Chase, Portland; Geo. R. Shaw, Portland. Trustees of Charity Fund for three years, Frank E. Sleeper, Sabattis; A. M. Wetherbee, Warren.

The second day of the Grand Lodge session, Wednesday, was devoted to celebrating the seventy-fifth anniversary. Past Grand Master Edward P. Burnham, delivered an able historical address, Hiram Chase, the Senior Past Grand Master, gave reminiscences of early members, and Josiah H. Drummond, Past Grand Master, delivered an eloquent oration. Appropriate musical selections were sung by the Masonic choir.

On Thursday the Grand Officers, elected and appointed, were installed by Bro. Drummond in a graceful and impressive manner, after which service the Grand Lodge closed.

On Tuesday evening, May 7, the Grand Chapter of Maine convened, the Grand High Priest, Seward S. Stearns, presiding. Forty-eight of

the fifty-three chapters were represented. The address of the Grand High Priest and the reports of other Grand Officers made a good showing of the prosperity which has attended Capitular Masonry in Maine during the last year. The following Grand Officers were elected: G. H. P., Henry S. Webster, Gardiner; D. G. H. P., Albro E. Chase, Portland; Grand King, W. S. Hinckley, Thomaston; G. Scribe, Frederic W. Plaisted, Augusta; Gr. Treas., Rufus H. Hinckley, Portland; Gr. Secretary, Stephen Berry, Portland. Past Grand High Priest Joseph A. Locke installed the elected and appointed officers.

Thirteen of the sixteen Councils of Royal and Select Masters were represented in the Grand Council session, which was held on Thursday, May 8, 1895, and presided over by Grand Master Algernon M. Roak. The reports of the Grand Officers showed a prosperous year, the gain being 184, the number of members now being 2,042, with 215 admissions and 27 deaths. Orestes A. Crowell was elected Grand Master and Stephen Berry, Grand Recorder.

The Grand Commandery of Maine met in Masonic Hall on Thursday, May 9, 1895, at 2 P. M. Sixteen of the nineteen Commanderies in the State were represented. Grand Commander Wm. J. Landers presided. His address and the reports of the Grand Officers showed a prosperous year and much interest. There are 19 Commanderies, 2,904 members, 230 knighted, and 30 have died. The increase in members is 148.

The following officers were elected: Gr. Com., Frederick S. Walls, Vinalhaven; D. G. Com., Albro E. Chase, Portland; Gr. Gen., Fritz H. Twitchell, Bath; Gr. C. Gen., Frank E.

Sleeper, Sabattis; Grand Prelate, E. Howard Vose, Calais; Gr. Sen. W., Wm. A. Albee, Rockland; Gr. J. W., Herbert Harris, East Machias; Gr. Treas., Leander W. Fobes, Portland; Gr. Recorder, Stephen Berry, Portland. The Grand Officers were installed by Past Grand Commander Joseph A. Locke. The Order of the Temple was exemplified by St. Omer Commandery of Waterville, Em. Sir Warren C. Philbrook, Commander. The annual conclave was numerously attended and the business was conducted with order and promptness.

#### Observance of Ascension Day by Joseph Warren Commandery.

This flourishing body of Knights Templars, of which Em. Sir E. Bentley Young is Commander, observed Ascension Day, Thursday, May 23, 1895, by a well arranged and very appropriate service held in the Dudley St. Church, Roxbury, Mass. Excellent music suited to the occasion was rendered by a choir under the direction of Sir Knight Henry Balford, Organist of Joseph Warren Commandery. The sermon was delivered by Rev. A. S. Gumbart, pastor of the Dudley St. Baptist Church. A number of clergymen took part in the devotional services. A generous offering was received the proceeds of which will be applied to some branch of the charitable work administered by the Dudley St. Church whose invitation to the Commandery to make use of the house of worship for the desired Ascension Day service was gratefully appreciated. The occasion seems to have been characterized by an order of procedure quickening to the sensibilities of the Templar worshippers and encouraging to their faith in a risen and ascended Christ.

**Corner Stone Laid at Lowell, Mass.**

On Saturday, May 25, 1895, the Corner Stone of Grace Church (Universalist) located on Princeton Street, Lowell, was placed with Masonic ceremonies. The exercises were under the auspices of the Grand Lodge of Massachusetts, William North Lodge of Lowell having charge, under direction of Grand Master Holmes, of the details. The programme included several addresses by the pastor Rev. R. A. Green and others; the laying of the corner stone by M. W. Edwin B. Holmes, Grand Master of Masons in Massachusetts, assisted by William North Lodge of Lowell, Arthur S. Cutler, W. Master; hymn, Masonic quartet; request of chairman of building committee, brother H. P. Goodell; response by the Grand Master; reading of selections from the Scriptures and prayer by W. and Rev. Charles A. Skinner, Grand Chaplain, reading of list of contents of the box by the Grand Treasurer, R. W. William H. H. Soule; application of the jewels to the corner stone; libation of corn by the deputy grand master, R. W. S. Lothrop Thorndike; libation of wine by the senior grand warden, R. W. George F. Walker; libation of oil by the junior grand warden, R. W. Henry J. Mills; invocation by the Grand Chaplain, W. and Rev. Charles A. Skinner; presentation of working tools to the architect, William Chester Chase; address by the Grand Master; proclamation by the Grand Marshall, W. Charles E. Phipps; hymn, sung by the congregation, and benediction by Grand Chaplain. The services were witnessed by a large and interested audience.

**Scottish Rite Meeting in Portland, Maine.**

Maine Consistory held a special

Rendezvous at Masonic Hall, Portland, on Friday, May 24, 1895. In the afternoon the 21st grade, Prussian Knight, was conferred in due form, with full ceremonies and appropriate music, some fifty candidates receiving the Order. An elaborate banquet was served at 6 o'clock. In the evening the 30th grade—Grand Elect Knight Kadosh of the White and Black Eagle—was conferred with all the impressive ceremonies of that degree. The candidates who received the Orders came from all parts of the State. The attendance was large, and the work under direction of Bro. Albro E. Chase, 33°, Lieut-Commander, was ably rendered. Rev. Edmund B. Mallet, Jr., 33°, is the Illustrious Commander-in-chief of the jurisdiction, and Bro. Samuel F. Beane, 33°, is Illustrious Grand Secretary.

**Semi-Annual Conclave of the Grand Commandery of Massachusetts and Rhode Island.**

At Freemasons Hall, Providence, the Semi-Annual session was held, May 28, 1895. It was a numerously attended conclave, notwithstanding the fact that the Governor elect of Rhode Island was inaugurated at Newport on that day, and many members of the Grand Commandery residing in this part of the jurisdiction felt called upon to be present at his inauguration and at the organizing of the new General Assembly. All the Grand Officers but two were in their places, also nine Past Grand Commanders, and quite a number of interested visitors. R. E. Sir Samuel C. Lawrence, Grand Commander, presided. He delivered an able and timely address, setting forth his official acts and making several recommendations regarding matters of importance. His decisions were approved and



his recommendations adopted. He spoke confidently in regard to the preparations going forward to arrange for the Triennial gathering in August next and urged all Commanderies and Sir Knights in the jurisdiction to do their utmost to make the occasion successful in the best sense of the word. In the afternoon Joseph Warren Commandery, E Sir E. Bentley Young, Commander, exemplified the Order of the Red Cross, rendering the ceremony according to the prescribed ritual and in an intelligent and pleasing manner. The Temple Quartette, under direction of Sir Wm. H. Gerrish, organist, rendered appropriate musical selections. The Conclave closed at about 5 P. M.

**The Sir Knights of Brattleboro, Vermont, will attend the Triennial in Goodly Numbers.**

A friend who writes to us in regard to Masonic matters says that Templary is in a flourishing condition in Vermont at the present time. All over the State preparations are going forward having reference to the Triennial gathering in Boston, beginning August 29, 1895. Our correspondent encloses the following clipping from a local paper: Beauseant Commandery of Brattleboro will furnish at least one hundred well equipped knights for the occasion. "This body which is largely composed of Brattleboro's young business men, has recently secured new and striking uniforms, with new paraphernalia throughout, including a costly banner for parades. Eminent Commander D. P. Webster proposes to give his commandery all the pleasure which the conclave can possibly afford, and to that end he will, if possible, provide a special train to take his men to Boston, where they will have the very

best entertainment. It is hoped that the wives and daughters of the Sir Knights will accompany them, and this will prove a pleasing feature of the excursion. Brattleboro's commandery, like others of the Order, is not entirely made up of her own townspeople. Bellows Falls, Putney, Wilmington and other towns are liberally represented in its membership, and many of these men will attend the conclave with the local knights."

**THE MIDDLE STATES.**

**New Masonic Temple in Albany, N. Y.**

A substantial and attractive Masonic Temple is about to be erected in Albany, the capital of the Empire State, the site chosen being that whereon stood the first Masonic Lodge-house erected in America. The Building Association took formal possession of the ground on Wednesday, May 1, 1895, and through its representative Bro. James Ten Eyck, Past Grand Master of Masons in New York, turned the first spade of earth—a silver spade made for the occasion being used—at which ceremony Bro. Ten Eyck delivered an address of historic and Masonic significance. The following sentences are copied from a report of the address which appeared in the Albany *Argus*:

**BRETHREN.**—In accordance with the terms of the deed from Master's Lodge, No. 5, Free and Accepted Masons, to the Masonic Hall Association of Albany, N. Y., and acting for that Association, I do now formally take possession of this ground. Historic to us for the reason that in 1768 the Lodge-house first owned by a Lodge was here located, and memorable from the fact that this land has been in possession of the Lodge continuously since 1766. It is needless

for me to call your attention to the significance to us as Masons of the northeast corner. We are assembled here to-day to take the first steps from which will arise a building erected to the glory of God the honor of the Craft, and for the good of mankind. Standing here to-day in the northeast corner, with gratitude to God for His loving kindness, rejoicing in the soon fulfillment of our hopes for many years, happy that to me falls the honor of starting the good work of our building, I will now, with the implement of operative Masonry, pierce the earth that the good work may proceed, and this place may be a place of meeting where men may become better men, where all of our Craft may believe more than ever in God and practice charity. That we may be good citizens, faithful to our duties, is my earnest wish and fervent prayer. The magnificent temple about to be erected to the glory of the great Jehovah, will be sublimely beautiful—not alone in its grandeur, splendor and magnificent proportions—but also more firmly cementing a great Brotherhood whose history, and noble tenets and deeds, will stand through the labyrinth of ages.

The Fraternity in Albany and vicinity are to be congratulated on the prospect of soon entering into possession of a commodious Masonic Home, to stand on the site on which the first Lodge-house in America was erected.

### THE SOUTH.

#### Annual Conclave of the Grand Commandery of Kentucky.

The last issue of the *Masonic Home Journal* contains a report of the annual meeting of the Grand Commandery of Kentucky, at Bowling Green, May 15 and 16, 1895. We note the following items of the report: One of the matters of general interest in the business transacted was the adoption of amendment to the constitution offered at the last conclave by Past

Grand Commander Wm. Ryan. "No Commandery in this jurisdiction shall confer the orders on a sojourner whose fixed place of abode is within another State, without permission from the nearest commandery in said State. Each subordinate commandery in this jurisdiction shall have concurrent jurisdiction over all petitioners living in this State."

Past Grand Commanders' jewels were presented to the following four oldest Past Grand Commanders: Charles Rankin Woodruff, 1866-67; Rev. John Worrall, 1868-69; Henry Martin Smith, 1871; William Henry Warren, 1872. Sir Samuel H. Starr was elected Grand Commander and Sir Lorenzo D. Croninger Grand Recorder, and these with the other officers elected and appointed were installed in public by R. E. Warren La Rue Thomas, Deputy Grand Master of the Grand Encampment of the United States. The conclave was well attended and the proceedings pleasant and harmonious.

### CANADA.

#### Cryptic Rite in New Brunswick.

St. Stephen Council of Royal and Select Masters, No. 10, was constituted at St. Stephen, N B., April 11, 1895. A delegation of the brethren from St. John gave directions in the formalities of organizing the new body. They had the assistance of a number of Cryptic Rite Masons from Calais, Maine. The officers of the Council are the following: Moses McGowan, T. I. M.; A. Mungall, Rt. I. M.; Henry Graham, Ill. M.; R. W. Whitlock, Chaplain; Walter W. Inches, Recorder; Frank M. Murchie, Treasurer; Julius T. Whitlock, M. of C.; Robt. W. Grimmer, Con. of

Council; W S. A. Douglass, Steward; Frank O'Sullivan, C. of G.; John McGibbon, Organist; George F. Cox, Sentinel. After the ceremonies connected with instituting the new Council came an excellent banquet and pleasant speeches of a fraternal character from several brethren.

## ENGLAND.

### Anniversary Festival of the Royal Masonic Institution for Girls.

The London *Freemason*, issued on the 11th ultimo, contains a long and interesting report of the exercises held at the 107th Anniversary Festival of the above-named Institution, May 8, 1895. A numerous company which included many distinguished Masons convened at Freemasons' Tavern and partook of an excellent dinner. The Earl of Mount Edgcumbe, Deputy Grand Master, presided; he announced a number of the regular toasts and prefaced the same with graceful and appropriate remarks. His announcement of the toast, "The Most Worshipful Grand Master," was in the words following: "The history of the development of the Institution which we have met here to support to-night is a small reflection of the history of Masonry in this country; of the development of Masonry during the last half century; and especially during the last 20 years of that half century; and I would ask you whether one of the great causes of that development has not been that his Royal Highness the Prince of Wales, the heir to the throne of this country, and the other members of the Royal Family have not supported us most loyally and heartily; because it is our pride to have his Royal Highness the Prince of Wales as our Grand Master, and because we acknowledge

the benefits he has conferred upon Masonry in this country, and also because of our loyalty to the office which he holds as Grand Master that we always welcome his name with the greatest enthusiasm at our meetings, and with not the less enthusiasm when it is coupled with the gracious Princess who, while he is Grand Patron and President of this Institution, also graces this Institution with her patronage as Grand Patroness. I shall, therefore, give you without any further words, because they are absolutely unnecessary, the toast of "His Royal Highness the Prince of Wales, Most Worshipful Grand Master, Grand Patron and President of this Institution, the Princess of Wales, Grand Patroness of this Institution, and the other members of the Royal Family." Responding to a toast to himself the Earl of Mount Edgcumbe spoke in warm commendation of the good work accomplished by the "Royal Masonic Institution for Girls." He said the school is now in a most prosperous condition. Two hundred and sixty-three girls, the daughters of Freemasons, are now receiving the benefits of the Institution whose management is in excellent hands. The speaker expressed his gratification in being identified with the Anniversary Festival intended to provide money for the support of the school, and closed with an expression of confident hope that the results of this year's Festival would meet the financial need of 1895. The expectation of the presiding officer fell far short of the reality, for when the stewards reckoned up their accumulations the total was found to be in excess of £16000, showing the financial productiveness of the Anniversary to be larger than ever before except in Jubilee year. We rejoice with our English brethren in the success that was achieved.

JAPAN.

Present Conditions of Freemasonry in Japan.

The *Trestle Board* has an article entitled "Masonry in Japan," from which the following extract is taken:

Freemasonry does not make much progress in this country. There are no Lodges composed of natives. The United Grand Lodge of England founded two Lodges at Yokohama; Lodge, No. 1092, in 1867, with a R. A. Chapter, and Otento-sama Lodge, No. 1263, in 1869; one at Tokio, Nippon Lodge, in 1870 (the existence of a second Lodge is uncertain); and at Kobe, Rising Sun Lodge, No. 1401, in 1872. These Lodges formed, in

1874, District Grand Lodge, under the U. G. L. of England. There is, besides, the Hiogo and Osake Lodge, No. 498, which holds from the Grand Lodge of Scotland. These foreign Lodges, it is said, have never initiated a native. Some years ago General Legendre, an American, made an attempt to erect a Lodge for the natives, but he did not succeed on account of the many difficulties he was unable to overcome, both on the side of his American brethren and on that of the Japanese themselves. The Japanese are represented as having little aptitude for our Institution, as they are children without any ideal aspirations, having only sense for what is immediately useful or beneficial.

Masonic Meetings, June, 1895.

[This list is intended to include meetings in Rhode Island and the immediate vicinity, other than those held in Providence. We trust, by the help of Secretaries and others interested in the various Masonic bodies, to be able to present a complete and accurate list for each month.—EDITOR.]

LODGES.

Atlantic.....	No. 31.....	New Shoreham.....	Saturday evening,	1.
Barney Merry..	No. 29..	Pawtucket..	Thursday	" 13.
Annual.....			"	" 27.
Charity.....	No. 23..	Hope Valley.....	Thursday	" 6.
Doric.....	No. 38..	Auburn.....	Wednesday	" 12.
Eureka.....	No. 22.....	Portsmouth.....	Tuesday	" 4.
Friendship.....	No. 7.....	Chepachet.....	Saturday	" 1.
Franklin.....	No. 20.....	Westerly.....	Tuesday	" 4.
Granite.....	No. 26..	Harrisville.....	Saturday	" 8.
Hamilton.....	No. 15.....	Clayville.....	Saturday	" 1.
Harmony.....	No. 9..	Pawtuxet.....	Tuesday	" 4.
Hope.....	No. 25.....	Wakefield.....	Wednesday	" 5.
Ionic.....	No. 28.....	Greene.....	Friday	" 7.
Jenks.....	No. 24.....	Central Falls.....	Monday	" 17.
King Solomon's..	No. 11.....	East Greenwich..	Tuesday	" 4.
Manchester.....	No. 12.....	Anthony.....	Friday	" 7.

Mount Moriah . . . . .	No. 8 . . . . .	Limerock . . . . .	Friday evening,	7.
Morning Star . . . . .	No. 18 . . . . .	Woonsocket . . . . .	Thursday "	6.
Rising Sun . . . . .	No. 30 . . . . .	East Providence . . . . .	Friday "	28.
Roger Williams . . . . .	No. 32 . . . . .	Centredale . . . . .	Saturday "	1.
St. Alban's . . . . .	No. 6 . . . . .	Bristol . . . . .	Wednesday "	5.
St. John's . . . . .	No. 1 . . . . .	Newport . . . . .	Monday "	3.
St. Paul's . . . . .	No. 14 . . . . .	Newport . . . . .	Monday "	10.
Temple . . . . .	No. 18 . . . . .	Greenville . . . . .	Saturday "	8.
Union . . . . .	No. 10 . . . . .	Pawtucket . . . . .	Wednesday "	5.
Unity . . . . .	No. 34 . . . . .	Lonsdale . . . . .	Tuesday "	4.
Warwick . . . . .	No. 16 . . . . .	Phenix . . . . .	Thursday "	6.
Washington . . . . .	No. 3 . . . . .	Warren . . . . .	Tuesday "	4.
Washington . . . . .	No. 5 . . . . .	Wickford . . . . .	Monday "	3.

## ROYAL ARCH CHAPTERS.

Aquidneck . . . . .	No. 9 . . . . .	Portsmouth . . . . .	Monday evening,	3.
Franklin . . . . .	No. 7 . . . . .	Hope Valley . . . . .	Wednesday "	12.
Hope . . . . .	No. 6 . . . . .	Bristol . . . . .	Monday "	10.
Landmark . . . . .	No. 10 . . . . .	Phenix . . . . .	Friday "	14.
Newport . . . . .	No. 2 . . . . .	Newport . . . . .	Tuesday "	25.
Pawtucket . . . . .	No. 4 . . . . .	Pawtucket . . . . .	Wednesday "	12.
Temple . . . . .	No. 3 . . . . .	Warren . . . . .	Wednesday "	12.
Scituate . . . . .	No. 8 . . . . .	Scituate . . . . .	Saturday "	8.
Union . . . . .	No. 5 . . . . .	Woonsocket . . . . .	Monday "	3.

## COUNCILS, R. AND S. M.

Deblois . . . . .	No. 5 . . . . .	Newport . . . . .	Tuesday evening,	—.
Pawtucket . . . . .	No. 2 . . . . .	Pawtucket . . . . .	Monday "	3.
Webb . . . . .	No. 3 . . . . .	Warren . . . . .	Tuesday "	—.
Woonsocket . . . . .	No. 4 . . . . .	Woonsocket . . . . .	Tuesday "	—.

## COMMANDERIES.

Bristol . . . . .	No. 29 . . . . .	North Attleboro, Mass.	Friday evening,	7.
Godfrey de Bouillon . . . . .	No. 25 . . . . .	Fall River, Mass. . . . .	Monday "	17.
Holy Sepulchre . . . . .	No. 8 . . . . .	Pawtucket . . . . .	Friday "	21.
Narragansett . . . . .	No. 27 . . . . .	Westerly . . . . .	Monday "	10.
Sutton . . . . .	No. 16 . . . . .	New Bedford, Mass . . . . .	Thursday "	6.
Woonsocket . . . . .	No. 24 . . . . .	Woonsocket . . . . .	Tuesday "	11.
Milford . . . . .	No. 11 . . . . .	Milford . . . . .	Monday "	24.

## SCOTTISH RITE BODIES.

Van Renselaer Lodge of Perfection, Newport . . . . .	Tuesday evening,	—.
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Meetings in Freemasons Hall, Providence,

FOR JUNE, 1895.

St. John's Lodge, No. 1, Providence .....	Wednesday evening,	19
Mount Vernon Lodge, No. 4 . . . . .	Thursday	6.
What Cheer Lodge, No. 21 .....	Friday	7.
Corinthian Lodge, No. 27 .....	Tuesday	11.
Redwood Lodge, No. 35.....	Monday	10.
Orpheus Lodge, No. 36 .....	Wednesday	12.
Nestell Lodge, No. 37.....	Thursday	13.
Providence Royal Arch Chapter, No. 1.....	Thursday	20.
Providence Council, Cryptic Rite .....	Friday	14.
St. John's Commandery, No. 1.....	Monday	3.
Calvary Commandery, No. 13 .....	Tuesday	4.
Scottish Rite Bodies .....	Wednesday	26.
Adelphoi Lodge, No. 83, meets at its Hall, North Main Street, Providence .....	Tuesday	4

Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

THE ONE HUNDRED AND FIFTH Annual Communication of the Grand Lodge of Rhode Island, held at Freemasons Hall, Providence, May 20, 1895, was numerously attended. Grand Master M. W. Elisha H. Rhodes presided. He delivered an able address, setting forth his official actions during the year and suggesting many things worthy of consideration. He added to the formal words of his written address some wholesome counsels which it is hoped may have a deep and lasting impression. The Grand Secretary's report showed a prosperous year for the Craft of Rhode Island. One new Lodge has been established, Saint Andrew's, Riverside, for which a Charter was voted in accordance with recommendation of Committee on Charters. The Committee on Foreign Correspondence reported adversely on the Mississippi plan for uniform rules of jurisdiction, and their report was approved. The Commit-

tee on Memorial Volume reported the completion of the work, and stated that the book, of which copies were shown to members of Grand Lodge, would be soon ready for delivery to subscribers and purchasers. The report was accepted and the Committee continued. Bro. E. P. Lowden of Pawtucket was elected Grand Master. A complete list of officers elected and appointed appears on another page.

IT HAS FREQUENTLY occurred within our knowledge that a father has been privileged to confer the Masonic degrees on his son, but a recent instance is the first which has passed under the observation where a son has initiated his father into the mysteries of Freemasonry. At the regular April meeting of St. John's Lodge, No. 1, in Providence, the Worshipful Master received, among other candidates, his father, thus imparting to the occasion an element of unique character and notable interest. It was exceedingly pleasant to the present writer to be present when this event took place, and be a witness of so unusual an incident as that here mentioned.

ST. ANDREW'S LODGE NO. 1, of Riverside was constituted, with fitting ceremonies, on the evening of Thursday, May 30, 1895, by M. W. Edward P. Lowden, Grand Master of Masons in Rhode Island, assisted by officers of the Grand Lodge of this Jurisdiction. The new Lodge to which a charter was granted at the recent meeting of Grand Lodge, has been at work, for several months under a Dispensation issued by M. W. Bro. E. H. Rhodes then Grand Master. The report of the special inspecting officer was exceedingly favorable and the charter was granted by unanimous vote. St. Andrew's starts out in its career under auspicious conditions and no doubt is entertained of its future prosperity and usefulness.

ST. JOHN'S LODGE NO. 1, of Providence was convened in an emergent communication on Sunday, May 26th ultimo, to give Masonic burial to a Sojourner, Bro. M. Wilson, who had been in Providence but for a brief period, having recently resided in Barbadoes where he seems to have had considerable prominence in Masonic organizations. The papers and testimonials in his possession show that his brethren held him in high esteem and that they bestowed upon him some special token of favor. St. John's Lodge, W. Bro. Walter A. Presbrey, Master, gave Masonic burial to the stranger brother, and tenderly laid away the mortal remains in Grace Church cemetery, Providence.

THE RECENT SESSION of the Grand Council of Royal and Select Masters of Rhode Island was a pleasant occasion. The following brethren were chosen officers: Horace S. Richardson, Grand Master; Enos A. Clarke, Deputy Grand Master; Chas. P. Manchester, Prin. Commander of the Work; Frank S. Congdon, Grand Treasurer; Wm. R. Greene, Grand Recorder; Jonathan Allenson, Grand Chaplain; Eugene Stevens, Grand C. of G.; Charles E. Card, Grand C. of C.; William Carey, Grand Marshal; S. Penrose Williams, Grand Steward; H. C. Macdougall, Grand Musical Director; Richard Chadwick, Grand Sentinel. It was voted to print the proceedings of the last three years. The Editor of the REPOSITORY was complimented by being elected a permanent member of the Grand Council.







Louisa H. Rhodes

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HENRY W. RUGG  
EDITOR.

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## The Goodly Heritage.

Oh, what a goodly heritage  
The Lord to us has given!  
How blest the Brotherhood that pledge  
Their Mason-vows to heaven!  
We sing the mystic chain that binds  
These western realms in one;  
Such loving hearts, such liberal minds,  
No other land has known.

Ten thousand lights in Mason halls  
Are gleaming on our eyes;  
Ten thousand emblems on the walls  
Tell whence the gleaming is;  
And when the portals ope to pass  
The humble seeker in,  
The voice of prayer prevades the place,  
And proves the light Divine!

On every hill our Brothers lie,  
And green sprigs deck the knoll;  
Their fall brought sorrow to the eye,  
But triumph to the soul;  
Our orphans sing in many a home,  
Our widow's hearts are glad,  
And Mason light dispels the gloom  
And comfort find the sad.

Thus link in link, from shore to shore,  
The mystic chain is wound;  
Oh, blended thus forever more,  
Be Mason spirit found!  
And while the heavens, on pillars sure,  
Of Strength and Wisdom stand,  
May Brotherhood like ours endure,  
Where Strength and Wisdom blend!—*Bro. Rob. Morris.*

## Out of the Slums.

**T**ONY GLENN, like Mrs. Stowe's Topsy, "just grew up." His earliest recollection was of being kicked and cuffed, and nearly starved by a drunken couple, who dwelt in the slums of the great seaport, and whose one regular diet was rum, food being incidental to the fiery beverage. He was made to beg at the earliest possible period, and invariably beaten if his returns did not foot up a stipulated sum. At the age of seven Tony formed the acquaintance of one Tom Fielding, a boot-black and newsboy, some ten years Tony's senior, and with a practical knowledge of lowly city life.

We speak of the "milk of human kindness." It must have been the very cream of that amiable trait that first induced Tom Fielding from his lofty height to look down upon the forlorn, unkept, battered and ragged tatterdemalion from the slums. Were not his "shines" the envy of his rivals, and his skill in manipulating the snob and brush famous among the craft? And his literary ability—think of *that!* He could read the very papers he sold, and had never been to school a day! No wonder he was a leader among his fellows!

And Tom, in a leisure moment, had met Tony at a street corner, after the latter had absolutely failed in his daily task, and his look of utter despair had impressed Tom, and by that sympathetic power, that "touch of pity that makes the world akin," Tony was soon pouring into Tom's ear the history of his sufferings—of his miserable home and its drunken inmates, and of the wretched life he led from day to day.

"And you're sure they ain't your father and mother?" said Tom, inquiringly.

"Oh, I heard 'em say many a time my father and mother died before I was two year old," said Tony.

"Well, you *leave* 'em!" said Tom, decidedly. "Come with me. I'll teach you to shine, and sell papers. Don't go back to 'em, never!"

The look of gratitude in Tony's eyes would have rewarded an angel for doing a kindly act. He seized Tom's hand convulsively, and with tears stealing down his face, he tried in vain to utter the thanks of a full heart. The two had been so intent on the matter before them, that they had not cast a thought toward a stranger standing but half a dozen feet away, by a lamp-post, as if intending to hail a street-car. The two were about to move away when a voice, unusually winning, reached their ears:

"My young friends, wait a moment."

The two boys turned, and looked upon the face of a gentleman of apparently fifty years, and with an expression of countenance that can only accompany a heart all aglow with love to God and man. But it was Uncle Toby Beebe's eyes that fascinated the two youngsters. Their light was most kindly, the very soul of benevolence shining in their clear depths, but they were keen and searching, and Tom fortunately stood the test, and met the gentlemen's earnest gaze with a steady, yet respectful look.

"I have heard, my young friend, this boy's story, and your promise to assist him. I believe in you, and that you would do him a kindness if in your power."

"Sure, I would, sir, and glad of the chance," said Tom, sturdily.

"Well, here," said Uncle Toby, bringing forth a roll of bills, "are ten dollars. Take the boy to some respectable clothing store and rig him out in comfortable shape, bring me what change is left, and bring the boy to-morrow morning at nine o'clock to this corner. I will pay you well for your trouble."

"I'll do it, sir," said Tom, elate with the importance of his errand of mercy. "I know the very place, sir. The store-keeper was once a boot-black and newsboy himself, and lots of us patronize him. He's all right. Nine o'clock sharp, to-morrow morning, sir."

Uncle Toby Beebe had heard Tony's address while he was telling his story, and he obtained the services of a policeman, and an hour after they were standing in the presence of the rude guardians of Tony.

"You have a boy, not your own. I wish to take him to a good home in the country."

If the kind-hearted man had not worked on their fears in the presence of a policeman, he would have had a difficult task before him. Did they wish to be arrested for teaching the boy to beg? He arrived at the truth at last. They had come over from England in the same vessel that had brought Tony's father and mother. He had been a carpenter, and had obtained work from a man who belonged to a secret society, and here the woman fished out a Masonic pin from an odd assortment in a cracked tea-cup. The mother died a few weeks after Tony's birth, and the father nearly two years after, leaving the child in their care. They did not tell, however, that they were a sober, respectable couple at the time, and that Tony's father had left some twelve hundred dollars in money, and some household goods, and that they had squandered everything. As before said, their fears, and Uncle Toby's threats to appeal to the law for letters of guardianship, compelled them to yield all claim to Tony in consideration of fifty dol-

lars; and by the offer of an additional two dollars, Uncle Toby carried away with him the Masonic emblem. Con Farren, the policeman, was so well pleased with the ten dollar gold piece that Uncle Toby slipped into his hand, that he begged that benevolent gentleman's address, which was cheerfully given. Con built wiser than he knew.

Promptly at ten minutes before nine the next morning, Tom and Tony were on hand, and when Uncle Toby arrived five minutes later, he surveyed his young charge critically, and when he learned that the total outlay had been eight dollars and some cents, he exclaimed:

"A handsome bargain, my young friend. I have been to see this young lad's folks, and they have consented to have him go with me. Now, your address, Mr. Tom."

Tom gave his name in full, and the second-hand store as a place where he often went, and when Uncle Toby not only allowed him to keep the nearly two dollars in change, but added a crisp five-dollar bill to it, it took away something of the pang of parting with the little waif he had befriended. Uncle Toby promised to let him know how Tony prospered, and the three went their respective ways.

That evening Tony, under the kindly guidance of his guardian, arrived at his new home. And what a home it was—what a change from a hell on earth to a heaven below! A capacious, sun-lit dwelling, with trellis-work and clambering vines, and a garden beyond where the beautiful blended with the useful, and these just at the outskirts of a typical New England village, while the farm of two hundred acres exhibited the care of skilled culture. Tobias Beebe, to give him his proper name, had never known poverty. He was born in Grafton, the village by the sea where he still lived, and was its chief official, the warden of its leading church, and half owner of its extensive manufacturing. His sobriquet of "Uncle" he was really not entitled to, as he had no nephews or nieces, but owed his title to the fact that he had been named by his father after Uncle Toby Shandy, a character so gloriously illuminated by the genius of Lawrence Sterne, the English divine. There are hundreds who peruse these stories who perhaps have never read *Tristram Shandy*, and the writer cannot forbear the temptation to quote what many learned critics have declared the most musical sentence in our language. It follows immediately after Uncle Toby swore his first oath:

"The accusing spirit that flew up to heaven's chancery with that oath blushed as he gave it in, and the recording angel as he wrote it down dropped a tear upon the word, and blotted it out forever."

No warmer heart ever beat in human breast than in that of Tony's

guardian. But he was not easily deceived, and he saw unmistakable signs that Tony's young heart was overflowing with genuine gratitude. And his wife, five years his junior, he had loved since they first met, and was about to propose to her when he learned to his great sorrow that she was already engaged. He remained single until she became a widow—the widow of a cold, stern cynic, whom she could not even respect—and when Tobias Beebe came to her and told her of his early love, of his remaining single as he had no place in his heart for another, the widowed heart overflowed with gratitude to God that one so honored and beloved should take the place of one who had made her life a desert. She felt herself supremely blest, and was. This was thirteen years before the opening of our story. Two children had blest their union—Margery, now nearly twelve, and Paul, rising ten. To say that they were worthy of their parentage will suffice to introduce them. The fact that Tony had not been domiciled beneath their home-roof more than fifteen minutes before the youngsters had hunted up the discarded playthings of their earlier years, and turned them over to the six-years-old Tony to his unbounded delight, is enough to prove that they had inherited the kindly natures of their father and mother.

A happy family, the reader will say, but unalloyed happiness is not an earthly product. Uncle Toby Beebe and his wife were Christians indeed, but it is a terrible test of faith in our Heavenly Father *always* to say: "Not my will, but Thine be done."

There was one dweller beneath that roof in whose presence we feel like standing with unslipped feet, for the ground whereon she trod seemed Holy. Esther Vail, now thirty, was the only living sister of Uncle Toby. In her childhood and maidenhood she had been grave and thoughtful, and intensely intellectual. Her beauty had passed into a proverb, but her modesty was that of the violet. She had been urged by an eminent sculptor to pose as the Madonna, but in vain. For such a woman to love was to idolize, and when Hilary Vail crossed her path, became her father's guest, and, while yet a student in theology, preached in the village church a sermon that stirred the hearts of old and young as never before, Esther knew she had met a spirit kindred to her own. They met from time to time, they loved, they married. They returned, after a two weeks' bridal tour, one Saturday noon, the happiest of the happy. The husband was to be ordained the next day, and assume the pastorate of the village church. Taking advantage of Esther's temporary absence, visiting an afflicted neighbor, he went down to the coast, and, although born inland, and unused to managing a sailboat, he ventured forth alone. It is an old, old story—a sudden squall, and

another life gone out, leaving wrecked hearts behind. And Esther? She had worshiped him as a miser worships his gold. For three long months she never shed a tear. Physicians looked grave, and found this would end in madness. They brought his letters to her one day, and laid them open before her. They returned to find that the fountain of her tears was unsealed. She sobbed convulsively, and was saved. But the dense shadow that had fallen upon her never entirely disappeared. She even smiled at times, but her life seemed given up to kindly deeds, a very sister of mercy. Many would have been proud to cast themselves at the feet of the beautiful, almost saintly, woman, and sue for her favor, but they saw the gulf between them and her.

And how fares it with Tony Glenn? The reader would require a second introduction before he would recognize in the rosy-cheeked, full-chested, handsome lad of nearly twelve, the shock-haired, dilapidated, gaunt street Arab, of five or six years before. He had proven an apt scholar, and four times every year he wrote a letter to his first friend, Tom Fielding, who was now a prosperous dealer in the peanut, candy and fruit line, and controlled two news-stands. Yes, Tony was happy as a lark, and gave his friends no occasion to regret their kindness.

Uncle Toby's manufacturing interests led to his making frequent trips to the great seaport, and on one day Mrs. Beebe received a dispatch from him requesting Tony to take the afternoon boat for the city, as his friend Tom Fielding was dying. He was at once supplied with money, and as the boat stopped but fifteen minutes before returning, he went to the dock in time to see her come in. What was his astonishment to meet Tom Fielding among those first to come ashore. He was dressed handsomely, and looked quite the gentleman. After the first surprise and greetings were over, Tony related to Tom the incident of the dispatch. The latter reflected a moment, and said:

"I guess I understand it. And so, Mr. Beebe will be home tomorrow morning. I must wait and see him. Business, Tony, my boy, business!" and a pleasant light was in Tom's eye as he looked on the lad he had befriended years before. Tom was introduced to Mrs. Beebe and Aunt Esther, and when he called them aside and made known his errand, he was made doubly welcome. Uncle Toby returned the next day, and was glad to see Tom, whom he had met from time to time in the city. But he was to learn that Tom, now twenty-two past, had joined the Masonic fraternity, and had wisely subscribed for a Masonic magazine. He opened a copy he had with him, and pointed out the following:

"One hundred pounds will be given for information leading to the

discovery of William Glenn, formerly of Worcester county, England. If dead, the same sum will be given for knowledge of his heirs, if there be any. Said William Glenn was a Mason in good standing, and as a considerable fortune awaits him or his heirs, the Order will confer a favor by calling attention of brothers to this notice."

Here followed the address of Rev. Howard Glenn, the sender. Uncle Toby was one who believed that the right time to do the right thing is *now!* He sent a cable dispatch in a half hour, and the next morning he received a reply that the sender would start for the United States by the next out-coming steamer.

Ten days after, a stranger, of perhaps forty years, arrived. His countenance was singularly handsome, but wore a grave cast of thought. He was the Rev. Howard Glenn, uncle to Tony. A grand uncle, a bitter opponent of secret societies, had been offended by William Glenn's having first become a Mason, and afterward marrying a Mason's orphan. But time and the approach of death, and the urgent pleas of Howard Glenn, for an equal division of his estate had had their effect, and the will was changed.

It was the resident minister who told Howard Glenn the sad story of Esther's loss, and invited him to fill his pulpit on the next Sabbath. He did so, and took for his text, "Blessed be they that mourn." Esther Vail listened as one entranced. And when she saw the tear-bedewed eye, watched the trembling lip, and the massive chest heaving with emotion, she said to herself, as if inspired :

"This is not mere oratory. He, too, has suffered, God pity him, as I have suffered!"

And as the minister wished a vacation, the Rev. Howard Glenn consented to fill the pulpit for a few weeks, during which time he was Uncle Toby Beebe's most welcome guest. And people came from neighboring towns to hear the eloquent divine whose story became known. His bride of six months had been killed instantly by his side in a railroad collision, and that pity which is akin to love found lodgment in Esther Vail's heart, and when an offer came to Rev. Glenn of a pastorate in a thriving city inland, he asked for a month's time for reflection. He said no word to Esther Vail to indicate his feelings, but his love for the beautiful woman shone in every glance, and her eyes answered his. One day he approached her, and, taking her unresisting hand in his, said :

"Esther, shall I accept the pastorate I have been offered, and stay in America, or return to England? The decision rests with you."

"Howard, if in your heart you can find a place for me, stay!" came



the answer, and then their lips met for the first time in a kiss that the angels might have looked upon and approved.

Tom Fielding was overwhelmed with astonishment when, at the wedding, the Rev. Glenn presented him the hundred pounds reward. He had not even thought of it. Tony was old enough to know that he owed a world of gratitude to Tom and Uncle Toby. And Uncle Toby Beebe and his loving wife have lived to see their beloved sister Esther radiantly happy, and thank heaven devoutly for "the light that shines through darkness."—*Bro. S. C. Crane, in Masonic Advocate.*

## Thoughts on Entered Apprentice Degree.

**I**F I were called upon to decide as to which one of the several Masonic Degrees was the most important, as to which one calls for the most careful explanation at the hands of the Worshipful Master, I would answer at once, "The Entered Apprentice." It is true that this Degree does not usually receive much consideration, the trend of interest setting fairly toward the Master's Degree. In many excellent Lodges the E. A. lecture is ordinarily postponed to a more convenient season, which lags behind the awaking zeal of the young Brother until the pressure of circumstances and his natural desire for more light compel him to deem it of little importance. Anciently, we are informed, it was customary for the newly-made Brother to abide for a period within the walls of the Entered Apprentice Lodge, there to be instructed in the first principles of correct Masonic life and conduct. He was not permitted to advance until he had given satisfactory evidence of his knowledge, not only of what pertained, per se, to the First Degree, and differentiated it from the other symbolic Degrees, but also and particularly of what its real significance was.

Not the veiled mysteries of the other Degrees were at this time made manifest to him, but he was instructed in such a manner as to prepare him for a logical and beautiful unfolding of the lessons partly given and partly hinted at upon his first journey towards the East. The fallow ground of his understanding was ploughed, harrowed and sowed, and he was given to believe that thorns and thistles would not spring up from the good wheat committed to the fostering care of our mother earth. He could confidently expect a harvest commensurate with the quality of the seed, for it is quality that counts, after all. He sought

admission to the Lodge in order to learn, and his faltering steps under guidance of a true and trusty friend upon whose fidelity he might with confidence rely, were directed towards a goal he could indeed but dimly discern, but of whose existence he was inwardly conscious because it must of necessity lie before him. If he reflected upon the matter at all, and if he was qualified to become a good Mason, he must have thought deeply, he would have known that within the husk of ceremonial and ritual lay the ripened grain of Masonic truth, and that beyond the symbols of square and compasses stretched the great realms of knowledge whose metes and bounds are measured and circumscribed by these Masonic implements.

The very questions with which he was plied must have aroused within his soul the most profound inquiries of time and eternity, and have brought him face to face with the great mysteries of here and the hereafter.

In the whole course of his subsequent Masonic life no more fitting opportunity could arise for impressing upon him the true meaning of Masonry. This could be done without in the least trenching upon the domain of the other Degrees, and without plunging him into the deep waters of interpretation. He could be given to know that Masonry is the oldest form of natural religion, that its foundation stone is a living faith in God, and that it has no secrets except from those who scoff at its teachings. As an Entered Apprentice he could be taught that there is an ever-living, self-existent God, that man is not only responsible to Him, but conscious of that responsibility, that man is a free agent willfully choosing good or evil, that God is his friend and guide, and that a virtuous, well-ordered life merits and will receive the approbation of the Almighty.

These are but few of the lessons that can be derived, in the most logical manner, from the very first section of the Degree. One does not have to wait for the gradual unfolding of the symbolic Degrees before he can appreciate the true meaning of Masonry; it stares him in the face before ever he stands as a corner-stone to sustain the weight of the explanations and admonitions of the F. C. and M. M. Degrees.

No part of Masonry is more replete with suggestions as to the highest type of religion, fuller of help in the every-day life, more simple or more beautiful than the First Degree. It is, perhaps, more ancient than any of the others, and comes nearer the primitive type. Its philosophy is broader, its philanthropy more intense, its essence more spiritual and heavenly than anything that follows it.

The full bloom rose that has opened its glowing heart to the warm

kiss of June may be more attractive to the casual observer, but the unfolding bud which has within its emerald walls the promise and potency of fragrance and beauty, which half conceals and half reveals the glorious handiwork of nature, is possessed of double attractiveness—what it is and what it will be.

It is thus with the Entered Apprentice Degree, and the more one reflects upon Masonry and its relation to God and man, the more will it appear that the first steps are the most important.

Brethren, let us study the First Degree more, without neglecting the others. It is a vast storehouse of Masonic lore, hard to get at, but satisfying to the soul when once possessed.—*W. P. B. in Masonic Guide.*

## Accidental Rejections.



It has often occurred to us that a percentage of the rejections in Masonic bodies are accidental. How large a percentage it is impossible to determine. In conversing with many brethren, we find that a majority have not made any examination of the two classes of ballots, so as to be able to distinguish between them. We have frequently seen a second ballot on a candidate stand clear, when the first was really a rejection. It is customary to re-ballot, if one cube or black ball appears on the first ballot. We cannot conceive that a brother intentionally cast a negative vote on the first ballot should upon a re-ballot, without further knowledge of the case, immediately reverse his opinion as to the fitness of a candidate to become a member of his Lodge. Now if one is likely to err, is it not reasonable to suppose that two, or even more, are likely to cast the dreaded cube on the same ballot?

We would offer the following suggestions as likely to decrease, in a measure, the number of rejections: First, when the candidate is qualified to sign the by-laws, he should be requested to examine the ballot box, and that some explanation of the ballot, its secret character, etc., be given him. It might be after the following manner:

My Brother, having signed the by-laws of this Lodge, you are now entitled to all its rights and privileges, among which is the important privilege of accepting or rejecting all who may apply for the degrees or for membership. I wish to impress upon your mind the immense power for good or evil with which you are entrusted. This white ball, secretly cast by you signifies your approbation of any candidate who

may apply, while this cube, when cast by you, signifies that the candidate is unworthy for some reason known by you and will have the same effect as though each member of this Lodge were to cast one of them. Hence, how important it is that you should be extremely careful in depositing your ballot, always remembering that balls elect and cubes reject. The ballot, my brother, is inviolably secret, and you are cautioned that to discuss or make known your ballot is one of the greatest of Masonic offenses and is punishable by expulsion from our beloved Craft. The ballot box is never the proper place to exhibit a petty spite toward any individual within or without the Lodge, and the ceremony attending the casting of a ballot is equivalent to a sacred promise to cast it in accordance with your obligation, that is, in the interest of Masonry exclusively."

The second suggestion that we would offer as likely to decrease the number of rejections, is to always re-ballot upon a rejection, regardless of the number of cubes that may appear.—*Trestle Board.*

## Masonic Literature and Literary Culture.

**W**HEN the Masonic historian of the future deals with the history of the last twenty years of Freemasonry he will assuredly point to the present period as a remarkable one in the annals of the Craft, if only as having witnessed the birth of what may be justly termed a sound Masonic historical literature. Not that we desire to say that before that period Masonic writers were unknown, for their name is legion. It has, however, only been in recent years that Masonic authors have awakened to the thought that the Craft required something more than a mixture of fact, legend, and "Fond things vainly invented" in the mental pabulum provided for it.

The works of Anderson, Preston, Oliver, Kloss, and others, which in the past were authorities to conjure by, are no longer accepted as containing the true history of the Craft. They have been subjected to the closest scrutiny, and the rules of literary criticism, when applied to them, have conclusively proved that they are no longer entitled to rank as text-books, although they will probably for all time be cherished as literary curiosities. The educational progress of the times has had a beneficial effect on Masonic literature, and in a few years it has been raised from the level of fairy tales to a position of which it need no longer be ashamed.

Masonic history and archæology may now be thoroughly studied, and the names of such writers as Mackey, Gould, Lyon, Hughan, Speth, Sadler, Lane, Whympier, Woodford, Whytehead, Yarker, and others, are as familiar to reading Masons as are those of the old school above mentioned. Their labors in the cause of Masonic literature have been enormous, and the excellence of their work has widened the field of study and greatly increased the number of Masonic students, thereby benefiting the Craft in a high degree.

