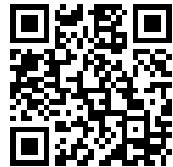


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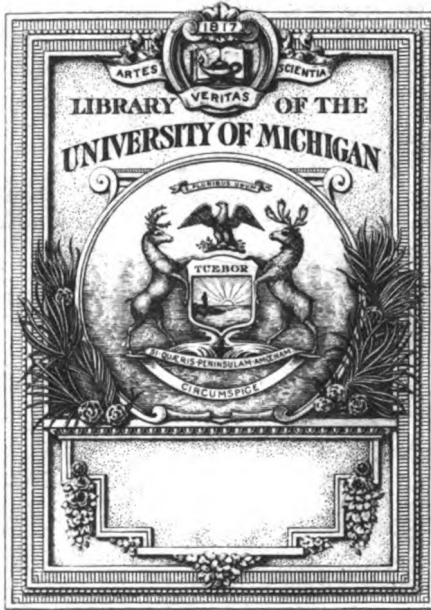
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THE

# MASONIC REVIEW

(Founded by CORNELIUS MOORE,)

AND THE

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OF LOUISVILLE, KY.

A MONTHLY MAGAZINE

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## SKETCHES OF JOURNEY.

BY BRO. LEOPOLD BURCKHARDT.

### THE GLEICHEN LEGEND.—CHAPTER IV.

THE Sultan who, at that time held the sway over Egypt, was the valiant Malek al Aziz Othman, a son of the celebrated Saladin. His greatest proof of valiancy, however, was in his numerous progeny, of which the Princess Melechsala was the last and most lovely. The only surviving daughter of the Sultan was so richly gifted with nature's treasures, that court and people were unanimous in their praises; and the father's eye could not but dote on her beauty. She was the pride of the Sultan's family; her brothers ever competing with one another to show her esteem and affection. The grave Divan sat often in solemn consultation as to what prince to attach to Egypt's benefit by an alliance of love. But the father cared for little else than how to gratify the slightest wish of his favored daughter, so as to keep her mind in constant brightness, lest the slightest cloud should cast a shadow over her pure and lovely face.

The Princess had passed the first years of her childhood under the care of a nurse, who was a Christian, of Italian parentage. In her youth she was carried off by pirates from the shores of her native town, sold in Alexandria, traded over from one to another, until she came into the palace of the Sultan, where she became the

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nurse of the young Princess. Gifted with a good memory and a smooth and placid tongue, she knew so many stories and tales, that the princess delighted in them, not a thousand nights but a thousand weeks. But when a girl has lived a thousand weeks, she is no more contented with strange stories; she begins to find material for a story of her own.

Now the fairy tales gave way to vivid pictures of European manners and customs; and the nurse, remembering her youth, gave such pleasing descriptions of Italy, that the tender imagination of her princely nursling never could forget these warm and glowing impressions. The more she grew in years, the more the Princess Melechsala became passionate for European habits and ornaments; and her whole appearance seemed to discard the usages of her country, and to learn the European fashions.

From her childhood she loved flowers, and if in other things she had European fancies, in this one she gave proof of Arabian descent; that she delighted in expressing the feelings of her tender heart by significant bouquets and floral crowns. Yea, she contrived ingeniously to embody whole sentences and verses of the Alcoran, by a happy combination of various flowers. Then she gave her companions the task of guessing, in which they seldom missed. Thus she one day formed a Chalcedonian LYCHNIS, in the form of a heart, encircled this with white roses and lilies—enclosing a beautiful anemone; and when she offered it to her attendant ladies, they all spoke, “innocence of heart is above birth and beauty.”

Father Othman rejoiced in the playful ingenuity of his beautiful daughter. His talents in that line were poor. A strict and honest Moslem, he sympathized little with the foreign propensities of the fair Melechsala; but, as a tender and affectionate father, he rather encouraged her floral predilection. Then he contrived to combine these with her European tendencies, and had imagined to lay out for her a garden, according to the taste of the Western nations. The idea struck him so as to communicate it to his favorite Sheik, Kiâmel, pressing its execution with the utmost speed.

Aware that his master's wish was law, the Sheik did not care to speak of difficulties. He knew as little about a European garden as the Sultan himself; and in all Cairo he knew not a soul who could assist him. Then he inquired after a gardener among the Christian slaves, and got, as we have seen, the wrong man for the

business. No wonder that he felt uneasy, when beholding the strange reform in gardening; should the Sultan feel about it like himself, he might at least reckon to lose his favor.

The new garden had been kept a secret from the Court. No one belonging to the seraglio had been allowed to see it. So the Sultan wishing to surprise his daughter on her birth day, lead her with pomp and ceremony into the new domain, and give it to her as a royal present.

The day approached, and his Highness manifested the wish to see beforehand, the new plantation, so as to be enabled, himself, to explain to the beautiful Melechsala its peculiar beauties. The Sheik had strange misgivings; and for the sake of prudence thought of a protecting discourse, in case the Sultan should feel displeased.

“Commander of the Faithful,” said he, “Thy wish is the line of my steps; my feet run where thou leadest them, and my hands hold firmly what thou confidest to them. Thou desirest a garden after the Frankish fashion, here it is before thine eyes. These unmannerly barbarians know nothing but barren deserts, which in their rough country, where neither dates nor lemons grow, and *kalaf* and *boho'ad* are unknown, they plant with grass and weeds. For the Prophet's curse casts the dust of barrenness over the fields of the Infidels; nor does it allow them the foretaste of Paradise, by the fragrant balsam of Mecca, and the spicy fruit of Yeman.”

The day was at its decline when the Sultan accompanied by the Sheik alone, entered the garden. He was all expectation. The palm-tree grove had disappeared, and he beheld with the joy of novelty, a wide view of part of Cairo, the smooth running Nile, covered with boats and skiffs; while in the back ground rose the stately pyramids, and a chain of blue and misty mountains. A fresh and balmy air increased the pleasure. New objects pressed around; the garden was strange and foreign-looking, but gave him a sensation of novelty which the old and dreamy park, through which he had loitered from the years of childhood, never afforded.

Smart Curt had judged rightly! the attraction of novelty did not fail its aim! The Sultan judged not as a connoisseur, but by the first impression on the senses, so easily caught by the allurements of something extraordinary. All seemed good and well done. Even the curved, unsymmetrical pathways, paved with cobblestones, afforded elasticity to his foot, accustomed to walk on the



soft carpets of Persia, or on green and even sods. He did not tire walking through them in all directions, and expressed his particular satisfaction with the many herbs cultivated with the utmost care, though, on the other side of the wall they might be found blooming at liberty and in greater profusion. At last the Sultan sat down to rest, and spoke with joyful countenance as follows :

“Kiämel, thou hast not deceived my fondest expectation. I thought thou wouldst make something extraordinary out of that old and dreamy park, something foreign, something different from what we have seen all our life. I am pleased with thee. Melech-sala may take thy work as a garden after the manner of the Franks.”

The Sheik was amazed, and rejoicing that all things went so well, he was not a little glad to have kept silence concerning his dissatisfaction with the artist. He perceived that the Sultan gave him all the credit, and turned the rudder of his eloquence to the favorable breeze.

“Powerful Commander of the Faithful,” said he, “thou should’st be aware that thy obedient slave has pondered night and day how to create something new and unheard of, something which Egypt never saw, out of this old and decaying palm tree grove. Sure it was an inspiration of the Prophet, that I should form my plan after the ideal of the Paradise of the Faithful, for thus I hope to fulfill the wish of your Highness.”

The honest Sultan had about the same clear perception of the Paradise of the Faithful as the Christian believers possess of the Heavenly Jerusalem. At the mention of the Paradise, the image of the dark old park came before his mind, and this he never liked overmuch. Now his imagination took another turn ; the future abode seemed at least to take a more cheerful appearance. He thought to have a model of it in the new plantation, and the garden rose in his estimation so high, that he immediately elevated the Sheik to the dignity of a Bey, and presented him with a magnificent *caftan*.

Kiämel was a courtier ; no courtier ever was very conscientious. He took without the least scruple, the praise which belonged to his agent ; never said a word about him to the Sultan, and thought him more than sufficiently rewarded by a few *aspers*’ daily increase of salary.

When the sun entered the Ram, the sweetest season in the mild climes of Egypt, the "Flower of the World" entered the garden so carefully prepared, and found it entirely in agreement with her foreign taste. She certainly was its greatest ornament; even the Desert of Sahara, or the ice-fields of Greenland would assume the appearance of an Elysium to any one beholding the sweet Melech-sala, fragrant with holy innocence. The many flowers by chance mixed together in endless rows, gave occupation to her eyes and mind, for she created a sort of methodical order in the midst of confusion, through her ingenious allusions to their various qualities.

Whenever the Princess visited the garden all male attendants, laborers, planters, water-carriers, were carefully removed. The lovely angel for whom the artist had labored, remained, therefore, hidden from his eyes, however anxious he was to behold the "Flower of the World," so long an enigma for his botanical ignorance. But the young lady, in this, like in other things, spurning the natural custom, became tired of the eunuchs who went before her in solemn procession, and at last dispensed with their attendance, as she more than once a day visited the garden, which more and more attracted her attention. She often came alone, sometimes leaning on the arm of a favorite companion, but always with a thin veil hiding her beautiful face, a light and small basket in the hand, walking up and down the alleys, and culling flowers, which she arranged in such a way as to become the interpreters of her thoughts to her intimate companions.

One morning in the cool of the day, when the dew reflected yet the colors of the rainbow in the grass, she went to her Tempe to enjoy the balmy spring. The gardener was just engaged taking from the soil some plants which had finished flowering replacing them with others newly blooming, which he nursed carefully in pots, then artistically planted, as if in a single night a magical vegetation had produced them from the earth. The Princess observed with pleasure the ingenious device, and discovering the secret she wished to give the gardener some directions where and when to plant such and such flowers.

The Count looked up and saw the angel form surrounded by a halo of beauty. The apparition surprised him so that he dropped a flower vase with a magnificent colocassia. He stood motionless

as a statue, overcome by a nameless emotion, but the sweet voice of the Princess recalled him to his senses.

“Christian,” said she “have no fear, mine is the fault that thou art here with me. Go on with thy work, and range the plants as I tell thee.”

“Glorious Flower of the World!” answered the gardener, “before whose blazing beauty the brightest rose must pale! thou rulest here in thy firmament, as the queen of stars in the vault of Heaven. A twinkle of thine eyes gives life to the hand in the happiest of thy slaves, who kisses his chains if thou thinkest him worthy to fulfill thy commands.”

Little did the Princess expect a slave to open his lips to her with a compliment. The flowers, and not the planter, had drawn her attention. She now looked at him, and was amazed to see a man before her who so far surpassed whatever she had seen or even dreamed of manly beauty.

For the Count Von Gleichen was celebrated through all Germany for his good looks. Already at the tournament of Wurzburg, he was the ladies' hero. When he opened the visor of his helmet to breathe fresh air, the boldest lancer lost his chance; the ladies had eyes only for him. And when he closed the visor to begin a tilt, the most refined and chaste bosoms swelled, and the hearts of all were beating with sympathy for the magnificent knight.

It is true, seven years' imprisonment in a dungeon, had paled a little the blooming cheeks, weakened somewhat the strong arms, and damped the fiery gleam of the eagle eye; but open air, activity and work had partly mended all, and he was like a laurel greening with fresh vigor after a tedious winter.

The Princess was so partial for all that was foreign! she could not help admiring the handsome stranger. With smiling lips she told the gardener how to arrange, asked his advice, and talked as long as a floral idea was at her command. At last she left him, but scarcely had she made five steps when she turned and gave some more directions; then walking through the covered pathways, she called him again; sometimes asking a question, sometimes proposing an improvement. At cool of evening she felt a peculiar wish to breathe the garden air, and scarcely began the rays of the morning sun to play over the waters of the Nile, when she wished to see the flowers just opening in the cool of morning,

and never failed to find the place where our gardener was at work, to give him new orders which he was but too happy to fulfil.

But one day she sought in vain for her *Bostangi*, or chief gardener. She went through all the pathways, she turned round all the rose-bushes and ever-greens, she waited for him in the grotto, she searched all the bowers, but in vain.

Then came Curt, the faithful follower of the Count, with a load of water. Him she called, and asked after the *Bostangi*.

Said he in his off-hand way, "He is in the claws of the Jewish quack, who is sure to soon make an end of him!"

The tender-hearted Princess felt a pang. She returned to the palace, and her waiting-ladies saw with astonishment that their mistress had lost her sprightly humor, none but sorrow boding flowers had she gathered; and this she did for several days.

The truth was the Count had overworked himself, in his anxious desire to please the Sultan's daughter. Whether it was an innocent knightly impetus which moved him, or something else, we cannot tell; but the fact is he was ill, and it took some time before the Jewish Hippocrates, or rather his own strong constitution, made him all right; and in the meantime the love-bud had swelled in the heart of Melechsala. No day passed without pleasant talk with her *Bostangi*. Her sweet voice enchanted his ear, and flattering were her words.

But Count Ernst kept within the bounds of "propriety," and as the simple-minded Princess had no idea of "flirting" they might have continued simply in sweet intercourse, had not something occurred which gave the whole affair another turn.

Once on a beautiful summer evening, the Princess paid a visit to her garden, and in joyful mood, talked with her *Bostangi*, just to talk; and when he had filled her little flower-basket, she went in a bower, and, selecting a handsome bouquet, she offered it to him. The Count received it with rapture and placed it near his heart, without ever thinking that these flowers might have a secret meaning. For he knew nothing about the language of flowers; but she in her simplicity thought it the mother-language of all. So when her favorite received the bouquet so respectfully, she thought he thanked her for her praise of his faithful service.

To test his capacity of answering her in the same language, she asked him for a bouquet.

The Count was enraptured with so much condescension, and hurried to the end of the garden in a secluded bower where he kept his nursery. A spicy plant was just in bloom, a sort of hyacinth, called by the Arabs *muschirumi*. It was the first of the kind in the garden. With this novelty the Count meant to surprise his fair protectress, and placing it on a long fig-leaf, he knelt down and offered it with humble affection.

But, alas! the Princess averted her face; and, with downcast look, placed the flower on the seat. Her pleasant humor was gone. She assumed a majestic, somewhat proud demeanor; and after a few moments left the bower without taking further notice of her favorite, but carrying the *muschirumi* away, which she hid carefully under her veil.

The Count remained thunderstruck, and as a penitent on his knees. At last he went home and took his supper with Curt, who was not the man to unravel the mystery.

He passed a sleepless night, and early in the morning at the hour when the Princess used to visit the garden, he looked, and looked, but the gate of the seraglio remained closed; and so it was the second day, and so the third, the gate remained shut.

Had the Count not been in ignorance in the flower language, he would have understood; without knowing it, he had made a formal declaration of love by presenting her with the *muschirumi*. This word in Arabic has but one rhyme, namely, *idskerumi*, that is "love-token;" and when an Arab wants to "declare his intentions," he sends a friend with *muschirumi*, to the object of his adoration. Happily the Princess was good and kind; perhaps, too, her natural pride was under control of real love; else it might have cost the poor Count his head, and our tale would have an end.

But though hurt by the sudden "declaration," the amiable Princess felt an echo in her heart. When she received the flower, a purple hue flushed her cheeks, her bosom heaved, shame and tenderness struggled; she did not know what to do! she should not reject the flower! to accept it was an assent. But tenderness triumphed; she carried the flower away, and the Count's head was safe.

But when the Princess was alone in her sleeping room, she passed a restless night. To whom could she go for advice without endangering the head of one who became daily dearer to her? What a night she had of it!

In the early morning there was a general hubbub among the waiting maids. There she lay pale and feverish, unable to explain. The court physician, a bearded hippocrates, was called. Through a small opening in a screen, the Princess passed her neatly formed arm, and even this was wrapped in muslin, and hippocrates felt the feverish pulse.

“God help me!” whispered the doctor to the lady in waiting; “it is wrong with her Highness!” He shook his head with professional importance, prescribed a calming tonic, and foretold a slow fever. But toward noon the Princess fell into a sweet slumber; from which she awoke in her usual mood, to the no small astonishment of her physician.

She needed no more medicine, only rest for a few days. And during these days of rest how she thought and pondered over the ways and means how to ratify the silent contract, which she had after all made, by accepting the *muschirumi*! Now it seemed all easy, then again she saw nothing but peril and grief to come. But all this doubting and thinking, planing and scheming, confirmed her firm resolution to follow the dictates of her heart.

At last the gates of the seraglio opened, and beautiful Melechsala passed through them, like the beaming sun into the garden.

The Count from behind a jessamine bower, saw her coming. Then his heart began to knock and hammer in his manly breast, as if he had run a race. Was it joy, or fear, or expectation, or something else? Who knows?

(To be continued.)

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“Every incentive to a virtuous and upright life is inculcated in our ‘Ancient Charges;’ and as we live in conformity to the precepts they enjoin upon us, so we share the enjoyments resulting from our well-regulated deportment, and diffuse the true principles of our esoteric teachings; which is, or ought to be, the mark and aim guiding us in all our doings, as members of an association which recognizes nothing inconsistent to true honor, virtue, integrity, and justice in all its obligations.”

Written for THE MASONIC REVIEW.

## THE AGES—THE GOLDEN AND THE GILDED.

We learn there was a GOLDEN AGE, when Brethren could agree,  
Thro' simple, earnest faith, to dwell in love and unity ;  
When, tho' each wrought his own design, all set the plumb with care,  
For all met on the level then, all parted on the square.

O, age of pleasant memories, O, influence benign,  
That made the Craftsman's word and work mete equal at the line !  
Then no ill-shapen stones were set, for workmen tried and true,  
Laid well the deep foundations where each temple rose to view.

Each felt the Master's word of praise his several act approved,  
By perfect law and equity were honest doubts removed ;  
Each won his wage with cheerfulness, no murmurings were there,  
All stood on one broad level then, all wrought to one great square.

Now is the GILDED AGE agog, when Brethren, ill at ease,  
Are wrestling with the spasms for Ineffable Degrees ;  
Which mean, dilute philosophy, prinked in high sounding phrase,  
Which brings to mind high potencies in homœopathic craze.

The morbid aspect of this plaint, or vertigo, or qualm,  
In its worst form, is noticed in foul-tongue and itching palm.  
Anon, it reaches to the heart, anon, involves the spleen,  
And if it gather at the head, makes some men mighty mean.

Sometimes it seems intolerable, sometimes to mildness leans,  
In every mood, 'tis claimed the end but sanctifies the means ;  
If this be true, some doctors think, the means to sanctify,  
Were those to quell the spasms that must, or rule, or wreck, or die.

Whatever else of ill inhere, (and many disagree),  
One thing is very evident, *all Masons must be FREE!*  
So those afflict with itching palms, or vertigo, or gout,  
Should use some drastic potency to purge the ichor out.

Nor let bacteria, spasm, or qualm, or midget in the brain,  
Excite that baneful restlessness which follows in their train,  
Discourage plots and cabals, which the thoughtless oft ensnare,  
Act always by the plummet-line, part always on the square ;

So shall this modern GILDED AGE be purged of half its gilt,  
So shall the grip of KNIGHT KADOSH LET GO THE TEMPLAR HILT ;  
And arrogant, aggressive men be put forever by,  
So that inherent good may live, inherent folly die.

Written for THE MASONIC REVIEW. [Copyright by Adna H. Lightner.]

## SHADOW AND SUNSHINE.

BY ADNA H. LIGHTNER.

### CHAPTER XXIV.—HARRY'S SEARCH AND RACHEL'S DISCLOSURE.

After Harry and Rachel had partaken of their evening repast, and the kitchen had been made tidy, they returned to the sitting room, the boy took his book and old Rachel her sewing. Each pursued their respective task for some time in silence, then Harry laid aside his book and with a glance at the clock, he said :

"Rachel, why don't Honor come? It is after nine o'clock." Rachel started nervously at Harry's abrupt question, for she was thinking of Honor at that moment.

"I don't know, Harry. It is all strange and mysterious. I don't like that young man asking after her so many times. But we will not borrow trouble my boy, I guess she will be here soon."

"Rachel, I do not believe that young man would harm Honor, or any one else, he looked so good and kind—but maybe it was all put on. Anyhow, we will sit up a while longer and wait for her. And Rachel, while we are waiting I want you to tell me something more about grand-pa's home, over in merry England."

The home of the Vanarden and its inmates was a pet subject with faithful old Rachel, and Harry was an eager listener. And this evening, as scenes and incidents of English life were faithfully portrayed to the interested boy, the time flew swiftly by until the little time-piece chimed out the hour of midnight.

"It is no use waiting longer for the child, Harry," said Rachel, glancing up at the clock. "I expect she has concluded to stay all night with her friends."

"Yes, Rachel, I guess she has," said Harry, sleepily. "We had better go to bed. She will be here all right in the morning." Harry rose from his chair with a sleepy yawn and proceeded to make everything secure for the night. And soon the lights were out, and quiet reigned over that poor but peaceful home.

Morning came with its crisp, invigorating air, and its bright November sunshine, but it did not bring Honor.

For some time Harry had stood at the window gazing up and down the street hoping to catch a glimpse of the young girl who had grown so dear to him.



"I tell you, Rachel, its no use a talking! Something has happened to Honor, or she would have been here by this time, I feel it in my bones!" said Harry anxiously, as he drummed impatiently upon the window sash.

"I am afraid you are right, Harry," answered Rachel sadly, as she came to the side of the boy, her aged face showing how distressed she was, to be forced to admit her fears.

"What do you think *could* happen, Rachel? You don't think any one would harm a girl, so sweet and kind as Honor, do you?"

Harry turned from the window and looked questioningly at Rachel, his dark eyes filled with a vague expression of pain.

"Ah, my boy, who can tell! I fear the tender young lamb has fallen into the clutches of the devouring wolves!"

Harry turned and looked out the window again for a few moments, his young mind busy with thought; then he turned to Rachel and said in a low, passionate voice:

"I don't know exactly what you mean by wolves, Rachel, but I do know that we must find Honor, and to do that, we must not wait, but seek her day and night. Isn't that the letter she got last night lying on the floor?"

"I believe so, Harry," said Rachel, brightening up a little. "I do not think that it would be wrong to read it—we may find some clue in it that will start us aright in our search. Read it, my boy."

Harry picked up Myra Teasdale's note to Honor, and glanced anxiously at the beginning of it, and was about to cast it aside, as he said:

"This isn't for Honor, Rachel. It is to 'Goldie' somebody."

"It is the one she was reading this evening at any rate. Harry, read it, we may learn something of her."

Rachel put on her glasses and coming close to Harry's side, looked eagerly over his shoulder as he opened the note, and read aloud the false and cruel message which had so successfully decoyed the fair, trusting girl from her home.

"Well now, Rachel, if you are sure this was intended for Honor, it tells us very plainly why she went out, but it don't tell where. If she is with her sick mother, maybe she will forget us entirely until she is better. What do you think about it?"

"Harry, I don't know what to think," said Rachel, deeply perplexed. "It may be all true, and it may not. If that young man

had not questioned you so close, I would try and think it was all right, but I fear the worst."

"Rachel, I know where the young man stays, and if Mr. Bishop will excuse me for an hour or two, I will go and see him."

"Well, go Harry, but be careful," said Rachel, with a wise shake of her head. The greatest sorrow and trials in this world comes of being too hasty. Maybe all our talk is idle, my boy. She may have gone direct to the store, from the place she staid last night."

"I never thought of that, Rachel! I will hurry right off and see. It is high time I was there, anyhow."

"Go, my boy! And may Heaven grant that our doubts are groundless! I can but wait and pray for her safety. The poor, dear child!"

"Hush, Rachel! You will have me crying in about a minute like a baby! Don't you fret one bit. If she isn't at the store I will find her, if she is in the city!"

Brave Harry put on his hat and hastened out of the house and down the street.

He arrived at the store only to meet with a bitter disappointment. No fair, sweet face looked out from the glove counter to greet him as he entered. All the clerks were in their respective places, but Honor. And with downcast eyes and troubled heart, Harry sought the private office of Mr. Bishop. He explained the case, and asked permission to be absent a short time for the purpose of searching for Honor.

Mr. Bishop kindly granted his request, and Harry was soon upon the street again, his heart filled with alarm.

He had noticed several times that the young man he was seeking seemed very much at home at a certain hotel in the city, and very wisely concluded that he was boarding there. As he neared his destination he came face to face with the object of his long walk. He was not alone, but with him was a handsome middle aged gentleman.

Harry halted in front of them, his slender, boyish form drawn up to its greatest height, and his dark eyes flashing angrily.

"Stop a moment, sir!" he said. "You are the young man who asked me about Miss Honor Wayne, ain't you?"

Roy and Erle halted quickly at the words of the boy, each admiring his slender, manly form and clear ringing voice.

"Yes, my boy," said Roy kindly, "but she was not the young lady I was seeking."

"Well, I guess you found her all the same! Now, sir, what I want to know is, what you have done with her?"

"Done with her, my boy!" exclaimed Roy, in amazement. "What do you mean by asking me such a question?"

"I mean just what I say!" he said, "Honor is gone, and I think that you know where she is."

"I tell you, my boy, upon the honor of a man, that I do not know where the young lady is, nor have I seen her since I spoke with you last," said Roy, with great earnestness.

The look of honest sympathy in Roy's dark eyes was so genuine that tears of disappointment flowed down Harry's flushed cheek, while his brave form drooped and all his courage forsook him.

"Oh, sir, don't tell me that you do not know where Honor is! If you don't know, then I can think of no one who does," said Harry despondingly.

"I am truly sorry for you, my boy, but I have not the faintest idea of the whereabouts of your friend," said Roy, feeling deeply for the boy in his distress.

"Then you did not know anything about the letter she got last evening, did you?" asked Harry, as if loth to give up the only clue he had to aid him. "Though I guess that letter did not have very much to do with her going away. I don't think that it was intended for her at all, if Rachel did say so, because it was addressed to somebody called Goldie."

"Goldie!" cried Roy and Erle in the same breath.

"Yes, that was the name upon the letter," said Harry, glancing from one to the other in surprise, not knowing why the name of "Goldie" should agitate both gentlemen to such an extent.

"Where is the letter, boy?" said Roy, his face white with intense eagerness. "Did Honor Wayne receive it?"

In their excitement Roy and Erle had each grasped an arm of the boy, and now he stood between them, frightened and bewildered, not knowing what disposition they intended to make of him for speaking the word "Goldie."

"The letter is at home," he said at last, "and if you have got any more questions to ask, and expect me to answer them, you had better take your hands off of me. I guess I am not going to run away."

"That is true, Roy," said Erle. "We are a little rough with him. But we intended no harm to you, my good boy. The name of the young lady we are seeking for is Goldie, and when you spoke the name we forgot ourselves, in our excitement. Do you know who sent the letter to your friend?"

"There didn't any one send it to her," said Harry, completely mollified by Erle's apology. "A young lady gave it to her as we were coming home from the store last evening. And a mighty handsome lady she was too!"

"A lady! Do you know her name?" Erle asked quickly.

Harry studied a moment, his eyes bent on the ground, while Erle held his breath for the answer, realizing how much depended upon it. He remembered only too well the threat of Myra Teasdale, and fearing everything, he waited anxiously for the boy to speak.

"I don't believe I can remember it, sir. But I think it was Myra, something," said Harry, his brow knit with thought.

"Great God!" That woman fiend has got our darling into her possession at last! Roy, this young lady who is missing from the home of this boy, is our Goldie—our lost one!"

Great drops of perspiration stood out on Erle's brow, and his voice was broken and pitiful.

"God help me, Erle, I know it must be so!" answered Roy, excitedly. "How many times I have been within an arms' length of her, and knew it not, although I thought the form familiar. Blind fool, that I was! What shall we do now?"

"Let us go home with the boy, and see if we cannot find out something to start us aright in our search," Erle replied. "Come my boy, lead us to your home."

Erle, in his eagerness, again laid his hand upon the arm of Harry, but he shook it off and moved away.

"I do not see what good that will do you, but you are welcome to go," he said.

They all turned in the direction Harry pointed out, and with rapid strides walked silently on until they reached the door of the boy's humble home. Then, with a courtesy and grace that nothing but birth can give, Harry threw open the door, inviting them to enter.

Erle entered first, and as Rachel's eyes fell upon his tall, com-

manding form, her mind like a flash, recalled a scene many years past, and she seemed to see again the baby-girl of her old home standing with her handsome young husband, receiving congratulations and kind wishes, from her host of friends. And although time had silvered the dark hair and laid its mark upon the broad brow, yet, she knew at once, that Erle Ransom, the husband of Maud Vanarden, stood before her.

"It is Erle Ransom! Miss Maud's husband!" she cried. "Thank God, for this moment!"

Erle started perceptibly at the words of the old woman.

"Hush, my good woman!" he said sternly, "What do you know of Erle Ransom, in connection with the name of Maud Vanarden? We are here upon other business than resurrecting the ghosts of a mis-spent life, or dragging to light the name of a lost and degraded woman!"

"Mr. Erle Ransom, although I were ten times a servant, I say, that you must take back those false words!" said Rachel, stung to the very soul by the cruel accusation against the name of her young mistress. "Miss Maud was as pure as an angel, and I can prove it! You bitterly wronged your young wife, when you would not listen to her explanation."

"God forgive me, if I did!" said Erle humbly. "But we will talk of this again. We cannot aid or right the dead, we seek the living. Can you tell us aught of the young girl whom you know as Honor Wayne?"

Roy and Harry had stood surprised and puzzled during the conversation between Erle and Rachel, not knowing what to make of it. Roy understood that their talk, in some way, concerned Erle's wife who was dead, and Harry comprehended nothing but the name of his Aunt Maud.

Rachel, by the aid of many questions from Erle and Roy, told all that she knew of the one who had dwelt so many weeks under her roof as Honor Wayne, from the hour she had come, weak and faint to her door, up to the present time, proving beyond a doubt, that she was in truth the girl they were seeking—was Goldie Ransom.

"Erle, what shall we do?" asked Roy, despondently, when Rachel had finished her explanation. "The letter tells us nothing. But I never will give up the search so long as life is spared me, until

I find my darling, alive or dead! And if harm has come to her, may God have mercy upon the guilty one! I will have none."

"Amen!" said Rachel, reverently. "Young man, always trust in your Heavenly Father, and never for a moment forget that 'He tempers the wind to the shorn lamb.' There is one, all powerful, who is watching over our lost one. Let us go on, work, watch and pray, and 'we shall reap our reward if we faint not.'"

"That is good advice, Roy," said Erle, thoughtfully. "The first thing for us to do is to find Myra Teasdale. You and this boy had better go at once to our detective, and tell him of the new development in the case. I wish to speak with this woman before I go. I will join you in the course of an hour."

"Very well, Erle," replied Roy. "Come, my boy, and we will begin our search together for the one we both love so much."

Harry hesitated a moment. It was all so strange and mysterious. What did the gentleman want to stay with Rachel for? She had told him all she knew of Honor.

"Rachel, do you wish the gentleman to stay with you, and shall I go and leave you with him?"

"Yes, Harry, do not fear. He is your Uncle—your Aunt Maud's husband. I have something of vast importance to tell him, that the sooner he hears the better. Go with the young man, and Heaven guide you in your search!"

As Roy and Harry passed out, Erle motioned Rachel to resume her seat, and said:

"Now, I am waiting to hear what you have to say? Who are you, and what do you know of the young lady whom I once called wife?"

"My name is Rachel Murry, and I have lived in the family of Vanarden's all my life, until a few months after you were married to Miss Maud, and took her away from her own home, only to break her heart."

"Stop, Rachel! Do not say that. I would have died for her! You are wrong. I did not break her heart. She was false to me."

"No, Mr. Erle, not false to you for one moment! She loved you, even after you cast her off as a thing of shame. Shall I begin and tell you the story of her wrong, of your cruelty—I can call it by no milder name?"

"Yes, Rachel, go on and tell me all?" said Erle, huskily; perplexing doubts filling his mind.

"I will go back to the time when Miss Maud left us, a happy, smiling bride. You remember that she had a brother, Claude? You saw very little of him while you was there; but he was at the wedding. He was little more than a boy—let this fact excuse him for what I am about to tell you. He was brave, generous, and reckless! But with all his faults, we loved him best of all; poor, misguided, Claude! I need not tell you of the influence brought to bear upon his generous heart, to wean him from all that was pure and good, but it is enough, that in a moment of intoxication he fell. He forged his father's name for a large amount of money. And when he came to himself, and found out all the crushing weight of disgrace that he had brought upon his family, he took his young wife, and with scarcely money enough to pay their passage over, he came to this country; I coming with them as their servant. We soon found ourselves in a strange land, without money and without friends. Mr. Claude tried every means honorable, to keep us from want; but fate seemed against him, and as a last resort he went to his sister Maud, knowing full well that she would aid him. He met her one night in the shrubbery, near your dwelling, and asked for and received money enough to keep us from want for many weeks. As he was bidding his loved sister a kind and tender farewell, without a moment's warning, you came upon them."

"Great God! she did not tell me that it was her brother!" interrupted Erle, the moisture of despair and remorse gathering thick upon his brow as he listened to the story.

"Mr. Erle, you would not listen," Rachel continued, "you left her in bitter anger, and upon the morrow, the poor, discarded wife—little more than a child—came to us. Mr. Claude went at once to your home to explain it all but you were still away, and no one could tell him where to seek for you. And in a few days Miss Maud, sad and broken-hearted, crossed the ocean, to her father's home."

Erle sprang to his feet and walked rapidly up and down the room several times, his heart almost bursting with the knowledge of the monstrous wrong he had, in his blindness, done his young and innocent wife.

“Brute! Idiot, that I have been!” he exclaimed, striking his breast angrily. “In my foolish passion, I cast away my own happiness, and brought shame and disgrace to my pure and spotless wife! My poor, wronged, darling! Rachel, repentance has come too late. Oh, that she were alive, that I might fly to her side and upon bended knee, crave her forgiveness!”

“Alas! Mr. Erle, I fear you are right!” Rachel said sadly. “She came back to America, but for years we have heard nothing of her. She must be numbered with the dead.”

“Dead! My darling dead! and I cannot receive from her pure lips the assurance that she forgives the wrong I did her! It was like rending the heart from my body to give her up, even when I thought her guilty, but it is doubly so now, knowing that she was as innocent as a babe. Rachel, where is her brother, Claude?”

“He is dead, Mr. Erle, my brave, handsome boy! After all he had done, I loved him best of all. He was lost at sea, and his boy Harry is all that is left to remind me of the bright, happy past.”

“And so, Harry is my nephew? How much he resembles Maud. I knew that there was something about him which fascinated and won my admiration from the first. How strange that Goldie should find a home with you, and that through her troubles all the maddening mystery of my wasted life should be made plain! You and Harry shall both go home with me to Rosehill, and from this day, all that I possess, I will share with him.”

“Not now, Mr. Erle. Go seek the missing girl. Harry and I will stay here until she is found, then we will talk of a change. Another thought has come to me, so glorious, so improbable, that I dare not speak of it! Go, Mr. Erle, lose no time, and may God speed your mission!”

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#### CHAPTER XXV.—OUT OF THE DARKNESS INTO LIGHT.

All the long, lonesome hours of the night, the wretched, betrayed girl sat waiting and watching, not daring to close her eyes, fearing that a vague and undefined something might steal in upon her. When her enemies would come she must have every faculty well-poised and on the alert. They must not surprise her asleep, and by so doing, take her at a disadvantage. At last, after a night that seemed ages to Honor, a faint gleam of light came into her room, heralding the approach of another day.



As the room grew lighter, she went to the only window that her prison possessed, and looked eagerly out. Nothing but blank walls met her gaze—surely no help could come from them.

She had dared to hope that the window might present an avenue of escape, but with a low fluttering sigh she realized even that was denied her. She left the window and again seated herself opposite the door to await the appearance of her jailor.

The key turning in the lock, broke the oppressive silence at last, and without any ceremony whatever Myra entered with a tray containing a tempting breakfast, which she placed upon a small stand; then turning toward Honor, with a taunting smile on her face,

“Good morning, Miss Honor Wayne! Did you have a pleasant night’s rest?” she said.

Honor turned upon her like one goaded to desperation—“Rest, Myra Teasdale! Can you ask me such a question? Could a poor unfortunate animal rest in the folds of a deadly serpent, looking every moment for it to strike its fangs of poison? Did you rest, Miss Teasdale, with your weight of guilt upon your soul? Did no wee small voice from the throne of God visit your pillow, asking for justice and mercy, for the one you so cruelly deceived and deceived from her home.”

“Not a bit of it, Goldie! That wee small voice you speak of has ceased striving with me, lo! these many years. It has given me over to the evil-one long ago. I tell you, child, there is not one spark of good left in me! I sold myself for a mess of pottage, and now I must serve my Master! Why don’t you eat? Brother Grant will be here soon, and you will not be ready to receive him.”

“Eat bread bought with your money!” said the desperate girl, every word breathing her scorn and utter contempt. “I would die of starvation first! Let your brother come. I defy him. Do not think that I will tamely submit to insult and disgrace. I am no longer a child, but a wronged, betrayed woman, who will fight to protect herself until the last! Even the poor despised worm will turn when trod upon; and I shall have no less spirit when driven to the wall!”

“Bravo! My Beauty! I always thought that you had a will of your own, if it was only once aroused. It is all very fine to talk tragedy, but it is no use. You must prepare to surrender. I hear Grant’s step upon the stairs. See, the conquering hero comes!”

Every sense was throbbing madly with indignation and contempt,

and every nerve was strained to its uttermost, and strong as steel for the coming contest.

Myra stepped outside of the door into the front room, and in her stead was the smiling, confident face of the heartless villain, Grant Teasdale.

He closed the door and took a step toward the beautiful girl, his hands out-stretched.

"Ah, my beautiful one! This is an honor worth living for! Never before were my poor, destitute rooms so favored—so beautified! I cannot find words to express my joy and gratitude."

The small form of Honor seemed to fairly quiver with rage, and her violet eyes flashed defiance.

"Enough, sir, I know you for a villain!" she said; her cool, cutting voice filling the room with its resolute, daring tones. "Your words are useless, and disgusting in the extreme. Why have you decoyed me here? Are you, also, without mercy? Have you no heart—no feeling?"

A perceptible sneer played around Grant's lips, as if he was used to such pleadings, and consequently impatient for them to be over.

"That is just it, my jewel! I've too warm a heart—too much feeling! Why, my darling, my heart has been hungry, my eyes longing for a sight of you, ever since our little encounter in the woodland. I am truly sorry if my harmless deception has really displeased you, but I saw no other way of securing an opportunity to unburden my heart of its load of love."

"Love! Do not pollute the word by taking it upon your lips! God is love. Have you any attribute in your composition that in any way resembles your Creator? And you are sorry to incur my displeasure! Words are powerless to express how much I loathe and detest you! Now, that you have relieved your over-burthened heart of its feather-weight of love by such an open confession, I pray you step aside, and let me return to my friends. I have given my answer plainly enough for even you to understand."

Grant turned pale and red alternately, as he stood for a moment abashed and confounded, at the withering sarcasm of the brave girl. But he quickly rallied his impudence and brute courage, as her sweet, thrilling voice ceased to ring through the room.

"True, my dear, I can find no fault at all with your bewitching candor, but I think that you will reconsider your hasty words," he

said, with a low, mocking laugh. "Has the thought never occurred to you, when speaking to those who have the advantage, that you had better be a little mild in your language? A love like mine is best received kindly, it will not tamely submit to a slight or rebuke."

The girl raised her eyes so full of contempt to the insolent face of the man who stood before her, offering the greatest insult woman could receive, and said :

"My answer, craven, is absolute and final! Do not for a moment imagine that I would recall it. There could be but one reply to an insult like this, and that I have already given you."

"Take care, girl, I offer you a pleasant home, free from labor, and you dare to call it an insult! Who are you, that you should be so exceedingly dainty? Who was your father? I see that you had forgotten all about your pure and unapproachable origin."

His eyes glittered with the fire of determination, and words came from his tongue like the sting of an adder. He was conscious of his power, and was remorseless as a demon.

Honor, in all her purity and womanly pride, had, for the moment, forgotten that she was a nameless child; and now, as his words sent a cold, shuddering thrill to her very soul, she once more raised her pure, pale face, and as her gaze met his so bravely, it seemed that all the pride of being leaped into her violet eyes.

"I have but to answer for myself, sir," she said haughtily. "It is true, that I know not my father or my mother; but I know myself, and I would rather die than be the wife of so low and degraded a man! Step aside and let me pass. You poor, pitiful wretch! Do you not know, that a pure girl chooses death before dishonor? Stand out of my way, brute!"

"Let you go, never! You are mine. Come, dear, do not be so shy! One kiss will bring the crimson back to those perfect lips."

As he spoke, Grant came nearer and still nearer to the desperate, tortured girl, standing like a statue of marble, not a muscle moving, but all her terror-stricken soul looking out from her eyes, fixed upon the relentless fiend.

He was by her side, his arms about to encircle her trembling form, when with a wild cry of despair she struck the villain full in the face, bending so near her own, then springing past him and wrenching open the door, was out of the room. She flew past Myra, standing

at the window, looking out upon the street, down the stairs like the wind, God lending her speed and sure footing, then out to the pavement, never halting or looking back, but going on, on, away from her tormentors.

With a muttered curse Grant sprang after her, calling upon Myra to stop the girl, but it was all in vain. Her sudden flight had been such a surprise to both that to catch her was impossible, even if fear and despair had not lent wings to her feet.

Grant and Myra met at the door leading out into the hall, she coming from the window and he from the back room, both glaring angrily at each other.

“Why didn’t you stop the girl, Myra? If I had been where you was I could have done so easily,” said Grant, sneeringly. “A pretty mess we have made of the business! Now we have got to get out of this just as quick as we can. The little vixen will have the police down upon us in no time. But I’ll have her yet, if I live, and pay her for this.”

Myra turned and walked back to the window without saying a word, her face shadowed with deep, absorbing thought.

“No, Grant, you will never succeed in working the ruin of that pure, young girl,” she said slowly, as if she was thinking aloud. “There is a higher power—a stronger will than ours—keeping her from harm. Scoff as we may, there is surely a God, who punishes as well as rewards. But as you say, we will have to keep shady a few days, until this blows over. I saw yesterday, that your old rooms, over Butler’s, were vacant. Had we better go there?”

“Yes, I suppose so. Anywhere will do, as long as we are obliged to make a move. I will go and make the arrangements while you pack up.”

Grant pulled his hat down over his eyes, chagrined at his defeat, and went out, leaving Myra to make ready for the necessary move.

The momentary strength that had proved so helpful to the frenzied girl, began to leave her as she went on, feeling that every step was taking her farther away from her persecutors.

Many times pedestrians would turn and look after the beautiful girl, without hat or shawl, going so rapidly by, but none molested her.

At last, the faithful feet refused to obey her will, the streets and people grew shadowy and seemed to recede from her vision; only one object was plain to her sight, and that was the familiar form of

Mrs. Leslie, as she crossed the pavement in front of her, going to a waiting carriage.

“ Oh, Mrs. Leslie! Save me! Save me! ”

The trembling cry rang out like the death note of some wounded bird. It reached the ever listening ear of Mrs. Leslie, and in a moment she was by the side of the fainting girl, her arms around the drooping figure, and her warm kisses upon the pale lips.

“ Oh, Goldie, my darling! Have I found you at last? ”

She sought to raise the drooping head, but the worn-out nature had given up—she had fainted—and Mrs. Leslie called excitedly to her coachman to come to her assistance.

The man came and gathered the slender form into his arms as if it were that of a child, and laid her tenderly in the carriage with her head in Mrs. Leslie's arms.

“ I will give you ten dollars, Jim, if you reach the Continental in that many minutes. You see the necessity for immediate help. ”

“ Yes, Madame. It shall be done in less time. The young lady looks badly enough, ” said the man, respectfully.

When Mrs. Leslie came to the city in search of Goldie, she had hired this man to drive her out, and being pleased with him, had retained him in her service.

In all his attendance upon her, the man could not fail to understand that she was seeking some one; and now, by intuition, he knew that the search had ended, and with ready sympathy he urged his horses to their greatest speed. Very tenderly he lifted the poor, storm-tossed waif out of the carriage, when they arrived at the hotel, and carried her up to the elegant suit of rooms occupied by Mrs. Leslie, and laid her upon the snowy bed.

“ Oh, Missus! Is she dead? ” cried the trembling maid, clasping her hands in genuine dismay.

“ I hope not, Nono; but the faint seems very much like death. At work, girl, and see if you cannot revive her! ”

The young colored girl applied restoratives, rubbing her limbs briskly, and dashing cold water in her face, but without success.

“ Nono, you must not let her die! Try something else, while I send for a physician. ”

With trembling fingers Mrs. Leslie rang the bell, which was quickly answered. She ordered a messenger sent at once for a physician, and then returned to the side of her maid to see what success she was having in reviving the fainting girl.

Goldie had fasted so long that she had no strength to resume the life that was slipping from her. No pulse quivered in the fair neck and the whole lids lay like snow flakes over the violet eyes.

"Oh, why does the physician tarry? Nono, there is a restorative in a small vial in my jewel case—go bring it to me.. We will try it," said Mrs. Leslie, her face pale with agony.

Nono hastened to do the bidding of her distressed mistress, and was soon by her side again with the vial.

"Drop it, girl, my hand is not steady enough. Only ten drops, remember."

With firm hand Nono dropped the medicine from the quaintly cut crystal, and forced it through the closed lips of the unconscious girl.

They waited a few moments in breathless silence, then Mrs. Leslie bent eagerly forward, as a faint quiver passed over the slender form.

"She lives, Nono! Thank God, she lives!" she exclaimed excitedly. "See, the heart begins to throb once more. Oh, my darling! My baby girl!"

In a few moments the physician was announced, and after a careful examination, he gave her some drops, which stimulated the heart-action, and gave life to the fair young girl.

After he had retired, Mrs. Leslie sat down by the side of the bed to await the return of reason—to watch the awakening—of one who was dearer than life to her.

Soon, the tender, pleading eyes opened and rested upon Mrs. Leslie, the small hand reached out and sought that of her companion, and a smile of sweet content came to her pale face.

"No more wanderings," she murmured dreamily. "Now I can rest."

"Yes, rest, my child. Though all the world oppose I will claim—I will shelter you! Yes, poor, tired darling! You shall find safety in my arms, no harm can reach you there."

Mrs. Leslie kissed and caressed the hand resting in hers, while she soothed her with low, endearing words.

The blue-veined lids drooped again, and with her hand still clasped in that of her who promised rest, she fell into a sweet, refreshing sleep.

At last, Goldie came out of her deep sleep, weak and exhausted, but all her faculties clear and bright. She recalled, with a shudder, all the dreadful things which had happened within the last few hours.

"What is it, Goldie? Do you suffer pain?" asked Mrs. Leslie tenderly, noticing the shudder pass over the slender form.

"Oh, no, I am not sick! It is heart-agony—it is the remembrance of the last twenty-four hours that chills my soul! You will not send me away, will you, Mrs. Leslie? You will never let those dreadful people get me again? I will not make you any trouble, if you will only let me stay with you!"

"God forgive me!" exclaimed Mrs. Leslie, while sob after sob shook her bowed form. "No, Goldie, you shall never leave me again while life is spared me. Darling, you are mine! my baby, Edith! Will a true mother cast off her child? God knows, I was wild when I gave up my wee one, my baby!"

Goldie stroked the snow-white head, her heart sobbing with sympathy for her friend's sore distress.

"Yes, Mrs. Leslie, I remember that I promised to fill the place of the baby that you had lost, and you promised to be a mother to the one who had never known a parent's love. But I shall not ask that of you now—I am not worthy. I do not know whether my mother ever wore a wedding-ring or not. I only know that I am an out-cast, a waif, at the mercy of every blast. Your babe was pure of such a taint as this."

Mrs. Leslie sprang to her feet, staggering as if she had been dealt a heavy blow, as Goldie spoke of her disgrace in a low, resigned tone, every word freighted with its accents of pain and shame.

"Stop, Goldie, you know not what you say! You are worthy of the highest place American society can boast of—that of a pure, high-born child. Your mother has her wedding-ring, thank God! What I done in my frenzy I thought was for your good. But I loved you, Goldie, oh! I loved you, even when I gave you up to another. And the love I gave you when you were laid a rosy babe in my arms, has grown stronger and stronger, until all else is engulfed in its mighty ocean."

Goldie raised herself to a sitting posture on the bed and reached out her arms entreatingly toward Mrs. Leslie.

"What, Mrs. Leslie! Did you know me when I was a babe?" she cried, her violet eyes burning with excitement, under their silken lashes! "Then you must have known my mother. Oh, tell me of her! I care not how much she has sinned—I want to know it all! I will love her just the same. Oh, Mrs. Leslie—if you love me—I implore you, tell me of my own mother!"

Mrs. Leslie sank upon her knees beside the agitated girl, her hands clasped, her eyes uplifted, and her face radiant with great joy,

"Goldie, I am your mother! Did you never guess it?"

"You, my mother, Mrs. Leslie? It cannot be!"

The crimson lips parted breathlessly, the lovely eyes grew dark, dilating with incredulous questioning and thrilling excitement.

"I wonder not, darling, that you doubt the assertion, but it is true. I would not be so cruel as to deceive you in such a matter as this. I am truly your own mother, although it may seem to you that I have proven myself a very unnatural one. Yet, you are, beyond a doubt, my baby Edith. Darling, let me hear you call me by that hallowed and sacred name of mother! My ears have hungered for the sound so long."

The questioning eyes grew wider and deeper in their expression, the breath came in quick pants of rapture, too pure for utterance, and a glow, almost immortal, lit up the beautiful face.

"You—my mother? How—what? I do not understand; but, oh, my heart tells me that it is true! Oh, mother! mother! mother!"

Goldie's head fell forward upon the shoulder of her mother, while fond, waiting arms encircled her quivering form, a mother's kiss fell like a sweet benediction upon lips, brow and golden hair. She could only sob out her joy, it was a moment too sacred for words.

"Darling, although I abandoned you in your infancy, I did not do it through shame. You were born in honest wedlock. You have no cause to blush for your mother's name. Circumstances forced me to do it. But, oh, my child, I did it through love! I can readily understand the language of our Heavenly Father, when he said: "I so loved the world, that I gave my only begotten son." I too, gave my only child—my wee girl-blossom—because of my love. I sacrificed it and self, that another might live and enjoy that which I was denied."



"Mother, I do not ask an explanation," said Goldie, noticing Mrs. Leslie's agitation. "It is enough joy for me that I have found my own, dear mother, and that no disgrace clings around me. Oh, the thought of that was worse than death to me! Now I shall begin to live again. Life begins to blossom anew!"

"Yes, darling, all shall be brightness and bloom! No more heart-aches, no wild wishes and craving regrets, no yearning for a mother's love—nothing but a sweet rest. But I must not be so selfish. I know you must be faint and weak. I will send Nono for some refreshments."

"Thank you, mother. I do feel the need of something. I have not tasted food since day before yesterday."

A tap of the small silver bell brought Nono into the room, and receiving her orders she was soon back again with a tempting repast which Goldie gladly partook of, for with her long fast she was sadly in need of it.

"Now, Goldie, be still and rest—sleep if you can," said Mrs. Leslie, when Goldie had finished her dinner.

"You are sure that if I try and sleep that you will not go away, so that when I awake I will find it all a dream?" said Goldie, doubtfully. "You will stay near me, won't you, little mother?"

"Yes, Goldie, you and I shall never be separated again." With a smile of content on her lovely face, and the name of mother on her lips, she lay back among the pillows and closed her eyes. Tired-out nature asserted her right to regulate the disordered nerves by imposing upon the wearied girl a long dreamless sleep, and it was almost evening before she again awoke. She glanced eagerly around; yes, mother was by her side. All was well.

"Mother," the sweet, young voice lingered with caressing tenderness upon the loved name, "I think I will dress. I feel almost like my own joyful self again, and I am not the least bit sick."

"You are sure that you feel able for the exertion, Goldie?" asked Mrs. Leslie.

"Oh, yes, mother, I am quite well."

Nono brought the plain merino dress that Goldie had worn, and after a refreshing bath, she assisted her to dress, while Mrs. Leslie's fingers were busy here and there, arranging her collar and modest tie, or looping up her golden hair, exquisitely happy to be by the side of her child.

"Oh, mother, in my own great joy I have forgotten something!" said Goldie, hurriedly, as if the remembrance had just come to her. "I must send word at once to the kind old woman and the boy, with whom I have been staying, and let them know of my safety. Harry will be just wild about me."

"Of course, Goldie, you must relieve their minds," said Mrs. Leslie. "Who is Harry?"

"He is the dearest, best boy in the world!" answered Goldie, enthusiastically. "His name is Harry Vanarden."

"Who, child?" said Mrs. Leslie, springing to her feet. "What is the name of the woman?"

"Rachel Murry. Why, mother, do you know them? It would not surprise me very much if you did; after all that has happened, I am ready to hear almost anything. I never saw events transpire in such a strange and unaccountable manner—as I finding my own dear mother—and to know that for months you were living in sight of me, while I was wishing for you."

"Yes, darling, life itself is strange and unaccountable. We are but clay in the hands of the Master Workman. He moulds our destinies as he thinks best," replied Mrs. Leslie, solemnly. "I once knew a family by the name of Vanarden, when I was a girl. And you were staying with them! Strange, strange! Tell me about your wanderings, my child?"

Goldie began back to the hour of her departure from dear, delightful Rosehill, and gave a minute account of her wanderings up to the present time. Often the agonized mother would stop her with bitter tears and wild words of self-reproach, deeply lamenting that she had not claimed her child sooner, that a portion of the dreadful suffering might have been spared her.

"Goldie, just as soon as I can dispose of Mossyside, we will go to England. Do you like the idea, darling?"

"I don't know, mother. I love the dear old mountains of Virginia," said Goldie, slowly; but if the truth had been told, she was thinking more of Roy and Erle than the scenery around her childhood home. "But I will go wherever you desire. Only I must go once more to Rosehill, and see cousin Erle, I have something to tell him that will cheer his heart all the remainder of his life. Dear old Rosehill! And I must see Princess, and Carlo, and Aunt Lucy! Oh, mother, you can never guess how I love the place!"

“Yes, my child, I can guess,” said Mrs. Leslie, with a deep sigh, and a sudden veiling of her blue eyes; “and I do not chide you for that love. Now Goldie, write a note to Harry Vanarden, and I will have it sent at once. Do not let the shades of night fall around their humble home again without some word from you. Brave Harry!”

Goldie wrote a hasty note, telling them of her safety, and of her fleeing from danger into the arms of her own mother. She finished by giving her address, asking Harry to come to her. She signed her name Goldie Leslie, then drew a line across it and wrote simply, Honor.

The remainder of the evening was spent in pleasant reminiscences of Rosehill, Mrs. Leslie asking questions, and Goldie doing most of the talking.

And when the hour came to retire, after thanking God for all His mercies, mother and child were folded in each other's embrace, for the first time since Goldie lay a smiling babe in her mother's arms.

[To be concluded in February Number.]

### THE SEA.—Continued.

The Greek letter T, called Tau, has always been esteemed an emblem of the great and resurgent principle of life; and the Hebrew letter Tau, a symbol of the Cross, †, has from the earliest time borne the sense of “foundation,” “frame-work of construction,” not simply as regards mathematics or mechanics, but physically and erotically, as well. Its numerical value is 400, which in effect, places the male triad  $\frac{1}{4}$ , or 100, on each of the Signs Aries, Taurus, Gemini, and Cancer, to denote the fecundative strength of the four months of the ancient Spring, as a thing to be distinguished from the correlative seasons, Summer and Winter, which are the less virile and vital portions of the ancient tripartite year. Taken in way of a chief expressive of the mystic 400, and produced in this form of Cross, †, the numeral four points strikingly to the power of the Hebrew Tau, as of enfoldment of the four ancient elements in direct pertinence to Jupiter, the Thunderer, whose hieroglyphic, ♃, scarcely differs in outline, Jupiter being that Omnific Force of the Universe—the Masonic Grand Architect—which has the Sign of the Ram for a symbol, the Ram, too, being the first and principal of the four Zodiacal asterisms that denote and limit the ancient Spring! But behold the colors astrologically ascribed to Jupiter—the planet that expresses the god—the red and green; red, fire—

green, verdure. The marvelous harmony! How consonant to the Spring period, the thunder, the caloric, Earth's emerald vesture, etc. ! And too, how apposite the number twenty, as designative of the years allotted to the symbolical "China, Clay, or Mother Earth Wedding"—twenty being the square root of the Hebrew Tau, or 400, and one of the terms of admeasurement in cubits of the Holy of holies of King Sol-Om-On's Temple—the Holy of holies answering in various ways to the Ark of the Covenant or the jointure or coming together of the two opposite principles!

The assignment in the English alphabet to the twentieth place, of the letter T, which is a condition born of neither ignorance nor accident, is just now and here intensely interesting. It helps on the present view amazingly, especially in the recall of the fable of *Berenice's hair* (*Earth's verdure*, in one phase of the mysticism), the Constellation, with its twenty visible stars resolving by four times five, having such a wondrous story to unfold! But the Tau mysticism, on which all this and more beside hinges, heightens, when we look to Scorpio, who, in the character of the Devil or Evil One is transformed to an angel of light as the Sun joins Taurus—then and there becoming in the image or livery of the Sun the seventh mystical Pleiade, and there being found in Scorpio a star of the fourth (4, mind you,) magnitude called the Tau, and the only star in the heavens that is called the Tau, situated just below *Antares*, the principal star of the Sign, which is located in the *heart of the Scorpion*, and which, *fire-red*, is one of the *four stars* that proclaim the *four cardinal points*, the *four Evangelists*, and the *four Cherubim*! Such transformation of Scorpio from an angel of darkness to an angel of light, and *vice versa*, should be taken for a recognition of the duplex nature of the fire-principle—first, as a constringing, condensing, destroying element; secondly, as an expanding, invigorating, and creative element, incident to the Sun at the opposite points of the heavens as in Spring and Fall, whereby is afforded just that circumstance to warrant Brown ascribing the Tau to Taurus, the wealth of interplay mythologically existing between the Signs Scorpio and Taurus having due consideration. Says the author of the "*Beauties, Harmonies, and Sublimities of Nature*," of the fire-principle: "It destroys vegetables, crystallizes, sublimates, and, in fact, seems to be Nature's most universal agent, not only of change and apparent ruin, but also of fructification and reproduction"—hence too, the all in all of Nature's most subtle potencies.

In the Koran, Taurus is called the "*Red Cow*," there being a chapter thus entitled, and scripturally Scorpio is "*the worm that never dieth*," signifying by that quality the same philosophy that attaches to Taurus, through the entitlement, Red Cow—namely, the imperishable or immortal nature of the all-pervading fire-principle—the *red* of Taurus expressing the *fire-sting* of the Scorpion—the fire-sting of Scorpio having here a reference to the re-establishment of Summer. And, too, Scorpio under the cognomen, Levi, and under

tribal distribution of the Signs, is over the Ark (veritably Taurus expressing the whole Zodiac) of the Covenant—"Con venio," "the coming together"—the sexual congress, ever concomitant with and due to calorific influence.

Antares, which attaches in the mystical way, the fire-principle to Scorpio, as also, Aldebaran of reddish hue, in the Bull's eye, from being both stars of the first magnitude, are dedicated to the Sun, the central vortex of Celestial fire to our system, this element being that which embodies the electric principle, with its squaring (crystallizing—angularizing—or Tau) potentiality.

*Antares*, signifying "wounding," "cutting," "tearing," enunciates this principle a male essence, in verification of which *Priapus*, the garden or womb god, is invariably depicted ruddy. In Arabic and Syriac Scorpio is called *Al Akrab*, which means "wounding," "conflict," "war"—of intendment the aggressive male generative force pervasive of the Cosmös—Scorpio, too, springing from a root which signifies to cleave in conflict or battle, this Sign constituting the night-house of Mars, the god of war—with planet, personified and fire-red, and the god Mars ever in intrigue with the beautiful Venus, the goddess of love!

In *Aries*, Mars finds his day-house, but *Aries* is the first Sign of the firey triplicity, of which *Leo* is the second, and *Sagittarius* the final.

*Aldebaran*, in the Bull's eye, by its ruddy hue, acquires the sense: "Captain," "Leader," "Governor," which the intense rage of *Taurus*, at the lionskin flaunted by *Orion*, verifies. Red is the token of battle with the bovine species, and red is the symbol of the Leonic or fire principle. Clearly, the Tau, male-triad, and fire-principle, philosophically, are the self-same expressives.

But whence Scorpio as the Devil? Thus we trace his character: As the Sun meets Scorpio the light-principle is subdued (for the fire-principle contains within itself the power both to loose and bind, that is, to expand and condense, and this is the sense in which Peter—Aquarius—holds the Keys of Heaven—Summer, as also it is the meaning of the symbolic black and white eagle, and of Scorpio as night-house and of Aries as day-house of Mars. Light subdued is the installation of Winter, and this is the genuine hell of the year. So, in the order of the Signs on the ancient bipartite division of the year, Scorpio stood first or chief of the benighted phalanx, hence, was the leader-up of the hosts of hell. With the heliacal rising of Scorpio, Taurus would acronically set, and the Winter Sun, in likeness of the vile Old Serpent, would lure the mother of mankind (the female or life-producing Earth of Summer) into his keeping. Thus were the seeds of death (the inclement season) entailed in the Northern hemisphere; wherefore, taking the horns and hoofs of the Bull (*Taurus* setting); the tail and sting of the Scorpion (*Scorpio* rising); for big saucer eyes (the Sun and Moon of Winter); and for body of rightful configuration (the Zodiac composed to the form

of man and filled with storm and cloud) would be realized in full concept the theological devil! But then and here thankful we are that the Devil is kind to his own, and Winter, with all its drawbacks, has its benefits; as also its ending.

Again taking up Brown, we find him, unconsciously to himself, unifying the Tau, which has especial reference to the Summer hemisphere of seven Signs, with the sacred number 7, and then through that number and the Moon's phases, with the *right angle* or with  $90^\circ$  of the Celestial Circle! Thus he speaks: "Our figures 1, 2, 3, 4, etc., are called the Arabian numerals because we derive them from the Arabians, who, it is thought, received them from India. Their true origin is lost in the dim night of extreme antiquity. It is, however, probable that, like the zodiacal and planetary signs, they were originally hieroglyphs. Now, as each *seventh day*, when the Moon assumes a *new phase*, she has traversed just *one-quarter* of her *orbit*, we might naturally expect that the hieroglyphic representing the word 'seven' would, in harmony with the ancient method of writing, be 'a *right angle*,  $90^\circ$ , or *one-fourth* part of a *circle*.' And so, indeed, we find it to be, with only such slight variation as would necessarily result from a constant use for ages, after its emblematic meaning was lost, and only its arbitrary signification was retained. For illustration, let this  $\gamma$  be the original hieroglyphic, denoting a period of a *quarter* revolution of the Moon,  $90^\circ$ , and indicating that the Moon has 'filled,' or 'completed,' *schiba* (sevened), one of her phases. The change from  $\gamma$  to 7 is but slight; it is but the natural result of the difficulty of rapidly, and without instruments, making a *correct* right angle by the union of two perfectly straight lines, while the lines becoming slightly curved only tended to give the character a more finished and graceful appearance." (*Stellar Theol. and Mas. Astron.*, pp. 95-6.) Another and varied opinion by Taylor is: "The 7 presents you with the horizontal line of the Equator, marked off at the beginning to show you the point of the Vernal equinox, and terminated at the point of the Autumnal equinox (noting the period of the solar reign incident to the superior hemisphere), from which (in Libra, the seventh Sign) the Sun drops below the Equator, and carries his dark thick gloomy tail, growing only thicker and thicker, into the lower regions, and no turn or dot indicating where in hell (Hades—Winter) he is going to." (*Devil's Pulpit*, p. 285.)

The number 7, says Skinner, is a "*most holy feminine* base number," of which, he elsewhere states "the Garden of Eden is but the use as the 7th day, and is, in the display of this use, pictured variously by the different ancient nations. That of the Hindus is the most clearly marked, as descriptive of the Hebrew intention. The picture is that of the woman hermaphrodite, *Indranee-Indra*, the *nature goddess*, or the *Issa* of the Hebrews, which, in all proba-

bility, was the *Isis* of the Egyptians, seated on the ground, the top of a tree, which springs from her back and shoulders, spreading over her head, thus indicating her as the connecting link between the measures of the heavens and the earth; the top of the tree indicating the Celestial Circle of  $360^\circ$ . She is but a play upon the values 113:355 (man to woman—diameter to circumference). But passing from these values to the display of others: In one form of this woman, the *heel* of the *left foot* is bent forward, so as to be presented to, or before, the *mouth* of the *puenda*, which is closed by bands, distinctly marked as 7 in number. (The *sistrum*; and the figure formed, the 7.) Of course, this location is significant of birth, and here the basic numerical value is 7 thus attaching this as the holy number of generation. But how is this number connected with any feminine trait, having relation to the generation of *man* (the macrocosmic as well as the microcosmic) and of time? Very simply. 7 is the number of natural days in the week (expressive of the seven ancient Summer or fecundative months), and a day is a natural measure of time.  $7 \times 4 = 28$  days, the time period in days for the occurrence of the menstrual flow, which is indicative of periods of conception.  $28 \times 10 = 280$  days, which is the period indicative, in medical jurisprudence, of the birth of *man*, whose value (*aish*) is 113, diameter to a circumference of 355 (*shannah*, the Hebrew lunar year, a circle), as shown.  $28 \times 13$ , or  $52 \times 7 = 364$  days, which is the period indicative in nature of the birth of the year. The number 7, then, as at the base of these, is the holy birth number 'factor.' This, however, to be more thoroughly understood, must be pursued through the mathematical, astronomical, and phallic displays of the number 7 as made at length by Mr. Skinner in his *Source of Measures*, a work well worthy the most assiduous research. Mr. Skinner yet says: "The mouth of the *puenda*, as signifying the place of birth, or source of all things, is also significant of another striking feature, in this, that, as virgin, no conception, and therefore no birth, can take place without, first, the shedding of blood. This perhaps may have been the source of doctrinal teaching, as affording a type of the spiritual birth, in the phrase that '*without the shedding of blood there can be no remission of sin*,'—i. e., no birth unto righteousness. The very word *sin*, in the Garden of Eden scene, conveys the idea of sexual intercourse, and this idea is held to modernly, in the phrase '*Marie conçue sans péché*.' Of this intendment, circumcision, or the bloody circle, was but a type." It may be thought both curious and interesting here to recall that the very last month of Winter, February, is a twenty-eight day or Cosmic menstrual month, and that its Sign, Pisces, adjoins the very first Sign, Aries, of the ancient Summer fecundative months, seven in number, which take femininity because prolific. That Annunciation, the 25th of March, marks the Spring equinox, for the Virgin's (*Virgo's*) conception with the Solar Man, and that exactly nine months to a day from that date, to-wit, the period of the Win-

ter solstice, he is maturely gestated, or born or ushered into the world, whirl, or year anew! That also the South declination of the Solar God commenced at the Solstice of Summer is the especial sin of the Garden of Eden of which Mr. Skinner speaks, which to remit or condone, blood must shed, that is, the Solar flux must transpire as the outpouring of Osiris at the Winter solstice thus bringing about the at-one-ment or unity between God (Aries), the Solar Force, and (the Earth), the man of mundane elements.

But a further consideration of the authorities as to the Right Angle. By the mystic 7 Taylor fastens the Right Angle, Summer-embracing, on the Fall quadrant of the Year (counterparted and allied with the Spring quadrant, as we see in the Mystic Tree), in direct pertinence to the Winter solstice or a brief period thereafter, when the Lunar Goddess in aspect of Neomenia (New Moon) of the new born year, walks in brightness or fluxing solar light (the halcyonic days), and, under the name of the Divine Sophia or the Pure Isis (Virgo as a mystic personification), clothed with the Sun, that is, with the growing solar light, with Crescent (Latin, *cresco*, to grow) beneath her feet, crushes the fire-condensing, depolarizing Serpent of Ignorance—the Sun of South declination, in token of the triumph and ultimate supremacy of Tipheroth—the Sun of Splendor or of New-born Day, that is, of Summer taking its rise at the Winter solstice. Tipheroth, named in previous papers as the Great Celestial Sun of the Universe, or, as Alcyone, *the light of the Pleiades*, typifying the great ocean of Ether to such end, being mystically expressed by, and, as already stated, confounded with, the Sun of our own Solar System when on his Northward course giving off his daily increments of light. The Neomenia or New Moon, which occurs at or after the period of the Winter solstice, is the mystic star of Isis borne by Apis (Taurus) allusively to the bright light of Summer and the Moon's exaltation in the Sign Taurus with the Sun in the Spring quadrant of the year. Well, therefore, in viewing the great importance so rightfully attached to the fluxing solar light, has the Old Serpent (the Sun going to perihelion, and symbolized by the Constellation Draco) said to our primitive parents (we are all children of the Androgynal Earth): "Ye (Bootes-Virgo personifying the Earth approaching perigee) shall not surely (really—beyond power of recovery) die (become lifeless—vapid—impotent): For God (Aries—the Ram—the Generator) doth know (is electrically conscious—aware) that in the day (the instant—the period—exact time) Ye (the Androgynal Earth) eat (carnally indulge—sexually partake, by traverse of your orbit to the Winter solstice) thereof (the Golden Sun, *whose seed is in itself*, and whose vital force is of the ling-yoni tree Aries, Taurus, and Gemini), then your eyes (covertly your sexual organs—symbolically the two solstices—the points Cancer and Capricorn standing for the Sun and Moon) shall be opened (flux with light—vital force—semen); and ye (the per-



sonified male-female Earth) shall be as gods (Elohim—light dispensers—generators—as Aries, Taurus, and Gemini), knowing (distinguishing between) good (the fruitful Summer—the result of the Sun shooting as a vital entity through the ling-yoni tree Aries, Taurus, and Gemini) and evil (the barren Winter—the sequence of the Earth shooting as a death-bearing seed through the same sexual channel).”

To the correctness of the mystical interpretation given the eye, as above, we cite Dr. Inman, who has, in his *Ancient Pagan and Modern Christian Symbolism*, pp. 68–9, corroboratively remarked thereon, educing an emblem, figure 2, plate 1, from *Lajard's Culte de Venus*, in support. Webster expresses the conviction that the original word for eye “must have been ‘ag,’ ‘eg,’ or ‘hag,’ or ‘heg,’” from which, with no great mental exertion, the meaning of the Mundane or World Egg, as we see it exemplified at Easter in the pascha or passover egg of rainbow hue, may be divined, and the necessary conclusion drawn that whatever the philosophic symbolism the World Egg possesses, the same pertains to the eye in the mystic sense.

Easter took its name from the goddess Eoster, the Venus of the North, who, was, with peculiar ceremonies, worshipped by the Old Saxons, Scandinavians, etc., in the month of April, when Taurus pierces the Mundane Egg, April being anciently called *Eostermónath*. This goddess has by some mythologists been identified with the Astarte of the Sidonians, and is the Virgo of the bright light, the beautiful Naamah of Scripture, the Pure Isis of the Egyptians. In Eastern lands to this day the eye of the female is occluded from the mystic significance attached.

Possessed of the Vernal quadrant, Rhea, who wears the turret or cap of Cosmic light, wields the angle that comprehends the quarter circle—the Cainite seal of Scorpio—the Tau of immortality; *and ever from the East, the Holy of holies, come streaming to the mystic eye the resplendent beams that irradiate from the upright Square!*—the ensign supernal of light and authority.

[Concluded in February Number]

“A proper knowledge of speculative Freemasonry requires thought and application of the mental faculties. Yet, such is the frame of the human mind, such its construction, and such its varied elements, that the great masses are more generally content with the mere forms and ceremonies, the external show and the outward display, than with the more substantial enjoyments, to be secured by application of the mind in the pursuit of knowledge, using its energies in the investigation of subjects claiming its attention, as worthy of its highest consideration.”

THE MASONIC BROTHER THE GREAT MOZART.—A slovenly, commonplace wife, low, disorderly connections and reckless habits, reduced him to a system of constant overwork and constant borrowing. One child after another was born and died, his wife was continually ill, symphonies had to be sold before they were written, usurers had to be resorted to, till came the catastrophe, which the father, the unwilling but original cause, was mercifully spared from witnessing. Mozart, whom the poor, anxious chapelmaster of Salzburg had hoped to see “at the head of a comfortable Christian household”—feverishly anxious to get eight pupils—writing a masterpiece, the “Zauberflöte,” for a suburban theater of planks, owned by a harlequin—begins, according to his own expression, to have the taste of death on his tongue; dies miserably and painfully, leaving only sixty florins to pay his debts, and is hurriedly buried in the cheapest manner in the common ditch of the public cemetery without even a cross to distinguish his resting-place from that of the beggars around him. Mozart believed that he was being poisoned, as Pergolesi had believed himself to be when he too died young, in obscurity and want; but what need could any of his enemies have had to poison him? He could never have struggled out of the wreck of his fortune, of his career and of his health. The story is a miserable one, and, being that of the composer of “Don Giovanni” and the “Zauberflöte,” obtains a deep, tragic interest for us; yet it is in reality the story of hundreds of other musicians of small or no gifts—and the only really strange circumstance is, that this common-place tale of failure should be that of a man of genius like Mozart. This anomaly we have partially explained by showing how his father arranged matters as if he had positively been planning an obscure and unsuccessful career for his son; the other half of the explanation must be sought for in Mozart’s own character, which, compared with his genius, was almost as commonplace as was his life, and which might, like it, have been that of a very mediocre artist.

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“Such are the peculiarities of man’s nature, inherent in his constitutional structure, that he is more or less the creature of controlling influences surrounding him; and the more susceptible in yielding are the affections, swerved in their passions, through the manner in which they are operated upon.”

## THE EDITOR.

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WITH THIS NUMBER we close the sixty-second volume of the REVIEW. We shall enter upon the sixty-third volume with an earnest desire to discharge the duties which the estate of Editor imposes upon us. Probably at no period in the progress of Freemasonry, have so many questions of interest arisen as are now being pressed upon the attention of the Fraternity.

Also—the Brotherhood of Masonry, perhaps, never stood more in need of knowledge concerning the Mysteries of the Craft, than they do at present, in view of the rapid growth of intelligence, and the wide-spread research and inquiry into truths which lie right along with the advance of real Masonic culture.

We desire above all things to bring forth, as we have opportunity, the most valuable tenets of our profession, which are “Brotherly-love, Relief and Truth.” Masons are Free Men, and they have the largest opportunities for cultivating trueness and goodness. To be good men and true, is the first lesson we are taught in Masonry. To inculcate and enforce these virtues among the Craft, will go hand in hand, with our efforts to bring forth from the Mystic treasuries of our Order, things new and old.

We thank our subscribers and readers for their kind words which so often come to us, and we hope to meet their wishes in the conduct of the REVIEW in the future.

Of course, we shall not please every one who reads our pages—that is to say, our views may not always accord; but these differences can never be of such character as to interfere with true Brotherhood, and must suggest some trains of thought which will be to the advantage of the reader. It will always be understood that we have no inclination nor time for controversy with any individual, but shall write and speak with reference to subjects and substances. Happy New Year to all.

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THE DESTRUCTION OF THE MASONIC TEMPLE by fire, on December 24, 1884, though not so great as was at first feared, is nevertheless a sad calamity to the Fraternity of Cincinnati. The building

was most injured in the upper rooms, pertaining to the Lodges, the Entered Apprentice Room suffering the most. The rooms of the Scottish Rite were entirely destroyed, together with the accumulated machinery, paraphernalia and arrangements of scenic effects, organ and furniture. Nothing left but a heap of black ruins. The Commandery rooms were damaged by water, and that only slightly,—the Commanderies already making their announcements for assemblies and work.

There is nothing stated definitely as to rebuilding, the Trustees awaiting the adjustment of damages. There is some rumor that the Scottish Rite may build for themselves in some more favorable locality ; it may be *mere* rumor. Other Masonic quarters,—Kilwinning Hall, and the rooms of Hanselmann Lodge—were at once placed at the disposal of the Bodies without a home for the present, and the kind offers were accepted. So that there has been no obstruction, and the brethren with good hearts and noble zeal have gone on with their work, and the meetings have been marked with larger gatherings and strong fraternal recognition.

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WHEN THE INTELLIGENCE went forth that the Carson Library had been entirely destroyed, there was a deep feeling of sorrow, and of sympathy with its owner. This feeling, however, was happily dissipated when it was found that the library had been removed from the Temple during the progress of the fire, and safely deposited in Carson's office-rooms on the other side of the street. We have only approximate opportunities of knowing any thing in particular about the extent of damage done to the books, but have been informed that it was slight, and only by water. We are sorry that any damage was done, and are glad to be informed that it was slight.

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WE tender to our esteemed Brother H. H. Muller, our sincere condolence,—as these days of fresh and poignant grief go by,—on the occasion of the death of his aged and revered father, which took place at the family home, Walnut Hills, on the Eighth of January.

“There is a Reaper, and his name is Death;  
And with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between.”

No matter how matured a man may be, when his father or mother passes out from the home, to return and be seen no more, there comes a sense of loneliness which may not be defined by any comparison of it with any experience we have had before. May this new experience of sorrow take on blessed forms to Bro. Muller's spiritual eye, and become a guide and an inspiration toward the blessed Home.

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WE ARE GLAD to hear that Bro. Joseph Durrell, who has been long and dangerously ill, is so far recovered as to appear for a while each day on the streets. We hope for his entire recovery.

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WE DEEM IT proper here to refer to a sad case of the sudden ending of the life of a young man and a Brother, only a few days ago, under the pressure of great despondency by loss of situation, and dread, perhaps, of loss of reputation. We need not mention any name, for the case is well-known with its attending circumstances.

Our moral, to our Masonic Brethren, especially to the young men who are taking degrees so rapidly that before you are aware of it almost, they have reached *places* where "society," "select conviviality," a "good time" and "all-hail fellows," offer temptations almost impossible for some to resist—*is this*—BEWARE and STOP! We are glad to know that our Lodges of Ancient Craft Masonry hereabouts, have, with perhaps an exception or two, banished intoxicating drinks from their lunch and banquet tables. Let it be done in all the bodies! The morale of Freemasonry is against the use of the death-cup, and it is un-Masonic conduct to persist in its use. Such fatal consequences, as are intimated in this article, should warn the young men of our Order of danger, and should lead our older brethren to be careful about placing temptation in the way of their younger brethren.

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THOSE of our readers who have been so deeply interested in the charming story of Mrs. Lightner, entitled "Shadow and Sunshine," which will be closed in our February issue, will no doubt be pleased to know that they will have contributions from her pen in every issue of the current year.

THE EXPULSION OF A NUMBER OF THE SIR KNIGHTS of Mount Vernon Commandery, No. 1, Knights Templar, stationed at Columbus, Ohio, has excited a most intense interest and concern throughout the Jurisdiction of Ohio.

The expulsion of these Sir Knights, to the number of fourteen, was enacted under the warrant of the "obnoxious Amendment" of the Constitution of the Grand Commandery of Ohio, Art. I, Sec. xiii, which demands the expulsion of any and all Knights Templar from their Commanderies, who shall unite themselves with any Bodies of *Rite* Masonry holding under any other Supreme Council than that of the Ancient and Accepted Scottish Rite, for the Northern Masonic Jurisdiction of the United States of America. These fourteen Sir Knights of Mount Vernon Commandery, having, as they supposed, and in writing, renounced their fealty to the A. . A. . S. . Rite of the Northern Masonic Jurisdiction, and withdrawn their membership therefrom, in the presence of the Illustrious Deputy for Ohio, and in impressive form, proceeded to unite themselves with Scottish Rite Bodies holding under *another* Supreme Council. For doing so they were *expelled* from the Bodies from which they supposed they had withdrawn; and this act was soon followed by their expulsion from the Commandery of which they were members—Mount Vernon Commandery No. 1, Knights Templar, of Columbus.

This expulsion, as we have said, was enforced under the Amendment, Art. I, Sec. xiii, of the Grand Commandery of Ohio.

With regard to this Amendment, we repeat what we have before said, that it was adopted by the Grand Commandery, and upon the motion of Scottish Rite Masons of high degree, in the interest and behalf, not of the Grand Commandery of Knights Templar, but of the A. . A. . S. . Rite. They introduced it, secured its passage—by what law, or reason, or sense, it is impossible to conceive—and *they* intend to enforce it. The question naturally arises, and the inquiry comes up from all parts of the Jurisdiction of Ohio, concerning the *right* of the Scottish Rite to place such legislation upon the statutes of the Grand Commandery. That *they* placed the law there is denied. But, with all deference, they *did* place it there; and the *proof* that they *did* is found in the written and printed statement that this "law of the Grand Commandery has saved us," etc.,

with the further printed statements, that "we (the Scottish Rite) intend to enforce this law to the extremity!"

It may therefore be summed up in a brief statement: The obnoxious and mischief-making Amendment of the Grand Commandery of Ohio was of Scottish Rite origin, is kept on the statute books by the *high* grades Scottish Rite Masons, and is enforced by them "to the extremity!"

Now, for the first time since the enactment of that mischievous Amendment, the Knights Templar of Ohio have an opportunity to witness the dire and woeful effect of this legislation in favor of a Foreign Body, and of its enforcement by that Body, in the expulsion of as good and true Knights and gentlemen as can be found in the Jurisdiction. And the question arises, what good has the law *now* done, in the first wholesale application of it, to the Commandery afflicted by its operation, or to the Fraternity of the Temple throughout the Jurisdiction? NONE! *Injury*, and injury *only*! It is easy to foresee the downfall of the Order of the Temple in Ohio, through the menace which is livid in the face of the oppressor; and in this statement we are only voicing the "tears and complaints" of hundreds of Knights Templar in Ohio, as well as uttering the sentiments of hundreds of Scottish Rite Masons.

We give below some extracts from letters, which will show intelligent consideration and very deep feeling concerning the questions which are forced upon us, and as they appear to the minds of the writers.

Here is a communication, accompanied by a private letter to the editor, in which the writer says that he "has organized two Commanderies of Knights Templar, instructed them in the work of the Order, served the first three years, and the second five years, as Eminent Commander." He adds, at the close of the letter, "I do not wish to see our Order of the Temple die."

"*Editor* MASONIC REVIEW: Is it possible that the Templars of Ohio understand what has been done under the authority of the Grand Commandery of Ohio? Do they know that the oldest Commandery of Knights Templar in the West has been destroyed:—that fourteen good Knights and true have been sent from their Templar home by force, with the stain of expulsion upon them? Are they aware that this has been done without even the pretence that it was done in the interest of the Templar Order? Surely they

cannot be aware of this, else had their swords leaped from their scabbards in defence of their imperilled honor! And who has done this—brought this shame to the Order of the Temple?

“It is one hundred and thirty-two (132) members of the last Grand Commandery of Ohio. Time has been when that honorable body had a national reputation, its acts were distinguished by justice, moderation and charity, with a knowledge of law, Common as well as Templar; and now they pass a regulation that outrages all law, is a travesty on common sense, is uncharitable, unjust, and will swiftly result in the death of Templar Masonry in Ohio. It is falsely said ‘that this regulation has been a part of the Code many years, that it was placed there by the fathers of the Order.’ If this were true, why was the action of 1883 found necessary?

“There is one remedy and only one. Let us restore our Grand Commandery to its former proud position. Let us send as our representatives to its conclaves Templars who will work for the interest of Templar Masonry alone, while they sit as members of the Grand Commandery of Ohio. Any Templar who does otherwise is a recreant Knight, untrue to his vows, and a betrayer of the highest trusts.

“Let us reform our Grand Commandery!                      **TEMPLAR.”**

\* \* \*

Here is an extract from a sad but still hopeful brother, Knight Templar and Scottish Rite Mason, one *distinguished* in Ohio Jurisdiction :

“I tell you, dear brother, there is something in the air that tells me there are ‘breakers ahead,’ into which the good ship ‘Masonry’ is rapidly drifting, and upon the merciless rocks concealed beneath it is bound to strand, unless a halt is soon called; and the trouble is approaching from some of the so-called ‘higher bodies.’ Just see the condition of things in Massashusetts, New Hampshire and here in our own Ohio. \* \* \* Masons may well stand in fear; but I hope for the best, trusting all will come out right in the end.”

\* \* \*

The following extracts are from letters received from a Knight Templar of Ohio Jurisdiction, an honored officer of his Commandery of the “first estate,” and therefore a member of the Grand Commandery. He commands studious leisure, is a scholar and erudite. We have had correspondence together on many subjects, and have felt honored with the gifts of grace, learning and eloquence with which his letters have abounded.



\* \* \* "The action of the Grand Commandery of Ohio, however, is another matter, though related to the aforesaid management. Why the chiefs and adherents of a Rite, foreign to the Order of the Templars, should desire and be permitted to define and dictate what a Templar may possess, or what he shall do, is an assumption that is, in my judgment, *arrogant* and *impudent* to the last degree. Why should we as Templars, voluntarily or involuntarily, lend our aid to promote and support a sect in Masonry that we know nothing of? It is much after the manner that the persons in the Scripture, who were expected to believe in the Holy Ghost, replied in substance: Why shall we be required to support and defend what we know nothing about, and, until we receive knowledge, care little? I do not know, Eminent Sir, how you feel about the Rite quarrel, but I strongly suspect that you think even as I, thus far:—If *any Rite* have sufficient inherent virtue, it can, by reasonable and righteous methods, become self-sustaining without seeking to strengthen itself by *props*, obtained from other Rites or branches by craft and bull-doing. The right of exercising private judgment I regard as of infinitely more importance than the maintenance of a *sect*—religious, philosophic or secular, or part of all these, having no redundancy of either—ever can be. Since this unfraternal strife has begun, I have felt sufficient interest in the progress and probable result to make diligent inquiry from such trustworthy sources of information as seemed to me to treat of the relative merits of the different sects, their origin, chronology, administration, etc. And, if the statements concerning the branch of the Rite that is endeavoring to assert its supremacy over all Masonic bodies are to be taken as facts, *that* branch with which we are at present contending has, to draw it mildly, an exceedingly questionable legitimacy. All that could be done for it in the way of antedating, asseverations as to its regularity, history and ancient and kingly descent, has been done; but in the light of history and analysis its light shines so dimly that the first little dust of investigation nearly obscures it. But to return to the Templars. As Templars we are *a tail* to the Scotch kite. What can the Scotch Rite Templars be thinking of themselves, while imposing an obligation upon their *Fraters of the Cross*, that they shall be loyal to a sect of which they are ignorant? What would you, Eminent Sir, as a Scottish Rite 32° (I speak it respectfully) think of me as subscribing or submitting patiently and silently to such despotism? If I submitted, should I not be justly characterized as a "*mudsill*?" Are not nearly all the Masonic bodies in Ohio already officered by adherents to this foreign and aggressive Rite? Does anybody suppose that a *plain Templar* could be elected at this time to be Grand Commander? Are not all the *officers of that body* (save one) members of a Rite or Sect in Masonry whose acts seem to say

that they regard their Scottish Rite obligation as paramount to that of the *Fifth Libation*?

"I am, therefore, justified in believing that, whatever the teaching of the A. A. S. Rite, whatever its genius and aims, its present management and acts are of one piece, and warrant the conclusion and assertion that *it*, like the order of the Jesuits, makes the end sanctify the means. It should be taught, and presently, too, that *Ancient Craft Masonry and Masons*, and what has lately been entitled the American Rite, have had just enough of domination at its hands; and it behooves all such as are unalterably opposed to such assumptions to put themselves in position to resist it. And how has this state of affairs become possible? I think I can answer in part. We are in large measure responsible for it, in that we make our Masonry, in all of our Lodges, Chapters and Commanderies, *too much a profession and too little a life; take too little pains to instruct, enlighten and ennoble the brethren*, so that, instead of being confirmed, strengthened, 'stablished in the Masonic faith, they are prepossessed of a desire *to run after strange gods*; and, forgetting or disregarding their early vows, affect display and dissipation, dignified with the name of hospitality.

"Now, how and where is this resistance that I refer to to begin? and by whom must it begin? I answer, *you of the Scottish Rite*, who have knowledge of its tradition and aims, and who also owe a fealty to the Templars, *you*, above all others, having the interest of the Templars at heart, *ought to take the lead* in this matter. Knowledge is *power, and you possess the knowledge*, because intimate with both Rites. *We cannot conduct an intelligent opposition* even, because we lack that which is paramount to all other qualifications—*knowledge*. You cannot obtain redress by petition, any more than did the prophets of Baal obtain favor of their god by much outcry. What has been wrested from us by craft will not be peaceably surrendered. We can live together in peace on one condition—*submission to subjugation*. 'The Empire is peace,' says Napoleon III; 'I am the Empire.' It seems to me that as Templars we have no choice but to fight, and if we must, then some one must be found, who, being of both Rites, and unwilling that one shall be degraded by the other, will lead us. We do not want to contend as one beating the air. We want to conquer a permanent peace, and then let each Rite, Sect, or what not, that possesses sufficient inherent virtue to stand, *STAND, and by itself, too!*"

\* \* \*

\* \* \* "I shall not speak of the *morale* of the A. A. S. Rite, for of that I care little and know less; but against the *men*, who like the plotters against Government of the United States remain in and make a pretense of loyalty to the Ancient Craft and Templars, yet are plotting for the subjugation and destruction of both.

“As the fight is on, this appears none other to me than one of extermination for one or the other; and if Master Masons can be aroused in time and set to work, under the guidance of Masters proficient in the work, there can be but one opinion as to the result. A brief period of success and adulation seems to have intoxicated the *Hieraphants of the Assumption* and they have begun a course of wild manœuvres that, tho’ presently successful, and perhaps audacious enough to bedazzle the eyes of the *adulantes*, yet is leading to sure and swift overthrow, that will, I hope and trust, be signal and lasting,

“There is one thought in connection with this question that angers me at each recurrence, and it is this: That some of the brethren of both Rites have remained silent, or given *quasi* support to the schemes that were a-hatching, and made no sign of warning to those to whom they owed at least equal allegiance; or, if they felt that *one* was paramount should have ceased to maintain a semblance of loyalty to the other. Men nor Masons can serve two masters that are at peace, with whole hearts, “they must hold to one and despise the other,” and in warfare are these feelings intensified.

“As with the ancient landmark there can not be two Grand Lodges *de facto* in the same jurisdiction, so also, can there not be two fealties in the same heart. One must increase and the other decrease, or die.

“Again, what, under the implied construction of the offensive resolution of the Grand Commandery, is a subordinate Commandery to do, as touching the reception of visitors? I know no difference between the Sir Knights of the Assumption and the Cerneaus—they anathematize each other; they cast aspersions over each other’s legitimacy, they denounce each other, call bad names; in short, indulge in all manner of detraction. How shall one who has been nurtured in the simplicity of the Democracy of Masonry demean himself in the presence of, and decide upon, questions involving the right of visitation from one who claims to be under the *aristocracy* of Masonry—*one next the throne*? How can one distinguish? Does absolute safety not lie in “*ignoramus*”? If one reject all, *Dissenters* as well as Establishment-Scotch-Riters, does not one stroke put all upon a level? And, if one pleads ignorance as to his discernment of the difference between the factions of the Scottish Rite, or the genuineness of either, shall he become a *subject of punishment or discipline*, because, in a state of doubt and uncertainty, he rejected both lest he fall under *greater damnation*? That were *excluding the Light and damning one because he could not see*. Now, if a Templar should visit a Commandery, on sufficient proof, or a voucher, he is admitted; but, says the offensive Resolution,—by implication,—and by the voice and pen of its expounder,—*but*, if he happen to belong to the dissenters from the Scotch Rite, while he may not choose to make that fact known

to the Templars, the Commander is straightway an object of prosecution or persecution for not knowing what he could not know; because—Knowledge—*ultimate Knowledge*,—"comes high"—and some Templars have ventured thus far without it. But here some of us are, with Light "so near and yet so far," and are we not justly subjugated because of our perversity in a course and condition of ignorance?

"The opinion seems to be gradually working its way through the brain of the average child of the Democracy of Masonry, that he has very few rights which the self-constituted foster-parent of the aristocratic branch can stoop to respect; hence it may be safely conjectured, that the Sublime Princes, Puissant Sovereigns, etc., rule, after all, by some sort of divine right—which would seem to imply implicit, unquestioned obedience. *And*, "if so, wherefore"? *Why offer resistance?* This brings out the inquiry, pertinent or otherwise, Has not this assumption to rule by virtue of a *reputed Kingly* warrant, and by inference, *divine*,—succeeded in removing about all of the acknowledgment of Divinity from the Lodges of the Grand Orient of France? Has not this Rite of the Assumption had its own unmo- lested pleasure in France? and, "What cheer?" How much better are the Lodges there than are the Lodges of the *Carbonari*? Are they not essentially *godless gangs*? Of course, it is claimed with great power, of *sophistry* at least, that if there be not quite so much *Biblical Light* in those Lodges, there is *great Philosophy*, yet a 33<sup>o</sup> has seen fit to characterize the whole system a "PINCHBECK VOL- TAIRISM GALVANIZED WITH JESUITISM," and he ought to know.

"Now, my Dear Frater, all this and much more *were left unsaid*, had not this foolish attempt been so far successful—I mean the attempt to seize control of all the Ancient Masonic and Christian Orders. Some of the attempts have unfortunately been successful. But if this lunacy do not farther succeed to break down "all the pales and forts of reason," I do earnestly hope that a little lump of wholesome leaven may be deposited by some kindly hand to leaven the whole mass of Masonry with a reasonable sense of danger.

"I doubt that the *Craftsman* clearly, or at all, understand the assumption to their control that is put forward by the managers of this movement. I think that if a knowledge of the aims of these mischief-makers were secured to the *Craftsman*, if only in an abstract form of statement, duly verified, it might go a great way towards righting the great wrong, that will be surely wrought if this be not checked.

"The York, or American Rite, has no quarrel—need have no quarrel, with the Scottish Rite—but it does not want to be 'hocus-pocussed' into any tangling alliances or commitment of policy, or definition of doctrine, or dogma—especially when such a defini-

tion is not sought so much to insure the stability or permanence of the York, or American Rite, as it is to afford *additional recognition* or *prop* to another Rite that is inimical to the *American Rite* and *American Institutions*."

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The following, from a distinguished Mason, and one who holds responsible and delicate relations to the Grand Lodge of Ohio Ancient Craft Masonry, will be read with interest by all concerned in the questions which are thrust upon the Masonic Brotherhood wherever dispersed. We have only glanced over the Address to which he refers, but enough to find it fair, candid and earnest, as if written in the interest of the Craft, and for the overthrow of oppression, and the promotion of harmony. We shall refer to the address hereafter :—

"H. D. MOORE :—*Dear Sir and Bro.* :—I sent you by yesterday's mail a copy of the reply of the M. E. Z., of the Grand Chapter of Quebec, to the official letter of the Grand Lodge of M. M. M., of England, dated Sept. 15th, 1884.

If you will give it a careful perusal, I am confident that you will find each and every argument of that Grand Mark Lodge, fully answered.

Living as I do, very near that Grand Chapter (Quebec) and being in constant communication with many of its officers and members, I can assure you that the truth is but half known of the petty tricks, arrogance, selfishness and greed of both the Grand Mark Lodge of England and its adherents, to fester themselves upon the Grand Chapter of Quebec. Talk about the unfraternal strife of Rites in Ohio, I can more than match it with England, in her attempt to ride over all American Masonry, by her actions and *deeds* in the Province of Quebec.

Now this question does not concern Quebec alone, but every Grand Chapter in America. If she can establish Lodges in Quebec, she can in Ohio or Vermont, and I tell you that this affair in Quebec is nothing but an entering wedge, which if driven in, will find way for new ones.

If the Grand Chapters of the United States fail to sustain Quebec, then all our boasted law of exclusive sovereignty is a *humbug*; but I anticipate no such action on their part. Twenty-two have already endorsed the Grand Chapter of Quebec, in her defense of her rights, and the day is not far distant, when the Grand Mark Lodge of England will *not* be recognized by a single Grand Body in the *world* unless *she retracts and repents*."

Courteously yours, F.

ANCIENT ACCEPTED SCOTTISH RITE, ORIENT OF OHIO, VALLEY OF CINCINNATI, Jan. 5th, 1885—*Ills. Brethren*: It is with feelings of the most profound regret that we make official announcement of the burning of a part of the Masonic Temple, in this city, on the morning of Wednesday, December 24th, 1884, by which our beautiful Cathedral, grand organ, costumes, robes, scenery, paraphernalia, etc., was entirely destroyed. Notwithstanding this serious, and, in many instances, irreparable loss, our Annual Reunion *will not be postponed*, and our annual visitors and brethren shall not be disappointed.

Our Board of Trustees, equal to any emergency, has secured the use of ROBINSON'S OPERA HOUSE, situated on the North-East corner of Ninth and Plum Streets, and that beautiful Temple of the Drama will be the scene of the conferring of the various grades, being admirably adapted for the purpose. New properties, paraphernalia, costumes and robes, are being rapidly prepared, and the *work* will not materially suffer by reason of the fire.

We enclose this with our annual programme, which had been already prepared, and was ready for the mail when the fire stayed proceedings for the time being.

The dates (February 24, 25 and 26, 1885,) have not been changed, though the programme of *work* may have to be modified in some respects, but just where it is at present impossible to tell. We more than ever, earnestly invite the members of the Rite, wheresoever dispersed, to join with us in this coming Reunion, promising them a fraternal welcome and an hospitable entertainment.

Fraternally and Courteously,

MAX JACOB MACK, 33°, T. · P. · G. · Master.

WILLIAM BROMWELL MELISH, 33°, <sup>(E)</sup> M. · E. · S. · P. · G. · M.

HENRY CLAY URNER, 33°, M. · W. · P. · Master.

ENOCH TERRY CARSON, 33°, *Ills. Com.-in-Chief.*

JAS. A. COLLINS, 32°, G. · Secretary.

“It is often the case, that an uninterrupted tide of prosperity hardens our natures, and leads us to treat, with a feeling of *hauteur* those in more humble circumstances, yet, in many respects, far our superiors in the value of their worth for usefulness of service to their fellow-beings.”

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## OUR TRACING BOARD.

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WIDE AWAKE for December is most elegantly illustrated, and takes rank among the best of the best magazines of the day for youth. D. Lathrop, Publisher, Boston.