The Masonic newspaper press, too, has become a real power for good in Masonry; and although it has not nearly reached the standard of perfection which all earnest Masons must desire for it, yet it is, in English-speaking countries, doing much for the welfare of the Craft by keeping before the Masons the progress of the institution in all parts of the world, stirring them up to the performance of their Masonic duties, materially assisting in the establishment of international Masonic law and uniformity of legislation.

We must not omit to say a word of praise for that form of periodical Masonic literature which is, we are sorry to say, almost confined to America. We mean the annual reports of the Committees on Correspondence of American and Canadian Grand Lodges. We consider that they occupy a most important place in Masonic literature, but, as in a recent issue of this paper, we specially dwelt upon their merits, we regret that we must refrain from again setting forth their value to the Craft. We recommend our brethren to get one of them and read it. We know the verdict will be favorable.

The growing taste for the study by Masons of Masonic literature has naturally stirred up a desire for the formation of Masonic libraries. In England the Grand Lodge of England has for many years been slowly gathering together a collection of works on Masonry, but as yet the authorities of that body have not developed any ardent desire to provide the home of English Freemasonry with such a library as becomes the position it occupies in the Masonic world, and unless some change is made it is probable that it is the Lodge Quirtnor Coronati, No. 2,076, that now world-famed Lodge of Masonic students, that the English Craft will have to thank for supplying the wants which the ruling body should take in hand. The Library of that Lodge already numbers many volumes, besides rare MSS. and Masonic curiosities.

The formation of Masonic libraries is receiving attention from several Lodges and Provincial Grand Lodges in England. Choice collections of Masonic books are possessed by several Masonic students, notably by Bro. Whympier, of India. In America our brethren appear to realize


more fully the value of Masonic libraries. Many of their Grand Lodges have given their attention to the matter, whilst the Masonic library of the Grand Lodge of Iowa, at Cedar Rapids, is justly entitled to encomium as the finest Masonic library in the world. To Bro. T. S. Parvin, the Grand Secretary of Iowa, is due the credit of gathering together and housing this splendid collection, and it is no little compliment to him that the United States government has showed its appreciation of his work by ordering all State publications to be sent to the Masonic library at Cedar Rapids.—*South Australian Freemason.*

## The Religion of Freemasonry.

**I**T seems hardly necessary to state that Masonry has no religious dogmas, no sectarian creed, no call to preach any denominational faith, and no passion to organize nor ambition to lead a religious crusade. And yet Freemasonry, by alleviating human misery, aiding the unfortunate, stimulating charitable works, fostering mutual dependence, creating a particular bond of Fraternal Union, and teaching submission to the will of the Supreme Ruler and Grand Architect of the Universe, has enlarged human sympathies, has turned the attention of its votaries to godly things and has opened the hearts of men within its influence to the reception of Divine truths, of which the church, in broad meaning of the term, has reaped the advantage. The cosmopolitan character of Freemasonry precludes it from becoming an affiliate of any particular church or training school, of any particular system of theology, but this does not prevent it from becoming in many ways a reasonable aid to all church organizations, nor exclude it from recognition as an ally of such organizations in directions where undenominational work benefits them all. There is neither sectarian assertion nor religious negation in the demand of Freemasonry as a society, that a novice for its privileges shall admit, in a manner that gives strength and credence to his obligation, a moral and religious responsibility to a Supreme Being, and that his promise towards the society shall be made under an immediate and continuous sense of his accountability to God. How much or how little he shall believe of the special dogmas of any church or sect is left by the Craft to his previous religious training and to his own thirst for theological knowledge. Unlike the ancient Romans, we do not adopt for worship the gods of the people whom we conquer, nor seek in any manner to enforce acceptance of any special religious belief.

In common with the church and with most fraternal societies, Freemasons believe in the fatherhood of God and the brotherhood of man, and we believe also that those two-fold relations are inseparable. We believe in brotherly love, religion and truth, and that our methods—tested as they have been by the experience of centuries—are not ill-adapted to give effect to their practice. If such beliefs are negatives, we are content to accept and abide by the definition. We have no quarrel with any church or sect, nor with other methods in the practice of the Masonic tenets of benevolence, but we treasure as a sacred heritage the system which has come down to us through long generations of worthy men; a system which has created in its members the knowledge that Fraternal sympathy goes hand in hand with assistance, and that the warm and loving associations which the Fraternity offers, gives a vigor and vitality to its ministrations which no other association in the world has surpassed or even equalled. The grand work which Freemasonry has done has not been trumpeted forth to the world for its acknowledgement. It has been done quietly and unostentatiously, and for it there can be no chronicle, no witness but him who has reaped the advantage of the benefaction. Thus has it always been, and thus shall it always be so long as Freemasonry exists.—*Grand Master Noyes, of Quebec.*

## Freemasonry as Known to the World.

REEMASONRY is a principle which has existed in all stages of civilization. The state in which we know it, of a vast brotherhood of amateur Masons, who are not really builders, but who, as everybody is aware, have adopted the signs and symbols of the building craft to express their own secret principle, is, as far as we know, about two and a half centuries old. The first instance of a gentleman or amateur being accepted into one of the lodges of the old building crafts is that of Elias Ashmole, the antiquary (afterwards Windsor Herald to King Charles II.), who along with Colonel Mainwaring, was entered at Warrington in 1646. It is believed that there are now more than 10,000 lodges, and more than 1,000,000 members. The conception of Freemasonry implies, like the Christian Church, cosmopolitan or universal brotherhood, and was impossible to the ancient world, or until the brotherhood of man was taught by Jesus of Nazareth. But the principle of sacred, moral, and religious societies on the one hand, and the principle of brotherhood of the building craft

on the other, are as old as civilization itself ; and it is of these two that speculative Freemasonry is the modern representative. The principle of moral and religious societies is represented in ancient times by the Pythagoreans and the Eleusinians among the Greeks, and by the Essenes amongst the Jews, and by the Carmathites and Fedavi, who were the mystic Rationalists of the Mahometans.

But the true historical precursors of our modern brotherhood of Freemasons were the mediæval building corporations, who may themselves have a remote connection with the East ; whilst among the Romans there were *collegia*, or skilled fraternities for the same purpose. These Roman *collegia* had an exchequer, an archive, patrons, religious ceremonies, an oath, a benefit and burial fund, and a register. Their officers were masters, wardens, recorders, and censors, and they instructed their apprentices to a certain extent in the secret. There can be no doubt that such fellowships existed for centuries in Gaul and Britain, and it is probable that they deposited in these countries the tradition of their ideas and habits. The taste and science of Gothic architecture were to a large extent the possession of the Bauhütten, or wooden booths, where the stonecutters during the progress of the work kept their tools, worked, held their meetings, and probably also took their meals and slept. Hence our modern institution of the lodge. In the 12th century there are distinct traces of a general association of these lodges throughout Germany, acknowledging one set of craft laws, one set of secret signs and ceremonies, and to a certain extent one central authority in the Grand Lodge of Strasburg.

The Jewish and Arabian symbols, which were so popular in these crafts, are supposed to have been introduced by Albertus Magnus early in the 13th century. The atmosphere of these mediæval building societies seems even at an early date to have been favorable to liberty of thought and religious toleration. Hence they were prohibited at the Romish Council of Avignon in the year 1326. The authority of the Grand Lodge was recognized at the great assemblies of Ratisbon and Strasburg in 1859, the statues of which received Imperial confirmation. It was legally destroyed by an Imperial edict in 1741. England had imported much of her lodge organization and learning from Germany. The causes which led to the introduction of the new class of members, the amateurs, those who are ordinarily known as Freemasons, and which gradually converted operative into speculative Masonry, were inevitable. The reconstruction of London after the fire, the building of St. Paul's Cathedral, and the patronage of the immortal Sir Christopher Wren, kept up the interest in the movement, and at last a formal



resolution was passed that the Masonic privileges should no longer be confined to operative Masons. The modern phase of English Masonry may be said to have begun in London on June 24, 1817, when the four London lodges, having erected themselves into a Grand Lodge, named their first Grand Master. The leading spirits were the Huguenot Desaguliers, the well-known popularizer of natural science, and James Anderson, a Scotch Presbyterian minister, who compiled the Book of Constitutions. From this time new lodges could only be formed by warrant from the Grand Lodge. In 1721 the Duke of Montagu was elected Grand Warden.

Whatever may be the case in foreign countries, in our own Freemasonry has always gone hand in hand with religion. It has emphasized the great Christian virtue of brotherly kindness, uniting men of different ranks, and often opposite views, in mutual esteem and respect. It is impossible, in writing for readers who are not Freemasons, to particularize its moral aims; it is sufficient to say that none who join it can fail to be impressed for good. Freemasonry asks all its members to cultivate in all the relations of life, whether in Masonry or without, that spirit of brotherhood. Too many are the divisions which separate us in many ways in the complex civilization in which we live. The temper which they learn in their craft they will do well to extend to all the children of the Divine Father of mankind. The proud look, the cold hand, the unfeeling heart, the angry tongue, the quarrelsome disposition, are altogether unfitting to those who have learnt the lessons of the association. Too little is thought in these our times of the fear of God. Much of life seems spent without reference to Him. The recollection of His presence alone can curb our wayward wills and nerve us to high resolves and wholesome activities. It is one of the glories of English Freemasonry that in all their ways Freemasons acknowledge God.

If Freemasons can by way of example increase the respect for wisdom and understanding, and make men desire those great gifts for themselves, they will be conferring a benefit on the general character of society. "Happy is the man that findeth wisdom, and he that getteth understanding; for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold." Fidelity is another principle which cannot be too highly prized. We are living in an age of restlessness, unsettlement, and change. Principles are easily abandoned, and friends shaken off. The old virtue of faithfulness to our convictions and loyalty to our friends is greatly to be desired and honored. The world is too much given to gossip, and few indeed are

able to hold their tongues, even about secret things, if they can raise a laugh. "A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. A faithful man shall abound with blessings; but he that maketh haste to be so rich shall not be innocent. The Lord preserveth the faithful." The very fact that the secrets of Masonry are so well kept is a perpetual witness to us of this high quality. —*Churchman's Magazine.*

## Royal Arch Freemasonry.



ORE properly called the Holy Royal Arch, is the Seventh Degree in the York rite, and by some is styled the summit of ancient Freemasonry. Dermott says of it: "This I firmly believe to be the root, heart, and marrow of Masonry." And Hutchinson, speaking of it, uses the following remarkable language:—"As Moses was commanded to pull his shoes from off his feet on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity, so the Mason who would prepare himself for this exalted stage of Masonry, should advance in the naked paths of truth, be divested of every Degree of arrogance, and approach with steps of innocence, humility, and virtue. to challenge the ensigns of an order whose institutions arise on the most solemn and sacred principles of religion." This Degree brings to light many essentials of the Craft, which were for the space of 470 years buried in darkness, and at the same time impresses on the mind of the possessor the belief in a Supreme Being, and the reverence due to His holy name. After the death of Solomon, ten of the twelve tribes revolted from his son Rehoboam, (as giver of liberty). The tribes of Judah and Benjamin, however, continued faithful to the house of David, and were ruled by the descendants of Solomon, until in the 11th year of the reign of Zedekiah, (the Lord of Justice), the city was taken, after a siege of eighteen months, by Nebuchadnezzar, King of Babylon, who destroyed the city, set fire to the Temple, and carried away most of the inhabitants as captives to Babylon, 416 years after the Temple had been dedicated to Jehovah by King Solomon. The tribes of Judah and Benjamin remained in captivity seventy years at Babylon, until Cyrus, in the first year of his reign, commiserating the calamity of the Jews, issued an edict, permitting them to return to Jerusalem and rebuild the house of the Lord. This they did under the care of Zerubbabel, Prince of Judah and

Joshua, the High Priest, who superintended the work, while Haggai, the Scribe, instigated his countrymen, by his eloquence, to zeal and diligence in the pious labor. Until the year 1797, as no Grand Chapters were in existence, a competent number of companions, possessed of sufficient abilities, proceeded under the sanction of a Master's warrant, to confer the Degree of a Royal Arch, with the preparatory Degrees. But in that year a convention of delegates from the several Chapters in Pennsylvania met, and after mature deliberation, resolved to organize a Grand Chapter, which was accordingly done. Since that period the jurisdiction of R. A. Masonry has been separated from that of the symbolic Degrees. The officers in a Chapter are different in many countries. In England and the colonies they are the three Principals, P. S. and assistants and two Scribes. In America they are High Priest, King, Scribe, Captain, P. S., Masters of the Veils and others. In Ireland, at present date, the three Principals are addressed as Kings. The true origin of R. A. is an important question. Some writers assert that it was brought by the Templars from the Holy Lands, others say it was established as a part of Templar Masonry in the sixteenth century, and others again assert that it was unknown before the year 1780. Dr. Oliver, in a work of profound research on this subject, there exists sufficient evidence to disprove all their conjectures, and to fix the era of its introduction at a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century. It seems, as the result of a careful examination of the evidence adduced, that before the year 1740 the essential element of the R. A. constituted a part of the Third Degree, and that about that year it was severed from that Degree and transferred to another by the schismatic body calling itself "The Grand Lodge of England according to the old Constitutions."—*Masonic Selections.*

The Mason who cannot wholly divest himself of all party feeling before crossing the threshold of a Masonic Lodge, might as well carry in with him the pestilence. Brethren should always remember that there is more danger from within the Lodges than without. Masters of Lodges cannot be too strict in rebuking the slightest political allusion in the Lodges, whether at labor or refreshment. These principles should extend further. We should, on all occasions, lend our influence and example in assuaging the bitterness of party spirit in the community around us, and thus do something to carry out the advice laid down for us by our immortal Brother in his farewell address to his countrymen.—*Bloomington Freemason.*

## Young Men and Old Men in Masonry.



**T**HIS is a remarkable world in which we live. In it there is a continual struggle for existence, in which only the fittest survive, and they but for a time. We struggle for life, for health, for a living, for position, for honors, for contemporary and even for posthumous fame. Life is a warfare to the most peaceably inclined man.

Darkness and light are waging a contest, which parallels that of mankind, and perhaps was its primitive type. Physical darkness and light are enemies, and the victory is permanently with neither. Day and night alternate. The now has its black squares and white; only the hereafter shall be all white—"there shall be no night there."

Ignorance and knowledge are hostile to each other, ceaselessly engaging in a warfare, and the advantage has permanently been with neither. Egypt, Assyria, Babylon, Phœnicia, India, Greece, Rome, once lands of light, are now in comparative darkness, while the lands which were inhabited by barbarians in their eras of civilization are at the present time centres of culture and refinement.

The profane world, or material parts of it, is jealous of and inimical to Freemasonry, which has been anathematised by Popes, misrepresented by religious fanatics, and antagonized by political demagogues. Freemasonry itself has neither a conflict nor a difference with any class, sect, or body of men. It exists by itself, for itself. It has no missionaries and makes no proselytes. It asks no man to join it. Indeed, all who seek it are weighed so carefully in its balance that many are excluded. The names of the rejected in every jurisdiction fill a volume.

In the profane world the ordinary observer must have noted that there is an unequal contest in progress between the old and the young. Youth is continually crowding age off of the stage of life. Nature aids the young in their warfare—the old must die. To this they may be measurably resigned, but they do not fancy being pushed aside while they can adequately labor. But young men are now doing the major part of the work of the world. Experience counts for nothing in the apprehension of these juvenile heroes—it is the eagle eye, the athletic arm, the dauntless will, which should guide the ship of state, rule the world of finance, and be the leaders in society, in education, yes, and even in Freemasonry. Upon this latter phrase of the subject we desire to remark.

It is a Masonic principle that there should be no contention in Freemasonry, but only emulation. The principle as a rule is exemplified in

practice ; but there are exceptions. In the world of Masonry as in the profane world youth asserts itself. Now, youth is very beautiful to look upon, very energetic, very ambitious, and often very capable, but it has some things to learn. Telemachus cannot fully take the place of Mentor. Age, experienced age, especially in Freemasonry, is allied with wisdom. It has had a practical acquaintance with the usages, customs and landmarks of the Craft. It has been graduated in the school of Masonic life. It has presided in the East, and been a sun to the Fraternity. It has read, marked, learned and inwardly digested the ruling principles of Freemasonry. A Past Master should always be treated with respect. His rank warrants it, his experience almost demands it. The Lodge that forgets, or slurs, or slights its Past Masters, is on the road to failure. Age in Freemasonry never ceases to be respectable, and should never cease to be respected. It is the *prima facie* evidence of knowledge, of experience, of ability to advise and skill to act.

If there be any contention in Freemasonry it is only that between youth and age ; but even this should not exist. Yet we are all men, and need to watch ourselves continually.

What are the errors of youth? Hastiness, undue consideration, overestimate of his own powers and underestimate of those of his superiors in age, partial knowledge, intemperate advocacy of immature views, and a distaste for correction. That Lodge which is run exclusively by young men will be fast undoubtedly, and get on for a time, but there will come a period, and that not remote, when the penalty will be paid. Youth and age must not only live together but work together, if the best results are to be attained. Neither has the right to crowd out the other. Both are invaluable. Youth may be the motive power of the engine, but age is the steam gauge, without which the boiler may blow up.

The Lodge is the most permanently successful which includes among its active workers both the young and vigorous blood of its membership and the more aged and steady blood of its Past Masters and experienced Brethren, who have been regular in their attendance and labors during a series of years. Both classes together make a team that can pull anything, that can carry a Lodge through the hardest times or the direst persecutions with honor and success.

Young Masons are to be drilled in the work and to perform the work, and old Masons are to be continually looked to for counsel, advice and instruction, and occasionally also for the performance of the work itself. Young men for action, old men for counsel.

By the way, too young men are not apt to be fully fitted for even the degrees of Freemasonry. To adequately appreciate the Craft requires the possession of a mature judgment. The Lodge is not an ante-room to something outside of Masonry, and its meetings may not be rightfully participated in for a few minutes only, and then left, to permit the devotion of the remainder of the evening to some profane enjoyment. The Craft claims its members as members, not as visitors. You visit another Lodge, not your own, for in the latter you are at home, and should remain at home on home nights. Flying visits to one's own Lodge are all wrong, and the young Mason should diligently avoid this error.

There is a place for every one in the Craft, whether old or young—let it be filled. There is labor for both the old and the young—let it be performed. There is a reward for both the old and the young—let it be attained. Neither can fill the place of the other, and both are necessary to the right conduct and prosperity of a Lodge.—*The Keystone.*

## The Secrets of Freemasonry.

**P**ROBABLY there has never been a more anxious period in the history of Masonry than the present. There has never been a more anxious period in the history of humanity than the present. The old standards are being questioned, the old dogmas and doctrines are being hauled into the fierce light of modern thought and made to show their claims to consideration. Unrest, uncertainty, a feeling of moral disquietude, of mental and spiritual iconoclasm, are becoming alarmingly prevalent. Perhaps the most evident sign of the changing times is the serious decline of moral earnestness, and the substitution therefor of a reckless frivolity, which aims at being smart and ends by being disgusting. Has Masonry nothing to oppose against the rising tide of levity, immorality and lawlessness but a few flimsy barriers of acacia wood bound together by the shreds of a half dozen secrets? Are we to sit quietly by and see the very existence of good government and social order destroyed, while we chew the cud of silence and dream of the Lost Word? As speculative Masons, we are taught to subdue our passions, act upon the square, maintain secrecy and practice charity, and keep a tongue of good report. If we live up to these obligations, we shall not have much spare time on our hands for discussions of the secrets of Masonry, and they may be put aside for a more convenient

season without harm to any one. As for ourselves we have a profound respect and veneration for the true secrets of Masonry. They are of priceless value, for they contain the promise and potency of a well ordered life, a peaceful death, and a glorious immortality. Each must discover for himself what these true secrets are, for the way of life is not marked by signboards of human contrivance or human erection. To each soul God speaks the true word, and we answer to Him, and to Him alone, for our use of it.—*The Masonic Guide.*

### Infinity.

“Orion’s bonds, who them can e’er unloose ?  
 A symbol of eternity through years  
 Has come to us in these few, mighty words.  
 Thou hast to look but to the sky, and there,  
 Amid the radiant garden of celestial space,  
 Not only in Orion, but in all the  
 Vastness of infinitude, is solved  
 The fearful problem of infinite time.  
 All, all is life; all, all is death;  
 The universe is dying every day;  
 And from each death arises without cease  
 An ever-dying beauty still more beautiful.”

\* \* \*

MASONIC RELICS.—In the Masonic Lodge in the ancient little city of Alexandria are kept many little relics, articles used by George Washington, who was a Master Mason. High on a dais is a big leather-covered chair in which Washington sat when presiding over the meetings, and in a glass case is a small trowel with an ivory handle, which was used in laying the corner-stone of the Capitol 101 years ago, with a pair of white gloves he wore on the same occasion. In the same case are a small pearl-handled knife which was given to Washington by his mother when he was a boy of twelve and which was in his possession for over fifty-six years; a Masonic apron made by Madame Lafayette and presented to Washington; a piece of cloth torn from the covering of his coffin; black gloves worn at his mother’s funeral, and a button cut from the coat he was wearing when he took the oath as first President of the United States. Here, also, we see the clock which stood in the room where Washington died. It is a small one, with a frame of dark wood and the hands, which were stopped the minute he breathed his last sigh, still point to twenty minutes to ten.—*Exchange.*

## True Masonry.

### AN INCIDENT IN THE LATE CIVIL WAR.

**I**N the first call for volunteers to defend the insult to the stars and stripes, our country's pride and glory, Sir Knight Tyler, of central New York, left his business and volunteered in its defence. He enlisted as a private, but was selected as a Lieutenant before the company started for Washington, and his military and executive ability soon caused his promotion to the rank of Captain. He returned unharmed by any severe wounds, but his health was much impaired by exposure and the fatigue of camp life. He returned an enthusiastic admirer of the chivalry of the educated and intelligent portion of our Southern brethren, and related to the writer instances showing their great regard for their pledged word and their high sense of honor, and used frequently to assert that they fully exemplified the true principles of Masonry. He related the following incident as an illustration of their high sense of honor and observance of the true principles of Freemasonry.

His commanding officer having been informed that a detachment of Rebel cavalry was scouting in the vicinity, ordered him to take his company and capture them if possible, or drive them away, telling him at the same time to be cautious, and not rashly expose himself or his men, but at the same time saying, "If you find them, use your own judgment as to attacking them, and I will support you if necessary." He ordered out his company and they deployed as skirmishers and started. They had gone only a short distance from the camp when they discovered a squad of Rebel cavalry on the top of a hill, dismounted and standing by the side of their horses, while one of them, apparently an officer, though not in uniform, was using a field glass and examining the Union camp." Our company had left the camp on the opposite side from them, and consequently had not been seen. We made a wide circuit and endeavored to get behind them and had nearly succeeded in doing so, as we had moved as quietly as possible, no orders being spoken but given by signs, when one of their number chanced to discover us and immediately gave the alarm. They mounted in haste and made a dash down the hill by the only road open to them. This brought them in close musket range and we gave them the full benefit of our position. We gave a cheer and started in pursuit. At the bottom of the hill was a morass or swamp, as we call them at the north.



The road wound around the foot of the hill and avoided this, but one of the horses had been wounded and become uncontrollable and plunged directly into the morass and was unable to extricate himself. My men coming up, one of them leveled his musket at him and shouted, 'I'll kill the \* \* \* \* \*.' I reached the place just in time to save the man's life. I could not see a man shot in cold blood and I threw up the man's musket with my sword and thus saved the man's life. The man had dismounted as his horse was dying, and stood on a bog by his side. He had assumed the peculiar position well known to Knights Templars when in distress, which I at once recognized and shouted to him, "report yourself a prisoner at the Union camp," and hastened on after my men who were still pursuing the Rebels. We pursued them only a short distance, as it was useless under the circumstances, and then returned to our camp and reported. We had not lost a man and had only one slightly wounded by a pistol bullet. After making my report I retired to my quarters, and soon after was informed that a Rebel who had come into camp and voluntarily surrendered himself a prisoner, desired to see the officer who had commanded the scouting party that had just come in from chasing the Confederate cavalry. I gave orders for him to be brought to my tent, and on his appearance I at once observed that he was not of the common class of Rebel soldiers, but had the manners of a gentleman. I offered him a seat and asked him what I could do for him. He replied that he desired to see me and thank me for saving his life. He said that he was the man I had ordered to report himself a prisoner after saving his life, and he considered himself bound in honor to do so. He proved himself as a Knight Templar, and we had a very pleasant interview, conversing on the circumstances that had caused the war; I learned from him that the resort to arms did not meet with his approval, and that he, like many others of his class, had been forced to take a position they did not approve, in order to save a large and valuable property from destruction and his family from ostracism and suffering, if his real sentiments were known. He had no desire for the success of the Confederacy, and frankly admitted to me as a Sir Knight, that he was glad of the opportunity to honorably become a prisoner to the Union army. After I had become fully satisfied in regard to his views of the war, I asked him if he desired to be liberated on his parole not to aid or assist the Confederate cause in any way or manner. After considering for a few minutes he replied that he would be glad to do so, and added, 'and I will keep it if it costs me my life.' I went with him to my commanding officer, (who was also a Sir Knight), and stated the case to

him, and he gave him his parole, and with mutual good wishes and a pressing invitation to visit him when the war was over, we parted. About two years after the close of the war, being in New York on business, I was on Pearl street and thinking only on the business that had brought me to the city, when a hand was suddenly placed on my shoulder. I turned and saw a gentlemanly, well dressed man, who was regarding me intently. I did not recognize him as any one I knew, and said to him, 'My friend, I think you have made a mistake, I do not know you.' 'Are you not Captain Tyler, formerly of the Union army, and have you forgotten the man whose life you saved and sent home to his family on his parole?' He will never forget you as long as he has his reason. 'I am that man.' I now recognized him, and cordially greeted him, and we went into a restaurant, where he called for a private room, and we sat down to a dinner that would excite the envy of an epicure. We lingered long over the wine, and when we left the room he said to me, 'I have not done with you yet, come with me.' The next place we visited was Tiffany's. The Templar's badge that I sometimes wear, and the watch chain to which it is attached, are thought to be an extravagance on my part by those who do not know their history. He selected them and would have considered it an insult had I refused to accept them. They are a splendid piece of work, as all who have seen them will readily admit. 'Wear them,' said he, 'and do not put them away as keepsakes, and let them always remind you that there is one Southerner that can appreciate True Masonry wherever found.' I learned that about six months after this he was killed by being thrown from his horse, and that he left a large estate that had not been damaged during the war. I mourned for him as a friend and a true exponent of chivalric Freemasonry.'

A. J. G.

*Albany, N. Y., May, 1895.*

APPEALS for individual or Lodge help are frequently made by brethren in need. Sometimes these calls come from Lodges which have experienced reverses or where a new enterprise has been launched. We have sympathy with those who thus appeal, and not infrequently we have responded to calls thus made. But we quite agree with and endorse the expression of opinion made by Bro. Berry in the last number of the *Masonic Token*, as regards one class of these requests. He says, "The most disagreeable appeals are those which ask the recipient to remit a small sum and to continue the chain of letters to his friends. This is inexcusable, and the best way to stop it is by breaking the chain, and leaving such letters unanswered."

## Elisha H. Rhodes.

**T**HE attention of the readers of the REPOSITORY is called to the frontispiece in this number of the magazine, which presents a correct and artistic likeness of our esteemed brother whose name appears at the head of this article. It is the portrait of a prominent and popular Craftsman in the jurisdiction of Rhode Island which is thus shown,—a brother who has recently retired from the highest office, that of Grand Master of Masons in the State, having served for two years in that exalted position with conspicuous ability and zeal.

We are glad to be able to present the following biographical sketch of Past Grand Master Rhodes.

Elisha Hunt Rhodes, eldest son of Captain Elisha H. and Eliza A. Rhodes, and a lineal descendant in the ninth generation from Roger Williams, was born in Pawtuxet, town of Cranston, R. I., March 21, 1842. He was educated in the village schools of Pawtuxet, Fountain street Grammar School, Providence, and Potter & Hammond's Commercial College, of the same city. His father, Capt Elisha H. Rhodes, was a sea captain and was lost at sea, on Linyard's Cay, Abaco, Dec. 10, 1858, when the subject of this sketch was sixteen years old.

The youth left school about that time and went to work in the office of Frederick Miller, of Providence, where he remained until the breaking out of the Civil War, in 1861. On June 5th of that year, being then nineteen years old, he enlisted as a private in Co. D, of the Second Rhode Island Volunteers. He served throughout the war until July 28, 1865. He participated in every campaign of the Army of the Potomac from Bull Run to Appomattox, a period of four years and fifty-two days. He was made Corporal on the day of his enlistment. Promotions came to him as follows: Sergeant Major, March 1, 1862; Second Lieutenant, July 24, 1862; First Lieutenant, March 2, 1863; Adjutant, November 7, 1863; Captain, May 5, 1864. He assumed command of the Regiment June 5, 1864, and retained it until the close of the war. He was commissioned Brevet Major, U. S. Volunteers, for gallant conduct at the battle of Winchester, September 19, 1864; Lieut. Colonel, January 31, 1865; Brevet Colonel, U. S. Volunteers, for gallant conduct at the battle of Petersburg, April 2, 1865; Colonel, July 18, 1865.

On his return to his native State he became identified with its military affairs and rendered valuable services in connection therewith. On June 25, 1879, he was elected Brigadier General, Brigade of Rhode

Island Militia, and retained that command until about two years ago.

Gen. Rhodes is a charter member of Prescott Post, No. 1, Grand Army of the Republic, Department of Rhode Island, having joined in the establishment of the Post, April 12, 1867. He was the first Commander of Prescott Post, holding such position during the years 1867-68. He was Assistant Adjutant General, Department of R. I., G. A. R., in 1871. He was Commander of the Department during the years 1872-73. He was Senior Vice Commander-in-Chief, Grand Army of the Republic, in 1877. He held the office of Vice-President of the Army of the Potomac Society in 1877. He was the prime mover in organizing the Soldiers' and Sailors' Historical Society of Rhode Island, and was the first President of the Society. He continued to hold the office for seven years. He has held the position of President of the Second R. I. Volunteers and Battery A, Veteran Association.

He has been actively identified with other military and civil societies, and by such connection has exercised a large measure of wholesome influence. He has also been a working and honored member of several benevolent and fraternal organizations. He has been at the head of Golden Rule Lodge, Knights of Honor, and of What Cheer Assembly, Royal Good Fellows, Providence. Having the fraternal and social feeling in more than ordinary degree, he has appreciated the beneficent character of these various alliances and societies and has gladly united with others of like sentiment in supporting such organizations.

He has shown a hearty interest in public affairs, and has rendered efficient aid to the public school interests of Providence. He served as a member of the School Board of that city for a number of years. He has held responsible offices under appointment of the National, the State, and the City Governments. He was appointed Collector of Internal Revenue, District of Rhode Island, July, 1875, and continued to hold that office for ten years, until June, 1885. In the last named year he was elected Assessor of Taxes in the City of Providence, an office which he has since held by repeated elections.

He was married June 12, 1866, to Caroline P. Hunt, daughter of Joshua Hunt, of Providence. Their union was blessed by two children.

The subject of this sketch was made a Mason in Harmony Lodge, No. 9, Pawtuxet, March 29, 1864. He served the Lodge in various official positions—was Junior Warden in 1884, Senior Warden in 1885, and Wor. Master in 1886. He was District Deputy Grand Master in 1887-88, Senior Grand Warden of the Grand Lodge of Rhode Island in 1889-90-91, and Grand Master in 1892-93. He received the de-

grees of Capitular Masonry in Providence Royal Arch Chapter in March and April, 1891. He is also a member of the Masonic Veterans' Association of Rhode Island.

The brother of whom this biographical mention is made joined the Pawtuxet Baptist Church when he was but thirteen years of age. In 1867 he united with the Central Baptist Church in Providence, with which he has since been connected in an active and most helpful manner. He is a Deacon of the church and Superintendent of the Sunday-school. Outside of his home church he has rendered efficient service in denominational enterprises and seeking to advance the interests of Christian institutions.

Bro. Rhodes possesses the sterling qualities that mark the upright man, the worthy citizen, and the true Craftsman. He has creditably filled a great number of important positions, Masonic and otherwise, and has deservedly gained the esteem and friendship of his associates and of the public. He holds a warm place in the hearts of the Masonic Fraternity of Rhode Island, and their best wishes will follow him in every position which he may occupy.

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## Impelling Motives.

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**T**HE question is often asked, why do so many men seek to become Masons? There is no appeal to them to enter the lines of the Fraternity. They are not importuned by their acquaintances and friends to unite with the Masonic organization. And yet, while Freemasonry as an institution maintains this independent and dignified attitude, the streams of supply to its organic life always seem to be ample. It makes a constant increase to its membership. What are some of the impelling motives which prompt the multitude of candidates to knock at the doors of Freemasonry?

1. There is the glamour of secrecy veiling the Masonic institution. It holds secrets in its possession which can only be revealed to a select circle. The truths, the lessons, the obligations, the signs and ceremonies, which are thus guarded and concealed from public notice, may not be of the utmost importance, but somehow or other they attract. A young man says to himself I would like to gain information of these things sacredly kept secret by Masons, and the motive of curiosity is one of the forces that impel him to send in his application.

2. Another motive which affects some minds more or less coh-

sciously is the antiquity of the institution, Freemasonry has great age. It has been evolved from societies and systems which bear the stamp of the remote past. It seems to represent something more of worth and interest as it is identified with personages and events of former times; as thus its ancient character is brought into view.

3. Its universality attracts. In every part of the civilized world Freemasonry is known. It is a bond of communion between men of every nation and clime. The fact of its vastness—of its application to such diverse conditions of human life and society—moves men of far-reaching thoughts and sympathies to seek entrance within its lines. They act under a prompting to put themselves in touch with a society that is indeed cosmopolitan, which practically seems to recognize the unity of the human race.

4. Its philosophy as suggested by chance reading may attract some thoughtful minds. Freemasonry has great stores of wisdom locked up in its system and in the moral enclosures to which its rich and varied symbolism points. A few studious and enquiring souls are drawn toward Freemasonry, having an idea that there is much to learn of highest wisdom by its helps—by delving in its mysteries which to the world at large may appear of but little worth.

5. The average man is no doubt wrought upon by motives of a more practical, even if of a more selfish character. Thus the desire to make friends comes into play as an actuating force. He desires companionship, fellowship, and true friends, and he believes that he will gain these by entering into the Masonic organization. It is justifiable to find an inducement for connecting one's self with Freemasonry in this desire to cultivate the social nature, and to profit by a close and sympathetic fellowship as brethren of the mystic tie are privileged to do.

6. It is a still lower order of motives when the inducement takes on the form of a mercenary purpose—when a candidate is led to seek entrance to a Masonic Lodge by his belief that it will help him in his business or his profession to be identified with so strong and reputable a society. Some may be actuated, at least in part, by this motive of undue selfishness, and yet under the formative influences of Freemasonry they develop into exemplary and faithful Craftsmen, finding out by experience how much larger the Masonic institution is than they had supposed—how much more benign and far-reaching are its gifts.

7. It is to be hoped that a few at least of the candidates for Freemasonry find an impelling motive in a just thought of what they may be the better helped to do in the ways and walks of related life by

becoming Masons. They who join the Fraternity that they may render a better service for truth and for humanity constitute a royal band of supporters to the institution. Brethren who may thus be classified are the ones who point to the heights—who lead the way thither,—and who, by their unselfish services, contribute most largely to the productiveness and the glory of Freemasonry.

## St. Andrew : Freemasonry and Religion.

[Address delivered by Rev. Henry W. Rugg, D. D., on the occasion of constituting St. Andrew's Lodge, No. 39, Riverside, R. I., May 30, 1895.]

The Masonic Lodge about to be constituted, under the lawful authority here represented, and by the ceremonies in which we here engage, will bear a stamp of suggestive individuality, partly, at least, by reason of the name which has been chosen to distinguish this new organization. It is a Saint's name which has been selected for the appellation, the brethren forming this new Lodge having decided to designate it by the term Saint Andrew.

Within the jurisdiction of Rhode Island are two Masonic Lodges which are called by the name of St. John—the first Lodge in Newport, whose organization was authorized by St. John's Provincial Grand Lodge of Boston, Mass., Thomas Oxnard, Grand Master, December 27, 1749, and the first Lodge in Providence, chartered by the same authority, January 18, 1757. These two Lodges, bearing the name of the Mother Grand Lodge of the Province, have well upheld the honor of the Craft, as they have united their efforts to enlarge the scope of Masonic influence and usefulness.

At an early period in the history of organized Freemasonry in Rhode Island, a Lodge, formed at Bristol, was named for the celebrated Christian proto-martyr of Britain, St. Albans; while at a later date a number of earnest brethren in Newport made choice of the name of St. Paul, the great Apostle to the Gentiles, as a fitting appellation for the new Lodge which they had established. To these four old Lodges, each bearing the name of an illustrious Saint, a fifth Lodge is now added, the brethren of Riverside having decided that they will be known in their local Masonic organization as St. Andrew's Lodge.

Most certainly there is a justification for the selection of this name. Saint Andrew of blessed renown in the Christian Church was enrolled among the disciples of John the Baptist before he was called, being enrolled as the first of the twelve, to be a follower of our Lord. An-

drew was the brother of Simon Peter, and he was the means of inducing his impetuous, aggressive brother to take upon himself the vows of Christian discipleship.

The Christian Scriptures furnish but scanty materials for a satisfactory biography of St. Andrew, and there is but little light thrown upon his career by the records of ecclesiastical history. There is no abundance even of traditional testimony respecting the man and his work. Enough is made known, however, to justify the inference that he was a faithful follower of the crucified and risen Christ, and that he bore himself nobly in the dual character of saint and hero when perils beset his way.

The legends tell us that he travelled into Scythia, Cappadocia, and Bithynia, converting multitudes to the truth by his earnest preaching and his devout life. Returning to Jerusalem he converted Maximilla, wife of Egues, the Roman pro-consul. Her avowal of the Christian faith so enraged her husband that he condemned the missionary apostle to be scourged and crucified. There is a variety of opinion as to the shape of the cross on which he suffered, but the form that is now commonly denominated St. Andrew's cross is believed to be like that on which he died. Be this as it may, he suffered a cruel death; but all the legends and traditional evidence bearing upon that event show that he met with unflinching courage the fate of a martyr, giving expression to the very last of the preciousness of that faith which filled his soul with peace. His last words, it is said, were counsels to his friends and brethren to walk in the light and to go forward in the paths of righteousness.

My thought is that St. Andrew is a worthy and suggestive name for a Masonic Lodge to bear. It has a significance which includes matters of civil authority no less than those of ecclesiastical importance, while it has also come by long and frequent use in the Fraternity to be a reminder of some of the ideals which attach to our cherished institution.

St. Andrew, we know, is esteemed the patron saint of Scotland; for since the fourth century, when a portion of the relics of the illustrious martyr were removed to that country, his memory has been a constant force of inspiration to the Scottish people. It is no cause of wonder that the first Order of Scottish Knighthood is designated by his name. He is also the patron of the Order of the Golden Fleece of Burgundy; while in Russia there is an Order bearing the name of Saint Andrew, the limited and carefully chosen membership of which are made known by their constant wearing of the cross which specially signifies the Christian saint and martyr.



In the expression of Freemasonry—especially in Scottish organizations of the craft—the name of St. Andrew frequently appears. In our own country there may be found a St. Andrew's Lodge in almost every Grand Lodge jurisdiction; and so far as my examination has gone it shows that the Lodges thus designated have held good rank among sister organizations, and that they have been notably prosperous and useful in their fulfilment of the purposes for which these bodies are created

Among the Subordinates of the Grand Lodge of Massachusetts is that old and justly renowned Lodge of St. Andrew in Boston, chartered by the Grand Lodge of Scotland in the year 1756. For several years prior to the date just named a number of Craftsmen had been accustomed to meet as a Lodge at the Green Dragon Tavern, Boston. Under the elastic practice of former days these brethren regarded themselves as practically constituting a Masonic Lodge. They were of the party which sympathized with the "Ancients" in England, and hence, not unnaturally, when they came to realize the propriety of obtaining some governing sanction to their meetings and doings they sought a charter from the Grand Lodge of Scotland which favored the "Ancients" in the schism that then divided the mother country, although nominally it maintained a neutral position. It was wise action on the part of the brethren who formed the Lodge of St. Andrew that they procured a charter, not from the Grand Lodge of the Ancients in England, obtaining which would have brought them directly into conflict with their neighbors and friends who adhered to the regular Grand Lodge, but that they sought and obtained a charter from the Grand Lodge of Scotland. As already intimated this body had adopted the polity and ritual sanctioned by the Ancient or Athol Grand Lodge of England, and its sympathies were quite apparent though it formed no direct alliance such as was desired by many prominent English and Scottish Craftsmen. The Grand Lodge of Scotland unquestionably had the right, acting under the rules then recognized, to issue a charter to the brethren of St. Andrew's Lodge in Boston. The celebrated Falkirk Lodge of Edinburgh recommended the petition of the Boston Craftsmen and stood sponsor for the new organization. There were many obstacles and delays, but at last the desired warrant was obtained, and the former doings of the brethren of the Lodge of St. Andrew of Boston were Masonically legalized. There were strong and zealous brethren associated in the original membership of the Lodge thus constituted. William Busted was the first Master; Joseph Webb, the second Master, was afterwards Grand Master of the Massachusetts Grand Lodge

which was established in opposition to the St. John's Grand Lodge. Some of the leading citizens of Boston were active members of St. Andrew's Lodge. Joseph Warren and Paul Revere were leading spirits in the organization. The first named brother was appointed by St. Andrew's Lodge, in 1768, a committee to confer with the *Ancient Lodges* in Boston as to the expediency of applying to the Grand Lodge of Scotland for a Grand Master of *Ancient Masons* in America. It was deemed expedient to so apply, and, on May 30, 1769, the Grand Lodge of Scotland made such an appointment, and commissioned Joseph Warren, Grand Master of Masons in Boston, and "over a territory within one hundred miles of that town." Two years later Warren had the terms of his commission enlarged, being named by the Grand Lodge of Scotland as "Grand Master of Masons for the Continent of America," a title somewhat more high-sounding and far-reaching than that borne by any other Provincial Grand Master, wherever or however appointed.

Henceforth there were two Grand Lodges in Massachusetts, claiming and exercising wide powers. The "St. John's Grand Lodge" which chartered numerous Lodges in various States and Territories, and the Massachusetts Grand Lodge, which, under General Warren, and afterwards, claimed and exercised equal powers and prerogatives.

Not to follow this narrative further, it may be said that the two Grand Lodges—representing the "Ancients" and the "Moderns" in this country—settled their differences and came together in 1792, uniting and forming the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." This union, it may be remembered, ante-dates by nearly twenty-two years the union in England of 1813.

St. Andrew's Lodge refused for several years to become a party to the alliance formed in 1792; but, in 1807, it was received into the United Grand Lodge, since which time it has been justly prominent in that body as it was before in the affairs of the Massachusetts Grand Lodge. The record of the Lodge of St. Andrew in Boston is bright and inspiring. There may be charged against it, perhaps, in the early period of its history, some mistakes of technical procedure, but it has generally hewn closely to the line of regular Freemasonry, and it has well illustrated the true principles of our Fraternity. Especially has the body referred to been noted for the intellectual, moral, and patriotic character of its membership.

I point to the old Lodge of St. Andrew in Boston as an object lesson; and I call the names of Joseph Warren, Paul Revere, and Joseph Webb,

conspicuous among its early members, because I would by such references put emphasis and meaning upon the name of St. Andrew selected to designate this new Lodge, and because I would point to its suggestiveness as calling for the best service which the brethren here convened, and others who may be associated with them, can render in applying the principles which are fundamental to the Masonic Fraternity.

Is the question asked, what are these principles? Is it made broad enough to call for a statement of the essential moral elements of Freemasonry? Then I would reply by affirming the proposition that these elements are included in the great and blessed truths which St. Andrew believed and taught. Freemasonry is not a system or creed of religion; but in my judgment it is essentially religious; and, more than this, it is charged with the spirit and purposes of the Christian religion. It seems every way fitting that St. John the Baptist and St. John the Evangelist should be regarded as "patrons" of Freemasonry, although there is no historic evidence of their connection with a Fraternity from which the Masonic Society can trace its descent. It quickens the moral pulse of the average Craftsman to have these eminent apostles of truth and righteousness brought to mind in the enforcement of Masonic lessons. For something of the same reason and to the same end the name of St. Andrew may properly be associated with Masonic organizations as a reminder of religious obligations—of that true service which is required both toward God and toward men.

St. Andrew was the loyal disciple of Him who said: "I am the way, and the truth, and the life." Mindful of the Apostle's faith, and, also, of the service which he rendered for truth's sake and for righteousness' sake, we shall be prepared all the more to appreciate the power and the scope of the Christian Revelation which points out to man his duty to God, his neighbor, and himself. For myself, I may say that I cannot think of Freemasonry in its highest and broadest range of moral unfolding except as an institution pervaded by Christian principles; which, indeed, would be narrowed and dwarfed, disfigured beyond recognition, were it to disown the distinctive teaching of Christianity as related to the law of love and the law of duty. As an eminent author justly remarks: "Freemasonry shows the touch of religion—the Christian religion—on its entire system." He further states: "And while Freemasonry delights in opening its portals to all who hold the great fundamental truths of religion, yet as it has prevailed chiefly amongst Christian nations, its teachings have been very largely imbued with Christianity, and very many symbols now in general use admit of no explanation apart from that religion, and from

the Holy Bible which in Christian lands is placed upon the altar of every Lodge, read at every meeting, carried in every Masonic procession, and acknowledged to be the Great Light of Freemasonry."

It seems to me that a Christian element pervades the Masonic system and institution,—that in a large way it may be said: "The precepts of the Gospel are universally the principles of Freemasonry."

While I stand upon this ground I am a firm believer in the universality of Freemasonry. I hold that "the Christian School and the Universal School can co-exist in Freemasonry." Most certainly we have no right—we ought to have no inclination—to shut the doors of the Masonic institution against worthy men of any nation or creed, Hebrews, Mohammedans, Parsees, etc., if they can but meet the essential tests of faith respecting a Supreme Being. But this wideness of thought and fellowship does not require any elimination of the great principles of religious life and duty from the Masonic system. We may rejoice that as Christians and as Masons we hold much of truth in common! And we may rejoice, I think, that in both relations we are most securely established and most greatly blessed, as we build upon "the Prophets and Apostles, Jesus Christ Himself being the Chief Corner-Stone."

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### Oration by Past Grand Master Josiah H. Drummond.

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[Past Grand Master Drummond delivered an address on the recent occasion of the celebration of the Seventy-fifth Anniversary of the Grand Lodge of Maine, from which we copy the following timely and forcible statement of Masonic principles and government.]—EDITOR.

The first and foremost principle of Masonry is belief in God, and, as a necessary incident the acceptance of a Book of the Law as a revelation of God's will. The fundamental principle of Masonry is the Fatherhood of God, and the "brotherhood of man" is another form in which the same idea has been expressed. Our fathers believed also that Masonry teaches most impressively the immortality of the soul and the resurrection to a future life "in that celestial lodge above where the Supreme Architect of the Universe presides."