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VICK'S FLORAL GUIDE, for 1885, is chuck full of beauty and good instructions as to how to plant and cultivate flowers and vegetables. We have read Vick's Guide and Vick's Magazine (or rather our good wife has), and there is no magazine published that is more welcome in the household than Vick. The Guide costs ten cents, and is worth more dollars than one.

Vick's seeds never fail, at least that has been our experience for six or seven years, and they always are what he represents them to be.

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BANQUETS.—Great change has been accomplished in the matter of banquets and other social gatherings, where refreshments are provided for the participants. Previous to 1826 almost all of the lodges had a commissariat, over which the stewards presided, and no regular meeting was allowed to pass without a season of knife-and-fork exercise; some of the wealthier lodges had complete outfits for table service, and there was something in the cupboard differing essentially from pumpwater. To-day nothing is allowed in the lodge-room stronger than coffee or a glass of cold water, and this by general and cheerful consent.

This state of affairs has been accomplished by the good sense of the fraternity, and the conviction that whatever temptation a man may be led into, he can lay none of it to the charge of the workshops of the craft; and it follows that in the festivities likely to occur during the next two months nothing will be permitted under Masonic sanction derogatory to the high standing of the fraternity, or likely to endanger the favorable opinion entertained by the public toward our institution.—*N. Y. Dispatch.*

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THE debt of the Masonic Templé at Philadelphia is being rapidly decreased.

It will be seen by the following extract from the *London Freemason*, Bro. T. B. Whytehead's contribution, that it is not a new thing to have troublesome members in the Lodges. He says :

At this time the old lodge at York suffered from a little internal trouble. It is recorded under date of July 6th, 1726, that

“Whereas it has been certify'd to me that Mr. Willm. Scourfield has presum'd to call a Lodge and make Masons without the consent of the Grand Master or Deputy, and in opposition to the 8th article of the Constitutions, I do with the consent of the Grand Master and the approbation of the whole Lodge, declare him to be disqualify'd from being a member of this Society, and he is hereby forever banish'd from the same.

“Such members as were assisting in constituting and forming Mr. Scourfield's Scismatical Lodge on the twenty-fourth of last month, whose names are John Carpenter, William Musgrave, Thomas Allansen, and Thos. Preston, are, by the same authority, liable to the same sentence ; yet upon their acknowledging their error in being deluded and making such submission as shall be judg'd requisite by the Grand Master and Lodge at the next monthly meeting, shall be receiv'd into the favor of the Brotherhood, otherwise to be banish'd with Mr. Scourfield, and their names to be eras'd out of the Roll and Articles.

“If any other Brother or Brothers shall hereafter separate from us, or by aiding and assisting in forming any Lodge under the said Mr. Scourfield or any other person without due license for the same, He or they so offending shall be disown'd as members of this Lodge, and for ever excluded from the same.”

BRO. T. B. Whytehead, of York, Eng., in his contribution to the *London Freemason*, of Dec. 20, 1884, among many other very interesting things says :

“A short time ago I noticed in an old copy of “Debrett” a statement that the first baronet of the Milner family was Grand Master of Freemasons in England. I knew that he had been made at York, as also that he had not been Grand Master of either of the Southern Bodies, and, after some inquiry and the kind assistance of Captain Clements Markham and of Bro. Sir F. G. Milner, I have ascertained that the first Baronet was Grand Master at York in 1728-9. In a MS. work in four volumes in Leeds Library, entitled “A Collection of Coats of Arms and Descents of the Several Families of the West Riding, from MS. of John Hopkinson ; corrected by T. Wilson, of Leeds,” is the following entry under the name of Sir W. Milner : On St. John Baptist Day, 1728, at York, he was



elected Grand Master of the Freemasons in England, being the 798 successor from Edwin the Great."

DISGRACEFUL.—The Grand Lodge of Illinois is disgracing itself like that of Texas, by publishing the names of the rejected candidates. We should like to know upon what grounds these Grand Bodies, professing charity, have the right to blacken the character of worthy or unworthy men, who have been refused admission to our mysteries. The system is one that every honorable Mason should denounce, and we are glad to note the Masonic press is taking the matter up and exposing its impropriety. It is unnecessary to point out what an outrage such an act is on all common decency. Many most excellent men, morally, socially, and religiously, are rejected through spite or spleen, yet these men are to be advertised throughout the length and breadth of the land, as if they were escaped felons or degraded creatures of a peculiarly low caste. We sincerely hope some members in both Texas and Illinois will allude to this subject on the floor of the Grand Lodge, for we cannot and do not believe that such a system would be tolerated for one hour in either jurisdiction, if it were only brought to the notice of the craft there.—*Canadian Craftsman.*

### BRO. ROB. MORRIS. LL. D.

WE have personally known this grand, good old man for over thirty years; hence know of what we speak. To the readers of the REVIEW, by his frequent contributions to its pages he is almost equally well known. We do not hesitate to say that all the honor that the Brethren of New York have bestowed, or can bestow, on his silvered head, is not only merited, but appreciated by the recipient, and will be approved by the Fraternity throughout the land and the world. Wherever Masonry has a footing, and the English tongue is spoken the name of Bro. Rob. Morris is revered. Nor is his Masonic reputation confined to this, it extends from the rising to the setting of the sun, and is as brilliant and unspotted as a summer day. May never a shadow becloud his path. The Brethren of New York could not have done anything that would have elicited from the West and South a more hearty "So mote it be," than what they have done in crowning him

Poet Laureate. We clip from the *New York Dispatch* of December 21, the following :

## POET-LAUREATE.

On Wednesday evening, notwithstanding the threatening aspect of the weather, a large audience of brethren and ladies assembled to witness the exercises of the coronation of M. W. Bro. Rob. Morris, of Kentucky, as the Poet-Laureate of Masonry. Precisely at eight o'clock Uncle Dan. Sickels, in his seventieth year, marshaled the following distinguished brethren to the Grand East of the Grand Lodge Room: M. W's Charles Roome, John W. Simons, Joseph D. Evans, and Wm. A. Brodie; R. W's Frank R. Lawrence, E. M. L. Ehlers, John Boyd; John R. Schlick, John Stewart, Thomas Patterson, Rev. John G. Webster, J. F. Walker, D. G. M. of Quebec; John W. Coburn, Theodore H. Tilton, Albert G. Goodall; R. E. Sirs Abel A. Crosby, and Frank L. Stowell, of New York; E. C. Birdsey and H. W. Sims, of Conn.; Jerome B. Borden, of New Jersey; E. Sirs G. C. Bretz, P. G. S. W., of Penn.; C. M. Davidson, P. G. S. W., of West Virginia; Charles T. McClenachan, Commander-in-Chief A. and A. Rite, New York; Stephen Smith, Commander-in-Chief A. and A. Rite, New Jersey; Wm. T. Woodruff, P. G. H. P. of New York; R. C. Naramore, First President Masonic Veterans of Conn.; Theophilus Pratt, Wilson G. Fox, Alfred B. Price, Calvin D. Hayward, Fernando Escobo, of Cuba; W. H. McDougal, John B. Harris, Wm. Boeckel, William Taylor, Thos. J. Githens, Thomas Forsyth, and many others who took up seats upon the platform.

General Charles Roome, P. G. M., acted as master of ceremonies. To the left of General Roome, who was seated in the centre of the stage, were the new Poet-Laureate Robert Morris, Frank R. Lawrence, D. G. M. of New York; Howard Henderson, D. D., late Grand Chaplain of Kentucky; Joseph D. Evans, P. G. M.; John G. Webster, D. D., G. C. of New York.

On the right sat William A. Brodie, G. M. of New York; John W. Simons, P. G. M. of New York; J. M. Worrell, D. D., late G. C. of Kentucky, and John F. Collins, P. M. of Howard Lodge, New York.

The Committee of arrangements consisted of Robert Macoy, chairman; Calvin D. Hayward, Wm. H. McDougall, George F. Heidet, Joseph J. Little and Daniel Sickels.

After the overture to "William Tell" on the grand organ by Mr. Morgan, General Roome stepped forward and said: "Freemasonry teaches us never to commence any work without first invoking the aid of the Deity," and introduced Rev. Howard Henderson, who delivered an invocation, after which General Roome addressed a few words of explanation to the audience as to the object of the assembly, to show the feeling of respect and esteem in which Bro. Robert Morris was held by all Masons.

The Rev. J. M. Worrell, P. G. C. of Kentucky, then delivered an address on "The Scope and Grand Designs of Freemasonry."

John F. Collins then recited with much feeling the favorite Masonic poem of the Poet-Laureate entitled "We Meet Upon the Level and We Part Upon the Square," after which Frank R. Lawrence delivered an address on the "Poetry of Freemasonry."

John W. Simons put the audience in good humor by his ready wit. He commenced by saying that to tell the story of the forty years of the Masonic life of Rob Morris in one evening "is one of those things which can't be done."

"Bro. Morris," he said, "was always taking notes. He has often said to me, 'Now just wait, Bro. Simons, and let me make a note.' He has notes enough on hand now to fill the biggest dry goods box in the country. I have no doubt if you were to search him now you would find his pockets full of note-books.

"But he is always ready to attend the call of duty—don't know anybody who has done so much good in his life as this old sinner. (Great laughter in which Dr. Morris joined). He would go out into a howling storm to do a work of charity, whether the subject was rich or poor."

He concluded by reading a poem written for the occasion by Bro. Daniel Sickles.

William A. Brodie then gave the history of Masonic Laureation, and at the conclusion he turned to Dr. Morris and addressed him, and on behalf of the Masonic Fraternity throughout the world, as "Poet-Laureate of Freemasonry."

The exercises were concluded by the act of placing upon the head of Bro. Morris a laurel wreath, while the organ pealed forth a paen, under the skillful touch of Bro. Morgan, the greatest of living organists. Rev. Bro. Henderson then presented a crayon portrait of the Poet-Laureate, to be in charge of the Grand Lodge of the State of New York.—*N. Y. Dispatch of Dec. 21.*

## GRAFT FINDINGS.

### United States.

COVERT LODGE, No. 11, A. F. and A. M., at Omaha, Neb. The following very interesting account of Covert Lodge will be read with very great interest by the thousands of Brethren who knew Brother Robert Covert. Uncle Robert was always at his post. Probably no member of the Order in Cincinnati, or Ohio, was as well known as Bro. Covert,—whom, to know was to love. The honor done his revered name by the Brethren in Nebraska will meet a hearty "So mote it be," from the Brethren of this jurisdiction.

Covert Lodge, No. 11, A. F. and A. M., at Omaha, Neb., was named by a number of Cincinnati Masons, who were residing here at the time it was organized, in honor of Brother Joseph B. Covert, who was for a long time janitor and Tyler of the Masonic building at Cincinnati, loved and respected by all who knew him, and deeply lamented at his final taking off.

On Wednesday evening, Dec. 17th, 1884, Covert Lodge was assembled with its regular Officers and there were present: P. G. M. Robert C. Jordan, P. G. M. Harry P. Deuel, and Past Masters H. P. Deuel, H. L. Seward, E. K. Long, C. K. Coutant, James S. France, and a large number of Brethren.

The W. M. called Past Grand Master Robert C. Jordan to the East, and Bro. C. L. Deuel was introduced and raised to the sublime degree of M. M. The peculiar interest in this case was that Brother Deuel's father and grandfather were present and are members of this Lodge.

It has seldom if ever occurred that three generations are living members of one Lodge at the same time.

P. M. Long spoke of his personal acquaintance with Brother Covert, during the ten years he was a member of Cincinnati Lodge, and of the many estimable qualities possessed by Bro. C. which endeared him to the members of the fraternity wherever he met them, securing their good will and esteem in life, and their sincere sorrow when he was overtaken in the final sleep of death, and removed from our earthly presence forever. The rank and standing of Covert Lodge will never reflect discredit on his honored name.

Bro. Robert C. Jordan, the first Grand Master in Nebraska, said that he was glad to hear the good words spoken of Bro. Covert whom he had known and loved for many years. He took special pleasure in presiding at this ceremony for the reason that he had performed a similar one for the young man's father, Past Grand Master H. P. Deuel, who was sitting beside him, about twenty-five years ago.

The W. M. of Covert is Bro. Frederick B. Lowe, a young, active and bright Mason, who is the first native Nebraskan ever raised to M. M. in this jurisdiction.

BATAVIA CHAPTER, R. A. M., No. 112, has elected the following officers for 1885; H. P., R. J. Bancroft; K., J. M. Neely; S., S. G. Teasdale; C. H., W. W. Perkins; P. S., J. F. Hannold; R. A. C., A. M. Dimmitt; Mas-

ter of Third Veil, R. W. C. Gregg; Master of Second Veil, J. S. Parrott; Master of First Veil, James Vance; Treasurer, Charles Robinson; Secretary, J. W. Kain; and Guard, John Hillin, sen.

BATAVIA LODGE, F. and A. M., No. 104, elected officers as follows: Worshipful Master, R. J. Bancroft, Senior Warden, A. B. Stymets; Junior Warden, J. F. Weaver; Senior Deacon, O. F. Marshal; Junior Deacon, James Robinson; Secretary, J. W. Kain; Treasurer, S. G. Teasdale; Tyler, John Hillin, sen.

NEW HOLLAND LODGE, No. 392, F. and A. M., elected the following officers for the ensuing year: T. M. Withgott, W. M.; J. W. Grimes, S. W.; Henry Jester, J. W.; W. L. Mallow, Treasurer, W. A. Welch, Secretary; J. T. Johnson, S. D.; James B. Kearney, J. D.; Samuel McGath, Tyler.

THE following is a list of Officers of the Masonic Bodies in Marion, Ohio for the ensuing year:

MARION LODGE, No. 70, J. A. Kuapp, W. M.; Geo. E. Smith, S. W.; J. A. Wolford, J. W.; F. W. Thomas, S. D.; D. Krause, J. D.; S. E. DeWolfe, Treasurer; Geo. Copeland, Secretary; P. Detrich, Tyler.

MARION CHAPTER, No. 62, R. A. M.—J. A. Wolford, H. P.; J. A. Knapp K.; J. R. Harshbarger, S.; J. Strelitz, C. H.; T. W. Thomas, P. S.; C. Smith, R. A. C.; Jas. Jacoby, M. 3 V.; H. M. Barnhart, M. 2 V.; F. H. Tristram, M. 1 V.; S. E. DeWolfe, Treasurer; W. L. Clement, jr., Secretary; P. Detrich, Guard.

MARION COMMANDERY, No. 36, K. T.—F. R. Saiter, E. C.; D. S. Miller, G.; Jas. Jacoby, C. G.; J. R. Harshbarger, Prelate; O. W. Weeks, S. W.; B. Tristram, J. W.; J. A. Wolford, Treas.; H. True, Recorder; H. M. Barnhart, St. B.; G. D. Cadwalader, Swd B.; J. H. Thomas, Warden.

THE annual meeting of the West Side Lodge, No., 498, F. and A. M., of Cleveland, O., was held Monday evening, Dec. 15th. The election of officers for the ensuing year resulted: Frank Wright, W. M.; Thomas West, S. W.; W. T. Norton, J. W.; N. S. Jenkins, Treasurer; M. App, Secretary; E. R. Darrow, S. D.; Charles H. Eichhorn, J. D.; H. B. Hannum, Tyler; and T. S. Ingraham, Trustee.

AT the regular Convocation of Thatcher Chapter, No. 101, R. A. M., of Cleveland, O., Dec. 19th, the following were elected Officers for the ensuing year: M. E. H. P., L. W. Day; E. K., Frank Wright; E. S., M. App; C. H., Wm. McEwan; P. S., E. S. Allen; R. A. C., M. Verran; 3d V., O. E. Sturgeon; 2d V., C. H. Eichhorn; 1st V., A. B. Hambleton; Treasurer, J. C. Weideman; Secretary, Geo. A. Beamis; Guard, Wm. Caldwell; Trustees—3 years, Robt. Wallace; 2 years, Jos. Johnson; 1 year, N. S. Jenkins.

At the regular Communication of Bigelow Lodge, No. 243, F. and A. M., of Cleveland, O., the following were elected officers for the ensuing year: W. M., Chas. A. Cadmus; S. W., M. Verran; J. W., C. D. Thomas; Treasurer, C. F. Hasbrouck; Secretary, H. E. Chubb; S. D., J. M. Wight; J. D., J. Teare; Tyler, Wm. Caldwell; Trustee for three years, R. L. Willard.

THE very elegant invitation of Clinton Commandery, No. 5, K. T., of Mt. Vernon, to their Nineteenth Annual Re-union and Banquet, was duly received. The Fraters will accept our apology for non-attendance, together with fraternal regards.

THE New Consistorial Chambers in Bridgeport, specially constructed, frescoed and furnished for Lafayette Consistory, were dedicated and consecrated with full ceremony by the Grand Commander Henry L. Palmer, and members of the Supreme Council, on the 23d of December, at 3 P. M. The officers for the time being of the Council, opened in emergent session, were, besides the Commander, Albert G. Goodall, as Lieutenant, William R. Higby, as Minister of State; Charles W. Carter, as Treasurer; A. P. Moriarty, as Secretary; C. T. McCleaneachan as Marshal; J. H. H. Ward as Master of Ceremonies; W. E. Seely as G. C. of Guards; P. H. Waldron, James L. Gould and Judge Treat as Marshals of the Camp.—*N. Y. Dispatch.*

WOOSTER COUNCIL, No. 13, R. and S. M., has the following Officers for the current year: W. C. Moore, T. I. M.; Wm. Beresford, D. I. M.; C. V. Hard, P. C. W.; J. S. Bissell, C. G.; Benj. Eason, O. C.; J. P. Van Nest, G. S.; L. P. Ohliger, Treasurer; Geo. W. Reid, Sec'y; Geo. D. Redman, Sentinel.

WOOSTER CHAPTER, No. 17, R. A. M., will be governed by the following efficient officers during the present year: L. Firestone, H. P.; Benj. Eason, King; C. V. Hard, Scribe; J. S. Bissell, C. H.; — — —, P. S.; Geo. J. Schwartz, R. A. C.; B. F. Eason, G. M. 3 V.; Daniel Funck, G. M. 2 V.; John F. Winter, G. M. 1 V.; L. P. Ohliger, Treasurer; Geo. W. Reid, Secretary; Geo. D. Redman, Guard.

EBENEZER LODGE, No. 33, F. and A. M., of Wooster, will work under the following Master Workmen for 1885: J. S. Bissell, W. M.; Daniel Funck, S. W.; Jerome Curry, J. W.; L. P. Ohliger, Treasurer; Geo. W. Reid, Secretary; Wm. Beresford, S. D.; Walter Kinzer, J. D.; W. O. Pearson, Chaplain; Geo. D. Redman, Tyler. L. P. Ohliger, Benj. Eason, and C. V. Hard, Trustees.

ORANGE LODGE, No. 406, F. and A. M., Tuesday evening, Jan. 6th, 1885, though the evening was very unfavorable yet the Hall was filled at an early hour, and the ceremonies of the occasion were conducted in due form with Abraham Baker as installing officer, and John Spence, Grand Marshal.

The officers elect were presented and installed in regular order as given below:

J. H. Moore, W. M. ; R. F. Clark, S. W. ; A. A. Lee, J. W. ; M. C. Price, Treasurer ; W. D. Shearer, Secretary ; F. M. Tucker, S. D. ; Thos. Stratten, J. D. ; D. H. Protzman, Tyler.

After which the audience was treated to some splendid music by the Leesville Orchestra, which had been secured for the occasion. Numerous stirring speeches were then made by Mr. Abraham Baker, Hon. Thos. Leggett, W. D. Shearer and Capt. Andrew Lee. After which the doors of the large hall adjoining were kindly thrown open by M. C. Price, making a surface of about sixty feet square, and the audience were invited by him to join in a social which resulted very pleasantly to all and continued until near midnight, when all repaired to their homes delighted with the ceremonies and pleasure of the evening. The members of Orange Lodge should be proud indeed of their beautiful Lodge Room and of their large membership that is rapidly increasing at each meeting as well as the principles of the Order which were so ably presented and explained by Messrs. Baker and Shearer in their speeches during the evening.—*Connotton Valley Times*.

TOLEDO REUNION.—The ninth semi-annual reunion of the Lodge, Council and Chapter of the Scottish Rite located in Toledo, Ohio, will be held on the 30th and 31st of January, at the Masonic Temple, the upper portion of which has been planned and adapted to the peculiar uses of the Rite in the conferring the beautiful degrees of that system. The Committee consisting of Bros. Charles E. Bliven, George W. Hart, and Edward T. Waite, very justly remark, "This valley—Toledo—has acquired an enviable reputation for the perfection of the manner in which the grades are conferred."

AN Ottawa Telegram, dated Nov. 15th, says: Yesterday nuns in charge of St. Patrick's Home, hearing that an old army officer named Tallon, who was a patient in the institution was a Catholic Mason, gave him the option of renouncing the Order or leaving the Home. Refusing to do the former he was turned out into the street, when he was taken in charge by Masons of the city.—*Canadian Craftsman*.

GRAND LODGE OF PENNSYLVANIA.—On St. John's Day, says the *Sunday Mercury*, the annual Grand Communication of the Grand Lodge of Pennsylvania began at 10 A. M., in the Masonic Temple, at Broad and Filbert streets. There was a large attendance, leading Masons being present from all parts of the State. The Grand Officers elected at the meeting on December 3d, were installed, as follows: R. W. Grand Master, E. Coppee Mitchell; R. W. Deputy Grand Master, Joseph Eichbaum, of Pittsburgh; Senior Grand Warden, C. P. MacCalla; Junior Grand Warden, J. Simpson Africa; R. W. Grand Treasurer, Thomas R. Patton; R. W. Grand Secretary, Michael Nesbit.

After his installation, the R. W. Grand Master announced the following appointments: Senior Grand Deacon, George S. Graham, Lodge 51, Philadelphia; Junior Grand Deacon, Robert E. Pattison, Lodge 121, Philadelphia;

Grand Stewards, John Slingluff, Lodge No. 190, Norristown, and John W. Lee, Lodge No. 211, Philadelphia; Grand Marshal, George W. Wood, Lodge No. 67, Philadelphia; Grand Sword Bearer, Louis M. Chasteau, Lodge No. 419, Philadelphia; Grand Pursuivant, Robert P. Dechert, Lodge No. 274, Philadelphia; Grand Tyler, William A. Sinn, Lodge No. 19, Philadelphia; Grand Chaplains, Rev. Courtland Whitehead, Rev. R. H. Allen and Rev. J. J. McIllyar, of Pittsburg; Rev. F. E. Miller, of Easton, Rev. Wm. H. Platt, of Lewistown, and Revs. W. Suddards, W. B. Wood, J. S. J. McConnell, J. W. Robins, Henry S. Getz, and Samuel Hirsch, of Philadelphia.

Committee on Landmarks—Bros. R. A. Lamberton, Michael Nisbet, Conrad B. Day, R. W. P. G. Masters, with the R. W. Grand Master and Deputy Grand Master.

Committee on Appeals—Brothers Richard Vaux, R. W. P. G. M.: Michael Arnold, Lodge No. 126; Samuel Harper, Lodge No. 219, William B. Hackenburg, Lodge No. 216; William B. Hanna, Lodge No. 59.

Committee on Finance—Brothers John C. Yeager, Lodge, No. 58; John Slingluff, Lodge, No. 190; James Herdman, Lodge, No. 287; Edward P. Kingsbury, Lodge, No. 291; George F. Wagner, Lodge, No. 52.

Committee on Correspondence—Brothers Richard Voux, R. W. P. G. M.; Henry M. Hoyt, Lodge No. 61; Pearson Church, Lodge No. 408; William Donaldson, Lodge No. 224; Henry W. Williams, Lodge 317.

Committee on By-Laws—Brothers Charles H. Kingston, Lodge No. 114; William H. Dill, Lodge No. 314; Charles Cary, Lodge No. 368; Isaac A. Sweigard, Lodge No. 469; James S. Barber, Lodge No. 402.

Committee on Printing and Publishing—Brothers Louis Wagner, Lodge No. 52; Joseph L. Lemberger, Lodge No. 226; Bernard E. Lehman, Lodge No. 283, William H. Bellows, Lodge No. 444; William C. Bleloch, Lodge No. 126.

Committee on Temple—Brothers William J. Kelly, Lodge No. 59; Samuel W. Wray, Lodge No. 121; Edward Matthews, Lodge No. 187; Hibbert P. John, Lodge No. 369; Godfrey Keebler, Lodge No. 487.

Committee on Library—Brothers Charles E. Meyer, Lodge No. 295; M. Richards Muckle, Lodge No. 125; Edward S. Wyckoff; Lodge No. 19; William T. Reynolds, Lodge No. 126; John L. Young, Lodge No. 130; J. Frank Knight, Lodge No. 271; H. Stanley Goodwin, Lodge No. 283.

Commissioners of Sinking Fund—Brothers Samuel C. Perkins, R. W. P. G. M.; Samuel B. Dick, R. W. P. G. M.; Benton K. Jamison, Lodge No. 51; Edward T. Steel, Lodge No. 52; Henry M. Dechert, Lodge No. 274.

THE Masonic Home, No. 3337, North Broad street, Philadelphia, was formally opened on New Year's Day, and the programme, as previously announced carried out in the most satisfactory manner, and to the great delight of the members of the Craft, who crowded the building.

The address of the R. W. Grand Master, E. Coppee Mitchell, was exceedingly happy, and was listened too most earnestly by all who were fortunate



enough to get within hearing distance. The reply of President Louis Wagner was also an able one, and expressed the sentiments of the Board of Managers very faithfully.

The building and its appointments are most admirable and reflect much credit on the various committees having them in charge.—*Sunday Mercury*.

THE Academy of the Scottish Rite, at Norwich, Connecticut, received the last timber for the roof on the 23d of December. The building, which is thirty-five by fifty feet, will be occupied exclusively by the Scottish Rite, and will be separated from any other structure. All the vaults are underground, and the upper floor will be arranged as a Chapel, with stage-room, scenery, and a gallery. A rear adjunct building will furnish essential accommodations for kitchen, properties, etc. The dedication will occur about the month of May.—*New York Dispatch*.

THE Scottish Rite Brethren of Milwaukee, are to have a Temple of their own in the near future.

THE Masons of Caledonia, Kent Co., Mich., are about to organize a Lodge.

THE Grand Lodge, F. and A. M., of Michigan, will hold their annual Communication in the City of Detroit, in January.

A NEW Lodge, called the Hugh McCurdy Lodge, so called after the distinguished Past Grand Master of that name, has been organized at New Lathrop, Shiawassa Co., Mich.

A GRAND Chapter Royal Arch Masons, has been organized in Washington Territory.

EASTERN STAR.—Dec. 10, Mrs. Myra Mollram, Grand Secretary, organized a Chapter, entitled "Lucretia Garfield," located at Downs, Osborne County, Kansas, with thirty-six members.

THE Grand Chapter of Illinois is contemplating the founding of a Home for the Widows and Orphans.

JENNISON Lodge, No. 322, of Grandville, Mich., on Dec. 27, dedicated their new Lodge room. The public ceremonies were held in the Methodist Church. Bro. Rufus C. Hatheway, P. D. G. M., delivered the Oration, which was full of good things, and shows Bro. H. to be a master workman.

BRO. Hon. Clinton W. Stanley, an Associate Justice of the Supreme Court of New Hampshire, and Past Deputy Grand Master of the Grand Lodge, died Dec. 3, 1884, at Manchester, N. H. Bro. S. was born at Hopkinton, N. H., in 1830.

THE Grand Secretary of the Grand Lodge, F. and A. M., of Michigan, is busily engaged in distributing amongst the various Grand and Subordinate Lodges, copies of the reprint of the proceedings from 1826 to 1860, as also an early history of the Subordinate Lodges in the territory prior to that date. The work is a most valuable one and forms the missing link in the history of early Masonry in this jurisdiction. It was for many years supposed that the first Grand Lodge in this state was organized in 1844, but the finding of the records after many years search disclosed the fact that the Grand Lodge of the Territory of Michigan was organized in 1826, with General Lewis Cass, the territorial governor, as its first Grand Master. The Grand Lodge flourished until 1829, when on account of the Morgan excitement, it ceased labors until 1842. In this latter year an attempt was made to revive the old Grand Lodge, but was not successful until 1844.—*Wolverine Cyclone.*

NEW ALBANY LODGE, No. 39, New Albany, Ind., celebrated the fiftieth anniversary of its organization on Thursday evening, December 11. The spacious hall of the Lodge was beautifully decorated with flowers and evergreens for the occasion. Bro. George A. Newhouse, W. M., after some introductory remarks, introduced R. W. Brother Isaac P. Leyden, Senior Grand Warden of the Grand Lodge of Indiana, to preside. The order of exercises included several addresses and recitations, interspersed with some very excellent singing. Bro. Jonathan Peters, Past Master, presented a complete and interesting history of the Lodge, covering half of a century. Past Grand Master Martin H. Rice, being present, was introduced and responded with some remarks appropriate to the occasion. An interesting feature of this happy event was the presence of Bro. William Hurst, one of the charter members and the first Senior Warden of the Lodge. This venerable brother was made a Mason in 1820, in Pisgah Lodge, No. 5, at Corydon, Ind. He now resides at Louisville, Ky., and will soon be eighty-seven years old. One other charter member is said to be living, Bro. Alfred Rager, now residing in California.—*Masonic Advocate.*

WARREN, O., January 13, 1885.

REV. H. D. MOORE—*Dear Sir and Bro :*—Will you kindly warn the Craft through the columns of the REVIEW, in such manner as you think best, of this impostor.

Yours fraternally,

GEO. H. TAYLER, W. M. Old Erie Lodge, No. 8.

SECRETARY'S OFFICE, BERNARD LODGE, No. 225, G.R.C., A.F. & A.M.,  
LISTOWEL, ONT., January 8, 1885.

*Dear Sir and W. Bro. :*—W. Bro. Dr. John Nichol, W. M. of this Lodge, has handed me your telegram to him, enquiring if Geo. Hall is a member of this Lodge, &c., and directed me to reply thereto, which I did by telegraph. I now wish to add thereto that we never had, as far as I can ascertain, a Geo. Hall a member of this Lodge, and certainly have not now. I suspect however,

that the applicant is a Geo. Donnelly, who was at one time a member of this Lodge, but was suspended for unmasonic conduct, on 1st March, 1882. He is a cabinet maker by trade and is deeply marked by small pox. I have had many enquiries during the past year from Lodges in the States of Connecticut, New York, and now Ohio, as to him, sometimes under the name Geo. Hall, and at other times Geo. Donnelly, and I believe he is systematically applying for relief. I also believe he is now quite a worthless character, and I hope that he has not imposed himself on your Lodge. I think you would do a good service by warning the Craft against him in some Craft Journal in your State.

Yours fraternally, W. J. FERGUSON, Sec'y.

GEO. H. TAYLER, Esq., W. M. Old Erie Lodge, Warren, O., U. S.

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### England.

As our last note for 1884, says the London *Freemason*, we have respectfully to record the death of Bro. Norris, the Warden of the Benevolent Institution at Craydon, in his 95th year.

THE London *Freemason* of Dec. 27th says, according to a telegram received from Paris early during the present week, the Cardinal Archbishop of Paris has addressed to his clergy a pastoral, in which he denounces the Society of Freemasons as an association which is alike menacing to religion and civil order.

BRO., the Duke of New Castle, P. D. G. M., Nottinghamshire, Eng., has again returned to his tenants 20 per cent. of their rents, this being the fourth or fifth year in succession that similar abatement has been made.—*London Freemason*.

THE London *Freemason* gives a history of Freemasonry for 1884, from which we make the following interesting extracts :

“As the basis of all our Masonic systems is the three degrees of the Craft proper, we cannot do better perhaps than devote our first paragraph to CRAFT MASONRY, the influence of which is so vastly important, that its condition must be regarded as a key to the question whether Freemasonry is, or is nor, as flourishing during any one given period of time as it is shown to have been during any other period. That the Craft has more than held its own during the year 1884 has already been stated, broadly and generally; but it is desirable we should supplement this statement by recounting the principal circumstances which justify it. Thus the addition to the roll of our Grand Lodge of sundry new lodges is one of indubitable piece of evidence in its favor, which must have weight even with the unfavorable critic, and as many as 52 warrants for Lodges have been granted since the close of the Grand Lodge Communication of December 1883. The very common objection that mere numerical increase is no evidence of progress will certainly not hold good in this instance. Of the 52 new Lodges only 4 belong to the Metropolitan district, while 24 are distri-

buted among 15 provinces and the Isle of Man, which has no provincial organization, the remaining 24 being additions to our strength in the Colonies, namely, nine under the District Grand Lodge of New South Wales, three under that of Victoria, 3 in Queensland, 5 in New Zealand—2 in Wellington District, two in Auckland, and one where there is no District Grand Lodge—three in Bengal, and one in Madras. A few of these lodges have been constituted under special circumstances. The University of London Lodge, No. 2033, was consecrated by the Pro. Grand Master, and is intended for brethren connected with the Metropolitan University, its first W. M. being Bro. Philbrick, Q.C., Grand Registrar; its first S.W., Brother Alderman Fowler, M.P., who at the time was Lord Mayor of London, G.J.W.; and its acting I.P.M., Bro. Sir Farrer Herschell, Q. C., M.P., H.M.'s Solicitor General. The King Solomon Lodge, 2029, of which Bro. Dr. Richardson is the first W. M., and the Lodge of Prudence, No. 2069, Leeds, are teetotal lodges, and Lodge La France, No. 2060, hailing from London, is intended for brethren of French nationality, who reside in this country, and are prepared to accept the principles of Freemasonry as contained in our Book of Constitutions. For the consecration of the two new Isle of Man Lodges, Ellen Vannin, No. 2049 and St. Trinian's, No. 2050, a special deputation of Grand Officers, headed by Col. Shadwell H. Clerke, G. Sec., visited the island."

"OUR INSTITUTIONS.—We have every reason to be satisfied with, and even proud of, what has happened in connection with our institutions. It is true there has been achieved nothing of an exceptionally brilliant character, as was the case at the Boys' School Festival in 1883, when Viscount Holmesdale, P. G. M., Kent, presided, and upwards of £23,000 was found to have been realized in the way of subscriptions and donations. But it must be gratifying to learn that this unusual influx of funds to a single Institution at one Festival has not, as it was feared at the time might prove to be the case, had the effect of impairing seriously the ordinary flow of contributions into the coffers either of the same or sister Charities. The three Festivals of 1883 yielded together some £47,000; those held during 1884 produced a sum total of nearly £42,000, and if we bear in mind that a considerable portion of the sum realized at the Boys' Festival in the former was for the special purpose of erecting a junior school, we must see good reason to be pleased with the general total yield in the latter."

"One of the Provincial Charitable Associations, the West Lancashire Educational Institution expended in addition to above in educating and clothing 168 children about £1850. This institution has an invested capital of £17,786.

For the relief of indigent Masons the Board of Benevolence expended "In December, 1883, there were 33 petitioners relieved with £775; in January, 1884, 16 petitioners with £535; in February, 21 petitioners with £490; in March, 32 petitioners with £890; in April, 29 petitioners with £1000; in May, 33 petitioners with £1075; in June, 22 petitioners with £855; in July, 26 petitioners with £615; in August, 16 petitioners with £535; in September, 19 petitioners with £560; in October 34 petitioners with £1160; in

November, 37 petitioners with £710; making a total for the 12 months of 318 petitioners relieved with £9200, in sums ranging from £5 upwards."

—o—

### Canada.

SUPREME COUNCIL 33°, DOMINION OF CANADA.—The Tenth Annual Session of the Supreme Council of the 33°, A. and A. S. Rite, for the Dominion of Canada, assembled at the headquarters of the Rite of Montreal, on Wednesday, the 15th October. A good attendance of the Ill. members of the 33° from various parts of the Dominion, extending from Manitoba to New Brunswick, were present, and a number of distinguished visitors from the N. J., United States.

Sov. Grand Commander, Lt. Col. W. H. Hutton, 33°, delivered his annual address before the members of the Rite generally, in a Lodge of Secret Masters. The Reports of the Ill. Deputies for Ontario, Quebec, New Brunswick, Nova Scotia, Manitoba, British Columbia, and Prince Edward Island, were of an interesting nature,—the statistics derived from which show the Rite to be making sure and steady progress, maintaining the high position it started with when first introduced into the Dominion. The relations of the Supreme Council with all the Supreme Councils of the world are of the most amicable nature, and with nearly all of which Representatives have been exchanged. There were several new bodies added to its roll during the past year with the increased activity of its Deputies. Many more are expected to be during the year now begun. Several Ill. members of the 32° were honored by being enrolled among the Inspectors General 33°, and we are glad to know those so advanced, were—

Ill. Bros. Daniel Spry, Barrie, Past Grand Master, G.L.C., Past Grand Z.; Ill. Bro. David McLellan, Hamilton, P.G.S.W.G.L.C. and G.S.E.G.C.C. Ill. Bro. John M. Gibson, Hamilton, P.D.D.G.M. Hamilton District; Ill. Bro. John S. Brirrell, London, P.G.S.W.G.L.C.

All of whom are Masons of well-known character and ability, and no doubt will bring still greater influence to the Supreme Council of the Dominion of Canada, 33°.

The session closed on Thursday afternoon, after a most successful meeting.  
—*Canadian Craftsman.*

—o—

### Ireland.

BRO., the Right Rev. Lord Plunkett, a true and zealous Freemason, has been elected by a very large majority, Archbishop of Dublin. Bro. P. was for many years Grand Chaplain to the Grand Lodge of Ireland.

ON Dec. 4th, 1884, the Brethren of Lodge, No. 660, at Mountmellick, Queen's County, had their new Hall consecrated. Bro., the Earl of Huntington, Prov. Grand Master of the Midland Counties, assisted by the Grand Officers, conducted the ceremonies.

THE

# MASONIC REVIEW

(Founded by CORNELIUS MOORE.)

AND THE

## Masonic Journal

OF LOUISVILLE, KY.

A MONTHLY MAGAZINE

## FOR THE CRAFT

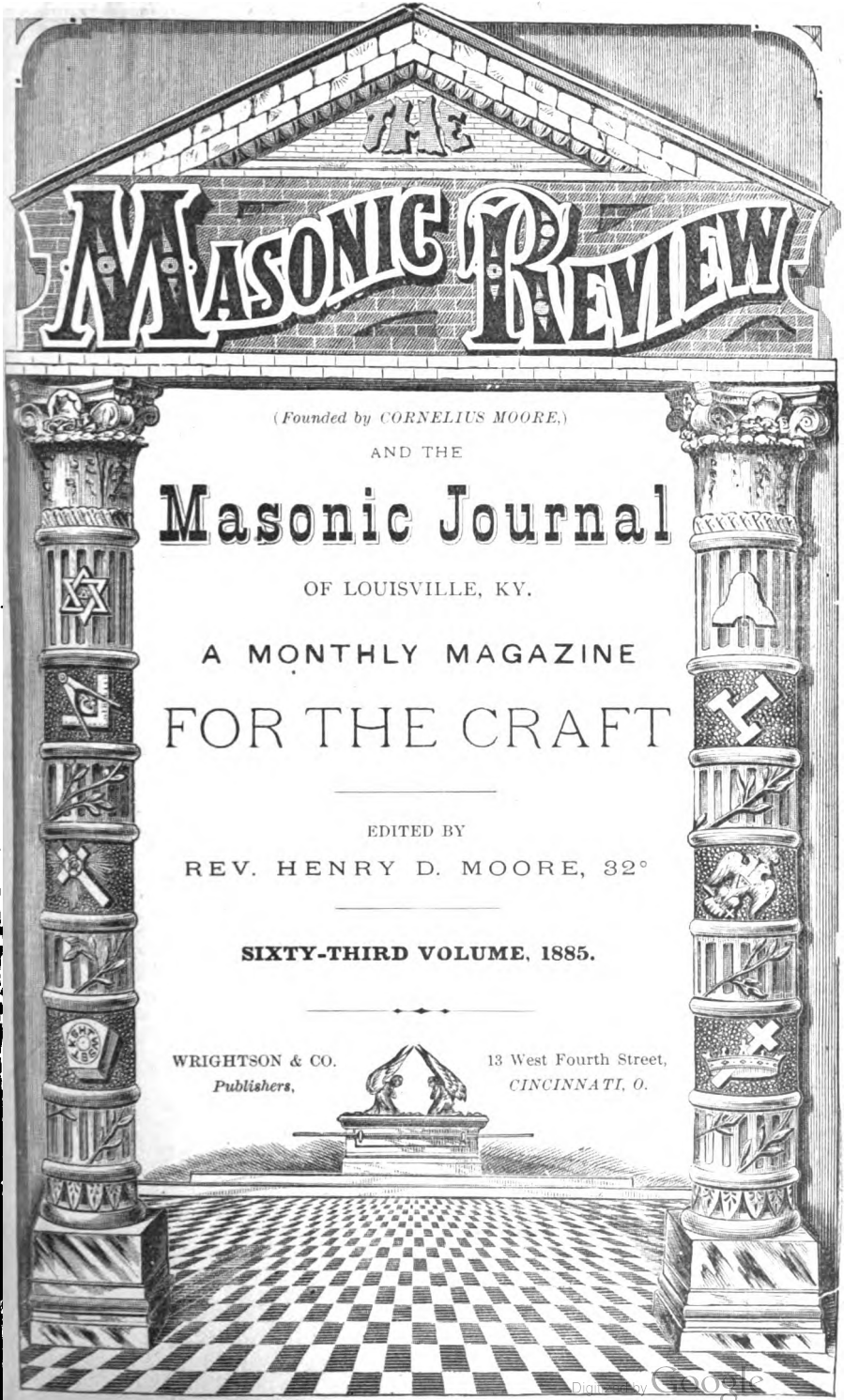
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NO. 1.

## SKETCHES OF JOURNEY.

BY BRO. LEOPOLD BURCKHARDT.

### THE GLEICHEN LEGEND.—CHAPTER V.

THE Princess sent her followers away. A good sign! She walked to the bower and found, of course, the Count, who did not intend to play hide-and-seek; but when she was approaching with down-cast eyes he fell on his knees, and looked as a criminal on whom the judge is going to pronounce sentence. The Princess spoke with soft and tender voice:

“*Bostangi*, arise and follow me to this bower.”

The *Bostangi* obeyed, and when the Princess sat down she said:

“The will of the Prophet be done! For three days and nights I have called on him to show me a sign if I am wrong. He keeps silence. He approves of the resolve which the dove made, to loosen the chain of the slave and to nestle with him. The Sultan's daughter has not despised the *muschirumi* from the hand of a slave. My lot is cast! Go to the *Imam*, he will bring thee to the mosque and give thee the seal of the Faithful. Then my father will, at my intercession, allow thee to grow as the Nile when it floods the valley. And when thou rulest as Bey a province, thou canst look up to the throne; the Sultan will not reject the son-in law whom the Prophet has provided for his daughter.”

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1

The Count was thunderstruck; he looked at the Princess without life or motion. His cheeks paled, his tongue was tied; he understood, in *loto*, the Princess' words. But how he could become the son-in-law of the Sultan of Egypt was a riddle to him.

Not a very happy position for a lover whose wishes are accepted! But love, in its budding, gilds all, like the rising sun. The Princess saw in his silence an excess of raptures. Yea, her maiden heart spoke in its turn. Had she been too hasty?

"Thou art silent, *Bostangi*. Do not be astonished if the fragrance of the *muschirumi* brings back to thee the fragrance of my love; my heart has never known the cloak of dissimulation. Why should I, by wavering hope, make heavier the steep path which thou must ascend before the bridal-room opens to thee?"

Meanwhile the Count had come to himself, and, as a warrior surprised in his sleep by the alarm-bugle, he took heart and said:

"Glorious Flower of the World! how could a miserable sprig, growing among thorns, dare to bloom under thy shade? Would not the watching hand of the gardener weed it out? When the breeze blows a little dust on thy royal diadem, are there not a hundred hands ready to wipe it off? How could a slave dare to look for the precious fruit which blooms in the Sultan's garden for the happiness of princes? At thy command I sought a costly flower for thee, and found the *muschirumi*, of which I knew neither the name nor the mysterious meaning. I intended but to obey."

The words were clear. The well-arranged plan of our Princess went off in bubbles. How could a European misunderstand the meaning of a *muschirumi* offered to a lady? But the mistake was evident; and yet Love, once rooted in the little heart, knew to turn and twist the thing, as a seamstress does when she has made a wrong cut, and finally succeeds in making the whole come out pretty correct. With her beautiful hands she played with her veil, hiding her confusion, and after a few moments' silence she said, with tender affection:

"Thy modesty is like the violet hiding from the sunbeams, nor anxious to show her beautiful colors, but to be loved for her sweet fragrance. A happy luck has become the interpreter of thy heart, and drawn forth the affection of mine; thou knowest it. Follow the law of the Prophet, and thou art on the road to obtain thy wish "

Matters became now more and more clear to the Count, and the tempter, whom he had expected in the barred prison, came to him in the form of a winged Cupid, and began to press on him. He should deny his faith, betray his tender-hearted wife, forget the pledges of chaste, connubial love.

Said the tempter: "Thou canst exchange the chains of slavery with the bonds of love. The princely beauty of Egypt smiles at thee; a flame as pure as the fire of Vesta is burning in her bosom, and will destroy her, shouldst thou, in ignorant obstinacy, refuse her favor. For a little time hide thy faith under the turban. Father Gregory can wash the blot off. Perhaps thou canst gain the maiden's soul and bring her to heavenly abodes."

The Count listened with some complacency to the speech of the tempter, when his good angel pulled his ear and said: "Stop listening!" And the Count, a brave Knight as he was, ceased consulting with flesh and blood, and saw that he had to gain the victory in a hurry.

"When the traveler has lost his way in the Libyan Desert," said he, "the wish to quench his thirst in the cooling springs of the Nile were a craven wish, since at the end he must perish. Therefore, O most lovely Princess! do not imagine that such a wish could arise in my soul; as a gnawing worm, it would consume my heart. Learn that in my home I am bound by sacred vows to a virtuous wife, and the mother of three sweet children, who lisp the name of father. How could a heart, torn by grief and yearning, strive for the pearl of beauty. to offer her a divided love?"

This was clear talk, and the chivalrous Count imagined he had decided the battle with one well-aimed blow. He expected the Princess to see her error and give up her plan; but he was much mistaken.

The handsome maiden could not believe that the young and thrifty Count had no eyes for her; she knew her charms, and what he said about his heart's situation did not at all distress her. A child of the Orient, she did not at all expect to appropriate to herself its sole possession. In her eyes the tenderness of man was like a silken thread, which may be untwisted and divided; and had she not seen the Sultan's favorites live in sisterly concord?

"Thou callest me the Flower of the World," replied she; "but see, in this garden are many blooming flowers, rejoicing eye and

heart with their variegated beauty; nor do I hinder thee to divide this joy with me. And should I require from thee to plant in thy own garden but one flower, whose constant view might tire thine eye? Thy wife shall partake of the happiness which I prepare for thee; thou shalt bring her into thy harem; for thy sake she will be my dearest companion; for thy sake she will love me, too; and thy little ones shall be mine. I shall give them shade and room to take root in our country."

Count Ernst was touched, and, as far as he was concerned, might have yielded; but then, Lady Ottilia—would *she* like the partnership? And, above all, that visit to the *Imam*! No, he could not do it! He said so, and the "conference" ended, yet in such a manner as to surmise a resumption of the same.

Brave Curt had seat and voice in the secret musings of the Count. That evening he told him all, and we verily believe that a love-spark had darted from the maiden's heart into that of the Knight, and began to stir a fire which the ashes of his lawful love could not quench. Seven years' absence, lost hope of reunion, a chance of busying the thirsty heart anew—these three are enough to cause a fermentation.

With wondering eyes and open mouth the honest squire listened; then he thought awhile and spoke:

"Sir Count, you are erased from the book of the living in your country. From the depths of slavery you can not escape, unless drawn by the bonds of love. Your dear lady must be dead or married. But to deny your faith, that's a hard thing. That won't do; nor is it necessary. Nowhere is it customary for the wife to teach the husband. I, too, have a wife there at home. Well, if I lay in the portal of hell, I'm sure she would run after me and cool me with her fan. Therefore, stick to it; the Princess must give up her lying Prophet. And as she loves you really, she will certainly exchange her Paradise for the Christian."

Long did Curt talk and press the necessity of forgetting older bonds, to break the bonds of slavery by those of love; but the poor fellow made a gross mistake in quoting his faith in the love of his own wife. It reminded the Count of his sweet Ottilia. He became restless; no sleep for him that night. But toward dawn, exhausted by mental and bodily fatigue, he fell into heavy slumber. He dreamt as one is sure to dream at that time! He had lost one of

his snow-white teeth, and looked with dismay in the mirror to see if it disfigured him very much. But, lo and behold! a new tooth had grown up, as white as all the rest, and the loss was not perceptible. He awoke and was anxious to know what the dream could intend. Our smart Curt was quick at work and found a Gypsy, whose business it was to explain palm and face, and, what was more to the point, to unfold the mysteries of dreams. The Count narrated to her his night vision. Long did the dark-faced sorceress think and speculate. At last she said: "What most thou lovest death has taken away, but fortune restores to thee."

Now it was clear as daylight. The squire was right; Otilia had died in grief and sorrow. The poor widower suffered, but soon come to the conclusion: "It is God's will; we must abide by it."

Considering himself free of all restraint, he began to hoist all sails, and intended to run his skiff with flag and color, so as to reach the port of loving happiness. When he next saw the Princess, she appeared to him more beautiful than ever; his yearning eye admired her elegant figure, and as a goddess, she seemed to glide toward him.

"*Bostangi*," said she, in musical melody, "hast thou spoken to the *Imam*?"

The Count kept a moment's silence, lowered his fiery eye, put his right hand on the manly breast, and, bending one knee, he said, with decision:

"Serene daughter of the Sultan, my life depends upon thy wink, but not my faith. The first I am ready to sacrifice at any time for thee. But leave me my faith, which is one with my soul."

The Princess foresaw an end of her lovely plans. She tried, *en dernier resort*, a rather powerful means: she drew the veil from her face!

There she stood in the full splendor of her matchless beauty, as the sun in the heavens. A soft hue of red was spreading over her cheeks, and the purple of her lips began to glow with brightened tint; two arched eyebrows over-shadowed the love-speaking eyes, and two golden locks seemed to kiss each other on her lily-white bosom. The Count was amazed and kept silence, while she spoke with angel's voice:

"See, *Bostangi*, if this form pleases thee, and if it is worthy of the sacrifice I require."

“The form of an angel!” exclaimed the Count, in rapture, “and worthy to shine with the halo of a saint in the portals of the Christian heaven; and what empty shadows are the joys of Paradise, which your Prophet promises, in comparison with these.”

His words, spoken with the glow of real conviction, found a ready entrance into the open heart of the damsel, and the halo seemed to her a rather acceptable addition to her toilet. Her oriental imagination caught at the idea; she desired some explanation, and you may be sure the Count did not fail to paint her the Christian heaven in glowing colors.

May be heaven was propitious; may be the foreign tastes of the Princess extended even to religion; may be the personal appearance of the new-fangled apostle had something to do with it: but one thing is certain, the Princess was all ear, and if it had not been for the approaching evening, she would have listened for hours more. As it was, she dropped *at last* her veil, and returned to the seraglio.

It is said that royal children learn fast. It may be true, we don't know; but it is certain that the Sultan's daughter knew in a very short time the whole church system of those “enlightened” days, and that the tables were turned: not that the Count should be converted, but she would be converted by the Count, and with a direct view of culminating in loving union.

But how to bring this about? She asked the Count, the Count asked Curt, who decided the matter at once.

“Beat the iron while it is hot; tell the Princess of your rank and birth; propose to her to flee with you, to cross the waters, and in Thuringia to live together, as Christian people united in lawful marriage.”

The Count rejoiced in the plan, and, forgetting the endless difficulties to overcome, at his next “catechetical” lesson he thus addressed his pupil:

“Thou glorious image of the holy Madonna, elected by Heaven from the midst of a reprobate people to conquer error and prejudice, and to receive an inheritance in the abodes of bliss! hast thou faith enough to renounce thy country? Then prepare for a sudden flight. I'll lead thee to Rome, where the guardian of heaven's gate, the Vicar of St. Peter, dwells. He will receive thee in the bosom of the Church, and bless the bond of our love. Thou

needst not fear the far-reaching arm of thy father: the clouds of heaven will become our vessel, guarded by thousands of angels invisible to mortal eye. Nor will I hide from thee that by birth and fortune I am all that the Sultan's highest favor could make me. I am a Count, a born Bey, who rules over land and people. In my domain are cities and villages, also palaces and strong castles, Knights and squires are at my command; horses and chariots. Free from the walls of a seraglio, thou shalt rule in my country as a Queen."

The Princess took the words of the Count for a message from heaven: she had not a moment's doubt of his truthfulness, and she was not sorry that the "dove" should nestle with the "eagle."

Her warm heart, so full of pleasant images, was as ready as whilom the people of Israel to cross the Red Sea. Such was her confidence, that she would have followed her guide immediately. But he made her understand that many things had to be prepared for a happy result.

And, indeed, it was not an easy thing. The Princess filled her jewel-case with as much of her treasure as she could; then she exchanged her royal costume for a *caftan*, and, thus arrayed, slipped one evening, in company with the Knight, his faithful squire, and the water-carrier, Veist, quite unobserved, out of the palace into the garden, to begin her distant journey to the far-off West.

The maiden's absence was soon observed; her waiting-women sought her in vain; great was the amazement in the seraglio.. Now and then her secret audiences with that *Bostangi* had excited comment; suspicion and fact came together, and the ladies had to report to higher authority. Judge of the Sultan's mood! As a sudden awakened lion he shook, and swore by the beard of the Prophet ruin and destruction to all, if before sundown the Princess was not found. The Mamelukes were ordered to mount, and chase in all directions; and a thousand oars swept over the broad Nile, to overtake the fugitives, should they have left that way.

(To be concluded in March.)

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, that will spring up into everlasting beauty, not only in our own lives, but in the lives of those born after us.



## PAST AND PRESENT.

BY BRO. GEORGE MARKHAM TWEDDELL.

## I.

Some wish they'd lived in "the good days of old;"  
 But *when* those "good days" were, they cannot tell;  
 Yet they have day-dreams *once* all things went well,  
 In some forgotten time. Though we behold  
 Much that is evil in the present age,  
 I deem it better than all days of yore;  
 But much remains to be reform'd before  
 We near perfection. Let us, on the stage  
 Of life, play well our parts, as men who soar  
 To higher objects than did e'er engage  
 Our fathers in the past; and let us wage  
 War to the death with evils that are hoar  
 With long antiquity, and prove that we  
 Are worthy of thy blessings, Liberty!

## II.

Think not I under-value what the Past  
 Has won and handed down to us, because  
 I would press forward until all the laws  
 Of Nature are obey'd. I stand aghast  
 When learned men, with eloquence, would fain  
 Persuade us to retrace our steps; would have  
 Us call the By-gone back from its cold grave;  
 And forfeit blessings won with toil and pain,  
 Through centuries of progress, howe'er slow.  
 All Prejudice must die, and War will then  
 Cease between the nations; and Commerce, when  
 She is unfetter'd where'er waters flow  
 To bear her argosies, with sails unfurl'd,  
 Will bind, in love, mankind around the world.

*Rose Cottage, Stokesley, Yorkshire, England.*

"To regard the institution of Freemasonry merely for its forms and ceremonies is an idle waste of time. To appreciate its importance, and make it a medium of usefulness, we must have a correct conception of its real purposes. Hence, a recognition of Masonic duties requires application of mind to fully understand the laws and regulations governing the Fraternity."

Written for THE MASONIC REVIEW. [Copyright by Adna H. Lightner.]

## SHADOW AND SUNSHINE.

BY ADNA H. LIGHTNER.

### CHAPTER XXVI.—LOVE'S TRIUMPH.

The distress that had come like a thief in the night to the home of Harry Vanarden, snatching the young girl from their midst, can better be imagined than described. Both hearts dreaded the worst, without putting their dread into words. And now, at the close of the day, Harry and Rachel sat side by side very sad and dejected.

A quick imperative rap upon the door, leading out into the hall, fell on Harry's ear, and springing to his feet suddenly, he threw open the door, as he did so a boy handed him a letter for "Mr. Harry Vanarden."

As soon as the messenger had departed, Harry went back to the light, and in trembling haste, read Goldie's note, telling of her safety and where she was.

For one moment his delight seemed more than he could bear, then with glad tears in his dark eyes he sprang to Rachel's side, throwing his arms around her neck and crying out joyfully :

"Oh, Rachel, Honor is safe! The letter is from her!"

"Don't, Harry, you will choke the breath out of me! Leave off your war-dance, and read me what the dear girl says."

"All right, Rachel, I guess that would be the best plan," he said, as he began reading :

"DEAR HARRY and RACHEL :—I know how distressed you both are at my absence from your home, and I hasten to write that you may know I am safe and well. I have passed through most deadly peril since last I saw you, but thank God, escaped unhurt. When I see you, I have much to explain. I am with my own dear mother. We are at the Continental. Come to me at once. Ask for Mrs. Leslie.  
HONOR."

"Glory to God in the highest!" exclaimed Rachel, her eyes streaming with glad tears. "Put up your hat, Harry, you must not think of going to the dear child to-night. You must wait until morning. Don't you see it is almost nine o'clock, and that is much too late for a call."

"So it is, but how can I wait?" said Harry impatiently. "I never knew a boy in my life that could wait. But, Rachel, if you

say so, I must give it up. I always find that you know what is best."

At the first peep of day Harry was up eager to go and see Goldie.

"Get breakfast quick, Rachel, and you shall go with me. Honor—I mean Goldie—will want to see you just as much as she will me. Now, don't shake your head. You have got to go, so hurry and get ready."

Rachel could not resist Harry's pleadings, and without any more words she hastened to make herself ready.

At the hotel, Goldie was almost as impatient to see Harry, as he was to see her—every moment seemed an hour to the waiting girl.

When Mrs. Leslie came out from her bath the snow-white hair was gone, and soft masses of gold-brown waves had taken the place of the wig she had worn so long.

"Oh, Mother! what does this mean?" cried Goldie, bewildered beyond expression. "Am I a victim of some fairy transformation scene! Is it possible that your white hair was false? Why did you ever wear it? Oh don't put it on again, mother? I will not allow it. Do please, let Nono arrange your hair. I want to see how you will look without it. Why, little mother, I expect that you will completely overshadow your daughter, you will be so handsome!"

"Ah, sweet flatterer!" said Mrs. Leslie with a fond smile on lips. "I cannot refuse my child her first request. Nono, lay out my silver-gray silk, and you may arrange my hair to suit Goldie and yourself. And Nono, my navy-blue silk—I think Goldie can wear it—we are so near the same height."

Under the skillful fingers of the delighted maid, Mrs. Leslie and Goldie were made most bewilderingly lovely. Mrs. Leslie looked fifteen years younger without the gray hair, and as they stood side by side before Nono, they seemed more like sisters than mother and child.

"Why don't Harry come, Mother?" said Goldie, as she impatiently crossed the room and looked out of the window. "I believe he is staying away just to tease me, the rogue!"

"Youth is always impatient, darling. When you are as old as I am, you will have learned to wait."

Mrs. Leslie had started across the room to join Goldie at the window as she spoke, but a tap at the door arrested her steps.

"Ah, he has come at last! Nono, go to the door."

"Let me, Mother! Harry would rather see me first," said Goldie, springing across the room.

"As you please, child."

Goldie flew to the door and opened it with the name of Harry upon her lips. But he was not alone. She saw her lover Roy, her cousin Erle, and the smiling face of old Rachel.

"Goldie!"

Roy sprang past them all, his heart overflowing with a rush of gladness that was almost a pain, and caught the blushing, bewitched girl in his arms.

Erle, Harry and Rachel entered more slowly.

A lovely, shrinking form seemed trying to hide itself amid the heavy lace curtains at the other end of the elegant room, but Rachel espied her, and cried out joyfully:

"It is Miss Maud! I knew it would be so! Heaven be praised, I have found her at last!"

It did not require that wild cry of delight from Rachel to arouse the slumbering soul of Erle. He too had recognized the lovely face looking out from the billowy wave of lace as the bride of his youth—his wronged darling. All the love of his life-time came flooding his heart, like the sweep of mighty waters, and he unconsciously moved nearer to her, his face lighted up with expectation, his arms out-stretched.

"Maud, forgive?" he faltered.

The slight form trembled and swayed like the willow in a storm, as the loved voice fell on her ear. She raised her eyes to his face in one long-searching glance, then without a word she sprang to his embrace.

All the sorrow and bitter misunderstanding were forgotten, and the kiss of forgiveness swept away forever the regrets and mistakes of many weary years.

At last, with gentle dignity, Goldie's mother drew herself away from the clinging embrace of her husband, and taking him by the hand, she led him up to Goldie, who stood looking on in amazement—a wild, daring suggestion, striving to take possession of her bewildered, agitated mind.

"Erle, you ask me to forgive," she said, "There stands the token of my forgiveness—your child and mine! Our little baby-girl!"

"Mine! Goldie, our baby? Maud what means this?"

Erle looked from his wife to Goldie in astonishment, surely he had not heard aright.

“ Yes, Erle, Goldie is our child. After you cast me out from your heart with the brand of shame upon me, our little girl was born. Oh, Erle, I can never tell you how it tortured my heart to know that I had no name to give her! I could not bring her up nameless, to be pointed at by the finger of scorn; and in a moment of desperation, I took her to Rosehill, hoping that you might love and care for her, and in time adopt her, thus giving her the name that was rightly her's by birth. None knew of her origin but faithful Aunt Lucy, who promised me, upon bended knee, never to betray my trust. She is in truth, Goldie Ransom—your child, and mine!”

A great joy spread over Erle's face as he listened, comprehending many things which had seemed mysterious and strange to him, and as she ceased speaking, he gathered Goldie to his throbbing heart as he had never held her before.

“ Wife, child, both mine! Oh, what bliss, what a Heaven upon earth! Roy, do you understand! Goldie is my own flesh and blood—my little daughter! And, to think that I never, even for a moment, suspected it. Harry, come here. Goldie is your own cousin, and this is your Aunt Maud.”

What a joyful hand-shaking all around, when the startling assertion was fully comprehended. Goldie was almost beside herself with all that had happened, her violet eyes filled with surprise, and her sweet face half-tearful, half smiles.

“ Father, Mother, and Roy!”

Old Rachel could do nothing but stand sobbing and praising God, as she looked on.

After awhile, when they could talk with some degree of intelligence, Erle told to Goldie and Roy the sad story of his wasted life. How one fatal moment of passion had laid in ruins his beautiful home for seventeen years. Sometimes with bitter tears of self-reproach, but always with words of praise for his wronged wife—his patient, trusting darling—now all his own again, through her forgiveness.

Then Goldie, with her hand clasped in that of Roy's, related all that had transpired since her midnight walk through the woodland to the depot. She told of her meeting with the brave, sweet com-

forter, Honor Wayne; of her death, and how after reading an account of the dead girl being spoken of as Goldie R., she thought it no more than right that she should make use of the name she had left. Her voice grew tremulous with emotion when she spoke of the providential appearance of Harry, the kindness of old Rachel, and of Mr. Bishop, her employer. When she told how treacherous Myra Teasdale had been, and hinted at the cruel persecutions of her brother Grant, Roy and Erle were filled with rage, and threatened quick and complete punishment for both.

Then Maud Ransom told of her weary wanderings, her heart-aches and days of despair while living at Mossyside, not daring to claim even her own child, though her heart was bursting with love and craving.

Harry could not endure any more, and he walked to the window to hide his tears. When he had regained his composure, he came back to the side of Erle, and said :

“ Uncle Erle, I haven’t got any story to tell, but I am so happy that I don’t know what to do with myself. And I know if I don’t do something to relieve my mind I’ll be crying like a baby in no time. Only think of a fellow finding an uncle, aunt, and the dearest girl in the world for a cousin, all at once ! Uncle Erle, do you think I better resign my position in the store ? ”

“ Yes, my boy, certainly you must resign your position. No more drudgery for you and Goldie. Let those who are in need of the pay fill your places. Eh, Roy ! What say you ? ”

Roy looked up with the old roguish smile on his face, and then down upon the lovely girl at his side.

“ I agree with you, Erle,” he said, as he caressed the hand resting in his. “ I think that I can find a suitable position for Goldie—in fact I have one in view at this moment, the vacancy only waiting her acceptance. Do you think it would please you, Goldie ? ”

“ She is not of age yet, and I, being her father, insist upon her accepting it,” answered Erle, in playful earnestness, not waiting for Goldie to speak. “ This is Wednesday—one week from to-morrow is Thanksgiving day—and it is the desire of my heart to place my child in your keeping upon that day. I would not be at all responsible for her safety, now that I have found my sweet-heart. Why, Roy, I expect I will be as foolish as a young man just married, and have no thought for any one but my wife and self.”

"What does my darling say?" whispered Roy in Goldie's ear. "I know it is sudden, but Goldie, I have waited so long for you, and suffered so much in consequence of that waiting. Shall it not be as your father wishes? I want you all my own, darling?"

"If it is your desire, Roy," said Goldie, with sweet hesitation and a rosy blush, "I can never love you more than I do now."

"Thank you, Goldie! You have made me very happy by your answer, so honest and candid. Does the idea please you, Mrs. Ransom?" said Roy, turning to Maud.

"Yes, Mr. St. John," replied Maud heartily, remembering his eager, never-tiring search for her child. "You have shown yourself so faithful and true, that I can feel perfectly willing to trust my darling child in your keeping."

"Then it is all settled!" cried Erle gleefully. "I will go home to Rosehill and prepare for your coming. Maud, you and Goldie shall stay here and purchase the wedding outfit, and Roy may go and inform his parents, that upon Thanksgiving day they are expected to appear at Rosehill, at their son's wedding—any spare time he may have can be devoted to his lady-love. Rachel, you and Harry are going home with me. I could not arrange everything without Harry. He will be my right-hand man at Rosehill—and Harry could not do without Rachel."

And upon the following day, Erle, Harry and Rachel started for Rosehill, with light hearts, to make ready for the wedding party.

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#### CHAPTER XXVII.—GOD'S SUNSHINE OVER ALL.

At Rosehill all was excitement and joy, as each one lent a willing hand to prepare the marriage supper, and make ready for the fair young bride.

Old Aunt Lucy's delight was solemn and deep, when Erle related to her the circumstances connected with the recovery of Goldie and his wronged, discarded wife; while George, who seldom left his room, because of his afflicted condition, ventured the sage assertion, "I tole you so!"

Erle could not censure the faithful old servant for keeping the secret of her mistress, although it had caused much trouble to all—he was too happy for that now.

Maud's old rooms were opened and aired, and made ready for her coming. The large portrait which had hung so long with its face to the wall, was taken down and turned around in its original position, showing a beautiful, smiling face, so like Goldie that it seemed impossible for it to have been painted for another. It was Goldie's mother, the wronged bride of Rosehill, as she appeared when crowned with Love's chaplet—when she was a merry, light-hearted wife.

Of course the glad news soon reached every house in Hazelton, and the hearty rejoicing was general, because Erle was loved and respected by all. And when Thanksgiving day came, bright and fair, everything was in readiness for the home-coming.

Harry, with boyish eagerness, had explored every nook and corner of the grand old place. He had visited Mossyside, the home of his Aunt Maud, and was as much delighted with its mossy-banks as Goldie had been in her happy childhood. He had made friends at once with Princess and Carlo, had teased Aunt Lucy until she was almost wild, and now, like the hero of old, was sighing for other worlds to conquer.

All the long morning he had spent in forming wreaths for Princess and Carlo, from the beautiful ivy and fall roses, which grew so luxuriant around the terrace.

At last Erle came out from the library, looking so young and handsome, because of the great joy that filled his soul, and made luminous his dark eyes. Harry sprang quickly to his side, and slipping his hand in Erle's, he said :

"Uncle Erle, there will have to be an advance guard to the grand pageant, and I think I would fill that position to a nicety. I am going to ride Goldie's pony to the depot, won't that be fun? And won't it please her?"

Harry looked eagerly up into Erle's face, to see how he would receive the suggestion, fearful that he would say nay.

"It would be very nice, Harry, I will admit, but I am afraid the little vixen will not let you," replied Erle, stroking the boy's dark curls. "No one has ever succeeding in riding her but Goldie, that I know of, and it would not be at all safe."

"Oh, yes, Uncle Erle, you are mistaken!" Harry exclaimed. "I did not tell you about it for fear she would throw me, but I have ridden her twice, and she was so gentle and kind that I



am not the least bit afraid of her. Say yes, do, please, Uncle Erle? I know it will please Goldie."

Erle laughed merrily at Harry's prudence in keeping his first ride a secret from him, and at his argument to secure the animal for the desired ride.

"Well, yes then, Harry, If you are not afraid of her. It will certainly be a surprise to Goldie, if not a pleasure."

"Marsa Erle, does you know its most two o'clock?" said Aunt Lucy, appearing before them, dressed in her very best, her honest old face shining like polished ebony, "an' Jim all ready to go to de train. It wouldn't do nohow, Marsa, to be behind time to-day."

"That is true, Auntie, we must have no discord in the arrangements of to-day. Harry, if you are going to ride Princess you must make haste. Here comes Jim with the carriage."

"Princess is all ready, Uncle Erle. I almost knew that you would not say no, so I had Jim put the saddle on her, a half hour ago. Hurrah! Aunt Lucy, for the wedding party!"

Harry tossed up his hat as he spoke, which Carlo caught quickly in his mouth, while Aunt Lucy, forgetting her age, waved her trembling hands above her gray head with a glad shout.

Erle entered the carriage driven by Jim, then came another carriage for Roy's father and mother, while Harry upon the delighted pony, with Carlo at her heels, was now behind, then in front of Erle, almost wild with the novelty of his situation.

"De good Lord bress dat boy!" said Aunt Lucy, as she watched them pass through the gate, then turning to Jess, who had come down the hall, as she spoke, she continued, "Jess, is you sure dat eberything is all nice and bright in Miss Goldie's rooms?"

"Sure, mammy! I guess I is, I'se went ober dem 'bout twenty times, 'cause I'se nuffin else to do," answered Jess, with a toss of her head.

"Well, chile, if you's got nuffin else to do, praise de Lord! It's only frough His mercies and goodness dat dis bressed day is come to us. For nigh seventeen years dis ole stammering tongue bin praying for de crooked ways to be made straight—for de wrong to be righted. An' de Vine Master has answered dem. Praise His holy name! When I think how Miss Maud bin wandering all dese years all alone, an' how Miss Goldie was trubbled and surrounded

by white-faced debils, trying to ruin my baby, I jis gets so mad—you see Jess, de good book says, “be ye angry an’ sin not,” cause it can’t be helped sometimes, de subject demands it. When I thinks ob dat bressed boy, Harry, watching ober de chile, widout eber knowing she was his own ’lation, den I ’member de mysteries ob God, an’ de secret workings ob de spirit. An’ when dat sweet chile runs right inter de open arms ob her mother, it tells ob de power ob de Heavenly Father to make all wrong right, an’ all things plain. An’ when dey all gits home to Rosehill, t’will be de crowning glory of de Lord our God! Jess, neber say agin dat you is got nuffin to do. Praise de Lord, chile, praise Him always!”

With a solemn shake of her head Aunt Lucy went up stairs to look over once more the pleasant rooms of her mistress, to convince herself that everything was in perfect order. It was not long until Jess’ voice was heard calling at the foot of the stairway—

“Here dey comes, Mammy! Listen to de bells!”

The bells of Hazelton were ringing out the glad tidings, on the clear November air, of the arrival of the reclaimed wife and daughter of Rosehill.

In a moment, the steps and verandah were filled with eager black faces, waiting for the bridal party.

Harry came first, Princess almost spurning the ground with her flying feet, and Carlo capering behind, barking his joy, that his old playmate had returned. Then came the carriage, containing Erle, Maud, Goldie and Roy, followed by another with Mr. and Mrs. St. John.

Erle handed out his wife, who was quickly clasped in the arms of faithful Aunt Lucy, her sobs preventing words of welcome.

“That will do Mother! Don’t take all the strength out of Auntie. I am waitin’ for my welcome,” said Goldie, as she threw her arms around Aunt Lucy’s neck, laughing and crying in the same breath. “Oh, Auntie, I am so glad to see you, and to be back home!”

“Bress God, I’s glad too, honey!” said Aunt Lucy, wiping her eyes with her apron. “But dis ole stammering tongue can’t tell it. I’sel ike Carlo, at your feet; I can only look what I wants to say.”

“Lucy, we well know how your faithful old heart throbs with joy at this moment, and we all realize how earnestly you have prayed for this blessing, although you are powerless to tell us. And, next

to the God who rules and regulates all things, none deserves more heart-gratitude than you," said Maud, earnestly.

"Oh, Miss Maud, if you say another word dis ole heart ob mine will done break wid gladness! My bref most gone dis bery minute!"

"Well, then, Mother, you had better wait till Auntie gets her breath!" said Goldie, laughingly. "We could not do without her now. Carlo, you scamp, what is the matter with you! You did miss me, I know."

Goldie tried so hard to keep back her tears, until she would reach her own room, but she did not succeed. She sank down by Carlo's side, and hiding her face on his neck, burst into a flood of tears, but there was none to look on with derision—every eye was dimmed with sympathetic emotion, and every voice hushed with the solemnity of the moment.

After a few moments, Roy gently lifted Goldie up, and together they passed up the steps into the hall. Ready servants conducted Mr. and Mrs. St. John, Roy and Goldie to their respective apartments, while Erle and Maud went slowly up the stairway to the well-remembered rooms, which had been fitted up for the young English bride.

When they arrived at the door, old recollections flooded Maud's heart, and turning to Erle she put her arms around him, and laid her head upon his breast, sobbing like a child.

"Oh, Erle, have patience with me a moment! I must cry, else my heart will break. My dear old home, that I never thought to see again! It seems but a day since I left it!"

"Darling, I cannot chide you!" said Erle, kissing her fair face. "Although bitter has been our trials, yet I can but remember and take comfort from the words, 'whom the Lord loveth He chasteneth.'"

Maud's soft, love-lit eyes sought her husband's face, and solemnly, penitently, she said:

"Tenderly the Shepherd o'er the mountain's cold,  
Goes to bring his lost one back to the fold."

As the evening wore on, Erle's neighbors gathered in to witness the ceremony which would give Goldie Ransom, the heiress of Rosehill, into the keeping of Roy St. John, for life.

A low murmur of admiration came from the hall, a suggestive hush fell upon the waiting assembly, and radiant as the morning,

came Goldie, leaning upon the arm of Roy, followed by his father and mother, Erle and Maud.

The beautiful and impressive ceremony was soon over, and after congratulations had been given the groom, and kind wishes showered upon the blushing, radiant bride, Erle stepped forward with his wife, and said :

“ FRIENDS AND NEIGHBORS,—You all remember the time when I left your midst, and became a wanderer, you all guessed, many knew, that some dreadful blow had fallen, like a mantle of night, over my domestic life. And now, as I stand before you, with my wronged wife by my side, I wish to confess my mistake—my almost fatal error. At the time I left my home, I thought my wife false to me—false to her marriage vows. I saw her clasped in the arms of a stranger, and willingly receiving his caresses, and in a moment of passion, I denied her an explanation, I would not listen. God pity me! I bitterly denounced her with taunting, insulting words, and fled across the ocean. My wife returned to her father’s home, and in time a girl-baby was born to her, and having no name to give it but her maiden name, she came back to Rosehill, in my absence, and left the babe with old Lucy, hoping that upon my return I would learn to love the child and adopt it as my own. It all happened as she desired. And now, after all these years, wasted in sorrow and remorse, comes the positive proof of my wife’s innocence, and a knowledge of my child—my daughter Goldie. It was the brother of my wife whom my jealous anger was kindled against, and recklessly I cast my happiness away. I tell this sad story to you, thinking that it may prove a lesson to some hasty one, and because I feel that it is due my innocent and wronged wife, and also my kind neighbors.”

As Erle’s voice trembled upon the solemn hush, there was silence for a moment, then came a wild shout of appreciation, which almost shook the massive walls, and caused the merriment to cease for a moment in the halls below.

“ Three cheers for Erle Ransom and his beautiful wife ! ” came from the lips of some enthusiastic friend.

Never had Rosehill rang with so glad a shout as that which went up from the impulsive hearts of all, given with a universal good-will. Happy tears, that did not shame his manhood, streamed down Erle’s face as he bowed his thanks for their kind reception of the bride of his youth.

The congratulations had to be repeated, with hand-shakes, far too warm and honest to be called conventional. Maud and Goldie were made heroines of a strange chain of incidents, and praised and flattered, until the becoming crimson remained to grace their lovely faces.

In truth, all went merry as a marriage bell.

Upon the following day, Erle and his happy wife, Roy and Goldie, with Rachel and Harry, started to accompany Mr. and Mrs. St. John to Philadelphia.

After the party had reached the depot at Hazelton, they found that they had some little time to wait, and Goldie and Roy stole away and sought the grave-yard behind the old moss-covered church, and reaching the grave of Honor Wayne, Goldie knelt upon the grass, her warm heart overflowing with pity for the one who had died by her side, in all her fresh, young beauty.

During the week that Erle had been home, he had placed a beautiful monument over the stranger-girl who seemed so near to each-heart, with the simple inscription, "Honor Wayne," and the words, "Blessed are they who die in the Lord," written beneath a broken rose-bud.

"Poor Honor!" murmured Goldie. "It seems to me it would be so hard to die young."

Roy stole his arm around the slender form and drew her to him as he said:

"I wonder, Goldie, if some-one did not love her, and grieves that she did not answer his letter, thinking perhaps, that the fascinations of the city had wooed her from him, little dreaming that cruel death had claimed her fair form as his bride? But this I do know, she was not loved as I love you, else that 'some-one' would have found her resting place ere this."

"Ah, Roy!" said Goldie, archly, half-earnest, half-teasingly, as she nestled in his loving arms, "How about the young lady, Miss May, that you was going to wed?"

"Nonsense, Goldie!" replied Roy, blushing. "I never loved but one girl, and she was not May Morrison. It is true, I paid her some attention before I met you, but that was all, Miss jealousy!"

Goldie, entirely satisfied, closed his laughing mouth with her rosy palm, and taking his arm, they silently wended their way

back to their friends, leaving the dead resting peacefully upon the grassy slope of Hazelton.

After a pleasant stay of a week at Roy's home, they embarked for old England. As the bridal party stood on the deck of the steamer watching their friends, and waving a last good-bye, the form of a woman pushed her way to the front of the crowded pier, and throwing back her veil with an impatient motion, disclosed the lovely, wistful face of Myra Teasdale. She gazed long and eagerly at the noble form and smiling, satisfied face of Erle and his happy, bewitching wife, until at last, through the mesmerism of that powerful glance, Erle's roving eyes met her's, and with her face radiant as the dawn, she waved him a last farewell. It was but a glance forced from Erle, but it was new life to her poor, misguided heart—it was more to her than the warmest smile or loving caress from any other, and as she turned sadly away, her heart echoed the mournful and never-ending refrain :

“ Nothing but leaves! Sad memory weaves,  
No vail to hide the past,  
And as we trace our weary way,  
And count each lost and mis-spent day,  
We sadly find at last—  
Nothing but leaves! Nothing but leaves! ”

Her early training had too surely done its work of destruction, and with many others she was slowly drifting upon that wave, so fatal to all who trust it, which breaks upon the shore of eternal love.

It had been arranged by the merry voyagers, that after visiting the English home, so sacred to Maud, they were to return to Rose-hill. Erle and Maud to occupy their pleasant home, and Roy and Goldie to live at Mossyside, during the summer months. If it was the mutual desire of Harry and his grand-father, the boy was to remain in England, to fill, in some measure, the place of the wayward son, who was lost in mid-ocean.

And now, after our Heavenly Father has made smooth and plain all the rugged paths, uniting heart and hand, and reconciled His children together, we will leave them in His keeping, knowing, that if faithful and true, every moment of their lives will be crowned with a rich blessing.

Written for THE MASONIC REVIEW.

## A CHIVALRIC BALLAD.

### THE OUTSET.

Two doughty Knights set out one day,  
Two Knights of haughty mien,  
Both loyal to a Kingly sway  
As ever Knights had been.

But far removed from Kingly eye,  
And hid behind their casques,  
There lurked a ranking rivalry  
That reached beyond their masques.

It vexed the *plasma* of their brains,  
Their wildest fancies fed;  
It filled their brows with racking pains,  
Their cheeks with hectic red.

It vexed them thro' their waking hours,  
It vexed them on their beds,  
Sleep wasted half its balmy powers  
On these puissant heads.

As time wore on, *dis-ease* grew worse,  
Its might increased amain;  
Till calm existence seemed a curse,  
To die were larger gain.

To free his brain from such a toil,  
Each doughty Knight this day  
Resolved, or else his mortal coil  
To shuffle into clay.

### THE CHALLENGE.

By chance they met: hot angry parle  
Displaced once courteous phrase,  
And windy epithet and snarl  
Fanned fury into blaze.

One cried, "I am the KNIGHT KADOSH!"  
The other, "I'm SIR NEAU!  
"Thy Knightly claim is ghastly bosh,  
"Twere quickly proven so."

"I challenge thee the proof false churl,  
"Retract the flaunting lie,  
"Or at thy heart my lance I'll hurl:—  
"Beshriven, fight or die!"

Thus spake he, of Kadoshly fame,  
And set his lance in rest,  
To raze the base Sir Neauncan name  
From his opponent's crest.

"Mean-hearted minion," cried SIR NEAU,  
"I'll neither shrive, nor die,  
"But give thee thrust for thrust and show  
"How craven hearts will fly.

"That thou art craven shall appear  
"As clear as light of day;  
"For proof abounds in very fear  
"That prompts to this affray.

"There is no slave like him who throws  
"Away his self-command;  
"No bigots ever equal those  
"Whose faith comes second-hand.

"And no adherents of a King  
"Show fealty half so bold,  
"As fawning parasites, who cling  
"While hope renews their hold.

"Unset thy lance, be shriv'n thyself,  
"Reclaim thy self-command,  
"Forbear henceforth to make for' pelf,  
"Reprisals through the land."

"Nay, hold! Have done, thou slanderous  
churl!  
"To-morrow 'll see thee prone;  
"For then my banner I'll unfurl  
"Supported by the throne."

Thus spake this much-most vallant Knight  
Nor fought his equal foe;  
And while the day withdrew his light,  
Withdrew him from SIR NEAU.

### THE COUNCIL.

The morrow and that vallant Knight,  
Which drew him from SIR NEAU,  
Rose smartly with the orient-light  
And faced the morning-glow.

His brow wore signs of Knightly work,  
His cheeks were blanched as snow,  
For he had fought, like storied Turk,  
In dreams, a doughty foe.

Last night, in Council with his King,  
They eke together planned  
How he should wear his monarch's Ring  
Of signet and command.

How, when that signet were displayed,  
Each churl were straightway prone,  
Each foeman's lance and flashing blade  
Were sheathed or overthrown.

That such assurance must endure,  
The King gave his support,  
And made assurance double-sure  
By maxims in this sort:

"*In primis!*" cried the pious King,—  
Who dealt in foreign phrase,  
Which vague respect oft serves to wring  
From men of devious ways;—

"*In prime,*' DEUS MEUMQUE JUS!"  
And then he paused to rest.  
For Satraps shout before a fuss,—  
"SPES MEA DEO EST!"

With this, and other godly speech,  
He prologued to a plan  
Which, should their foeman over reach  
Would hold him under ban.

And thus set out: "Coerce our friends  
"Who, neutrals in this fray,  
"Will, thro' their meekness make amends,  
"Or, haply save the day.

"A little craft will firmly bind  
"Them to our needy side,  
"So that, on later, they shall find  
"With us they must abide.

"For know thou, brave and gentle Knight,  
"This difference 'twixt ye twain,  
"Is not a vulgar private fight,  
"But broadens, as the main,

"And reaches outward, far and wide,  
 "Expanding as it goes,  
 "One wild, involving, seething tide,  
 "With treach'rous under-tows."

He would say more, in Kingly phrase,  
 With classic maxim clad;  
 But, *cui bono?* Need they raise  
 More friends? The King forbade.

#### THE ONSET.

'Twas in this frame he quit the throne,  
 To battle 'gainst SIR NEAU,  
 While his mind's eye, before him prone,  
 Perceived his vanquished foe.

But his fond dream was quick dispelled,  
 For, scarcely had he sped  
 From palace gates, when he beheld  
 This foeman hard ahead.

He quick bethought him of the Ring,  
 The signet that it bore,  
 And how submission it should bring  
 As it had brought before.

With full assurance pressed he thus  
 His scheme to realize,  
 He cried, "'DEUS MEUMQUE JUS!'"  
 SIR NEAU knew not surprise,

But met this onset of the Knight  
 With answer all as strong;  
 "God never favors in a fight  
 When might enacts the wrong."

"Thou seem'st as craven now as when  
 "Chance brought thee to my view,  
 "Thou could'st but storm and threaten  
 then,  
 "What more now wilt thou do?"

"Wilt tear thyself, wilt fight, wilt fast,  
 "Wilt take thyself away,  
 "As nimbly now, as when we last  
 "Met in the King's highway?"

"I know thee: what thou highly would'st,  
 "Would'st holly attack;  
 "Would'st not play falsely if thou could'st,  
 "And yet would'st wrongly gain.

"Go to. Get thee some go-between  
 "To wage thy craven war;  
 "For thou and thine are all too mean  
 "To bear an honored scar."

Kadosh displayed his Ring, and cried  
 "'DEUS MEUMQUE JUS!'"  
 An envious echo quick replied,  
 "'Sed Ri-di-cu-lus Mus!'"

"Thou slanderous churl, we now shall  
 wage  
 "This battle 'gainst thy Clan;  
 "No single blade shall we engage,  
 "No Knight 'gainst churl or man.

"We stoop not to chastise canaille  
 "Illicit in degree,  
 "Our long and proud decent avail  
 "To hold us contact-free.

"This bold strategic thought arose  
 "Within the Royal Ken,

"Its execution we dispose  
 "'Mong loyal serving-men.

"And we shall see our high behests  
 "AD LITERAM obeyed  
 "To rid our realm of noisome pests  
 "As ever pretense made.

"Our edicts shall we send afar,  
 "Our henchmen to assure  
 "That, in this most Pulssant war  
 "Our valor shall endure."

#### THE BACKSET.

"DEUS,"—he cried, and fetched an end,  
 Nor wasted further breath.  
 "'MEUMQUE JUS' doth all depend  
 "On battle unto death,"

Rejoined SIR NEAU, "Let my good blade  
 "Once cleave thro' casque and helm  
 "Of this rude Knight, and undismayed  
 "His clan I'll overwhelm."

This half soliloquy spake he,  
 And faced the bragart Knight;  
 While glaring on, his enemy  
 Was fain, but dare not smite.

And they sat there, astride their steeds,  
 These Knights of pugnant men,  
 While each bethought him of the deeds  
 Of valor he had seen.

At length, SIR NEAU brake forth again,  
 In speech both clear and strong:  
 "God yet above all Kings doth reign  
 "He suff'reth nothing wrong."

"But men whom demons would destroy  
 "They snare and then make mad;  
 "Who, in daft mischief find employ  
 "In chains and darkness clad.

"None are so blind, in Wisdom's sight,  
 "As those who will not see;  
 "But time draws on apace, rude Knight,  
 "When Manhood will be free.

"And at the fulness of that age,  
 "He who presumes to thwart  
 "By might, or strategy, or rage,  
 "The Manhood of one heart,

"Will sink so deep in infamy  
 "That fathom-line thrice-told,  
 "Cannot, in that oblivious sea,  
 "Approach the friendly mold,

"Wherewith to hide his recreant limbs  
 "From monsters of that deep;  
 "But eddy where the squid-fish climbs  
 "To swirl his arms to sleep.

"Hence! Hence! Base minion! Get thee  
 hence,  
 "From honest Manhood's sight;  
 "Be purged and shriven of thine offence,  
 "God help thee see the right!"

This said, he turned and bade his foe  
 "Again consult the throne;"  
 While down the open way, SIR NEAU,  
 Rode, thoughtfully alone.



### THE SEA.—Concluded.

Pass we now to a brief consideration of the measuring results of the angel of John's vision. By his reed he declared the measure of the wall of the heavenly Jerusalem to be *an hundred and forty and four cubits*, and this the *measure of a man—even himself*. The 144 is significant and directly to be considered. The angel is Taurus, whose Hebrew name is Jared. Jared was the father of Enoch (the Initiator or Illuminator—Bootes, who as Vine-dresser in the Garden of Eden walks with God), who by his life of 365 years is esteemed in the opinion of the rabbinical commentators as the discoverer of the year period of 365 days. With the gods, cycles, great or small, are ever and instantly present; so that a day, or a year, or a thousand years, is all one to them. The word Jared construed, means "*Mount of Descent*," and is said, on that account, to be the same with *Ararat (Arets—the Earth)*, on which the *cubical structure of Noah*, or *foundation measure* (dimensions of the Ark, symbolically Argo Navis on nadir meridian, Sun at Spring equinox) rested. Taurus (Jared) in allegory represents the Earth, and as one of the Cherubim is immediately dedicated to the element earth—the Earth by its annual revolution making the year, and thereby establishing the connection between Jared and Enoch!

The root of *Jared* is J R D, literally, in English, Y R D, whence comes our word *Yard*, a measure of three feet, or thirty-six inches. In Orion's belt are three stars, which define a line of just three degrees in length. The central star divides this line into two equal parts like a yard-stick; hence, taking the 3° in suggestion of 3 feet, the term yard has been applied to these stars as a graduated standard for Cosmic measurement. These stars are called, sometimes the "*Three Kings*," sometimes "*Jacob's rod*," and sometimes "*the Rake*," and in Job are entitled the "*Bands of Orion*." They also receive the appellation, "*Our Lady's Wand*."

As the Three Kings, they have in Hebrew the honor of the names: "*Caspar*," the White One; "*Melchior*," the King of Light; and "*Belthazar*," the Lord of Treasures grasping the year in its ancient tripartite division. They bring to the young child or renewed Sun of the Winter solstice, in memorial of the year, gifts of Gold (Spring); Frankincense (Summer); and Myrrh (Winter); and hail him universal King, *i. e.*, sole sovereign of the Zodiac, the equivalent of the year. The yard having 36 inches, and the Zodiac 36 decans are unified; and the Three Kings being found in Orion's belt, and Orion typifying the year, the three stars equally with the 36 decans mystically engirdle the man and measure the year. In the terms Jacob's rod, the Rake, Our Lady's Wand, the phallic sense outcrops—*yard* being a term in medical jurisprudence applied to the *membrum virile*—"the source of descent." In the three stars, therefore, lies concealed the male triad directed toward the Pleiades

and Hyades—twelve in number—as expressive of the Zodiac of Summer in way of a feminine quantity having the Earth for a womb, with Orion brandishing aloft his club and flaunting his lionskin—himself a mighty hunter before the LORD—and standing in type of the Dogstar, of first magnitude and dedicated to the Sun, declaring the incisive fire-principle as the great male potency. Thus, Heaven and Earth commingling, things are engendered, realizing the sentiment of the Episcopal liturgy: “As it was in the beginning, is now, so it ever will be, world, whirl, or year—without end.—Am-en—Amun—She-He—God in likeness—Truth.”

The Earth passing two conditions annually—the unproductive and the productive—these states came into distinction by the Hebrew writers through the use of two words: *Arets* and *Adam-h*, or *H'Adam-h*, the former denoting the sterile condition, and the latter the prolific. Commentators, hence, made of the first condition the *dry, arid, unimpregnated earth*; of the latter, the *soil or fecund glebe, the form prepared to germinate*. *Arets* in value of the Hebrew characters, summed, is 12. But 12 having no *even square root* argued *barrenness—lack of germ or producing quality*, and therefore was taken as expressive of the Zodiac as *a vulva* with the *Earth as a womb in primal emptiness*. The 12 is given as an abstract quality. As in itself *but an idea—a conceit—a fancy—a whim—a nothing*; hence, *dry or unfruitful*. But, borrowing from Skinner, “from the transcendental form of a number, as of a line having length, but without breadth or thickness, or any other *substantive quality, or reality, change the use* (preserving the length idea), by converting it into the *area or positive or real form—the shape denoting substance*, and at once *being and productiveness* are added.” Thus 12 squared is 144, whereof the *root, germ, or producer* of the 144 is the 12. This is of intrinsic worth. “But the 144 is a word; it is ארס, or *Adam*.” ‘Supply the suffix ה or *h*, or 5 (which, as the half of *one*, or of *ten*, can be used as .5 or 5), or the *female quality*, making the word hermaphrodite, and there results ארסה, or 144-5, or *Adam-h*, which is the word *earth*, alike with *Arets, earth*; and, as thus seen, proceeds from its use. Proceed as if the form meant multiplication, and so  $144 \times .5 = 72$ .” *This is a Sanhedrim number for the Zodiac*. “Take this as an *abstract number—it has no even square root—and turn it into an area form*, thus:  $72 \times 72$ , and there results 5184, which is the *characteristic value of one solar day*.” “But the word used for *earth* in its completed form is *H-Adam-h*, or *Adam*, with a *prefixed* as well as *suffixed* ה, or *h*, or 5. Having 72, as *Adam-h*, then for *H-Adam-h* there is  $72 \times 5$  or by .5, and this equals 360, or 36, or the great measuring, astronomical and geographical circle”—the 360, degrees; the 36, decans. But the Zodiac as simply the 12 is the Zodiac of the Northern hemisphere without fluxing solar light, which is the germ or sperm that impregnates the Earth. The lack of this germ passes the Earth into its *arid or dry condition* as at the *Summer solstice*, where the *incre-*

ments of solar light are lost. But the *Zodiac squared*, or as 144, represents the *germ*, *sperm*, or *Spirit of God* moving upon the *face of the waters* as at the *Winter solstice* for the extraction of the Earth from the elements of Chaos.

Kabbalistically, the Earth in its admeasurement, is represented by alternate *black* and *white* squares (the tessellated pavement), the *white* signifying the *male* principle; the *black*, the *female*. This, aside from its general allusion to *Summer* and *Winter*, and the *alternate* hours of *light* and *darkness* concomitant to the Earth's diurnal revolution, glyphs the *male seminal force* as *white light*, when that light is not personified, because of its *negativity*, as against the *dark fire-principle*, which, when not personified, is the *female seminal force* because of its *positivity*. As long since stated, if the white light is personified it is female, and if the dark fire-principle is personified it is male, which, if not so understood, mythology can never be rightly interpreted. To the future being the male contributes the sperm (equivalent to white light) for the plasma, and the female the nourishing fecundative warmth (absolutely the fire-principle) for the complete development of the embryo. Therefore, the philosophy as we find it, and therefore, too, the interplay between light and darkness—sexed; personified and not personified, as we find it.

In the Northeast corner of the Lodge, and in the light of the East, the Entered Apprentice is a *square man*. In the Garden of Eden or the Summer hemisphere, the luminous period, Adam or the Earth, as Vine-dresser, is a *square man*. Adam's measure is 144, this being also his name value in Hebrew characters, and the precise number of square inches there is in a square foot. To unify, therefore, as herein done, the Earth-man with area value, having in view tillage purposes, and to make his name at the same time functionally express these ideas is most ingenious, yes, unique. With the advent of Spring and the emplacement of the Earth in the Summer hemisphere, the Earth assumes conceptively the squared or surveyed form. Vine-dresser, then, as Adam or the Earth is, he must persistently nurture and keep the garden. And here *appropos* and curiously as to this garden, take the letter signs that form the words *Gan-Oden*; the Hebrew for "Garden of Eden," and add them thus: 3+5+7+4+5, and there will result 24, the number that exactly expresses the hours of time that perpetually constitute the solar day and circulate in the Zodiac; but here, as it is the garden of delight in which Adam or the Squared Earth is found, it must be the illuminated Zodiac—the Zodiac of Summer. And thus it is; for the moment the Entered Apprentice (the Allegorical Adam) is brought to light, he is given the Twenty-four Inch Gauge, typical of the 24 hours, but of the 24 hours characteristic of light, for, unilluminated, he could not receive the Gauge. And so, in the eternal fitness of things, in all ritualism, Church or Lodge, where 24 lights are burning, it is in symbolism of the daily illu-

mination concomitant with the Summer period; in the way of an honoring of the twelve great and the twelve inferior Gods of the Zodiac—the twelve Signs conserving the hours of day and the same twelve conserving the hours of night, and, because during the Summer period fecundation is uninterrupted the whole time is mystically considered luminous, *light being the primal seed of all that is.*

Now, taking the solar day in its subdivisions we find:

That it has <i>hours</i> ,	. . . . .	24
<i>Minutes</i> ,	$24 \times 60'$ , . . . . .	1440'
<i>Seconds</i> ,	$1440' \times 60''$ , . . . . .	86400''
<i>Thirds</i> ,	$86400'' \times 60'''$ , . . . . .	5184000'''

the characteristic values, aside from the 24, being respectively, as herein seen, 144, 864, and 5184. The 144 is the *tenth part* of a solar day in minutes evolving the *phallic symbols*—the 1 and the 0, and these in relation to its *square root*—12, the 12 recalling the *tribes marked with the Tau*. 864 is a value to take up, first, in inches, *two-thirds* of a square yard, and, secondly, in time, as of seconds, the *hundredth part* of a solar day—the solar day being a circle or *vulva pregnant with events*, and the *hundredth* or *hundred*, a *phallus*, etc., of form and mystic significancy heretofore given. In Hindu astronomy the number 864 is called a *dwaper*.

Co-ordinating the square yard or 1296 square inches with the *centennial divisions* of the day, or the 864 raised to 86400, the seconds that denote the day's entirety by a division of the 86400 by the 1296 there results 66, which is the combined number in degrees of the mean north and the mean south declinations given the Signs Gemini and Sagittarius, as limits to the Sun's course, each Sign being 33° in declination, and emerging from which the Sun takes on an alternate state of life and death! By annexing an additional 0, which is allowable in Kabbala to the 86400, and making one further division by the number 1296 the great Apocalyptic beast number—that of Taurus as the carrier of the two principles—666 is evolved!