Beyond belief in God, the immortality of the soul, and a Book of his Law, no religious test is allowed; the laws governing Masons "oblige them to that religion in which all men agree, leaving their par-

particular opinions to themselves;" but if a Mason "rightly understand the art, he will never be a stupid atheist, or irreligious libertine."

All rules of conduct growing out of this fundamental principle are taught and enforced by Masonry.

Without further amplification, Masonry takes the law of God as the "rule and guide" of its *works*, as well as of its *faith*.

That this is a correct statement of the fundamental principles of Masonry, as held by the fathers of our Grand Lodge, an inspection of our early records shows beyond the shadow of a doubt.

Has there been any change?

Not in Maine: our ritual teaches these principles precisely as it did in the early days. But during these seventy-five years, elsewhere attempts have been made to subvert utterly this doctrine. A powerful Body, for very many years recognized as masonic, actually substituted a "Creative Principle" for "God," thus blotting out the idea of the Brotherhood of Man, as well as that of the Fatherhood of God. But happily nearly all the Grand Lodges of the World, following the lead of this Grand Lodge, solemnly declared that that Body, by this action, had *ceased to be masonic*, and interdicted all masonic communication with it, and the bodies and members of its obedience. Recently that Body has made efforts to regain correspondence with masonic bodies, but its appeals have everywhere met prompt and decided refusal. It does not seem likely to have any imitator.

But still it must be said, that the careful observer has discovered a tendency in the same direction, in individual members; and, considering the skepticism of the day, there is danger of its increase.

This has been specially manifested by the denial by some eminent Masons, that the Bible upon the masonic altar, is to be regarded as "the revealed word of the everlasting God." It has even happened, that a Grand Lodge has held, that a Mason, who had publicly denounced the Bible (which was upon the altar when he was made) was guilty of no masonic offence! But in the discussion which followed, the correctness of this decision was so generally denied, that I fully believe that if the same question should come before the Grand Lodge again, the opposite decision would be given.

To one who considers the office of the Bible in the work of the Lodge, it is passing strange that any man, who denies its sacred character, can even *pretend to be a Mason*, unless he is lost to all sense of reverence for God, of integrity, and of self-respect.

It goes without saying, that a man, who does not put his trust in God, or who does not recognize a Book of the Law, is not only not fit

to be made a Mason but, if made, would be an element among us of the most dangerous character. Hence it is a duty of the gravest importance to prevent the admission of such a man, without regard to his apparent qualification in all other respects. I say "apparent" advisedly, for if a candidate lacks this fundamental qualification, it will be found sooner or later that he lacks others.

It is the practical duty, therefore, of all members, and especially of officers and committees of Lodges, to make strict inquiry into the character of candidates in this respect, and to accept no doubtful assurance, but to have satisfactory evidence, that they are *really* "duly and truly prepared" to be made Masons.

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In this jurisdiction the original form of Masonic government has been well maintained. But in keeping with the spirit of the age, the desire to "improve" has not failed to attempt to mould the policy of Masonry according to modern ideas. But it should be always remembered, that "the original plan of Masonry" comprehends within its scope all efforts for carrying its principles into effect. When Masons fully "observe the moral law:" when "brotherly love, relief and truth" become not merely the "tenets of our profession," but our actual practice: when "temperance, fortitude, prudence and justice" characterize our daily conduct: and when our "duties to God, our neighbor and ourselves" are constantly performed, the object of Masonry will be accomplished: it will then be time to talk of enlarging its aims and its purposes—but *not till then*.

It would seem, therefore, that Masonry, as our fathers taught it, gives full opportunity for us, individually and collectively, to expend all the efforts of which we are capable, without spending our time and energy in seeking to improve it. And yet it is human to believe that we can invent better and more effective methods than those which come to us from the past, and accordingly we find Masons, ardent and energetic Masons, who are not satisfied with old ways. We are largely what education and habit make us: and when a man enters our portals he brings with him ideas formed from his experience in life. He has not learned that "Masonry is a law to itself," and that the true Mason must seek rules of conduct in the old constitutions and ancient usages of the craft: he does not realize that it is only when those are silent that experience in profane matters can give him any light.

This tendency is more strongly exhibited by younger members of the craft: as Masonry is better known, it is better appreciated: the greater one's experience, the less his inclination to make changes; and the

more he feels that it is not safe to undertake to be wiser than the founders of an Institution, that has maintained its existence for so many years, in the storms of adversity, as well as in the sunshine of prosperity, and that it is best to continue to build upon the foundations so wisely and enduringly laid.

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Brethren! Each of you, Masters and Wardens, have often solemnly promised, that you will support and maintain, not only the constitutions of the Grand Lodge, but "all other ancient masonic usages, so far as they shall come to my knowledge." Have you understood the full import of these words? They are sometimes held to mean only the administrative laws of the craft: but I shall have failed in my purpose, if I have not suggested to you, that their scope is much broader. They comprehend the laws of Masonry which prescribe all our duties, to God, our country, each other, our neighbor and ourselves: nay, the ancient usages of the craft *are* the laws of Masonry: that obligation, which is taken annually upon this altar, in the presence of us all and in which we all really join, is a solemn promise by us all, to perform all our masonic duties, official and personal, to the best of our abilities. Let us recall the charge in the first degree and implore His aid in this laudable undertaking.

Brethren: this anniversary calls upon us all to review our past masonic life. There are before you and among you, those entitled by years and service to be called the Fathers of the craft. Our thoughts to-day have been traversing the years that have gone by, since we have shared in the management of masonic affairs. In one thing, we all agree; that if we had our life to live over again, with the light which we now have, we would make greater efforts to maintain in our personal and masonic relations, the laws and principles which the fathers obeyed and sustained.

Some of us have clasped hands in this Grand Lodge for almost a generation; this is the second anniversary in which we have participated; when the next shall come, we shall be but memories; *you* will have taken *our* places and another generation will fill *yours*; may you be able to say to them *then*, as we say to you *now*, "As you love Masonry, whatever betide, come prosperity or come adversity, adhere with unflinching tenacity to the ancient usages of the craft!"

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the REPOSITORY will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“How should the examination of a stranger who desires to visit a Masonic Lodge be conducted? Does the presentation of a certificate of good standing weigh with the examiners?”

There is no prescribed formula by which to conduct an examination of a stranger who wishes to visit a Masonic Lodge. Usually the Master appoints two brethren well versed in the ritual and ceremonies as a Committee to ascertain whether or not the applicant is properly entitled to visit the Lodge. This Committee will naturally ask some general questions, after which they may enquire if the visitor has a Masonic diploma or certificate. If he can show such a document of recent date, or if he can present a receipt for dues paid to the Lodge in which he claims to hold membership, or if he has with him and exhibits to the Committee other well authenticated papers indicating his connection with Masonry, there may be a considerable shortening of the examination. Nevertheless the documents must not be accepted as conclusive. There must be a due examination touching the essentials of the ritual and ceremony. Beyond this the examiners must be satisfied that the brother who applies to visit comes from a Lodge that is working under regular Masonic authority.

“What is the significance of the phrase, ‘Once a Mason, always a Mason’? Does Freemasonry seek to bind its followers to itself by an inseparable bond.”

Formerly, no doubt, there was more of meaning in the phrase cited by our correspondent than now attaches to the words. In the ancient times when no dues were imposed, and when no such number of specific requisitions were made upon Craftsmen as are now recognized in by-laws and rules touching membership, it was generally held that when one had lawfully received the Masonic degrees he had attained a life tenure of connection with the Masonic Fraternity. It did not matter whether he were poor or rich, whether he contributed much or nothing to support the institution, whether he attended Masonic meetings or kept away, he was still a Mason. It was only occasionally and for grave offences that sentence of expulsion was passed upon an offending



brother. Times have changed; new rules have been adopted, and now Craftsmen may withdraw from the organization whenever they so desire, and they are liable to be shut out from the privileges of the institution by the non-payment of dues or by the commission of some technical fault. The phrase still has force, however; for the suspended or expelled Mason cannot forget the ceremonies through which he has passed or the obligations he has taken in a Masonic Lodge. He is always a Mason, as another has said, in the obligation which rests upon him to "preserve inviolate the mysteries unfolded to him." This obligation rests with just as binding force upon one who is suspended or expelled, as upon one who has of his own accord withdrawn from the Order.

"Is the wearing of an apron obligatory upon all Masons when assembled in a Lodge of Craftsmen? What is the moral application or significance of this portion of the clothing of a Mason?"

The wearing of the apron is thus requisite. It is the distinguishing investiture of a Mason and goes with him to the grave. The lamb skin or white leather apron is presented to the Entered Apprentice as "the badge of a Mason." It is thus associated with what is essential in the sanctions and teachings of Freemasonry. That the apron has moral significance may not be questioned. Dr. Oliver declares it to be an "emblem of truth and passive duty," and he refers to the Bible statements respecting Elijah and St. John the Baptist, as being "girded with an apron of leather." In Anderson's Constitutions of 1723 reference is made to the apron worn by Masons, showing that its use was accepted by Craftsmen of that period. Linen was used in the early time as now almost as frequently as leather. The apron as presented to the candidate is clean and white; but, as made a part of the clothing of Master Masons and brethren of advanced rank, it admits of decoration in the way of emblems and colors. When we pass to the so called higher degrees we still find the apron worn, but varying in its color and embellishments, being designed to signify some idea or principle represented by the special degree.

"What meaning attaches to the word *Tetragrammaton* as Masonically used? In what part of the ritual of Ancient Freemasonry is the term employed?"

The word has a primary and a secondary meaning. In Greek it signifies a word of four letters and is supposed to be equivalent to  $\Theta\epsilon\omega\varsigma$ . It is the title given by the Talmudists to Jehovah which in the Hebrew language consists of four letters. Having such a reference

and application it holds an important place in the ancient system of Freemasonry. This four-lettered name is the "ineffable word" made known in a special and impressive manner to brethren in the Royal Arch degree. Well informed Craftsmen who have been thus advanced will appreciate the resemblance to the alleged practice of the Essenes by whom the word is said to have been preserved and transmitted. It was always communicated by them in a whisper, and under a disguised form, such that while its component parts were well known the connected whole was an incommunicable mystery. To the Jews this unpronounceable name implied the majesty of Jehovah, the immutable and eternal existence of the Most High God. In the third chapter of Exodus we read that when Moses asks of God what is his name, reply is made: "I am that I am; and He said thus shalt thou say unto the children of Israel, I Am hath sent me unto you." Josephus, writing upon this subject, declares: "Thus God declared to Moses his holy name which had never been discovered by men before, and concerning which it is not lawful for me to say any more." The tetragrammaton is adopted by Freemasonry, with all the old Hebrew suggestions and reminders, and is clothed with a number of impressive intimations. In its different uses and applications it points to the Word of God, the True Word, the Divine Truth, the Eternal Life—all as included in the might and excellence of the Supreme Grand Architect of the Universe. Jehovah is the true rendering of the tetragrammaton.

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## Editorial Notes.

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PUBLIC INSTALLATIONS of Masonic officers may be justifiable, with an abridged ceremony, now and then; but as a rule the installing service should be rendered in the presence of Masons only. Then the salutations can all be given in their full form, due emphasis can be put on the words and symbols used, and a moral effect produced on the minds of brethren such as is hardly possible in an assembly composed of Masons and of those not connected with the Fraternity. While the public installation has never seemed in our judgment to be a perversion of Freemasonry or a violation of any general law of the Craft bearing upon the subject, we have always inclined to the opinion that frequent services of such a nature are neither expedient nor desirable.

PROBABLY one reason why the public installation is so frequently called for is that Freemasonry in general and the Lodge in particular

may be brought to the public notice by the daily press. "Why is there not the same treatment accorded to Masonic bodies as to other Fraternities, in the columns of the secular papers?" said a young Mason to the present writer not long ago. He noticed the frequent and extended reports of other societies in the daily papers, and only now and then a brief reference to Masonic organizations. He thought at first that Freemasonry was being discriminated against by the conductors of these journals; but he came very soon to understand why Masonic doings are not thus chronicled and to be glad because of the omission. Certain brethren, however, never quite get over the desire to see their own names or those of their friends in the papers, and they may favor the public installation partly for the reason that such a service is likely to be fully reported by the daily press.

BUT WHY do you have a department of "Masonic News" in the REPOSITORY, and why do you print accounts of Lodge installations with lists of officers, etc.? says a critical reader to the editor. Is not such a publication ministering to the feeling of vanity which ought to be repressed? Is it not giving publicity to matters which had better be kept altogether secret? Some of the fathers held to this view; but our thought is that there is a distinction, with a difference, between the printing of a report in a Masonic journal and the printing of the same Masonic information in the daily press. Announcements of officers elected in various Masonic organizations may well be made in the columns of a magazine representing the Craft, but hardly in the columns of the daily papers, unless under exceptional circumstances. It is sometimes difficult to draw the line.

THE ONE ESSENTIAL PRINCIPLE of Freemasonry—the absolute inseparable element of faith which it avows—is belief in a Supreme Being. Before all things God is the foundation on which it builds. Masonic recognition of Deity, which bars out atheists and agnostics, implies much of moral duty. As God exists—the just and righteous Being—also as indeed the Supreme Architect of the Universe—there must be a just accountability to Him on the part of man. Belief in a Law-giver, Infinite, Holy and True, carries with it a thought of obedience to requirements announced in man's moral consciousness as well as in the Word of God; hence Masons are enjoined to practice the social and moral virtues and to walk circumspectly in their various vocations. Freemasonry rests and builds on a Divine foundation.

WE WRITE this paragraph on St. John the Baptist's Day. Formerly there was a communication of Grand Lodge held on this day in almost

every Masonic jurisdiction ; or, at least, some notable gathering of the Craft, with arrangements made for a fitting celebration of the Festival occasion. It is a matter of regret that the ancient custom has been departed from—that now so little attention is paid to St. John's Day. We agree in the desire expressed by our esteemed contemporary, *The American Tyler*, which in its current issue, just now in hand, says : “ Let a move take place all along the lines of American Freemasonry looking to a better observance of this day, in honor of which so many thousand Masonic altars have been erected.”

BRO. J. H. DRUMMOND, in his frequent expressions of thought on important subjects pertaining to Freemasonry, generally utters words which are alike wise and timely. Certainly he does this in the following statement : “ There is a great tendency to improve on the past. We all have an idea that with our enlightened experience, with the benefit of studying what has been done by those who have gone before us, we can improve upon almost everything which our fathers did. That is a tendency which Masons seem to have almost everywhere. But it is a mischievous tendency. As Masonry was in the beginning, so it ought to be now, and so continue to be unto the end.”

THE RECENT ACTION taken by the Grand Lodge of New York, intended to check the making of Masons too rapidly, indicates an appreciation of a growing danger which threatens Masonic health and prosperity. Freemasonry has become popular. This fact in itself suggests the need of exercising great care in the admission of candidates. Then we have a class of Masons at the present time whose chief desire seems to be to add to the numbers of the Lodge to which they belong. Brethren of this stamp go about with blank petitions all ready to put into the hands of those who may show the slightest inclination to join the Fraternity. In some cases the suggestion is made to outsiders that it would be greatly to their benefit to become identified with so powerful and flourishing a society. Increase of members is supposed to be the true test of prosperity ; hence officers and brethren often show an undue zeal in seeking for candidates. It is, indeed, about time to cry for a “ halt ” in the rushing business.

BRO. HORACE H. BURBANK, Grand Master of Masons in Maine, is a lawyer by profession, and entitled to the name of Judge by the position he holds. He is a devoted member of the Masonic Fraternity, and has hosts of friends both within and without the lines of the Craft. In his recent annual address before the Grand Lodge of Maine, he uttered some wholesome words respecting the habit of profanity. He

said: "A Mason has no more right to blaspheme than to deny God. The one is just as un-Masonic as the other. Neither has the shadow of a warrant in our tenets, and neither should be tolerated by us. Without pure and chaste language our Masonic life is a fraud, and our boasted Masonic character a deception. I know that very often profane words bubble forth thoughtlessly, involuntarily; but when everybody knows that a pure fountain cannot send forth impure streams, we do well to guard our speech, our vows, our honor. In all purity and truth, in all loyalty to our institution and its laudable precepts, will we not banish a habit which has no earthly excuse for existence, one which gives no force nor emphasis to assertion or argument, indicates poverty of ideas or power of expression, sears the conscience, and is revolting to good taste. Masonry should be a powerful lever to lift us above degrading habits, and stimulate us to noble speech, conduct and attainments."

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Masonic Week in Burlington, Vt.

On Monday afternoon, June 10th ultimo, the Vermont Grand Council of Deliberation, Scottish Rite, convened, Bro. Marsh O. Perkins, 33°, Commander-in-chief presiding. He delivered an address setting forth his official acts during the past year and making several timely suggestions. He reported a growing interest in the Rite throughout the jurisdiction. The election was conducted in great harmony, resulting in the selection of Bro. Elihu B. Taft, 32°, as First Lieut. Commander; Bro. Henry H. Ross, Second Lieut. Commander; Bro.

Chas. W. Whitcomb, 33°, Grand Treasurer; Bro. Warren G. Reynolds, 33°, Grand Secretary, and a full board of officers. At the evening session the work of the 30th degree was exemplified in an exceptionally brilliant and pleasing manner by Vermont Consistory, of which body Bro. Daniel N. Nicholson, 33°, is the Illustrious Commander. The Grand Council voted that a beautiful jewel, significant of Bro. Nicholson's rank as Grand Inspector General, should be obtained and presented to him as a gift from the Grand Council.

On Tuesday, June 11th, the fifty-third annual conclave of the Grand Commandery of Vermont was held.

There was a very large attendance including Past Grand Commanders George O. Tyler, Burlington; Thad. M. Chapman, Middlebury; George W. Wing, Montpelier; Delos M. Bacon, St. Johnsbury; William F. Lewis, Rutland; Kittredge Haskins, Brattleboro. After appointing the usual standing committees the R. E. Grand Commander, Marsh O. Perkins, delivered an excellent address. He dwelt upon the near approaching Triennial of the Grand Encampment, affirming his belief that it would constitute a memorable event in the history of American Templarism. Following out the recommendation of Grand Commander Perkins a liberal appropriation was made for headquarters in Boston and the committee on the Triennial was continued. The election of officers resulted as follows: Silas W. Cummings, St. Albans, Grand Commander; Robert J. Wright, Newport, Dep. Grand Commander; Charles H. Heaton, Montpelier, Grand Generalissimo; Orrin W. Orcutt, St. Johnsbury, Grand Capt-General; Rev. Simon B. Blunt, Middlebury, Grand Prelate; Daniel N. Nicholson, Burlington, Grand Senior Warden; Jesse E. Thompson, Rutland, Grand Junior Warden; Edward V. Ross, Rutland, Grand Treasurer; Warren G. Reynolds, Burlington, Grand Recorder; Daniel Payson, Windsor, Grand Standard Bearer; Isaac D. Bailey, Brattleboro, Grand Sword Bearer; John H. Whipple, Manchester Centre, Grand Warden; Dan. P. Webster, Brattleboro, Grand Capt. of the Guard.

The Grand Council of Royal and Select Masters of Vermont met on Tuesday evening, it being the 42d Annual Assembly. Grand Master Edwin O. Hibbard presided and delivered an address. The business

transacted was of local interest only. Bro. Myron J. Horton, Putney, was elected Grand Master, and Warren G. Reynolds, Burlington, was elected Grand Recorder.

On Wednesday, June 12th, the Grand Lodge convened, being opened in ample form under direction of M. W. Bro. John H. Whipple, Grand Master. There was a large attendance, including Past Grand Masters Ozro Meacham, George W. Wing, Marsh O. Perkins, Nason P. Bowman, and Delos M. Bacon. Letters of regret were received from Past Grand Masters Park Davis and Alfred A. Hall, this being the first time the latter had been absent in twenty-five years. A letter of regret was also received from Venerable Grand Chaplain Rev. Edwin Wheelock, who was detained by ill health. The address of the Grand Master was received with special favor. It represented the condition of the Ancient Craft in Vermont as eminently satisfactory. "Our relations are fraternal and friendly. No discordant sound disturbs the peace, and everywhere our banners float to the breeze with the true inscription, 'Peace—good will.'" Important action was taken looking to the building of a Masonic Temple in Burlington. A vote was passed to build a temple at a cost of \$50,000, the structure to be placed on a site leased to the Grand Lodge by the city of Burlington. Officers were elected as follows: Kittredge Haskins, Brattleboro, Grand Master; Daniel N. Nicholson, Burlington, Deputy Grand Master; Winfield Scott Nay, Underhill, Grand Senior Warden; Will F. Lewis, Rutland, Grand Junior Warden; Charles W. Whitcomb, Proctorsville, Grand Treasurer; Warren G. Reynolds, Burlington, Grand Secretary; John W. Stowell, Putney, Grand

Senior Deacon; Edwin B. True, Newport, Grand Junior Deacon; Charles R. Montague, Woodstock, Grand Lecturer; Rev. Edwin Wheelock, Cambridge, Grand Chaplain; Rev. Frank Appleton, St. Johnsbury, Assistant Grand Chaplain; Daniel S. Danforth, St. Albans, Grand Marshal; Charles H. Bigelow, Brookfield, Grand Sword Bearer; Charles A. Chapman, Ferrisburgh, Grand Pursuivant; Daniel C. Barber, Burlington, Grand Senior Steward; Albert Killam, Burlington, Grand Junior Steward; Emmet G. Tuttle, Manchester, Grand Tyler.

On Friday, June 14th, the Grand Chapter convened, Companion Myron J. Horton, of Putney, Grand High Priest, presiding. He reported continued prosperity for the craft and a considerable increase in membership. Only routine business was transacted. The following named Companions were elected to office: Robert J. Wright, Newport, Grand High Priest; Daniel N. Nicholson, Burlington, Deputy Grand High Priest; Eugene S. Weston, Newfane, Grand King; Orlando W. Sherwin, Woodstock, Grand Scribe; Charles W. Whitecomb, Proctorsville, Grand Treasurer; Warren G. Reynolds, Burlington, Grand Secretary; Charles A. Calderwood, St. Johnsbury, Grand Captain of the Host; Charles H. Williams, Bellows Falls, Grand Principal Sojourner; Smith B. Waite, Hyde Park, Grand Royal Arch Captain; Daniel S. Danforth, St. Albans, Grand Master Third Veil; W. W. Booth, Vergennes, Grand Master Second Veil; John H. Whipple, Manchester, Grand Master First Veil; Rev. Herbert R. Titus, Vergennes, Grand Chaplain; Collins Blakely, Montpelier, Grand Lecturer; George F. Morse, Burlington, Grand Senior Steward; William S. Terrill, Rutland, Grand Junior Steward; Daniel Pay-

son, Windsor, Grand Sentinel; Hiram Hanscom, Burlington, Grand Tyler.

We may add to the foregoing account of Masonic week in Burlington a notice of a meeting of the Vermont Masonic Veteran Association, held on Wednesday evening, June 12th, and of the Convocation of High Priesthood on Thursday evening, June 13th.

#### **Observance of its Centennial Anniversary by Columbian Lodge of Boston, Mass.**

The Boston *Journal* reports the celebration of the one hundredth anniversary of the organization of Columbian Lodge, at Columbus avenue Universalist Church, on Saturday evening, June 8, 1895. The church was fittingly and handsomely decorated and a large audience was present. The officers of Columbian Lodge on entering the church were accompanied by these members of the Grand Lodge of Massachusetts: Grand Master E. B. Holmes, Deputy Grand Master S. L. Thorndike, Senior Grand Warden H. G. Jordan, Junior Grand Warden H. Mills, Grand Treasurer John Carr, Grand Secretary S. D. Nickerson, Grand Marshal C. E. Phipps, Grand Senior Deacon, F. T. Dwinell, Grand Junior Deacon W. H. H. Soule, and Grand Standard Bearer E. C. Upton. The initial feature of the evening was the choir's anthem, "The Earth is the Lord's," Bro. William H. Gerrish accompanying. The address of welcome was made by Wor. Master J. Foster Bush, who extended the right hand of fellowship to the representatives of other societies and other lodges, and a greeting to the wives and daughters of the members. Wor. Frederick Alford then read the charter of the Lodge, signed by Paul Revere who, when it was granted, was Grand Master in this jurisdiction. Right Wor-

shipful W. T. R. Marvin, Past Senior Grand Warden, gave an historical address; W. Bro. C. C. Stevin recited a centennial poem, and a centennial hymn was sung by the choir. An excellent oration was delivered by R. W. Bro. E. Bently Young, following which came the benediction by Rev. Bro. Stopford W. Brooke.

#### **A Notable Celebration.**

The seventeenth of June of the present year was accorded a special recognition in Charlestown and Boston, by reason of united Masonic and patriotic services. There was a Masonic parade of an imposing character under the immediate auspices of King Solomon's Lodge of Charlestown which celebrated the one hundredth anniversary of the erection of the first monument to Joseph Warren on Bunker Hill. Some fifty or more lodges marched in procession and acted as escort to the Grand Lodge. Several Commanderies of Knights Templars appeared in the parade. Appropriate services were held at the monument, including addresses by Gov. Greenhalge and Grand Master Holmes. In the evening an elaborate banquet was served in Fanueil Hall and a number of eloquent addresses were made by distinguished Masons.

#### **Instruction Given in the Three Degrees.**

At Fitchburg, Mass., on the 29th of May, 1895, a "Lodge of Instruction" was opened by R. W. Bro. Chauncey E. Peck Grand Lecturer of the Grand Lodge of Massachusetts. The whole day was given to Masonic teaching and enlightenment. Hundreds of Craftsmen came from the adjoining towns—coming early in the forenoon and remaining until late at night. Star Lodge of Athol exemplified the first degree, while Wilder Lodge of Leominister

lectured the first and Athol Lodge the second and third sections. The second degree was worked by Hope Lodge of Gardner and the lecture was by Artisan Lodge of Winchendon. The sublime degree was worked, first section by C. W. Moore Lodge and second and third sections by Aurora Lodge. Trinity Lodge of Clinton recited the lectures.

#### **Consecration of a Templar Banner Presented to Hugh de Payens Commandery, Melrose, Mass.**

On Wednesday evening, June 12, 1895, there were gathered in the Asylum of Hugh de Payens Commandery an interested assembly to witness the presentation and consecration of an elegant banner given to the Commandery by Sir. Kt. John Hoffman Collamore of Boston Commandery. The presentation exercises opened at 8 o'clock and were public. The presentation was made by Em. Sir Freeman C. Hersey, Grand Lecturer of the Grand Commandery of Massachusetts and Rhode Island. It was received by Em. Commander Sir E. B. Sears of the Melrose Commandery. An ode was written by Mrs. C. E. Whiton-Stone. The consecration exercises were conducted by Em. Sir Rev. T. E. St. John, Grand Prelate of the Grand Commandery of Massachusetts and Rhode Island, assisted by Em. Sir. Winthrop Messenger, Grand Sword Bearer.

#### **Centennial of Middlesex Lodge, Framingham, Mass.**

On Thursday, June 13th ultimo, Middlesex Lodge observed its one hundredth anniversary. There was a numerous gathering of the Fraternity, including Grand Master Edwin B. Holmes and Grand Secretary Sereno D. Nickerson, with the officers of the Grand Lodge. The exercises were



held in the Unitarian Church which was suitably decorated for the occasion. The following lodges were in the line of march: Mt. Hollis Lodge of Holliston; North Star Lodge of Ashland; Norfolk Lodge of Needham; Charles A. Welch Lodge of Maynard; St. Bernard's Lodge of Southboro; Darius Lodge of Hudson; United Brethren Lodge of Marlboro; Meridian Lodge of Natic; Alpha Lodge of South Framingham; Middlesex Lodge of Framingham. These lodges formed the escort of the Grand Lodge. At the church the order of exercises was as follows: Organ prelude, Bro. E. William E. Cheney; quartet, "The Lord is My Shepherd," Albion quartet; prayer, Rev. Bro. Ernest C. Smith; quartet, "When Before Thy Throne We Kneel"; address of welcome by the master of Middlesex Lodge, Wor. Lauren A. Freeman; response by Grand Master M. W. Edwin B. Holmes; quartet, "Cantata Domino"; historical address by the Recording Grand Secretary, R. W. Sereno D. Nickerson; quartet, "Let Us Meet Upon the Level"; benediction, organ prelude. After the exercises at the church the line was reformed and the procession returned to Masonic Hall, where it was dismissed. A banquet in the evening with eloquent addresses closed the day.

#### **Annual Meetings of New Hampshire Grand Masonic Bodies.**

On May 13th, 1895, the annual assembly of the Grand Council of R. and S. Masters of New Hampshire was held at Concord, and the following named brethren were duly elected or appointed to office: Nathan Parker Hunt, Manchester, Grand Master; Stephen Shannon Jewett, Laconia, Deputy Grand Master; Charles Henry

Webster, Nashua, Grand Principal Conductor of the Work; Joseph Wyman Hildreth, Manchester, Grand Treasurer; George Perley Cleaves, Concord, Grand Recorder; Charles Byron Spofford, Claremont, Grand Captain of the Guard; John Hatch, Greenland, Grand Conductor of the Council; Rev. Loren Webster, Plymouth, Grand Chaplain; Benjamin Franklin St. Clair, Plymouth, Grand Marshal; Joseph Brodie Smith, Manchester, Grand Steward; Frank Luther Sanders, Concord, Grand Sentinel.

On the day following, May 14th, the Grand Royal Arch Chapter was in session. The list of officers for the ensuing year is as follows: William Franklin Knight, Laconia, Grand High Priest; John Henry Steele, Peterboro, Deputy Grand High Priest; Charles Henry Webster, Nashua, Grand King; Franklin Alanson Rawson, Newport, Grand Scribe; Joseph Wyman Hildreth, Manchester, Grand Treasurer; Geo. Perley Cleaves, Concord, Grand Secretary; John Adams Lang, Franklin Falls, Grand Captain of the Host; Joseph Kidder, Manchester, Grand Chaplain; Rev. James B. Morrison, Laconia, Grand Chaplain; George C. Perkins, Lebanon, Grand Principal Sojourner; Joshua W. Hunt, Nashua, Grand Royal Arch Captain; Henry C. Buxton, Milford, Grand Master of the Third Veil; Waldo A. Russell, Concord, Grand Master, of the Second Veil; William W. Oliver, Lisbon, Grand Master of the First Veil; Thomas C. Beattie, Lancaster, Grand Steward; Henry B. Quimby, Lakeport, Grand Steward; Frank L. Sanders, Concord, Grand Sentinel.

On May 15th the Grand Lodge convened. Its officers were elected as follows: Charles Carroll Hayes, Manchester, Grand Master; Henry

Augustus Marsh, Nashua, Deputy Grand Master; John McLane, Milford, Senior Grand Warden; George Isaac McAllister, Manchester, Junior Grand Warden; Joseph Kidder, Manchester, Grand Treasurer; George Perley Cleaves, Concord, Grand Secretary.

### THE MIDDLE STATES.

#### Death of Bro. John J. Gorman, Past Grand Treasurer of the Grand Lodge of New York.

The New York *Dispatch* in noticing the death of this prominent citizen and craftsman, which occurred May 21, 1895, traces his Masonic connections through a period of more than forty years, during which time his interest in the Fraternity had been abundantly manifested in various ways. During the great Masonic fair of 1886, he took an active part, and did much to secure the great success which attended that effort. As a member of the building committee, which had charge of the erection of the Hall at Twenty-third street and Sixth avenue, he devoted much time to the work. As Grand Treasurer he was earnest and careful in the details of his office. He was a man of kindly disposition and liberal heart, and will be greatly missed. His funeral on the Saturday next following his death was largely attended, many of the Grand Officers of the Grand Lodge of New York, and other prominent craftsmen, being present.

#### Annual Communication of the Grand Lodge of New York.

The one hundred and fourteenth annual session of this Grand Body was held at Masonic Temple, New York city, on Tuesday and Wednes-

day, June 4 and 5, 1895. The delegates represented eight hundred and eleven Lodges. Grand Master John Hodge presided and delivered a thoughtful address. He paid tribute to the memory of Past Grand Treasurer John J. Gorman, whose death had recently occurred. The report of the Treasurer showed that the receipts last year were \$120,108.29; expenses, \$72,910.18. The expenditures of the Masonic Home last year were \$254,804.86. Important action was taken by the Grand Lodge intended to check the making of Masons too rapidly, and in favor of a reduction of dues. On Wednesday occurred the following election of officers: John Stewart, New York, Grand Master; William A. Sutherland, Rochester, Deputy Grand Master; Charles E. Ide, Syracuse, Senior Grand Warden; E. H. L. Ehlers, New York, Grand Secretary. Thomas Moore, New York, was elected trustee of the Masonic Temple and Hall for three years.

#### Annual Conclave of the Grand Commandery of Pennsylvania.

It was the forty-second annual conclave which was held in Reading, Pa., May 28 and 29, 1895. The parade on Tuesday was participated in by forty Commanderies, each Commandery being preceded by a band of music. The Corinthian Chasseurs, No. 53, of Philadelphia, brought up the rear of the line of upwards of two thousand knights. The Chasseurs were all mounted on splendid horses, richly caparisoned, and their appearance excited much enthusiasm all along the line of march. The Grand Commandery convened in the Academy of Music, Grand Commander Sir Irving P. Wanger, presiding, at 3 o'clock in the afternoon. There was a numerous attendance, including thirteen

Past Grand Commanders. At this first session much regular business was transacted. The address of the Grand Commander evinced careful preparation. Its statements, with reports of the Grand Recorder and Grand Treasurer, gave a clear showing of the progress of Templary in Pennsylvania during the last year. The evening of Tuesday was devoted to a Grand Reception. On Wednesday the election of officers took place as follows: Grand Commander, Sir Edward B. Spencer; Deputy Grand Commander, Sir Samuel S. Yohe; Grand Generalissimo, Sir Harry M. Van Zandt; Grand Captain General, Sir Henry H. Kuhn; Grand Prelate, Rev. Sir Charles T. Morgan; Grand Senior Warden, Sir James B. Youngson; Grand Junior Warden, Sir Adam H. Schmehl; Grand Treasurer, Sir Isaac Albertson, and Grand Recorder, Sir Mont. H. Smith. After selecting Scranton, Lackawanna county, Pa., as the place of meeting for the Forty-third Annual Conclave the Grand Commandery was closed.

### THE WEST.

#### Escort of Grand Commander Montgomery to the Triennial Conclave of Grand Encampment.

By circular received we note that R. E. Sir Henry Hunter Montgomery, Grand Commander of the Grand Commandery of Illinois, has accepted an escort tendered by Chevalier Bayard and Montjoie Commanderies jointly from Chicago to Boston. The itinerary for the trip to and returning from Boston has been arranged and announced, and ten days is the time estimated to be consumed. The two commanderies in question have been tendered the honor of an escort by

Boston Commandery, upon arrival in Boston, which has been accepted. The headquarters will be at Young's hotel, where the commandery will dispense its usual hospitality.

#### Annual Conclave of the Grand Commandery of Colorado.

On June 4th, 1895, the twentieth annual conclave of the Grand Commandery of Colorado was held in Denver. There was a large attendance. Action was taken looking to a goodly representation of the Templars of Colorado at the approaching Triennial gathering in Boston, Mass. The following named officers were elected and installed: William W. Rowan, Ouray, G. C.; Eugene P. Shove, Gunnison, D. G. C.; George J. Dunbaugh, Pueblo, G. G.; John M. Maxwell, Leadville, G. C. G.; John Wallis Ohl, Salida, G. Pre.; Harry A. Lee, Leadville, G. S. W.; Julius B. Bissell, Denver, G. J. W.; George Wyman, Denver, G. Treas.; Ed. C. Parmelee, Masonic Temple, Denver, G. Rec.; George W. Roe, Pueblo, G. Standard Bearer; James L. Bridge, Trinidad, G. Sword Bearer; Edward G. Arnold, Denver, G. Warder; Thos. Linton, Denver, G. C. of Guard. The following committees were appointed: On jurisprudence—William D. Todd, Denver; James H. Peabody, Canon City; Albert B. McGaffery, Denver. On correspondence—Harper M. Orahood, Denver; Frank M. Dunbaugh, Pueblo; S. S. Sherman, Montrose.

### THE SOUTH.

#### Death of Wm. B. Isaacs.

It is with a tender and sorrowful feeling that we now announce the death of Bro. William Bryan Isaacs, which occurred at his home in Rich-

mond, Va., Sunday, June 9, 1895. For some months he had been subject to physical limitations and to the effects of a severe attack of nervous prostration; but he was able to be about, and on the day preceding his death he went out driving and remarked to a friend that he felt stronger and better. The death summons came to him almost without warning. It was a shock to family and friends—a great sorrow to members of the Masonic Fraternity in the jurisdiction where he had so long resided, and where his Masonic interest and ability had been conspicuous for more than a half century.

Bro. Isaacs was born in Norwalk, Conn., April 12, 1818. In early manhood he removed to Richmond, Va., where he became identified with business, social, religious, and Masonic interests. He was first engaged in the drug business, and afterwards was a member of the well known banking firm of Isaacs, Taylor and Williams. He had business qualifications which were deservedly recognized by those associated with him in the prosecution of material enterprises.

Soon after becoming a resident of Richmond Bro. Isaacs married the daughter of Dr. John Dove who was then Grand Secretary of the Masonic bodies in Virginia. Having entered the Masonic Fraternity about the same time he was appointed Deputy Grand Secretary by his father-in-law, and when Dr. Dove died Bro. Isaacs was made Grand Secretary. This latter office he had filled with honor and credit to himself and the fraternity ever since. When Bro. Isaacs was made a Mason he at once took an active interest in all the affairs of the order. His promotion was rapid. He had filled many offices in the various

bodies. He was a Past Grand Commander of the Grand Commandery of Virginia and prominent in the affairs of Templary in the Grand Encampment. At the time of his death and for the past fifteen years he held the office of Grand Recorder of the Grand Encampment of the United States. His attainments, his unfailing courtesy, and his faithfulness in the performance of all official services, showed his fitness for this important position. Grand Master McCurdy in his letter of condolence and sympathy, sent to Mrs. Isaacs, said of the deceased: "He was one of the most honored and eminent members of our great brotherhood." But few Masons had a wider acquaintance among the Craft than Bro. Isaacs. He was known all over the country as a wise and zealous Freemason, a courteous and large hearted Knight Templar. His memory and his worth will long abide.

## ENGLAND.

### A Merited Testimonial.

The Prince of Wales, Grand Master of Masons in England, has conferred upon Bro. John Lane, in recognition of his literary services to Freemasonry, the rank of Past Assistant Grand Director of Ceremonies. The office and the rank which belongs to it in the Grand Lodge of England may appear to have no large significance; but the source of the recognition accorded and the manner of conferring the appointment give to the honor a special importance. A worthy and distinguished Craftsman is thus deservedly exalted and commended. Bro. Lane has held many official positions of work and responsibility, and he has never failed to satisfy the

just demands of Masonic service so imposed. But by his literary labors along various lines of Masonic investigations and enlightenment he has rendered still more valuable services to Freemasonry. His "Masonic Records" show the results of careful search, together with a scholarly presentation of the material gathered. Several of his papers published in the transactions of the Quatuor Coronati Lodge are greatly to his credit. We join with the many friends of Bro. Lane in an expression of hearty congratulation that his merits have been fittingly recognized by the appoint-

ment made. It is an additional gratification to learn of the action taken by the Grand Lodge. The London *Freemason*, bearing date June 15, contains the following announcement:

"It must add greatly to the honour which has recently been conferred on Bro. John Lane in the respect of his literary services, that the full dress and undress suits of clothing pertaining to P. A. G. D. C. have been presented to him by Grand Lodge, together with a jewel bearing the following inscription: 'Presented to Bro. John Lane, F.C.A., Past A. G. D. C., by the United Grand Lodge of England, in recognition of his literary services to the Craft.—5th June, 1895.'"

## Books, Magazines, etc.

**HISTORY OF FREEMASONRY IN RHODE ISLAND.** By Henry W. Rugg, D.D., Historian of the Grand Lodge; also a full account of the Celebration of the One Hundredth Anniversary of the Grand Lodge of Rhode Island, held June 24, 1891, and much supplementary matter. A Memorial Volume, published by authority of the Grand Lodge. E. L. Freeman & Son, Printers.

This Memorial Volume is published in a substantial and attractive form, on paper of an excellent quality, is well bound and finely illustrated. It contains upwards of 900 pages and presents a careful treatment of various Masonic questions which are of general as well as local interest.

The plan and scope of the work are set forth in the Preface as follows:

"The author did not wish to trace the steps of Masonic progress in Rhode Island without first giving some con-

sideration to the rise and progress of Freemasonry as a system and as an organization. It seemed to be fitting that reference should be made to the introduction of Freemasonry into this country, including the question of priority of organization, before proceeding to describe the establishment of the Fraternity in this State, and to set in order the important events which mark its early career. This volume is not likely to be less favorably regarded because it treats of some matters pertaining to general Masonic history, nor for the reason that it contains a summarized account of the Capitular and Cryptic systems, of Templary, and of the Scottish Rite, with supplemental exhibits as to the condition of these bodies in Rhode Island."

The volume contains biographical sketches of all the Grand Masters in Rhode Island, who had held the office prior to 1892. It contains similar sketches of other Craftsmen prominently identified with the Fraternity in Rhode Island. Numerous engraved portraits are shown, several of the plates having been made for the spe-

cial purpose of furnishing such desired portraits in this Memorial publication. Other illustrations of public buildings, Masonic halls, Memorials, etc., add to the value of the work. It also contains a summarized history of all the Subordinate Lodges in the jurisdiction; an interesting Chapter on "Armory," showing and describing the arms of all the Lodges in the jurisdiction, together with carefully prepared exhibits, showing the progress of the Craft during the hundred years and more that have passed away since the formation of the Grand Lodge. About one hundred and fifty pages are required to set forth the proceedings of the Centennial Celebration, in which are included the addresses given on that commemorative occasion, and a complete account of the arrangements, exercises, manner of procedure, etc. Each of the several departments of the work has interest and value. Together they make a volume which it is believed will be received with favor by the Masons of Rhode Island and by many reading Craftsmen of other jurisdictions. In this connection it may be stated that while the Memorial Volume specially indicates the conditions of organized Freemasonry in Rhode Island all along the way from the beginning to the successful celebration of the Centennial of the Grand Lodge, in 1891, it also deals to a considerable extent with matters of philosophy and principle related to the life of the Institution. Portions of the work reflect the Editor's opinions respecting various features pertaining to the system of Freemasonry, especially as these are involved with the usual elements which are distinctive in its expression. The price of the volume has been fixed at \$3.00 in substantial cloth binding; and \$4.00 in binding of a superior quality. Orders for the

book may be sent to the Grand Secretary, R. W. Bro. Edwin Baker, 70 Weybosset street, Providence; or if any Brethren so desire they may order the volume of the Editor, 3 Westminster street, Providence. It should be remembered by intending purchasers that an edition of only 3000 copies has been published.

PROCEEDINGS OF THE GRAND LODGE OF NEBRASKA, from its organization, September 23, 1857, to June 25, 1868. Prepared by Wm. P. Bowen, Grand Secretary. Publishers: Knight, Leonard & Co., Chicago, Ill.

It is a copy of the second edition of Volume I which is before us at the time of this writing—a substantial, closely printed book of about 900 pages. The Grand Lodge of Nebraska causes its printed proceedings to be stereotyped, hence it would seem a comparatively easy matter to produce a volume such as that now in hand. But in a reprint, corrections, explanations, and various references are required, and these involve careful examination. Bro. Bowen, in his modest Preface, says: "Much labor has been given to the preparation of the index of subjects and names, which it is hoped will increase the value of this reprint; full names will be found in the indexes where initials only are in the proceedings." The volume is embellished by a number of engraved portraits of brethren who have been prominently identified with Masonic interests in Nebraska. It is printed on paper of excellent quality and is well bound. The outward appearance of the book is inviting, and the careful reader turns its pages with much of satisfaction. It is exceedingly creditable to the Grand Lodge of Nebras-

ka and to its efficient Grand Secretary that such a work should have been produced.

#### A HISTORY OF PALESTINE TEMPLE.

Providence, R. I. With its Code of By-Laws and a list of Members from its organization to March 25, 1895.

The illustrated pamphlet containing such matters of information as are indicated in the title page is richly embellished by artistic portraits of prominent officials and past officials of Palestine Temple. The frontispiece

shows the features of Horace S. Richardson, Illustrious Potentate, 1895. The History, written by Past Illustrious Potentate Geo. H. Burnham, presents many statements of interest pertaining to the rise and progress of the "Ancient Arabic Order Nobles of the Mystic Shrine," with valuable details of the organization and progress of Palestine Temple. As a souvenir publication of attractive appearance, and containing much desired information, it will have special value to the members of the Order which it represents.

## Rhode Island and Vicinity.

[Under this heading reports of Masonic meetings and various items of local interest will appear. Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

BRO. FRANK LYMAN FORSYTH, M. D., of Providence R. I. died in that city May 11, 1895. He was the son of Dr. Francis Flint Forsyth an eminent physician in Mass., who was for many years one of the counsellors of the Massachusetts Medical Society. Both father and son were members of this society, the son being also a member of the R. I. Medical Society and the American Medical Association. His place of birth was at Hampton, N. H. The date was Feb. 13, 1854. He received his degree from the Harvard Medical College in 1877 after preparatory study at the Boston Latin School and the High School at Weymouth, Mass. An appointment was soon made for him at the R. I. Hospital, where he remained one year. He supplemented his education at Harvard by a post graduate course in 1891. His practice was large and successful and extended over a period of 17 years, but his health began to fail nearly a year ago, and although the winter was spent in the South for his benefit he passed away in eighteen days after his returning. Dr. Forsyth was the first Mason made in Nestell Lodge, No. 37, Providence. He was a member of Providence R. A. Chapter, Providence Council, R. and S. M., and St. Johns Commandery. He was a member of several Fraternities, and in all these societies he was held in well deserved esteem. His memory will abide in faithful hearts.

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1895-96.

#### ELECTED OFFICERS.

- M. W. Edward P. Lowden, No. 10, Pawtucket, Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Deputy Grand Master.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Senior Grand Warden.  
 R. W. Milton Livsey, No. 36, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Frederick G. Stiles, No. 37, First Dist. D. Grand Master.  
 R. W. J. Ellery Hudson, No. 16, Phenix, Second Dist. D. Grand Master.  
 R. W. William H. Scott, No. 36, Providence, Third Dist. D. Grand Master.  
 R. W. W. Howard Walker, No. 10, Pawtucket, Fourth Dist. D. G. Master.  
 R. W. Ralph W. Cook, No. 13, Woonsocket, Fifth Dist. D. Grand Master.  
 Rev. and W. Henry W. Rugg, No. 1, Providence, Grand Chaplain.  
 W. William J. Bradford, No. 6, Bristol, Senior Grand Deacon.  
 W. James E. Tillinghast, No. 27, Providence, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Herman Boaz, No. 35, Providence, Junior Grand Steward.  
 W. Charles F. Luther, No. 29, Pawtucket, Grand Marshal.  
 W. George M. Clarke, No. 24, Central Falls, Grand Sword Bearer.  
 W. Thomas A. Pingree, No. 34, Lonsdale, Grand Pursuivant.  
 R. W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

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##### FINANCE.