Touching the significator 5184, Skinner (*Source of Measures*, pp. 41-2) has beautifully said: "Suppose that nature herself recognizes the division of the solar day into the same divisions that man does, viz., 5184000'" (or, in other words, suppose that man has been taught these number relations from nature, as by revelation, in what way soever we may understand it as coming), as a *time circle* actually made by the *revolution of a planet*; and suppose she herself has so adjusted her works that *this circle has relation* to the *abstract* relation of *square area* to *circular area* and *circular rectification* in one peculiar number form, and none other, so that she shall preserve harmonious connection in all her works, between geometrical principles of change and the power of translating or notating them through just *these number forms and none other*, the conclusion is irresistible that the numerical methods, which we as mortals do possess, are, after all, but the very ones which some unseen power has been working by in the very creation of our Cosmos, and in

some way has actually implanted in us for our use. The test of this is in the application. For instance, a *point* on the *equator* performs a *circle of time* in what we call 360 *degrees* of space, or 24 *hours* of time, or 5184000 *thirds* of last subdivisions of time. Then 5184 is the index of this work done and of a circular value accomplished." And that Nature does thus work no more tangible evidence to the mind of the Masonic student can be presented than the Twenty-four Inch Gauge itself, in whose symbolical language both that of time or circular measure and linear, superficial, and cubical are co-ordinated. In the Gauge the inch is the symbolical unit standard for the admeasurement of the whole physical Universe, and Aries, whose symbolical covering the Mason wears, when Gad or God clothes himself with light as with a garment (Sun in Aries) is mythologically albeit the Weigher and the Measurer—the Weigher that with his Scales (Libra), adjusts and determines worlds in balance, and the Measurer, that with his Triangles (Triangula) spans the uttermost bounds of space! From the inch the cubit sprang whence other and varied display in way of Cosmic values.

But once again and briefly to the square foot and its outcome. As already stated in the square foot there are 144 square inches; and in the square yard 1296 square inches. Now take for dividend the characteristic solar day value 5184, and divide by 144, and a quotient of 36 will obtain. This not only denotes the 36 decans of the Zodiac, but more—a factor for a Garden of Eden display very convincingly and pleasantly wrought out by Mr. Skinner in his *Source of Measures*. Again, divide the 5184 by the 1296, the square inches in a square yard, and a quotient of 4 results. This suggests the 4 ancient elements and through them the *Tau* that pertains to *Taurus*, the Celestial Bull, whose four legs emblemize the quarters of the world or those four ancient elements as distributed to the four cardinal points.

In an acre there are 6,272,640 square inches. This number will evenly divide by 5184 twelve hundred and ten times, showing clearly a thorough co-ordination of values as between the solar day and the acre. Now what can this be but Nature working in and teaching the quadrature of the circle? The day is circular; the superficial area of the Earth is in the square, and there is a sublime and telling harmony between their mutual relations forbidding every contingency of accident! Ought not, therefore, the anti-quadrature-circle croaker, forever to hold his peace in the presence of such bald facts as these?

Again, arrange thirty-three rows of blocks, each block being 6x6 inches, using 5280 blocks to a row, and an even acre of ground will be covered! More, each row will contain exactly the same number of blocks there are feet in a mile English linear measure! Besides, each row symbolically expressing a mile English, the thirty-three miles of the rows, if taken hieroglyphically for years, answer to the

mystical longevity of our annually crucified Savior—the Sun! And thus the inch, found to co-ordinate, as here, with linear measure, and, as previously shown, with solar day value, declares the Cosmical rectification of the curve line, much, no doubt, to the chagrin of every anti-quadrature circle crank possessed of the fact. In the inch lies the mastership of the Universe, mathematically speaking, or the Twenty-four Inch Gauge is no symbol, and the Square and Compass, in their scientific teachings, meaningless frauds. Beside, the God Inachos is without sensible excuse for mystical existence.

The Ether—be it apostrophized :

“ Sea! of Almightyness itself the immense  
 And glorious Mirror!—how thy azure face  
 Renews the heavens in their magnificence!  
 What awful grandeur rounds thy heavy space;  
 Thy surge two world’s eternal warring sweeps,  
 And God’s throne rests on thy majestic deeps.”

BLAZING STAR.

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ROB. MORRIS, LL.D.

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THE following address of M. W. Bro. Wm. A. Brodie, Grand Master of New York, delivered on the occasion of the crowning of Bro. Rob. Morris as “ Poet-Laureate of Freemasonry, ” on Dec. 17, 1884, in New York, will be read with interest by all, but especially by his many personal friends, who know, only to love and admire him.

ADDRESS OF THE GRAND MASTER.

In the hall of old St. John’s lodge, Canongate Kilwinning, at Edinburgh, Scotland, hangs a painting which, more than any other object in that historic room, will catch the eye of the Masonic visitor. It represents a young man tall, dignified, with the fire of intellect sparkling in his eye, bending slightly before a person more venerable for age, who is distinguished by the emblem of Masonic rank. The officer is engaged in laying upon the head of the young man a crown of laurel.

The history of this picture has been preserved in the records of the period, as well as in the traditions of the lodge and the order of Freemasons generally, and as it affords us the only precedent at our command for the ceremonial this evening, it is proper that I should particularly call your attention to and briefly explain.

The occasion of the ceremony in question was the coronation of Robert Burns as poet-laureate of Freemasonry, in lodge No. 2, Canongate Kilwinning, March 1, 1787.

This wayward, but brilliant child of genius had come up to the metropolis, for the purpose of superintending the publication of an edition of his poems, which, however meritorious in themselves, and evincing a fire and originality never excelled since David tuned his inspired strains at Jerusalem, had attained only a provincial celebrity up to that period. He was, immediately upon his arrival, taken in hand by the leading spirits connected with the lodges of Edinburg, and especially the lodge Canongate Kilwinning, and introduced through Masonic circles, then as now, composed of the best of rank and family that the metropolis afforded. Finding that their gifted brother possessed every quality of grace, dignity and propriety of deportment, he was next taken into the more exclusive circles of the city, where he shone as the acknowledged wit and conversationalist of the season.

So much honored and distinguished were the Freemasons of Edinburgh by the fame of their poet brother, that it was deemed fitting to make a public demonstration of the high regard in which he was held. So, at a meeting called for the purpose in the old stone building, yet standing within the Canongate, so famous in Scottish history, Robert Burns was crowned with a garland of evergreen, and hailed Poet-Laureate of Freemasonry, as the beautiful painting to which I have alluded clearly shows. The record of the evening was made up, and Burns the first person upon whom the title was ever bestowed, was adopted by the Masonic craft, as he had already been adopted by the peasantry of Scotland, as he has since been adopted by a consensus of all who recognize the divinity in the poet, as the laurelled song writer of the ages.

It would have been well for Robert Burns, that great genius, whose sun went down at noonday, had he borne in mind the two lessons of that coronation, for it warned him with no uncertain tongue.

“ A sacred title is the name you bear ;  
 “ Look on it and sustain it solemnly ;  
 “ Stand up and walk beneath it steadfastly ;  
 “ Fear not for sorrow ; falter not for sin ;  
 “ But onward, upward, till the goal ye win.”

Since that memorable incident, nearly a century has passed and the mantle of the poet-laureate has not been placed on other shoulders. The Grand Lodge of Scotland has from time to time

had among its office-bearers a "Grand Bard" to compose verses for important occasions.

One of these was the eloquent George Gilfillan, whose songs greatly delighted Scotch ears fifty years ago.

But although nearly a century has passed there has been no poet-laureate to enjoy the distinction merited by the genius of Robert Burns.

The use of laurel as an emblem of honor is too well known to ordinary readers to demand comment from me. Among the older poets of Greece and Rome very many allusions to it may be found. At first its use was limited to statesmen and heroes, but in later times it became the means of testifying the national triumphs of poets, as Dante, Petrarch and others.

Our own Benj. Franklin placed the chaplet of bay leaves upon the head of Voltaire in Paris in 1778, thus expressing the general sentiment of reverence for his genius.

I need not add that in the symbolism of earlier times, the laurel was consecrated to Apollo, god of music and poetry. Thus it became one of the sacred plants, as the myrtle, the acacia, the olive, etc., and a favorite poet of Rome sang in these lines his devotion to the laurel :

" I wed thee, laurel, as my tree ;  
" Be thou the prize of honor and renown ;  
" The deathless poet and the poem crown.  
" Thou shalt the Roman festival adorn !  
" And, after poets, be by victors worn. "

With these brief remarks explanatory of that portion of the evening's exercises which have been allotted to me, and which I now perform not as Grand Master of Masons of the State of New York, but as an individual brother, I now proceed to justify myself and the distinguished speakers who have preceded me, in this attempt to repeat a ceremony so long obsolete.

There are few English speaking Masons who have not at some time been entertained by the odes and poems accredited to the pen of Dr. Morris. The oldest brethren will recall how some forty years since a voice of melody came up from the south and penetrated our Masonic circles.

Need I name the production which has since come to the front as the most popular emanation of his genius under the name of "The Level and the Square?" Either because this poem was



among the first of Brother Morris' pieces, or because its theme is one familiar above all others to the Masonic ear, or because it has in truth the genuine fire and genius pervading it, from whatever cause, it is not too much to say, nothing in verse has ever stirred the Masonic heart like "The Level and the Square." Since its production and general acceptance the pen of its composer has been active until the whole imagery of Freemasonry seems to have yielded to him its most eloquent thought.

Several years ago, an old and well known Mason of this city proposed to Dr. Morris, that his genius, enterprise and industry should be publicly acknowledged in the form we are attempting this evening, and it was only his own diffidence and shrinking from such public observation that delayed it. No sooner was his consent obtained than communications were sent to the leading Masons in all the Grand Lodge jurisdictions of this continent, announcing the proposed coronation and soliciting fraternal opinions upon its propriety. The replies number more than 200 and are carefully preserved as a part of the record of this occasion. They present a consensus of opinion most extraordinary, in every form of language, from all classes of men, representing every grade of Masonic rank. The opinion is expressed that in point of genius, in point of intelligence, in point of learning, and as one whose pure life has won the esteem of the great brotherhood, Robert Morris is entitled to the honor vacant since the death of Robert Burns.

This man has invoked the muse of poetry in all parts of the world and consecrated his efforts to the honor of Free Masonry.

On the sea and on the land,—on mountain and plain,—throughout the Holy Land,—on the deathless pyramids,—in all Masonic circles,—by the bedside of the sick and over the graves of the dead, by our firesides and in his own Kentucky home, everywhere he has gathered themes for Masonic verse, and sent them forth as gems cut and polished for the delight of his brethren.

He stands before you bearing marks, it is true of advancing years, but nevertheless a monument of what a temperate life and worthy habits will do under the blessing of God.

It is the opinion, I am sure, of this audience; it is the opinion, I know, of the writers of these two hundred letters; it is the opinion, I have no doubt, of the vast array of Free Masons who keep alive the fraternal fires throughout the world, that Robert Morris should be crowned Poet-Laureate of Free Masonry.

Therefore, my dear brother, having been selected by the committee having in charge the ceremonial of this evening, to perform the specific act of coronation, I request Most Worshipful Joseph D. Evans, the senior Past Grand Master present, to place upon your head the crown of laurel, and as your personal friend and admirer of your productions, I now on behalf of this audience, of the writers of these two hundred letters and of the vast array of Free Masons who keep the fraternal fires alive throughout the world, hail you

POET-LAUREATE OF FREEMASONRY.

And may the God of all truth, whose you are and whom you serve, inspire you to yet sweeter and nobler strains of poetry and song.

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### LOOKING ROUND NEW YORK.

BY BROTHER ROB MORRIS.

My first Masonic visit to that city occurred in 1849—thirty-six years ago. The condition of Freemasonry here at that time was apparently more discouraging than it had been even in the heat of the Anti-masonic strife. There were but few Lodges in and about the city, and those few were poor in membership, poor in means, poor in the appliances for good work. Their Lodge rooms were small and inconvenient, shabby to the eye, and their meetings thinly attended. The Royal Arch system had almost died out; the Templar system was little better than a farce.

And worst of all, there was confusion in the household. Three different Grand Lodges claimed authority here, and the Lodges were divided amongst them. Harmony and peace were words almost without meaning. The tone of membership had run down alarmingly. The desire to increase their numbers overcame all precautions, and if an applicant had money to pay his initiation fee, he had no fear of rejection. A question of the privileges of Past Masters had excited the fiercest contest and split the Grand Lodge as with a giant explosive.

Thirty-six years have passed, and lo, the change! The contending Grand Lodges merged into one. The Past Masters' question forever settled, and settled upon a basis sensible itself and just to all concerned. The handful of Lodges increased, in this city alone, to 160, with an aggregate membership of 20,000. The

number of Chapters and Councils so large that I have lost the number. Seven Commanderies. The Scotch Rite bodies rich, strong in numbers, particularly strong in influence. A Society scarcely ten years old, entitled *The Order of Arabic Nobles*, the pleasant invention of intelligence and romance tinged with a coloring of history, numbering a thousand or more members, and sending forth its delegations far and near to extend its "Shrines."

But what of the Lodge-rooms? Numerous, acceptable, commodious, well-upholstered, elegantly and comfortably furnished, many of them reached by elevators—well attended, and for the most part full of work. The officers selected for their competency and gentlemanly bearing, and being under the direct supervision of ten District Deputy Grand Masters, resident in the city, whose powers are well-defined, and who, themselves, are personally responsible to the Grand Master, or Deputy Grand Master, one of whom, by a well-settled rule is always chosen from this city. A Grand Lecturer, resident here, but appointed for the whole State, whose teachings for more than twenty years have gradually, if slowly, brought his Lodges into an encouraging state of uniformity.

A Masonic reading room recently opened under the patronage of Deputy Grand Master, Frank R. Lawrence, one of the handsomest and pleasantest rooms of the class in the city. Around the walls in sensible order and proper bindings the Grand Lodge Library formerly (for the great part) my own but sold under necessity in 1863, and purchased by Masonic friends, who placed it in charge of the Grand Lodge. The Librarian, Bro. Herman G. Carter, is a zealous and intelligent Brother, who neglects no opportunity to enlarge the catalogue, and make the books attractive to the eye, and accessible to the hand.

A Board of Relief, whose funds are the voluntary contributions of some fifty Lodges, and whose treasury in these hard times is the principal hope of brethren sick, out of work, out of means. No worthy Mason, who can properly prove himself, is ever rejected here.

A Society of Veteran Masons of twenty-one years affiliation and upwards numbering several hundred, whose meetings are more delightful to the old men attendants, (so they tell me), than all the other Masonic gatherings open to them.

A Masonic Temple, one of the finest in the world, and in my judgment, the best arranged. Here all the Masonic bodies find room, dividing the week among them so that there is never an evening vacant.

A Grand Secretary's office with immense fire-proof vaults, a Grand Master's apartment, and the most perfect conveniences for the Grand Secretary himself.

Viewing these changes may we not say, in the spirit of reverence "What hath God wrought!" Surely the history of the nation presents nothing in the way of contrast more extraordinary than what I see while comparing 1849 with 1885.

The Masonic press is represented here by two papers; one a weekly, established fourteen years since, entitled *The Cornerstone*, published by Brother Beckner; the other a semi-monthly, entitled *The Masonic Journal*, established last year, edited by Bro. W. H. McDougall. But in the *Dispatch*, a Sunday paper, a whole page is given weekly to Freemasonry, edited by Brother John W. Simons, an experienced and vigorous scribe, with a Templar's department by Isaac Simonson. This paper has an immense circulation, and is, therefore, the most popular organ of Masonry here. *The Sunday Times*, now published by a Society of Freemasons, also has a Masonic page, edited by Brother Larke, formerly of the *Sunday Courier*. I am glad to see that the fire of personalities formerly so bitter in New York Journals has mainly ceased. It was high time!

This is no place to speak of the dissensions of Scotch Rite Masonry, although there are abundance of them here. Where, indeed, was ever that branch of Masonry established in America that did *not* result in dissensions? This unfortunate fact is seen on every page of its annals. For the sake of the common cause I regret it; but the peculiar autocratic government of that Rite allows no force to the complaints of the private members, and I forbear. I am glad to say, however, that the leading members of the opposing powers meet harmoniously in all branches of the Symbolic Rite. This is as it should be, and I conclude with the advice of Hesiod to his Brother Perses:

Oh Perses, Brother Perses, lend thine ear,  
 To these good counsels of a soul sincere:  
 To *wickedness* the road is quickly found  
 Short is the way and on an easy ground;  
 The paths of *virtue* must be reached by toil,  
 Arduous and long and of a rugged soil,  
 Thorny the slope but when the top you gain  
 Fair is the future and the prospect plain:  
 Far does the man all other men excel  
 Who from his wisdom thinks in all things well;  
 Wisely considering to himself a friend  
 All for the present best and for the end;  
 Nor is the man without his share of praise  
 Who well the dictates of the wise obeys;  
 But he that is not wise himself nor can  
 Harken to wisdom is a useless man.

## THE EDITOR.

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WE SHALL spare no pains to make the Sixty-third volume of the REVIEW entertaining and instructive to the families of Masons, as well as of the utmost importance to Masons themselves. All Masons, of whatever grade, and by whatever styles and titles distinguished, are nevertheless Master Masons, who are "chiefs among their equals."

"Let him who is the greatest among you be the servant of you all."

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THE first of the four Cardinal Virtues, is Temperance. Concerning this virtue the Entered Apprentice is most seriously and impressively instructed, so that a deep and lasting impression may be made upon all his future life and conduct. A neglect of these instructions will obliterate the impressions which may at first be made, and then the passions and vices of intemperance may take possession of the soul, and be manifested in the life. Of this Masons should very constantly and cautiously beware. Drunkenness and profanity are as derelict and abhorrent in a Mason as in a professing Christian. They are un-Christian, un-Jewish, un-Masonic; wholly irreligious, against the canons of faith, and the Statutes and Regulations of the Order.

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It not unfrequently occurs that they who dig pits for others to fall in, fall into them themselves, and are sufficiently punished when they see the hands of those for whom they were dug extended towards them to lift them out.

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THROUGH THE KIND AND FRATERNAL REMEMBRANCE of the courteous Knight, Sir James A. Rich, we have been favored with a suite of the elegant Tableaux of the Seventh Annual Reception of Palestine Commandery, No. 18, Knights Templar, which was held Tuesday evening, January 13, 1885, in the Metropolitan Opera House, New York City. The arrangements were made on a grand scale, and the event was the notable festivity of the New York Season. The affair consisted of "Dress Parade;" "Review," by the Right Eminent Grand Commander; "Grand March," and an elegant and elaborate "Order of Dancing."

This Tableau is a most finished piece of work, the Knightly Emblems on the covers, being of most exquisite design and finish. The Music of the occasion was furnished by Gilmore's Band of one hundred pieces.

THE A. A. . Scottish Rite, Valley of Cincinnati, closed its work in the Consistory Grades, on Thursday night, January 29. The work rests until the Annual Re-union. These grades were conferred and communicated from 19° to 32°, in the beautiful Hall of Hanselmann Lodge, to which the Rite had to resort in consequence of the temple-fire; and the work was accomplished with considerable effect, notwithstanding the necessary absence of many appointments and much paraphernalia. We witnessed the rendition of the 21°, Noachite of Prussia, and were interested in its simple yet forcible interpretation of doctrine, and enforcement of practical lessons. The degradation of the "Count" upon the irresistible proof that he had violated his Masonic vow, not to "cheat, wrong or defraud,"—was well sustained by the *personna*. It was well acted. His opponent did well also, but he again, as several times before, marred his reading of the Ritual-text, by failing to observe the run of the *nominative case*. If the Ritual has it "set down"—"I didst," it should be reformed altogether. To admit such a deformity as "I didst" into Masonry, is contrary to the Ancient Constitutions!

COMPANION A. J. White, M. E. High Priest of Kilwinping Chapter, R. A. . M. ., is devoting his attention with "fervency and zeal," to the welfare of this M. E. Chapter. And, being sustained by Officers and Companions, he may well look forward to a prosperous year.

THE following communication was received too late for any word of comment in the present issue. Will "Master Mason" be kind enough to be a little more explicit as to what he means by "*a dark subject*," or does the darkness of the subject consist in the absence of names from what he is pleased to call "long pieces," or in the subject-matter treated of? But here is his letter:

"EDITOR MASONIC REVIEW:—It appears to me that there has been a good deal of 'no-name' letter writing going on of late in the pages of the REVIEW, and I, for one, would like to know whether people who have such a fashion of writing long pieces

hadn't better be asked to write their names at the bottom of them. Some of us begin to think that by the time we have been 'apprenticed' on a secret ballot, 'passed' on a secret ballot, and 'raised' on a secret ballot, that this business of doing things, or having them done by, we don't know who, was about wound up. Now, Mr. Editor, I wish you would look into this matter a little (it needs it); and if you can give any word that will shed light upon a dark subject it will be thankfully received by the uninformed among the Craft. Yours on the Square, MASTER MASON."

THE "Chivalric Ballad," in this number of the REVIEW, is from the pen of a plain Knight Templar, who has no Masonic affiliation except in the Bodies of the York Rite. As a "looker on here in Vienna," he is not uninformed with regard to Masonic history, and is deeply interested especially in the attitude assumed by the Grand Commandery with reference to the Scottish Rite legislation upon the statute books. He feels, as do hundreds of others, in this Commandery Jurisdiction, the pangs which afflict Knights Templar expelled from their Commanderies by this legislation. He is also, as any Masonic observer is, cognizant of the distinct *personel* of this oppression, standing forth as the Champions in this unfraternal strife. And as Templars are the sufferers, let them cordially speak out with rhyme, reason, and truth.

IT IS JUST ABOUT A YEAR SINCE THE REVIEW and its management—especially the Editor—passed "under the rod," charged with being "Memphis"—"Ancient and Primitive," "Egyptian Masonic"—"Mizraim," and "What-not." We didn't care for the charge, only that it had a sort of Official backing, and a very coarse *fronting*. We felt, indeed, honored by the crown which was then so deftly twisted for our brow, and rudely thrust thereon, though the *thorn* pierced, and we wear the mark still.

Now, it is said, that the REVIEW is the "Organ" of the Cerneau Supreme Council. What a sweet morsel is that! a real *Bon-mot*. Seriously, however, the statement comes from a source that is neither responsible nor respectable!

With this, let us proceed to:—

#### OUR WORK.

IN ENTERING UPON THE SIXTY-THIRD VOLUME of THE MASONIC REVIEW, we devote its pages and its influence to the promotion of all that we can estimate and conceive as having reference to the good and welfare of our noble and time honored Institution—the

Order of Freemasonry. We have no personal interests or concerns in this work, but such as we believe may be shared by all just, true and upright Masons, "wherever dispersed."

The years through which the REVIEW has passed along, when looked back upon, present a wide, far and varied vista of Masonic events and conditions; of history and of men. Through all these years, the REVIEW has been a fair and candid exponent of the Principles of the Order, and has, we believe, kept, at least, abreast of the questions which have naturally arisen as the years of Masonry, in our civilization have advanced. The honored and revered founder and Editor of the REVIEW, our late Brother CORNELIUS MOORE, discharged his utmost duty to the Craft, and retired, in old age, ill-health and conditions of poverty, to reflect, with gratitude to the Supreme Architect of the Universe, upon the work he had been permitted to do in the vast and tasking field of Masonic labor. However depressing and shadowy may have been the circumstances in the midst of which he closed his eyes and rested from the labor and weariness of life,—his clearer spiritual vision catching some glimpses of the gloriously-glowing "Temple not made with hands, eternal in the Heavens," must have also rested in the calm repose of a kindly sight of the *typical* structure, to the beautiful symmetry and stately proportions of which he had contributed so much of labor, wisdom and skill. And though but few of the many whom he had instructed and blest gathered at the grave which received his remains, still his name is on perpetual record, and his ashes are safely deposited.

Others have entered into his labors, and the work of the REVIEW goes on, with a wider and still widening field of labor, and with the purpose to use its growing influence for all that is just and beneficent in the Institution itself, and for the preservation and maintenance of the Constitutions, Ancient Charges and Landmarks of the Order.

We are not unaware of the difficulties which lie in the way of a faithful prosecution of our work. The questions which are thrusting themselves upon the attention of the Craft, or are being forced upon their consideration by misled or designing persons, are taking on such forms, and commanding such arrays of "force and power," and are so threatening to the peace and harmony of our Institution, that we may well pause and inquire— "Who is sufficient for these things?" Not only in our own Jurisdiction of Ohio, but through-



out the many Jurisdictions, the roll-call of the men, good and true, has more than begun,—men who admit and are determined to maintain it—“*that it is not within the power of any man or body of men to make innovations in the body of Masonry.*” We fall in line with this Grand Masonic Army; and in the war which is being waged against them, and which threatens,—if it does not imperil—the very life of the Institution,—the “*weapons of our warfare are not carnal, but spiritual, and mighty, through God, to the pulling down of strong-holds.*” We shall use no weapons in this warfare, which has been declared against the Craft, but such as would be esteemed honorable, even though defeat should overtake the defenders of the truth as against the false—of Liberty as against Oppression.

For ourselves, we owe no fealty of Vow, Obligation or Oath, to any one Grand Masonic Body, which we will permit for one moment to interfere with the fealty we may owe to another. Upon no persuasion of word or example, and upon no compulsion, even though it should present the alternative of the stigma of disgrace, or the huzza of “*mouth-honor,*” will we be forsworn. Masonic Fealty—or Fealties—if you choose, must run in parallel lines. They cannot conflict. A Mason cannot be arrayed against Masonry, under any circumstances, without a violation of his solemn obligations; and any legislation which makes him to *appear* as the oppressor of his brother, or which makes him a party to his brother’s degradation is worse than a crime.

These words are in intimation of some of the questions which vitally concern Freemasons everywhere, and are now very seriously attracting their attention. We shall endeavor in the REVIEW to state the questions as they are presented, and to note the progress the Fraternity shall make towards their solution.

#### GRAND COMMANDERY OF OHIO.

“*Proceedings of the Grand Commandery Knights Templar, of Ohio—Forty-second Annual Conclave—held at Dayton, October 8-9, 1884, A. O., 766.*”

The industrious and careful Grand Recorder, Sir James Nesbit, has compiled these Proceedings of the Grand Commandery of Ohio, with his usual diligence and pains taking attention. The business of the Conclave is succinctly presented, together with Reports of Committees on the several subjects referred to them; the Tabular and other Statistics are given in clear statement, and will prove val-

uable to members of the Order. There is also a list "In Memoriam" of departed Fraters, and three Memorial Tablets, containing the names of Sir William J. Reese, Sir Charles Sherman Pyle and Sir James Fish. Also, one hundred and fifty-eight pages of "Foreign Communications," and an "Epilogue,"—signed "E. T. Carson,—For the Committee."

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The Address of the Right Eminent Grand Commander, attempts nothing in the way of display, and seems to be a simple business document—a Report rather than an Address. In the "Necrology" of the Address, the names of the deceased Knights, to whom Memorial Tablets are dedicated, are briefly referred to. His statistics give the total number of Knights Templar in this Jurisdiction to be five thousand and ninety-three.

"Irregular Masonry" receives due attention in about three pages:—"The *voice* is *Jacob's*, but the *skin* is *Esau's*." The address says: "Contemplate this picture, Sir Knights, and pause and reflect before you open the way for these so-called Masonic Organizations to establish themselves in Ohio." We ask again, but we never get any answer—What have the Knights Templar of Ohio to do with the matter? How can Knights Templar open the way to their coming, or hinder them if they will come? It is the business of the Scottish Rite to keep them out, and if that Rite is not able to do it, why call upon another Grand Body, that knows nothing at all on the subject, to cut off the heads of its membership of Subordinates and roll them in the way of the advance of the "irregulars"?

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The following amendment to the Constitution of the Grand Commandery was offered by Sir A. A. Cassill, and was laid over until next Annual Conclave:

"Be it *Resolved*, That Sec. 13, Art. I, of the Statutes and Regulations of the Grand Commandery be, and the same is hereby amended so as to read as follows:

"Sec. 13. This Grand Commandery acknowledges no degrees in Masonry or Orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to wit: The Grand Lodges of the several States, the General Grand Chapter of the United States,

Grand Councils of Royal and Select Masters, the Grand Encampment (Knights Templar) of the United States."

This amendment is to be acted upon at the next annual Conclave of the Grand Commandery. The amendment *amends*; but the question is not met at all, by what it strikes out from Sec. 13, as it now stands. The question really is—What right or reason is there in the Grand Commandery of Ohio determining and defining what she recognizes or acknowledges as Masonry? A Knight Templar is a Knight Templar, under any circumstances of Masonic affiliation, and how can his relations to a so called Rite, affect him as a Knight Templar? The Scottish Rite of the Northern and Southern Masonic Jurisdictions may denounce him and cast him forth from their communion and fellowship, but how can that affect his affiliation as a Knight Templar?

We see, and understand Sir Cassill's purpose in his amendment, but our own opinion is—strike out Sec. 13 altogether, and encourage no legislation in favor of any Masonic Body, which shall operate only against the Knights Templar of Ohio.

The language of the Grand Commander's address concerning the coming in of the "Irregulars" is this:—"I fear the usefulness of our Order will receive its death blow."

The fact is—the death blow is already being struck, but it is not by the hands of the "Irregulars," but by the hand of the Grand Commandery herself. The Knights Templar of Ohio, will wake up we hope, before it is too late. Her Subordinates are having their membership expelled, and Templars are made outcasts,—What for? to close up the way of entrance for the "Irregulars," with their dead bodies. That is the spectacle now presented; the "death blow" has been struck; the question is pertinent: Who are the *mourners*? and who are *gloating* over the ruin? The Order of the Temple is in danger in Ohio, and her valiant Knights are slumbering! The danger is in the midst of her own Councils, and the "death blow" is from Templars in disguise, who claim to be sworn by higher obligations than gather round the fifth libation!

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Pertaining to this subject let us ask this question: What would the Grand Commandery of Ohio have thought, if amid the grave business of its annual Conclave, a *plain Knight Templar*,—only this and nothing more—had risen in his place, and seriously proposed to the Grand Commandery the adoption of Sec. 13, as an amendment

to the Constitution, Art. I? Would not the members of the Scotch Rite, and the 33° members especially, have regarded him as a *wild man* to propose legislation for and against certain Rite Bodies, of which he absolutely knew nothing, and could not in the very nature of the case, procure information? Now where is the difference, pray, when these same "know-nothings" are called upon to *vote* for or against upon the same proposition offered by the 33° members of the Scotch Rite? No difference at all as to the folly of the thing, only in the former case the "know-nothing" assumes to be *somebody*, and in the latter case, he is willing to be a *nobody*; in the former case, a task-master; in the latter, putting the chains of slavery upon his own limbs.

And what would the 33° A. .A. .S. .R. . brethren of Massachusetts have thought of a *mere* Master, or Warden of a Lodge, if he had proposed in the Grand Lodge of Massachusetts, the Legislation concerning Rites, and against himself and brethren, which defaces the fair page of Massachusetts' Grand Masonic Statutes? Such Legislation would have never been suggested in Ohio by a plain Templar; nor in Massachusetts by a Master or Warden of a Lodge. In both Ohio and Massachusetts, the Legislation we deprecate sprung not from *within* but from *without* the Bodies themselves; nor for the benefit of Ohio Grand Commandery, nor of Grand Lodge of Massachusetts, but for the benefit of the Scottish Rite Consistories of their Jurisdictions. Are they benefited?

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Who introduced a similar, and almost word for word amendment to the "Miscellaneous Regulations of the Grand Lodge of New Hampshire? Was it a Master of a Lodge, or Warden, or a proxy? No! It was Brother Frank A. McKean, of the 33° of the Supreme Council, A. .A. .S. .R. ., of the Northern Masonic Jurisdiction, and the Deputy of said Council for New Hampshire. Did he offer the amendment as a Master Mason? It is unreasonable to think so for a moment. This was in 1883. At the meeting of that Grand Lodge in 1884, the Amendment proposed being under discussion, doubts were expressed as to its Masonic and Civil legality, and it was referred to the Committee on Jurisprudence, which consists of three members, two of whom are honorary members of the Supreme Council, in whose behalf the Amendment was proposed, by the Deputy of the Supreme Council for that Jurisdiction.

Who made the attempt to introduce precisely the same legislation in the Grand Lodge of Ohio, in October, 1884, at Columbus? Was it a Master of a Lodge, or a Warden? No! It was a proxy in the person of the Illustrious Commander-in-Chief of Ohio Consistory A. . A. . S. . Rite, and the Deputy for the Supreme Council for Ohio. Said we not truly that the baleful legislation is not from *within* but from *without* the Bodies who have been, and are, attempted to be brought into the state of subjugation and bondage?

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Concerning this Amendment matter, proposed in the Grand Lodge of New Hampshire, some of the brethren of that jurisdiction have issued a small pamphlet of fifteen pages for distribution among the eight thousand Master Masons of New Hampshire. We commend the following from that pamphlet to the careful reading of Master Masons in Ohio :

Notwithstanding our membership in the Scottish Rite, we do not think it proper or right to ask the Grand Lodge in New Hampshire, a body of Master Masons, to recognize any association of Masons, whose ritual she has not prescribed, whose laws she has not defined, and whose charter she has not granted.

If the Grand Lodge is supreme over all rights and orders, then its dictum may stand; but if it is only supreme over ancient craft Masonry, then its dictum must fall. We think a Grand Lodge neither knows nor can know anything officially of any degrees but those under its actual control.

If this obnoxious Amendment is adopted, the Master Masons of New Hampshire will be false to their obligation to support the ancient laws and usages of the craft, will be guilty of branding a portion of their brethren (who have a perfect right to their own opinions) Masonic criminals; they will also unconsciously aid a *few interested parties* to frighten the uninformed, and will become the cat's paw to pull the chestnuts of the Scottish Ritters out of the fire. Our motto is, "let well enough alone," and "let every tub stand upon its own bottom."

The whole number of Master Masons in the United States and Canada is 579,826. Of these only about 10,000, or less than *two per cent.*, know anything of the Scottish Rite degrees, and for whom presumably the protection of the Grand Lodge of Massachusetts was invoked. Will Grand Secretaries and officers of Lodges give these facts to the craft? How do the brethren of the Grand Lodge of New Hampshire relish the proposition that they are called upon (by an insignificant minority of their associates) to throw their arms around a *something* of which they know *nothing*, and at the expense of the subordination of law and landmark to the interests of associations with which they cannot and do not have remote official or membership intercourse.

We trust the day will never come when the Master Masons will have to ask whether the candidates for office in the Grand Lodge of New Hampshire are

"High Degree Masons;" but that day cannot come too soon if it is necessary in order to guard the craft against *Ring Rule* in Masonry.

We respectfully submit the foregoing arguments for the careful consideration not only of the brethren of New Hampshire, but of all Master Masons wheresoever dispersed, and subscribe ourselves loyally yours, in all that true Masons hold dear.

FRANK L. HOWE,  
Em. Com. Hugh de Payens Commandery.  
BRAINERD T. OLCOTT,  
Genlmo. Hugh de Payens Commandery.  
JOHN B. FISHER,  
High Priest Cheshire Royal Arch Chapter.  
GEORGE W. FLAGG,  
Past M. Lodge of the Temple, No. 88.  
FRANK H. WHITCOMB,  
Past M. Lodge of the Temple, No. 88.  
CLARK N. CHANDLER,  
Treasurer New Hampshire Consistory.  
ELISHA AYER,  
Past M. Social Friends Lodge, No. 42.  
LESTON E. MASON,  
Junior Warden Social Friends Lodge, No. 42.

We close this matter for the present with the following from the pen of Past Grand Master of Illinois, Bro. Joseph Robbins. He is speaking of the action of the Massachusetts Grand Lodge :

"No ostentatious professions of loyalty will hide the essential treason when the Grand Lodge receives the honor of a virgin queen as a sacred charge and smirches it with the slander that she is the mother of a bastard line. The action is mischievous, because when an old and honored Grand Lodge drifts from the moorings to which every Grand Lodge on this continent has steadfastly held through stress and storm, the loyalty of the craft elsewhere receives a strain; mischievous, because as a precedent it will confuse the perceptions of the coming craftsmen as to the proper functions of the Grand Lodge; mischievous, because it deludes the craftsmen of to-day with the false notion that the Masonry of the Lodge is incomplete; mischievous, because it teaches that Masonry can exist as such when its broad and Catholic basis is narrowed to the limits of a sect; mischievous, because it teaches that Masonry can exist as such when its representative character, rooted in the land-marks, has given place to government by an oligarchy, holding the reins by a life tenure; mischievous, and worse than mischievous, because it is the formal and practical assertion of a doctrine which strikes at the very foundations on which the sense of Masonic duty rests—the doctrine that becoming a member of the Grand Lodge absolves a Mason, while acting in his official capacity, from his obligations of personal fealty to the unchangeable law."

WE give below another extract from a letter received from a Knight Templar of Ohio. It is strongly uttered, and we ask that Knights Templar, and Master Masons as well, read it carefully. It may shed some light upon a "dark subject."

"Men, Masons and Templars are pretty rapidly coming to perceive that, whatever it might have been originally,—in its dormant, vague and inoperative state, as Sec. 13, of Art. I,—the vitalizing Resolution of 1883 raised this section of Templar fundamental law into a measure and means of subjugation, and that, it is not *now* a question of Masonry or Templary. It is a question of *manhood*. It is, *Will you, a valiant and magnanimous Frater of the Cross, suffer yourself to be used as a MOP to clear away a mess between these contentious factions?* That is the question as it stands *now*. I know that Templars will be quickly reminded of their obligations—those really taken upon their lips or by implication—but if a man can, through the machinations of conspirators, and without his knowledge, be placed in such a position as shall degrade his manhood and his vow, can you think of any grace, human or divine, strong enough to restrain him from attempting to regain his rights? Should he be restrained, or must he sit listlessly by and witness the destruction of the beautiful monument, that his heart, his hands and his devotion have helped to raise, and around which twine some of the most sacred memories? And what good inures to him from all of this would-be-styled, self-constituted PROTECTORATE of the Templars? Templars tell me that they witnessed the *feers* of their would-be *protectors* at the last Grand Conclave, and were disgusted beyond measure at the *airs* assumed by them in the presence of men honest, and good, and true.

"A man need not guess twice to guess whence these Princes of the Royal Secret took their *cue*. The whole *deal* has fraud and deception stamped upon the face of it. Yet, it is handed around as among a school of *gudgeons*, to be swallowed, bated and hooked, 'at one fell swoop!'

"Time was, when the Protector exercised his powers by virtue of his strength—numerical strength, or other—in favor of the weak. Now we have, say, 1000 A. S. R. Templars in Ohio, who, through the Sublime Princes 32°, magnanimously extend their protecting *agis* over 4000 other Templars, who are ungracious enough to show disgust at the condescension. Another instance of unrequited love! *Four thousand* able-bodied, reasonably intelligent Ohio Templars ought to be suffered to take care of themselves, and, unless greatly over-rated, will, at the close of this war, be able to make a creditable showing of success at least. I think we may trust that they will. Besides, I am persuaded that the '*whirligig*' will abide with the Templars through this war."

MARRIED.—FORBIS—BENNETT.—On Thursday night, January 29th, a large family gathering was held at the residence of the bride's grand-parents, to participate in the wedding ceremony

which united Bro. Milton H. Forbis and Miss Florence L. Bennett, Bro. Henry D. Moore officiating on the occasion.

FUNERALS.—Bro. W. P. Eakle, member of Vattier Lodge, deceased on Friday, January 30th, and was buried from his late residence No. 456 West Ninth Street, on Sunday afternoon, February 1st. The funeral was in charge of Vattier Lodge, Bro. W. H. Dicks, Worshipful Master.

BRO. W. H. HILL, Knight Templar and 32°, was buried from his home in Sharonville, Sunday P. M., February 1st. The funeral was in charge of the A. A. S. Rite, E. T. Carson officiating. Hanselmann Commandery, Knights Templar, of which the deceased was a member, acting as escort to the members of the Rite attending the funeral. Special cars from the Central Union Depot conveyed the brethren and Knights to Sharonville. Of this we have received the following account:

The Masonic services were conducted by the A. A. S. Scottish Rite, of this city, under charge of Ill. Deputy for Ohio, E. T. Carson, thirty-third degree. The services were short, and were in memory of the virtue and worth of the deceased. The ceremony accompanying the presentation of the Scottish Rite ring was the most beautiful and impressive of the services. By the express wish of the deceased this ring was presented to his eldest son, Mr. Hamilton Hill. The presentation of the ring was accompanied by a few words of counsel and an expression of sympathy from the fraternity.

The Masonic Fraternity next deposited the symbolic evergreen upon the coffin. A detachment of Sir Knights of Hanselmann Commandery, Knights Templar, formed an arch of steel above the casket, and took their last view of the departed frater.

The members of Sharon Lodge, No. 204, F. and A. M., paid their last fraternal respects to their deceased brother. The Robert L. McCook Post, G. A. R., in procession took its final leave of its beloved deceased comrade, and then the congregation, the latter occupying twenty minutes in passing the remains, so great was the number.

The procession from the church was under the Masonic order, and was escorted to the railroad, where the lines were opened and the procession passed through to the cemetery. The remains were placed in the vault at Chester Burial Ground. A special train from this city was run out to the funeral bearing the County Commissioners, Superintendent and employes of the Court-house, county and ex-county officials and several members of the G. A. R., besides the personal friends of the deceased.

Thus, after a long life of usefulness to his family, his neighbors and his country, he rests from his labors, while his name lives among those who knew him.



## OUR TRACING BOARD.

BROTHER ROBERT MORRIS, who was recently crowned Poet Laureate of the Masonic Fraternity in New York, has written the following letter :

[Residence at La Grange, Ky.]

NEW YORK, Dec. 18, 1884.

R. W. GEORGE W. MORGAN, Grand Organist.

*My Very Dear Brother* :—When the little remnant of my earthly career has lapsed and my name is a shadow, it may be agreeable to you to see over my signature this

TESTIMONIAL OF GRATITUDE

for your very large aid in making the demonstration of last evening a positive success.

The Laureation is a compliment so far beyond anything that precedes it that it promises to gild the evening of my days with a halo I could never otherwise have realized.

Your obedient Brother,

ROB MORRIS, Poet Laureate.

The following is Mr. Morgan's reply :

December 24, 1884.

R. W. ROB MORRIS, LL. D., Poet Laureate ♦

*My Dear Worshipful Brother* :—It did, indeed, give me great pleasure to receive your kind and thoughtful letter. I congratulate you on receiving the appointment, which, in the eyes of the Masonic Fraternity, you were so justly entitled to, and trust your life will long be spared to fill the position of Poet Laureate, and be crowned not only with laurels, but with health, happiness and prosperity, is the sincere wish of

Your faithful brother,

GEORGE W. MORGAN.

GOOD ADVICE.—M. W. Marquis F. King, Grand Master of Maine, in his annual address in speaking of retiring W. Masters gives the following excellent advice :

“ You stand in a peculiar position. You have been clothed with authority, and the brethren have attended your will and pleasure,

but now another has taken your place, and it is hoped and expected that you are of too generous disposition to envy him his preferment. Your authority is gone, but you have influence. Let me beseech you, therefore, that you exercise that influence for the harmony of your Lodge and the welfare of the brethren. To you is ascribed the wisdom of experience; do not humiliate your successor by seeking to display your wisdom in contrast with his deficiency. To you every disaffected brother runs with his grievance; be ever ready in the cause of truth and justice, but be sure and be no fomenter of discord.

“The Master rests upon you with confidence; do not mislead him by professing a knowledge you do not possess, or instruct him in some manner of evading a law, and, by ingenious sophistry, satisfy his misgivings with the old story, ‘thou shalt not surely die.’

“The Master avoids you with suspicion; gain his confidence by frankness and sincerity, and prove to him, by your acts, that his suspicion is groundless; having transferred the square and gavel to another, show in the way you apply the trowel, that the lessons you have taught others have not been lost upon yourself.”

SIR ROB MORRIS says that some of the epitaphs of the Grand Masters of Malta are finely conceived. The old St. John's Church at Valletta is full of them. Here is the inscription of Grand Master Jean L'Evesque de la Cassiere, who ruled the great Order from 1572 to 1582. The original is in Latin: “To frater John Eprisiopus, Grand Master of Soldiery of Jerusalem, the noblest ruler of this realm, a very brave, religious and brilliant man (Fortissimo Religioussério, Splendidissimo,) whose integrity was tried and proven by calumny, and shone forth even as gold is tried in the fire, the sacred sodality of the soldiery of Jerusalem weeping have placed this testimony. He lived seventy eight years. He died at home, January 12th, 1582.”—*N. Y. Dispatch*.

THE December issue of the New Zealand *Freemason* contains a mutilated copy of the poem written by Bro. ROB MORRIS many years ago, entitled “The Level and the Square,” purporting to have been written by a lady correspondent. Why did she not furnish the Editor with a copy of the “Lord's Prayer,” or the “Ten Commandments,” and claim them as original?

Vol. 63.—No. 1.—4.

MASONIC HOME.—Our Big Rapids correspondence, says the *Wolverine Cyclone*, furnishes us the following preamble and resolutions adopted at a recent communication of Big Rapids Lodge No. 171, F. & A. M.

WHEREAS, We, the officers and members of Big Rapids Lodge No. 171, F. & A. M., realizing that the principles of charity and benevolence of our ancient order are not practiced in this Grand Jurisdiction to that degree that would render our institution most valuable and effective; and

WHEREAS, It is with feelings of deep regret and shame that we see and hear of Masons, their wives and orphans, becoming dependent upon *public* charity for their support, and believing that in exercising those tenets of the Order our brethren of other Jurisdictions have set an example worthy of our imitation;

*Therefore, Resolved*, That our Representative to the next session of the Grand Lodge be and is hereby instructed to use his influence to secure such legislation by the Grand Body as may be necessary to establish in the near future a permanent Home for such Masons, their wives and orphans, as are entitled to, and whose necessities demand such protection. And in complying with the spirit of this resolution, we would respectfully refer the Fraternity to the plans adopted for the founding, maintenance and support of the Masonic Widows' and Orphans' Home, located at Louisville, Ky.

*Resolved*, That the foregoing resolution be printed, and a copy be forwarded to each Masonic Lodge in this Grand Jurisdiction, requesting their favorable consideration, and respectfully solicit their co-operation in presenting the same to the Grand Lodge.

And adds. "It is earnestly hoped that every Representative to the Grand Lodge which convenes at Detroit, January 27, will constitute himself as a committee of one, and to the best of his ability to push forward the matter of a permanent Home, or Masonic Widows' and Orphans' Home for Michigan. As our Order in this State has now a total membership of over 29,000, and at least 350 organized Lodges, certainly we should provide a Home of this kind in our midst."

Is it not time that some practical scheme should be devised by every Grand Lodge of this country looking toward the same object? It does seem that while great good is done in a private way by brethren, that our Grand Lodges are very far behind the call of duty and ability in the establishment of permanent charity.

OLD HOPKINSVILLE LODGE.—Bro. W. W. Clark said at the close of his term as Master of Hopkinsville (Ky.) Lodge No. 37, among others, the following pretty things :

If a desire for knowledge, a spirit of energy should be awakened in our Lodge and vigorously prosecuted we could do much toward redeeming the time spent here, even though there should be no augmentation of our membership for another year ; for then would our Lodge become a resort both of pleasure and profit ; a retreat where the acquisition of knowledge would enhance our pleasure and lend a charm to its enjoyment ; the profane convinced of the good of our Order would knock at its door ; the stranger when in our midst would seek the place of our meeting, and the members would look impatiently to the time of our coming together ; and in after years, when the sand in the hour glass may have almost run out, we will look back with pleasure to the evenings we have spent around our altar ; meditate, perhaps, on some of the truths we have learned here, or recall with delight the faces of those who were wont to meet with us ; and in the pleasant contemplation exclaim with Scotia's sweet Bard :

“ Still o'er these scenes my memory wakes,  
And fondly broods with miser care,  
Time but the impression deeper makes,  
As streams their channels deeper wear.”

And to the end : May the brethren, who shall here assemble, meet in unity, work in love and part in harmony ; may Fidelity keep the door, Faith prompt the duties, Hope animate the labors and Charity diffuse the blessing of the Lodge ; may wisdom and virtue distinguish the fraternity, and Masonry become glorious though all the earth.

The Master of a Lodge should be a studious and thoughtful man ; and, above all, a man fruitful in resources. Should the energy and zeal of the members of his lodge begin to slacken, and their attendance become more and more reluctant and infrequent, he should be able to devise some scheme to put into operation some plan by which he may win them back to their allegiance. The lodge-room should be made next to home, the most delightful and attractive place on earth ; a pleasant retreat from the cares and dividing influences of every-day, active business life. Every Mason should regard his lodge as a perennial fountain to which he may come at all times, and have his own moral courage, and his confidence in his fellowmen increased and strengthened.

## GRAFT TIDINGS.

### United States.

AT the session of the Grand Bodies of R. A. M. and R. & S. Masters of Ohio, at Tiffin, after the transaction of the usual business of the Grand Bodies, they had a most enjoyable Banquet, at which the ladies present lent an additional charm to the feast, and added greatly to the pleasure of the assembled company. Their smiles always add good cheer to every company, and without their presence, one-half of the enjoyment would be taken away. This fact was recognized by the Masonic brethren, and in summing up the many things connected with their visit to Tiffin, this one, that the ladies graced by their presence this banquet will be the most pleasant.

There was a number of volunteer toasts, and the exercises were closed by singing the doxology and prayer by Bro., the Rev. Lafayette Van Cleve.