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##### CREDENTIALS.

- R. W. Albert H. Cushman, W. Stephen M. Greene, W. Chas. F. Dawley.

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 M. W. Geo. H. Kenyon, M. D., P. G. M., M. W. Stillman White, P. G. M.,  
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## WEBB MONUMENT AND GROUNDS.

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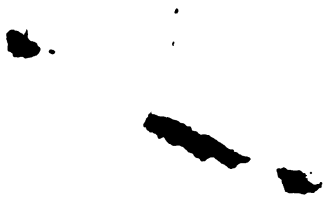
St. John's Lodge, No. 1, Providence ; Washington Lodge, No. 3, Warren ; Harmony Lodge, No. 9, Pawtuxet ; Union Lodge, No. 10, Pawtucket ; St. Paul's Lodge, No. 14, Newport ; Jenks Lodge, No. 24, Central Falls ; Adelphoi Lodge, No. 33, Providence ; Unity Lodge, No. 34, Lonsdale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Mount Vernon Lodge, No. 4, Providence ; Washington Lodge, No. 5, Wickford ; Hamilton Lodge, No. 15, Clayville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Roger Williams Lodge, No. 32, Centre-dale ; Redwood Lodge, No. 35, Providence ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

St. John's Lodge, No. 1, Newport ; King Solomon's Lodge, No. 11, East Greenwich ; Morning Star Lodge, No. 13, Woonsocket ; Eureka Lodge, No. 23, Portsmouth ; Barney Merry Lodge, No. 29, Pawtucket ; Rising Sun Lodge, No. 30, East Providence ; St. Andrew's Lodge, No. 39, Riverside ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master William H. Scott.

St. Alban's Lodge, No. 6, Bristol ; Friendship Lodge, No. 7, Chepachet ; Warwick Lodge, No. 16, Phenix ; Charity Lodge, No. 23, Hope Valley ; Corinthian Lodge, No. 27, Providence ; Atlantic Lodge, No. 31, Block Island ; Nestell Lodge, No. 37, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master W. Howard Walker.

Mount Moriah Lodge, No. 8, Limerock ; Manchester Lodge, No. 12, Anthony ; Temple Lodge, No. 28, Greenville ; Franklin Lodge, No. 20, Westerly ; Hope Lodge, No. 25, Peacedale ; Granite Lodge, No. 26, Harrisville ; Orpheus Lodge, No. 36, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Ralph W. Cook.





M. E. HUGH McCURDY,  
GRAND MASTER OF THE GRAND ENCAMPMENT, K. T.

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{ HENRY W. RUGG,  
EDITOR. }

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We Love but Few.

Oh, yes, we mean all kind words that we say  
To old friends and to new;  
Yet doth this truth grow clearer day by day,  
We love but few.

We love! we love! What easy words to say,  
And sweet to hear,  
When sunshine splendor brightens all the way,  
And, far and near,

Are breath of flowers and caroling of birds,  
And bells that chime;  
Our hearts are light; we do not weigh our words  
At morning time!

But when the matin music all is hushed,  
And life's great load  
Doth weigh us down, and thick with dust  
Doth grow the road,

Then do we say less often that we love.  
The words have grown!  
With pleading eyes we look to Christ above,  
And clasp our own.

Their lives are bound to ours by mighty bands  
No mortal strait,  
Nor death himself, with his prevailing hands,  
Can separate.

The world is wide, and many names are dear,  
And friendships true;  
Yet do these words read plainer, year by year—  
We love but few.

—*Atlantic Monthly.*

## A Little Giant.

**W**HEN Simon Clutterbuck died at his English farm in Lancaster, he left his entire estate to his son Harold, by his first wife, providing, however, that Timothy, his son by his second wife, should be paid one hundred pounds annually during life, and to his son Nicholas, until of age. The reason of this partiality was well known. Simon's first wife had been a submissive creature, and bowed humbly before her tyrannical lord and master. The second wife was a modern Xantippe, and met Simon fully half way. She burst a blood vessel one day in her mighty wrath, and left Simon a second time a widower. Timothy had neither the money nor the spirit to contest the will, and having lost his wife in the third year of his marriage, and being possessed of five hundred pounds, he concluded to emigrate, with little Nicholas, a boy of seven, to America.

On arriving at New York he made himself known to some real estate agents to whom he brought a letter of introduction. Fortunately he fell into honest hands, and in a month he was comfortably housed on a farm of eighty acres in the richest section of the Cumberland Valley, and three miles from the village of Glenwood. Adjoining his farm was the estate of the Kings, or rather, one of the estates, for the two brothers King were the wealthiest farmers, and certainly among the most intelligent, in the State. Secure in his one hundred pounds a year, the English farmer had not hesitated to purchase his farm partly on time, and at once went to work to put it in first-class condition.

But it is with Nicholas that this story has most to do. The boy of seven looked all of ten, and had he been pronounced twelve, no one would have disputed it. He was an incipient giant, broad-shouldered, deep-chested, his muscles standing out as prominently as an athlete's of twenty, and when standing with his feet slightly apart, his form erect, his blue eyes gazing steadily into yours, you would at once pronounce him a perfect type of boyish strength and vigor. Up to this time he had never been to school. His father had taught him to read in words of two syllables, and with slate and pencil to do sums in simple addition. But the father was no "scholar," as he said himself, and so Nicholas, much against his will, was sent one morning to the country school, or rather, academy, for there were two teachers, and one department was given up to the higher branches.

There *was*, it must be conceded, an element of the ridiculous in the appearance of Nicholas in a class of little tots, he towering above

them like Goliath above David, and struggling with words of two syllables in a book new to him, that morning. He could not help noticing that he was an object, not only of curiosity, but ridicule, and it awakened his wrath. It so happened that the lesson that morning had in it the expression "Harry's father was an austere man," and when Nicholas came to read it he labored slowly along, and ended by pronouncing Harry's father an "oysterman." This was too much! The scholars broke into convulsions of laughter, and even the grave teacher, when he saw Nicholas, his eyes ablaze, his whole frame dilating, with the tumult within, as he dashed the reader to the floor, gave the school a brief recess. No sooner had the scholars poured tumultuously through the door than three of the boys, not less than twelve years old each, cried out:

"How are you, Mr. Oysterman?"

Nicholas heard, and walking up slowly toward them, he said, very quietly:

"Say that again, if you dare—any of you!" Of course they repeated it, and swift but sure that strong right arm shot out straight from the shoulder, and a young King lay stunned upon the grass. The two rushed to revenge the assault, and they went down before that brawny arm and fist. And now Nicholas was surrounded by others, with flashing eyes and knit brows, an angry mob. But he, with a sudden leap, reached the circle, and, dashing aside the two boys in front of him, planted his broad shoulders against a sturdy oak, and with his face to the foe bade them come on!

But, in the meantime, the girls had done their full share—scream and run to the teacher—and he soon quelled the incipient riot. He bade Nicholas to go in, but the boy turned away without a word and went home. He tried in vain that evening, at Nicholas's home, to induce him to return to school, but in vain. Frank King and the two others who had felt the weight of his blows were filled with admiration for the doughty champion, and came in a body to apologize and induce him to return, but still in vain.

One morning, some four weeks after, as Nicholas had just opened the farm gate to let the cows out on their way to pasture, he was startled by the rapid approach of a pony and buggy he knew right well. The lines were dragging along the ground, and an elderly lady and a young girl of twelve, deadly pale, were seated within. The pony turned at the sight of the open gate, but just before the fore wheel reached the upright post to which the gate was hinged, a strong arm stopped the animal's mad career, and Nicholas had probably saved one or two val-

uable lives, and had certainly prevented terrible wounds. Annie King, youngest daughter of Rufus King, Mrs. Hetty Leroy, his widowed and favorite sister, were not ungrateful, and Frank King, Annie's brother, cried like a child when next he met Nicholas and said :

“God bless you, Nick! To think I had ever made fun of *you!* I could tear my tongue out.”

And it was when fall came that Aunt Hetty and Annie, now thirteen, persuaded Nicholas to take lessons from them at their own home, and this was kept up for two years following, and the young lad developed a wonderful memory, and his physical strength increased with his years, and at ten he did a grown man's work with ease at plowing and harvesting. And now he had gained self-possession, and was easily persuaded by his teachers that it was his duty to go to school six months in the year. Arm in arm with his true friend, Frank King, he entered the door he had once left in wrath, but all knew the brave lad *now*, and his welcome was an ovation. He waxed in physical and intellectual stature until he was fifteen, for he not only acquired the learning of the schools, but Rufus King had given him the use of his elegant library, and richly had he profited by it. But at fifteen he was destined to lose his father. He mourned him sincerely, ceased going to school, and devoted himself to the farm, employing help in the busy season. His remittances from England came regularly, and prosperity awaited him. But did he do his own cooking, as his father had done? He intended to, but again Aunt Hetty, and Annie, now happily married, prevailed, and he boarded with the Kings. He and his father had often been invited guests there, so that he felt at home and enjoyed it thoroughly. He could not but learn that Rufus King, Roger King, his brother, and Annie's husband, Percy Archer, were members of the Masonic Fraternity, and one evening when they were discussing the feasibility of establishing a Commandery of the Knights Templar in Glenwood, it struck him that there were certain books in the library relating to these subjects, and he searched them out, and by the time he was twenty-one he was as familiar with Masonry as Mackey's *Cyclopedia*, the *Masonic Manual*, and a score of other works could make him. No one knew of this, for it was in his own cottage, when alone, he had treasured up this knowledge. And not only this, but a generous course of reading, supplemented by his wonderful memory, gave him rich intellectual stores and an enlightened understanding.

It was when he approached his twenty-first birthday that an incident occurred that gave Nicholas unexpected prominence. A series of debates had been held during the winter seasons by the Glenwood Lyceum,

and the question for debate on one evening was, "Are Secret Societies a Benefit to Mankind?" Three disputants were selected on each side, after which any one in the audience was at liberty to express his views. The question itself drew a full house, most of the males belonging to one or more secret societies. The discussion was animated, and when volunteers were called for several arose, but when the stalwart form of Nicholas towered among them, all eyes were riveted upon him. His only experience in public speaking had been in school declamation, but he was full of his subject, and in a low but distinct voice he entered on a defense of secret societies, and in the course of his remarks portrayed the beauty, the sublimity and the exalted morality of Masonry, with the touch of a skilled Master. He was listened to for twenty minutes in rapt silence, and he said in conclusion:

"Mr. President—It has been my hope for years, that when I attain the proper age, I may have the honor of becoming a member of this Order, of learning its grand lessons of Faith, Hope and Charity, and drinking inspiration from its fountains of Wisdom, Strength and Beauty."

Astonishment kept that audience in profound silence but for a moment. It was but the deep lull before the storm of applause that followed. The community had respected him before—they honored him now. When he was of age, and Rufus King took in his application, the committee called upon him, and he said to them:

"A sufficient reason for my wishing to join your Order is the fact that I have read your Manual time and again, can repeat it word for word, and can and do indorse its sublime teachings. I would know much of the Order of which I have learned a little," and the committee went away wishing that they knew the "little" he did, and he lived to take his place as an official in Grand Lodge and Commandery. And how proud Rufus King and the whole family were of him, and how fervent their gratitude for lives defended.

Annie Archer is now twenty-six, and is the proud mother of a boy and girl, the former five and the latter seven. A handsomer couple than Annie and her husband had never wed in the Cumberland Valley, if the oldest inhabitant could be believed, and Annie's father had built them an elegant home not a hundred yards from his own, and Aunt Hetty devoted her time and talents to watching over and caring for Queenie and Percy, for, as if determined to confer royal honors on the first born, the parents had named her Queenie King Archer. On one day, some six years later, two events occurred, widely different, but of importance when brought into close relationship. A stranger, an Eng-



lishman, a skilled mechanic and a brother Mason, reached Glenwood, and securing a situation there, naturally inquired if there were any English in the village. No, but he was referred to Nicholas at his farm. He knew the name in England, he said, and went to see his countryman.

“My half-brother in England is dead—has been for a year past,” said Nicholas to Rufus King, the next morning.

“Left a widow and children, of course. But you are entitled to part of the estate.”

“All of it, if any,” replied Nicholas. “He died single, and made no will. But, honestly, I had not thought of that.”

It may be no credit to his sagacity, but Nicholas, in his utter unselfishness, had never thought of *that!* Sixty thousand dollars straight before him, and he had not seen it. The practical Rufus King secured all the affidavits necessary to prove the father's death, and Nicholas' identity as the only heir of his father, and as the Kings could richly afford it, Frank, still single, accompanied Nicholas to England. In four months they returned, Nicholas having sold the estate to an English earl to fill out his own acres, and who paid a round price for it. But they did not return alone. A rosy-cheeked, bright-eyed English woman was looking with loving eyes at the stalwart form of Nicholas, as the stanch vessel plowed the deep, while Frank was talking to a dark-eyed, dark-haired youth of sixteen, handsome in features and perfect in form, one to attract the eye of painter or sculptor. They were aunt and nephew, the former the widow of an humble tradesman, the latter the son of a once prosperous East India magnate, but who died comparatively poor. The aunt's parents had been warm friends of the father of Nicholas. She and the latter met, and she was coming over as the wife of the strong man. They formed as nearly a perfect union of hearts as is found below—a union tranquil, serene and lasting.

It was but natural that the youth, Arthur Glendower, and Queenie Archer should meet often during the next five or six years, and that they should admire each other. He regarded her as a star, very beautiful to look upon, but beyond his reach. And she, when she was sixteen, had been vaguely informed of a mysterious gallant youth from the southern sunny clime who would come some day to see her. Blind! blind! not to see her soul's ideal knight day after day in plain sight. And when Queenie was seventeen, nearly, the Southerner came. He was the son of a former schoolmate of her father, a planter, and said to be wealthy. He was handsome, very, and fascinating, but a little too bold to please Queenie. He seemed to take it for granted that she would love him. He came at frequent intervals until Queenie was

eighteen, and it was only when she was told that she might set the happy day that she learned her own heart. She loved another! But taught implicitly to obey the slightest wish of her father and mother, she would probably have sacrificed herself, if—

If, on one eventful day, Queenie had not been walking home from a neighbor's, and saw lying in the road before her what seemed to be a part of a letter, the conclusion. Queenie read:

“But, my dear boy, hurry things up. He can't go back on you after the girl is your wife. I am irretrievably ruined, twenty-five thousand dollars worse than nothing. Chase has attached the coming crop for his infernal liquor and wine bill, thirteen hundred dollars. What a fool cards and liquor have made of me. Make my gout an excuse for my not coming to the wedding, but call it rheumatism, mind you! Again, I say, hurry things up. Once yours, the father *must* pony up handsomely. You can readily make him believe that *you* did not know my financial condition.

“Yours affectionately,

“PHILIP SAYRE.”

At the moment she finished reading the above, a shadow fell at her feet. Pale, trembling, she looked up. The stalwart form of Nicholas loomed up before her.

“Oh, sir! read this. What *can* it mean?” and at Queenie's bidding, the strong man read, and comprehended.

“It means, my dear girl, that you will not marry Gerold Sayre. It is my duty to show this to your father.”

“Oh, sir, I don't want to marry him! I do not love him. I love some one else a thousand times —”

“There, there, my dear. No secrets. Come!” and he accompanied her home, sought her father, and said:

“Brother Archer, your daughter found this fragment of a letter in the road. She read it. I am rejoiced that she did. She asked me to read it. I did so. It is now your duty to read it. I leave it with you,” and he passed out.

Fifteen minutes after, young Sayre came in from the barn, and expressed himself worried over the loss of a part of a letter from his father.

“My daughter picked it up,” said Percy Archer, coolly, handing it to him. “The next train for the South leaves in an hour and a half. My servant will drive you down.” Nicholas drove to town that afternoon, and made over one-half of all he was worth to his wife, in her own right.

It is but doing justice to Percy and Annie to state that when they learned that Queenie and Arthur Glendower loved, they at once gave their hearty consent to their marriage, and thought of what might have been but for Nicholas's strong arm in years gone by. They did not know until after the wedding that Nicholas's wife was worth over forty thousand in her own right, and that Arthur was her heir.—*Bro. S. C. Crane in Masonic Advocate.*

## Rite of Circumambulation.



**C**IRCUMAMBULATION is the name given by sacred archaeologists to that religious rite in the ancient institutions, which consisted in a formal procession around the altar or other holy and consecrated object. The same rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times around the altar while singing a sacred hymn. In making this procession great care was taken to move in imitation of the course of the sun. For this purpose they commenced at the east, and passing on by the way of the south to the west, and thence by the north, they arrived at the east again. \*By this means, as it will be observed, the right hand was always placed to the altar. †

This ceremony the Greeks called moving from the right to the right, which is the direction of the motion, and the Romans applied to it the term *dextrovorsum*, or *dextrorsum*, which signifies the same thing. Thus, Plautus, (*Curcul. I., i. 70*) makes *Palinurus*, a character in his comedy of *Curculio*, say: "If you would do reverence to the gods, you must turn to the right hand." *Si deos salutas dextroversum censeo.* Gronovius, in commenting on this passage of Plautus, says: "In worshipping and praying to the gods, they were accustomed to turn to the right hand."

A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apollo at Delos, while performing this ceremony of circumambulation, the substance of which is, "We imitate the example of the sun, and follow his benevolent course."

\*The strophe of the ancient hymn was sung in going from east to west; the antistrophe in returning to the east, and the epode while standing still.

†"After this," said Potter, "they stood about the altar, and the priest, turning towards the right hand, wet round it and sprinkled it with meal and holy water."—*Antiquities of Greece, B. II., ch. iv., p. 26.*

Among the Romans, the ceremony of circumambulation was always used in the rites of sacrifice, of expiation or purification. Thus Virgil (*Æn.*, vi. 229) describes Chorinaeus as purifying his companions at the funeral of Misenus, by passing three times around them while aspersing them with the lustral waters; and to do so conveniently it was necessary that he should have moved with his right hand toward them.

“ Iden ter socios pura circumtulit unda,  
Spargens rore levi et ramo felicis olivæ.”

That is :

Thrice with pure water compass'd he the crew,  
Sprinkling, with olive branch, the gentle dew.

In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or, in other words, to make a circuitous procession in performing the latter rite, that the term *lustrare*, whose primitive meaning is “to purify,” came at last to be synonymous with *circuire*, to walk around anything, and hence a purification, and a circumambulation were often expressed by the same word.

Among the Hindus, the same rite of circumambulation has always been practiced. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an account of which has been given by Mr. Colebrooke in the sixth volume of the “*Asiatic Researches*.” The priest having first adored the sun, while directing his face to the east, then walks to the west by the way of the south, saying, at the same time, “I follow the course of the sun,” which he thus explains: “As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south.”

Lastly, we may refer to the preservation of this rite among the Druids, whose “mystical dance” around the cairn, or sacred stones, was nothing more nor less than the rite of circumambulation. On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or cairn, accompanied by all the worshipers. And so sacred was the rite once considered, that we learn from Toland (*Celt. Rel. and Learn.*, II., xvii.) that in the Scottish Isles, once a principal seat of the Druidical religion, the people “never come to the ancient sacrificing and fire-hallowing cairns, but they walk three times around them, from east to west, according to the course of the sun.” This sanctified tour, or round by the south, he observes is called *Deaseal*, as the contrary, or unhallowed one by the north, is called *Taupholl*. And, he further remarks, that this word *Deaseal* was derived “from

Deas, the right (understanding hand) and soil, one of the ancient names of the son; the right hand in this round being ever next the heap."

This rite of circumambulation undoubtedly refers to the doctrine of sun worship, because the circumambulation was always made round the sacred place, just as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the rite of circumambulation, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle.—*Mackey's Encyclopædia of Freemasonry.*

## Masonic Address.

ADDRESS OF M. W. BRO. EDWIN B. HOLMES AT THE LAYING OF  
THE CORNER-STONE OF GRACE UNIVERSALIST CHURCH,  
LOWELL, MASS., MAY 25, 1895.

BRETHREN AND FRIENDS: On the eleventh day of October, 1890, the Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts held a Special Communication in this city, for the purpose of laying the Corner-stone of the new City Hall. That building is the seat of the city government. There the chief executive of Lowell presides; there laws and ordinances are enacted for the government of the city.

The Grand Lodge of Massachusetts, in laying the Corner-stone of that beautiful edifice, asserted its respect for civil government and its loyalty to duly enacted law. Freemasonry teaches that to be peaceable citizens and obedient to the laws of the country where one resides is a duty incumbent upon all men.

To-day the same Grand Lodge meets again in this busy and prosperous city to lay the Corner-stone of a structure to be dedicated to the worship of God and the welfare of man. The Grand Lodge, the exponent of Freemasonry in this Commonwealth, by its presence, declares its respect for so laudable an undertaking, its belief in God and interest in man. By this service, it asserts that Freemasonry would "lend a hand" to every good work, and publicly affirms its sympathy with, and its belief in, every movement that has for its end the glory of God and the welfare of our race.

On this beautiful day there is something pleasing in an orderly procession, in glittering regalia, gleaming swords and stately forms.



*Fraternallly yours*  
*Edwin B. Holmes.*  
*Grand Master of Masons i:c*  
*Massachusetts.*



These are not Freemasonry, they are but the shell. Its true worth is not in its numbers, its processions, its forms, its gorgeous robes or its ancient ritual.

Its true value lies in the permanence and glory of the principles which it asserts and cherishes. These are not the principles of the atheist, agnostic, inquisitor or mystic, but are the principles enunciated in the Great Light of Freemasonry, the Bible.

Freemasonry, therefore, is social and civil order. Disorder in society is tumult; disorder in the State is rebellion. Masonry teaches obedience to duly established law. It believes in the equality of men before the law, and that all men are by nature possessed of certain inalienable rights, as life, liberty and the pursuit of happiness. Masonry is on the side of the oppressed and downtrodden. It is opposed to dictators of every name and class, and stands for freedom under the sanction of law.

Freemasonry is relief, charity. It writes its charities on the sands. It does not turn its poor over to the State nor to the almshouse, but strives "to bear one another's burdens." It supports homes and schools in several States of our Union, wherein the poor, aged and orphans find a Brother's welcome. Unmeasured is the stream of fraternal helpfulness which throughout the civilized globe every year is turned into homes, poor and distressed. Masonry is Brotherly Love. Through the fleeting years and in the various conditions of life, Masonry has ever been a constant friend to man. It has revealed a Brother's love in time of distress and sorrow; it has extended a Brother's hand on the tented field and in the shock of battle; in poverty and sickness, in captivity, and even at the stake, Masonry binds men together as they are bound by no other tie.

Freemasonry is toleration. It stands for the freedom of the individual conscience. It advocates the largest personal liberty. No binding of the will, no dwarfing of the mind, but individual responsibility to the Creator for the talents received and for their use. Masonry does not tolerate lawlessness, servitude, ignorance, and other ills that debase character and destroy human hope, but it does tolerate the breaking of every chain that fetters the human body, mind or soul. It believes in free men, free schools for the culture of free minds and a catholic faith circumscribing the narrow creeds of Christendom. The path of toleration has been long and sorrowful, but the day of triumph is surely coming, when toleration will be the glad possession of every land.

Masonry stands for truth, belief, worship, religion. The cardinal virtues are its principles. The great truths of the Bible are its founda-



tions. The beatitudes are its delight. There is a simple universal faith in which all sects agree—the belief in God and in his superintending Providence—this faith Masonry accepts. This is the grand central thought about which other thoughts revolve. We believe in the great Architect of heaven and earth; we teach and practice the sacred duties of life, and we leave the details of personal belief to the judgment of every Brother.

Masonry thus stands for the present and eternal interest of the race. Its aim is the upbuilding of men socially, intellectually and religiously, that the day of ignorance, hypocrisy and superstition may cease.

Brethren and members of the Grace Universalist Church: The purpose for which the Grand Lodge came has been accomplished. It only remains for me to wish you abundant success in the erection and completion of your new edifice. May no accident hinder the work, but may the building stand an ornament to your city, while at its altar may multitudes gather, and find the hope of an endless life.

## History of Freemasonry.

**F**REEMASONRY is a principle which has existed in all stages of civilization. The state in which we know it, of a vast Brotherhood of amateur Masons, who are not really builders, but who, as everybody is aware, have adopted the signs and symbols of the building craft to express their own secret principle, is, as far as we know, about two and a half centuries old. The first instance of a gentleman or amateur being accepted into one of the Lodges of the old building crafts is that of Elias Ashmole, the antiquary (afterwards Windsor Herald to King Charles II.), who, along with Colonel Mainwaring, was entered at Warrington in 1646. It is believed that there are now more than 1,000,000 members. The conception of Freemasonry implies, like the Christian Church, cosmopolitan or universal brotherhood, and was impossible to the ancient world, or until the brotherhood of man was taught by Jesus of Nazareth. But the principle of sacred moral and religious societies on the one hand, and the principle of brotherhood of the building craft on the other, are as old as civilization itself; and it is of these two that speculative Freemasonry is the modern representative. The principle of moral and religious societies is represented in ancient times by the Pythagoreans and the Eleusinians among the Greeks, by the Essenes among the Jews,

and by the Carmathites and Fedavi, who were the mystic Rationalists of the Mahometans.

But the true historical precursors of our modern brotherhood of Freemasons were the mediæval building corporations, who may themselves have a remote connection with the East, while among the Romans there were *collegia*, or skilled fraternities, for the same purpose. These Roman *collegia* had an exchequer, an archive, patrons, religious ceremonies, an oath, a benefit and burial fund, and a register. Their officers were masters, warders, recorders, and censors, and they instructed their apprentices to a certain extent in secret. There can be no doubt that such fellowships existed for centuries in Gaul and Britain, and it is probable that they deposited in these countries the tradition of their ideas and habits. The taste and science of Gothic architecture were to a large extent the possession of the *Bauhutten*, or wooden booths, where the stonecutters during the progress of their work kept their tools, worked, held their meetings, and probably also took their meals and slept. Hence our modern institution of the Lodge. In the twelfth century there are distinct traces of a general association of these Lodges throughout Germany, acknowledging one set of craft laws, one set of secret signs and ceremonies, and, to a certain extent, one central authority in the Grand Lodge of Strasburg.

The Jewish and Arabian symbols, which were so popular in these Crafts, are supposed to have been introduced by Albertus Magnus early in the thirteenth century. The atmosphere of these mediæval building societies seems even at an early date to have been favorable to liberty of thought and religious toleration. Hence they were prohibited at the Romish Council of Avignon, in the year 1326. The authority of the Grand Lodge was recognized at the great assemblies of Ratisbon and Strasburg in 1459, the statutes of which received Imperial confirmation. It was legally destroyed by an Imperial edict in 1741. England had imported much of her Lodge organization and learning from Germany. The causes which led to the introduction of the new classes of membership, the amateurs, those who are ordinarily known as Freemasons, and which gradually converted operative into speculative Masonry, were inevitable. The reconstruction of London after the fire, the building of St. Paul's cathedral, and the patronage of the immortal Sir Christopher Wren, kept up the interest in the movement, and at last a formal resolution was passed that the Masonic privileges should no longer be confined to operative Masons. The modern phase of English Masonry may be said to have begun in London on 24th June, 1717, when the four London Lodges, having erected

themselves into a Grand Lodge, named their first Grand Master. The leading spirits were the Huguenot Desaguliers, the well known popularizer of natural science, and James Anderson, a Scotch Presbyterian minister, who compiled the "Book of Constitutions." From this time new Lodges could only be formed by warrant from the Grand Lodge.—*Churchman's Magazine.*

## Masonry is Different.



**W**HEN we compare the Masonic Fraternity with other societies of its kind it is remarked that there is a difference. Others can easily trace the original date of their beginnings, and some now grown to honorable age are celebrating anniversaries of greater or less length. Who ever heard of the celebration of a fiftieth or a five hundredth anniversary of Masonry? We hear of revivals; of years of slow but sure decline in one section, then a luminous revival of interest; of suppression, persecutions and even martyrdom for its name, then a sweeping wave of popular favor that would carry it to a zenith height. Masonry is different in many ways from other societies. The lessons it imparts are peculiar to it alone in all the world. This is witnessed to by the efforts put forth in vain to produce a similar system without presenting essentially the same substance. Its elaborate system covers far wider moral and social grounds than any other society, yet incurs no suspicion among the fair minded, or interfering with any man's duty to his God, his country, his neighbor or himself. Freemasonry in its fundamental character is symbolic of our highest, noblest form of healthful life; each Craftsman is educated to regard himself as a workman. Other orders, some within the Masonic Fraternity, are founded upon some chivalric tradition, some specific virtue, or some holy doctrine; but the symbolic degrees are throughout pointedly set forth as instructing workmen in a useful trade, "whereby they may receive Master's wages and be the better enabled to support themselves, their families, and contribute to relieve distress among their Brethren." Masonry is non-competitive—it bids for no patronage, asks no man to lay aside his prejudices and join it, nor does it try to enlarge its numbers at the expense of others. In that most sanguine struggle our country ever saw or ever will see, Masonry passed through its awful years affording succor not only to those who made themselves known as such, but lightening the cruelty of war in wider circles, without bringing the breath of scandal upon itself on either side. Yes, Masonry

is different. Ancient and honorable; it is a growth, a development, an evolution, and its highest form and beauty lies in its being the embodiment of a system of moral and social ethics, to which no man can lay claim to be the author. One, only, stood where he could say "I am the light of the world." "He taught as one having authority." To his philosophy of life, to his beautiful parables and signs we can alone turn with any hope of discovering the interpretation of this singular and noble institution founded upon belief in God, and the practice of "Brotherly love, relief and truth."—*Exchange*.

### An Instructive Sermon on Freemasonry.

[The *Glasgow Echo* of recent date contains a report of interesting services which took place in St. Andrew's Hall, Glasgow, May 23, 1895, under the auspices of the Provincial Grand Lodge of the District, on which occasion the Rev. W. Bronslie, D. D., of Lenzie, delivered the annual sermon on Freemasonry. There was a large attendance of Masons. We copy in a slightly condensed form the "*Echo's*" report of the discourse.—EDITOR.]

After the praise meeting, the Rev. gentleman choose his text from I. Peter iii., 8, "Love as brethren, be pitiful, be courteous." At the outset Mr. Brownlie said, before calling their attention to the more direct meaning of these words, some preliminary explanation seemed necessary. They were met there that night to emphasize one great and important fact, namely, that Freemasonry did not seek, and did not pretend, to be independent of the sanction and support of the Christian religion. In olden times it was a strong ally of the Christian Church, and in those latter days it had, he knew, no desire to be free from Christian claims, far less to place itself in the slightest antagonism to the Christian spirit. The facts were, indeed, all the other way, as anyone would see who had taken the trouble to read some of its teaching and find out the purposes and aim by which it was, and had, always been animated. For, first and chiefest of all, the one thing to be placed in the foreground and constantly kept there, was the fact that Masonry was a guild, a corporation—a great Brotherhood—binding men together and animating them with a common purpose and common aim.

Any initiation that taught this spirit and put into operation this practice of the Brotherhood, even in an imperfect way, was, and must be in the nature of things, essentially religious. And Masonry was essentially religious, so much that he was aware that in the course of the world's strange and chequered career there had been so-called

Brotherhoods that had been anything but religious in their origin, and nothing but evil in their practice. And he was also aware that even the history of religion itself had sometimes been disgraced by guilds or associations that, far from helping men to better ways, were the association of oppression and persecution. But Masonry had never oppressed and never persecuted. It had, so far as he had been able to find out, never been the handmaid of bigotry, nor the companion of tyrants. No one could look back over the records of its long past without seeing and knowing that in days when mutual help was more sorely needed than in many respects it was now, when means of communication were few, and human life in itself less honoured and revered than it was amongst ourselves now, it was in those days a bond of union and a source of help to many who otherwise would have been the victims of very cruel and very unfortunate circumstances. Masonry was religious in the highest sense of the word. To the uninitiated, its ceremonies and symbols seemed either meaningless or fantastic. But those ceremonies and symbols had all their distinct purpose and office, and were very far from being the empty nothingness that was so often supposed. They all started, as Masonry itself did, with the enthusiastic and unquestioning recognition of the great Supreme Being, the the Architect and Maker of the Universe. That was the article of its creed, and he might well add, the first and the last demand of its practice. With that splendid fact to start with, and with the other splendid thought of Brotherhood as its constant aim and purpose, it based all its proceedings, all its forms and ceremonies, on the great principles of order, loyalty and obedience.

For this, if for no other reason, it was entitled to study consideration, and respect. For, as he need scarcely tell them, order, loyalty, and obedience were virtues so full of moral significance and so necessary to the very well-being of society that no one ever dreamed of contesting what ought to be their supremacy, however much and deeply they had often to deplore their absence of neglect. Any agency, therefore, by which these could be inculcated, and by which men could be brought even in a dim imperfect way to see their beauty and their worth, was entitled to deference and honour. Continuing, Mr. Brownlie denied that Masonry was antagonistic to Christianity, but was, on the other hand, one of its handmaids. The Brotherhood of all men was not a thing to which Masonry was or could be opposed, and it could therefore be no other than a subordinate and ally to the great kingdom of Christ and God. Masonry has been often abused, its vows broken, and its best teaching dishonoured, as had been the case, alas, with

Christianity itself. But in neither case was that to be taken as an argument against the thing itself. There it stood, hoary with age, and with a splendid record, an unbroken and quite unique testimony to the need that men have for union and true co-operation, a pledge and proof of the fact, so slowly learnt, and often so cruelly misunderstood, that human life and society, to be of any worth or meaning, must be based on the close, personal relations of love and sympathy for that true Godlike forbearance which they translated by the beautiful word "courtesy."

Masonry knew no ecclesiastical controversies, no religious bitterness, and no political party. That God-given instinct, pity, had moved them to words and deeds of mercy, it had built infirmaries, organized our charities, and done for them in actual practice what ecclesiastical themes, and ecclesiastical quarrels had sadly and criminally hindered. Masonry would be utterly untrue to itself if it did not appeal to them on the ground of a gentle and noble pity. It asked nothing for itself, but it did ask whatever they could give for the sake of others.

At the close of the able and eloquent discourse the choir rendered Handel's "Hallelujah Chorus." A collection in silver in aid of the Provincial Grand Lodge Benevolent Fund was made.

## Curiosities of Masonic Discipline.

**T**HE rank and file of the Craft did not in former times enjoy the same amount of freedom in masonic matters that, generally speaking, they do now. During the discussion of a question coming before Ayr Kilwinning in 1784, a brother was pleased to characterize an act of the Master as "a rash step." On being remonstrated with, and "no appearance of sorrow being expressed by him for his conduct," he was ordered "to be excluded from the lodge until in a regular lodge he shall make a proper acknowledgment to the chair and the lodge in general for his very unbrotherly behaviour." This sentence was passed on the motion of Robert Aitken, the Brother whom Burns designated as the "dear patron of my virgin muse—he who read me into fame."

In 1811, an office-bearer of Ayr and Renfrew Milita St. Paul was found guilty of "communicating to neutral persons, in a clandestine and illegal manner, the whole supposed proceedings of St. Paul's Lodge, and defaming the character and government of said lodge." The sentence following upon this indiscreet brother's conviction was

humiliating enough: "That he be suspended from his office for two months from date hereof; and that upon the first monthly meeting after this term is expired he shall in open lodge read the following words: 'I have been guilty of a crime highly prejudicial to the good order of society and the interest of St. Paul's Lodge; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint that they may lay it in a legal manner before an open lodge, and not to be misled by those who neither consider their own nor the interest of the lodge.'" In 1819, three brethren of the same lodge had a sentence of expulsion pronounced upon them for refusing, while on visit to a sister lodge, to reply on behalf of their mother lodge when toasted from the chair. Two of the delinquents, whose excessive modesty had in this instance led to their "dishonouring" their own lodge, afterwards acknowledged their "crime," sought forgiveness, and were restored to their place in the lodge. Not less absurd and unconstitutional was the act of the Lodge Mauchine St. Mungo when some sixty years ago it summarily expelled one of its sons for refusing when the lodge was sitting on "refreshment," to drink to "the Duke of Wellington"—the toast having been proposed at a time when that great man was, as a politician and head of the Ministry, very unpopular.

At the period to which the preceding cases refer, the charges upon which lodge trials proceeded were wont to be remitted to a Committee of Investigation, whose sealed report upon the question, signed by each member, was submitted to the ensuing monthly communication of the lodge. The accused, if objecting to the decision of this committee, had the privilege, in open lodge, of defending his cause; he was then required to retire to the adjacent room while the subject of complaint was being discussed and the vote taken. This was gone about with great solemnity. Beginning at the senior member present, each brother, on the invitation of the Master, rose in succession, and placing his hand upon his heart and addressing the Chair, delivered his opinion as to the guilt or innocence of the accused, and approval of or dissent from the sentence, that had been proposed by the Committee of Investigation. On his re-admission, the accused was apprised from the chair of the decision of the lodge. If innocent he was saluted by the Master, who beckoned him to a seat; if guilty he was escorted out of the lodge and the brethren were asked to give effect to the sentence which "shut the door of Masonry against" the erring one—the limit of such punishment extending to periods of from one month to ninety-nine years.—*D. Murray Lyon in Scottish Freemason.*

## The Fortunate Isles.

You sail and you seek for the Fortunate Isles,  
 The old Greek Isles of the yellow-birds' song?  
 Then steer straight on through the watery miles,  
 Straight on, straight on and you can't go wrong.  
 Nay not to the left, nay not to the right,  
 But on, straight on, and the Isles are in sight.  
 The Fortunate Isles where the yellow-birds sing,  
 And life lies girt with a golden ring.

These Fortunate Isles they are not so far,  
 They lie within reach of the lowliest door.  
 You can see them gleam by the twilight star:  
 You can hear them sing by the moon's white shore—  
 Nay, never look back! Those leveled gravestones  
 They were landing steps; they were steps unto thrones  
 Of glory for souls that have sailed before,  
 And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?  
 Why, Duty and Love and a large Content.  
 Lo! these are the Isles of the watery miles,  
 That God let down from the firmament.  
 Lo, Duty and Love, and a true man's trust;  
 Your forehead to God and your feet in the dust;  
 Lo, Duty and Love, and a sweet babe's smiles,  
 And these, O friend, are the Fortunate Isles.

—Selected.

## Speculative Masonry.

**O**UR attention has frequently been drawn to the indiscriminate use of the expression "speculative" Masons and "symbolic" Masons, and we have been asked to express an opinion as to which is correct. Certainly the former is the correct term. We say we are free and accepted or speculative Masons in contrast to operative Masons. Speculative Masons use the tools of the operative Masons as symbols to impart instruction. "Symbolic Masonry" is a corruption which has crept into use—we do not know exactly when or how. Some otherwise correct ritualists use this expression instead of the proper one, "speculative Masons," but it is a corruption, nevertheless, and correct speakers avoid it. Writing on the subject, Mackey says Freemasonry is called speculative Masonry to distinguish it from operative




Masonry, which is engaged in the construction of edifices of stone. Speculative science which, borrowing from the operative art its working tools and implements, sanctifies them by symbolic instructions to the holiest of purposes—the veneration of God and the purification of the soul. The operative Mason constructs his edifice of material substances; the speculative Mason is taught to erect a spiritual building pure and spotless, and fit for the residence of Him who dwelleth only with the good. The operative Mason works according to the designs laid down for him on the trestle board by the architect; the speculative is guided by the great trestle board on which is inscribed the revealed will of God—the Supreme Architect of heaven and earth. The operative Mason tries each stone and part of the building by the square, level and plumb; the speculative Mason examines every action of his life by the square of morality, seeing that no presumption nor vain-glory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb line of rectitude—*Australasian Keystone*.

## Rejected.

**M**AS somebody been rejected in your Lodge? Then please remember it is a fraternity secret. It is not fair either to the applicant or the fraternity for you to mention it outside. It will neither do any good to gossip about it in public, but it may do a great deal of harm. Perhaps the vote was taken by means of a secret ballot. Many of the boxes for this purpose are so constructed that the desired privacy is not accorded to the voter if his near neighbor takes the pains to watch. Nevertheless, every member has a right to vote as he considers best and proper, and any espionage is not only impertinent but a subversal of that right. That the applicant was a friend of yours, perhaps proposed by you, does not confer upon you the privilege of knowing what your neighbor thinks of his fitness to join the society, unless your neighbor sees fit to volunteer the information. As for talking with the would-be-member about it and giving the names of persons present, or guessing, shrewdly or otherwise, as to who dropped the black ball, is a practice pernicious and reprehensible. A world of mischief might spring out of such mistaken kindness. In the first place, the informant is not always sure of the news he sets in circulation. He may be accusing an innocent person. It does not always follow that because two persons have personal grudges that one of them would vote

against the other in a secret society. In fact personal feeling ought never to be acted upon in such cases. Hence the knowing of such un-friendliness is not proof as to the casting of an unfavorable ballot. And the suggestion of suspicion against others fills some people's minds with prejudices that are hard to eradicate and sometimes lead to hatred. To guess, then, at the culprit, if so he may be called, who votes against an applicant, is to do wrong and is unwise in policy beside. And whether you guess, or whether you know, let your lips be sealed to the world.—*Fraternal News.*

## The Investiture of the Apron.

 HE term investiture is sometimes misunderstood by the Masonic Fraternity, deeming it to refer solely to the clothing of a Brother with Masonic regalia and jewels, but every such member of the Order should be immediately divested of any such narrow definition. The word refers as well to being clothed in mind, to endow, to confer, to put in possession of; the initiate is invested with the word, the sign, the token, when he is put in possession of them and their proper definition conferred upon him. And so with the doctrines, principles and virtues that are thereby inculcated, as also when clothed with his regalia and jewel, they are severally explained and commented upon to the understanding of the receiver.

We desire herein to refer to the investiture of the candidate with the lambskin apron,

“Whose white investment figures innocence.”

The white leathern apron commences its lessons in the earlier period of the Neophyte's progress by its symbolic teachings; it is the first gift the novice receives and is impressed the more upon the memory; it is his first realizing fact of his being of the Brotherhood. The apron should in every sense be pure and unspotted, of white color, although the regulations admit a blue border, as the distinct mark of friendship, of which that color is the symbol: in the ancient mysteries the candidate was always clothed in white:

“Pontiffs clad in white array  
Seek to journey in the way,  
While virtue guides their erring feet  
And mirrored truth their prayers repeat.”

The color has in all times and nations been esteemed an emblem of

innocence and purity, the representative of charity. It was with this view that a portion of the vestments of the Jewish priesthood was decided to be of white. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred *zenner*, was substituted for an apron. The Essenes robed their novices in white. In Japan where mystic rites have, from an unknown period, been practiced, their candidates are invested with a white apron, bound round the loins with a girdle. Dr. Oliver says in his "Signs and Symbols," "The apron appears to have been in ancient times an honorary badge of distinction. In the Jewish economy, none but the superior Orders of the priesthood were permitted to adorn themselves with ornamental girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white ones, others striped with blue, purple and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, though the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it constantly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invested with aprons as a peculiar badge of distinction; which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow; it is suggestive of a spiritual birthright and alliance of our Institution, while none the less it is a most significant reminder of the importance of those virtues which both dignify and bless the life.

Thus we are taught in the ritual of the first degree, "that by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides."—*Masonic Selections*.

## Relics and Curios.



THE Grand Lodge of New York is fortunate in being the possessor of numerous relics and curios, some of which are of great value. Among these are books and manuscripts which have no duplicates in this country. One is a three-volume folio work bound in vellum, printed in Latin with large type, in the year 1604. This gives a description of King Solomon's Temple, and has several finely executed engravings, maps, designs of architecture and pictures showing the customs of ancient Jews. The work was gotten up for and dedicated to Philip II of Spain by a distinguished member of the Society of Jesus. A "black letter Bible" of about the same date is in the library. It is supposed to be a copy of the famous "Breeches Bible," but the pages which should have proved this are absent. With this exception the work is perfect and has many curious charts.

Other curious Bibles are in the collection. An old English work, giving the history of the Masonic society, or Society of Builders, from the time of William the Conqueror to the date of publication—about the beginning of the last century—is a curiosity. It gives the names of all the Grand Masters for nearly a thousand years. A number of works published during the exciting times of anti-Masonic crusade are also in the library. Both sides of the struggle are therein related. These books were preserved by Masons during that eventful period, and now, when the principal actors have passed away, become objects of historic curiosity. Lots of Masonic magazines, works of distinguished authors and encyclopedias go to make the library one of the most valuable for reference to be found anywhere in the United States. The greatest interest, however, centers in the museum of Masonic curiosities and antiquities.

In this collection can be found the gold trowel used by Benjamin Franklin while Master of a Lodge in Pennsylvania, preserved by Franklin Lodge of this State, and presented by that body to the museum. A model of the obelisk made under the direction of the late Commander Goringe, has been deposited in the museum by Anglo Saxon Lodge of Brooklyn, to which he was attached as a member. Three candlesticks used by Ancient Chapter No. 1, Royal Arch Masons, during the last century, are a curiosity. The jewels and records of Rainbow Lodge of New York, stolen by British soldiers during the war of 1812 to 1814, and preserved by a Lodge in Montreal, to which place they had been taken, is found commemorated here by a Past

Grand Master's jewel, on which the whole history of the affair is engraved. Coins and Masonic medals of great antiquity are preserved. One commemorating the creation of a son of King George III as Grand Master of Masons in England and America, struck before the revolution, is of great interest to American Masons.—*Condensed from Masonic Record.*

## Love and Charity.

From the Holy ground of Horeb's mount  
 The King of Glory spoke—  
 And for His people, Israel,  
 A heavenly morning broke—  
 Revealed by His own hand the path  
 Of immortality;  
 The chosen guide—the chastened heart—  
 A life of purity;  
 The flame of truth, the beacon of life  
 That burns but ne'er destroys;  
 Illuming over earth's decay  
 The land of endless joys.

Before the altar—hallowed with  
 The light as 't came from God—  
 The Mason, from its guidance, finds  
 The path of Brotherhood;  
 The level path, whereon can meet  
 The great, low, rich or poor.  
 And, joining hand and heart, take faith  
 The storms of life t' endure—  
 That in the fervid Southern clime,  
 Or hardy Northern snows;  
 Or in the old historic East,  
 Or West, as the New World grows—  
 Where'er a hand's put forth for help,  
 An eye, with sorrow's tear,  
 A heart responds in sympathy—  
 A Brother, true, is near.

And here the key to sign and word—  
 The secret of our art—  
 As told and shown in day's bright gleam,  
 Or on life's busy mart—  
 The secrets of the Master's hand,  
 That round his footstool shine;  
 The word of love—Fraternal love—  
 And Charity the sign.

—*The Keystone.*

## Twenty-Sixth Triennial Conclave.

**R**EADERS of the REPOSITORY, and Knights Templars generally in New England, do not need to be told that preparations are being made on an elaborate scale for the reception and entertainment of the host of visitors expected in Boston, Mass., on the occasion of the 26th Triennial Conclave of the Grand Encampment to be held during the last week of the present month. Under the skillful and energetic direction of the Chairman of the Triennial Committee, Gen. Samuel C. Lawrence, who is also Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, all the details of plans and arrangements are receiving careful consideration, thus ensuring a successful and attractive occasion in all the varied features that characterize a Triennial gathering of the Templar Order. Nor does Grand Commander Lawrence lack a zealous support. As noted elsewhere there are numerous Committees at work, each one of which is assigned a special department of service, all of them quickly responsive to the head and acting in unison to promote the desired results.

That there will be a notable demonstration of the Order cannot be questioned. It is estimated that 20,000 Knights will march in the grand parade on Tuesday, August 27th, while spectators coming from near and far will be numbered by thousands and tens of thousands. The decorations, music, military evolutions, etc., will form a pageant of rare attractiveness. Boston will be seen at its best, and its hospitality will be generous and gracious. Receptions, excursions to historic places, festivities, drill exhibitions, and varied entertainments, will be provided for, the programme of Triennial week being already ample and attractive in these respects. The brothers and Sir Knights thus brought together will enjoy a goodly fellowship, making new acquaintances and renewing the friendly intercourse of former days. All this is suggestive of personal gratification and of benefit to the Order which may be expected to increase its just measure of regard in the public favor.

The session of the Grand Encampment, expected to continue for four days, will be of importance. While certain questions which have given interest to former Conclaves will not require attention, other subjects will be presented, so that animated meetings may be anticipated. One question to be considered is that of co-existing membership as between the Lodge and the Commandery, which will come up as an appeal case from Missouri. Other appeals will be presented and

reported upon by the Committee on Jurisprudence, of which Hon. J. H. Hopkins of Pennsylvania is Chairman. Officers will be elected for the ensuing three years, and a place of meeting for the Triennial of 1898 will be designated. Pittsburg, Cincinnati and Minneapolis are seeking for the opportunity to take the part of host to the Grand Encampment three years from now. Whichever city secures the prize there can be no doubt as to ample accommodations and abundant hospitality.

## Edwin B. Holmes.



HE portrait shown on an adjoining page is a faithful likeness of M. W. Bro. E. B. Holmes, Grand Master of Masons in Massachusetts, who is favorably known to the Masonic Fraternity in the jurisdiction over which he presides, and to numerous brethren in other jurisdictions. It is gratifying to us that we are permitted to embellish our magazine with the portrait of this active and influential Craftsman, whose devotion to Freemasonry has been well attested by services marked alike with ability and zeal. We are glad that we have the privilege of presenting the likeness of Grand Master Holmes, albeit the accompanying biographical sketch is far less ample than we could wish.

The brother of whom we write was born in North Abington, Mass., in the year 1853. He received a good public school education in his native town and early applied himself to a business career. In the year 1870 he engaged in the wholesale boot and shoe business, first as clerk and salesman, and, not many years later, as partner of Mr. E. A. Parker, the firm name being Parker, Holmes & Co., located at 141 Franklin street, Boston, Mass. It may justly be said of the subject of this sketch that he sustains a good reputation and has the regard and confidence of those with whom he has dealings in the way of trade. He is an intelligent, high-minded citizen, interested in public affairs, but not a seeker for office or political preferment.

The Masonic career of Grand Master Holmes may be summarized as follows: He was made a Master Mason in 1875, and was soon advanced along the regular grades of Freemasonry and Masonic Templarism. He is a member of Revere Lodge, Boston, of which body he was Wor. Master in 1886 and 1887; of St. Andrew's Chapter; of De Molay Commandery; and of the regular Scottish Rite organizations, all in the city of Boston. Bro. Holmes was called to the office of

Deputy Grand Master in December, 1893; one year later he was elected to the highest position, that of Grand Master. His attachment to Freemasonry, his general ability and special aptitude for administrative work, together with his energy and zeal, admirably qualify him for the successful discharge of the varied duties belonging to the exalted office he now holds.

Bro. Holmes is an interested and active member of the Order of Knights Templars. He holds the office of Captain General in De Molay Commandery, Boston, and is not indifferent to anything that relates to the welfare of that flourishing organization. He is a member of the Triennial Committee representing the Grand Commandery of Massachusetts and Rhode Island in the arrangements now going forward for the near approaching Conclave of the Grand Encampment in Boston. As a member of that Committee, and especially as Chairman of the Sub-Committee on the "Souvenir Volume," he has rendered a most efficient service.

Grand Master Holmes is deservedly honored and esteemed. His pleasant home is blessed with wife and children. The maiden name of his wife was Sarah Francis Pratt, and she was also a native of North Abington, Mass. We but voice the cordial feelings of hosts of friends when we wish for our distinguished brother many useful and happy years.

## Dispensing Masonic Aid.

**T**HE Grand Lodge of Wisconsin holds it to be desirable that each Lodge should reimburse any other Lodge for financial help extended to one of its members, and failing to do this the Grand Lodge having jurisdiction over the non-paying Lodge should liquidate the claim. The proposition sent out some months ago by the Grand Lodge of Wisconsin is as follows:

"It is the duty of each Lodge to take care of its own members in distress, wherever they may be. In case of its inability so to do, this duty devolves upon the Grand Lodge from which it holds its charter. It being understood that in no case is the Lodge furnishing relief and asking reimbursement, to go beyond actual necessities, without express authority from the reimbursing body."

On the face of it the foregoing proposition would seem to merit approval. The statement cannot be controverted that there is some special



weight in the obligation of a Lodge to its own members. Every Lodge should feel a responsibility to watch over and care for the brethren whose names are written in its roll call of present membership. There is no question as to the specific duty of a Masonic Lodge to look after its own home circle, and to relieve so far as possible, the wants of these who belong to the local brotherhood. Having the ability the Lodge ought to take pride in meeting any proper claim for assistance rendered to one of its members by another Lodge. A strong and prosperous Lodge would hardly hesitate, we think, in a just view of duties and relations, to reimburse a Lodge for financial help extended under the conditions named in the Wisconsin proposition.

But there is something more affirmed, which, according to our thought, necessitates an imperfect interpretation of Masonic charity. The relief of a worthy, distressed brother is not altogether a matter devolving upon a Lodge—neither the Lodge where the needy brother is sojourning nor the Lodge in which he has membership,—but the obligation rests, at least it may so rest in part, on an individual Mason. There are cases where the aid should be extended as between brother and brother, and where no Lodge reimbursement should be sought. Let us, as Masons, keep in mind the obligations we have taken to aid our brethren in their need, and not think that all the responsibility can be put on some committee or upon the Lodge.

Then, as between Lodges, it appears somewhat doubtful whether the action of a Lodge in meeting an appeal from help by a sojourning brother, ought to be based upon a distinct understanding that it shall be repaid the outlay, either by the subordinate or the Grand Lodge. It might delay needed help, if, accepting the Wisconsin proposition, there must be a correspondence and agreement between Lodges as to the amount to be expended. Distressed brethren belonging to weak Lodges, making appeal to a distant Lodge would be likely to receive but little under such a commercial arrangement.

Lodge membership in the nature of things must count for much; we would not have it otherwise. Every Lodge should exercise a special supervision over its own members; wherever they are follow them with the generous open hand of help; but the lines of the local organization do not fix Masonic character or determine Masonic benevolence. The universality of Freemasonry implies duties not restricted by jurisdictional lines, and it may require the rendering of practical aid to a suffering brother without thought of being recompensed for the outlay. There may or there may not be a justifiable claim on the home Lodge for aid extended to a needy sojourner.

## Symbolism of the Cross.

**K**NIGHTS TEMPLARS wear the symbol of the cross and give it prominence on the banners of their Order. It is the one most expressive sign of the fact that the Order of Knights Templars is avowedly a Christian organization — an Association “founded upon the Christian religion and the practice of the Christian virtues.” The import of this symbol should not be lost sight of by the commonness of its use—the frequency of its display. It is more than an ornament and graceful token to be wrought upon the badge of a Templar or otherwise appear on his equipment as a Sir Knight. It is more than a sign of beauty as shown in its attractiveness on costly banners carried in the processions of the Order. It has historic and spiritual significance. Invested with such meaning the upraised sign of Calvary is the most inspiring emblem that human eyes may look upon. In the middle ages this cherished sign of the Christian’s faith was borne aloft on the banners of the Crusaders, and was traced upon the garments worn by those heroic Templars, whose chivalrous deeds afford a constant source of inspiration to the world. To them the sign of the cross meant self-denial and hardship willingly rendered for love’s sake and for truth’s sake. It was an incitement to courage and constancy—faith and fidelity,—so that when their eyes were fixed upon this sign, they were made earnest and strong; ready to lead the forlorn hope, to endure great privations, to march with steady tread to the battle-field, there to conquer or to die.

That age has passed away. The ancient Templars left no successors to their lands and greatness, nor yet their enthusiasm and fierce valor; and only in history or tradition has been preserved the glory of those heroic days. But to us who adopt the old-time name of Templars, is there no meaning and no inspiration in that potent sign of the cross which we have taken as our distinguishing badge? Borne upon our banner, displayed upon our velvet sash, and graven sword, or worn upon our breast in jewelled form, the cross should stimulate us to moral enterprises and conquests, nobler by far than were those endeavors of pilgrim warriors for the recovery of Palestine:

“ For *man’s life* is the Holy Land!  
 We, Lord, Thy Crusader Band!  
 On our shield Thy cross we bear,  
 By our side Thy sword we wear,  
 Shield of faith, so stout, so strong!  
 Sword of truth, so bright, so long!”

That cross should not be merely an outward sign, made with the hands and figured to the eye, but its spiritual meaning should be stamped upon the heart and the life, thus ennobling character and consecrating the whole being to Christ and His service.

First of all it should be an inspiration of *Faith in God*. Do we seek to know how broad and how deep runs the Father's love for his children? We may look to the cross of Calvary, which is both sign and declaration of the bountiful overflow of the Divine affection—the clear, outstanding protest against our poor human doubts respecting the love of God. In such faith is strength, comfort and joy. So also this sign ought to be a potent means of moving the individual soul to rise out of low conditions of thought, feeling, and purposes, to grasp spiritual truths, to cultivate lofty aspirations, to seek and follow the high ideals of life and duty. The cross, which reminds us of the Crucified One who exhibits in Himself the ideal of perfect humanity, should constantly remind us that the best work and highest wisdom begin with ideas. We must see in the mind's vision our Utopias before we start to build our stone and lime cities.

“ It takes a soul to move a body!

It takes the ideal to blow an inch inside the dust of the actual.”

If we would have a high standard of living; if we would be reminded of the grandeur of man's being as being a child of God and the heir of immortal glory and blessedness, let us ponder upon the symbolism of the Cross until its moral suggestiveness becomes fully apparent.

As Knights Templars, suitably impressed with the lessons and solemn ceremonies attending our introduction into the Order, we should ever walk and work under a sense of the moral import of the cross of Christ. O brothers and Sir Knights, suffer the word of exhortation: Look at that glorified sign until it sends home to your hearts both the meaning and the measure of that offering once laid upon it. Think of Him who came not to be ministered unto, but to minister; who stooped to the humblest and poorest of God's children to give them help; who was so brave and steadfast in his adherence to duty, as well as most gentle and tender and loving; who for our sakes endured bitter pains and sorrows, and became obedient unto death, even the death of the cross. Ponder thus upon the sign and the life, and there shall surely be born in your souls that self-devotion to duty and that chivalrous courage which will most grandly equip you for the service and sacrifice to which the Master bids his every follower. Then shall you live faithfully and bravely, giving and doing for others to the full measure of your ability, mindful that under the law of Christian obligation it is

always the duty of the strong to help the weak ; the duty of those most blessed to aid their Brethren less favored than themselves. Then shall lonely and forsaken hearts be lifted into life ; poor weary pilgrims travelling from afar shall be ministered unto ; the broken-hearted shall be comforted ; noble deeds of charity shall be wrought, and thus shall be rendered unto Christ an acceptable offering, for " inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me."

Thus regarded, the Cross of Calvary shall become all glorious. In its illumination we shall trace the story of the record made by our cherished Order ; we shall note the grand lessons it brings out of the past for our inspiration, and we shall also see that it is a sign and pledge of the world's redemption from death and sin.

## Hugh McCurdy,

M.: E.: GRAND MASTER OF THE GRAND ENCAMPMENT OF KNIGHTS  
TEMPLARS OF THE UNITED STATES.

**M**ON. HUGH McCURDY of Corunna, Mich., the present head of the Templar Order in this country, has been prominently identified with Freemasonry and Templary for a long term of years. His ability and his acquisitions, and not less his great love for the institution, have been recognized by his brethren, who have frequently called him to fill honorable and influential positions. In all these official places of responsibility he has made proof of his sterling qualities of manhood and his capacity for administrative services and wise leadership. At this time, as Grand Master of Templars of the United States, he fills a place of special prominence, and is naturally regarded with more than ordinary interest both by Knights Templars and the public at large. It seems to accord with the fitness of things, in view of the near approaching Triennial session of the Grand Encampment in Boston, that we should present a brief biographical sketch of this esteemed citizen and Sir Knight. It is pleasant, also, in connection with the furnishing of such a sketch in the REPOSITORY, that we are able to present his portrait, which forms the frontispiece of this number of the magazine, and to call attention to this fine likeness of Grand Master McCurdy, who is so greatly honored and loved by Masons and Knights Templars.

Hon. Hugh McCurdy of Corunna, Mich., at the Triennial Conclave of the Grand Encampment held in Denver, August, 1892, was elected to the office of Grand Master, which he now holds. The Sir Knight thus called to the foremost place in American Templary is a Scotchman, having been born in Hamilton, Lanrickshire-on-the-Clyde, Scotland, December 22, 1828. He came to this country when a child, his parents fixing their home in Michigan, where he has since resided. He was an earnest, studious youth, who made the most of his educational advantages and thus obtained a good equipment for active and useful living. Young McCurdy selected the legal profession, and he acquired an excellent reputation as a practicing lawyer. His home is in Corunna, Mich., and the popular favor with which he is there regarded is attested by the fact that his fellow citizens have frequently elected him to offices of honor and responsibility. He has served as Supervisor nearly a quarter of a century, as Mayor for three years, Prosecuting Attorney for four terms, and as State Senator and Judge of the Circuit Court for several years. In discharging the duties of these various offices, as well as in the fulfilment of the obligations of private citizenship, he has made expression of such qualities of heart and mind as have greatly endeared him to his neighbors and a host of friends.

He was made a Mason in 1850, a Knight Templar in 1866. He has held the highest office in the gift of the Grand Lodge, the Grand Chapter, and the Grand Commandery of Michigan, and his vigorous intellect, his generous heart, his enthusiasm of high and holy sentiment, have been so expressed in his official action in these and in other important positions, as to leave no doubt of the fitness of the man for the place.

At the Triennial Conclave of the Grand Encampment of the United States in August, 1880, he was elected Grand Senior Warden; in 1883, Grand Captain General; in 1886, Grand Generalissimo, and in 1889, Deputy Grand Master; and his election to the office of Grand Master followed in 1892.

Grand Master McCurdy is an orator of unsurpassed ability. His address to members of the Grand Encampment, on the announcement of his election as Grand Master, was most impressive. We give herewith a sentence or two of the broad, suggestive address, which, as we listened to it, seemed charged with the potent force of a noble, true manhood. Near the close of his response he spoke as follows:

“In whatever cause Knight Templarism had its origin, its only reason for existence to-day is its power to help men. Men are not asking to-day how far back into the past does your history extend; but how

far-reaching is your present every-day life. What of your own are you adding to the age in which you live? We cannot afford to live for our own gratification, nor for display of cross, plume, sword, star. By a larger growth in ourselves and a wider influence upon our fellowmen we must emphasize the meaning of our name and the signification of our symbols. We have our Masonic homes, our altar, our mystic tie. In our devotion to these shall we forget the world's home, where our fellows dwell? Shall not our love for that which we call our own inspire in us a larger love for the common brotherhood of man, the altar around which kneel all men in that mystic tie, that one touch of nature that makes all men kin. While we grow in spirit ourselves to a larger faith around our common altar, to a larger life in our own homes, shall we not evidence this growth by doing what we can that other homes of mankind may likewise, from larger opportunities and more light, grow in spirit and character?"

The foregoing sentences sufficiently indicate the fact that Grand Master McCurdy believes the mission of Freemasonry and of Masonic Templarism to be that of an exalted usefulness. His words deserve to be heard and heeded. They emphasize the call to courtesy, kindness, sympathy, and practical helpfulness, as between Sir Knights and Brethren, and in that wider sweep of fellowship where we are called to remember

"The one touch of nature which makes the whole world kin."

The members of the Templar Order are to be congratulated on the fact that M. E. Grand Master McCurdy represents the sentiments and principles of these flourishing organizations in a manner that thus commands attention and wins approval. The Triennial occasion in Boston this month has the promise of success in all its various features, and this success in its highest range of results becomes the more assured under the leadership and administration of such a man as our friend and brother whose name is placed at the head of this article.

**BRO. WM. R. BOWEN**, Grand Secretary and Grand Recorder of the Masonic Grand Bodies in Nebraska, is summering with his family at Great Head, Winthrop, near Boston, where they will remain until after the Triennial. Bro. Bowen is also Secretary of the Secretaries—the "Grand Secretarial Guild" which will hold a series of meetings in Masonic Temple, Boston, beginning at 9 A. M. Monday, August 26th inst., to consider forms, methods, etc., as related to the secretarial labors of Freemasonry. Bro. Bowen is likewise Secretary of the "Masonic Veteran Association of the United States" which will meet at Masonic Temple, Boston, during the Triennial week.

## Templar Badges.



HERE will be worn at the Triennial gathering of Knights Templars in Boston, during the last week of August, an immense number of metal badges designed for the occasion. The designs of these badges intended for the use of Commanderies—Grand and Subordinate—include various symbols suggestive of the Order, perhaps a reference to the name and history of the local organization, and are often wrought in elaborate forms, which show artistic excellence as well as skilful handiwork. Hundreds of these attractive badges in differing designs will be shown during Conclave week, which in the aggregate will number tens of thousands of such designating ornaments.

Messrs. E. L. Logee & Co. of Providence, designers and makers of the badges manufactured for the Grand Commandery of Massachusetts and Rhode Island, for the Triennial, have produced several unique badges, viz.: An official badge which consists of a laurel wreath prettily chased comprises the upper portion of the bar, with a dragon in the centre. On the bar is the inscription, "Grand Commandery of Massachusetts and Rhode Island," and underneath this the words "Boston, 1895," in white enamel. The pendant is attached to the bar by a couple of rings, and at the head in black enamel is "26th Triennial Conclave." The pendant is circular in form, and the central figure is a Maltese cross in white enamel and gilt trimming, with a triple cross in purple in relief, with a laurel wreath at the bottom.

A badge for members of the Triennial Committee is in the form of a cusk shell resting upon a gilt laurel wreath, and beautifully tinted with enamel colors. The shells are hand painted, and the delicate colors are cleverly carried out. In the centre of the shell is a mounted Sir Knight in gilt carrying a banner, with a Maltese cross executed in red enamel on the saddle. On the upper portion of the shell is the word "Committee," and underneath this "Boston," while between the mounted Knight and the bottom of the laurel wreath is the date "1895."

For the ladies, the Committee have arranged a silver belt buckle as a souvenir, and Mr. Logee has produced it in a very elaborate design. The buckle will be mounted, ready for wearing. The upper portion consists of a helmet, with the coat of arms of Massachusetts and Rhode Island in the centre of the bar in blue enamel. In the middle of the badge is a raised figure of a mounted Sir Knight in the act of striking a dragon, set in a background of white enamel. Around the outside

of the figure is the inscription, "Grand Commandery of Mass. and R. I.," and the whole is surrounded by red enamel and gold lines, forming a striking contrast. The outlines of a Maltese cross are carried out in black enamel at the top and underneath the central figure, and the words, "26th Triennial Conclave of the Grand Encampment of the U. S.," surrounds the whole.



The souvenir badge authorized by the Triennial Committee is of like design with the belt buckle, and has for an accompaniment, in the shape of a button or attached ornament for the coat, a golden pot of beans, with the insignia "B" - 95, and the Grand Encampment sign of the cross.



Among the numerous Commandery badges which will be worn and distributed during Triennial week those which bear the stamp, respectively, of St. John's Commandery, No. 1, Providence, and Boston Commandery, Boston, will be noticeable. The badge of St. John's Commandery is its coat of arms, which is blazoned

as follows: Azure; on an eagle displayed or, an inescutcheon sable bearing a cross of Malta argent; on a chief of the last a cross of the hospital gules. Crest, an Agnus Dei. Motto, "Pro deo et patria." A special badge has been made for this Triennial occasion, which comprises all the above features with a bar or hanger, which will make it a souvenir of the occasion. This will be the "exchange badge" and a handsome one, it being made in gilt and hard enamel. This badge was manufactured for the Commandery by Messrs. Irons & Russell, jewellers, Providence, R. I. Boston Commandery has a special badge consisting of a gold plate, with a silver shield in the centre, on which is raised the seal of the city. The State House on Beacon Hill and the shipping in the harbor are plainly shown, while a black border around the silver centrepiece sets off the entire work to good effect. At the top are the words: "Boston Commandery, K. T.," and just be-





neath the dates "1802"—"1806." These are the dates when the Boston Commandery was organized, and chartered four years later. Near the lower part of the badge is the inscription, "26th Triennial, Boston, 1895."

The exchange badge adopted by Boston Commandery for the Conclave is composed of oxydized silver. From a bar pin, containing the words, "Boston Commandery, K. T.," and dates of its organization and charter, 1802 and 1806, is suspended a triangle, point downward. In the centre of the triangle is a view of Boston, from the harbor, in bold relief. Across the top is the inscription, "26th Triennial," and in the point below is the date 1895.

Sutton Commandery of New Bedford has a curiously shaped badge representing a whale, on which is the name of the Commandery. The bar is in black enamel, gold trimmed, and also the top and sides of the badge. In the centre is a cross and serpent, the latter executed in gold and the former in white enamel. Directly above this are sun rays in gold, set in white enamel. The ribbon at the top of the banner is crown shaped and contains the coat of arms and a Maltese cross in red and white enamel, with gold lines separating. In the centre is a black and white crest, and on each are Maltese crosses in red enamel, with background of white. On the bottom ribbon, which is a delicate shade of pink, is the inscription, "Sutton Commandery, K. T., New Bedford, Mass."

Godfrey de Bouillon Commandery of Fall River has procured a badge which is very appropriate for the Spindle City. At the lower part of the scroll-like bar is a spindle with a whirr, above which are the words, "Godfrey de Bouillon Commandery." A ring is attached to the spindle with a helmet head at the top. The pendant is divided into four quarters, one quarter containing Maltese crosses in gold and white enamel; another cross and skull bones in black and gold; the lower, three birds executed in white enamel, surrounded by red with gold outlines, and the fourth a cross with sword running through from the bottom, the cross being in red enamel and the sword in gold.

De Molay Commandery of Boston has issued an oxydized badge which will be preserved for its artistic merit. It is simple, but expresses a great deal to the Templar mind. The oval pendant comprises the coat of arms of De Molay. In the centre is a Templar shield, beneath which is crossed a beauseant and pennant. Above and below are crosses of Salem. Surmounting the shield is a helmet, and underneath the legend, "*In hoc signo vinces.*"

The badge of Joseph Warren Commandery of Roxbury is worthy

the historic name of the body. It is plain and substantial. The pin is oblong, and from it hangs a square pendant, on which is wrought in bold relief a picture of the birthplace of Joseph Warren. It is an excellent and enduring reproduction.

William Parkman Commandery of East Boston will make its name famous. The badge is oxydized silver, composed of pin and oval pendant. The latter bears a picture of William Parkman, founder of the Commandery.

Winslow Lewis Commandery of Salem has issued a handsome oxydized emblem, distinctive of the witch city. The pendant will be in shape of a quarter moon, on which will rest a witch with broom in hand.

Bay State Commandery of Brockton will make the industrial fame of its city predominant. The pin of the badge will be in the shape of a man's shoe. The pendant is oval-shaped and bears a splendid relief of a mounted Knight in full regalia.

Bethlehem Commandery of Gloucester, Mass., could have no other emblem than a codfish, of course. This forms the pin of the badge, and attached to it is a large cross of Malta, bearing a cross and crown on a circular shield.

Trinity Commandery of Hudson, Mass., has issued a badge which has been much admired for its simplicity. The pin is a scroll and the pendant a cross of Malta, bearing a circle enclosing a cross of Salem, on which is a crown.

Dunlap Commandery of Bath, Me., has a badge which will be in great demand by the westerners. It is composed of an oval shield, on the face of which appears a full-rigged ship. The design and work is so good that every spar and sail and rope can be picked out.

St. John's Commandery of Bangor has one of the most unique emblems in the lot. Its badge is of dull bronze. The pin is inscribed with the name and date, and from this is suspended merely a bronze cone, so true to nature that it looks as if picked up in the pine forests of the Pine Tree State.

Pilgrim Commandery, No. 19, of Farmington, Me., also has a novel souvenir, which will perpetuate the name of its State. It has a ribbon fastened in black and white, the Templar colors. The hanger is of aluminum in the shape of a Maltese cross. In the centre is a shield on which is engraved a pilgrim, to typify the name of the body, and a pine tree with Blue Mountain in the background to typify the State.

These are but samples of the badges of gold and silver which will be worn by Knights Templars in Boston during Conclave week. Besides

such badges and ornaments authorized by Templar organizations, there will be independent souvenirs of the occasion, some of which will be costly and beautiful. Enterprising manufacturers of jewelry will show a varied collection of spoons, charms, etc., so that no one need to go empty-handed away from the Triennial of 1895.

## Meetings of the Grand Encampment.



ON Tuesday, August 27, 1895, the Twenty-sixth Triennial Conclave of the Grand Encampment will be called to order in Masonic Temple, Boston. It is forty-five years since a session of the Grand Encampment was held in that city. It was the Eleventh "Convocation" which convened in Boston September 10, 1850, with but five Grand Encampments represented in the meeting. Before this date meetings had been held as follows: New York City, organization, 1816, and in 1819, 1826 and 1829; Baltimore, 1832; Washington, D. C., 1835; Boston, 1838; New York, 1841; New Haven, Conn., 1844; Columbus, Ohio, 1847; and then again in Boston in 1850. The meetings were of interest to a select few, but attracted no general attention. The Order was small in numbers; and when its representatives convened at Boston in 1850 it had not recovered from the adverse conditions which attended the Anti-Masonic agitation. But at the expiration of the first half of the nineteenth century the fortunes of the Order revived, so that at the Eleventh Triennial, there were many gratifying evidences of renewed life and prosperity.

Since that period meetings have been held at Lexington, Ky., 1853; Hartford, Conn., 1856; Chicago, 1859; New York City, 1862; Columbus, Ohio, 1865; St. Louis, Mo., 1868; Baltimore, 1871; New Orleans, La., 1874; Cleveland, Ohio, 1877; Chicago, 1880; San Francisco, Cal., 1883; St. Louis, Mo., 1886; Washington, D. C., 1889; Denver, Colorado, 1892.

Some of these Triennial meetings were notable in various respects. At Hartford, in 1856, a revision of the Constitution was adopted, the matter of such a revision having been put in the hands of an able committee three years previously. The word "General" at this time was eliminated, leaving the title as now, "The Grand Encampment of the United States." Other changes in nomenclature were made,—Conclave being substituted for Convocation, and Encampment as designating State and Subordinate organizations, giving way to the present

term, Commandery. The gathering in 1868 is memorable as being the first occasion of any considerable display. This was something of a pageant, and a parade of considerable attractiveness. This occasioned criticism; but the spectacular features have increased from that time until now, and the Triennial parade seems to be an accepted fact. The parades at Chicago, San Francisco, Washington, and Denver, included many thousands of Sir Knights and constituted imposing demonstrations of the Order.

The Twenty-fifth Triennial Conclave at Denver, in August, 1892, was held under the most favorable conditions. The weather was fine, the hospitality ample, the decorations and electric illuminations unique and beautiful, and the immense host of Templars from all parts of the country marched in a procession that was regarded with deserved commendation by tens of thousands of spectators. The Conclave of 1892 was made notable by the adoption of the present ritual. It was presided over by Sir John P. S. Gobin of Lebanon, Penn., who was succeeded by the present Grand Master, Sir Hugh McCurdy of Corunna, Michigan.

With all the prestige of former Triennial occasions the Grand Encampment comes to this Twenty-sixth Triennial Conclave, meeting again in Boston, and being the guest of the oldest Grand Commandery in the country, Massachusetts and Rhode Island, organized in 1805. The place of meeting, the preparations made for the occasion, the assurance of a gathering of twenty thousand Knights or more, the flourishing condition of the Order, all unite to warrant the prediction that this twenty-sixth Conclave will be attended with success, and that its influence will be widely felt in the increased prosperity and usefulness of the organization.

ONE MATTER of importance which will come up for consideration at the Boston session of the Grand Encampment is that of representation in the governing body. This subject will claim attention in connection with a proposition to amend the constitution as proposed by the Grand Commandery of New York, and to provide for proportionate representation. It is desired by those who favor the New York amendment, or some equivalent, to bring about a more equitable arrangement by giving a larger representation to the jurisdictions which have a numerous membership and are large contributors to the maintenance of the Grand Encampment. The proposed amendment would allow each Grand Commandery one vote as such, and another vote for each additional five hundred membership.

## Questions and Answers.

[Under this head questions pertinent to the subjects treated in the *REPOSITORY* will be stated and briefly answered. It will be understood, of course, that the opinions expressed in the department only represent the judgment of the editor on the points submitted. Brethren are invited to forward inquiries relating to any matter of Masonic practice, or bearing upon the history and expression of the Institution.—EDITOR.]

“Has the Grand Encampment ever passed upon the question of designating permanent headquarters for itself? Would it not be well if the business sessions of the Grand Body were held at some fixed place where such permanent headquarters should be established?”

The Grand Encampment has considered the question indicated by our correspondent, and at times the proposition has been received with a considerable measure of favor. In 1877, at the Triennial Conclave in Cleveland, Ohio, Grand Master Hopkins in his able Report discussed the proposition and advocated taking such steps as would lead to the desired result. His words were as follows :

I am impressed with the belief that the establishment of a fixed and permanent place for holding the business sessions of the Grand Encampment, would be a wise and salutary measure. The archives and property could be more securely kept; the risk of loss by damage by frequent transmission from place to place would be avoided; there would be more certainty of having all needed facilities for the transaction of business; the legislation would be more calmly considered; the expenses would probably be lessened; certainly there would be relief from the burden of entertaining, felt by every city in which we meet under the migratory rule. It is true such expenditures are self-imposed, but it is impossible to ignore the fact that they are often burdensome.

In making this suggestion, I do not forget the generous welcome and bounteous hospitality which has always greeted us. Nor do I forget the stimulating effect upon Commanderies meeting in fraternal rivalry on these occasions, nor the interest which is thus awakened in the uninitiated, and which fills our ranks and gives to our Order whatever of prosperity and power that may convey. Nor am I prepared to advocate an entire abandonment of those delightful reunions, the memory of which makes the past all roseate, and keeps its fragrance fresh and rich to the present hour. But these could still be enjoyed, under proper restrictions and control, at times and places which would not interfere with the business meetings of the Grand Encampment.

I commend this idea to your serious consideration, indulging the hope that we may all live to see the Banner of the Cross floating over a Temple owned and occupied by our Order.

The suggestion of Grand Master Hopkins has been repeated by others prominent in the direction of Templar affairs, and the Grand

Encampment has been memorialized by Grand Commanderies to take action accordingly; but there are difficulties in the way of making such a "new departure, so that, however desirable in itself it may be, the establishment of a permanent headquarters for the Templar Order can hardly be looked for during the present century.

"Referring to your recent address at Riverside I notice your allusion to St. Alban of England, concerning whom I desire to propound this enquiry: Was he not identified with a Society of Builders—a Fraternity—out of which came the Masonic organization?"

There is a tradition of the character stated. Alban is supposed to have spent a portion of his early life at Rome, where he served under Diocletian who in many ways advanced his interests. It is not improbable that he was placed at the head of one of the Roman Guilds and that when he returned to his own country he established an Association somewhat after the pattern of the Fraternity with which he had been connected during his sojourn in Italy. The more fanciful assumption is that he obtained a charter from Rome under authority of which he formed the first Grand Masonic Lodge of Britain. It hardly need be stated that the evidence is entirely wanting to support such a theory respecting the antiquity of and origin of Freemasonry. John Ludgate, in the fifteenth century, prepared an historic sketch of St. Alban, and his paper has found a safe lodgment in the archives of the British Museum. From that paper we learn of the career of this wonderful man—of his extensive travels, of his conversion to Christianity, and of his return to England where he finally suffered death because of his bold resistance to the idolatrous practices of his countrymen. He was beheaded on a hill called Holmehurst where his body was buried. When Christianity acquired power in England the burial place of the noble proto-martyr became a sacred site, so much so, that, in the 8th century, the spacious Monastery of St. Alban was erected thereon. Pope Adrian IV. decreed that the Abbot of St. Albans should have precedence among all the Abbots of England. The old Monastery at Holmehurst is in ruins, but the flourishing town of St. Albans is in some sense a memorial of the valiant hearted man whose soul disdained idolatry and who suffered death because of his fidelity to higher convictions. While there is no sufficient warrant for connecting St. Alban with the establishment of English Freemasonry, it will yet do no harm to the Fraternity to recall the virtues of this ancient worthy and to think of him as having organized a society which, not unlikely possessed some characteristics similar to those that belong to the Craft organizations of the present day.

“What is the relation of the *Hermetic Brotherhood of Egypt* to Freemasonry? Please answer, and also furnish information respecting the *Hermetic Art* and the *Hermetic Rite*.”

According to one of the legends of the Craft Hermes is represented as the father of the Masonic system. There is, of course, no sanction of such a legend, whether it be taken as pointing to the divine Hermes, called by the Romans Mercury and by the Egyptians Thoth, or as designating Hermes Trismegistus a celebrated Egyptian philosopher who flourished in about the year of the world 2670. To him, the last named, probably, the legend of the Craft refers. This Hermes is the reputed founder of the art of alchemy, and of Hermetic rites and systems supposed to have some correspondence to Masonic teachings, etc. It is claimed that there is a present organization of the *Hermetic Brothers of Egypt* and that they have in their keeping much occult wisdom. On this point we may quote Kenneth Mackenzie in *Notes and Queries*, as follows: “The Hermetic brotherhood of Egypt is an occult Fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs and passwords, and a peculiar method of instruction in science, moral philosophy, and religion. The body is never very numerous, and if we may believe those who at the present time profess to belong to it, the philosopher’s stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actual members. There was no reason to doubt the good faith of these individuals, apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition. Their conversation was simple and unaffected, and their knowledge of language not to be doubted. They cheerfully answered questions, but appeared not to court inquiries. They never remained long in any one country, but passed away without creating notice, or wishing for undue respect to be paid to them. To their former lives they never referred, and when speaking of the past, seemed to say whatever they had to say with an air of authority, and an appearance of an intimate personal knowledge of all circumstances. They courted no publicity, and, in any communications with them, uniformly regarded the subjects under discussion as very familiar things, although to be treated with a species of reverence not always to be found among occult professors.”

“The Lodge of which I am a member has recently agreed upon a set of rules to govern the transaction of business and to fix the order of proceedings at Lodge meetings. Are these rules binding, not having been incorporated in the By-Laws and not having had the sanction of the Grand Master or the Grand Lodge? Is the Worshipful Master bound to follow these rules?”

We suppose that the members of a Masonic Lodge may decide upon rules of procedure in doing work and transacting business. The rules thus agreed upon would seem to lack governing force unless approved by the Grand Lodge. Even then they would not constitute an arbitrary and absolute standard for the order of work and business. A Masonic Lodge may fix an order of procedure and may obtain the approval of the requisite superior authority to rules thus formulated, and yet the Master, in the exercise of the prerogatives of his office, may depart from the course thus marked out whenever he deems it expedient to do so. His authority to govern his Lodge—to direct its affairs—cannot be taken away; his rank is higher than a merely executive or presiding officer, and he is well nigh absolute in the control he exercises over the manner of proceeding in the transaction of the business and doing the work of the Lodge. Freemasonry is organized on this basis of the Master's authority.

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## Editorial Notes.

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BRO. W. H. MAYO of St. Louis, Mo., Grand Recorder of the Grand Commandery of Missouri, favored us with a brief call a few days ago. Bro. Mayo visited Boston, with Bros. C. S. Glaspell and F. I. Tygard, to complete the arrangements for Missouri Knights Templars at the Triennial. The committee were successful in obtaining the larger accommodations desired, and in providing for various details to insure the comfort of the delegation from Missouri which it is expected will number at least eight hundred persons. Bro. Mayo is Secretary of the Association of Correspondents—the “Mutuals”—and in this capacity, also, is called to render a service in the way of arrangements for a reunion of that Society.

WE AGREE with the *Home Journal* that “Masonic War incidents” are often made to imply something more than is justified by true Masonry. “It is not the duty of a Mason,” says our esteemed contemporary, “to connive at the escape of a prisoner of war because he



happens to be a brother Mason. It is his duty to treat a prisoner with humanity whether he is a Mason or not. If the Masonic obligation causes him to perform a duty which he might otherwise neglect, it is well. But it ought always to be borne in mind that Freemasonry does not authorize the neglect of any duty we owe to our country." The highest tests of Masonic fealty are met by a resolute performance of the duties which a Craftsman owes to his country, his neighbor, and his God. There is nothing abrogated in the way of patriotic or religious service.

UNDER the heading "Truly the Masonic World Moves," a recent number of the *Chicago Law Journal* made the following statement: "The wife of T. W. Parvin, the daughter of a Past Grand Master, and the daughter-in-law of Most Worshipful Brother Theodore Sutton Parvin, of Iowa, Past Grand Master; Past Grand Commander; Past High Priest, and an active member of the Southern Supreme Council, 33d and last degree, is a 14th degree Mason, Lodge of Perfection, and was the Worshipful Master of Martha Washington Lodge of Master Masons in Mexico." In an added reference to Mr. Parvin's Masonic rank and to the long continued and valuable services of Bro. T. S. Parvin in Freemasonry, the *Journal* says: "Probably he never expected to live to see the day when his son and his son's wife would meet in the same Master Mason's Lodge, and the son's wife would be the Worshipful Master." Our venerable friend, we are confident, has been surprised at the rapidity with which the Masonic world has sometimes seemed to advance, especially in certain jurisdictions. such as Mexico, and in this case, no doubt, his surprise was at least equal to his gratification.

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## Rhode Island and Vicinity.

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[Under this heading reports of Masonic meetings and various items of local interest will appear Secretaries and other officers of Masonic bodies, and interested brethren, are invited and urged to furnish material for this department. Reports, notices, etc., received by the Editor not later than the 20th of any month will find place in the issue of the month next following, the date of publication being the first of each month.]

It is vacation time with the Lodges and Chapters, and but few of these bodies will meet again until September. The Commanderies, however, are holding frequent meetings for work and drill, making preparations to visit Boston and take part in the Triennial parade on August 27th. St. Johns, Calvary, Holy Sepulchre and other Templar bodies in this section will appear with full ranks to participate in the great demonstration of Conclave week. These bodies, as elsewhere announced, have secured headquarters in Boston, and ladies accompanying the Sir Knights are assured of a pleasant excursion.

## Masonic News.

[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Corner Stone Laid at South Paris, Maine.

The Grand Master of Masons in Maine, Bro. A. B. Farnham, assisted by officers of the Grand Lodge of that jurisdiction, conducted the usual Masonic ceremony at the placing of the corner stone of the Oxford County Building, South Paris, Maine, on Tuesday, July 2d, ultimo. The Masonic Token states that the corner stone was laid in the presence of 2,000 people. Most of the Lodges of the District were represented, there being 500 Masons in the procession, including Paris, Oxford, Blazing Star, Pythagorean, Mt. Moriah, King Hiram, Bethel, Jefferson, Mt. Tire'm, Evening Star, Delta, Whitney, Shepherd's River and Granite Lodges. Hon. James L. Wright delivered an instructive address. Rev. Martyr Summerbell of Lewiston, Grand Chaplain, officiated by reading the Scripture lessons and offering prayer. Bro. S. S. Stearns was toast master at an excellent banquet which followed the formal ceremonies. The following toasts were given and addresses made in response thereto:

"The Grand Lodge," responded to by Augustus B. Farnham, G. M., and Joseph A. Locke, D. G. M. "Oxford County Representation on the

Supreme Bench," responded to by Enoch Foster. "The Oxford County Bar," response by John P. Swasey. "Old Oxford County, May its Future Glory Equal its Past," response by A. S. Kimball. "The Oxford County Press," response by George M. Atwood. "Oxford County Officials," response by C. F. Whitman. "City of Rumford Falls," response by Geo. D. Bisbee.

#### Important Action Taken by the Triennial Committee of the Grand Commandery of Massachusetts and Rhode Island.

A meeting of the Triennial Committee, attended by eighty-five members, was held at the Parker House, Boston, on Thursday, July 25th, ultimo. Grand Commander Samuel C. Lawrence, Chairman of the Committee, presided. He announced the action taken by himself, and by the various sub-committees, since the last meeting of the general committee. All the appropriations asked for by the sub-committees were approved by the Finance Committee, and, on its recommendation, the desired appropriations were made. Chairman Lawrence announced several additional Committees and also additions to existing sub-committees. All such appointments were confirmed by a unanimous vote. The action of the Committee on Excursions in engag-

ing the fine steamer *Cygnus* for excursion use down the harbor and along the shores of Massachusetts Bay were approved. Excursions will be arranged for five days—from Monday to Friday inclusive of Triennial week—two trips being made each day except on Monday, August 27th, when only an afternoon excursion will be made. Tickets will be issued for these excursions and distributed among visiting Knights, the number taken on each trip being limited to 1,200, although the steamer engaged has a duly authorized carrying capacity of 1,800 outside of the harbor, and 2,300 within it. By limiting the number to 1,200 a few hours of comfortable recreation will be insured to all, and the nine excursions will afford over 10,000 visitors, Knights and their ladies, a fine opportunity to view the beauties of the harbor, and, with favorable weather, the shores of the Bay. A band of music will accompany each excursion, and a collation will be served. The Committee on parade reported the arrangements well nigh complete for the grand parade on the 27th inst. The route of the procession as outlined on another page was approved. It was voted that a Reception be given by the Grand Commandery on Tuesday evening, Aug. 27, at Hotel Brunswick, complimentary to the officers of the Grand Encampment and of the Grand Commanderies, also to the Councils of all Subordinate Commanderies and their ladies. It was also voted to tender a Reception to M. E. Sir Hugh McCurdy, Grand Master, and his staff of officers, at Mechanics Building, on Wednesday evening, August 28th, at which Reception all Sir Knights in uniform and ladies will be welcome. The whole building has been engaged for this occasion, and will be decorated with

electric lights, flowers and bunting as it never was before. The Salem Cadet Band will furnish music for the occasion in the Grand Hall, the Germania Band in Exhibition Hall, and an orchestra will be in attendance in Cotillion Hall for those who wish to dance. A collation will be served during the evening. The official banquet will take place at the Hotel Vendome on Thursday evening, August 29th. The hosts in this case will be the Triennial Committee, and the guests the Grand Encampment of the United States. This will be an affair which, of its kind, will probably have had no equal in Boston for brilliancy of uniforms and decorations, not to speak of the service and the viands, the music and the addresses. An Exhibition Drill will take place on the grounds of the Boston Baseball Association on the forenoon of Wednesday, from 9 A. M. to 12 M. The following named organizations and others will participate: Detroit Commandery, No. 1, Detroit, Mich.; Columbia Commandery, No. 2, of Washington, D. C.; St. Bernard Commandery, No. 35, of Chicago, Ill.; Apollo Commandery, No. 4, of Troy, N. Y.; Reed Commandery, No. 6, of Dayton, O.; Templar Drill Corps, Minneapolis, Minn., composed of representatives from three Commanderies; the "Little Commandery," from the Masonic Orphans' Home, Louisville, Ky., composed of 30 boys of the average age of 14 years. The Salem Cadet Band will be in attendance, and admission will be free, without ticket, to all Sir Knights in uniform, with their ladies. This interesting feature of the programme of entertainment is likely to attract many thousand spectators. Other features of interest were discussed by the Committee and referred to Sub-Committees. The Executive

Committee was given full power to act on any matter relating to the carrying out of any further arrangements for the Triennial week programme. The meeting of the Committee, thus briefly reported, was harmonious and enthusiastic, and confidence was expressed that Boston hospitality would be gracefully and generously expressed; and, also, that the Grand Commandery of Massachusetts and Rhode Island would meet all just expectations in the fulfilment of the duties of host at the twenty-sixth Triennial Conclave of the Grand Encampment of the United States.

#### **The Boston Parade of Knights Templars.**

R. Em. Sir Samuel C. Lawrence, Grand Commander of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, and Chief Marshal of the grand parade of Knights Templars to occur in Boston, Tuesday, August 27, in honor of and as escort to M. Em. Sir Hugh McCurdy, Grand Master, and the officers and members of the Grand Encampment of Knights Templars of the United States, has selected the following route over which the procession will pass: Commonwealth avenue from Dartmouth street to Arlington street; Arlington street to Boylston street; Boylston street to Huntington avenue; Copley Square; Huntington avenue to Dartmouth street; Dartmouth street to Columbus avenue; Columbus avenue to Massachusetts avenue; Massachusetts avenue to Washington street; Washington street through Adams Square, to Hanover street, where the parade will be dismissed and the members of the Grand Encampment escorted to Masonic Temple. Arriving there the Grand Encampment will open its Triennial Conclave and con-

tinue in session during the four days—August 27-30. There can be no doubt as to the imposing character of the procession, in which it is expected upwards of 20,000 Sir Knights will participate. Past Grand Commander Sir Charles C. Fry has been appointed by Grand Commander Lawrence as his Chief of Staff.

#### **Location of New England Commanderies at Boston, Triennial week.**

A complete directory of the headquarters of all visiting Commanderies is now in preparation and will soon be printed. Grand Recorder Rowell will shortly be able to furnish information respecting the location while in Boston of all Grand and Subordinate Commanderies. The following, although but a partial list, will have interest for many readers of the REPOSITORY:

##### **MAINE.**

Grand Commandery, Hotel Victoria.  
Maine No. 1, Gardiner, Quincy House.

Portland No. 2, Portland, Hotel Victoria.

St. John's No. 3, Bangor, Hotel Santa Monica.

Bradford No. 4, Biddeford, New Hesperus Hotel.

Dunlap No. 5, Bath, Hotel Plaza.

Lewiston No. 6, Lewiston, American House.

Trinity No. 7, Augusta, Quincy House.

St. Alban No. 8, Portland, Hotel Brunswick.

Claremont No. 9, Rockland, Hotel Richwood.

Palestine No. 14, Belfast, Hotel Richwood.

De Valois, No. 16, Vinalhaven, 20 West Cedar Street.

Pilgrim No. 19, Farmington, Concord Street.

## NEW HAMPSHIRE.

Grand Commandery, Young's Hotel.  
Trinity No. 1, Manchester, American House.

DeWitt Clinton No. 2, Portsmouth, Mt. Vernon Street.