THE drill and ball of the valiant Sir Knights of Palestine Commandery, No. 18, at the Metropolitan Opera House, on the evening of January 13, is said to have been a very great success. The drill is said to have been accomplished in a "masterly manner," but the dancing with "Plumed Knights" was the attraction of the evening.

HONORS TO BRO. KIT CARSON.—In Taos county, New Mexico, some twelve hundred persons assembled on December 27, 1884, to do honor to the remains of the great scout, soldier and Freemason, Bro. Kit Carson. The affair was conducted under the auspices of "The Grand Army of the Republic," of New Mexico, and was a great success. The address was delivered by Anthony Joseph, Congressional Delegate. A memorial tablet was dedicated, bearing the simple inscription: "Kit Carson, died May 23, 1868, aged 59 years."

NEW MEXICO.—Santa Fe has a Lodge with 80 members; Chapter 65 members; Commandery, 50 members, and a Lodge of Perfection, A. and A. Rite, 30 members. The brethren have erected a handsome monument over the grave of Kit Carson, and expect to dedicate it February 22.

CLERGYMEN can be initiated in Maryland without fees.

GRAND COUNCIL R. AND S. M., OF MICHIGAN, commenced their annual session in Detroit, on Monday evening, January 19. The report shows the Order in a prosperous condition, with an increase of membership. The following officers were elected: George H. Stephenson, M. S. Grand Master; Alfred Baldrey, D. G. Master; Alfred G. Gulley, G. P. C. of W.; H. Shaw Noble, G. Treasurer; Garra B. Noble, G. Recorder; Allen McKee, Capt. of Guard; Thos. G. Greene, G. Con. of Council; Rev. Francis A. Blades, G. Chaplain; Sanford Hunt, G. Steward; Alexander McGregor, G. Sentinel.—*Freemason,*

THE GRAND CHAPTER, R. A. M., OF MICH., commenced their annual session in Detroit, January 20; The *Freemason* says there was a large attendance. Grand High Priest M. E. Companion, T. E. Giddings, presiding; Grand Secretary, R. E. Companion Wm. P. Innes, at his post as usual. The reports show 114 Chapters on the roll, all working in peace and harmony. One new Chapter was chartered at that session.

The following officers were elected: Grand High Priest, M. E. Companion W. Irving Latimier, Big Rapids; D. G. H. P., Daniel Stryker, Hastings; G. R., Eugene P. Robertson, Albion; G. S., B. F. Watts, Ann Arbor; Grand Treasurer, H. Shaw Noble, Monroe; Grand Secretary, Wm. P. Innes, Grand Rapids; Grand Chaplain, Rev. F. A. Blades, Detroit; G. C. of the Host, Wm. Went, Manestee; G. P. S., Wm. P. Hudson, Ludington; G. R. A. C., B. Porter, Jackson; G. V. & L., S. C. Randall, Flint; G. M. S. V., John F. Burrows, Lawrence; G. M. S. V., Chas. H. Bagg, Detroit; G. M. F. V., A. J. Cummings, Detroit; Grand Sentinel, Alex. McGregor.

The Council of High Priesthood met at Masonic Temple, Tuesday, and elected the following officers. The Council also conferred degrees of High or Past High Priests on sixteen Companions of Michigan Chapter; M. E. Grand President, George Hill, Portland; M. E. Vice President, S. H. Norton, Pontiac; Grand Chaplain, D. Stryker, Hastings; Grand Treasurer, G. B. Noble, Detroit; Grand Recorder, D. Burnham Tracy, Detroit; Grand Master of Ceremonies, J. Findlater, Detroit; Grand Conductor, D. Woodward, Clinton; Grand Herald, T. Philips, Hastings; Grand Steward, R. S. Dillon, Detroit; Grand Sentinel, A. J. Cummings, Detroit.

GRAND LODGE, F. & A. M., OF UTAH.—The fourteenth annual Communication of the Grand Lodge of Utah, was held at the Masonic Hall, Salt Lake City, Tuesday, January 20th. All the Grand Officers and Representatives of the eight Lodges in the jurisdiction being in attendance.

Grand Master James Lowe opened the meeting at 10 A. M., and after the appointment of the usual committees, an adjournment was had till 2 P. M.

On reopening, the Grand Master read an excellent and well-prepared address, in which he gave an account of his stewardship during the year, and the doings of Masonry, not only in Utah, but throughout the entire globe. This was followed by the reading of the Reports of the Grand Secretary and Grand Librarian. The latter is of great interest to the public. The Grand Librarian stated that during the year 728 new books were added, making the total number of books now in the library 6,072. For home-reading 16,018 books were loaned out during 1884, or 1,275 more than the previous year. An account has been kept, which shows that nearly one hundred persons visited the library daily, and that about thirty read and study there in the evening.

At the morning session of January 21st, the reports of the several committees were received. The most important one was the recognition of the Grand Lodge of South Australia, and refusal to recognize the Grand Lodge of Vera Cruz, Mexico. Important changes and improvements were made in the fu-

ture management of the library, for which \$300 was appropriated to purchase new books.

At the afternoon session the Grand Officers were elected for the ensuing year. They and the appointed officers were installed in the evening, and are as follows: P. L. Williams, Grand Master; C. W. Bennett, Deputy Grand Master; A. M. Grant, Senior Grand Warden; Robert Bee, Junior Grand Warden; Samuel Kahn, Grand Treasurer; Christopher Diehl, Grand Secretary and Grand Librarian; Charles M. Armstrong, Grand Chaplain; P. H. Emerson, Grand Orator; Samuel Paul, Grand Marshal; W. G. Van Horne, Grand Lecturer; James S. Pearson, Grand Standard Bearer; F. H. Simmons, Grand Sword Bearer; H. C. Hill, Senior Grand Deacon; John F. Hardie, Junior Grand Deacon; A. E. Barnes, Senior Grand Steward; A. J. Lowe, Junior Grand Steward; S. E. Underhill, Grand Tyler.

After the installation, the Fourteenth Annual Convention was closed. Throughout the whole session the greatest harmony prevailed, and the legislation had will be for the greatest benefit of Masonry in Utah.

THE SOLEMN SOUND.—Many hearts will be saddened, says Bro. J. W. Simonds, in the *N. Y. Dispatch*, at the announcement of the death of John S. Dickerman, of Albany, N. Y., who, for the past sixteen years, has been Grand Treasurer of the Grand Chapter of Royal Arch Masons of New York, and having the distinction of being always unanimously elected.

He was made a Master Mason in Temple Lodge, No. 14, August 7th, 1860. He was exalted to the rank of Royal Arch, in Temple Chapter, No. 5, June 24th, 1862. He was made Super. ex-Master in DeWitt Clinton Council, No. 22, Royal and Select Masters, Nov. 13th, 1863. He was made a member of Temple Commandery, No. 2, Knights Templar, January 23d, 1863. He was High Priest of Temple Chapter, No. 5, in 1864-65, and High Priest of Capitol City Chapter, No. 242, in 1866. He was Grand Royal Arch Captain in the Grand Chapter of the State of New York, in 1866-67. He was elected Grand Treasurer of the Grand Royal Arch Chapter of the State of New York in 1868, and has served in that responsible position ever since. He received the Ineffable Degrees in March, 1866. He was also a member of Albany Conclave, No. 8, Knights of the Red Cross of Constantine, and of Cypress Temple, A. A. O. N. M. S. And as the crowning act of his Masonic advancement he was on June 19th, 1869, in the Supreme Council of the Northern Jurisdiction of the United States of America, received to the 33°, and was proclaimed a Sovereign Grand Inspector General of the Thirty-third and last Degree Ancient Accepted Scottish Rite. At the annual meeting of the Provincial Grand Lodge for the United States of America of the Royal Order of Scotland, held at Washington, District of Columbia, October, 1884, he was advanced to the Royal Order of H. R. M. and R. S. Y. C. S.

He had also attained distinction in military circles, having reached the grade of Brigadier General, of the Ninth Brigade, N. Y. N. G.

But he will live in the memory of his countless friends for his manly qualities, his unflinching devotion to principle, and his genial social qualities.

After an unbroken friendship of more than a quarter of a century, he was very dear to us, and his death, though not unexpected, comes to us as a calamity difficult to realise, and seems to herald the moment when all our old-time comrades having passed to the better life, we shall be called to join them in the peaceful repose earned by the toils and cares of this world.

THE GRAND CHAPTER ROYAL ARCH MASONS OF NEBRASKA, met at Omaha, Wednesday, Dec. 10, in its eighteenth annual Convocation, with twenty-one of its twenty-five constituent Chapters represented, with M. E. James E. Tulleys, the Grand High Priest, presiding. In his address he reports "the general tranquility of the Craft is rather the peace and quietude of prosperity than the stillness of apathy and stagnation. At the close of the first days proceedings, the members of the Grand Chapter sat down to an ample banquet provided by the companions of Omaha, and after due consideration thereof, proceeded to visit Omaha Chapter, No. 1, and witnessed the conferring of the Royal Arch Degree by the Office-bearers of that Chapter. The table remained spread until the Grand Chapter closed."

Upon the recommendation of the Committee on Foreign Correspondence the Grand Chapter adopted the following resolution:

"Resolved, That the Lodge of Mark Master Masons of England and Wales in granting warrants to four Lodges of Mark Master Masons at Montreal, within the jurisdiction of the Grand Chapter of Quebec, which has already resulted in the formation of two Lodges and a Provincial Grand Lodge within the territory of said Grand Chapter, and that, too, when the Grand Lodge of England and Wales had fraternally and unconditionally recognized the Grand Chapter of Quebec, is justly chargeable with a breach of Masonic amity and with violating the well-established law and usage of American Freemasonry relating to jurisdictional rights. We, therefore, earnestly and fraternally entreat our brothers of England and Wales to take immediate measures to remove existing causes for complaint and discord, and thus promote harmony among the members of our beloved fraternity in Canada."

The total number of Royal Arch Masons on the rolls of the respective Chapters is 1323.

The following amendment to the Constitution was adopted without a dissenting voice:

"Article VI. Sec. —. Membership in a Chapter is dependent upon, and co-existent with, membership in a Lodge of Freemasons.

Any Mark Master, Past Master, Most Excellent Master or Royal Arch Mason who is suspended in or expelled from his Lodge is *ipso facto* suspended in or expelled from his Chapter. Any Mark Master, Past Master, Most Excellent Master, or Royal Arch Mason, who, for six months, remains unaffiliated with a Lodge of Ancient, Free and Accepted Masons is *ipso facto* suspended in his Chapter, such suspension to be terminated by his affiliation with a Lodge, due notice being given thereof to his Chapter."

The following are the Office-bearers elected for the ensuing year: Companion Henry E. Palmer, Grand High Priest; Companion John D. Moore, Deputy Grand High Priest; Companion Ithamer T. Benjamin, Grand King; Companion Enoch B. Carter, Grand Scribe; Companion John B. Dinsmore, Grand Treasurer; Companion William R. Bowen, Grand Secretary.



GRAND LODGE OF F. & A. M., OF FLORIDA.—The regular 56th annual session of the Grand Lodge of Masons, of Florida, convened in Jacksonville on January 20th, at 12 M. About sixty subordinate Lodges were represented. The following officers were present: R. J. Perry, of Key West, Grand Master; G. S. Hallmark, of Warrington, Deputy Grand Master; N. R. Carter, of Levyville, Senior Grand Warden; W. F. Bynum, of Live Oak, Junior Grand Warden; Hy. Robinson, Jacksonville, Grand Treasurer; D. C. Dawkins, Jacksonville, Grand Secretary; J. W. V. R. Plummer, of Key West, Junior Grand Deacon; Wm. Lake, of Temple's Mills, Senior Grand Steward.

After the address of the Grand Master and appointing of several Committees the Lodge took a recess at 2 P. M. until 7.30 P. M.

Routine work occupied the Grand Lodge during the evening, and nearly the entire next morning session was occupied in the election of Grand Officers for the ensuing year, and at 2 P. M. a recess was taken until 7.30. All the Grand Officers were re-elected, as follows: R. J. Perry, of Key West, Grand Master; Geo. S. Hallmark, of Warrington, Deputy Grand Master; N. R. Carter, of Levyville, Senior Grand Warden; W. F. Bynum, of Live Oak, Grand Junior Warden; Hy. Robinson, of Jacksonville, Grand Treasurer; D. C. Dawkins, of Jacksonville, Grand Secretary; J. D. Rogers, of Pine Level, Grand Chaplain.

Past Grand Master Wasgate installed the newly appointed officers as follows: C. B. Macgruder, Grand Marshal; J. J. Delany, Senior Grand Deacon; J. C. Pelot, Junior Grand Deacon; J. I. Gore, Senior Grand Steward; T. F. Drury, Junior Grand Steward; H. H. Spear, Grand Sword Bearer; J. M. Talbert, Grand Standard Bearer; M. A. Fuller, Grand Pursuivant; Geo. W. Bushnell, Grand Tyler. R. H. Weller, was re-elected orator.

The following District Grand Deputies were appointed: First District, W. E. Anderson; Second District, A. McMillan; Third District, H. H. Spear; Fourth District, J. E. Hanna; Fifth District, J. H. Claywell; Sixth District, L. W. Ktckliter; Seventh District, A. W. McLean; Eighth District, H. C. Martin; Ninth District, E. A. Wilson; Tenth District, A. C. Hankins; Eleventh District, H. Glowgoski.—*Herald, Jan. 22.*

THE Grand Lodge of South Carolina has a debt of \$23,000.

UNDER dispensation of Ill. R. M. C. Graham, 33°, Deputy for New York, the following officers were duly elected Thursday evening in Palmoni Lodge of Perfection, A. and A. Scottish Rite, located at Buffalo: T. P. G. Master, A. Oppenheimer; D. G. Master, Mark W. Cole; S. G. Warden, Henry Smith, 2d; J. G. Warden, Matthew Thielen; Grand Orator, Rev. F. W. Raikes; Grand Treasurer, James McCredie, 33°; Grand Secretary, Theodore L. Wadsworth.

The following are the officers in Palmoni Council, Princes of Jerusalem:—Grand Master, Mark W. Cole; D. G. M., George L. Kingston; S. G. W., Henry Smith, 2d; Grand Treasurer, James McCredie; Grand Secretary, Theodore L. Wadsworth.

**COLORED MASONS OF FLORIDA.**—The colored Grand Lodge of Masons of Florida, which convened in Jacksonville, January 13, adjourned January 16. The following officers were elected for the ensuing year: Tilman Valentine, of Jacksonville, Grand Master; James A. Roberts, of Key West, Deputy Grand Master; J. E. Lee, of Jacksonville, Senior Grand Warden; S. H. Coleman, of Enterprise, Junior Grand Warden; William Simon, of Jacksonville, Grand Treasurer; J. J. Forbes, of Jacksonville, Grand Secretary; F. C. Dunham, of Lake City, Grand Chaplain.

*Grand Chapter Officers*—Thomas H. Duncan, of Jacksonville, Grand High Priest; J. R. Shackelford, of Key West, Deputy Grand High Priest; D. M. Papy, of St. Augustine, Grand King; J. C. Williamson, of Jacksonville, Grand Scribe; William Simon, of Jacksonville, Grand Treasurer; A. R. Jones, of Jacksonville, Grand Secretary.

*Officers of Ebenezer Commandery.*—There were also elected January 16, the following officers of Ebenezer Commandery Knights Templar: James A. Roberts of Key West, Grand Eminent Commander; E. M. Papy, of St. Augustine, Deputy Grand Eminent Commander; Lloyd Crampton, of Jacksonville, Grand Eminent Generalissimo; J. J. Forbes, of Jacksonville, Captain General; A. H. Darnes, of Jacksonville, Prelate; William Simon, of Jacksonville, Treasurer; A. R. Jones, of Jacksonville, Recorder.

AN appeal for contributions to establish a Masonic Orphans' Home has been issued to the members and officers of the Order of the Eastern Star, in Chicago. The appeal says: "The committee take pleasure in presenting to the Chapters of the Order and its members in Illinois an opportunity to contribute to the grand and glorious work of establishing a Masonic Orphans' Home, and would respectfully suggest and earnestly desire that some action be taken at once to create a fund, however small it may be, and would recommend that each Chapter give some kind of an entertainment or social, the proceeds of which to be set apart for this purpose." At the session of the Grand Chapter in October last, a resolution was adopted constituting the Past Grand Matrons, Past Grand Patrons, Present Grand Matron and Patron, Present Associate Grand Matron, Associate Grand Patron a committee to take action in the establishment of such a Home, the most desirable location for its establishment, the probable cost, the desired plans, and conduct, with full power to solicit aid for such purpose from individual Grand Masonic bodies or others interested in such good work. Mr. Alonzo Easton, of Chicago, one of the committee and treasurer, says that incorporation will soon be effected looking toward the building of this home.

**GRAND LODGE OF MASSACHUSETTS.**—At the annual meeting of the Grand Lodge of Massachusetts, the following Grand Officers were elected: M. W. Abraham Hathaway Howland, Jr., New Bedford, Grand Master; R. W. Charles H. McClellan, Greenfield, Senior Grand Warden; R. W. Albert H. Sweetzer, Saugus, Junior Grand Warden; R. W. Samuel Wells, Boston, Grand Treasurer; R. W. Sereno D. Nickerson, Boston, Recording Grand Secretary.

The following are Brother Josiah H. Drummond's Masonic statistics for the United States in 1884, gathered from the latest Grand Lodge Proceedings :

GRAND LODGES.	Members.	GRAND LODGES.	Members.
Alabama .....	7,878	Montana .....	939
Arizona .....	355	Nebraska .....	4,417
Arkansas .....	10,209	Nevada .....	1,247
British Columbia .....	293	New Brunswick .....	1,961
California .....	13,579	New Hampshire .....	7,987
Canada .....	18,442	New Jersey .....	11,946
Colorado .....	2,918	New Mexico .....	321
Connecticut .....	13,942	New York .....	70,700
Dakota .....	1,533	North Carolina .....	8,065
Delaware .....	1,378	Nova Scotia .....	2,801
District of Columbia .....	2,904	Ohio .....	31,359
Florida .....	2,117	Oregon .....	2,981
Georgia .....	10,355	Pennsylvania .....	35,829
Idaho .....	43 <sup>N</sup>	P. E. Island .....	454
Illinois .....	44,007	Quebec .....	2,840
Indiana .....	23,700	Rhode Island .....	3,654
Indian Territory .....	533	South Carolina .....	5,201
Iowa .....	19,715	Tennessee .....	15,434
Kansas .....	11,353	Texas .....	17,514
Kentucky .....	15,565	Utah .....	468
Louisiana .....	4,199	Vermont .....	7,739
Maine .....	19,650	Virginia .....	9,053
Manitoba .....	1,092	Washington .....	1,390
Maryland .....	4,759	West Virginia .....	3,500
Massachusetts .....	26,583	Wisconsin .....	11,903
Michigan .....	27,181	Wyoming .....	384
Minnesota .....	8,065		
Mississippi .....	8,897		
Missouri .....	24,594		
		Total .....	587,321

For the year the showing is an increase of 7,495, on the membership, and almost eight per cent on the "raised."

An extended circular has been issued from Yankton under date of January 8, calling a convention of all the Chapters of R. A. M. in Dakota, to meet at Sioux Falls, February 24, for the purpose of organizing the Grand Chapter of Dakota. The Most Eminent General Grand High Priest has granted a dispensation empowering the organization, and has appointed Most Eminent Theodore S. Parvin his Deputy to constitute the same and install the Grand Officers.

THE annual election of officers in the Masonic Relief Board of Buffalo, N. Y., on January 17, resulted as follows: President, Henry R. Clark; Vice-President, George L. Kingston; Secretary, Charles R. FitzGerald; Treasurer, James P. Gething; Finance Committee, Millington Lockwood, Joseph Kuhn and George A. Marcellus. The Board has purchased from the Delaware avenue cemetery, the large society lot near the entrance containing over 6,000 square feet. The first occupant is Karl Petzke, who died in the Central depot on Tuesday. From papers found upon his person he was identified as a proper subject for Masonic charity, although a stranger, he was buried yesterday by Modestia Lodge.

AN exchange furnishes us with a description of a very singular ceremony to be called Masonic, which took place lately in King Solomon's Hall, Masonic Temple, San Francisco, under the auspices of La Parfaite Union Lodge. The occasion was the baptism into Masonry of thirty children of members of the French Lodge, by which rite the Lodge takes a solemn obligation to faithfully protect and care for the children, if occasion require, until they have attained their majority. At the ceremony of the christening the god-fathers and godmothers took the pledge of fidelity to the children. The participants advanced to the table, and the hand of each was dipped into the water of the tankard. As the number of children was large, the eldest boy was selected to undergo the ceremony for the others. The hand was dipped into the water to admonish them to maintain that purity of heart of which the water was a symbolic emblem. The Worshipful Master then touching the eye of the child, said: "May your view extend and open to the light of truth, and may it give you the faculty to discover evil in order to combat it, and the road to happiness that you may lead your brethren along it." Touching the ears, he said: "May your ears be opened to hear in its fullest acceptance that great fraternal maxim, 'Love one another and aid one another.'" Touching his lips with honey, he added: "May your mouth never utter any but words as sweet as honey; that calumny and anger may never come from it." A cup of wine was then placed to the lips of each of the children, the W. M. saying; "May this wine, symbol of power, give to your soul the courage to resist adversity and temptation; that it may impress upon you the fervent and constant desire for good and the wisdom of our Grand Master Solomon." The level was then applied to the boy's head, the triangle to his breast, and oil was poured upon his hair. The sacred fire was again lighted to cleanse his soul, and the oath of fidelity was taken by his godparents and all members of the Lodge, standing, and repeating after the W. M., as follows: "In the presence of the Great Architect of the Universe, we promise and swear to guard and protect these children from danger and temptation, against the violence and snares of those who aim to corrupt the youth and ruin the innocent. We will aid and succor them if they need it. We will strive to reform them if they err, and will pardon their faults if they repent. We will teach them to be good, just, virtuous and charitable, not alone by our precepts, but by our example. May the Great Architect of the Universe constantly aid us. Amen." Each child was then invested with his apron and medal, and was presented with the certificate which was to be the written evidence of his claim upon the whole Masonic fraternity.

THE convention held at Lockport, on 22d and 23d January, for exemplification of the ritual by R. Wor. George H. Raymond, Grand Lecturer, assisted by R. Wor. John Hodge, D. D. G. M., was made the occasion for a grand reception of the different Lodges in the Twenty-fourth (N.Y.) District. Refreshments were served and a general reunion indulged in. The fact that R. W. John Hodge, D.D.G.M., was chairman of the committee of refreshments, was a sufficient guarantee that the affair was enjoyable.

JUDGE ANTHONY THORNTON, late of the Supreme Court of Illinois, was recently raised to the Sublime Degree of a Master Mason by the W. M. of Jackson Lodge, No. 53, located at Shelbyville, Ill. The Judge is nearly three score and ten years of age, and is believed to be one of the oldest men that ever took the Degree of Master Mason.

GRAND CHAPTER ROYAL ARCH MASONS OF FLORIDA.—The Grand Chapter of Royal Arch Masons of Florida, convened in Jacksonville, at Masonic Hall, Monday, January 19, and after an harmonious session, on the 21st, elected the following officers: W. E. Anderson, of Black Water, Grand High Priest; J. W. V. R. Plummer, of Key West, Deputy Grand High Priest; Augus Patter-son, of Madison, Grand King; Marcus Endel, of Gainesville, Grand Scribe; T. S. Wilmarth, of Jacksonville, Grand Treasurer; D. C. Dawkins, of Jack-sonville, Grand Secretary; W. A. McLean, of Jacksonville, Grand Chaplain.

THE Knights Templar of Iowa have just bought twenty acres of land on the shore of Spirit Lake, Dickinson county, to be used as a permanent camp- ing-ground. Next spring they will build there an excellent council house, at a cost of \$10,000.

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### Canada.

From the Toronto *Globe* of Jan. 23, we learn that the Most Worshipful Grand Lodge of Ontario held its tenth annual Communication at the Masonic Hall, Jan. 21. There were present an excellent representation of delegates from the numerous Lodges under its jurisdiction. After the appointment of the usual committees the Grand Master delivered the address from the Throne. The membership of the Order had increased considerably during the year. He expressed his thanks to R. W. Bro. James Blois Smith, D.G.M., to the Grand Secretary, and the District Deputy Grand Masters for valuable services. The following Officers were elected and installed: M. W. Bro. H. L. Parkin, Chat- ham, G. M.; R.W. Bro. J. B. Smith, Hamilton, D.G.M.; R.W. Bro. W. E. Pethick, Bowmanville, G. S. W.; R.W. Bro. H. Dorenwend, Toronto, G. J. W.; Rev. Bro. A. J. Jamieson, Stratford, G. C.; R. W. Bro. Thomas Pinker- ton, Pinkerton, G. T.; R. W. Bro. C. H. Gifford, Stratford, G. R.; M. W. Bro. James Reith, Luther, G. S. It was decided to hold the next annual Communication at Bowmanville.

GRAND LODGE OF QUEBEC A. F. & A. M.—GRAND MASTER'S OFFICE, STANSTEAD, QUE.—PROCLAMATION.—*To all Brethren in obedience to the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec:*—Whereas, the Grand Lodge of Quebec A. F. & A. M. was regularly organized on the twentieth day of October, 1869, a majority of all the Lodges then existing in this Province having been represented at such organization;

Whereas, this Grand Lodge immediately thereafter declared itself to be the sole legally constituted Sovereign Grand Masonic Body exercising Masonic

jurisdiction within the limits of the Province of Quebec, and has strenuously adhered to the principle contained in this declaration up to the present time;

Whereas, sixty-three Grand Lodges have recognized this Grand Lodge as their peer and equal, a Sovereign Grand Body;

Whereas, every effort pointed out by Masonic law and usage, or suggested by fraternal spirit, has been put forth to make this Grand Lodge in fact, what in theory it has professed to be;

Whereas, notwithstanding these circumstances, there have existed from the date mentioned, and still exist, certain Lodges within the territory of this Grand Lodge who do not recognize its authority, but hold allegiance to a foreign Grand Lodge, and obey its behests;

And, whereas, the existence of these Lodges of a foreign register within this Province has occasioned great confusion and discord;

And, whereas, that foreign Grand Lodge still maintains her foothold in this Province, though repeatedly solicited, urged, and recently notified to withdraw therefrom;

Therefore, be it known unto you all, that, in vindication of the sovereignty of the Grand Lodge of Quebec, Ancient Free and Accepted Masons, and in vindication of a principle which is generally recognized throughout the Masonic world, and of the interests, rights, and prerogatives of our ancient, loyal and honorable fraternity, and in justice to all those Grand Lodges whose recognition has been extended to her, painful though the action may be, as fond Masonic ties will thereby be severed,

I therefore, by virtue of the authority vested in me as Grand Master of the Grand Lodge of Quebec, Ancient Free and Accepted Masons, and by virtue of the action taken by this Grand Lodge at its last annual communication (30th and 31st January, A. L. 5884, A. D. 1884), do hereby declare and proclaim all Lodges holding allegiance to any foreign Grand Lodge, to be masonically, irregularly and illegally existing in this Province; and I hereby further declare and proclaim all Masonic intercourse to be suspended, and to cease, between this Grand Lodge, its subordinate Lodges, and all brethren in obedience thereto, and such other Lodges, and all members in obedience thereto, holding allegiance to any Foreign Grand Lodge.

And all brethren acknowledging the authority of the Grand Lodge of Quebec are hereby commanded to hold no Masonic intercourse with any member or members of any Lodge existing in this Province enrolled on the register of any foreign Grand Lodge, in so far as Ancient Craft Masonry is concerned.

And this proclamation and edict shall be and remain in full force and effect until revoked by the Grand Master or the Grand Lodge of Quebec.

And it is hereby further ordered that due proclamation of this edict be made to all brethren in obedience to this Grand Lodge, of all which they will take due notice and govern themselves accordingly; and also that the same be communicated to all regular Grand Lodges throughout the world.

Witness my hand and the seal of the Grand Lodge of Quebec, at Stanstead, in the Province of Quebec, Dominion of Canada, this first day of January, 1885.

E. R. JOHNSON, Grand Master G. L. of Q.

(Attest)

JOHN H. ISAACSON, Grand Sec'y G. L. of Q.

A MONTREAL DISPATCH says: The Masonic Lodges in this city, in connection with the Grand Lodges of England and the Province of Quebec, have had a split. The Grand Lodge of Quebec claims exclusive jurisdiction within the Province, and has been recognized by sixty-three Grand Lodges in Canada and the United States as having sovereign power. The English Lodges were established long before the Quebec Grand Lodge, and are legalized by both Dominion and Provincial Parliaments. The Grand Master of the Quebec Lodge has issued a peremptory mandate to the adherents of his Grand Lodge, prohibiting all intercourse and fraternal courtesies between the members of the English chartered Lodges and those under his jurisdiction. The English Lodges hold, and are advised by eminent lawyers, that their charters are the only legal ones under the law, and they are taking the matter into the Courts to test the constitutionality of the claim of the Quebec Lodges. The dispute has caused bitter feeling, as Masonry is very strong in Canada.

THE Grand Lodge of Quebec boasts of a total membership of 2,840; that of Nova Scotia of 2,801; New Brunswick of 1,961; and Manitoba of 1,092. The smallest of all is the Grand Lodge of British Columbia, which has 293 members.

#### England.

THE following few concise and well-expressed sentences were delivered by the Prince of Wales, Grand Master of England, on the occasion of his laying the foundation-stone of the Chapel of the Royal Asylum of St. Anne's Society at Redhill. We extract them from the London *Freemason*, and, *apropos* of the recent attack on Freemasonry by the Pope, they are worthy of reprinting. Addressing the assembly, his Royal Highness said:—Men and brethren here assembled to behold this ceremony: Be it known unto you, that we, being lawful Masons, true and truthful to the laws of our country, and engaged in similar dedications to rear up handsome buildings to be serviceable to society, and to fear God, the Great Architect of the universe; we have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but those secrets are lawful, honorable, and not repugnant to the laws of God or man. They were entrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to lasting posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have had so many illustri-

ous brethren in our Order ready to promote our laws and further our interests. We are assembled here to day, in the presence of all of you, to erect a house for the worship and praise of the Most High, which we pray God may prosper as it seems good to him; and as the first duty of Masons in any undertaking is to invoke the blessing of the Great Architect of the universe on the work, I call upon you to unite with our Grand Chaplain in praise at the throne of grace.

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### Japan.

FUNERAL OF A BELGIAN MINISTER.—The following extract from the *Japan Mail* will be read with interest. Yesterday the remains of His Excellency, M. Charles de Groote, Belgian Envoy Extraordinary and Minister Plenipotentiary to Japan, who died on Tuesday evening, were interred with the honor due to the high office of the deceased. For various reasons it was deemed fit that the obsequies should be of a public nature—the distinguished position of M. de Groote, as well as the fact that this is the first occasion of the demise in this country of any foreign representative, calling for a ceremony of no ordinary kind. A peculiar aspect was given further to the occasion by the circumstance that from some cause or another, the clergy of the church to which M. de Groote belonged, could not see their way to officiate at the grave.

It was arranged that the company should assemble at the residence of the late Minister, at No. 179, Bluff, and at the hour fixed (three in the afternoon) a large number of gentlemen, including nearly all the Foreign Ministers, were present.

All the Ministers wore their official uniform, and most of the Japanese officials were in full dress. The late Minister was a Freemason of high rank, and in recognition of his long and honorable connection with the Craft, Mr. C. H. Dallas, District Grand Master, and a large number of brethren were present, but insignia were not worn.

A large number of residents in Yokohama and Tokiyo were also present. On the arrival of the procession at the gate of the cemetery, the coffin was taken from the hearse and carried to the place of interment—a beautiful little spot close to and overlooked by the road which skirts the upper portion of the cemetery. Here two companies of a light infantry regiment from the Tokiyo Garrison, with their drums and bugles, were drawn up, and here the mourners, half sheltered from the blazing sun by the few trees which fringe the outer edge of the grassy plateau, assembled to pay the last token of respect to the deceased Minister.

The Honorable John A. Bingham, United States Minister, *Doyen* of the Diplomatic Corps in Japan, then addressed the assemblage.

Mr. C. H. Dallas, District Grand Master, said it was with no ordinary feelings of emotion that, in this large assemblage of the friends and brethren, he



offered to the memory of the illustrious Mason around whose grave they stood a tribute of respect from that great fraternity which was there so numerous represented, and which was proud to number him in its ranks. By the death of their brother, Charles de Groot, Freemasonry in Belgium has sustained a loss which all craftsmen would bewail—a loss which only those who knew him could fully and thoroughly appreciate. In many respects he was a typical Mason. Born in an humble station, working for a living at an age when most lads were still at school, their brother, endowed with the soul of a poet in the body of an athlete, succeeded by patient industry and by the indefatigable exercise of his magnificent talents in winning his way, with no adventitious aids from fortune, to one of the highest positions in the service of his country which a private citizen could hope to obtain. During his distinguished career his heart was ever guided by justice, his hand was always extended by benevolence. Few knew the extent of his unostentatious charity; more knew how ready he ever was—like a hero of the olden times—to lay lance in rest and fight in defence of the weak and the oppressed. While deeply imbued with that respect and reverence for all lawfully constituted authority which was so strictly inculcated by their Order, their brother, de Groot, threw himself heart and soul into the great struggle waged in his country for liberty of conscience, for the education of the people, and for their emancipation from the soul-degrading yoke of ignorance. How well and with what success their Belgian brethren have fought the great fight they did not need to be reminded—their deeds speak for them—and among the brightest names on the roll of those who labored then, none shone more brightly than that of Charles de Groot. He would have liked to say more—of his urbanity, of his kindness, of the thoroughness of his friendship, of his affection for his family, of his pride in his children, from the little one just able to scrawl a line of love to the grown-up son going out into the world with the rich inheritance of his father's genius. But he could not tarry longer on them. Their brother's labors here had ended, the generous heart had ceased to beat, the earnest Mason and the sterling friend had passed away, and for them who mourned him it remained only to express their humble trust, that, in the infinite mercy of the Most High, their brother had been summoned from his labors here below to take his place in that Grand Lodge above, where the Great Architect lives and reigns forevermore. And, cherishing this memory in their hearts, they would leave his mortal remains in this their last resting-place, with the heart-felt cry, "Alas! my brother."

The coffin, covered with numerous wreaths, was then lowered into the ground. The band played, the guard of honor presented arms, and the short ceremony was brought to a close, each member of the Diplomatic Corps, previous to his retirement from the spot, throwing a handful of earth upon the coffin.

### SKETCHES OF JOURNEY.

BY BRO. LEOPOLD BURCKHARDT.

#### THE GLEICHEN LEGEND.—CHAPTER VI.

It seemed that nothing but miracle could save them; but no miracle came. Curt had taken some measures which worked as a miracle indeed. He made the fugitives invisible in the darkness of a cellar under the house of the great Doctor Adullam.

The honest Israelite honored Mercury not only as the protector of physicians, but also the patron of merchants and thieves.

He trafficked on a large scale with the Venetians in spices and herbs, and where there was a sequin to make he was at home. Our smart Curt had gained him with a costly jewel to undertake the "expedition" of the Count, with three followers, to Alexandria, where a Venetian ship was freighting. The Count's rank was kept from him, and of course Curt took care not to tell him that he was going to make contraband of his lord and master's daughter.

The Jew inspected the living cargo, and the handsome page did strike him, but he never thought of Melechsala. Meantime the news spread: the Princess gone! Adullam's eyes opened; fear and trembling seized him. But it was too late,—to save his own life, he had to take all measures of a happy result. He began by laying his living cargo under a strict quarantine, and waited till investigations relented, hope became faint, and zeal to find the

Princess, had cooled. Only then he packed the caravan in four neat spice-boxes, put them on board a Nile boat, and sent them with a freight-list, under God's care, to Alexandria. The Venetian lifted his anchor, and, when at sea, our friends were released and free.

The Count had spoken of a host of angel guardians; and really it seemed as if there was something of the kind.

The four winds of heaven seemed to unite into one steady breeze, and the vessel sped like an arrow over the Mediterranean waters. When the moon began to show her crescent form for the second time, the contented skipper ran into the harbor of his native city.

The watchful emissary of Countess Ottilia was always there, observing with anxious scrutiny any passenger from the Levant. He stood on his post when the Count and his beautiful charge came on shore. His master's features were so well engraved in his memory, that he was sure to recognize him among thousands. But the outlandish costume, and the changes which Time works, even in seven years, made him doubt. He neared the retinue of the stranger, and approaching faithful Curt, he asked :

“ Comrade, where from ? ”

Curt was glad to meet a countryman who spoke his language ; but used prudence, and said :

“ From the sea.”

“ Who is the handsome cavalier ? ”

“ My master.”

“ From what country dost thou come ? ”

“ From sunrise.”

“ Where art thou bound ? ”

“ For sundown.”

“ What province ? ”

“ Our home.”

“ Where is it ? ”

“ Hundred miles away.”

“ Answer me one question.”

“ Let us hear.”

“ Hast thou news from Count Ernst Von Gleichen ? ”

“ Why askest thou ? ”

“ Because.”

“ Fiddlesticks ! Because what ? ”

“ Because I am sent through the whole world by Countess Otilia, his wife, to inquire and find out if he is yet alive, and where.”

This answer brought Curt to a stand-still. “Wait,” said he, “perhaps the Cavalier knows about it.”

He approached the Count, and whispered to him the novel tidings. You may imagine the mixture of our hero's feelings! Joy and gladness at the thought of sweet Otilia waiting for him; and withal a bewildering dread lest a lawful union with his lovely traveling companion might become impossible. For a moment he was undecided; but the yearning wish to know how it was “at home” got the better of it, and with a wave of the hand he called the messenger, in whom he recognized his old and trusty servant, who with his tears wetted the hand of his master, and repeated over and over how rejoiced the Countess would be at his return.

He guided the Count to a decent inn—they had no brilliant “hotels” in those days—and there our traveler began to take a view of the “situation.” The result was, a long and graphic epistle, containing a faithful history of his slavery, his deliverance by the help of the Sultan's daughter; how, for the love of him she had forsaken throne and country, under conditions of marriage, which he had promised her, deceived by a dream. Not only was this dispatch intended as a preparation for accepting a “co-partnership,” but it urged her consent, for many “serious reasons.”

Poor Otilia! There she stood, in widow's apparel, at the window, when the messenger spurred his flying horse up the steep ascent to the castle. She soon descried him; and when he caught sight of her, he lifted high the letter bag, as a sign of good tidings.

“Hast thou found him, the man of my heart?” she cried to the approaching rider. “Where is he, that I may dry the sweat from his brow, and give him rest in my faithful arms?”

“He is all right, my gracious lady!” replied the messenger. “I found him in Venice, whence he sent me with this letter to announce to you his arrival at that city.”

The Countess broke the seal in a hurry, and when she saw her good lord's writing, it was as if a breath of life came over her. Twice she touched it with her yearning lips. Then when she began to read it, was a flow of tears; but when she read farther and farther, the tears became more scarce, and before the epistle was finished the fountain was dried up.

“Alas, that unhappy Holy War!” she cried. “I loaned the Holy Church a loaf of bread, on which the heathen have lived, and now I get only a crumb of it.”

She lay down for a troubled night's rest, and passed many sleepless hours. But at last a sweet slumber closed her eyes, and in the clear vision of a dream she stood at her window, and saw two pilgrims from the Holy Land ascending the curved road to the castle gate. They asked hospitality, which she freely gave. One of them threw back the cape of his frock, and behold! it was the Count, her lord and master, who embraced her with joy and eager fondness. The little children entered and he took them in his arms and hugged them, and rejoiced in their growth. Meantime his companion opened a traveling-bag, drew from it golden chains and bracelets of pearls and precious stones, and encircled with them the necks and arms of the little ones, who seemed to enjoy the costly presents.

The Countess, in amazement at this liberality, asked the stranger who he might be. And the stranger said, with melodious voice :

“I am the Angel Raphael, the guide of loving hearts, and I brought thy husband from far-off countries back to thee.”

Then the pilgrim's cloak vanished, and there stood before her a shining angel's form, in sky-blue floating robes, and with golden wings.

The Countess awoke. There was no Gypsey sibyl, and she herself explained the dream.

Yes, the Angel Raphael was so much like the Princess Melech-sala, that she had no doubt but the last one had been shown to her under the angelic form.

Then she considered that without her, the Count might never have been released from slavery; he who restores a lost property to the rightful owner has some rights, for he might have kept the whole.

Yes, she had made up her mind that she would give up the half of her marriage rights—she would be just; and forthwith she summoned her faithful messenger, who was soon on his way to Venice, with the full consent of sweet Otilia.

Now the question was, would Father Gregory consent to such a matrimonial anomaly? Well, to Rome they went, and there the

Princess was received into the bosom of the Church. The Holy Father rejoiced as if the Kingdom of Anti-Christ had been destroyed; and, after the baptism, wherein she received the name of Angelica, a solemn *Te Deum* was sung in St. Peter's.

The Count thought best to take the Pope in his good humor, and came out with his heart's desire. But, alas! the conscience of St. Peter's Vicar was too tender. The Count pleaded in vain. No dispensation for such a heterodox performance could be obtained.

Anxious and sorrowful was the Count. But Curt had thought the matter over. To him it seemed an easy thing for his lord and master to get the Princess as a wife, without any possible interference of Pope or Christian world. He kept his counsel to himself; he felt somewhat afraid it might displease the royal Knight.

At last he came out with it.

"My dear lord," said he, "there is more than one foot-path to the forest. If the Holy Father's tender conscience forbids you to have two wives, you may as well have a tender conscience, though you are only a layman. Conscience is a cloak which covers every bare spot, but turns with wonderful ease to every wind. Now the wind is contrary; well, turn the cloak the other way. See if you are not in some way or other related to the Countess, in a degree which the Church disallows. If that is the case—and such a thing is easily made up, if you have a tender conscience—the game it won. Get a bill of divorce, and who can hinder you from marrying the Princess?"

The Count had listened till he well understood the drift of his squire's talk; then he spoke two words, short and clear, "Silence, rascal!" and Curt lay sprawling before the door, in search after a tooth which he seemed to have lost in the sudden expedition.

"Alas, the good tooth," cried he; "that's what I get for my faithful service!"

"Alas, the confounded tooth!" repeated the Count; "the tooth which I lost in a dream, is the cause of all my misery!"

His heart was wavering between self-reproach and love. He loved his faithful Ottilia; he loved his saving Angelica, and what pained him most, he had given his Knightly word to marry her. He brooded and brooded, and lost his jovial appearance. Angelica saw it, and finally resolved to try the dispensation business herself.

She asked an audience from the conscientious Gregory, and veiled as tightly as ever oriental Princess was. No Roman eye had seen her, as yet, except the Priest who baptized her. The Pope received the new pledged daughter of the Church with great distinction, and offered her, not the slipper, but the palm of his right hand. The beautiful stranger lifted the veil a little, to touch with her sweet lips the blessing hand; then uttered her prayer with touching voice. But her words did not seem to go to the heart, but rather to take their exit through the other ear. Father Gregory's expostulations were long and serious. He showed her an excellent way to fulfill her heart's desire. She might become a bride indeed! She might exchange the oriental veil for the convent's veil!

This proposal awakened in the Princess such a dread of veils that she tore her's down, fell on her knees before the Holy Father, lifted her arms and weeping eyes on high, and besought him, in fervent accents, not to force her maiden heart, which was pledged for once and forever.

Her surpassing beauty electrified all who were present, and the pearly tears in her uplifted eyes fell upon the heart of Father Gregory as burning naphtha drops, for a moment lighted the few remains of earthly cinders, and warmed it into benevolence for the pleading beauty.

"In three days," said he, "thou shalt know if thy prayer is acceptable to the Holy Mother."

Then he called a congregation to all the casuists in Rome, locked them up in the Rotunda, allowed them each a loaf of bread and a flask of wine, and told them they would not be released unless they came out with a unanimous verdict. That kind of a jury is not apt to discuss and bother much, as long as the stomach is quiet. But when the bread and wine began to fail, and the hungry casuists, some way or other, were informed that the Count had prepared a splendid repast to regale the jury and all their clerical friends, the balance began to strike, and happily, in favor of the Count. The dispensation was made out in proper form, but not without a deep dive of Angelica's hand in the Egyptian treasure box. Father Gregory gave the noble couple his blessing, and sent the lovers away with full permission to

leave St. Peter's patrimony, and in the Count's domain to celebrate their marriage.

When the Count had crossed the Alps, and breathed his native air, how sweet and glad his heart began to be, how he swung himself on his Neapolitan courser; and, leaving the Princess under the care of Curt, he continued his journey at ease, how joyfully he trotted with clumsy Veist to reach his native home! And when, on the far horizon he discovered the three Gleichen castles, how his manly heart began to beat! He thought to surprise the sweet Countess Otilia; but rumor had gone far ahead, and with a numerous train of cavaliers and ladies she met him, half a day's journey from the castle, in a valley which to this day is called Freudenthal—that is, the "Valley of Joy."

Sweet and loving was their meeting, after so many years! And when in Otilia's bosom a secret pang would rise, she scolded herself for it, as ungrateful toward the angel form to whom she owed her actual bliss. Yea, she rued her first murmurings, and resolved to do a penitential work. Remember, (as it is pointed out to the visitor), the very broad bedstead in the ruins? Well, she had it made, and adorned it with a splendid canopy, whereon the Angel Raphael was painted, as he appeared to her in the dream, next to the Count, in pilgrim's dress.

After a few days the Princess arrived, and was received as a royal bride, by the Count and numerous attendants. Otilia welcomed her with open arms, and made her at home in the residential castle. Meanwhile the Count went to Erfurt, to arrange the marriage ceremony with the Bishop. The good prelate was amazed, and said, "No such thing!" But when the Count came out with the original Papal dispensation, the Bishop's mouth was sealed, and the happy day settled upon.

It was a day of pomp and splendor. Otilia was to give the bride away, and, as a loving mother, she spared no expense. The counts and knights from Thuringia were gathered in bright array. And before the Count led his bride to the altar, she opened her jewel case, and presented him with all her jewels as her dowry, while the Count settled on her the castle of Ehrenstein. A myrtle branch was twined in the golden diadem, which the Sultan's daughter then and thereafter wore as a mark of her



noble birth, on which account the vassals called her always "the Queen," and served and honored her as a queen.

In love and harmony they lived together, many and many a year. Angelica remained childless, but loved and fostered Ottilia's children as if they were her own. She was the first to fade away in the fall of life; then Ottilia departed, and the sorrowing widower followed after a few months.

As they had lived together, so they rested in death; and now you understand the threefold monument on the gravestone, which is seen before the Gleichen altar, in St. Peter's, at Erfurt.

### THE SPIRITUAL TEMPLE.

O, city of the jasper wall,  
 And of the pearly gate!  
 For thee, amid the storms of life,  
 Our weary spirits wait.  
 We long to walk the streets of gold  
 No mortal feet have trod;  
 We long to worship at the shrine,  
 The temple of our God!  
 O home of bliss! O land of light!  
 Where falleth neither shade nor blight—  
 Of every land the brightest, best—  
 When shall we there find peace and rest?

O, city where they need no light  
 Of sun, or moon, or star,  
 Could we with eye of faith but see  
 How bright thy mansions are,  
 How soon our doubts would flee away!  
 How strong our trust would grow,  
 Until our hearts should lean no more  
 On trifles here below!  
 O home of bliss! O land of light!  
 Where falleth neither shade nor blight—  
 Of every land the brightest, best—  
 When shall we there find peace and rest?

O, city where the shining gates  
 Shut out all grief and sin,  
 Well may we yearn amid earth's strife  
 Thy holy peace to win!  
 Yet must we meekly bear the cross,  
 Nor seek to lay it down  
 Until our Father brings us home  
 And gives the promised crown,  
 O home of bliss! O land of light!  
 Where falleth neither shade nor blight—  
 Of every land the brightest, best—  
 Soon shall we there find peace and rest.

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**A WAYSIDE VIOLET.**

BY ADNA H. LIGHTNER.

## CHAPTER I.—WISE OR OTHERWISE?

The village of Weston, a place of no particular importance, was located in Pennsylvania, near the Schuylkill river. To the west of the river, perhaps a mile and a half from the village, was a cottage, nestling down under the shade of lofty forest trees, bright and beautiful, with their wealth of mid-summer foliage. A neat, white-washed fence surrounded the cottage, and a well-worn path led from the gate to the cool, bubbling spring some distance from the house, then on through a strip of woodland to the road leading into the village.

In the path near the road were two young men standing conversing earnestly. Both were handsome and prepossessing in appearance, but very different in manner and disposition. The taller of the two was dressed in black, and a spotless white neck-tie—every article of apparel proclaiming the clergy, but his blonde face lacked power of determination and decision, and his blue eyes held in their depths a shrinking, vacillating expression. He had been invested with ministerial dignity but a few months, and had just reached that point in his Christian career where he felt it a presumption to assert his clergyman-ship, and humiliating to be classed with the worldly portion of mankind.

His companion was his opposite in temperament and complexion. His dark brown hair waved above a noble brow, and his dark expressive eyes, and proud, sensitive mouth, shadowed by a curling mustache, told of stability, strong determination and tenderness.