Mount Horeb No. 3, Concord, Dwight Hall and Upton Street.

North Star No. 4, Lancaster, Revere House and Hotel Bowdoin.

St. Paul No. 5, Dover, Wesleyan Hall.

Sullivan No. 6, Claremont, Somerville.

Hugh de Payens, No. 7, Keene, Cars.

St George No. 8, Nashua, 533 Columbus Avenue.

St. Gerard No. 9, Littleton, Revere House.

Pilgrim No. 10, Laconia, Revere House.

## VERMONT.

Grand Commandery, 23 Union Park.  
Mt. Cavalry No. 1, Middlebury, 122, 124 West Concord Street.

Burlington No. 2 Burlington, 680, 682, 684 Tremont Street.

Lafayette No. 3, St. Albans, 23 Union Park.

Vermont No. 4, Windsor, 38 Union Park.

Palestine No. 5, St. Johnsbury, 6 East Brookline Street.

Killington No. 6, Rutland, 42 West Newton Street.

Beauseant No. 7, Brattleboro, 25, 29, 34, 39 Union Park.

Mt. Zion No. 9, Montpelier, 1664 Washington Street.

Malta No. 10, Newport, Hotel Vaughan.

## CONNECTICUT.

Grand Commandery, Hotel Abbottsford.

Washington No. 1, Hartford, Hotel Vendome.

New Haven No. 2, New Haven, American House.

Columbian No. 4, Norwich, Lalsalle Seminary.

Hamilton No. 5, Bridgeport, 35, 36, 37 West Newton Street.

Palestine No. 6, New London.

Clark No. 7, Waterbury, 29, 33 Holyoke Street, Cambridge.

Cyrene No. 8, Middletown, 39, 56, 60, 65 West Newton Street.

St. Elmo No. 9, Meriden, 17 Blagden Street.

St Elmo No. 9, Meriden, 62, 64, 66, 81 West Rutland Square

Crusader No. 10, Danbury, individually.

## MASSACHUSETTS AND RHODE ISLAND.

Grand Commandery, Hotel Brunswick.

St. Johns No. 1, Providence, R. I., corner Tremont and Boylston Streets

Boston No. 2, Boston Horticultural Hall.

Newburyport No. 3, Newburyport, 98 Sudbury Street.

Washington No. 4, Newport, R. I., 88, 92, 94, 100 West Newton Street.

Worcester County No. 5, Worcester, Minot Hall.

Springfield No. 6, Springfield, Minot Hall.

DeMolay No. 7, Boston, Berkeley Hall.

Holy Sepulchre No. 8, Pawtucket, 694 Washington Street.

Pilgrim No. 9, Lowell, Masonic Temple, Lowell.

Palestine No. 10, Chelsea, Winslow's Rink, Clarendon Street.

Milford No. 11, Milford, 115, 117 Berkeley Street.

St. Bernard No. 12, Boston, Masonic Temple.

Calvary No. 13, Providence, R. I., American House, Boston.

Haverhill No 14, 190 South Street, Boston, and Haverhill.

Old Colony No. 15, Abington.  
 Sutton No. 16, New Bedford.  
 Bethany No. 17, Lawrence, Masonic Hall, Lawrence.  
 Winslow Lewis No. 18, Salem, Masonic Hall, Cadet Armory, Salem.  
 Jerusalem No. 19, Fitchburg, 540 Massachusetts Avenue.  
 Hugh De Payens No. 20, Melrose, 7 Park Square.  
 St. Omer No. 21, South Boston, Tent, Dean's Field, City Point.  
 Berkshire No. 22, Pittsfield, 5, 7, 13, 18 Ashburton Place.  
 Berkshire No. 22, Pittsfield, 20 Bulfinch Street.  
 Berkshire No. 22, Pittsfield, 48, 50 Bowdoin Street.  
 Connecticut Valley No. 23, Greenfield, 20, 22 Union Park.  
 Woonsocket No. 24, Woonsocket, R. I.  
 Godfrey De Bouillon No. 25, Fall River, Tremont Hall, 176 Tremont Street.  
 Joseph Warren No. 26, Roxbury, corner Washington and Vernon Streets.  
 Narragansett No. 27, Westerly, R. I., Hotel Plaza  
 William Parkman No. 28, East Boston, Masonic Hall, East Boston.  
 Bristol No. 29, North Attleboro, 3, 17, 19, 21, 22 Claremont Park.  
 Northampton No. 30, Northampton.  
 South Shore No. 31, East Weymouth.  
 Trinity No. 32, Hudson, American House.  
 Natick No. 33, Natick.  
 Coeur De Lion No. 34, Charlestown, Masonic Hall, Charlestown.  
 Gethsemane No. 35, Newtonville, 694 Washington Street.  
 Olivet No. 36, Lynn, 377 Boylston Street.  
 Athol No. 37, Athol, 23 Irvington Street.  
 Bay State No. 38, Brockton, corner Kneeland and Washington Streets.

Cyprus No. 39, Hyde Park, Puritan Club Rooms  
 St. Paul No. 40, North Adams, 28, 30 St. James Avenue.  
 Beauseant No. 41, Malden, Hanover Street, corner Washington Street.  
 Cambridge No. 42, Cambridge, 178 Tremont Street; Masonic Hall, Cambridge.  
 Bethlehem No. 43, Gloucester; at Asylum, Gloucester.  
 St. George No. 44, Beverly.  
 Orange No. 45, Orange, 349, 351, 353 Columbus Avenue.

## THE MIDDLE STATES.

### A New Lodge Constituted at Pittsburg, Pa.

On Wednesday, July 10th ultimo, Joppa Lodge, No. 608, was constituted at Pittsburg, by Grand Master Mathias H. Hendbrson, assisted by officers of the Grand Lodge, included among whom were Bro. Michael Nisbet, Grand Secretary, and Bro. James W. Bowen, acting Grand Master. There were present representatives of thirty-one Lodges of Pennsylvania, two of New York, and two of Ohio. The ceremony of constitution was specially impressive. The officers of the new Lodge were then installed, viz: Bro. William L. Wiley, Worshipful Master; Bro. John D. Mars, Senior Warden; Bro. Harry M. Thompson, Junior Warden; Bro. Caleb McCune, Treasurer, and Bro. John H. Glaser, Secretary. The Lodge commences its existence under favorable circumstances, and with thirty-four charter members. Its meetings will be held at Hazelwood, Pittsburgh. In this connection we may add the gratifying statement that Freemasonry and Templary were never more prominent and flourishing in Pittsburgh than at the present time.

### Annual Conclave of the Grand Commandery of Colotado.

The Grand Commandery convened in Masonic Temple, Denver, on June 4, 1895, Grand Commander William D. Todd, presiding. Every Grand Officer was in his station, and there were present the representatives from twenty-two of the twenty-four chartered Commanderies in the jurisdiction. The proceedings were for the most part of a local character. Action was taken approving the Preamble and Resolutions adopted by the Grand Commandery of Alabama, in 1891, respecting the "unseemly use of the cross" on Triennial occasions. Arrangements were reported for the representation of the Grand Commandery in the Triennial Conclave at Boston, and the Grand Commandery of Wyoming was invited to join Colorado in the proposed trip. All the surplus funds of the Grand Commandery were made available for use of the financial committee. Sir William W. Rowan, of Ouray, was elected Grand Commander, Sir Ed. C. Parmelee, of Denver, Grand Recorder, and Sir Harper M. Orahoad, of Denver, Correspondent.

### Bergen Chapter, No. 40, Constituted at Hackensack, N. J., June 18, 1895.

The *Royal Craftsman*, published at Somerville, N. J., devotes several columns to an account of the constituting of Bergen Chapter, No. 40, the event being one of much importance to Capitular Freemasonry in that section. We condense from the ample report made by an esteemed contemporary the following notice. A large and representative gathering of Masons was convened to witness the ceremony. The Grand High Priest of the jurisdiction, Companion Joseph

E. Fulper, presided during the service of the constitution. Companion Henry G. Wagoner, Deputy Grand High Priest, with others of the Grand Officers, assisted in the impressive service. After the constituting service came that of installation. The following named Companions were installed as officers of the new Chapter: Frederick W. Cane, High Priest; Nelson Haas, King; Geo. W. Wheeler, Scribe; A. L. Vandewater, Treasurer; Edgar Waite, Secretary; A. R. Beatty, Captain of Host; P. C. Hopper, Principal Sojourner; Richard Kirby, Royal Arch Captain; L. H. Olmstead, Grand Master 3d Veil; W. O. Labagh, Grand Master 2d Veil; Edwin Goodall, Grand Master 1st Veil; J. R. Richards, Organist; Jos. Vreeland, Tyler. After the formal services at the Hall the brethren repaired to the Morton House and enjoyed a fine banquet followed by addresses instructive and entertaining. Past Grand High Priest Charles Belcher and others were among the speakers. The prospects are very bright for the new Chapter which already includes in its membership men of influence and Masonic zeal.

### THE WEST.

#### Annual Conclave of the Grand Commandery of Minnesota.

At the 30th Annual Conclave of the Grand Commandery of Minnesota, held at St. Cloud, June 24, the following Grand Officers were installed: H. E. Whitney, Faribault, G. Commander; John H. Randall, Minneapolis, D. G. C.; Benj. F. Farmer, Spring Valley, G. Geno.; O. C. Chase, Fergus Falls, G. C. G.; George H. Davis, Mankato, G. Prelate; E. H. Milham, St. Paul, G. S. W.; John C.

Munro, St. Cloud, G. J. W.; John G. McFarlane, Minneapolis, G. Treas.; Thomas Montgomery, St. Paul, G. Recorder; Wm. E. Richardson, Duluth, G. S. B.; Thomas E. Mercer, Minneapolis, G. S. B.; O. M. Metcalf, St. Paul, G. Warder. Sir Thomas Montgomery was continued as Chairman of Committee on Correspondence. There were present ten Grand Officers, eleven Past Grand Officers, sixteen Past Commanders and forty representatives of nineteen Commanderies, including twenty-two proxies, or an actual attendance of fifty-five. There are 2,335 members in twenty-five Commanderies; net gain, 55. Receipts, \$1,505.50. Expenses, \$1,491.95. In treasury, \$2,086.18. \$500.00 was appropriated for Triennial expenses. The revised Constitution was adopted and the annual elections changed to first stated conclave in May. The minimum fee for Orders was raised from \$30 to \$40; fee to Grand Commandery was also raised from \$3 to \$5. The Thirty-first Annual Conclave will be held at Stillwater, Wednesday, June 24, 1896.

#### **Annual Meetings of Grand Lodge, Grand Chapter and Grand Commandery, North Dakota.**

At the sixth annual communication of the Grand Lodge of North Dakota, held at Fargo, June 18 and 19, 1895, Bro. Wm. H. Best was elected Grand Master and Bro. Frank J. Thompson Grand Secretary.

At the sixth annual convocation of the Grand Chapter of the same jurisdiction, held at Fargo, June 21, 1895, Companion Theodore F. Branch of Jamestown was elected Grand High Priest, and Companion Frank J. Thompson of Fargo was elected Grand Secretary.

At the conclave of the Grand Commandery, held in the same place June 21, 1895, Sir Clarence A. Hale of Grand Forks was elected Grand Commander, and Sir Frank J. Thompson of Fargo was elected Grand Recorder.

#### **Annual Communication of the Grand Lodge of Oregon.**

The Grand Lodge of Oregon held its 45th Annual Communication at Portland, June 12-13, 1895. The session was largely devoted to the consideration of a new Constitution. The following officers were elected: Morgan D. Clifford, Canyon City, Grand Master; Philip Metschan, Canyon City, D. G. M.; W. H. Hobson, Stayton, G. S. W.; J. B. Cleland, Portland, G. J. W.; D. C. McKereher, Portland, G. Treasurer; J. F. Robinson, Eugene, G. Secretary.

#### **An Important and Timely Notice.**

The Grand Commander of the Grand Commandery of Missouri, R. E. Sir Leslie Orear, has issued a General Order in reference to the Triennial. The order is for the guidance of Subordinate Commanderies. We quote the following: "The Eminent Commander of every Subordinate Commandery is made responsible for the individual conduct and knightly bearing of the Sir Knights under his command while wearing the Templar uniform. The Grand Commander does not feel that it is necessary to admonish the Sir Knights composing the membership of these Christian orders in Missouri, against wearing any of the insignia of the Christian's faith in places where intoxicating liquors are dispensed, for their past history and deportment are a sufficient guarantee that the duties imposed on the several commanding officers in this respect will be light."



## THE SOUTH.

The "Little Commandery" of Louisville, Ky., will visit Boston on the occasion of the Triennial Conclave.

It is pleasant to announce that the Masonic Home Drill Corps, or "Little Commandery," is to visit Boston, having accepted an invitation from Boston Commandery to make the trip and become the guests of that organization. It will be a delightful "outing" for the boys of the Home, who will make the journey and appear in parade under the command of their accomplished drill-master, Captain H. B. Grant. The *Home Journal* says: "Just before the Drill Corps leaves home, a Kentucky State flag will be presented to them by Paducah Commandery, No. 11, and the national colors by Ashland Commandery, No. 28. Both flags are of silk and quite handsome. The Drill Corps has adopted a 'yell' and a 'tiger,' which will be given by 'three times three.'"

### Maysville Commandery, Maysville, Ky.

This Commandery, which has been represented by a large delegation at every Triennial since 1877, will appear in full ranks at Boston on the 27th inst. The Commandery, in 1892, shortly after the Denver Conclave, organized a "Boston Club," including upwards of fifty members, who subscribed a purse of upwards of five thousand dollars to provide for contingencies. The "Club" has secured forty rooms on the second floor of Hotel Brunswick, Boston, where ample accommodations have been secured for the five days' sojourn at the "Hub." Maysville Commandery will escort its greatly esteemed and highly honored member, R. E. Deputy Grand Master Warren La Rue Thomas, the second

officer in the Grand Encampment of the United States.

## CANADA.—ONTARIO.

### Annual Communication of Grand Lodge of Canada.

The fortieth Annual Communication of the above named Grand Body was held in Toronto on Wednesday and Thursday, July 17th and 18th ultimo. The attendance was large, representing some thirteen hundred votes. The *Freemason* of Toronto characterizes the Grand Lodge as an unwieldy body, and says a reduction of membership is demanded in order that a dignified and orderly course of procedure may be secured. Our esteemed contemporary is quite severe in its strictures of the Grand Lodge. We copy the following very plain criticism: "The slipshod manner in which business was conducted; the cut and dried reports from the Board; the suppression of free discussion; the lack of courtesy in debate; the free and easy manner of entering and retiring, and the presence of scores of brethren not properly clothed, were all notable features of the recent meeting." It likens the Grand Lodge session to a political convention, and hints that some of the methods made use of in the election of Grand Lodge officers did not bear the true Masonic stamp. Evidently the membership is too large, and some confusion must result from so numerous a gathering. We trust, however, that the condition of affairs and proceedings were hardly as unpleasant as they would seem to be from the *Freemason's* report. At any rate the financial affairs of the Grand Lodge are in excellent shape, and Grand Treasurer Murray is congratulated by our critical contemporary for

the report he made to Grand Lodge. The Grand Master, Bro. W. R. White, who was re-elected, is likewise complimented, albeit he was unable to enforce the desired degree of order in sessions over which he presided. His address, which appears in full in the *Freemason*, is a well written and suggestive paper. Grand Master White expresses his mind against adopting political methods in Masonic organizations. He says: "Representations have been made to me that the practice of canvassing for office is becoming prevalent in both private Lodges and Grand Lodges, and having been convinced, through developments made in an appeal against the election of an officer in a certain private Lodge, that the most open and unblushing canvassing had taken place in that particular instance, I deem it my duty to condemn as strongly as possible any such practice. Friends may speak well of one whose merit and ability entitle him to be promoted to office in either private Lodge or Grand Lodge. But the making of slates, the pledging of brethren to vote one way or the other, and all the other wiles and dodges so well known to the politician are utterly foreign to the genius and spirit of Masonry, and should be most emphatically frowned upon and discountenanced by every true Mason." These are wholesome words which have an application outside of the jurisdiction in which they were spoken. As already stated, Bro. W. R. White was re-elected Grand Master. Other officers were elected as follows: J. M. Gibson, Hamilton, Deputy Grand Master; Benj. Allen, Toronto, Grand Senior Warden; J. D. Rankin, Chatham, Grand Junior Warden; Hugh Murray, Hamilton, Grand Treasurer; and J. J. Mason, Hamilton, Grand Secretary.

## CUBA.

### Masonic Meetings Prohibited in Havana.

A correspondent of the *New York Herald*, in a recent letter from Havana, makes the following statement: "Gov. Gen. Martinez Campos, acting on the supposition that the people of Havana were secretly in sympathy with the revolutionists issued a general order when he first came here prohibiting private meetings under severe penalties. Not even the Masons were exempted, but powerful influence was brought to bear upon him in their behalf, and he at length consented to modify the proclamation so that it would not affect them. The Grand Lodge of the Island of Cuba, situated in this city, was overjoyed at this, and the Masons showed their gratitude to Campos in many ways. All this joy, however, was short lived, for the Governor General issued another order specifically prohibiting meetings of Masonic Lodges, and as a result trouble is likely to ensue." We have no means of knowing just what the feelings of the Masons of Havana, and other portions of Cuba, are in respect to Spanish rule. Our belief is that there would have been no plottings at Masonic meetings, and we are confident that the authorities acted in a way of narrowness and inexpediency when they decided to close the Craft Lodges. Freemasonry in Cuba will not be overthrown by persecution.

## ENGLAND.

### English Masons in Prominent Civil Positions.

The London *Freemason*, July 13th, makes mention of the members of the late administration who were con-

nected with the Masonic Fraternity—and also notes the presence of Freemasons in the new administration. It says: "Of the former administration there were but three Masons of Cabinet rank, viz: Bro. Lord Herschell, a Past S. G. W. of England, who was Lord Chancellor, and Bros. G. J. Shaw-Lefevre and Sir G. O. Trevelyan, Bart., who were President of the Local Government Board and Secretary for Scotland. Among those of lesser rank there were Bro. the Marquis of Breadalbane, Prov. Grand Master of East Perthshire, who was Lord Steward; Bro. Lord Carrington, P. S. G. W. of England, Past G. M. of the United Grand Lodge of New South Wales, and till quite recently Prov. Grand Master of Buckinghamshire, who was Lord Chamberlain; and Bro. the Earl of Cork and Orrery, Master of the Horse. There were also Bro. Sir F. Lockwood, Q. C., her Majesty's Solicitor General; Bro. Lord Brassey, a Lord of the Treasury; Bro. Lord Kensington, Captain of the Yeomen of the Guard, who is Prov. G. M. of the Western Division of South Wales, and it may be some others.

In the new administration the Craft is very strongly represented. Among the nineteen ministers who form Lord Salisbury's Cabinet are included the following: Bro. Lord Halsbury, a P. S. G. W. of England, who is Lord Chancellor; Bro. the Duke of Devonshire, Prov. Grand Master of Derbyshire, who is Lord President of the Council; Bro. Sir M. E. Hicks-Beach, Bart., Prov. Grand Master of Gloucestershire, the Chancellor of the Exchequer; Bro. Sir M. White Ridley, Bart., Prov. Grand Master of Northumberland, the Home Secretary; Bro. Lord George Hamilton, Prov. Grand Master of Middlesex, Secretary of State for India; Bro. Lord Ashbourne,

Lord Chancellor of Ireland; Bro. Lord Balfour of Burleigh, a P. S. G. W. of England; Bro. A. Akers-Douglas, Past J. G. W. of England, First Commissioner of Works; and Bro. W. Hugh Long, Past S. G. D. of England, President of the Board of Agriculture. Among those of lesser rank are Bro. the Earl of Lathom, Pro G. M., and Prov. G. M. West Lancashire, who has succeeded Bro. Lord Carrington as Lord Chamberlain; Bro. Sir John E. Gorst, Q. C., Past J. G. W. of England, the Vice President of the Council; Bro. Sir W. Walrond, Bart., Patronage Secretary of the Treasury; Bro. Lord A. Hill, Prov. Grand Master of Down, who is Comptroller of the Household; and possibly some others.

#### Successful Anniversary Festival of the Royal Masonic Institution for Boys.

The ninety-seventh Anniversary Festival, held at Brighton on Wednesday evening, July 3, 1895, was successful in all its features. It was presided over by Bro. Lord Egerton of Tatton, Provincial Grand Master of Cheshire, and was attended by numerous prominent members of the Masonic Fraternity, and also by ladies. Dinner was served in the spacious Royal Pavilion at 5 P. M. After the banquet came toasts and responses in the usual order. The toast of the evening was,—“Success to the Royal Masonic Institution for Boys.” The presiding officer, in announcing this toast, spoke approvingly of the “Masonic Boys’ School” and of its benign ministries. He said it was never on a more sound and satisfactory footing than now. It was deserving of a generous support. Evidently the brethren were of the same mind, for the subscription aggregated £18,800, a sum considerably in excess of the large amount anticipated. It is a cause of general rejoicing that English Craftsmen give so ready and generous a support to the three great Institutions which especially represent them in the way of organized beneficence. Especially is it a matter of congratulation that such grand results attended this latest Festival at Brighton.

## Grand Lodge of Rhode Island.

### ORGANIZATION FOR THE MASONIC YEAR 1895-96.

#### ELECTED OFFICERS.

- M. W. Edward P. Lowden, No. 10, Pawtucket, Grand Master.  
 R. W. William H. Crawley, No. 3, Warren, Deputy Grand Master.  
 R. W. Cyrus M. Van Slyck, No. 27, Providence, Senior Grand Warden.  
 R. W. Milton Livsey, No. 36, Providence, Junior Grand Warden.  
 R. W. Darius B. Davis, No. 4, Providence, Grand Treasurer.  
 R. W. Edwin Baker, No. 21, Providence, Grand Secretary.

#### APPOINTED OFFICERS.

- R. W. Frederick G. Stiles, No. 37, First Dist. D. Grand Master.  
 R. W. J. Elery Hudson, No. 16, Phenix, Second Dist. D. Grand Master.  
 R. W. William H. Scott, No. 36, Providence, Third Dist. D. Grand Master.  
 R. W. W. Howard Walker, No. 10, Pawtucket, Fourth Dist. D. G. Master.  
 R. W. Ralph W. Cook, No. 13, Woonsocket, Fifth Dist. D. Grand Master.  
 Rev. and W. Henry W. Rugg, No. 1, Providence, Grand Chaplain.  
 W. William J. Bradford, No. 6, Bristol, Senior Grand Deacon.  
 W. James E. Tillinghast, No. 27, Providence, Junior Grand Deacon.  
 W. Marcus M. Burdick, Providence, Senior Grand Steward.  
 W. Herman Boaz, No. 35, Providence, Junior Grand Steward.  
 W. Charles F. Luther, No. 29, Pawtucket, Grand Marshal.  
 W. George M. Clarke, No. 24, Central Falls, Grand Sword Bearer.  
 W. Thomas A. Pingree, No. 34, Lonsdale, Grand Pursuivant.  
 R. W. Albert L. Warner, No. 24, Central Falls, Grand Lecturer.  
 W. H. C. Macdougall, No. 21, Providence, Grand Musical Director.  
 W. John A. Howland, No. 27, Providence, Grand Tyler.

#### STANDING COMMITTEES.

##### FINANCE.

- W. William R. Greene, W. D. Russell Brown, W. Henry C. Armstrong.

##### CREDENTIALS.

- R. W. Albert H. Cushman, W. Stephen M. Greene, W. Chas. F. Dawley.

##### FOREIGN CORRESPONDENCE.

- W. Henry W. Rugg, R. W. Henry C. Field, W. Joseph W. Freeman.

##### LIBRARY.

- R. W. Edwin Baker, W. William H. Scott, W. Walter A. Presbrey.

##### CHARTERS AND BY-LAWS.

- W. Joshua M. Addeman, W. Geo. N. Bliss, R. W. J. Howard Manchester.

##### GRAND OFFICERS' REPORTS.

- M. W. Edward L. Freeman, P. G. M., M. W. Newton D. Arnold, P. G. M.,  
 M. W. Geo. H. Kenyon, M. D., P. G. M., M. W. Stillman White, P. G. M.,  
 M. W. Elisha Rhodes, P. G. M.

## WEBB MONUMENT AND GROUNDS.

R. W. George H. Burnham.

## COMMISSIONERS OF TRIALS

W. George E. Webster,

W. Benjamin W Case,

W. John E Goldsworthy,

W. Horace K. Blanchard,

W. Benjamin M. Bosworth.

## PRINTING.

R. W. Edwin Baker,

W. William H. Perry,

W. George H. Bunce.

## ASSIGNMENT OF LODGES FOR OFFICIAL VISITATION, ETC.

St. John's Lodge, No. 1, Providence ; Washington Lodge, No. 3, Warren ; Harmony Lodge, No. 9, Pawtuxet ; Union Lodge, No. 10, Pawtucket ; St. Paul's Lodge, No. 14, Newport ; Jenks Lodge, No. 24, Central Falls ; Adelphoi Lodge, No. 33, Providence ; Unity Lodge, No. 34, Lonsdale ; to constitute the First Masonic District, and to be under the care of R. W. District Deputy Grand Master Frederick G. Stiles.

Mount Vernon Lodge, No. 4, Providence ; Washington Lodge, No. 5, Wickford ; Hamilton Lodge, No. 15, Clayville ; What Cheer Lodge, No. 21, Providence ; Ionic Lodge, No. 28, Greene ; Roger Williams Lodge, No. 32, Centredale ; Redwood Lodge, No. 35, Providence ; Doric Lodge, No. 38, Auburn ; to constitute the Second Masonic District, and to be under the care of R. W. District Deputy Grand Master J. Ellery Hudson.

St. John's Lodge, No. 1, Newport ; King Solomon's Lodge, No. 11, East Greenwich ; Morning Star Lodge, No. 13, Woonsocket ; Eureka Lodge, No. 22, Portsmouth ; Barney Merry Lodge, No. 29, Pawtucket ; Rising Sun Lodge, No. 30, East Providence ; St. Andrew's Lodge, No. 39, Riverside ; to constitute the Third Masonic District, and to be under the care of R. W. District Deputy Grand Master William H. Scott.

St. Alban's Lodge, No. 6, Bristol ; Friendship Lodge, No. 7, Chepachet ; Warwick Lodge, No. 16, Phenix ; Charity Lodge, No. 23, Hope Valley ; Corinthian Lodge, No. 27, Providence ; Atlantic Lodge, No. 31, Block Island ; Nestell Lodge, No. 37, Providence ; to constitute the Fourth Masonic District, and to be under the care of R. W. District Deputy Grand Master W. Howard Walker.

Mount Moriah Lodge, No. 8, Limerock ; Manchester Lodge, No. 12, Anthony ; Temple Lodge, No. 28, Greenville ; Franklin Lodge, No. 20, Westerly ; Hope Lodge, No. 25, Peacedale ; Granite Lodge, No. 26, Harrisville ; Orpheus Lodge, No. 36, Providence ; to constitute the Fifth Masonic District, and to be under the care of R. W. District Deputy Grand Master Ralph W. Cook.





M. E. WARREN LA RUE THOMAS,  
GRAND MASTER, GRAND ENCAMPMENT OF THE UNITED STATES.

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## A Word Lives.

I shape my word, and fling it on the gale,  
Like bread cast on the waters to return  
In after days; or, if the fates be stern,  
To drift unechoed till some sufferer pale  
May catch the sound, and hush its bitter wail,  
To welcome the unshrinking hopes that burn  
In its full utterance, and it may be, learn  
That lives to truth devoted never fail!  
I may not hear an echo of that word  
Come from the hollow air that wafts it on,  
Or know what deeps of conscious being are stirred  
By its vibration where its sound hath gone.  
But this I know, by laws the heavens ordain,  
No word of earnest faith was ever breathed in vain!

For good or ill the words we speak have wings;  
They speed afar, white dove or raven dark,—  
One fluding prey returns not to the ark,  
And one for peace the greening olive brings.  
But some are venomed insects armed with stings,  
That strike and fly and leave their bitter mark!  
While here the wren, and there the morning lark,  
In some fair bower to some fair listener sings!  
Freed from our hand, we cannot call them back,  
But in their nest can crush the evil brood!  
Storm out the ravening prey-birds, gray and black,  
And nurse the fledgling swans with generous food.  
Profane not, then, the silence of the air  
By any word of prey let loose to sting and tear!

—*Geo. S. Burleigh.*



## Friends and Brothers.

### PART I.

**B**EN'T you Mr. Freeborn Lance, sir?"

"What kind of grammar is that you speak? Ben't you Denny Kirk, Tom Reliance's man?"

"No, sir! I be Mr. Tom Reliance's man. As for my grammar, sir, I must have learned it where you learned to call my master Tom."

"And where he learned to call me Free Lance," said that gentleman, laughing heartily at the caustic reply of the good-hearted servant, who had grown old in his former master's service and was as much respected by the good as he was a terror to evil-doers.

"Master Thomas sent his respects, and was sorry, sir, he could not come to meet you at the depot. May I remark, sir, business is business, and that settling up an estate is no easy job?"

"You assuredly may, and the remark is certainly truthful if not original, Denny."

"Which my name is Dennis, sir, if you please, though I allow my friends to call me Denny, and I hope, on better acquaintance, you will be one of 'em."

"It shall not be my fault if we are not good friends, Denny, and judging from your physiognomy, you are a staunch and true one."

"Judgin' from *what*, sir?"

"Physiognomy--your face, Denny."

"Be that gibberish, or Greek, or somethin'?"

"It is Greek, Denny."

Now, a part of the above conversation was carried on while the two parties concerned were riding along behind a pair of high-stepping bays, over a pike almost as smooth as a floor, and through a section of alternate field and forest, the former in a high state of cultivation, the latter abounding in broad-armed oaks and wide-spreading beech.

"The estate," said Dennis, in reply to a question, "stretches from the railroad over two miles eastward, and three miles north, and no better land in the country, sir, to say nothing of the elegant house, and the beautiful gardening, sir, and the con--confound it! I mean the glass flower-house!"

"The conservatory, Denny."

"Yes, sir; some more of that Grick lingo, I suppose?"

"No, Denny, Latin this time."

“ I’ve no larnin’, sir ; but how those heathen fellers could study up such big words puzzles me.”

Freeborn Lance gave Dennis to understand that the Greeks and Romans were not Sandwich Islanders or Hottentots, and by the time they drew up before the elegant and spacious home of Thomas Reliance, Esq., Dennis was fully prepared to inscribe Freeborn Lance on his list of friends, and allow him to call him Denny.

The greeting of the two friends was such as would naturally occur between those who had been intimate from boyhood, through a college course, and since Thomas Reliance had, two months before, come into full possession of this handsome estate, known as Oakdale, by the death of an uncle who had reared and educated him, and who had built this elegant home for the reception of his intended bride. Just one month before the day set for their nuptials, he was hurriedly sent for to her bedside only to receive her dying love. A lovely woman, poor, and a schoolmistress, she left beside a widowed mother to mourn her loss. To take the widow to the elegant home he had intended for the daughter was Randolph Reliance’s first act, and to contribute to her comfort and happiness during her life his constant care. She lived to pray for him, and died invoking blessings on him and his nephew.

Every two weeks, when possible, it had been the habit of Randolph Reliance to ride over to the country town, and attend the Masonic Lodge there. His devotion to the Order, his well known philanthropy, and his acknowledged intelligence, had placed him in the highest office in the State, holding it for three terms. It was but natural that Thomas Reliance should follow in his footsteps, and that his friend and college chum, Freeborn Lance, should also connect himself with the Order. It was over their dinner that Thomas said :

“ The little village of Oakdale, a mile away, has grown ambitious since the building of the mills there, and have asked me to interest myself in organizing a Lodge there. We find that we can muster fifteen members, and there is material there for at least as many more. I consented, and we are expecting a charter at any moment. Now that I am owner instead of prospective heir, I shall feel it my duty to act my part in whatever may promote the welfare of those among whom my lot is cast.”

“ And among other means, by marrying, I suppose,” said Freeborn Lance.

“ At twenty-five—your age and mine—there is time enough for that. I am not conscious of having met my divinity yet, unless—”

“Well, Tom, I’m listening,” said Lance, as his friend halted, meditatively.

“Well, you know my uncle’s intended was a schoolmistress. What will you think, when I tell you that the nearest ideal of a wife I have yet met is not only a schoolmistress, but a foundling? I see your look of curious inquiry. I will answer it. I have already informed you that Oakdale has grown ambitious. The last teacher they had resigned his place to enter the ministry. The trustees resolved to employ two teachers, one of each sex, and have been fortunate in securing a gentleman by the name of Horace Fleming, of the old Rockaway Fleming family, of excellent repute, and a Miss Mabel—what? A glorious creature of eighteen, a strange compound of humility and pride, graceful as a fawn, exquisitely beautiful and left, without another name than Mabel, on the doorstep of the father of the teacher. The father is dead, the mother lives with her son, he unmarried, and the Flemings have reared Mabel as their own, giving her their name. I could conscientiously swear that there is good blood in her veins. She shows it in every lineament, in every movement. There is pride of character there, but the knowledge of her obscure birth has given her an air of grave humility that tempers her natural pride and makes her doubly charming. You may regard me as extravagant, but wait until you see her, and I will abide by your verdict—if favorable! Otherwise, I shall doubt your taste.”

“Exactly!” said Lance. “But I am patient, and can wait. How did you find out all these particulars?”

“The Flemings very wisely make no concealment regarding Mabel. Besides, she would not consent to be thought what she is not. Horace Fleming and she are admirable teachers, and very popular. He is an ardent Mason, and heartily seconds the idea of a Lodge at Oakdale. He is twenty-eight and is to be married during the holidays.”

“And are you profoundly impressed with the idea that Mabel would make you a good wife?”

“Yes! Or any man, good and true. But it would be terribly embarrassing to wed a woman under the circumstances. *Per contra*, as business men say, she is a pure and noble woman, whatever or whoever her parents. If one could be sure that they would never rise up and claim kinship. But that is not the only danger. Any infamous scoundrel, shrewd and designing, and acquainted with the secret of her birth, could come with a plausible story as to his having learned, by a singular accident, that he had a daughter living, and claim the honors of a father to your or my wife. Such things have occurred and may

again. And, now, will you deem me quixotic if I have been strongly tempted to make an effort to penetrate the secret of Mabel Fleming's birth, despite the eighteen years that have transpired? What think you?"

"I think it is a pretty serious case with you, and I'll wait until I see this paragon before I answer your question."

"Well, you will have an opportunity to-morrow evening. The teacher has invited several members of the school board, of which I am one, and several of the patrons to a social party, and I'll be responsible for your welcome."

At this moment Dennis appeared at the open door.

"Master Thomas," said he, "Barnes, the footman, has gone to the village, and I took the liberty of showing to the parlor a lady who wishes to see you."

A lady of perhaps thirty-six to thirty-eight, neatly dressed, quiet in manner, and with a voice low but clear and musical, addressed the owner of the house as he bowed to her.

"I understand you own several houses in the village, two of which are vacant. Your agent, Mr. Vincent, is absent. I took the liberty of calling on you. I am a milliner and dressmaker, and wish to rent and establish myself. I am permitted to refer to Rev. Fergus."

"None better, if any were needed, madam," was Reliance's politely diplomatic response, and the lady retired, leaving her card bearing the legend, "Honorina Vale."

On the evening after, nearly a score of visitors gathered at the home of the teacher, Horace Fleming. Neatness was personified in the pleasant cottage, and the viands served, if few, were most skillfully compounded. Among those present moved Mabel, a very queen—but a queen *in exile!* throneless, crownless, scepterless! Lance had to acknowledge that her beauty and her charm of manner had not been exaggerated, while her intelligence was supplemented with rare conversational powers and these by a voice of incomparable sweetness. Tom Reliance—let us call him Tom—was delighted to find his best friend in full accord with him, "but suppose, Tom, that she has left her heart in the next county before you met her." The thought set Tom all aglow, and he determined to win her if possible, for her own sake, let her parentage be what it may; and, second, to solve, again, if possible, the secret of her birth. But *had* she, perchance, already bestowed her affections on another? He could not live in doubt. Was not Horace Fleming her next friend and virtual guardian? And was not he a brother of the Mystic Tie? He managed to call the teacher

aside during the evening, and plainly stated his hopes. Tom's social position, his known wealth, his high sense of honor, his standing in the Order, all commended him to the teacher, and he did not hesitate to answer freely. Mabel had had three offers, two from worthy suitors, and had mildly but firmly declined them. He knew her to be heart free. Of her birth he had not the faintest clue. "Call her Mabel," had been written in a neat hand, and pinned to her clothing, which was neat but not costly. Tom's attention to her that evening could not be mistaken by her or others. He asked and received permission to call on her, and to wait on her to church or concert. He was already in the lover's second or third heaven, and looking up to the seventh.

"And so, Free, you really think Mabel a prize worth winning," said Tom on their way home.

"I do, indeed, Tom. I can best express my mind by saying that if you were anybody else I should envy you. If, like Topsy, she never had a father or mother, she is fit to be the wife of the best man living."

"But she had both," said Tom, "and I am going to spend time and money in finding out, but whatever *they* may be, she shall be mine, if I can win her."

"To all of which, my dear Tom, I heartily respond, Amen! And if I can help you, my brother, call upon me."

A silent pressure of the hand and a moistening of Tom's eyes were his answer.

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## PART II.

In one of the most costly houses and on one of the largest estates in the adjoining county, in an apartment that served at once as sitting-room and library, sat a man of apparently forty-five years, handsome enough, but unshaved and careless in dress, with keen, restless eyes, and generally nervous manner. The door opened, and Gregory Vaughn's man of business entered.

"Well, Marks, has Jessup returned, and what have you learned?"

"Yes, sir, Jessup has returned, and it is certain that parties are at work investigating the secret of that girl's birth. Tom Reliance, the rich landholder, is sweet on her, and a friend of his, one Freeborn Lance, is in the plot."

"That Reliance is as proud as Lucifer, and if we can make him believe that the girl is of low birth he will give up the search."

In consequence of the above and further consultation, Tom received the following note through the mail two days later:

“*Dere Sur*: No use fore you to fine out that gurls father. I am him. You mary her, an then Ile let you no, and you can giv me a good salry, an Ile never truble you.

HER FATHER.”

“Evidently a disguised hand,” said Tom; and so said Free when they met.

“Now,” said Free, “it may be a coincidence, but I met, yesterday, in the adjoining county town, a young fellow of about twenty years, who looks near enough like your Mabel to be her twin brother. I learned that his name was Vaughn, youngest son of one Gregory Vaughn, who resides four miles away. Ascertain if Mabel knows the family, or the young man.”

“I will call over this evening,” said Tom. “It may be possible that there is a clew here that may lead to something.”

When Tom called that evening, the teacher and Mabel stated that they had not met young Vaughn for several years, he having been South, but the likeness between him and Mabel had then been a matter of comment.

“But,” said Mabel, “when you came, I was waiting for Horace to get through some writing he was doing to relate a circumstance that occurred this afternoon. I determined to treat myself to a new bonnet, and one of my scholars in music accompanied me to Miss Vale’s, the milliner. We had not met before, and the sight of me appeared to agitate her very strangely. When I had selected a bonnet, and picked out the trimming, she asked the privilege of kissing me, giving as the reason that I so much resembled a loved one long since departed. My heart went out to her, and we clung to each other for some moments.”

“Another possible clue,” said Tom Reliance to Free, when he returned home, “and to-morrow morning *you* go and interview Miss Vale. You can work more coolly in that direction than I can.”

“Anything in my power, brother Tom;” and on the next morning Miss Vale received a visitor who did not go into raptures over her “loves of bonnets,” but he did go into raptures over a young lady he met there, a Miss Alice Lynhurst, a friend of Miss Vale, who had just come to learn the art of making her own bonnets.

On making known his errand he mentioned the fact of Mabel’s likeness to young Vaughn, as observed by himself, and at the mention of that name Honoria Vale turned pale, and it was some time before she was able to speak.

“Mr. Lance,” said she, “I have seen your name and that of your friend, Mr. Reliance, mentioned in connection with the Masonic Lodge

just organized. My father was an honored Mason, and *my husband* was a Mason. I do not wonder that you look surprised. I am known here as Miss Honoria Vale, my maiden name. To you and your friend alone, as Masons, I confide my story. My father, ruined in business, died poor when I was twelve. My mother had died three years before. I was cared for by friends until I was seventeen, when, by my own choice, I went some fifty miles away from my home with a lady who was there on a visit, and learned with her the millinery trade. When I was eighteen I met Hugh Vaughn, the elder brother of Gregory Vaughn, at an evening party. He was traveling, and had been introduced by an acquaintance, a Masonic brother. He lingered there three weeks, we met, he went away, and came again. In four months we were married privately by a justice of the peace. He rented several handsomely furnished apartments in a village twenty miles from his home, the lady owner of the house making me an excellent companion. He came and remained with me whenever possible, for his father, who had determined on his marriage with a second cousin then only sixteen, was dying by inches, and breathed his last just twelve months after our marriage, he and Gregory both ignorant of our union. My husband came, announced his father's death, and only waited the birth of our child to take me to his home, and introduce me to his friends. He started home, to be gone for a single day. I never saw my loving, devoted husband again. He was thrown from his horse and instantly killed within a mile from home. A rotten plank in a rustic bridge had done the cruel work. The terrible news came to me abruptly by a school-boy who had heard of it. I was delirious for six weeks, during which my child was born. It was taken in charge by the midwife, and died the seventh day. My excellent landlady reached the little grave in time to see it laid away. Immediately after hearing of my husband's death she wrote to Gregory of his brother's marriage, and of my prostration. He came, and, as I afterward learned, was all kindness. He left ample means, and instructions to write whenever there was any change for worse or better. He told my physician to spare no pains or expense—that he would at once take means to confirm our marriage. His home should be my home. I recovered, and he came to see me. He seemed embarrassed, and finally told me that he had something to communicate to me, and had committed it to paper. He handed me an unsealed envelope, and bidding me a mournful good-by, rode away. I will not linger on the terrible details. The term of the justice of the peace had expired a week before our supposed marriage, and I was not even a wife under the law. Would *I* wish, under the circum-

stances, to be introduced to my supposed husband's friends? he asked. If so, I was welcome to his home. He inclosed me a thousand dollars, and would allow me two hundred per annum. It has always come regularly. It is but a title of what would have been mine, and I do not hesitate to accept it."

This narrative had a startling effect on Free, and yet he managed to conceal it. He thanked the lady for her confidence, and hastened eagerly to his friend. The fleetest horses in Tom Reliance's stables soon bore Free to the depot, and the next morning he had a certificate signed and sworn to by Anthony Purdy that on the third day of June, 18—, he, a fully authorized justice of the peace, had united in the holy bonds of matrimony Hugh Vaughn and Honoria Vale, and to this was attached the seal of the court, and the record of said Purdy's election. On the next morning, in company with an officer, he called on an aged midwife and nurse, in a handsome cottage, and informed her that friends had determined to take up the remains of the seven-days-old child that had been buried from her home about nineteen years before. Free's keen eye was upon her, and the old woman quailed before it.

"Woman," said he sternly, "I shall not prosecute you for your share in this infamous plot, but how much did Gregory Vaughn pay you?"

"This cottage and some money—not much." She was now ready to make any concession, and her statement under oath that Gregory Vaughn had received the child, a strong, healthy girl, was soon in Free's possession. It was but twenty miles away, and fleet horses bore Free and the officer to the home of Gregory Vaughn. He listened to the evidence presented as if in a stupor, and said feebly:

"Gentlemen, can not we settle with Mrs. Vaughn without exposure?"

"No, sir?" thundered Free. "Before God and the world, you must acknowledge your dead brother's wife and daughter. The law will see that their rights in the estate are secured."

Gregory Vaughn seemed incapable of resistance. He signed a paper acknowledging that his brother had been legally married, and that Mabel Fleming, so-called, was his brother's child. An hour after the telegraph bore the news to Tom Reliance, and a few more hours brought his friend Free. The next morning it was determined that the latter should go in a carriage and convey the widow to the teacher's home before school hours, while Tom should be the bearer of the startling, yet joyful news to the Flemings and Mabel.

There are but few such meetings in this wicked world of ours—only



enough to give us a faint idea of many such meetings in heaven, and we leave mother and daughter together in their great new-born joy.

And when the winter holidays came, Tom Reliance made Mabel Vane his own, and sweet Alice Lynhurst, who had "come to learn to make her own bonnets," told her betrothed love, Freeborn Lance, that she was joint heiress with a married sister to the estate of Hon. Roger Lynhurst, judge of the supreme court of the state. Mrs. Vaugh came into her share of her husband's estate, but she cannot give up the cottage where she first met and embraced her daughter.—*Bro. S. C. Crane in Masonic Advocate.*

## Peculiarities of American Freemasonry.

[In a recent number of the *Scottish Freemason* we find the following article respecting certain characteristics of Freemasonry as organized and expressed in the United States, and accompanying the presentation is a mild criticism of some of the American features. The readers of the REPOSITORY will be interested in the contrast drawn and the points of difference noted, although they are not likely to be converted to the Scottish methods of procedure as being the best.—EDITOR.]

Human nature is the same in the Mason as in the profane, and we are all prone to look upon those traits which emphasize individuality in others as curiosity to be commented on, especially when those traits are dissimilar from our own. Thus we have read of the curiosities of Scottish and Irish Masonry, and though we have not seen it stated in so many words we have no doubt that even our brethren south of the Tweed have peculiarities of their own also. But all these sink into insignificance when compared with the monumental peculiarities which distinguish our American brother, from the legion of which it is difficult to select one to particularise. As a start must be made somewhere, however, we will select Jurisprudence to begin with.

The rules of practice in American Masonic jurisprudence differ in every State, and as there are over forty States, each with a grand lodge of its own, having laws often dissimilar and sometimes diametrically opposed to those of the Grand Lodge of the neighboring State, you can have some idea of the confusion which must exist. True, there is a standard by which all law is supposed to be judged, the landmarks, to wit, but they, though theoretically as fixed as the laws of the Medes and Persians, are, in America, of so nebulous a nature that you are never sure of them, as what is a landmark in one State is not even al-

lowed to be a law in another, and often a practice adopted as a matter of expediency this year becomes by next year a custom, and in the course of half a dozen years has blossomed into a landmark.

In one State a brother may keep a saloon or hotel and be counted a very good fellow—may even fill office in subordinate or grand lodge; while in the adjoining State he is ostracised and considered unworthy of being a member at all; and yet, curious to relate, in none of the States is the brother disqualified who patronizes the saloon or hotel bar. As the San Francisco *Trestleboard* very aptly puts it, "The man who stands on one side of the bar is unfit to be a member of a Masonic Lodge, while the man who stands on the other side is in no way affected."

Politics, creed, race or color are in other countries supposed to cut no figure when a candidate is being balloted for in the lodge, and yet the Grand Master of one State recently recommended that no candidate should be accepted who was not a citizen of the United States, or had declared his intention to become such. This may be patriotism of a kind, but we humbly submit that it is very curious Masonry. In the States of Idaho, Nevada, Utah and Wyoming a Mormon is disqualified on account of his religion, although his character may be irreproachable; and some of the leading Masonic journals in the States divide their space between legitimate Masonic matter and a crusade against Popery. In the Southern States, and some other States as well, a negro would knock in vain—no matter what his other qualifications may be, his color would damn him. While in California they would no sooner think of admitting a Chinaman than an Orange lodge would of choosing a master from the College of Cardinals.

Another curiosity is found in the doctrine of lodge jurisdiction. That is, that no aspirant to honors of Masonry can apply for or be initiated in any lodge other than the particular one located nearest his place of residence.

In this country we would certainly think any rule very peculiar which would compel a candidate to join a lodge solely on the ground of geographical accident when he perhaps desired to enter Masonry through the time-honored portals of the lodges of Kilwinning, Edinburgh, Glasgow or Melrose, or sought the "hieroglyphic bright" in the lodge where Burns himself first saw it.

And even more peculiar, and preposterous also, is the claim made by American lodges of perpetual jurisdiction over rejected material, which, translated into plain English, means that a person once applying for admission, and being refused, can never apply to another

lodge without the consent of the one which rejected him. This is all the more preposterous from the fact that one black ball only is necessary to reject an applicant, so that one personal enemy of the applicant in a lodge of even 100 or more members has the power to permanently deprive the craft of the services of one who might perchance be an honor and an ornament to it.

Then we have the question of non-affiliates, which in this country never troubles us, but in America is of burning interest, and is the subject of some peculiar legislation by the State Grand Lodges, some going the length of refusing to recognize the non-affiliate as entitled to any Masonic privilege. When alive he is refused the right of visit; when dead he is refused Masonic burial. Some jurisdictions even advocate that in trouble or sickness he is not a fit recipient of Masonic charity. From this one would imagine that all facilities would be given to a brother who had taken his demit from his lodge to join another and thus became again an affiliate. Such a supposition, however, by no means jumps with the curiosities of American Masonry. All legislation on the subject seems framed with the view of punishing non-affiliation rather than encouraging affiliation. For instance, in one State, that of California, a non-affiliated Mason, when applying for affiliation, must as an evidence of good faith pay in advance six months' lodge dues as well as the affiliation fee. If rejected he gets back the affiliation fee only; the dues are kept to cover the cost of investigation. Sharp as well as peculiar. From all this we see that the sacred halo which surrounds the Scottish Mason's mother lodge, and the inseparable tie which binds him to it, are things unknown in American Masonry.

Regarding the number of degrees embraced in Ancient Masonry, and coming under the purview of the Craft Grand Lodge, opinion is as much divided. Some Grand Lodges correctly hold that they can take no official notice nor possess any official knowledge of other degrees than those wrought under the charters which they grant. Others, however, claim not only the right to decide what degrees only can be taken by a mason within their jurisdiction, but also when two rival bodies claim such degrees which of the rivals is to be patronized. Such a decision caused the erection of a rival Grand Lodge in one of the States a few years ago.

Of the number of degrees termed Masonic by the American brothers and receiving more or less of patronage there is no end. What is termed the American Rite, that is the degrees most universally recognized as Masonic, are E. A., F. C., M. M., given under lodge war-

rant; Mark Master, Past Master, Most Excellent Master, and Royal Arch, given under chapter warrant; Red Cross Knights, Knights Templar and Knights of Malta, given under encampment warrant; and Royal and Select Masters, which are sometimes given in chapter and sometimes under separate warrant. Besides these there are Rites of thirty-three degrees, of ninety and ninety-six degrees, of Christian Masonry and Mohammedan Masonry; and curious to relate, the candidate for Mohammedan Masonry—that is, the Ancient Arabic Order of Nobles of the Mystic Shrine—must be a Christian Mason, that is, a Knight Templar. Then there is Lady Freemasonry, the principal representative of which—"The Star of the East"—has lately developed a higher degree, called the "White Shrine." This amplification of degrees does not seem to increase the general harmony much, to judge by the way such epithets as "liar," "Masonic fraud," "degree peddler," etc., are being bandied about. That it should exist at all must be one of the curiosities of American Masonry.

In Scotland we have always understood that the faithful heart was the only sure repository for a Mason's secrets, and the craftsman's tongue the only method of communicating them. In some of the States, however, they think it no wrong to have printed rituals, with cypher keys, while in other States they are so much afraid of going against the traditions of the craft that a candidate is refused if he lacks even a finger or a toe, or is blind of an eye, although he be in every way capable of working for his daily bread, which was the only bodily qualification required of the ancient craftsman.

Masons all over the world are, more or less, famed for their charity, and American Masons are as charitable as any. In this country, however, we would deem it very curious charity which relieves a brother's distress and sends the account to his lodge for collection. Yet this is considered regular in some parts of America.

But what strikes the Scottish Mason in America as being most peculiar is the mis-use of the word "Scottish." He will be gravely told by a brother that he is a Scottish Mason, or he will see a notice of a Scottish Rite meeting, only to discover on inquiry that the brother in question never saw Scotland; and on going to the meeting in joyful anticipation of meeting with compatriots and talking over "Auld Lang Syne," discover, to his surprise and disappointment, that there is nothing Scottish about the Scottish Rite meeting, and catches himself wondering if by some occult working of the law of contraries this may not be the reason why it is so called.

Yet with all its peculiarities—and they are more than there is time or

space to enumerate—American Masonry is in a healthy and flourishing condition, and the brother hailing from a foreign jurisdiction is always sure of a hearty welcome; and in the esoteric work, as in the lodge government, the Scottish Mason will be more at home than he would be in the sister jurisdictions of England or Ireland.

## Secret Societies and Secret Tribunals.

**T**HOUGH many societies claim to be of earlier origin, the Order of Knights Templars is the first one of which the date of foundation is known. They were not, it is true, strictly speaking, a secret society; but they are as fully entitled to that term as the Freemasons, the Rosicrucians, the Illuminati, or any other. They had mysterious rites of initiations, badges and lodges; they were, in fact, the real source from which Freemasonry sprang. \* \* \* Contemporary with the Templars was the famous Syrian sect of the Assassins. Their name describes them. The band was founded by Hassan-ibn-Sabbah, the "Old Man of the Mountain," and consisted of himself and his dupes. They were a mere band of fanatical murderers, without political or religious excuse.

This society is said to have numbered forty thousand men, and European princes leagued with them. After the death of Hassan internal dissension arose, and finally they were exterminated by the Mongols in 1256.

In pleasant contrast to the grim realism and fierce barbarity of the middle ages are the Troubadours and Minnesingers, most graceful and poetic of conspirators. That they were heretics and plotters is true; but they were heretics only to the fierce rancour of the Inquisition; and they plotted only against the gloomy tyranny of feudal France, wandering over Europe, preaching the canons of the Joyous Science, the religion and cult of Love, as mysteriously sweet as their own "Roumaunt of the Rose." They were in some measure a secret society, for they had grips and passwords, and they held "courts of love" ostensibly for the settlement of affairs of gallantry. But harmless though they were, the restless suspicion of Rome was upon them; they had sung songs derisive of the Pope above all in the "langué d'oc," "the language of heretics;" they were in league with the Albigenses. They perished with their unhappy allies beneath the iron heel of the father of Simon de Montfort. \* \* \*

The Holy Inquisition was established in 1208 by Pope Innocent III.,

in Languedoc, for the suppression of the Albigenses and Troubadours, as above stated. From its establishment in Spain five-and-twenty years later, it rapidly spread all over the continent. It gave the death blow to the Knights Templar; in 1481 it drove the Jews out of Spain. \* \* \*

An attempt was made to re-establish the Inquisition in 1814, and many persons were imprisoned; but the time for even the mummery of persecution was past. The people broke out into revolt, burnt the prisons and drove away the familiars. In 1820 the Holy Inquisition was blotted out. \* \* \* After the Company of Troubadours the most attractive secret society is certainly that of the Rosicrucians, or the Society of the Rosy Cross.—*Chambers' Journal*.

## Mystic Shrine.

EXTRACT FROM THE ADDRESS OF R. E. SIR FRANK W. SUMNER, GRAND  
COMMANDER, OF KNIGHTS TEMPLARS, OF CALIFORNIA, AT  
THE RECENT GRAND CONCLAVE.

**H**ERE is a question which I think should be considered at this time, and which, during the past year, has come to my notice on several occasions. It is the relation of the Nobles of the Mystic Shrine to Templar Masonry. Many of the Sir Knights here assembled belong to this Order, and are familiar with its theory and its workings, but we must all acknowledge that it is not Templarism. In Masonry, we are taught to place our faith on the Inspired Word. In the lower degrees we listen to the sublime lessons from the Old Testament; and here to-day we have reverently bowed our heads to the divine words of our Redeemer and Saviour. In all Masonry the lessons taught are of the highest morality and religion, but in the Shrine the teachings, if such they can be called, are of a different character, and its book of authority, the Koran, inculcates strange doctrines of morality and wisdom.

It is to be regretted that the inventors of the Shrine should make a prerequisite for petitioners to have a membership in the Order of the Temple or in the 32<sup>d</sup> of Masonry, as it gives the impression to the outside world that the Shrine is the highest degree or Order in Masonry, and this idea is carried out by Templars printing on their cards the Shrine as the ranking body. This is especially unfortunate, as the

Shrine is far removed from any idea, principle or teaching which we receive beneath the blue vault of the Symbolic Lodge, under the shadow of the Royal Arch, within the solemn portals of the Temple, or in the silent chambers of the Scottish Rite.

I grant that a body of gentlemen may create any Order that they may desire, but they have no right to engraft such upon Masonry, and, although created without thought of the future, it was in violation of the spirit of the Orders of which they were members.

We cannot look with pleasure upon the meeting of the Shrine at some of our past Conclaves, and it seems to me that some action should be taken by this Grand Body in the matter. Not that we should interfere with the right of admission of members, but we may prohibit the meeting of the shrine in Masonic Halls. This Grand Body undoubtedly has the right to control the use of Asylums, and to be assured that all assemblies therein are for a proper purpose.

## Masonic Templarism in England.

[The *London Freemason* of recent date contains a timely and suggestive paper from the pen of Bro. W. J. Hughan, who presents some interesting information respecting the progress of Templary in England. Evidently the Order has not flourished in Great Britain as here. Some special obstacles have beset its way. With a changed Constitution Bro. Hughan predicts for the organization a larger measure of popular favor. We gladly find place for the substance of his paper. EDITOR.]

The publication of the official Calender of "The Great Priory of the United Orders of the Temple and Malta in England and Wales for 1895-1896," and the probability that the "Convent General" will soon cease to exist, appear to me reasons for taking a brief glance at the Order as respects its connection with the Craft in this country.

When the Knight Templar's Degree was first worked under the wing of the Craft, it is impossible to decide; but from 1779 we meet with it in England, and from 1780 at Bristol, in which year, however, it was not a new creation, but the governing body was then termed "The Supreme Grand and Royal Encampment of the Order of Knights Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta," &c., the "Charter of Compact" being dated "At our Castle in Bristol, 20th day of December, 1780." It is reproduced as Appendix D in my "Origin of the English Rite of Freemasonry," 1894.

What was known as the Grand Conclave was started at London in

1791 by Bro. Thomas Dunckerly, who was succeeded as Grand Master by Lord Rancliffe (Bro T. B. Parkyns). Matters were not very prosperous for a few years, but in 1805 H. R. H. the Duke of Kent was elected as the Head, and became "Royal Grand Patron," being succeeded, on his Royal Highness's resignation as Grand Master, by Judge Waller Rodwell Wright, in 1807.

The statutes which were agreed to in 1791 were revised in 1809; those of 1804, including Regulations granted by the Duke of Kent, being revoked by his Royal Highness's authority, who also confirmed Bro. Wright in the office of Grand Master, so that the Duke was active as Grand Patron, though having ceased to be the actual Ruler of the Society. The title in 1809 was "The Royal, Exalted, Religious and Military Order of H. R. D. M. Grand Elected Masonic Knights Templars K. D. S. H. of St. John of Jerusalem, Palestine, Rhodes, &c."

At this period "Lodges of Craft Masons and Chapters of the Royal Arch," it was declared by authority of the Royal Grand Patron, "pretend by virtue of their respective Charters of Constitution to admit Knights of the several Orders above mentioned, and to confer the Degrees of Rosæ Crucis to the said Orders annexed and thereon dependent;" and means were taken to prevent such irregularity.

In 1810 there were 36 "Chapters of Knights Templars" on the roll, including "Observance of Seven Degrees" (London), "Redemption" (York), and "Baldwin" (Bristol), without numbers, and described as of "Time Immemorial." Then 33 are numbered consecutively, one being of 1790, two each of 1791, 1792, and 1793, and others of 1794, 1796, 1805 to 1810. The old Encampment at Exeter is not mentioned. Others are noted as "discontinued from not being able to assemble," one being the "Time Immemorial" at Bath, and one each in "First Dragoons," Salisbury, Hampton Court, &c., some of which were revived subsequently.

H. R. H. the Duke of Sussex became Grand Master in 1812, and so continued to his decease in 1843, Colonel Kemeys-Tynte succeeding his Royal Highness in 1846. A new era for the Knights Templars began in this year, the working of the Rose Croix and Kadosh was gradually placed in the hands of the "Ancient and Accepted Rite," which began then to be active, and has been a great power and influence for good ever since, and the Grand Conclave became a flourishing Body.

On Colonel Tynte's decease in 1860, Bro. William Stuart, G. C. T., was soon afterwards elected, and was installed in 1861. On his resignation in 1872, my lamented friend, the Rev. John Huyshe, M. A.,



became the acting Grand Master during the interregnum, when the eventful changes of 1872 were introduced, and H. R. H. the Prince of Wales was installed Grand Master of the Convent General, 7th April, 1873, since composed of the Great Pories of England and Wales, Ireland and Canada. The Scottish Fraters declined to join the new organization, and Canada withdrew in 1883.

The Earl of Limerick, G. C. T., was the first Great Prior of England and Wales under the new regime, followed by the Earl of Shrewsbury and Talbot, G. C. T., in 1876, on whose regretted decease the Earl of Lathom (*then* Lord Skelmersdale) became the Great Prior, and happily still continues.

Full lists of all the officers appointed and elected from 1846 to 1888 were published in 1888, compiled by Bro. William Tinkler, K. C. T., as Vice Chancellor, and in the Calendar for 1895-1896 will be found many interesting particulars of the Order, and particularly the Roll of Preceptories, arranged in alphabetical order, but bearing a consecutive enumeration, according to precedence, and containing information as to where the meetings are held, &c. There are in all 117 preceptories, five being lettered A to F (excluding E), as of "Time Immemorial" (*viz.*, Nottingham, Hull, Bristol, London and Exeter), the remainder being numbered from 1 (Bath) to 164 (Ceylon), excepting vacancies. The dates of warrants of these are duly entered. Some sixteen are returned as being in arrears, but possibly some are only slightly behind time.

I cannot but think that with a popular Constitution, active and popular Provincial Priors, and with the same Great Officers as well as the same courteous Vice Chancellor, quite a revival of interest in the Order would soon be manifested.

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MASONRY has made men better. It has led them to aim at a higher and purer life. It has made them appreciate a nobler manhood. It has made them understand better the problem of living. It has taught them how to die. It has permeated the whole world with its pure principles. It has raised the fallen and rescued the depraved. It has clothed the naked and fed the hungry. It has built homes for the homeless, and asylums for the sick. It has educated the ignorant and sheltered the fatherless. It has helped the church to ameliorate the condition of unhappy humanity. Its influence has benefited government, in establishing justice and destroying despotism. Its silent work has been felt in the very pulsation of a better morality in the community. Its history is illustrious.—*N. Y. Dispatch.*

## To Stretch the Liberal Hand.

To stretch the liberal hand,  
 And pour the stream of gladness  
 O'er misery's withered strand—  
 To cheer the heart of sadness—  
 To dry the orpean's tear,  
 And sooth the heart nigh broken—  
 To breathe in sorrow's ear  
 Kind words in sadness spoken—  
 This is the Mason's part,  
 The Mason's bounden duty,  
 This rears the Mason's heart  
 In wisdom, strength and beauty.

To practice virtue's laws  
 With fervency and freedom,  
 And in her nobler cause  
 Advance where'er she leads 'em—  
 To curb the headlong course  
 Of passion's fiery opinion,  
 And bend its stubborn force  
 To reason's mild dominion.—  
 This is the Mason's part,  
 The Mason's bounden duty,  
 This rears the Mason's heart  
 In wisdom, strength and beauty.

To shield a brother's fame  
 From envy and detraction,  
 And prove that truth's own aim  
 In spirit life and action—  
 To trust in God through all  
 The danger and temptation,  
 Which to his lot may fall,  
 In trial and probation—  
 This is the Mason's part,  
 The Mason's bounden duty,  
 This rears the Mason's heart  
 In wisdom, strength and beauty.

—*Masonic Review.*

**MASONRY** is historically picturesque in its medieval encampments around the rising abbeys and cathedrals; speculatively picturesque with its face to the East, and its vesture of allegory and symbol, practically picturesque in its assemblies on the tessellated, star-centred floor of universal Brotherhood; and mystically picturesque in its ascending degrees, and the vision of the building of the Temple of God in man.—*Keystone.*

## Hafaz, the Egyptian.

“Truth the mystery men will not see,  
Though ever present to their view.”

“Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.”—*Monitor.*

In the far land of Egypt, where science first diffused the light of her majestic truths, lived a youth called Hafaz. Nature had endowed him with her choicest intellectual gifts, and fortune had been no niggard of her worldly ones; all that the Magi of the East could teach he had attained; the mystic lore of the priests of Isis was familiar to him, for at the early age of eighteen, the coronal of golden beetles, the highest badge of initiation, had graced his brow. When fathers wished for an example for their sons, they pointed out Hafaz; when careful mothers prayed for a husband for their daughters, their thoughts glanced equally to the young Egyptian. Yet such is the perversity of human nature, that Hafaz, although thus gifted and thus esteemed, was unhappy. His native strength of mind had enabled him, unassisted, to penetrate the sophistry and vain falsehood of the dark worship of his fathers, though not to reach the truths those mysteries originally concealed; but which, from the ambition and culpable negligence of the priesthood, had been lost. In vain he sought the schools of philosophy; in vain he conversed with the most renowned sages of his native land. The philosophy of Egypt, based on false principles, amused him by its subtleties, but failed to dazzle him by its splendid errors; and the conversation of the learned only proved to him the insufficiency of human knowledge. Wearied with the mental conflict he had so long sustained, Hafaz left his gorgeous palace and sauntered forth to enjoy the cool evening breeze upon the banks of the fertilizing Nile. Gradually wandering from the city, the salutations of his friends became less frequent, and at last he stood, as he thought, alone within sight of the then regal city of Memphis.

“Yes!” he exclaimed, breaking from the deep reverie in which he had been plunged. “I can endure this doubt no longer, I will travel. Truth must somewhere be found, and if Egypt contains her not, I will seek her in other lands.”

“And who shall direct thy steps?” demanded a stern voice.

He started, and perceived for the first time an elderly man, in the garb of a sage, standing beside him; his countenance was marked with a sober gravity, which would have made it appear stern, had not an expression of calmness and content relieved it. His dress was decent, but plain.

“Thou wouldst find truth?” exclaimed the unknown; “but why seek it in other lands?”

“Father,” replied the Egyptian, “truth dwelleth not in Egypt. I have sought it in her temples, in her schools, in the palaces of the great, in the retirement of the learned; but in vain. Could wisdom find it,” he continued, with a slight expression of pride, “I had not been unsuccessful.”

The elder regarded him for a few minutes in silence. “Vain worm,” he sighed, “what is thy wisdom?” stooping he reached one of the many lotus flowers which grew upon the borders of the river. “Canst explain the mystery of this flower? For years thou hast seen them bloom and fade around thee, yet failed to reach the secret of their being; so with truth; she dwelleth near thee, breathes in the balmy air, or thunders in the tempest wild; every where she is present, yet thou hast not perceived her.”

“Canst thou guide me to her?” demanded Hafaz, awed by the solemnity of the stranger’s manner. “I will reward thee, I am rich.”

The old man laughed scornfully. “Couldst thou command this globe, and pour its many treasures at my feet, it would not repay me. Yet on one condition I will be thy guide; but I demand two pledges—confidence and obedience.”

“Try me,” replied the youth; “conduct but my steps aright, and I will be thy slave.”

The Sage, after regarding him for a few minutes with a scrutinizing glance, answered, “Follow me!” and without waiting to see if his command was obeyed, directed his steps toward a narrow path, which led them still further from the proud city of Memphis.

For hours after the sun had set, Hafaz continued to follow his strange guide, who continued to walk at the same equal pace. Unaccustomed to such rapid exercise, the young Egyptian was several times tempted to call to his companion, but shame restrained him. The shades of night had fallen ere the elder staid his steps—“’T is well,” he exclaimed with an encouraging smile, as for the first time he perceived that the youth had followed him, “here will we rest.”

“Here?” replied Hafas, “in this desert place! had we not better enter yon habitation and demand refreshment?”

“Thou wouldst demand in vain,” replied his guide, “it is the house of a churlish shepherd, whose heart and doors are closed against the traveller.”

“Shall I not force him?” asked the Egyptian, proudly, “I am strong, and armed.”

“Do so, and we part,” replied the Sage, “his churlishness will not justify violence; the cot and food are his; respect the laws of property, the first principle of civilization.”

“Thy name?” said Hafaz.

“*Morality*,” answered his guide. His pupil pondered and was silent.

After wandering for many days, subjected to the severest poverty, the travellers arrived at the city of Cairo—“Here,” said his guide, “we will tarry.”

“But how,” demanded the youth, “am I to live? I am without money, and here totally unknown.”

“Thou hast talent,” answered *Morality*, “go and hire thyself to some merchant.”

The pride of Hafaz revolted at the idea of servitude, and a scornful refusal was on his tongue, but a frown from his mysterious companion restrained its utterance.

“Pride—pride,” groaned the Sage; “the gay butterfly scorneth the honest industry of the ant. Thou must work,” he added slowly, “or steal, for I will not support thee in idleness, or remain with thee, if once thou art tempted to violate the laws of honesty.”

The latter threat, fortunately for the youth, prevailed, and he departed, although reluctantly, in search of an employer; his talents and knowledge of many tongues, soon gained him one, and from his industry, he gradually rose to a situation of trust and emolument. *Morality* became the constant companion of his leisure hours, and his spirit seemed to overlook his private as well as public conduct. The truth, the great object for which he had sacrificed so much, appeared as distant as ever from his gaze, and frequently would he remind his stern and inflexible guide of his promise, whose only reply was, “Patience—patience—await thy appointed hour.”

The wife of the aged merchant with whom Hafaz resided, was young and beautiful; in an evil hour she encountered the Egyptian, and attracted by the graces of his person, conceived a guilty attachment, the knowledge of which she speedily conveyed to him. The youth was not insensible to the magic beauty, or the delight of woman’s love.

They met, and governed by passion, resolved on flight; for which the absence of the husband offered an opportunity. The appointed night arrived, and the lover appeared at the rendezvous; but, fortunately, on his way thither, the lessons of his old friend Morality returned to his recollection—"What am I about to do," he exclaimed, "rob my benefactor of his wife, his dearest possession; sacrifice virtue to lust, and lose my promised reward." After an internal struggle, the better principle of his nature prevailed, and he retraced his steps to his lodging in the city. Morality, whom he had not seen for several previous days, met him with a smile at the door—"Welcome, my son," he exclaimed, "To subdue our passions, is man's noblest boast, the hardest task of our wayward nature; thus hast achieved it—receive thy reward." He took him by the hand, and led him to a plain, homely looking matron, who was evidently prepared, from her extended hand, to receive him. "Behold her whom thou hast sought—this is Truth. She will now be thy guide; but although invisible, my spirit shall be near thee, my precepts never depart from thy heart." Morality disappeared from the sight, but not from the recollection of Hafaz.

Truth first broke silence—"Thou art surprised, my son, at my homely appearance; on their first approach all men think me plain; the time shall come when thou wilt esteem me beautiful. To-morrow we will commence thy journey to thy final resting-place; at present thou art tired. Sleep well, refresh thy earthly nature at present, more even than my lessons, to receive which the senses should be unfatigued."

Agitated and disappointed, Hafaz retired to his couch, and murmured ere he sank to rest, "Can this hard, ungracious and unlovely dame be *Truth*?"

With the dawn Hafaz once more commenced his travels. The way, which at first seemed dull, soon became cheered by the conversation of his companion, who led him gradually from the dark mist of ignorance in which he had been reared, to the contemplation of his real nature; taught him to view man as a rational, responsible being, possessed of a *present hope*, a future immortality. All that in his science had been obscure, was now made clear; all that had been involved in doubt was now explained. As he listened to the lessons of his guide, his respect and admiration hourly increased, although the unfortunate plainness of her visage still remained. Truth taught him gradually the real estimation of things, and her conversation never palled upon his inquiring mind. After a journey of several days, they reached the Euphrates, the mighty river which guarded imperial Babylon; the stream rolled on its imperious course, gay gilded barks were floating on its surface,

and the hundred towers of the doomed city were reflected on its pelucid waters as on a silver mirror.

The Egyptian, entranced with the magnificent scene before him, gazed upon it with wonder and delight. Truth remained unmoved the while, regarding him with a scrutinizing glance, and at last demand his thoughts upon the scene before him.

"They are many," replied the youth, "wonder at its beauties, pleasure while I gaze upon them; but thou, unmoved, canst gaze upon a scene which admiration scarce finds power to praise."

"Suggests it no other thought?" demanded Truth sternly, "does not gratitude to the Great Architect, whose word called the gushing waters into being, mingle with thy pleasure? Thou sayest truly that I am unmoved with the scene before me, for I have seen it oft; indeed, 't is long since I beheld it first. Yon rolling stream was then a valley fair as Paradise; the foot of man had not profaned it then. Ages rolled on. I looked again; the trees were gone, and in their place high towers were raised. Anon the city vanished, and the teeming earth sent forth its waters; the valley then became a river wide and deep. Blood since hath stained its course. I have no joy to look upon it now."

Hafaz sighed, and turned from the Euphrates, in disgust. "Do all thy lessons," he demanded, "teach men disappointment?"

"No," replied Truth, "but teach men to think justly."

The Egyptian long continued to journey on, attended by his companion, who gradually imparted her principles and wisdom to his mind; his admiration hourly increasing, although her extreme plainness annoyed him. They reached at length a dark cavern; his conductress paused. Hafaz looked into its gloomy recess, and from the worn and ghastly vestiges of frail humanity, knew it was the grave. Although prepared by the lessons he had received, he shuddered as he contemplated the dreary passage, and demanded if he must attempt that path alone.

"Faith only may accompany thee," replied his guide. "Here we part. *Truth is immortal, and cannot die.* But on the opposite side of this abyss thou shalt again behold me, not as now, harsh and unlovely, but resplendent in youth and eternal beauty."

"Can Truth then change?" demanded her pupil.

"No," replied the Goddess, "but man's earthly nature cannot comprehend her full perfection. Farewell! on earth truth leads but to the grave."

"And hereafter?" demanded the Egyptian, a smile of hope illuminating his anxious countenance.

“To joy,” replied the Spirit, “the heart cannot conceive, the tongue lacks words to name. Adieu! rest thy appointed time.”

“Know, mortals, know, ere first ye sprung,  
Ere these orbs in ether hung,  
I shone amid the heavenly throng;  
These eyes beheld creation’s day,  
This voice began the choral lay,  
And taught Archangels their triumphant song.

“Then, men arose erect in youthful grace,  
Heaven’s hallowed image stamp’d upon his face,  
And as he rose, the high behest was given,  
That I alone, of all the host of heaven,  
Should reign protectress of the Godlike youth.  
Thus the Almighty spoke—he spoke and call’d me TRUTH.”

—*Selected.*

## A Little Learning.

“A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring.”

This maxim has so often been quoted that the first line of it has assumed the recognized form and sanction of a proverb in our language. But, like many other proverbs, it has been found, in a general application, to be unworthy of unqualified reception. No doubt, as a universal rule, a little knowledge, however little it may be, is better than the total ignorance, just as, to a hungry man, a half of a loaf is better than no bread; yet there are men who, from an undue development of the organ of self-esteem, are disposed to propound theories and state facts as though they were masters of the science of which they are only imperfect pupils. The consequence is that their theories are untenable, and their statements untrue. Sometimes they meet with men even less informed than themselves, who mistake the dogmatism of ignorance for the positiveness of learning, and accept their crude errors as established truths. To such men undoubtedly a little learning has been a dangerous thing. If they had no knowledge, they would be modest and and silent; if they had more, they would be cautious and correct.

To no speculative science does this proverb more frequently apply than it does to Masonry. This is because much of the science of Masonry is oral and traditional; and hence there is no exact standard by which the masses can measure the amount of learning that an



opinionative man may profess that he possesses. A claim to the possession of knowledge, for instance on a ritualistic question, where memory is supposed (although incorrectly) to be the sole teacher, is hard to be disapproved, simply because it is a question of memory only, and none but the man himself can tell how faithful or how treacherous his memory may be. The simple affirmation, "I remember," is incapable of controversy; for the truth or falsehood of the affirmation lies wholly in one's own inner consciousness. It may be doubted, but it cannot be disapproved.

More than once have I heard old Masons say that thirty or forty years ago such or such was the form of a particular ceremony or phrase in the ritual. Now, in many of these instances, I was perfectly confident that the person making the assertion was incapable from his intellectual organization as shown in other matters to have any memory whatever of this conviction, his assertion passed of course only for an idle word; but there were doubtless others who heard him who were silenced by his presumption, and adopted his opinion as good authority. Here a little learning evidently was a dangerous thing. If the man had had no knowledge whatever of the ritual, not enough to work his way into a Lodge at labor, his ignorance would have been transparent, and he would not have presumed to express an opinion. But having perhaps a little of knowledge on the subject, he dared to become dogmatic, and his dogmatism was mistaken for learning.

There is another reason why in Masonry a little learning is sometimes dangerous. There is a literature in Masonry, but unfortunately it is not cultivated by the great masses of the Craft. Other professions have a literature also, but that is always cultivated. Those, for instance, who devote themselves to the professions of medicine or law commence the pursuit by a diligent study of the text books, and a subsequent reading of all standard authorities. Then when an empire or imposter comes among them, professing to be a physician or a lawyer, and advances his own absurd theories, they can readily detect and expose his ignorance.

But in Masonry imposters, pretending to a knowledge which they do not possess, meet with no correction until they encounter some scholar of the Order. The Craft have no crucial test derived from their own knowledge which they can apply to an ignoramus. Hence, Masonry has abounded with lecturers and writers of text books and Masonic jurists, who, with no more learning in any other profession than they had in Masonry, would hardly have been deemed qualified to take the lower seat of the youngest class of scholars. In Masonry they take

their seats on the throne, and promulgate, often in the worst of ungrammatical English, their opinions, *ex cathedra*, as though Solon himself were but a braying ass compared to them.

Fortunately for the reputation of the Order, this unhappy condition of things is slowly passing away. The literature, the history, and the philosophy of Masonry as a speculative science are beginning to be cultivated in such a way that pretenders will have henceforth to be more chary in their pretensions. The time is not yet come, but it is coming, when none will be teachers in Masonry but those who have first been students. And when that intellectual millenium has arrived, we shall no longer hear, as we have lately heard, the Chairman of the Committee on Correspondence of a respectable Grand Lodge declaring that "there is no such thing as an American system of Masonry." What folly! What ignorance! Think only of a naturalist declaring that there is no such thing as a Linnæan system. or an astronomer that Newton never had a theory, or Herschel never made a discovery.

But there is a class of Masons to whom a little learning is far from being dangerous. To the humble and inquiring student who seeks knowledge that he may be enlightened, that he may know something more of the Institution into which he has entered than he can derive from the meager lectures of the Lodge; who would trace the myths and legends to their true source, and would learn the real interpretation of the symbols; to such a Mason not arrogant, but humble; not opinionative, but inquiring; a seeker for truth, and for truth only;—a little learning is much, because it is a step on the ladder of knowledge, and the little will in time be followed by more.

A little learning is dangerous only to the dogmatist who mistakes the little for much; and who deems, like a foolish merchant, that his small stock is enough for a very large business.—*A. G. Mackey in Masonic Selections.*

• We are sometimes led to advise those seeking membership in the fraternity to keep out of it because they cannot afford it. A man has no right to join any society at the expense of his own or his family's comfort. Masonry is not an asylum or school of correction, intended to reform men; it seeks only to make reformed men better; neither is it an institution of benevolence, where the man goes to receive certain monetary benefits or better a crippled condition; it takes care of its own when misfortune overtakes them. He should be able to support himself and family, and lay aside something for a rainy day, before he joins a Masonic lodge.—*Australasian Keystone.*

## The Manly Man.

I LIKE a man who faces what he must ;  
 With a step triumphant and a heart of cheer,  
 Who fights the dally battle without fear ;  
 Sees his hopes fail, yet keeps unfaltering trust  
 That God is God ; that somehow, true and just  
 His plans work out for mortals ; not a tear  
 Is shed when fortune, which the world holds dear.  
 Falls from his grasp ; better, with love, a crust  
 Then living in dishonour ; envies not,  
 Nor loses faith in man ; but does his best,  
 Nor even murmurs at his humbler lot,  
 But with a smile and word of hope, gives zest  
 To every toiler ; he alone is great,  
 Who by a life heroic conquers fate.

—Selected.

## The Secret Ballot.

**T**HE secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the votes were to be given *viva voce* it is impossible that the improper influences of fear or interest should not some time be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience. Hence, to secure this secrecy and protect the purity of choices, it has been wisely established as a usage, not only that the vote shall in these cases be taken by ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows voted, but it is wholly out of order for him to explain his own vote, and the reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every member has the same right ; and in a Lodge of twenty members, when an application has been rejected by three black balls, if seventeen members state that they did not deposit it, the inference is clear that the other three Brothers did so, and thus the secrecy of the ballot is at once destroyed. The rejection having been announced by the Wor. Master, the Lodge should at once proceed to business, as it is the sacred duty of the presiding officer peremptorily and at once to check any discussion on the subject. Nothing should be done to impair the inviolate secrecy of the ballot.—*Masonic Journal*.

## Temple Church in London.

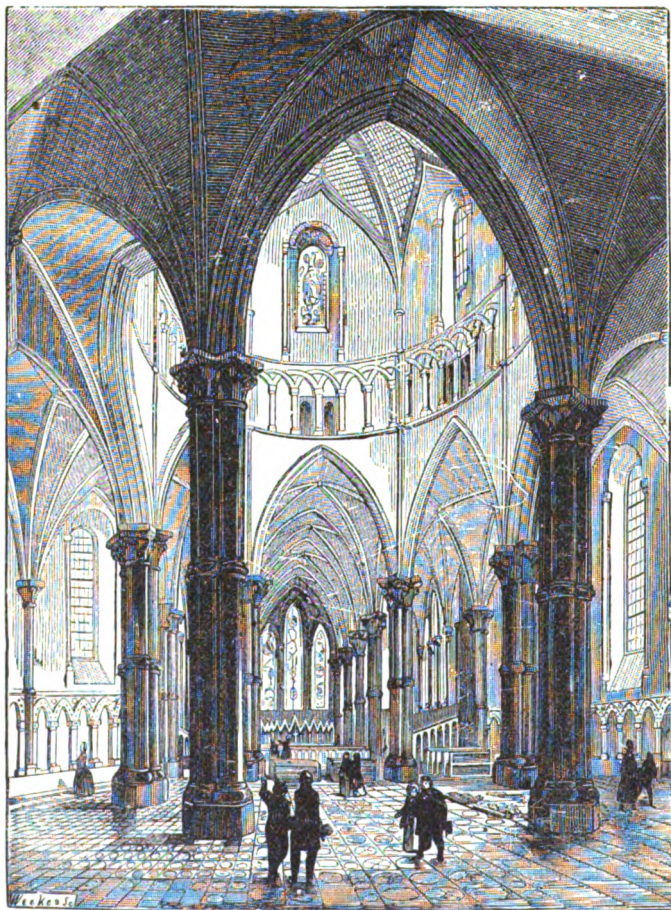


WE shall never forget our several visits to this remarkable church, and the historic buildings grouped about it. Often as we recall such occasions the charm with which they are invested revives, and we rejoice in our remembrance of seasons of meditation and worship within the walls of the old church, and of exploration among its adjoining halls, with their numerous relics and reminders of a distant past.

The site of Temple Church is just apart from busy Fleet street in the very heart of London. The location is close to "Temple bar," which had not been touched by the march of improvement at the time of our visit nearly twenty years ago. There still stand the ancient buildings, in many respects worthy of observation and study, but appealing with a special force of interest to members of the Order of Knights Templars. The motley collection of buildings, including the church itself, is now under the care and keeping of the legal fraternity, so that the visitor finds not a few of the apartments devoted to the uses of the lawyers who seem to have usurped the places of the monks and warriors of the middle ages. This has been the condition of ownership and use since 1608, when the establishment was conferred upon the "Benches of the Inner and Middle Temple" by a royal grant.

Temple Church and the adjoining structures have an age and history going far back of that date. Seven hundred years ago the Ancient Order of Knights Templars made claim to this situation for their headquarters in England. In the fullness of their power and the plentitude of their resources they erected on this historic spot a temple of worship and other ecclesiastical buildings, which might fitly serve desired uses and also signify the faith and greatness of the powerful Templars. The most interesting part of the Church, "The Round," was dedicated in the year 1185, by Heraclius, patriarch of Jerusalem, who was at that time seeking the aid of Henry the Second, against Saladin. This portion of the main structure has undergone but few changes, and presents substantially the same appearance now as in those early days, when its stone pavements echoed the footsteps of the Knights who gazed admiringly upon the lofty arches, the architectural embellishments, the suggestive emblems wrought in wood and stone, such as the paschal lamb and the cross, moved thereby no doubt to pious devotion and deeds of noble daring.

Here came the members of that renowned Order both to worship and to legislate. Some of them dwelt in the buildings of the Order adjacent to the Temple, and were subject to the most rigorous, partly ecclesiastical, partly military, discipline. Even now, the winding stone stairway and the cell of penance sufficiently attest that offenders were dealt



THE "ROUND" IN TEMPLE CHURCH.

with in no light manner. But the old Temple itself was the one sacred place where they all gathered to pray and worship—to enact solemn ceremonies—to consider the grave questions that related to the work of

their Order and take sweet counsel together. Here the novitiate knelt and made his confessions. Here he kept his lonely night vigils. Here, after due preparation, he received the blessing of the Church and the solemn charge of duty—perhaps the consecrated sword that he was to wield against the Moslem in distant Palestine. Here pilgrims and Knights were sometimes marshalled to give pious thanks for victories won, and to wave beneath the arches of their cherished Temple those silken banners of the Order wrought with such curious devices. Here, too, were brought and laid away the remains of those who had made some proof of their piety or valor, and to whom the ancient Templars gave solemn burial and a fitting resting place. Their effigies in armor are the most striking objects as one enters the vestibule. The figures are life-size, representing a Knight in armor, with crossed legs, the right hand grasping a sword. It is generally believed that these effigies do not represent Knights who actually fought for the recovery of the City of the Great King and the holy sepulchre, but rather associates and patrons of the Order, who in some signal way had distinguished themselves and thus obtained memorials so conspicuous. Be this as it may, these monumental relics are not without their charm; they call to mind in a most impressive manner the days of the crusaders, which gave birth to the Order that built and adorned the Temple Church. The visitor of to-day, especially the Templar Masons, beholds the effigies, “cross-legged as men moved to the Holy Land against the Infidels,” and straightway the glow and inspiration of the distant past thrills his soul,—his quickened thought leaps at a bound over centuries, and he seems to be living in those stirring times when the Templars first won their reputation, or were established in its largest glory!

Temple Church, as has been stated, retains unimpaired many of its ancient features. “The Round” is there as it was six or seven centuries ago. The old architecture has been in the main kept up in the renewals and repairs, and portions of it are of wondrous grace; so, too, the marvellous beauty of the painted windows has the same charm to-day that has elicited the admiration of generations. Well is the structure calculated, therefore, with the recollections that cluster around it—the associations and memories that attach to it—to move the feelings of the worshipper within its courts, the antiquarian and the interested Templar of our time: Looking upon the grim effigies on the floor; on marble pillars and grooved arches above it that have so long withstood time’s consuming tooth; on signs and relics that constantly meet the eye,—it requires no great effort of the imagination to float the thought backward even to those strange eventful days when the Cru-



INTERIOR OF THE TEMPLE CHURCH, LONDON: VIEW OF THE CHANCEL.

sader went forth with the blessing of the Church to perform his vows, and the whole earth was shaken as the cross and the crescent came together beneath the walls of the Holy City! It is an old history, but it will never lose its interest; its romance will never grow less. Criticise and condemn, as we must many of the manifestations of that remarkable era, it will always rise before our thoughts as an heroic age; we cannot forget the grand enthusiasm of that awakening; we cannot but note the chivalric impulse that roused the sluggish energies of Christian Europe—that sent the pilgrim warrior to the field and called into being a powerful society something of whose character and work, no less than its name, is perpetuated by so glorified a token as the old Temple Church in London! Its venerable walls; its marble effigies; its sculptured portraits; its monumental relics and historical associations, move and thrill the pilgrim visitor and worshipper of to-day, as they speak to him with an eloquent voice from out of the dim past, telling of the ancient glory and prestige which so grandly illumine the Illustrious Order of Knights Templars!

At this time, just when the echoes of the grand celebration in Boston are dying away on the air, and when attention is being called to the times of tradition and sentiment which bind the Templars of the present to the Templars of the past it seems most appropriate that we should again present the old historic Church to view and call attention to what it specially signifies and commemorates.

AMONG the notable incidents which marked the recent Conclave of the Grand Encampment in Boston was the official recognition of Rev. Lucius R. Paige, D. D., a resident of Cambridge, Mass., within the lines of that august body. He was welcomed in fitting words by M. E. Sir Knight McCurdy, Grand Master, who presented him to the members of the Grand Encampment as a worthy Mason and Sir Knight, probably the oldest Worshipful Master of a Lodge and Eminent Commander of a Commandery now living on the earth. Dr. Paige is in his ninety-fifth year, with bodily and mental faculties well preserved. He was made a Mason in 1824, and two years later was elected Commander of Village Encampment in Greenwich, Mass. The venerable brother and Sir Knight made a graceful and most appropriate response to the words of the Grand Master. His expressions of Christian trust touched all hearts.



[Written for Freemasons Repository.]

## Masonic Symbols: "The All-seeing Eye."

PS. XXXIII 2. 16-21. DEDICATED TO W. J. H. OF TORQUAY.

Oh Symbol bright of mystic Truth,  
 To pristine faith so dear!  
 Heaven's best beacon-light to youth!  
 God,—whispering "never fear!"

When in the lodge we feel thy power,  
 Bright flow'rs seem blooming near,  
 While odorous as an Eastern bow'r,  
 Is language when sincere.

The scrutiny that never ends,  
 May well our thoughts employ;  
 The awful sense our breath suspends,  
 But still gives hope and joy.

Earth's brighter side such thoughts awake,  
 As bring us nearer Thee;  
 While all Life's ills disperse or break,  
 Like rain-clouds on the sea.

The widow's tear—the strong man's cry,  
 Are register'd as sure  
 As deeds of wrong, howe'er we try  
 To paint them just and pure.

We know the eye omniscient sees  
 The fate to us so dim;  
 Heaven's broad expanse,—earth's deepest sea,  
 Keep nothing hid from Him.

J. RAMSDEN RILEY.

*25 Grey Road, Walton, Liverpool, 23 July, 1895.*

FAIRNESS is discussion is most desirable. If disputants are seeking for the truth it would seem that they ought to be above twisting an opponent's proposition to make it appear unfavorably, and above taking any unworthy advantage. Fair minded Masons ought not to indulge in controversy merely to gain a victory, or to win applause by reason of their smartness. It is not well to run the risk of wounding the sensibilities of a friend by provoking him to a discussion about questions and issues of slight importance. If there must come the opposition of earnest speech let the disputants remember that courtesy and fairness are due the one to the other, and that it is the truth which both are alike seeking.

## The Proper Designation of the Templar Order.

**T**HERE are two forms in common use, employed to designate the Templar organization, viz: "Knights Templars," and "Knights Templar." The question as to the use of the final "s" is of no practical importance, and yet considerable interest is aroused by its discussion, and by references which are made to literary and Templar usage as well as the principles of gramatical construction. There are two sides to the question, each of which has resolute supporters to defend its claims. Both forms of appellation have eminent official endorsement. The governing body of Templars in this country uses the title "Knights Templar," although from the organization of the Grand Encampment, in 1816, until 1856, the other form was employed. The Grand Commandery of Massachusetts and Rhode Island, from its organization in 1805 until the present time, has used the term "Knights Templars," this being the title in the plural as it appears in the earliest as well as the latest constitutions and other official documents.

The Grand Commanderies of the country are divided in their use and support of the title. A majority of the Grand Bodies sanction the form now approved by the Grand Encampment, but there are several jurisdictions where the other form is used in official papers and printed proceedings. Thus, likewise, prominent representatives of the Order, writers of correspondence, etc., show an equal divergence of opinion in their use of the descriptive words. Some of the newspapers in great cities always print the term with a final "s" and others omit it. Evidently there is considerable difference of opinion in regard to this comparatively unimportant use of words, and, as already intimated, strong arguments are urged on both sides. Philological rules are cited and the principles of gramatical construction are referred to, in proof that each of the titles is correct, while the opposing parties alike point to a tremendous array of literary authorities and historic precedents in justification of the opposite conclusions to which they have arrived.

As already stated, the Grand Encampment of the United States, the highest governing body of the Order in this country, uses the title "Knights Templar." At first it might appear that such use settled the question. Indeed, the position has been taken that it is unlawful for Knights allegiant to the Grand Encampment to employ any other

appellation. The precise title is in the fundamental law, it is said, and we must stand by the Constitution.

As bearing upon this assumption let it be remembered that until 1856 the Grand Encampment used the title "Knight Templars" in its records, constitution and official announcements. The change made at that time was not expressly authorized by the Grand Encampment. One member of the committee which reported a revision of the constitution at that time, Benj. Dean of Massachusetts, who afterwards held the office of Grand Master in the General Body, has expressed his judgment respecting the change of title as follows :

"It argues nothing in favor of the innovation that it has been introduced into the Constitutions of the Grand Encampment of the United States. We were nominally a member of the Committee who, in 1856, reported a revision of those Constitutions, in which the objectionable phrase appears. Whether it was placed there originally with the consent and approval of the active members of the Committee, or was subsequently introduced, we have no means of knowing. We are quite certain that it did not, in our hearing, arrest the attention of or elicit any discussion in the Body itself. This however is not a matter of much importance. The phrase is an erroneous one, and like some other things in the Constitution that have created disquiet in different parts of the jurisdiction, should be discarded."

In 1871 this matter of changed title was brought to the attention of the Grand Encampment, at the Conclave held in Baltimore, Md., by a member of the Body, Sir Chas. F. Stansberry of Washington, D. C., who offered the following resolutions :

*Resolved*, that the proper title of the Templar Order is 'Knights Templars,' and not 'Knights Templar,' as now commonly used under the sanction of the example of this Grand Encampment.