“Stop, Carl! You are rash in your expressions,” said Earnest Treherne, the young minister, laying his hand reprovngly on his companion’s arm. “You certainly cannot mean all that your language signifies!”

“Rash, Earnest! Can you, a man of God, defend such conduct even in the fairest of women? Can any expression I may use in reference to her actions be called rash? Must the victim suffering under the cruel torture of the lash kiss the hand that smites him? No, a thousand times, no! May the bitterest curse of Heaven rest like a mantle of darkness upon the treacherous beauty of Louise

Dupont!" Carl Leslie drew his manly form erect, and threw back his head with a haughty gesture, his pale lips quivering with excitement.

"Carl, do not invoke the curse of Heaven," Earnest said after a moment's pause, "but rather leave her punishment to Him who hath said, 'vengeance is mine, I will repay;' I admit that your disappointment is bitter in the extreme, and hard to endure, but remember that there is a balm for every wound, a ——"

"Hush, Earnest! You madden me!" cried Carl, angrily flinging aside the hand of his friend. "It is not like you to meet my distress with words like these—so comfortless, so void of sympathy!"

The cool, conciliatory manner and circumspect language of the young minister exasperated impulsive Carl Leslie beyond endurance.

"Ha, ha! You have surely forgotten that to-day I was to have been made the happiest of men," he continued bitterly, "but before the auction was over—while the auctioneer was crying going, going, twenty thousand dollars more than I possessed bought my bride. And you tell me there is a balm for such a wound? Begone with your logic! There isn't a soul upon the face of the earth so wretched as I am to-day. Every pulse of my being discords with this quiet, peaceful scene. I must get away from it all—there is forgetfulness at least in dissipation!"

"Nay, Carl. I have not forgotten; but wounded feelings will heal just the same as a physical bruise. In both cases it requires time, patience and common sense to accomplish a complete cure. You have the warmest sympathies of my heart—you know that, Carl. Be brave, be a man! I believe this to be but a Divine Providence—she was not worthy so true a man. Come, let us go on. We can reach the village in good time for a lunch before the train comes up."

Earnest linked his arm in that of Carl's, and they were about to retrace their steps to the road, when Carl bent his head suddenly to listen.

"Ah! What was that?" Some one sobbing. Let us wait a minute and see," he said.

Earnest listened a moment, then together they turned back and hurried down the path, the sobs falling still plainer upon their ears, and very soon they had traced their origin to a young girl lying prone upon the ground, by the side of a spring.

“My child, what grieves you so? Are you hurt?” asked Earnest kindly.

At the sound of his voice the girl sprang to her feet and dashed the tears from her eyes, then turned as though to flee up the path.

“Wait a moment, child, you are in sore distress it seems. Perhaps we can aid you.”

Earnest’s sympathies were strong, and the flushed face and streaming eyes touched a chord in his heart, and awakened a desire to assist her.

The girl, half-reluctant, turned her face toward the strangers, and for the first time since they had reached the spring Carl seemed to show some interest in the case.

It was a strangely lovely face—fair and dainty. Eyes of the darkest, deepest violet, with long, tear-wet lashes, beautifully curved lips, parted over white, even teeth, low, broad brow, and glossy braids of brown hair, escaping over the forehead, in rippling waves. No wonder Carl turned to look twice on so much loveliness.

“Yes, my child, we may be of help to you,” said Carl.

“Oh, sir, I wish I was dead! Can you help me to die?”

The low thrilling tones, so full of pitiful desolation and extreme suffering, aroused Carl’s impulsive, generous nature, and unconsciously he took a step nearer the girl.

“Die! You are but a child,” he said,—wonder and amazement finding expression in his voice. “Surely, no poisonous blast has swept the chords of your young life. Childhood should be exempt from such cruelty. Tell us what troubles you, and if within the power of man to relieve, we will assist you.”

The earnest, sweeping promise, given so readily by Carl, half startled his more prudent friend, but he gave no denial; in fact, it would not have made any difference, he would only have wasted his breath in useless words.

“You are very kind, but I fear no one can help me,” said the young girl sadly. “You have both called me a child, but in one week from to-day I am to be married—forced to be the wife of one I do not love.”

“Married!” exclaimed Earnest. “God forbid!”

“How old are you?” Carl asked.

"I am fifteen, sir, but I am not old enough to marry. Oh, I would rather suffer a thousand deaths than to be the wife of Rufus Day! He is cruel, contemptible and wicked! But it is no use talking. No power on earth can save me from my fate," she said, in a hopeless, distressed voice, every tone quivering with pitiful submission.

Only a great wave of sympathy and a desire to administer a portion of his religious balm, filled Earnest Treherne's mind; but all the noble tenderness of his soul leaped into the dark intense eyes of Carl Leslie.

Here was sorrow deep and relentless as his own; but, oh, how different! He had been cruelly defrauded of his bride, upon the eve of his wedding-day, while every pulsation of the young girl's heart cried out against the bonds of matrimony. Only a few moments before he had thought himself the most miserable creature in existence, but now he sees before him a lovely child bowed under a burden of despair, and in comparison, his own seems but a trifling affair. A resolution, quick formed, but strong as life itself, takes possession of his soul—a determination to help the young girl out of her dilemma, let the cost be what it may. And with Carl to resolve, was to act.

"Tell me just what your trouble is, my poor girl, and I will save you from it. Carl Leslie promises, and none have ever suffered because of his rashness," said Carl, earnestly. Then, to aid the bewildered girl, he continued:

"First, tell me your name, and where you live?"

The slender, graceful figure of the girl leaned forward a moment almost breathless, at the promise of liberty—safety from the persecutions of Rufus Day—and she raised her eyes to Carl's face with a doubting questioning look in their depths. Had the handsome young stranger the power he professed? Could it be possible that he could lift her out of her misery and despair? He looked brave and self-reliant enough to accomplish almost anything, and instinctively she began to realize that he was strong enough to protect her in this her hour of need.

"My name is Dora Markley," she said. And the low, sweet voice trembled on the silence, like music from some rich-toned bird. "I live in the cottage that you can see through the trees. I do not remember my father or mother. I have always lived with

my Aunt. My life has never been a pleasant one. She does not care for anything but work ; but I did not mind that—it was only her way. I would have been willing to be her servant forever, if that was all; but for the last three months, since the day I was fifteen, she has done nothing but try and force me to marry her son Rufus, and to-day she told me in words too plain to be misunderstood, that I must wed her son in one week. Oh, sir, you do not know Aunt Jane or you would not have given your promise to save me ! ” Tears—hot, passionate tears—gathered afresh in the soulful eyes, as the magnitude of her sorrow reproduced itself to her tortured mind.

“ The young girl is right, Carl. It is a delicate matter to interfere with such business as this,” said Earnest, fearful that his impulsive friend had gone too far. “ My dear girl, trust in God. He will right it in time. We are powerless. He is all-powerful.”

“ Earnest, I think I have read some where, that your God makes use of very weak instruments sometimes to work out His mercies, and I am just foolish enough to imagine that I have been chosen for this particular case. At any rate I have given my promise—it is too late to retract even if I desired,” replied Carl. Then turning to the flushed, down-cast face of the girl, he mentally renewed his vow to save her.

“ You do not love this Rufus Day, even as a cousin ? ” he questioned.

“ Love him ! I hate his very name more than tongue can tell.”

The violet eyes grew black with disdainful contempt, the dainty lips quivered with scorn, and the small brown hands, were clenched tightly.

Carl gazed with surprise and admiration upon the excited girl for a moment, wondering at the display of determination and vehement feeling in one so young.

“ I cannot doubt your assertion, child,” he said emphatically, but with that quiet tone of stubborn decision his friend understood so well, “ and you shall not be sacrificed.”

Earnest began to grow seriously anxious, as he listened to Carl’s strong language, and he touched him again upon the arm and drew him aside.

“ Carl, you must listen to reason. You have no right to champion the cause of this girl against the command and desire of her

relatives, it will only create trouble for you, and make matters worse for the girl. Besides in what way can you assist her? I fear that already you have raised false hopes without realizing how utterly impossible it would be for you to accomplish anything. Have you thought of any project as yet, Carl?"

"No, Earnie. I have left that part for you," replied Carl, in a coaxing tone he always assumed when he desired a particular favor from his friend. "You know that it is your chief aim in life to assist the oppressed, and comfort the distressed. Surely, you have thought of something in this pitiable case? Your compassionate heart shall plan and I will execute."

Earnest shook his head sadly, in the negative, completely at a loss for words to convince Carl of his rashness.

"Carl, you shall not inveigle me into this piece of folly. I have no plan to offer, but to point her to one who is mighty to save, and who has promised that He will not leave His children comfortless. This is not a question of feeling, but of your right to interfere in that which does not concern you. It is wrong, all wrong! Why, Carl, there is no earthly way to save the girl, except you marry her yourself—and that is impossible."

"The very thing! I knew that you would think of something," exclaimed Carl. "You have my marriage certificate in your pocket and if the girl is willing, you shall officiate at a wedding to-day in spite of woman's fickleness, and I shall be the happy man."

"For the sake of Heaven, Carl, cease your levity!" cried Earnest, startled out of his usual composure by the mistake he had made. "Matrimony is too sacred a theme to be so lightly discussed. We have had enough of this. Let us be off, or we shall miss the train."

"Not so fast, Earnie. We have plenty of time. We will speak to the girl."

Carl turned toward the wondering girl, who had stood watching, without hearing the discussion between the young men, but realizing that it in some way concerned her future weal or woe.

"My child, look into my face closely, and tell me if you can trust me fully?" he said. "If you see no guilt or dishonesty, and can have faith in a stranger, I will save you."

The girl lifted her lovely eyes and gazed into Carl's flushed face for a moment, with wildly beating heart, then with a sudden graceful motion she reached out her hand and laid it in Carl's.

"Yes, I can trust you," she said quickly and solemnly.

"Trust me enough to be my wife—now, at this moment? Think well before you speak."

"Your wife! Why! How ——"

Every pulse of the agitated girl was throbbing violently while she stood there listening, hardly comprehending Carl's proposal. The wife of this handsome young man? Then a rush of exquisite tenderness swept o'er her awakened soul—and the child was no longer desolate.

Carl noticed her bewilderment, and thought perhaps he had been too hasty.

"There seems no other way—no safety for you but this. Do you repent your trust? Do not hesitate to say no, if you think the alternative is equal to the present evil? I am going away for years. Perhaps we shall never meet again, and only in name will you be a bride. They dare not force the revolting union upon you, if you are already married. But decide as you think best."

Carl spoke without a thought of self. His life had been so recently defrauded of all its joy, that it seemed no sacrifice to protect the girl with the shelter of his empty name.

"It is not for myself I hesitate, but for you—you may regret it sometime," she said.

In that moment of extreme necessity she realized the magnitude of his generosity. He had nothing to gain by her acceptance; while to her, life itself seemed embodied in his proposal.

"No, I have counted the cost," Carl said, as he reached out his hand and again clasped hers. "I desire it above all things, and if you are ready we will proceed with the ceremony. My friend is an ordained minister, and Fate has provided a special marriage certificate for the occasion. Come Earnest, we are waiting."

Earnest Treherne ceased his rapid walk up and down the path and halted before Carl. His face was pale as death, even his lips, and his eyes were filled with a craving, beseeching expression.

"Desist, Carl! Anything but this. I dare not make a jest or convenience of God's most holy law."



Every word and gesture of the young minister betrayed his instability and wavering will—his halting between that which he knew was virtually wrong, and an over-powering desire to favor his friend.

Carl understood him thoroughly, and acted accordingly.

“Pshaw, Earnie! Don’t be prudish. Do what I ask, and leave the result with God. You ought to be thankful that you have the power to relieve this distressed young girl without wronging anyone. I desire it, and she is willing. We have no time to waste.”

“Well, Carl, if you place it in that light I will not refuse longer, although I am fearful of the result,” Earnest said. Then turning to the girl, he continued: “My child, are you perfectly willing to become the wife of my friend?”

“Yes, sir, if he desires it,” she replied firmly.

For one moment, silence fell upon the strange trio, and sympathetic nature seemed to hold her breath in a solemn hush, as Carl Leslie and Dora Markley clasped hands. And never through all the years of his life, did Carl forget the scene, or the sweet child-form by his side.

Then out upon the air floated the words of that solemn ceremony, broken only by the earnest response of Carl, and the low, sweet assent given by Dora, but when the last words were uttered, “What God hath joined together let not man put asunder,” a warbler just over their heads, broke out into song, so rich, so exultant, that a smile came to Carl’s lips, and an unconscious “Amen,” from Earnest.

Carl produced pen and ink from his pocket, then with firm hand the new made husband signed his name to the marriage certificate, and tremblingly Dora added her own.

As the minister handed the certificate to the young wife something prompted Carl to say:

“Dora, I have given you freedom, won’t you give me one kiss, just for luck?”

Dora raised her head quickly, and as Carl’s gaze held her own, the truth was revealed to her that she loved this man as a girl loves but once in her life—that never again would she be heart-free, that all the devotion of her soul belonged to her husband, even though she would never see him again. Then as she remembered all he had done for her, a glow of exquisite tenderness flooded her sweet face, and with the simplicity of a child, and the shy coy grace of a woman,

when she gives the first caress to the man she loves, she raised her pure crimson lips to give him the kiss he had asked for.

Carl bent his handsome head and pressed his lips to the perfect mouth, solemnly, sacredly, and with that caress he breathed a vow that he would keep unsullied from the vices of the world the man whom the child wife had blessed with a kiss.

“Dora!” came a voice, shrill, discordant and unpleasant from the cottage. “You had better make haste and bring that water. I don’t propose to wait all day.”

Dora started as though some hand had dealt her a rude blow, and a hunted, pitiful expression flooded her young face.

“Oh, sir, are you very sure that I am safe? She may not believe me when I tell her I am—married.”

“Never fear, Dora, you have the proof. None dare deny it,” said Carl assuringly.

“Dora, are you coming?”

The same rough, repulsive voice, only a trifle louder and more emphatic, rang out again on the summer air.

Dora reached out both her hands instinctively to Carl.

He grasped them in one of his, and with the other, he drew her close to his side, as with prophetic fear.

Earnest knew not what new freak of folly his impulsive friend might be guilty of, and stepping to his side, he laid a hand upon the arm of each, he said:

“Carl, you have done all that mortal can do for this dear girl. God will do the rest. Leave the case in His merciful hands.”

“Yes, Dora, God will care for you,” Carl said slowly, as though he questioned his own assertion, and was but repeating the language of Earnest to gain time. “Good-bye, little girl-wife, good-bye!”

Then tenderly, kindly he dropped her hands, and turned away, little thinking when and where they would meet again.

Dora lifted her bucket from the ground and filled it at the spring, then with one last loving look after the handsome stranger, who had given her freedom from a fate worse than death, she turned and walked slowly up the path, her brain so bewildered, that but for the folded paper nestling in the drapery of her dress, over her throbbing heart, she would have declared it all a dream. She the wife of a perfect stranger? But a half-hour before a child, now an awakened woman, and a bride.

## CHAPTER II.—A STORMY INTERVIEW.

A tall, thin figure stood in the open door of the cottage, a frown of displeasure on her repulsive face, and her steel-gray eyes flashing angrily.

“So you have come at last, have you?” came from between the thin resolute lips, as the graceful form of the girl made its appearance.

“Yes, Aunt Jane,” replied the girl, and she entered the tidy kitchen and lifted the bucket of water to the table.

“What kept you so long, you lazy piece? I have half a notion to shake the breath out of your worthless body. Dreaming as usual! I think before the month is over you will have something else to do—you are no account now.”

Dora understood the allusion, but she did not fear her power now. Yet there was something indescribably touching in her low, musical voice, and tender downcast face.

“Oh, Aunt Jane, please don’t call me such names! It isn’t often I keep you waiting,” she said passionately. Then a thought, that had been forming itself for several weeks, forced its way to her trembling lips, and half-desperate, half-startled at her own bravery, she added:

“Are you my Aunt? Something tells me that you are not.”

A blow, quick and heavy, was her answer, and as she staggered to her feet, she was met with hot, stinging words.

“Am I your Aunt? Who else do you think I am? This is gratitude for taking care of you so many years. You poor, miserable brat! It is no credit to me that I am your Aunt, but rather, an honor to you, that you have one decent relative. Who do you think you are anyhow? Some Princess in disguise?”

“I do not know who I am, Aunt Jane, but I firmly believe that you know far more than you have told me. If I am only Dora Markley, your despised niece, what object can you possibly have for desiring your only son to marry me? I have no wealth to bring him—not even love, for I hate and detest him.”

“You do, eh! Well, what does that matter? I shall marry you all the same.”

A short, burly form darkened the door, and a coarse, insulting voice interrupted the low, thrilling tones of Dora. In an instant the delicate, shrinking form of the girl grew erect, the velvety eyes

shone like stars, the small hands clinched themselves resolutely, and the beautiful head was thrown back haughtily.

“Rufus Day, you shall never marry me!” she said, in clear, ringing tones, then she added with a thrill of tenderness in every word, as she remembered from whom she was quoting, “God will take care of me.”

“I have no objection to that part of the programme,” Rufus Day replied sneeringly; “but if there isn’t a remarkable change in you, He will need some assistance, and as your attentive, loving husband, I can aid Him very much. Dora you had better submit quietly, for in one week from to-day you shall be my wife, and all the power of Heaven and hell shall not take you from me!”

Dora’s lips curled in pardonable derision, when she thought of a power on earth potent enough to protect her from this man—and she possessed that power, a gift from the king among men—and there was a shadow of triumph in her voice as she said:

“Never, Rufus Day! I would die first! You dare not do this wicked act. I say again, if I am only a poor orphan girl, why do you wish to force this unpleasant marriage upon me? I repeat for your benefit, Rufus, that I do not believe your mother is my Aunt, or that you are my cousin.”

Had one of his old work-horses taken the fence at a leap, Rufus could not have been more surprised, but his sluggish brain was slow to act, and he could only look from his mother to the lovely, determined girl, with a startled, cringing glance.

“Mother, you haven’t been blabbing have you?” he said at last, regardless of his mother’s look of warning.

“What do you mean, Rufus? There is nothing to tell,” replied Mrs. Day, with downcast eyes, not daring to meet Dora’s searching glance. “The girl seems possessed to-day.”

“Yes there is mother, and I don’t care if she knows it,” said Rufus, sullenly. “She is just as good as my wife, and I don’t care if I do tell her that I am not her cousin. Maybe that is one reason why she does not want to marry me—some folks think it isn’t the proper thing for cousins to marry.”

“Hush, Rufus! How dare you tell such a falsehood. She is your cousin,” said Mrs. Day, her face scarlet with anger.

Dora’s face gleamed with a great joy, her eyes fairly sparkled with excitement, and with a sudden graceful impulse she sprang to the side of Rufus, and grasped his arm tightly.

“ Oh, Rufus ! ” she cried, “ repeat those glorious words again. Is it indeed true that I am not your cousin ? ”

Rufus entirely misconstrued Dora's actions and eager words. He believed she had been backward in accepting his love simply because he was her cousin, and that his revelation had removed her prejudice, and elated beyond the expression of words, he attempted to take her hand, while he said :

“ Yes, Dora, it is true. I knew that was all that was the matter with you. Mother, don't you see. It makes all the difference in the world ? ”

“ Aunt Jane, who am I ? You must know. ”

Dora's lips parted breathlessly, and her eyes grew dark with expectation.

Mrs. Day shrugged her shoulders suggestively and looked savagely at Rufus a moment before speaking.

“ Dora, I had intended never to tell you anything of yourself, but Rufus has said too much for me to still claim relationship. Talk about a woman not being able to keep a secret ! Pooh ! A man, if he is in love, has no more sense than a goose. He is ready to tell all he knows and a great deal more. ”

“ Yes, but Aunt Jane, whose child am I ? ” interrupted the eager girl.

“ Well, that is more than I know. If you must be told, to satisfy your curiosity, I might as well do it, first as last. Twelve years ago a gentleman and lady with a little girl of three years, came to Weston to spend the summer. The lady was sick all the time, and when the leaves began to turn she died. I nursed her while she was at death's door, and after she was dead, the gentleman wanted me to take the child and bring it up as my niece. He promised that he would never take her from me, and he has faithfully kept his word. You are that child, and I have never seen or heard of your father from that day to this, and got precious little good out of you to repay me for all my trouble. ”

“ Was my name Dora Markley ? ”

“ No, it was not. They called you some outlandish name, but I did not like it, so I changed it to Dora Markley—the Markleys are in our family, and a proper set of people they are. ”

“ And this is all you know ? ” said Dora, in a disappointed tone. “ Wasn't there any thing left with me to explain who I am ? No writing, or anything ? ”

"No, Dora, nothing," replied Mrs. Day, without raising her eyes to Dora's face.

"Why, mother, there is something in that little red box."

"Hush, Rufus, I say there is not," and Mrs. Day's eyes began to flash angrily.

"Never mind, Dora. After we are married we will see about that," said Rufus, and he made a move as if to grasp her hand.

"Rufus, we can never marry," Dora said in clear, ringing tones.

"Why, Dora. I thought that was all right, now that you know that you are not my cousin. Why can't we marry? What is to hinder?"

"Only this, Rufus. I am already married."

"What!" exclaimed both mother and son, in the same breath.

"You married!" continued Mrs. Day. "You cannot play that on me. This is ill timed foolery."

"Aunt Jane, as truly as you and I live, I was married to-day, down by the spring."

"Stop, traitor, I will crush you where you stand! It is false. You cannot prove it."

"Yes, I can prove it. I have the marriage certificate—can you ask for further proof?" Dora's lips trembled a trifle, but her voice was still thrilling with triumph.

"Show it if you dare. Seeing is believing," retorted Mrs. Day.

"Stand back, Aunt Jane, and you shall see," replied Dora, stepping back and unfolding the paper to their view, so that they might plainly read the printed words from their position.

Mrs. Day devoured the important paper with her keen gray eyes, until satisfied that Dora's words were true, then with a spring like an enraged tigress, she reached the side of the girl, but not soon enough. Dora had anticipated something like this, and was prepared, and had already replaced the paper in the folds of her dress, beyond the reach of the destroying touch of Mrs. Day.

"Give it to me, Dora, or I will make you sorry for this day's work! You are not of age. The marriage is not legal."

"That is so, Dora! It is not legal without mother's consent," interrupted Rufus. "I don't care one penny for that piece of paper—I shall marry you all the same. What is the name of your adorable bit of perfection?"

“It does not matter to you, Rufus. You dare not force me to marry you while he lives.”

“Dora, give me that paper, or go to your room at once,” said Mrs. Day.

“I will go to my room,” said Dora, firmly, as she turned to leave.

“That is right, mother. Lock her in until she comes to her senses, and if she is very long about it, I will marry her, fool that she is.”

“Then there will be two of you,” said Mrs. Day, sarcastically, “for I never saw anyone make such a fool of himself as you have done.”

“Say, we, mother. I guess you told by far the most,” retorted Rufus.

Dora, disgusted with the scene, hastened up to her room, in the attic, and soon she heard the key turn in the lock of her door, and she knew that she was a prisoner until she would consent to give up her marriage certificate; and that she would never do, let come what would. She could not be wholly cast down after all she had heard—after being assured, that she was no relation to the mother and son whom she so intensely despised. That was sunshine enough to dispel the darkest cloud. On one point her mind was fully determined, and that was that she must flee, knowing how desperate they both were when made angry, she dared not trust herself within their reach. Oh, if she only knew the name of her father, or even her own name! What had Rufus said about this little red box? Something within it might explain. She remembered to have seen it often in Mrs. Day’s room, and now believing it to belong to her she determined to possess it—but how? God will direct me, she thought. Although she had never been taught anything of theology, yet, since Carl had said, “God will care for you,” her faith had grown wonderfully strong in an unseen power—an overruling Spirit.

Once Mrs. Day came to her door and asked for the certificate, and when Dora declined to give it up she re-locked the door, promising to take it by force in the morning.

This hastened the girl’s decision, and she began to arranged to leave at once the home of her childhood. She gave no thought to her escape from the room. She knew full well that it would be

no trouble at all to reach the roof from her window, and from thence to the ground; but where should she go, and what should she do, were questions of the greatest importance.

The hours dragged wearily along until the shades of night wrapped the cottage in its mantle of darkness, and then Dora began to prepare in earnest for her flight. She had not dared to arrange her satchel before, for fear of detection, but now she filled it with some necessary articles, and then sat down to wait until mother and son were asleep, before venturing from her room.

She counted the strokes of the old-fashioned time-piece down stairs as it rang out eight, nine, and at last ten o'clock, and as the last stroke thrilled the silence, she realized that the hour had come to act—that the next sixty minutes would lighten her heart with its song of freedom, or burden her soul with alarming defeat.

She glanced around her little room with no feeling of regret that she was leaving it—perhaps forever. There was no sacred keepsakes to lay aside with regretful, loving touch, no tender memories to crush out from her young heart as she turned away. Her life had been only an existence—not the remembrance of a caress, or a kind word to counsel her to stay; without a shadow of wavering she stepped out upon the roof, and in a very few moments she had reached the ground. She halted a moment under Mrs. Day's window, and as she did so, voices fell on her ear, startling her with the knowledge that her enemies were still awake, and plotting against her liberty.

“Rufus,” Mrs. Day was saying, “we have made a bad muddle of this business, but if we play our hand well we shall yet come off victorious. I have placed the box in the bottom of the old chest out in the wood-house for a few days, until she is safely ours. She will never think of looking there, but you may depend on it she will ransack the house. I will get the marriage certificate in the morning and destroy it, then we will know who her lover is. My, but she is a sly one! I thought that I had watched her too closely for any young man to even look at her—much less, court and marry her right under my nose.”

Dora could scarcely repress a smile while she listened and thought how meager her courtship had been, and how little Carl Leslie had filled the rôle of lover. Then a great seriousness flooded her soul, and she wondered what irresistible power had caused her to love



him with all her might, mind and strength, in defiance of the fact that he did not love her.

Fate, after frowning upon her all her young life, seemed at last to pity her defrauded childhood, and shower into her heart one favor at least—even the knowledge of the whereabouts of the coveted box. Without waiting to hear more, Dora stole into the wood-house and lifting the heavy lid of the chest, she plunged her hand to the bottom, and a wild thrill of joy quivered through and through her being, as her fingers came in contact with the box. She lifted it out and clasping it close to her heart, she passed swiftly out and down the path, never halting until she reached the spring. Then for a moment she stood recalling the one eventful hour of her life, asking herself why Carl Leslie had done so much for her, and why he looked so unhappy, not seeming to care what the future might present, either for good or evil. Then a thrill of exquisite joy mastered her curiosity as she reveled in the thought that she was his bride—that with the trembling, half-whispered assent she had given, without reserve, all the wealth of her girl-heart, and in all the future to come she should only love him more and more.

She continued on down the path until it joined the road to the village, then, for the first time she paused, undecided where to go, but as is always the case with the young, she resolved to go on to the city, believing that something would present itself in which she might make enough to keep her from want. She remembered that a train to the city was nearly due, and quickening her steps the depot was soon reached. She possessed very little money—only a few dollars, saved from the sale of berries—but it was enough to defray expenses to her destination; beyond that she did not plan.

Having a little time at the depot she opened the precious box with trembling touch, anxiously hoping, yet fearing everything. She found two packages of letters—one from her father, the other from her mother, but proving nothing beyond what Mrs. Day had told her. Her mother's letters were all post-marked "Rose Cottage, New York," and signed, "Violet;" while her father's bore the foreign stamp of "Oxford, England," and only the name of "Raymond." Then she noticed another folded paper, of more recent date, requesting Mrs. Day to call their child Violet, and to give her the letters when she was old enough to understand, but nothing to tell the eager, disappointed girl who or what she was.

Nothing transpired to interfere with her taking the train and it was with a sigh of relief that she sank down into a comfortable seat in the crowded car and began to look around her.

A stately, handsome lady of perhaps forty years, sat directly in front of her, and because of her nearness attracted her attention most of all. She had a dainty, winsome child of four or five years with her, whose childish prattle seemed to annoy her to a considerable degree. At last, with a gesture of dismay, she said :

“ Oh, Edith, *do* be quiet ! My head will burst.”

The little creature drew down the corners of her rose-bud mouth and looked very serious.

“ Why, grandma, I can't keep quiet ! ” she said earnestly. “ I just try and try, but the more I try the more I want to talk. Let Edith kiss your head. Mamma used to say that one of my kisses always made her well. Oh, grandma, I want mamma ! My own, own mamma ! ”

“ Don't Edith ! ” the lady replied, tears welling up in her dark eyes. “ Mamma has gone, but grandma will love her darling.”

Dora dearly loved children, and was deeply interested in the sweet child. Soon the thought suggested itself that she might relieve the lady, and at the same time entertain herself, and leaning forward she said pleasantly, “ Edith, won't you come and sit with me ? I will gladly talk to you until grandma's head is better.”

At the sound of the low, musical voice, both lady and child turned around and gazed into Dora's flushed face.

The eager, child-voice was first to break the silence.

“ Grandma, *do* let me go ! I almost know that I cannot be quiet, and your head will never get well. Besides, this poor girl is so lonesome, and wants me to cheer her up.”

“ Indeed, I am,” replied Dora. “ I would like very much to have you come.”

“ If the young girl wishes it, you may sit with her,” said the lady wearily. “ Only do not be troublesome.”

Quick to avail herself of the desired consent, the child sprang down from the seat, and out into the aisle to the one Dora occupied, while the lady, much relieved, arranged her shawls, and sought to take a few moments needed rest.

The child nestled down by Dora's side and looked eagerly up into her face.

“What is your name, Miss?” she asked.

A half-startled gleam leaped into Dora's eyes, and her fingers fluttered nervously with the ribbon at her throat. How should she answer the child? Was her name Dora Markley, Violet Markley, or Mrs. Carl Leslie? The crimson glow deepened her dimpled cheeks, a tender, love-light changed the expression in her eyes and her lips parted in a smile of delight. No, she would not claim the name Carl had bestowed upon her, until, of his own free will—because he loved her even as she loved him—he would call her his wife. Her father had given her the name of Violet, and the same had been her mother's, surely she had a right to assume it now.

“Say, Miss, what is your name?” repeated the impatient child.

“Violet Markley,” she said. “Now, what is all of Edith's name?”

“Oh, yes. You don't know, do you? It is Edith Lynne Vancouver. Now, isn't that the grandest name you ever heard? Grandma lives across the ocean, and we are going there. Mamma is gone, they laid her in a box all covered with flowers, and took her away until she gets well. Papa he is somewhere, but grandma says, 'goodness knows where.' Nurse Mary always took care of me, but when grandma wanted her to go with us, she said no, that it made her sick to ride on the water. I wonder why? Wouldn't you like to go over to England?”

“Indeed, I should, Edith,” replied Violet, and she recalled the post mark of her father's letters, and because of that England would always be dear to her heart. “But to cross the ocean is beyond my wildest fancy—I never even dreamed of such a thing.”

Edith drew her child-form erect, with all the pride and grace of a duchess, bestowing a trifling favor, and said, emphatically:

“Of course not. You did not know Edith Lynne Vancouver, was the reason. Now, I am going to take you with me, just to let you see the country. My, but it is a large place! Lots larger than New York City. But you have not asked your mamma. Where is she, Violet?”

“Mamma is dead! I have no one to ask—no one to care whether I go or stay,” said Violet, bitterly.

Edith caressed Violet's hand tenderly, and tears of sympathy moistened her long, silky lashes.

"Well, never mind. I am dreadful sorry. But it makes it all the easier to go if you have not got any one to ask permission of. Where was you going, Violet?"

"I am going to the city, Edith."

"What for?" still questioned the eager, inquisitive child.

"I am going to find something to do. I have no one to take care of me, and I must work."

Violet's voice was low and sweet, but every tone, hopeless and dejected.

Edith's grandma had caught several words of Violet and Edith's conversation, and now she raised her head, and turned to Violet, with an eager expression on her face.

"Child, did you say that you was on your way to the city to seek employment?" she questioned.

"Yes, madam."

"You have no father or mother—none to care for you?"

"No one in the wide world to care for me. I am all alone."

The lady gazed into Violet's pure, delicate face a moment, then said:

"Would you like to cross the ocean? Would you object to accompanying me, as Edith's companion?"

"Oh, yes, madam! If I could be of use to you," quickly replied Violet, her eyes glowing and sparkling like stars.

"There, Violet, didn't I tell you that you should go," interrupted Edith.

"How old are you, child?" the lady continued.

"Fifteen, madam," Violet replied, smiles dimpling her face, at the lady's mistake in calling her a child.

Edith noticed the smile, and said:

"Grandma, do not say child, her name is Violet Markley; and Violet, grandma's is Mrs. Lynne."

"Very well, Edith. Violet, you may consider yourself engaged to watch over the little mischief, and can take charge of her at once. We will arrange other matters in the future."

Mrs. Lynne turned away with the air of one who had gotten rid of a disagreeable subject; while Violet could hardly believe it possible that such good fortune had befallen her. Of all things in the world a trip across the ocean was her greatest desire, and then it promised safety from Mrs. Day and Rufus.

After awhile, when Edith's prattling tongue was still, and her dainty head had nestled down in Violet's arms for a nap, the tired, bewildered girl gave herself up to the torrents of thought that swept the chords of her girl-heart. Would she ever see Carl Leslie again? He had said that he was going far away, and that only in name would she ever be his wife. Where was he going? Why would he never return? Then another thought brought a low, sweet laugh from her lips. What a commotion there would be in the little cottage in the morning. How Rufus would storm, and Aunt Jane scold. Her reverie continued until the blue-veined lids closed over the dusk eyes, the long, silken lashes rested on the pink-tinted cheeks, the scarlet lips parted in a dream-smile, and Violet kept Edith company in her innocent slumber.

[To be continued in April Number.]

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## ALLOCUTION

OF

**Albert Pike, the Grand Commander of the Supreme Council of the 33<sup>rd</sup> of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States.**

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IN THE SUPREME COUNCIL, SITTING AS A GRAND LODGE OF PERFECTION,  
OCTOBER 20, 1884.

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### EXTRACTS.

As we grow older and older, and the passing weeks and months, with ever-accelerated speed, bear us onward with them toward the close of our day of life; as we feel, more and more sensibly, the infirmities of age; and as we see, no matter how faithfully and earnestly we may have labored, how little we have been able to do for the well-being, physical and intellectual, of our fellow-men, in the narrow circle within which our influences have been felt, we must be very insensible and very unthankful, if we are not grateful to that Supreme Benificence which has been the protecting Providence of our lives, for having led us, as with a father's hand, into the bosom of the Great Order of Freemasonry, which has, during these last two centuries, done so much for Humanity; in which we have been able, by uniting in the common work, ourselves to do somewhat of good; and which, long after we and the children of our children shall have passed away, will still continue to be one of the great benefactors of the human race.

To have contributed to its increase and advancement, if we have been faithful and diligent, may well make us content with the work of our life, and willing that our labors should end, when, whether sooner or later, the hour for resting from them comes. If we have been true and loyal servants of the Order, the work that we shall have done will not fail to bear good fruit.

One by one, as the years pass away, our friends and Brethren die, leaving to us, as legacies beyond all price, the memories of our friendly intercourse and communion with them, the fruits of their labors and sacrifices, and their excellent examples. To us, saddened by their death, belongs the duty of commemorating their virtues and recalling to the minds of men their good deeds; and the higher duty, the inestimable privilege, of emulating their examples and proving ourselves worthy to have had their friendship and esteem.

\* \* \* \* \*

Very numerous now, dear Brethren, upon our walls, are the pictures of our honored and illustrious Brethren who have died. They out-number, perhaps, those of our now living Honorary Members. And yet very many, especially of those in Louisiana, are not there, nor ever will be, for after every effort I have been unable to obtain them. I look daily at the faces of our Dead, for I know them all, and they have all gone away since I became Grand Commander in January, 1859. I can see in the mirror of memory the faces of them all, as distinctly as I saw them when they lived, and not as in a mirror or on canvas, but the very faces themselves as if they were before me. Many of the photographs do not represent them half so faithfully; nor does time in the least dim the clearness of that mysterious sense of reminiscent vision. They seem mutely to say that they are waiting for me to come to them, desiring to see me face to face again, in the better and brighter land to which they have gone; and that desire finds an echo in the recesses of my own heart. What a populous land it is that is peopled with our dead! and how, as we grow older and older, do we live more and more in the past! How we forget the things of yesterday, and remember with invincible tenacity all that occurred in the years long since dead and buried! as if our Father who is in Heaven meant to make the far distant Past nearer to us than yesterday, and to constrain us to live more with the Dead than with the Living, even against our will!

But the Present is our field of duty, and to it, after sorrowful and affectionate remembrance of our Dead, we must now turn.

\* \* \* \* \*

I wish that it had been in my power to do more work in the great field of our labor, for the advancement of the Rite, during the last two years. Age has diminished my ability to do so, assisted to some extent by illness; but it has not lessened my willingness to

work for the Order, nor my estimate of its value as an agent for good among men, nor my confidence in its increase and continuance, and its ultimate success over all obstacles and against all gainsayers. The work which we began twenty-seven years ago, and have faithfully and diligently prosecuted ever since, will not prove to have been done in vain. Our books will live and be read and studied, and the Order will endure and grow, all over the world, long after the coming generations have forgotten even our names.

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I wish to say distinctly here, as I said to you in a communication long ago, that I should think it very unwise on our part to endeavor to induce the Grand Lodges in our Jurisdiction to denounce the illegal organizations in New York, claiming to be of our Rite. I doubted both the propriety and policy of such an attempt when it was about being made in the beginning ; and I said to you soon after, that if we admitted the right of a Grand Lodge to decide our Supreme Council legitimate, this would admit its power to decide us illegitimate, if it should arrive at that conclusion. I never could see what right the Grand Lodge of Master Masons of England had, at the Union in 1813, to recognize as legitimate Masonry "the Supreme Order of Holy Royal Arch," and graciously to tolerate the Masonic Orders of Knighthood. The power to recognize and tolerate implies the power to condemn and prohibit ; and so the Grand Lodges of England (whose action that of Massachusetts may quote as an authoritative precedent) undoubtedly intended its action to imply.

The action of the Grand Lodge of Massachusetts does, in fact, treat as not Masonic the Royal Order of Scotland, which is older than itself, and the Order of the Red Cross of Constantine, which is accepted as legitimate in England, and firmly established in the United States. I pointed out this difficulty, of excepting so many Orders as it would be necessary to except from the ban, when I was consulted in regard to invoking the intervention of the Grand Lodge of Massachusetts, and have thought much about the matter in all its aspects since ; and I think it due to our own self-respect that we should advise the Brethren of our Obedience not to seek, any where in our Jurisdiction, to have action taken by the Grand Lodges, in regard to spurious Organizations claiming to be of our Rite.

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Of course the progress of the Ancient and Accepted Scottish Rite must be slow. It has had ignorance and misconceptions and prejudices, opposition and hostility to overcome. It has been absurdly believed in many quarters that it was antagonistic to Knight Templarism, and if successful would injure that Order. How could it? It does not indulge in military display ; it is a Rite of instruction ; it requires of its initiates no inconsiderable amount of thought and study ; it has twenty-nine Degrees, besides the 33d, every one

of which can be impressively conferred, and in which there are great variety and diversity of ceremony and substance ; and it requires a large number of them to be conferred in full. These embody a vast treasure of moral and philosophical instruction ; and he who can receive them without becoming thereby a wiser and better man, is not worthy to be a Mason at all. Our Rite is not the rival of any other Rite or Order, because it occupies a field of its own, totally different from those of any other Order, and it is antagonistic to none of them. It appeals wholly to the higher moral and intellectual nature of men, and not to their passions or imagination. It is only to a very limited extent dramatic, scenic or sensational, resting its claims to consideration wholly upon its intellectual excellencies and its impressive utterances of great truths.

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Undoubtedly the day will come when a representative form of government having become practicable and its efficiency possible, it will be demanded by the great body of the Brethren, and the change will be made, and the Supreme Council be composed of members elected for a certain term by the Bodies of the Obedience. Our present form of government will last just as long as it shall continue to be the best for the welfare of the Rite.

When, in process of time, a change becomes desirable, we shall know it, and we shall not need the advice of officious and impertinent intermeddlers, not of the Rite, to instruct us how to act. Whatever is best for the Rite is best for us ; and when change is necessary, we shall be as ready to make it as the Brethren will be to demand it.

These opinions of mine are neither new, nor now for the first time promulgated. I have held them always, and expressed them long ago in an Allocation which was published for the Masonic world to read. Yet I cannot expect that some unscrupulous scribbler will not publish them, nor that they will not be published far and wide, (with this paragraph omitted), as now expressed for the first time, in consequence of attacks made elsewhere upon our form of government.

It is, and it always has been, my deliberate and well-considered opinion, that Masonic Governments, like Civil Governments, have for their sole reason of being the good of those over whom they are established ; and that whenever any Masonic Government becomes oppressive, or the Masonic people has outgrown the necessity for it, so that some other form will be more beneficial, they have the same right to change it that a people has to change a Civil Government. But, alas, it is my equally deliberate opinion that an individual Mason cannot, without being guilty of apostacy and perjury, throw off his allegiance to a Masonic Government which he voluntarily swore to support and maintain (so long as it confines itself within the limits of the powers which it possessed when the oath was taken), upon



the ground that the form of that Government is not republican or representative. I think that the Senate of the United States, as now constituted under the Constitution, in which Nevada has as many votes as New York, is an anomaly, indefensible upon any principle whatever, since the sovereignty of the States has become unreal by the multiplication of new States and the final arbitrament of arms; but one who has sworn to support the Constitution and to bear true allegiance to the United States, certainly cannot, on that or any like ground, at his own sovereign pleasure, throw off his allegiance, and be no longer a citizen of the United States.

\*            \*            \*            °            \*            \*

Sometimes, reading the annals of persecution and the records of human atrocities and villainies, seeing the shameless impudence of fraud and imposture, and the readiness to resort to lies of those who, maintaining the former, thrive by the latter; seeing the apathy with which men hear of distress and destitution, the falling into decay of the deserving, the abandonment to the want and the miseries of a life without work or hope, of men and women dismissed from public employment by the heartless holders of power; the sudden downfall caused by inordinate greed of gain, by a wife's vanity or a husband's vices, of men esteemed and honored, the exile of some and the suicide of others,—sometimes we repeat to ourselves the words of the Preacher, the son of David, King of Jerusalem, “What profit hath a man of his own labor which he taketh under the sun? I have seen all the works that are done under the sun: and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. For what hath man of all his labor, and of the vexations of his heart, wherein he hath labored under the sun?”

But looking at the matter in another way, what a great thing it is that Freemasonry exists, to show how much of good and worthiness there is in human nature! How much we owe to it for giving us the opportunity to know men better, and so, finding them better than we thought, to love them more! How much we owe to it for enabling us to know, and value, and love, and sympathize with those whom we have never seen! They are not strangers to us.

In spirit and purpose the absent ones are here present with us. Present or absent, our heart is in the work; and what we shall do here will be their act as well as ours.

The living, though absent, are co-operating with us; our dead remember us, and their influences and examples are mighty among us. So aided and encouraged, we will not faint or falter in the doing of that which the good of the Order requires. It will be time enough to rest when we can work no longer; but the time for neglecting the performance of duty or shunning responsibility will never come to an honest man.

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**THE IMPOSSIBLE.**


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Man cannot draw water from an empty well,  
Or trace the stories that gossips tell,  
Or gather the sounds of a pealing bell.

Man never can stop the billows' roar,  
Nor change the winds till they blow no more,  
Nor drive true love from a maiden's door.

Man cannot o'ertake a fleeing lie,  
Change his wheat to a field of rye,  
Or call back years that have long gone by.

Man never can bribe old Father Time,  
Gain the height of a peak that he cannot climb,  
Or trust the hand that hath done a crime.

Man cannot a cruel word recall,  
Fetter a thought, be it great or small,  
Or extract honey from a drop of gall.

Man can never backward turn the tide,  
Or count the stars that are scattered wide,  
Or find a fool a trusty guide.

Man cannot reap fruit from worthless seed,  
Rely for strength on a broken reed,  
Or gain a heart he hath caused to bleed.

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**SUNSET.**


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BY BRO. GEORGE MARKHAM, TWEDDELL.

Behold yon Sunset!—clouds of gold and blue,  
Crimson, and green, and grey of ev'ry shade.  
Surely, such canopy was never made  
To hang o'er a world of slaves. Every hue  
Speaks to the thinking mind of happiness;  
And earth itself is beautiful; but we  
Defile it with wrong-doing, or it would be  
Serene as yonder sky. Then let us press  
On in the march of Progress. Liberty  
Of mind and body is the right of all;  
Both should be nurtured: for that State must fall  
Which for its children shall neglect to see  
Provision made for both. Yon clouds above,  
Unlike those of the mind, are things to look on and to love.

*Rose Cottage, Stokesley, Yorkshire, England.*

VOL. 63. No. 2.—3.

## THE UNVEILING OF ISIS.

[From the International Standard.]

The object of the picture is to show the Divine origin of our Flag—the BANNER OF ISIS—and of the children of *ISIS* or *EVE*, and the rise of the Gospel Kingdom or the Son of *ISIS* (*Eve*), that is, of *Jesus of Nazareth*—*Daniel ii: 44*.



THE GOVERNMENT OF THE UNITED STATES IS ISRAEL RESTORED.—*Baldwin*. THE KINGDOM WHICH JESUS CHRIST CAME TO ESTABLISH ON EARTH IS THE UNITED STATES OF AMERICA.—*Jesse H. Jones*. SEE 'PROPHETIC VOICES CONCERNING AMERICA.'—*Charles Sumner*.

LEGEND.—The picture represents or portrays a period of Prophetic History, from the year 1492 to the year 1881 and beyond—that is, from the triumph of the Cross over the Crescent under Isabella, Queen of Spain, to the surrender at Yorktown and the rise of the United States of America and beyond, or from the "creation or revelation of the new heavens and the new earth" to the fulfillment of the "sign of the coming of the Son of man in the heavens."

The sign or symbol in the heavens represents a woman or church clothed with civil power; her crown, "a new Constellation" upon earth, the fruit of her work, with the Moslem power under her feet. The sign is also Astronomical, representing the Sun in the Constellation of Virgo or Isis, the Virgin (month of September); her crown, the Corona Borealis; the Moon under her feet, as the hand of the clock, marking the day of the month or the hour of the consummation of the symbol, after the flight of the woman or church to the wilderness on the wings of an eagle, namely, 1st, the 7th O. S. or 17th N. S. of September, 1643, the rise of the United Colonies of New England at the time of the Puritan Revolution and the first struggle "for Christ's Crown and Covenant;" and 2d, the 7th-9th 17th of September, 1774, the rise of the United Colonies of America, the child of religious persecution, the sign or symbol of "a new constellation," *the Stars and Stripes*, "the Pillar of Fire"; marking the beginning of the second struggle "for Christ's Crown and Covenant."

As the principal angels or messengers of the woman or Church in bringing forward the new kingdom there stands three men, Christopher Columbus, Martin Luther, and George Washington, the personations of three saints—St. Christopher, St. Martin, and St. Michael; the impersonation also of three mythological characters, put forth as prophecies by our forefathers in Egypt—Serapis, Bacchus, and Hercules—typified by three birds, the Dove, the Swan, and the Eagle: 1st, the Messenger or Revealer of "the New Heaven and the New Earth;" 2d, the Angel of the Reformation; 3d, Michael, or the Godlike, the Conqueror of the Dragon. The periods of their work, 1492-1499, 7 years; 1510-1517, 7 years; 1774-1781, 7 years. Behind the first are seen the Three Ships, like Doves, in the port of the "Holy Savior," San Salvador. Behind the second is the burning of Huss (the Goose), from whose ash sprang Luther (the Swan). Behind the third is the surrender of Cornwallis at Yorktown.

NOTES.—January 2, 1492, the silver cross, the grand standard of the Crusaders, was hoisted on the tower of Camares at the Alhambra, above the Crescent. January 6, Day of the Epiphany, the feast of the Magi, Ferdinand and Isabella made their solemn entry into the Alhambra, with great pomp.—*Spanish History*.

2. The Moon, the symbol of the Moors and other Mohammedan nations, and is used upon their banners.

3. Isabella (symbol)—The beautiful Isis—The worshipper of God—*The Church*. "By Isabella was accomplished the grand event of European policy, the expulsion of the Crescent; and through Isabella the most prodigious event of humanity, that which doubled its terrestrial domain." "It seemed as if heaven had raised her for two purposes—the overthrow of the Crescent and the discovery of the NEW WORLD."—*Spanish History*. "Without reservation I declare that Nature has never produced, and that Providence has never crowned with a diadem, a woman that can compare to Isabella, the Catholic."—*Bishop R. S. de Arevalo*. "IN THE WORLDS OF OUR PLANETARY

SYSTEM THE SUN NEVER CLOTHED OR ILLUMINED HER EQUAL."—*Cardinal Ximenes*. A woman, the Church—the English Church—clothed with the civil power, Elizabeth or the beautiful Isis, the antitype (symbol).

4. "For behold I create a new heaven and a new earth," etc.—*Isa-iah*, the prophet of *Isis*, lxxv : 17 ; Rev. xxi : 1. Discovery of *the New World, the land of Isis*, October 12, 1492.

5. "And then shall appear the sign of the Son of Man in heaven."—*Matthew* xxxiv : 30.