*Resolved*, That the use of the term 'Knights Templar' is an innovation in violation of historic truth, literary usage, and the philology and grammar of the English language."

These resolutions were referred to a committee which reported "that this Grand Encampment has no authority to determine questions of historic truth, literary usage, and the philology and grammar of the English language," and asked to be discharged from further consideration of the subject. The Grand Encampment adopted that report, virtually declining to pass upon the questions involved. This conclusion seems the more strange when it is conceded that the title 'Knights Templars' was used in the first Constitution and in the records until 1856, when a change was made to the present form of appellation by an authority which does not appear.

In connection with this brief summary of historic statement relating to the legislation and action of the Grand Encampment, it may be interesting to note the fact that the Grand Commandery of Massachusetts and Rhode Island, formerly Encampment, has for ninety years used the title "Knights Templars."

Which of the titles is correct? Which form has the support of the best literary authorities?

In passing upon the first named question it is requisite to determine whether the second word of the title is to be regarded as a noun or an adjective. The consensus of opinion among grammarians very largely favors the view that Knight and Templar are nouns referring to the same person, and hence that they come under the rule of apposition requiring an agreement in number and case, so that the plural must needs be "Knights Templars." This accords with a rule which governs in all languages, and its illustrations are numerous. Logically then, and in harmony with a strict gramatical construction, the proper title of the Templar Order is "Knights Templars." Thus it is rightfully classed with "Knights Hospitallers," "Knights Bachelors," etc.

In considering the other question proposed, reference must be made to the dictionaries, encyclopedias, and other works of acknowledged high reputation, and to the usage of standard writers. These authorities, almost without exception, justify the use of the term "Knights Templars." The *Encyclopædia Britannica* refers to the ancient Templars, so-called because their house was near the Temple, to the Order of Templars, and to the "Knights Templars" distinguished for being at once a military and religious body. Sir Walter Scott in his writings pertaining to ancient chivalry, always uses the title in the plural with a final "s," and his example in this respect, with that of Addison, Barnes, etc., has been generally followed. There is scarcely an author in Europe or America who writes the term Knights Templar. The best literary usage accords with the grammatical construction which has so strong a support.

Dr. Mackey, an eminent writer on Freemasonry and Templary, says that he used both forms of the title in his "Lexicon of Freemasonry," but a careful inquiry into the etymology of the term convinced him that "Knights Templars" is the correct title. In his "Encyclopedia of Freemasonry" he has given an extensive review of the whole subject, the concluding words of which are as follows: "On the whole I am satisfied that the expression "Knights Templar" is a violation both of the grammatical laws of our language and of the usage of our best

writers on both sides of the Atlantic, and it should, therefore, be abandoned."

Historical and grammatical authority, together with the best literary usage, is unquestionably on the side of adhering to the form of appellation approved in the jurisdiction of Massachusetts and Rhode Island since the first distinctive organizations were effected, nearly a hundred years ago. It is no disrespect to the Grand Encampment, certainly no suggestion of disloyalty to the Grand Governing Body, that the old title is preferred over the new, and that the term "Knights Templars" is still used by intelligent and zealous members of the Order who believe that such use is sanctioned by the best authorities of ancient and modern times.

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### Reuben H. Lloyd.

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**T**HE portrait herewith shown is printed from a cut made especially for the use of the REPOSITORY, from a photograph recently taken of the distinguished Sir Knight. It is a pleasure to present this likeness of the popular and prominent Knight Templar, who holds the important office of Deputy Grand Master in the Grand Encampment of the United States. It would add to our gratification were we able to accompany the portrait with a more extended biographical sketch, but the material is not available at the time of the present writing and we must needs be content with the following brief statement.

Bro. R. H. Lloyd is a resident of San Francisco, California, where he has lived for a goodly number of years. He is a member of the firm of Lloyd & Wood, and has an excellent reputation in business circles. As a Knight Templar he is well and favorably known not only by the Fraternity in California but throughout the country. He is a member of California Commandery, No. 1, San Francisco, and has held the office of Eminent Commander in that body. He is a Past Grand Commander of the Grand Commandery of California. He has held office in the Grand Encampment since 1886, when, at the Triennial Conclave held in St. Louis, Mo., he was elected to the office of Grand Senior Warden.

Bro. Lloyd is a Scottish Rite Mason of the Thirty-third degree, and in this department, as in others, his intelligence, zeal and true courtesy have gained for him a host of friends. He is also prominent as an Odd Fellow, being Past Noble Grand of Yerba Buena Lodge, No. 15,



V. E. REUBEN H LLOYD.  
DEPUTY GRAND MASTER, GRAND ENCAMPMENT OF THE  
UNITED STATES.



a member of Golden Gate Encampment, and Past Grand Master of the Grand Lodge of California and Past Grand Representative to the Sovereign Grand Lodge.

In all these fraternal orders and offices the brother of whom we write has made evidence of those traits of character which inspire confidence and win respect, while he has never failed to justify the expectations of his friends in fulfilling the duties of every position to which he has been called.

## The Triennial Conclave at Boston.

**T**HE Twenty-sixth Triennial Conclave of the Grand Encampment of the United States, held at Boston, on Tuesday, August 27th, and the three days next following, was made the occasion of an immense gathering of the members of the Templar Order and a display of more than ordinary significance. It is estimated that twenty-five thousand Sir Knights were present in Boston on the day of the great parade, many of them attended by relatives and friends, thus swelling the attendance of visitors to a number greatly in excess of that which represents any previous gathering of the Templar organization. All the jurisdictions included within the limits of the Grand Encampment were represented in the mighty host convened. The welcome accorded the visitors was of the most hearty and hospitable character. The citizens of Boston and the vicinity manifested a cordial sympathy with the occasion, and well supported the official greeting expressed by Governor Greenhalge and Mayor Curtis, the latter being an eminent member of the Templar Order. The Grand Commandery of Massachusetts and Rhode Island, by its able Triennial Committee, of which R. E. Sir Samuel C. Lawrence, Grand Commander, was the efficient chairman, had made ample and elaborate preparations for the occasion, not doubting that they would be seconded, as they were, in all their endeavors by the Templars of the jurisdiction and the people at large. The Grand Commander and the Committee are entitled to special praise, but the citizens and fraters of Boston put the stamp of success upon the gathering by taking the part of hosts and showing hospitalities and courteous attentions to those who were in some sense their guests during the week of the Triennial Conclave.

Tuesday, the day of the great parade, presented favorable conditions as to weather. The sun was obscured during the greater part of the day; there was a gentle breeze blowing and the air was pleasant and



invigorating. It was a summer day, but by no means uncomfortable. The streets were clean and in excellent marching condition. The parade, led by Grand Commander Lawrence as Chief Marshal, was an inspiring procession—a grand and beautiful spectacle. Twenty thousand and knights and more with waving plumes and banners marched to the strains of inspiring music over the designated route of procession. It was a pageant more extended and impressive than any ever before witnessed in the history of the Templar Order. The procession moved along streets decorated with flags and Templar symbols, many of the public buildings and business blocks as well as private residences, being adorned with artistic representations of scenes, passages, and lessons identified with the history and expression of Masonic Templarism. Observation stands prepared to accommodate tens of thousands of spectators had been erected along the route, and every seat was taken. Besides these, the windows overlooking the procession, the roofs of houses and every favorable place for sight seeing, were utilized by interested observers, while the sidewalks for the entire distance were packed with people as they never were before.

As already intimated the Templars marched between lines of interested and sympathetic observers; cheers and applause attended them from the beginning to the end. Boston was enthusiastic on this memorable occasion. The people looked upon the magnificent pageant with friendly eyes, and gave frequent signs of their hearty approval of the Order which made so creditable a presentation of its character and resources.

The Grand Master, M. E. Sir Hugh McCurdy, with officers of the Grand Encampment, reviewed the great parade from one of the observation stands, having by his side the Governor of the State, and in the near vicinity many other gentlemen of official prominence. The Grand Master of Masons in Massachusetts, M. W. Bro. E. B. Holmes, with the Grand Master of Masons in Rhode Island, M. W. Bro. E. P. Lowden, and members of their respective Grand Lodges, occupied a second grand reviewing stand; and the Mayor of Boston, the Chief Marshal, and other civic and Templar dignitaries, gave a final acknowledgment to the Commanderies and Sir Knights as they passed through Adams Square near the end of the route.

It is not within the scope of this article to describe the parade, beautiful and imposing as a mere spectacle, and made especially attractive by fine music and symbolic display. We may not particularize the marching and military evolutions of celebrated Commanderies which roused the enthusiasm of admiring crowds again and again. We may

say, however, in this connection, that the look and bearing of the men who marched in line created a most favorable impression upon the public. It was believed that the Sir Knights represented manly character and the best type of humanity, hence they were so warmly greeted and so much praised.

There were other parades during this memorable week; receptions; an exhibition drill of an interesting character on Wednesday, witnessed by an admiring crowd; excursions, banquets, etc., more than may be mentioned in this brief chronicle. For an entire week the air was filled with the sounds of music, and at almost every turn a Commandery might be met marching to some place of meeting with another Templar body or returning to headquarters.

Of the Triennial Conclave itself we may only say that its services were well attended and that much important business was transacted. A general good feeling prevailed among the members and characterized the animated discussions which took place. A new constitution was adopted, designated to take effect in January, 1896. The election resulted in the election of Sir W. La Rue Thomas as Grand Master and the advancement of other Grand Officers. There was a friendly contest for the place of Grand Recorder, which resulted in the election of V. E. Sir W. H. Mayo of Missouri. Thus passes into history the twenty-sixth Triennial Conclave of the Grand Encampment of the United States.

## “Why I am a Mason?”

**I**N response to the question thus stated the editor of the REPOSITORY recently made a brief response which was printed in the *Boston Globe*. At the request of several friends the hastily prepared statement is herewith presented:

I joined the Masonic fraternity when I was but 21 years old, being prompted to take such a step by the belief which I entertained that Freemasonry would help me to realize my strong desire to congenial fellowship and true friends. The secret character of the institution was an attraction to me, for I was curious to ascertain the nature of those mysteries which I supposed brethren of the mystic tie guarded all so sacredly from the outward world.

I was also favorably impressed with Freemasonry by the claims to an ancient origin. Its antiquity charmed me. Perhaps I laid more stress on this point at the outset of my Masonic career than I do now, but I

still find a satisfaction in the thought that the Masonic institution as it now exists has been evolved from systems and societies which were powerful forces in society in the remote past. Freemasonry takes on an augmented interest to the thoughtful mind as its antecedents are brought into view.

I was likewise moved to seek admission to the Masonic fraternity because it seemed to me to present both intellectual and moral freedom. What I had learned of Freemasonry led me to conclude that it was established on a broad basis, and had respect for genuine manhood wherever or however expressed. It commended itself to me for its unsectarian character and its practical philanthropy. I felt that I should be helped on the better side of life by becoming a member of such a society, and I think there also came to me the conviction that I might be able to render some better service in the world by my Masonic association.

I am still a Mason because I have found my early estimate of the institution verified, as regards its general character and purposes, while my interest in its philosophy and history has increased with such study as I have been able to make of these inviting features. Freemasonry has grown into my affection with the passing years, as I have come to appreciate the meaning of its symbolism and the benign influence of its varied expression.

I am a Mason by choice to day because I have a grateful love for an institution that has broadened and enriched my life. I am a Mason because I still count it a privilege to associate with my brethren in those communions for which our organization provides, and to share with them in Masonic work and its recompenses. I hold to my membership in the fraternity because I believe it may justly claim to rank among the agencies which sweeten and brighten this world of ours.

The foregoing was published with other communications under the general heading, "Why I am a *Templar*?" This was not the question to which the writer was asked to furnish a reply; but it would only require a supplemental paragraph to meet the larger question. That paragraph might be condensed into the following expression:

I became a *Templar*, after I had been for several years a Royal Arch Mason, because I found that a majority of my Masonic friends, those whom I held in special honor and esteem, were members of the Order of Knights *Templars*. I desired the fellowship of these and of others which I believed I should obtain by taking the advanced step. What I had learned of the Christian character of the Order attracted me to membership therein. I had read of its traditional connection with the

crusades, of its symbolism and teachings as related to the matchless Christ, and it seemed to me that such an identification would offer a desired ministry to mind and soul. I was not disappointed. Masonic Templarism has blessed my life. I am still a Knight Templar, esteeming it a privilege to witness the impressive ceremonies of the Order, to enjoy the goodly society of Sir Knights, and to render some service, by means of my alliance with this illustrious and influential Order, for the benefit of those about me and for the furtherance of the principles which are fundamental to the Templar Institution.

## Conclusion of Address.

[We present herewith the glowing and timely words with which M. E. Hugh McCurdy, Grand Master of Templars, closed his excellent address delivered before the Grand Encampment of the United States, at its Triennial Session in Boston, Mass., August 27, 1895. These closing words of the eminent and zealous Templar who, for the last three years, has been at the head of the Order in the United States, deserve a careful reading. They are the words of wholesome counsel and suggestion.—EDITOR.]

We have, Sir Knights, a noble order of historic names. We have a record of growth of which we may be justly proud.

In 1816, when this Grand Body was formed, there were only eight Commanderies—or encampments, as they were then called—only five hundred Knights Templar in the United States. Now we have a membership of 110,000; forty Grand Commanderies, having under their immediate jurisdiction 950 subordinate Commanderies. Besides these, there are under the jurisdiction of this Grand Body thirty subordinate Commanderies. Our Asylums are erected in every State and Territory save Alaska. And this Grand Encampment has also established an asylum and erected a temple and shrine in Honolulu, Sandwich Islands.

Surely our order has not yet reached the fulness of its glory and helpfulness, and its course must continue upward and onward in fellowship and harmony with the age and lofty principles of Him whom we all acknowledge as our Lord and Master, Immanuel—God with us. This is our watchword. With Him we must be ever moving onward to better things. Templarism teaches us as its first and last lesson that we are to be like Him. That what He is to men, we are to be to men.

His command, thou shalt love thy neighbor as thyself, Templarism interprets as a command to be a god to one's fellow man. Love means God. This world needs not dollars, it needs genius, but vastly more

it needs men who are gods to the human life about them. The world needs men who manifest God to the human life around them, not as a shadow—not simply by prayers and creeds, but as the Incarnate Son of God manifested him in the gentle ministry of kindly deeds.

When I was in Sogd, writes an Arabian geographer, I saw a great building, like a palace, the gates of which were open and fixed back to the wall with large nails. I asked the reason, and was told that the house had not been shut night or day for a hundred years. Strangers may present themselves at any hour, and in whatever number; the master has amply provided for the reception of men, and their animals, and is never happier than when they tarry for some time. Such palaces by the wayside in the desert places of this life has Templarism builded for hungry, weary pilgrims. Of such palaces the white tents which the weary pilgrim finds by the wayside as he makes his pilgrimage are the symbol and the promise. The doors of this great building of many mansions are closed neither by night or day. The master has amply provided for the reception of those who need rest and refreshment. The true Templar has no arithmetic by which he counts the cost or the inconvenience of receiving strangers; the soul of his better quality thrusts back the unseasonable economy into the vaults of life, and says I will obey God and the sacrifice and the fire He will provide. Silver and gold have I none, but such as I have give I unto thee. The brave soul of the Knight of St. John, the modern hospitaler, rates itself too highly to value itself by silver and gold. These it may not give; but what it hath it gives, and all that it hath. It gives itself—its own worth lends a better grace to the humble tent, the cake of barley meal and the cup of cold water than belong to the splendor of silver and gold. Learn well, Sir Knights, the lessons of Bethlehem's cradle, of Calvary's Cross, of the Mount of the Ascension, but learn well the lesson of the pilgrim's garb, the staff and sandals, the wayside tent, the morsel of bread and the cup of cold water. These lessons are one. The Knightly soul does not ask for bread and raiment, for ease, nor feasts; the essence of greatness is the perception that virtue is enough. Poverty is its ornament. The spirit of man is the great light which illumines tents, fields, shops, homes, asylums. That place is most illumed where dwell the noblest minds. The depth of our living—this is the splendor of our table, this is the rich drapery of human life—this the more than regal decoration of our homes.

Thou shalt remember all the way which the Lord thy God led thee those forty years in the wilderness, said Moses to the Israelites, and He humbled thee, and suffered thee to hunger and fed thee with manna

that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, repeated the Son of Man in the wilderness of his temptation. Silver and gold have I none, but such as I have give I unto thee, repeats the Templar as he takes the weary pilgrim by the hand and leads him into his wayside palace of rest and refreshment, of bread and water. The Sir Knight thus gives himself to his weary, hungry brother. These words of Moses, the Son of Man, and the Templar hospitaler, have one and the same signification; man lives not by bread only, but by the godlike life of his fellow man. Bread and water, silver and gold never can satisfy—these have only a partial influence over living men. These enter only into the outer court. The influence of a noble soul is alone irresistible; this alone takes possession of a brother's inmost soul. The pilgrim enters into the wayside tent, not for rest and refreshment of body—not for anything that bread and water, silver or gold may do for him; but for the hand-touch and soul-touch and the companionship of a noble soul. This is the lesson, see to it only that thyself is here, and art and nature, hope and dread, friends, angels and the Supreme Being shall not be absent from the chamber where thou sittest.

The brave Epaminandos needs not Olympus upon which to die—needs not the Syrian sunshine. What matters the room where the true man sits, the fare he eats, the clothes he wears, the grave he lies in? What matters the place of Moses' Sepulcher, the birth place of Lincoln, the streets trodden by the feet of Milton, the little Bethlehem, the obscure Nazareth, the wretched poverty and loneliness of the Son of Man! Common souls pay with what they do—noble souls with what they are. While we accumulate silver and gold and build homes, and call them after our names, let us not forget that the only accumulation that will defy the corruption of the moth—the corroding of the rust, is that which we are building in the lives of our fellow-men as they toil on in their pilgrimage here. Among the Israelites he was called blessed for generations who passing through the desert place, made of it a well for thirsty camels and weary travelers. There are many desert places in this life, many weary pilgrims. Templarism is here because the weary, the hungry and thirsty are here. Shall we not dig in life's desert places wells which shall be life-springs for thirsty lips? Shall we not build tents white by the wayside—true, large and noble souls which shall be the bread of life—the words of God—Immanuel, for hungry, weary men? Templarism is in this world because the world

needs Templarism. We are all weary pilgrims. How fiercely beats the heat of the sun, the violence of the storm upon many a life. What a pity that in this land which God has so blessed with bread enough for every one, what a pity that they should be hungry; what a thousand pities that in this nation upon which He has so poured His benediction of sympathy and peace, men, women and children should be to-day hungry and thirsty for kindness and sympathy. May God hasten the time even in this life when it shall be said, they shall hunger and thirst no more, neither shall the sun light upon them nor any heat, for the God-man shall feed them, he shall lead them into fountains of living waters. He shall wipe away all tears from their eyes. This is the mission of Templarism.

The three heroes of King David broke the ranks of the Philistines to bring their thirsty king a cup of cold water; the widow gave the hungry prophet her last handful of meal. The Mohammedan who lived in a city built amid a wide, hot plain, made a wayside booth a few miles out on the highway, and daily went to fill a vase of water there for fainting travelers, as they approached; and once a life was saved by the cup of cold water. Brothers, souls to these we are to be. We are Templars that we may the better make the desert places of life blossom with such acts of brotherhood—of angelhood.

Our mission is not that of the ancient knight, to rescue the tomb of our divine Lord from desecration, but so to live His life before men, that their souls shall become filled with the spirit of the everlasting brother.

We are called to be Knights—not of the old, but of the new chivalry. The essence of this chivalry is to care for the little ones. Its command to every Sir Knight is, use your power to bless the little ones. The widows and orphans, the aged and the infirm, the poor, the tired man in the shop, the overworked woman in the kitchen—these are our little ones, these all challenge our chivalry. To rescue manhood and womanhood from their graves; honor, virtue and chivalry from their sepulcher—this is the duty-call to the modern knight—a work far nobler this than that which summoned our ancient fraters to battle-fields or toilsome journeys. Our mission is to give

“An arm of aid to the weak,  
A friendly hand to the friendless,  
Kind words so short to speak,  
But whose echo is endless—  
The world is wide, these things are small,  
They may be nothing—but they are all ”

Again, Sir Knights, I welcome you to this Triennial Conclave. I congratulate you upon the esteemed privilege of assembling in this historic city. Let us be profoundly thankful for the past, hopeful for the future. If the past has done its best for us, then are we prepared to receive the good things in store for us. The golden age of Templarism is not in the past, but in the future. Faithful sentinels upon the watch-tower of Knighthood, what of the night? What of the morn? You are here to answer these questions. Ponder well your words, weigh well your actions. Let all the ends you aim at be your country's, your God's and Truth's.

And now, my fraters, standing as I now do for the last time in this relation in your presence, and about to surrender forever the exalted position which for years it was my high ambition to occupy, if you have found anything in me, personal, mercenary, selfish, unworthy the noble Templar ideal, forgive it, forget it. If in me you have found devotion to a lofty purpose, imitate it, better it. With profound gratitude to Almighty God for his tender mercies; with a God bless you for each and every one of my loyal associates for their faithful service, and a God-speed you for him who shall succeed me, I retire. I say good-bye with a patriotic, a private and individual joy, with a consciousness compared with which all human words of praise are but as the light dust of the balance. In the words of Lowell, "The sunset of life casts a radiant light upon the past, and makes the western windows of those homes of fancy we have left forever tremble with the reflected glow of sacred regret."

But this one thing we do, forgetting those things which are behind and reaching forth into those things which are before, we press toward the mark for the prize of the high calling of God in Him who is our divine model--our Immanuel.

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BRO. JOHN CORSON SMITH, Past Grand Master of Masons in Illinois, has just returned home from a trip around the world, during which journey he was accompanied by his wife and daughter. He visited the Grand Lodge of England at its recent Communication in Freemasons Hall, London, and was received with marked distinction. He made an excellent address to the English brethren, touching upon the principles and interests which English and American Craftsmen share in common. Bro. Smith attended the Triennial Conclave in Boston, and took an active part in the proceedings, notwithstanding some physical limitations which seem to be the unpleasant sequences of his extended journey.



## Warren LaRue Thomas.



WARREN LARUE THOMAS of Maysville, Kentucky, Deputy Grand Master of the Grand Encampment, was born at Elizabethtown, Kentucky, on the 25th day of January, 1845, his parents being Joseph H. Thomas and Amanda LaRue Thomas. While quite a youth Sir Knight Thomas's parents moved to Danville, Kentucky, where, after being prepared, he was educated at Centre College, one of Kentucky's most famous institutions of learning. Upon the completion of his education he was engaged for a few years in the mercantile business, but was induced to give that up for the purpose of engaging in the life insurance business, and for the last twenty years has given his time and attention to that pursuit. No man in Kentucky is better known in that profession than Mr. Thomas, he being now one of the special agents of the Mutual Life of New York for the States of Kentucky and Tennessee.

As soon as he became of age he petitioned the Masons and at once received the Degrees in the Lodge, Chapter and Council. He became interested in the beautiful workings of the Order and soon became a member of the Grand Bodies of the State. After filling various subordinate positions in both bodies he was, in October, 1880, elected Grand Master of the Grand Lodge, and Grand High Priest of the Grand Chapter, filling both positions the same year. He had already occupied the Chair of Grand Master of the Grand Council, Royal and Select Masters.

In October, 1872, Sir Knight Thomas received the Knight Templar Orders in DeMolay Commandery No. 12, Louisville, Kentucky, preparatory to organizing a Commandery at his home at Danville. In February, 1873, he assisted in the forming of Ryan Commandery No. 17, and was the first Captain-General of that Commandery, afterward holding the office of Eminent Commander for two years. In 1874, at the meeting of the Grand Commandery of Kentucky, he was elected to the office of Grand Senior Warden, and after regular promotion was elected Grand Commander in May, 1878.

In 1874 Sir Knight Thomas attended the meeting of the Grand Encampment in New Orleans, as the proxy of the Grand Commander of Kentucky, and has been present at every meeting since that time. At Chicago, in 1880, he was elected to the office of Grand Junior Warden, and at each Triennial Conclave since has received a regular promotion, having been elected to his present position, Deputy Grand

Master, at Denver, in 1892. Sir Knight Thomas is also a member of the Shrine and of the Ancient and Accepted Scottish Rite, having been crowned with the 33<sup>d</sup> in January, 1889.

Sir Knight Thomas is a typical Kentuckian, being six feet tall and weighing two hundred pounds. He is regarded as one of the best Masonic Jurists in the Order, and for years has served on the Jurisprudence Committees in the various Grand Bodies of his native State. Being a ready debater and forcible speaker, with a good presence and fine voice, his influence is felt on all important matters of legislation coming before the Masonic Grand Bodies. He has always been a champion of the Masonic Widows' and Orphans' Home, the pride of all Kentucky Masons, and much of the success of that grand Institution is due to his efforts in shaping legislation for its benefit.

The distinguished knight, of whom the foregoing sketch makes some showing of his Masonic and Templar services, was elected at the Triennial Conclave in Boston, by an almost unanimous vote to the office of Most Eminent Grand Master, a position of high rank and importance which it is believed he will adorn and make useful. His portrait which forms the frontispiece of this number of the magazine betokens a man of energy as well as of generous and loving thought; and thus we believe he will prove himself.

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## Editorial Notes.

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THE PRESENT NUMBER is the closing issue of Volume XXIV of this magazine. Such an age reaches far beyond the average existence of Masonic periodicals. It counts for something in the way of a pleasant remembrance that the REPOSITORY has survived for nearly a quarter of a century, and that it has maintained itself on the broad and independent platform announced at the outset. For the last twenty years the present writer has had sole editorial charge of its pages. He has not succeeded in producing his ideal of a Masonic magazine, but he has ever sought to present such a publication as should be uplifting and useful to the Fraternity. The standard will not be lowered or the course changed; but the endeavor will be to justify the commendation of thoughtful friends and make the magazine more deserving of the patronage of reading Craftsmen.

WHILE THE REPOSITORY has been received with a considerable measure of favor the publishers have derived little or no profit from its pub-

lication. They have felt pride in maintaining its existence, and in making improvements from time to time as these have seemed to be called for by an intelligent constituency. Thus the magazine has been enlarged to 56 pages of reading matter, and numerous costly illustrations have been presented. The REPOSITORY may justly claim to be regarded as a well-printed, attractively illustrated, carefully edited Craft publication, and being such we think it deserves a larger subscription list. If each of our present subscribers would do a little missionary work in its behalf the desired increased circulation would be sure to follow.

READING MASONS are not numerous. How often we have heard some worthy brother say, "I have no time to read Masonic publications." And yet time is found for other things. Were the interest greater time would be found sufficient at least for the reading of one Craft periodical. Freemasonry is unfolded in publications such as the REPOSITORY as a philosophy and a science; its history is brought out, its notable features emphasized, and its movements along the varied lines of its expression are traced in such a manner as to interest the well informed Craftsman. We do not intend to complain at any want of appreciation or patronage; but we do say that it would be altogether better for our cherished institution if the number of reading Masons was largely increased.

A MOVEMENT in Massachusetts to establish a Masonic Home in that jurisdiction seems to meet with a considerable degree of favor. The design, if we are correctly informed, is to establish an institution similar to the Home at Utica, N. Y., whose ministry already has been large and blessed. It is a matter of rejoicing that now in so many different parts of the country enterprises have been started to provide for the destitute widows and orphans of Masons, and for aged brethren who may be in indigent circumstances. Freemasonry ennobles itself by this kind of work, and thus rightfully commands the approval of its own members and the world at large. Masonic benevolence thus attested will bear blessed fruits.

AND YET Masonic relief goes a great deal farther than building "Homes" or otherwise affording a measure of institutional help to those in need who are supposed to have a special claim on the Fraternity. We shall not soon forget the eloquent words of Past Grand Master J. Q. A. Fellows of New Orleans, uttered in one of the sessions of the recent Templar Conclave, as he outlined a Mason's duty in meeting those obligations of relief which every Craftsman has taken

upon himself. It is a personal matter thus to render aid, said the venerable brother, which cannot altogether be passed over to committees and institutions. It is not enough to appropriate money from a benefit fund or deal out the accumulations derived from a system of dues to those who can prove their right to be treated as beneficiaries; but there must be an individual service when the case requires. Masonic relief must always be in the main a personal matter.

THIS NUMBER of the REPOSITORY makes a somewhat late appearance as we desired to chronicle the doings, in part, of the Triennial Conclave which was held in Boston the last week in August. The editor was privileged to witness the great gathering of Sir Knights and to meet a host of friends and acquaintances, as well as participate in the proceedings of the Grand Encampment meetings, and he has laid away in the book of personal remembrance many precious reminders of the swift passing days of delightful Templar intercourse. It is pleasant to refer to the important events and notable personages connected with the Grand Conclave, and to rejoice over the presentation that was thus made of Templar prestige and purposes.

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## Masonic News.

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[The items that appear under this head are gathered from various sources. For some of the announcements presented in this department we are indebted to the personal favor of friends, the secular press provides additional material, and our Masonic exchanges abound with reports and notices from which we make extracts. Our aim is to cover a broad field; hence we are obliged to condense and abbreviate many of the accounts that reach us, while of course we have to exercise our judgment as to what we will use and what omit. We intend that the pages devoted to "Masonic News" shall contain reliable intelligence of general interest to the Craft. We shall be glad to receive any notifications that may aid in the preparation of this department.]

### NEW ENGLAND.

#### Grand Encampment at Boston, Election of Officers, Appointments, etc.

As elsewhere indicated the proceedings of the Grand Encampment at its twenty-sixth Triennial Conclave were of an orderly and dignified character. The spirit of a true courtesy was generally prevalent, and the few issues that had to be met, where seemingly there was some division of opinion, were happily arranged without injury to the feelings of those who differed.

The election was harmonious in the main. Only for a single office, that of Grand Recorder, was there any contest. For that important position there were several strong candidates, and it required four ballots to elect Sir Knight Mayo of Missouri, who had a leading vote from the first. The following is the list of officers:

Grand Master, M. E. Sir Warren La Rue Thomas of Kentucky; Deputy Grand Master, R. E. Sir Reuben H. Lloyd of California; Grand Generalissimo, V. Em. Sir Henry B. Stoddard

of Texas; Grand Captain General, V. Em. Sir George M. Moulton of Illinois; Grand Senior Warden, V. Em. Sir Henry W. Rugg of Massachusetts and Rhode Island; Grand Junior Warden, V. Em. Sir William B. Melish of Ohio; Grand Treasurer, V. Em. Sir H. Wales Lines of Conn.; Grand Recorder, V. Em. Sir Wm. H. Mayo of Mo.

Grand Master Thomas made the following appointments: Grand Prelate, Sir Knight Cornelius L. Twing of New York; Grand Standard Bearer, Sir Knight Thomas O. Morris of Tennessee; Grand Sword Bearer, Sir Edgar S. Dudley of Nebraska; Grand Warden, Sir Knight Joseph A. Locke of Maine; Grand Captain of the Guard, Sir Knight Frank H. Thomas of Washington, D. C. These were all duly installed by M. Em. Sir Hugh McCurdy.

The Grand Master announced the following committees: On jurisprudence, Sir Knights J. H. Hopkins, Pennsylvania, J. C. Smith, Illinois, E. T. Carson, Ohio, J. N. Fellows, New Hampshire, B. G. Witt, Kentucky. On finance, Sir Knights W. H. H. Soule, Massachusetts, George Davis, West Virginia, G. W. Kendrick, Pennsylvania, E. C. Birdsey, Connecticut, and Fred Greenwood, Virginia. On testimonial to Past Grand Master McCurdy, Sir Knights J. C. Smith, Illinois, H. L. Palmer, Wisconsin and J. A. Gerow, Mich.

Pittsburg, Pa., was selected as the next place of meeting; date, the first Tuesday in October, 1898.

At nearly 6 P. M. on Friday, Aug. 30th, the Grand Encampment concluded its labors and adjourned.

#### **Banquet at the Vendome, Boston, Mass.**

The Triennial committee representing the Grand Commandery of Massachusetts and Rhode Island, gave an

elaborate banquet at the Vendome, Boston, on Thursday evening of Conclave week, to M. Em. Sir Hugh McCurdy, Grand Master, and the officers and members of the Grand Encampment of the United States. The spacious dining hall presented an appearance of unspeakable splendor. It seemed as though all the resources of art and wealth had been exhausted in rendering the room a paragon of scenic effect. There were four long tables in the main dining room, and then three tables in the long room adjoining. Each table held from 50 to 60 guests, and there is no doubt that there were at least 450 guests at the dinner.

The tables themselves seemed to blaze with light. At distances of three feet there were pots of hothouse ferns and vases of summer flowers in alternation. But the chief magnificence was on the walls, which were exquisite in design. Long garlands of the leaves of sweet oak, fastened together into spans six inches in diameter, were draped into Louis XV. patterns between each window.

On the spaces left by the oak leaves designs done in "immortelles," sometimes three feet by four, carried out the general effect. There was one design particularly which deserves notice. A large crown, ten inches in diameter, done in yellow everlasting, with a cross passing through it, was worked in high relief upon a purple ground, a large cluster of white wax flowers encircling and drooping from the cross.

This is but an example of the way in which the designs were carried out. Then on the mantelpieces there were hugh vases of flowers, and in the corners of the room exotic plants, palms and cacti gave to the whole a fairly bewildering effect. Asparagus fern

must have been brought from every greenhouse in the city, and even then it is difficult to imagine where so much was secured, for the long chandeliers were draped and wound with it from top to bottom, and large heavy strands were stretched from one to another.

After the Sir Knights were seated a short prayer was offered by Rev. Sir Jos. M. McGrath, Grand Prelate. It is needless to say that the dinner was of the best and the service excellent. At the right time Grand Commander Lawrence spoke graceful words of welcome and announced that R. E. Charles C. Hutchinson had been selected as toastmaster. Sir Knight Hutchinson named the toasts and presented the speakers as follows:

Toast No. 1—Most Eminent Sir Hugh McCurdy, "The Grand Encampment."

No. 2—Hon. Frederic T. Greenhalge "The Commonwealth of Massachusetts."

No. 3—Very Eminent Sir Warren La Rue Thomas, "Fidelity the Eminent Characteristic of Templarism."

No. 4—Most Em. Sir Henry L. Palmer, "The Good Fellowship of Knight Templarism."

No. 5—Most Em. Sir James H. Hopkins, "Templarism and Patriotism."

No. 6—Most Em. Sir J. Q. A. Fellows, "The Mission of the Knights Templar."

No. 7—Very Em. Sir William D. Melish, "The Knight of the Nineteenth Century."

No. 8—Right Em. Sir Josiah Drummond, "Templarism and Craft Masonry."

No. 9—Very Em. Sir Henry W. Rugg, "The Ancient and Modern Promoters of Knight Templarism."

No. 10—Right Em. Sir Joseph W. Fellows, "The Development of Law

as Viewed from a Templar Standpoint."

No. 11—Right Em. Sir John Corson Smith, "The Knights Hospitalers, the Early Defenders of Civil and Religious Liberty."

No. 12—Right Em. Sir J. W. Bowden, M. D., "Our Hosts, the Grand Commandery of Massachusetts and Rhode Island."

No. 13—Right Em. Sir Thomas R. Morrow, "Sunlight of Masonry and Templars."

After these addresses, and as a fitting close to the evening's exercises, a sentiment in honor of Gen. Lawrence was proposed and hearty cheers were given as the proper response.

### Third Triennial Reunion of Templar Correspondents.

The Society of "Mutuals," including past and present Templar Correspondents, held an interesting meeting at the rooms of the Algonquin Club, Commonwealth avenue, Boston, on Wednesday evening, August 28, 1895. About forty members of the Guild were present. About the tables artistically arranged and bright with freshly cut flowers, these knights of the pen gathered to break bread together and to indulge in unrestrained discourse. Several of the veterans were in attendance, including E. T. Carson of Ohio, J. Q. A. Fellows of La., T. S. Parvin of Iowa, Jos. H. Drummond of Maine, and others who have rendered long and eminent service as writers on Templar Correspondence. Hon. James H. Hopkins Vice Regent, presided. The Temple Quartette furnished excellent music. Many admirable thoughts were expressed by the several speakers who responded to the sentiments announced by Sir Knight Hopkins. Dr. Rugg speaking to the toast, "Gone but not forgotten," called attention to the fact

that seven members of the Society had passed over to the majority since the gathering at Denver in 1892. He called their names as follows: Geo. C. Connor, J. H. Brown, J. P. Horner, W. P. Innes, John Frizzell, W. B. Isaacs, and Joseph K. Wheeler, and paid a just tribute to their memory and worth. Among the other speakers were Sirs J. Lothrop Thordike, Deputy Grand Master of Masons in Massachusetts, J. H. Drummond, the prolific writer of Correspondence for Grand Bodies in Maine, J. Q. A. Fellows of La., E. T. Carson of Ohio, O. S. Long of W. Va., and Jno. C. Smith of Illinois. The addresses were charged with instruction and adorned with noble and sweet sentiments. After the speeches a meeting for business was held. James H. Hopkins, Past Grand Master was elected Regent and Wm. H. Mayo, Recorder. The Society then adjourned to meet at Pittsburg in 1898.

#### Notes of the Triennial Conclave.

Want of time and space compels us to forego the announcement in this number of the REPOSITORY of numerous incidents and events belonging to Conclave week, of which mention might well be made. We make a brief record of following:

• **REV. SIR JOSEPH M. MCGRATH**, Grand Prelate of the Grand Encampment, conducted services in Trinity Church, Boston, on the afternoon of Sunday, August 25, 1895. Grand Master McCurdy and other officers of the Grand Encampment were present, and also Gen. Lawrence, Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, attended by several officers of that Grand Body. Detroit Commandery furnished the escort. Dr. McGrath, who is a forceful and interesting

speaker, preached an excellent discourse from the text Matt. x, 42, showing the requirements laid upon the strong and wise to aid those weaker and less informed than themselves, and pointing out some of the lines of practical service in every day christian living. He was listened to with close attention by an audience which completely filled Trinity Church.

BOSTON COMMANDERY kept open house at Horticultural Hall from Monday until Friday, and dispensed a profuse hospitality. All callers were welcomed. Refreshments were served during the day and evening. The hall was finely decorated for the occasion. The reception committee of the Commandery were untiring in their efforts to make all callers feel at home. Many of the members of Boston Commandery were on duty the entire week, either at the hall or responding to calls to act as escort to Templar bodies arriving or departing. Such service was most willingly rendered.

AMONG the provisions made by the Triennial Committee for the entertainment of visitors was the engaging of the steamer *Cygnus* to take passengers down the harbor. Tickets were distributed in so careful a manner as to prevent any confusion or overcrowding of the great steamer, and the result was most satisfying. The figures for the different trips are as follows: Monday A. M., 464; Monday P. M., 763; Tuesday P. M., 145; Wednesday A. M., 805; Wednesday, P. M., 1012; Thursday A. M., 703; Thursday P. M., 856; Friday A. M., 882; Friday P. M., 1017; total, 6647.

THE "LITTLE COMMANDERY" of Louisville, Ky., attracted much attention in the parade and at the exhibition drill, as also in every place where they appeared. Evidently they were

well trained, not only in military evolutions but in bearing themselves as young gentlemen. On Friday afternoon they gave an exhibition of their proficiency at the headquarters of De Molay Commandery, Berkely Hall, and were the recipients of generous applause. A collation was served. De Molay Commandery presented to the boys a Masonic library of considerable value. The books will be given a prominent place at the Home in Louisville.

A NOTABLE RECEPTION and a banquet complimentary to the officers of the Grand Encampment were given by St. Bernard Commandery at the University Club on Beacon St., Boston, Friday evening. The Eminent Commander, Dr. J. Foster Bush, presided, having on his immediate right M. E. Grand Master Thomas, and on his immediate left M. E. Past Grand Master McCurdy. About eighty gentlemen were present; some twenty-five of the number being invited guests. The addresses on this delightful occasion were of an informal character.

AMONG the Commanderies which exercised a princely hospitality during Conclave week mention should be made of Cœur de Lion Commandery, Charlestown, which entertained according to the record shown upwards of 11,000 knights and ladies. The Commandery kept "open house" near the Bunker Hill monument and was therefore easy of access to many pilgrims who sought that historic spot.

NOT ONLY did the Commanderies in and about Boston extend greeting to the visiting Templars and render a desired service as hosts, but the bodies farther away extended a hearty and generous hospitality. Some of the Commanderies in Massachusetts and Rhode Island, located at some distance

from Boston, maintained headquarters in that city and also gave receptions in the cities where they are stationed. St. Johns No. 1, of Providence, Worcester County of Worcester, Olivet of Lynn, Washington of Newport, Newburyport of Newburyport, and Calvary of Providence, rendered a large measure of graceful hospitality to invited guests.

## THE MIDDLE STATES.

### Support of the Masonic Home at Utica, N. Y.

That adequate provision for the support of the Home has been made by the Grand Lodge of New York, is clearly shown by statements and figures presented at the last session of that body. There is an investment of \$131,000 the income of which goes to the maintenance of the Home. In making additions and repairs the Grand Lodge wisely makes the provision that this fund shall in no way be infringed on, thereby insuring a permanent income for the maintenance of the Home. The cost of the Home and appurtenances up to this time, as stated by Grand Master Hodge in his annual address, is \$260,869.97. The financial balance sheet shows that \$36,714.26 were paid for the maintenance of the Home last year. The average for the year is equal to 101.4 inmates, and the aggregate expenses, outside of the permanent account, give an average of \$276.32 per capita. Supt. Anthony reports during the year eight deaths of inmates, three have been dismissed, two have been withdrawn, one removed to an insane hospital and one returned to the Lodge which made the nomination. There have been received during the year 47, making the total number of inmates,



April 1, 1895. 115. The inmates have been maintained at an expense of \$276.32 per capita for a full year, this including expenses of every nature pertaining to the administration and maintenance of the Home.

#### Death of Past Grand Master John Hodge.

Very suddenly the death messenger came to Past Grand Master John Hodge of Lockport, on August 7, 1895. While he was at dinner, in his own home, the mandate came to him and he sank to the floor and expired instantly. Bro. Hodge was a representative citizen and Mason. He was a successful business man who held the confidence and esteem of all with whom he was associated. In Freemasonry he was deservedly popular and prominent. He was a member of the Scottish Rite, crowned with the 33d and highest degree. In the Grand Lodge of New York he was elected Grand Master at the annual meeting in June, 1894. His administration was marked by ability and faithfulness.

#### THE WEST.

##### Laying of the Corner Stone of a New Church.

The corner stone of a new Christian Church, at Oxford, Indiana, was laid by Grand Master O'Rourke, on Saturday, Aug. 10, 1895, assisted by Oxford Lodge, No. 190. A large crowd assembled to witness the ceremonies; every Lodge in the country was represented. After the ceremonies of laying the stone, which were in accordance with the ancient ritual, several interesting and able addresses were delivered. Among the speakers were the Grand Master and Elder Smith. The occasion was a notable one and made the opportunity for a

favorable expression of the character and purposes of Freemasonry.

#### THE SOUTH.

##### Exalted at the Age of Seventy-five Years.

The Masonic *Herald*, published at Rome, Georgia, in the August issue, gives a pleasant notice of one of the venerable Craftsmen in that jurisdiction. "Bro. Roff," says the *Herald*, "is now eighty-one years of age, hale and hearty in body and mind. He has been a Mason 43 years, and exalted to the Royal Arch Degree at the age of 75 years—just six years ago." It is certainly rare to receive the Chapter degrees at this great age. Bro. Roff tells many interesting reminiscences of the long ago. He is a Mason of the old school—a bright example to the younger generation.

#### CANADA.

##### Annual Meeting of the Sovereign Great Priory.

At the annual session of the Sovereign Great Priory of Canada, held at St. John, N. B., August 23, 1895, the following were elected officers:—G. M., W. H. Whyte, Montreal; D. G. M., D. F. McWatt, Barrie; G. Chan., Daniel Spry, London; G. Treas., O. S. Hillman, Toronto; G. Chap., Rev. Dr. Battsby, Chatham; G. Const., W. H. Thorne, St. John; G. Marshal, H. R. Hargraft, Coburg; G. Reg., G. W. Johnson, Yarmouth. R. E. Sir Wm. Roaf was elected Prov. Prior of Toronto District. There was a fairly satisfactory representative attendance, and the meeting is regarded as successful by those who were present. The abundant hospitality of the Fraters in St. John constituted a pleasant feature of the occasion.







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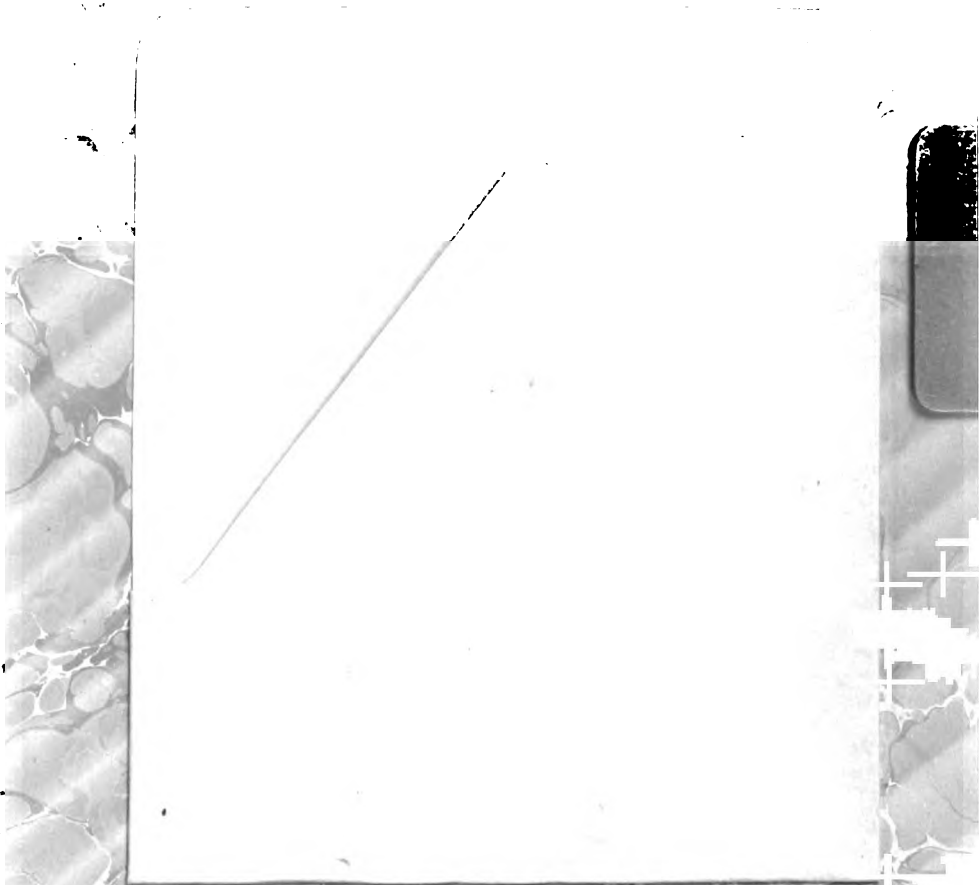
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