6. "AND THERE APPEARED A GREAT WONDER IN HEAVEN, A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS."—*Rev.* xii : 1. The sun represents the civil power clothing Isabella or Elizabeth ; also clothing the Church ; the crown represents the twelve colonies.

7. Virgo, or Isis, one of the twelve signs of the Zodiac, represented as a Virgin holding in her hand the first fruits of the harvest ; also a Lotusflower, or a Maiaflower. The Lotus is sacred to Isis.

8. The Corona Borealis or Northern Crown, Isis Crown, or Ariadne's Crown, (stars in circular form), a constellation in the heavens called the Virgin's Crown. The new constellation, Symbol of the United Colonies and States.

9. The woman fled into the wilderness \* \* on the wings of a great eagle,"—*Rev.* xii : 6, 14. The symbol of a ship or ships in which the pilgrims fled. The Mayflower sights land November 9th, Old Style, or 19th, New Style. It is the day that Isis finds Osiris. The compact in the Mayflower, November 11th, O. S., 1620—Advent day, Luther's day, St. Martin's day, Bacchus' day—the fulfillment of the wonderful myth of Isis or Osiris born in a LOTUSFLOWER, ISISFLOWER, MAIAFLOWER, OR MAYFLOWER. "IN THE CABIN OF THE MAYFLOWER HUMANITY RECOVERED ITS RIGHTS." \* \* \* "HERE WAS THE BIRTH OF POPULAR CONSTITUTIONAL LIBERTY."—*Bancroft*. The great expedition of those who fled with John Winthrop in many ships from persecution, had for its flag-ship the great ship Eagle, changed to the name of a noble woman who sailed in her.—*Bancroft*. John Winthrop was chief magistrate of the United Colonies of New England.

10. September 7th, O. S., September 17th, N. S., 1643. The Moon under the feet of Virgo. The Sun clothing Virgo.

11. Signing of Articles on September 7th, O. S., 1643, on Trimountain, Shaumut, the place of living waters—Boston, THE BETHLEHEM OF THE NEW WORLD—house of the Sun, of obedience, of Ceres or Isis, and of Bread. "This confederation was the child, which grew into a youth, and now waxes toward manhood as the United States of America."—*Charles W. Elliott*. "According to my calculations there only remains one hundred and fifty years to the coming of Christ."—*Letters of Columbus*. "This was a time of great expectation ; the colonies looked for the second coming of Christ."—*Bancroft*. The New England confederation of 1643 was the model and prototype of the North American Confederacy of 1774."—*John Quincy Adams*. *Fulfilled on the present site of OLD SOUTH CHURCH, BOSTON*.

12. Passage of Covenant September 17, 1643. The signing of the Scotch Covenant by the House of Commons and the Assembly of Divines, in St. Margaret's Church, London, September 25, 1643.—*Carlyle*. "Christ's Crown and 'ovenant," inscribed on the banners of the Covenanters.—*Scotch and English History*. September 17, 1630—Foundation of Boston ; September 17, 1643—Rise of United Colonies of New England ; September 17, 1774—First Declaration of Independence by Congress ; September 17, 1776—Washington's Farewell Address ; 1787—Adoption of Constitution.

13. September 7, 1774 —First prayer in first Congress. Reading of Lessons in the Prayer-book for the seventh. Special prayer for Boston and Suffolk County Convention in assembly. Remarkable scene in Congress, September 9,

1774, 9 A. M.—Central day of the symbol or sign, the Sun clothing Virgo. The Northern Crown rising. The Moon at the feet of Virgo—*Astronomical Calculation*. September 9, 1774—"On the wisdom and on the exertions and on the fortitude of this important day is suspended the fate of the New World and of unborn millions."—*Joseph Warren*, in the Suffolk County Convention.—*Bancroft*. Passage of virtual Declaration of Independence. Answer to the Prayer of the Nation in Congress assembled. September 17.—Anniversary of the rise of the United Colonies of New England, also of the founding of Boston—Presentation to Congress of Act of Suffolk County Convention by Paul Revere. Passage of Resolutions sustaining the Act. (First Act of Congress promulgated.) (Wonderful scene in Congress.)

14. Isaiah lxvi: 8 *Sortes Biblicæ*.—*Samuel Adams*. BIRTH OF LIBERTY FULFILLED SEPTEMBER 9, 1774, IN MILTON, MASS., IN HOUSE NOW STANDING.

15. "A new constellation." Act of Congress June 14, 1777. 16. Exodus xiii: 21. The first banner made by Elizabeth Griscom, and afterwards by her daughter, Clarissa Claypole. 17. Christ's Crown and Covenant," the watchword of 1643 and 1774. See *Bancroft*.

18. Christopher Columbus, bearing the Rod and Staff of Isis, upon which is the child of Isis, on the cross of Isis. St. Christopher, or SERAPIS, the god of navigation, from Hispalis, or Tartessus, Tarshish, the Christ-bearer, a saint whose mission was to carry the Savior across the water—the mysterious prophecy of the early and middle ages, of the one who was to come in person as the Christ-bearer Dove. The colossal statues of the saint with the infant Jesus on his shoulders, crossing the waters, were numerous until the advent of Christopher Columbus, of whom St. Christopher was the patron saint and namesake.

19. Martin Luther the second Elijah, from Eisleben, (the Life of Isis,) the Bacchus of the myths, the god of Liberty, not of License; holding the Life, the Book of Isis, LIBERTY. St. Martin, noted for his work of the destruction of Paganism. He went about throwing down altars, idols and images. He was especially noted for his benevolence and charity to the poor. He was the prophetic saint of Martin Luther—his patron and namesake. A goose is eaten on St. Martin's day. Luther was christened on St. Martin's day.

20. George Washington, of VIRGINIA, the land of Isis or Virgo, whose symbol is St. Michael or HERCULES and the dragon, the defender, the sword of Isis of the seed of Isis, bruising the serpent's head. St. Michael, the defender and savior of the King's daughter, the Church, the patron saint of the Jews, the conqueror of the dragon, Michael—"like unto God, or Godlike," represented with shield and lance, the prototype of George Washington. Note following curious words of Rabbi Wise, of Cincinnati, to the Jews of America, 1860: "We need not look beyond the messiahship of George Washington."

21. It was the custom in the early and middle ages to portray persons having holy missions with bird's heads, their types, and they were painted with bird's heads. St. John was painted with an eagle's head. St. John the Eagle Prophet.

22. The crest of Columbus, three doves (argent) in blue field, with words above, "Faith, Hope, and Charity." The bird or messenger of the Holy Spirit and Cross, and of Isis.

23. The crest of Luther, a swan. He was called "the swan of EISLEBEN, or of the Life of Isis,"—the trumpet bird—type of the prophet—*Isaiah* xxvii: 13; lvii: 1. *Rev.* xi: 15.

24. The crest of Washington, an eagle, (the national bird,) indicative of the warrior, with shield, blue field, with three silver stars, and four stripes, alternate white and red, horizontal, the color of the symbol in the heavens—the Stars and Stripes.

25. "God made me the messenger of the 'new heaven and the new earth,' of which he spoke in the Apocalypse of St. John, after having spoken it by the mouth of Isaiah, and he showed me where to find it."—*Letter of Columbus.*

26. "I do believe that I am that great trumpet which prefaces and announces the coming of the Lord."—*Words of Luther.* Michelet. Luther the angel of the Reformation. See Elliott and Barnes, and many other commentators. "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon its head, and its face as it were the sun. \* \* \* In his hand a little book open, \* \* \* and when he had cried seven thunders uttered their voices, \* \* \* and he lifted up his hand to heaven and swore \* \* that there should be time no longer, or but a time."—*Rev. x.* A time, 360—364 years. Era of Reformation, October 31, 1517.

27. Michael.—*Rev. xii: 7, 8.* Washington. "This is he who was raised up not to be the head of a party, but the father of his country."—*Bancroft.*

"FAME SPREAD HER WINGS AND WITH HER TRUMPETS BLEW—GREAT WASHINGTON IS NEAR! WHAT PRAISE HIS DUE?

WHAT TITLE SHALL HE HAVE? SHE PAUSED, AND SAID NOT ONE, HIS NAME ALONE STRIKES EVERY TITLE DEAD."—*Sam'l Haven, 1789.*

28. Discovery, 1492-1499, 7 years. "In seven years I accomplished this work, by the Divine will."—*Columbus.* 29. From Luther's call to Rome to publication of Theses, 1510-1517, 7 years.

30. From Washington's entrance to Continental Congress to the surrender of Yorktown, 1774-1781, 7 years. Surrender of Yorktown, October 17th to 19th, 1781. 31. Isaiah lx: 8, 9.

32. The burning of John Huss. "Are you going to burn a goose (Huss); in one hundred years you will have a swan (Luther) you can neither roast nor boil."—*Huss' words at the stake.*

33. End of the war. "Servant of God, well done."—*Milton.*

BLUCHER AS A MASON.—English writers love to publish reminiscences of this redoubtable warrior. Some of them are very rough. After the downfall of Napoleon the Great, the Freemasons of Cambridge gave a splendid banquet, Blucher being a guest. Blucher exchanged for a time the "sack of London" for the "sack" of Trinity. The Master rejoiced in the possession of two or more splendid daughters—tall, handsome and spirited girls, with dashing and yet comely ways. Blucher led one of them to the window, in the sight of an enormous crowd of people, who shouted their exclamations of delight. A wonderful contrast truly—the grim old chief and the rosy English beauty.

Blucher saw that the "play" was successful, and he completed the performance by suddenly imprinting a good, hearty, smacking kiss upon the cheeks of the unsuspecting damsel. The effect was electric. "Nine times nine" would convey but a faint idea of the thunderous applause. But how could Trinity ever recover its serenity? A "Veiled Prophet's" daughter embraced and kissed by a weather-beaten mortal man! Yes, the outraged Fates were avenged; for I never heard of another daughter at the Master's sacred Lodge since that eventful time.

## THE CONSTITUTIONS OF 1786.

These are said to have been approved of first in 1762, by Frederick the Great, and secondly and finally at a meeting, May 1, 1786. This Constitution was, it is said, "deliberatum, actum, sancitum in magno et supreme Concilio." The heading of the whole document was: "Nos Fredericus, Dei Gratia Rex. etc., Supremus, Magnus Protector," etc.; and has this ending: "Datum in nostri regali Sede Berolini Calendis Maii Anno Gratiae mdccclxxxvi., Nostri Regni i xlvi. Subscriptum, Fredericus." It is said that the parchment is defective, so that all the names are not legible. It seems however, very doubtful if Frederick the Great, after 1744, had much to do with Masonic affairs, and had he so lately as 1786 presided at, or approved of, a Council of the Order, his successor, Frederick William III, in his Cabinet Order of December 29, 1797, would, we think, have alluded to it. But if, since 1744, his predecessor had practically withdrawn from Freemasonry, that would account for his own silence on the subject. On the whole, despite Bro. Albert Pike's earnest assertions and distinct opinion, we cannot profess to think that the evidence is critically satisfactory as to the reality of so important a document. At the same time we will not go so far as to say that it is altogether spurious or forged, though we do not think that Bro. Albert Pike has in any way strengthened the position of the document, as far as arguments go. He adds to the sentiment of the matter, not the historical certainty. Those who wish to see his side of the question should consult the work Bro. Mackey refers to, and which Bro. W. J. Hughan tells us deserves a careful study. The Constitutions have, it seems, been drawn up in French and Latin, and the Latin copy is now accepted, we believe, by the authorities of the A. and A. S. Rite as genuine. It is remarkable, however, we cannot forbear observing, that no record remains of such a meeting at Berlin, and that not until 1834 do the Latin Constitutions come on the scene. Both the Constitutions, whether in French or Latin, seem to have come from France, and our opinion agrees with Bro. Pike, that, whatever the value of them may be, the Charleston theory is untenable.—*Kenning's Cyclopedia.*

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FAITH saves ourselves, but love benefits others.

GREAT truths are bought, not found by chance.



## THE EDITOR.

THE SCOTTISH RITE New Cathedral is a valuable acquisition, and it is intended to make it an elegant retreat for refreshment, and an ample theater for work.

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AN Illustrious Brother, in a note containing his subscription of five hundred dollars, and more if necessary, towards the New Cathedral, expresses his gratification that so desirable a place has been secured, and wants it to be held free by the Rite, without any "entangling alliances."

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AT the Annual Re-union of the Scottish Rite, held last month, the Banquet of the Occasion, developed a large enthusiasm concerning a new home for the Rite in Cincinnati, in place of the burned and ruined Temple. Addresses were made by brethren from different parts of the Jurisdiction, and a large subscription pledged on the spot. The understanding was, it seems, that the New Cathedral should be, in some mode of procedure, the property of the Rite, or that, at least, its affairs should be directed by the Council of Deliberation for this Jurisdiction, which includes the thirty-thirds, and the Officers of the four Rite Bodies—Lodge, Chapter, Council, and Consistory. Since the Re-union Banquet, this has been changed by the Brethren in Cincinnati, and Gibulum Grand Lodge of Perfection, in the Valley of Cincinnati, becomes the owner of the property, by the cash payment of the purchase money, thirty-five thousand dollars, and will, in legal form, issue certificates of stock, ten dollars per share, for whatever sum may be necessary to put the property in perfect order, for the purposes of the Rite; all holders of stock to dispose of their shares only to Gibulum Grand Lodge of Perfection, of Cincinnati, and to deliver them up when this Grand Lodge shall be ready to call them in. The certificates of stock are to be non-interest bearing, and in a short time the building, with all its appointments and improvements, and rivaling any Scottish Rite Cathedral in the world, will be the property, alone and entire, of Gibulum Grand Lodge of Perfection, Valley of Cincinnati.

WE ask the particular attention of the Craft to the "Craft Tidings" department of this number. We are desirous of making it as informing and interesting as possible. The Publishers give their special attention to this department, and earnestly desire that information of interest to the Fraternity may be sent from all parts where the REVIEW is read.

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WITH this issue we commence the new story, promised by our accomplished contributor, Mrs. ADNA H. LIGHTNER. Our lady readers who have been so much entertained by "Goldie" cannot fail to take a deep interest in "A Wayside Violet," and be impatient for the appearing of each succeeding issue of the REVIEW, until they get the sequel of the story. The strength of character, the sweet simplicity and naturalness of the personnel, as well as the high moral tone of all her writings, lend a peculiar charm to Mrs. Lightner's productions. But to the readers of "Goldie Ransom" we do not need to add one word of praise to whatever may issue from the pen of this charming authoress.

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WE are indebted to the courtesy of the "International Standard" for the very singular and striking legend of the Divine origin of the American Flag. It will at least awaken thought, and have a tendency to make us admire with greater reverence the character of the "great Washington," as Soldier, Brother, and Christian, and also intensify our patriotic love for the institutions and government that his wisdom, ability and patriotism, under the guidance of God, left us as an inheritance.

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#### GRAND LODGE OF OHIO.

"Proceedings of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio, at its Seventy-fifth Annual Grand Communication, begun and held at Columbus, October 21-23, A. L. 5884."

The above is the style in which the venerable Grand Secretary, Bro. John D. Caldwell, "puts it," in the neat cover, as well as title page of this attractive, instructive and comprehensive volume of more than three hundred pages.

In accordance with a Resolution of the Grand Lodge, a very handsome steel-engraved portrait of Bro. R. C. Lemmon is presented to the Craft, as the frontispiece of the volume.

The Business of the Grand Lodge is duly engrossed, and clearly set down. The Statistics are ample, and tabulated with great care and pains-taking skill.

The Opening Address of the Grand Master, Right Worshipful Bro. Joseph M. Goodspeed, is a most interesting paper. We listened to its delivery with great pleasure, and have read it with more than the usual interest. The address shows that during the year the Grand Master performed the duties of his office in a wide sphere with industry, zeal and fidelity.

We quote the following interesting and very affecting item from his report of visitations :

“ I visited Newark Lodge, No. 97. The occasion was the conferring of the M. M. degree upon the son of R. W. Bro. S. S. Williams. Bro. Williams sat in the East, and conferred the degree in the forcible manner for which he is noted.

“ The father teaching the sublime lessons of our Order to his son. The son giving the attentive ear to the instructive tongue. There was something sublime in the spectacle. The dutiful child attending to the instructive lessons from the lips of the doting father.

“ No occurrence could make a more impressive sight than the one witnessed at Newark on the evening of May 16th, 1884.

“ The occasion was one long to be remembered. About sixty different Lodges were represented at the meeting ; and eight different Grand Lodges.”

\* \* \*

We published in a former number of the REVIEW, from advance sheets, the Decisions of the Grand Master, which met the approval and endorsement of the Grand Lodge. Among them are two, to which we again invite attention :

“ *Decision 15.* It requires eight members of the Lodge to be present before a Lodge can be opened, and no business can be transacted unless eight M. M. be in attendance.”

This Decision excited some comment and inquiry in circles of the brethren, because it seemed inconsistent with the Ritual-work, which says that “a Master Masons’ Lodge consists of three or more.” The Decision no doubt, was based on Decision 68, of the Grand

Lodge, which says :—“When the number of the members of any Lodge be less than eight, the Charter of such Lodge shall be arrested by the Grand Master, and the same shall be forfeited.”

The other Decision to which we call attention is as follows :

“Three telegrams were received during the year, asking : ‘Is a suicide entitled to Masonic burial?’ I replied—that I knew of no reason why a Mason who committed suicide should be denied Masonic burial. Dethroned reason calls for our sympathy, not for our censure. How better can we heal the wounds of the afflicted than by depositing the evergreen as an emblem of our faith in the immortality of the soul?”

We would like to enlarge upon this Address, but we must pass on.

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The Report of the Committee of Foreign Correspondence, Bro. R. E. Richards, chairman. This is a comprehensive, clear and invaluable document, and presents the true inwardness of the Grand Lodge Jurisdictions which pass under review. Bro. Richards, in this report, proves himself a “workman that needeth not to be ashamed; rightly dividing the word, giving to *saint* and *sinner* their portion in due season.” He understands himself, and does not seem to misunderstand the matters in the different Jurisdictions upon which he reports. He is grave and gay, gentle and severe, as the case demands; is replete with Masonic information, cultured in phrase-utterance of most excellent thinkings, and a thorough *gentleman* in his handling of matter and men.

Upon the question which has been in such unseemly and un-Masonic manner thrust upon the Craft, concerning Grand Lodge recognition of certain Rite Bodies, and exclusion and denunciation of others, Bro. Richards, under Illinois, says :—

“The Grand Master (Browning), followed by the Grand Lodge, did a righteous thing in condemning the action of the Grand Lodge of Massachusetts, with reference to defining what shall and what shall not be recognized as legitimate Masonry. For our part, we have taken ground upon this question, and will not go back one whit from what we have said heretofore. The whole business, from first to last, was a disgrace to Masonry, and wholly out of character with the standing and respectability of the Grand Lodge of Massachusetts. We trust that a pressure will be brought to bear, by Grand Lodges everywhere, sufficient to cause the Masons of the old Com-

monwealth to speedily recede from their unenviable position before the Masonic world."

Says Grand Master Browning :

" We object to all of this amendment following the word 'world,' for the reason that ' this Grand Lodge recognizes no degrees in Masonry except those conferred under the regulations of the Grand Lodges of the various States and Territories of the United States and the governments throughout the world.' "

Says the Committee on Grand Master's address :

" In noticing that part of said address which refers to the Constitutional amendment adopted by the Grand Lodge of Massachusetts, your Committee would say that the questions raised by this amendment are extremely important and may well be thoroughly considered by this Grand Lodge, this action being no other than the official Masonic recognition by a sister Grand Lodge of other organizations than those working in Ancient Craft Masonry, and we refer this subject, without further comment, to the Committee on Masonic Jurisprudence."

Says the Committee on Jurisprudence :

" The Grand Lodge of Massachusetts having taken occasion to define Masonry anew, we are compelled to re-examine the basis upon which that definition rests. The result of that re-examination is to strengthen our convictions that the Grand Lodge can not, without losing sight of its obligation to sustain the law of the Ancient Charges, subscribe to any definition of Masonry that will include within the category of Masonic bodies those organizations whose only claim to be considered as such rests in the fact that those who organized them were already Masons. . . . We recognize no degrees in Masonry, except those conferred under the regulations of the various States and Territories of the United States and the governments throughout the world, viz. : the degrees of Entered Apprentice, Fellow Craft, and Master Mason."

All of which was approved by the Grand Lodge of Illinois.

The attempt to fasten Scottish Rite Legislation upon the Grand Lodge of Ohio, at its last session, in Columbus, was a signal, complete and deserved failure. And we hope and pray that all such attempts, managed by Supreme Council representatives, in the garb of Master Masons will be rebuked with no uncertain utterance.

We commend this Report of Foreign Correspondence to the careful reading of the brethren.

“THE AGES—THE GOLDEN AND THE GILDED.”—The *Freemason's Journal*, of New York, of February 2, has copied from our January issue, the poem with the above title, without giving us proper credit for the same. We are pleased that Bro. McDougall should so appreciate the product of Western *genius* as to copy them in his metropolitan organ; nay, we are proud of it. We only ask that he should give us credit, and we will furnish him much more equally worthy to appear in the columns of his excellent journal.

#### AS IT APPEARS TO A PLAIN KNIGHT TEMPLAR.

EDITOR MASONIC REVIEW:—To a plain Knight Templar, not authorized to write 32° or 33° after his name, the action of the Grand Commandery of Ohio appears to be strangely inconsistent, if not un-Masonic.

The Grand Commandery has recognized the A. and A. Scottish Rite, of the Northern and Southern Jurisdictions, as a body of legitimate Masons, and denounced the Cerneau Branch of the Scottish Rite, and all similar organizations, claiming to be Masons, as irregular and clandestine, and forbids all Knights Templar from joining them under pain of expulsion. In obedience to this declaration, the Rt. E. G. Commander of Ohio has assumed a doubtful power, ordering Subordinate Commanderies to prefer charges against every member of the Commandery who joins any of those proscribed orders; and, upon proof of the charges, to expel the offenders. This power has already been exercised, and Knights Templar have been expelled for un-Masonic conduct in joining a body of clandestine Masons. Those expelled have committed no act which is recognized by either the Grand Chapter or Grand Lodge of Ohio as un-Masonic; their standing, therefore, is good in both Chapter and Lodge, and they are eligible to any office in either of these Grand Bodies, and should any of them be elected to preside over these Grand Bodies, every Knight Templar in Ohio, (members of those bodies), would be bound to recognize and obey their authority, although he dare not meet them in a Commandery.

Suppose one of those expelled Templars should be elected Grand Master of Masons, and that he honestly believed the Cerneau Branch of the Scottish Rite to be the regular and legitimate body of that organization, and all others irregular and clandestine. Suppose

further, that in his annual communication he should recommend the Grand Lodge so to declare, and, a majority thinking as he did, the Grand Lodge should declare the A. & A. S. Rite to be clandestine? The Grand Master of Masons would then order the Lodge to which the Rt. E. G. Commander of the 33° belonged, to prefer charges, try, and expel him, not from the Commandery only, but from all the rights and privileges of Masonry. He would not merely be deposed from his high and kingly position, but (in Masonic language) become profane. Should such a contest ever take place, (it is quite possible), I need not enquire which party would have the better of it? It seems to me that the Grand Commandery and Rt. E. G. Commander would do well to consider possible contingencies. It is said, a man living in a glass house, proposing to throw stones, would be wise first to have his own windows insured. In my judgment the Grand Lodge is the only body legally authorized to declare what is, and what is not, clandestine in Masonry. The Grand Commandery, however, has assumed that prerogative, and has pronounced a thing clandestine, which the Grand Lodge does not consider such, but permits without question. A voice should speak to the Grand Commandery, like one to Peter, "Call thou that not common which God has cleansed." Call thou not clandestine which the Grand Lodge sanctions.

The principal thing which has caused alarm, is that the proscribed orders contend that their Constitutions and Charters give them the power to create and give Charters to Lodges, to confer the Degrees of Entered Apprentice, Fellow Craft, and Master Mason; but it is a power they do not propose to exercise in States and Territories where Grand Lodges are established. If claim of a right makes them clandestine Masons, is not the A. and A. Scottish Rite liable to the same objection? Did not Sir Albert Pike, of the Southern Jurisdiction, so declare? and did not Sir Carson, Grand Deputy for Ohio, say in Grand Commandery, that the Consistory had at one time chartered a Lodge of Master Masons in the city of New York? To an outsider, not familiar with either organization, it appears as if they all stood upon the same foundation. York Masonry and the Consistory appears to be distinct and different organizations, and, in my judgment, neither should presume to fight the battles of the other.

T. B. FISHER.

Marion, Ohio, 9 March, 1885.

“PROLEGOMENON”—A DISCOVERY.

COURTEOUSLY DEDICATED TO THE KNIGHTS TEMPLAR OF OHIO.

EDITOR MASONIC REVIEW:—What think you? Will wonders never cease? Close upon the discovery of that ancient MS, “*The Teaching of the Apostles*,” comes the following, which appears to be a sort of *Prolegomenon* to an Heroic, whose burden is Chaos, and whose hero is one KADOSH.

The careful reader will observe that the style is severely classic, which may lend additional interest to it in the minds of the learned and erudite. It is to be hoped that this is not *all*; but that ultimately more will be discovered and brought to light, but here is *quantum sufficit* to keep expectation on tip-toe until further discoveries are made.



*P. Scriptum.*—From the ruins of the Temple.

A. WORKMAN.



## OUR TRACING BOARD.

BRO. RAMSEY is said by the *Canadian Craftsman* to be again laid up with the gout. Certainly not a very enjoyable pastime during a Canadian Winter, when we, so much nearer the tropics, have the thermometer any where from 8 to 15 degrees below zero. He has our sympathy.

At the recent session of the Supreme Council for the Southern Jurisdiction of the United States, Ancient and Accepted Scottish Rite, arrangements were made for creating a permanent fund for assisting decayed Brethren of said Rite, and the Widows and Orphans of brethren thereof. It was determined to raise the sum of ten thousand dollars a year for five years. The Grand Commander, Lieutenant Grand Commander, Grand Prior, Grand Chancellor and Grand Minister of State in office of the Supreme Council, with the oldest Inspectors General in office in the District of Columbia, and the States of Maryland, Virginia and West Virginia, and the successor of each in perpetuity, are constituted the Board of Trustees of the Fund of Fraternal Assistance, with the Grand Commander as President, and General Gilmour Meredith, of Baltimore, as Treasurer. The fund will continue to increase until the sum reaches five hundred thousand dollars, when the building will be erected and furnished for the purposes intended, and the interest on the principal will be used in dispensing assistance to the needy. General Gilmour Meredith, the Treasurer, states that he is in receipt of a donation of five hundred dollars, and a paid up life policy for two thousand dollars, but declines to give the name of the donor.

THE Square appears to have been one of the earliest geometrical figures which was applied to any practicable purpose. And hence it became of great importance with the first Masons, which it still retains in our Lodges, and is an emblem of morality and justice. As it is the duty of the Master of the Lodge to preserve among its members a strict attention to moral deportment, and to mark and instantly correct the slightest deviation from the rules of propriety and good conduct, the Square is appropriately conferred upon him as the distinctive jewel of his office. The Square teaches us to regulate our conduct by the principles of morality and virtue.

# GRAFT FINDINGS.

## United States.

THE MASONIC RELIEF ASSOCIATION OF CINCINNATI.—*Officers for 1885*:—  
 President, Henry D. Moore, No. 116 West Sixth Street; Vice President, L. E. Wertheimer; Secretary, D. H. Pottenger, No. 67 West Third Street; Treasurer, Ans. L. Burke.

*Report of the Secretary and Treasurer for the year ending January 17, 1885 :*

### RECEIPTS.

Balance received from J. H. Magill, (former Treasurer).....	\$ 85 93
From Assessments.....	382 50
“ Loans returned, &c.....	123 70
“ Donations for Flood Sufferers.....	2080 00
<b>Total.....</b>	<b>\$2672 13</b>

### DISBURSEMENTS.

Amount paid for Relief.....	\$ 456 98
“ “ H. G. Skiff, Secretary's Salary, (5 months)...	10 44
“ “ Printing and Sundry expenses.....	58 05
“ “ Flood Sufferers.....	865 00
“ “ Returned Donors.....	1206 40
“ “ Sundry expenses, (printing flood reports).....	8 60
Balance cash on hand.....	66 66
<b>Total.....</b>	<b>\$2672 13</b>

*Three assessments have been made during the year and have been paid as follows:*

N. C. Harmony.....	No. 2.....	\$30 00
Miami.....	“ 46.....	45 00
La Fayette.....	“ 81.....	19 70
Cincinnati.....	“ 133.....	50 10
Vattier.....	“ 386.....	41 10
Excelsior.....	“ 369.....	37 20
Cynthia Lodge.....	“ 155.....	36 30
McMillan.....	“ 141.....	67 80
Walnut Hills.....	“ 483.....	25 90
McMillan R. A. Chapter.....	“ 19.....	29 40
<b>Total.....</b>		<b>\$382 50</b>

*Roll of attendance at the meetings has been as follows: Number of meetings held, 10.*

N. C. Harmony	has been represented	10 times.
Miami	“ “ “	4 “
La Fayette	“ “ “	3 “
Cincinnati	“ “ “	8 “
Vattier	“ “ “	4 “
Excelsior	“ “ “	10 “
Cynthia	“ “ “	2 “
McMillan	“ “ “	9 “
Walnut Hills	“ “ “	2 “
McMillan Chapter	“ “ “	10 “

La Fayette and Kilwinning Lodges have during the year withdrawn from the Association. We, however, have failed to discover any diminution in the number of applicants for charity referred to us by the officers and members of those bodies.

All of which is respectfully submitted.

D. H. POTTENGER, *Secretary.*

ANS. L. BURKE, *Treasurer.*

Your Committee appointed to examine the books of the Secretary and Treasurer, respectfully report that they have performed the duty assigned them, and find their books correct and correspond with the above report.

All of which is fraternally submitted.

A. A. TUCKER,

THEODORE KRAFT, *Committee.*

A. A. SCOTTISH RITE.—*Thirty-third Annual Reunion of the Orient of Ohio.*

—The thirty-third annual Reunion began at two o'clock, on Tuesday, February 24, in the Robinson Opera House, which was admirably fitted up for the occasion, by the formal opening of Gibulum Grand Lodge of Perfection, by Ill. E. T. Carson, 33°, Deputy for Ohio, who made an appropriate address of welcome.

Sixteen neophytes were presented for the Ineffible grades, from the fourth to the fourteenth degrees, which were conferred in the following order:

- |                               |                                      |
|-------------------------------|--------------------------------------|
| 4. Secret Master.             | 10. Master Elect of Fifteen.         |
| 5. Perfect Master.            | 11. Sublime Knight Elected.          |
| 6. Intimate Secretary.        | 12. Grand Master Architect.          |
| 7. Provost and Judge.         | 13. Knight of the Ninth Arch.        |
| 8. Intendant of the Building. | 14. Grand Elect. Perfect and Sublime |
| 9. Master Elect of Nine.      | Mason.                               |

The following is a list of the Grand Officers:

- Max Jacob Mack, 33°, T. P. G. Master.  
 Levi Crafton Goodale, 32°, H. T. D. G. Master.  
 Jacob Menderson, 32°, V. S. G. Warden.  
 Charles Henry Flash, 32°, V. J. G. Warden.  
 Robert Gwynn, 32°, G. Orator.  
 Charles Brown, 33°, G. Treasurer.  
 James Alpheus Collins, 32°, G. Secretary, K. S. A.  
 Stephen Phillips Sands, 32°, G. M. Ceremonies.  
 George Warren Bugbee, 32°, G. C. Guard.  
 William Michie, 32°, G. Hospitable B.  
 Henry Speer, 32°, G. Tyler.  
 Andrew Nembach, 33°, G. Organist.

The rendition of the work gave general satisfaction, the dramatic parts being effectually presented.

During the afternoon a Lodge of Sorrow was opened, and a touching tribute paid to the memory of each of the following by the T. P. G. Master:

Lucius V. Graves, Columbus; William N. Nelson, Owen Owens, Charles A. Fifield, Cincinnati; John S. Savage, Wilmington; Henry M. Guild, Wm. H. Hill, Henry Kessler, Albert G. W. Fierlein, George D. Martin, Cincinnati; Charles H. Ostrander, Columbus; J. B. Irwin, Dayton.

In the evening, the Sublime Degree of Perfection was rendered in a most effective manner, eliciting profound admiration.

The second day of the Reunion began at 10 o'clock, of Wednesday, by the formal opening of Delcho Council, in which the Degree of Knights of the East or Sword, 15°, and Princes of Jerusalem, 16°, were conferred, with the most elaborate paraphernalia, costumes, etc. Nothing was left undone in the preparation to give the best possible effect to these interesting and dramatic grades; the success was beyond the most sanguine expectation. The offices were filled in a most admirable manner by Robert Gwynn, W. R. Avery, W. B. Melish, Jacob Menderson, Stephen P. Sands, Thomas Kite, Jr., Joseph Kirkup, Charles H. Flach, M. J. Mack, Victor Abrahams, E. W. Masterson, Thomas J. Melish, and S. B. Markland. The music, under the direction of Bro. Prof. Nembach, 33°, was of a high order, assisted by Bro. W. T. Porter, 32°. The beautiful solo, "By the Waters of Babylon," was sweetly sung by Mrs. J. Walter Freiberg, with harp accompaniment, by Miss Holbrook. Prof. Schickel's French horn was also heard with very fine effect.

Cincinnati Chapter of Rose Croix was opened at 3 P. M., and officered as follows:

- Henry Clay Urner, 33°, M.·W.·&·P.·Master.
- Edward Willis Masterson, 32°, M.·E.·&·P.·K.·S.·Warden.
- Herman Charles Pfafflin, 32°, M.·E.·&·P.·K.·J.·Warden.
- William Randall Avery, 32°, M.·E.·&·P.·K.·G.·Orator.
- Charles Brown, 32°, R.·&·P.·K.·Treasurer.
- James Alpheus Collins, 32°, R.·&·P.·K.·Secretary.
- William Michie, 32°, R.·&·P.·K.·Hospitaler.
- Joseph Kirkup, 32°, R.·&·P.·K.·M.·Ceremonies.
- Patrick Lavelle Coultry, 32°, R.·&·P.·K.·C.·Guard.
- Henry Speer, 32°, R.·&·P.·K.·Tyler.
- Andrew Nembach, 33°, R.·&·P.·K.·Organist.

The Philosophical, Doctrinal and Chivalric grades were conferred upon the candidates, who had been initiated in the preceding work. The investiture of the grade "Sovereign Prince of Rose Croix," was solemn and grand. The following is the programme of music, which was most effectively rendered, having a strong chorus of male voices, accompanied with two organs:

- "March of the Ancients,".....Masonic Choir.
- "Worthy is the Lamb,".....Antiphonal Chorus.

Double Choir.

18°, ROSE-CROIX DE H-R-D-M.

- "Kyrie".....Choir.
- "Benedictus,".....Choir.
- Solo—"I know that my Redeemer liveth,".....Miss Corinne Moore.
- a. "Faith,"—Solo.....George D. Newhall, 32°
- b. "Hope"—Duet.....Mr. and Mrs. George D. Newhall.
- c. "Charity,".....Male Quartette.
- "Gloria in Excelsis,".....Chorus and Orchestra.
- "Agnus Dei,".....Chorus, Solo and Orchestra.

Ohio Grand Consistory, S.·P.·R.·S.· was opened at 7 o'clock, with Ills.· Deputy of Ohio, Enoch T. Carson, 33°, as Commander-in-Chief, presiding. The Modern, Historical, Chivalric and Philosophical Grades began with a class of one hundred and nine postulants. The beautiful grade of the Noachite or Prussian Knight, 21°, was splendidly rendered; this Masonic drama was never more impressively rendered, than it was on this occasion.

The third day of the Reunion convened at 10 o'clock, and the body occupied the entire morning in the rendition of the grades of Knights of Kadosh,

upon one hundred and four candidates. The work was most admirably rendered by the experienced officers; the auditorium of the Opera House was crowded with the Brethren.

After the recess work was resumed, and the grades of Inquisitor Commander, 31°, and Sublime Prince, 32°, were conferred. The grand ceremony was impressive, highly dramatic, and reflects great credit on all engaged in the work.

Previous to conferring the final grade, Bro. W. C. Winegarner, in behalf of Columbus Lodge, A. A. Rite, presented a most magnificent Knights Templar uniform to the Ill. Deputy for Ohio, Bro. E. T. Carson, and the Commander-in-Chief was "clothed" in the presence of the assembled Brethren, which was followed by singing "Auld Lang Syne."

The following is a list of those who received the 32°, S. P. R. S., comprising the receptions of the year 1885

Charles A. Farnham, Cincinnati.  
 W. P. Hale, Cincinnati.  
 George T. Sterrett, Cincinnati.  
 A. R. Sherran, Cincinnati.  
 T. W. Graydon, Cincinnati.  
 O. D. Norton, Jr., Cincinnati.  
 E. A. Peck, Cincinnati.  
 James Pettibone, Cincinnati.  
 G. W. Dohrmann, Cincinnati.  
 H. L. Sunderbruch, Cincinnati.  
 G. W. Dorr, Cincinnati.  
 W. J. Williams, Cincinnati.  
 Alpheus Cutter, Cincinnati.  
 George W. Bowers, Hillsboro'.  
 W. S. Matthews, Youngstown.  
 R. C. Brown, Youngstown.  
 J. C. Smith, Youngstown.  
 Hamilton Harris, Youngstown.  
 B. F. Gibbons, Youngstown.  
 H. H. Bissell, Youngstown.  
 Charles W. Bassett, Youngstown.  
 J. M. Walter, Youngstown.  
 T. C. Snyder, Canton.  
 John Bladon, Toledo.  
 James Dority, Toledo.  
 Moulton Houk, Toledo.  
 A. C. Osborne, Toledo.  
 George W. Reynolds, Toledo.  
 Samuel W. Reynolds, Toledo.  
 James Hodge, Toledo.  
 J. N. Reed, Toledo.  
 E. L. Southworth, Toledo.  
 J. E. Bliss, North Fairfield.  
 W. H. Christopher, Van Wert.  
 F. A. B. Lowe, Defiance.  
 H. Rancamp, Woodville.  
 F. L. G. Williams, Venice, O.  
 Samuel S. Yoder, Lima.  
 G. W. Augustine, Dayton.  
 R. B. Durain, Dayton.  
 X. Hanna, Dayton.  
 W. T. Shepler, Dayton.  
 J. C. Turner, Dayton.  
 William A. Scott, Dayton.  
 Benjamin N. Davis, Dayton.  
 Samuel T. Evans, Dayton.  
 J. P. Church, Dayton.  
 F. G. Bartholomew, Springfield.  
 J. E. McIntosh, Columbus.  
 T. J. Godfrey, Celina.  
 L. P. Schaus, Newark.  
 John Guy, Newark.

Charles D. Gill, Millersport.  
 W. L. Whitecamp, Baltimore, O.  
 W. S. Campbell, Byesville.  
 Robert Callon, Bellefontaine.  
 T. S. Ingraham, Cleveland.  
 Charles T. Garrard, Cleveland.  
 W. W. Blackwell, Cleveland.  
 N. A. Wilson, Cleveland.  
 W. C. Talmadge, Cleveland.  
 C. L. Clark, Cleveland.  
 J. D. Campbell, Cleveland.  
 Alexander Smith, Cleveland.  
 J. H. Green, Gallon.  
 John McNemar, Gallon.  
 William H. Raymond, Gallon.  
 John Hlythe, Gallon.  
 R. M. Kerr, Doylestown.  
 George March, Chagrin Falls.  
 E. A. Potter, Ashland.  
 R. W. Ratliff, Warren.  
 E. N. Hatcher, Columbus.  
 J. J. McClellan, Columbus.  
 H. H. Thorp, Columbus.  
 L. E. Valentine, Columbus.  
 J. H. Waters, Columbus.  
 George W. Willard, Columbus.  
 G. M. White, Columbus.  
 H. C. Stanwood, Columbus.  
 George W. Bell, Cardington.  
 George Kreis, Cardington.  
 Joe W. Bell, Fort Wayne, Ind.  
 Eli E. Zall, Bluffton.  
 J. M. Strong, East Springfield, Pa.  
 James Judson, Conneaut.  
 J. N. Frederick, Conneaut.  
 John F. Lane, Conneaut.  
 O. E. Young, Elyria.  
 A. W. Hazel, Elyria.  
 D. F. Ward, Elyria.  
 Arthur Latham, Akron.  
 A. H. Sargent, Akron.  
 M. Smith, Cleveland.  
 J. A. Beidler, Cleveland.  
 J. M. Gordon, Cleveland.  
 J. T. Sargent, Cleveland.  
 H. E. Teachout, Cleveland.  
 W. J. Southworth, Cleveland.  
 Charles L. Strong, Cleveland.  
 Thomas Quayle, Cleveland.  
 Samuel Davis, Collingswood.  
 B. S. Braddock, Richfield.  
 S. V. Holliday, Erie, Pa.

Over six hundred attended the Banquet at Music Hall, and partook of the elaborate menu. The following were the regular toasts:

1. The Grand Lodge of Ohio—Jos. M. Gbodspeed, 32°.
2. Our Country—Governor George Hoadly, 33°.
3. The Order of Knights Templar—Eli Fasold, 33°.
4. The Army of a Free People—A people to be free must do their own voting and their own fighting—Gen. Robert P. Kennedy, 32°.
5. Royal Arch Masonry—John W. Chamberlin, 32°.
6. Music and the Drama—E. W. Masterson, 32°.
7. Cryptic Masonry—D. P. Chamberlin, 32°.
8. Good Masons throughout the World—M. J. Mack, 33°.

A move was made, and met with a very liberal response, looking towards the erection of a Cathedral to be used exclusively for the Scottish Rite. A subscription was started, and in a short time \$15,000 was subscribed for that purpose. To this we heartily respond, "So mote it be!"

**BRO. JOHN BABB.**—A venerable Brother of Wooster, O., who departed this life February 12, aged nearly 81 years, was born in Reading, Pa., April 10, 1804; on March 19, 1826, he was married to Miss Sarah Lorah, and in 1831 he removed with his family to Wooster, O., where he resided until called to a higher sphere. He was an earnest Christian, having in early life connected himself with the old German Lutheran Church. He joined the Masonic Order in 1829, in Pennsylvania, but on removing to Wooster, transferred his membership to Ebenezer Lodge, No. 33, F. A. M., of which body he was the Tyler from 1840 to 1877. He was made a Knight Templar in 1848, in Massillon Commandery, No. .

The funeral was very largely attended by citizens as well as by Ebenezer Lodge, No. 33, of Wooster, Massillon Commandery, No. 4, Garfield Lodge, No. 528, of Shreve, Cedar Lodge, No. 430, of Orville, and Clinton Lodge, of Massillon. The beautiful ritual of the Knights Templar burial service was impressively conducted by the Eminent Commander and Prelate of Massillon Commandery, and the Brother and venerated citizen laid to rest.

**LODGE No. 218, F. and A. M.,** of Van Wert, Ohio, is moving on nicely in their New Hall. It is one of the largest, and furnished in every room, second to none in the State, for Blue Lodge and Chapter work. (Will urge 'em up!)

DOCTOR.

**GRAND LODGE, F. & A. M.**—The Detroit *Freemason* says: The 41st Annual Communication of the Grand Lodge of Free and Accepted Masons of Michigan was held at Whitney's Opera House, commencing Tuesday, January 27.

The meeting was a very large one, delegates from three hundred and sixty-eight Subordinate Lodges being in attendance. At 12 o'clock, noon, the Grand Secretary announced that a constitutional number of Lodges had made proper returns and were present through their Representatives. He therefore proceeded to open the Grand Lodge in due form.

The following Grand Officers were present: Grand Master, Arthur M. Clark, Lexington; Deputy Grand Master, James H. Farnum, Cassopolis; Grand

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Senior Warden, M. Shoemaker, Jackson; Grand Junior Warden, Samuel H. Norton, Pontiac; Grand Treasurer, H. Shaw Noble, Monroe; Grand Secretary, William P. Innes, Grand Rapids; Grand Visitor and Lecturer, G. W. Robertson, Mt. Clements; Grand Chaplain, Rev. S. Steele, Northport; Grand Senior Deacon, Wm. B. Wilson, Muskegon; Grand Junior Deacon, H. C. Rockwell, Benton Harbor; Grand Marshal, John Robertson, Imlay City; Grand Tyler, Alex. McGregor, Detroit.

The roll of the delegates was called and the Grand Lodge adjourned until 2:30 o'clock.

At 3 o'clock the Grand Lodge re-convened, and Grand Master Arthur M. Clark presented his annual report. He stated that the year just closed had been a most prosperous one for the Order throughout the Jurisdiction. He had granted six dispensations for new Lodges during the year, and three new Lodges had been instituted, the charters for which had been granted at the last annual Communication. Nine Halls were dedicated, and eight were destroyed by fire, involving the loss of much valuable property. He recommended that the utmost care be exercised in the selection of locations for Lodge rooms, that their contents be fully insured, and vigilant care taken to prevent fire. The Grand Master recommended that some means be devised to have the funds in the hands of the Grand Treasurer in such shape as to be immediately available in case of emergency. In conclusion he thanked the members and officers of the Grand Lodge for their hearty co-operation with him in his endeavors to so preside over them in a way which would redound to the credit of the Order.

On motion the report was received and adopted.

The Grand Secretary, Wm. P. Innes, then presented his annual report, together with that of the Committee on Foreign Correspondence, which was especially interesting. Adopted.

Geo. W. Robertson, Grand Visitor and Lecturer, presented his annual report, which was accepted and ordered printed.

Several minor reports were presented and adopted.

On motion, the Grand Lodge adjourned until 9 o'clock Wednesday.

### WEDNESDAY.

Grand Lodge called from refreshment to labor at 9:30, G. M. Bro. Clark presiding.

The several committees made their reports, which were adopted. The committees deserve great credit for the able manner in which they did their work.

All Lodges which had their lodge-rooms burnt were granted new charters free. A new charter was also granted to Lakeview Lodge.

The resolution adopted in 1877 in regard to members of the Order manufacturing, buying, selling, or using intoxicating liquors was repealed. There was a strong temperance sentiment in the Grand Lodge, but the members thought that a law which was not enforced had better be repealed; thus leaving this matter to the discretion of Lodges as to whom they shall admit to membership.

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P. G. Master Prof. C. F. R. Bellows, called the attention of the Grand Lodge in a very able manner to the weekly journal, *The Freemason*, published by Bro. LaTour, of Detroit. It was worthy of the patronage of the brethren in this state. He liked its tone and character, and the manner in which it was conducted; which announcement was well received by the brethren present.

The Finance Committee's report for the year showed the receipts to have been \$11,476.94. After paying expenses of the year there is on hand \$6,500.

Grand Secretary Innes managed the arduous duties of his office so as to merit the approval of the brethren.

The session was characterized by good feeling and harmony.

The following Officers were elected: M. W. Grand Master, James H. Farnum, Cassopolis; R. W. Grand Deputy Master, M. Shoemaker, Jackson; R. W. Grand Senior Warden, S. H. Norton, Pontiac; R. W. Grand Junior Warden, Wm. B. Wilson, Muskegon; R. W. Secretary, Wm. P. Innes, Grand Rapids; R. W. Grand Treasurer, H. Shaw Noble, Monroe; R. W. Grand Visitor and Lecturer, Geo. W. Robertson, Mt. Clements; R. W. Grand Chaplain, Rev. Joseph F. Berry, Mt. Clements; R. W. Grand Senior Deacon, W. Irving Babcock, Niles; R. W. Grand Junior Deacon, H. C. Rockwell, Benton Harbor; W. Grand Marshal, George Heigho, Detroit; W. Grand Tyler, Alex. McGregor, Detroit.

The newly elected Grand Officers were installed by Past Grand Masters Hons. Geo. H. Durand, of Flint, and W. T. Mitchell, of Port Huron.

The next annual Communication will be held at Detroit, on the Fourth Tuesday of January, 1885.

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THE GRAND CHAPTER R. A. M., OF MICHIGAN, held its 36th Annual Convocation in Detroit, January 20 and 21, 1885. Grand High Priest Giddings, in his address stated that he had granted during the year twelve special dispensations, two of which were for Chapters to remove to new halls, viz: Sturgis, No. 36, and Cairo, No. 96. During the year just closed, three Chapters were instituted. Mt. Pleasant, No. 111; Reed City, No. 112; Ovid, No. 113. The following decisions were reported by him:

### DECISIONS.

1. *Question.*—“A Brother received the E. A., F. C. and M. M. Degrees, in Lodge, No. 207, Ireland. He received the Mark Master's Degree, in Mark Lodge, No. 935. He received the Royal Arch in an Irish R. A. Chapter, No. 935, working under the Jurisdiction of the above “Lodge 207,” and so stated in his certificate of membership; he has certificates from each Lodge. Can our Chapter receive him as a visitor in Chapter, and in case he desires to become a member, what course must be pursued?”

*Answer.*—Satisfy yourselves that the certificates are genuine, and that he is the proper person represented therein. Having satisfactory evidence that he has legally received the Royal Arch degree, and you may confer upon him the degrees of P. M., and M. E. M., that he may be healed. He may then be admitted as a visitor, and upon presenting a legal release from the Chapter of



which he last was a member, he may apply for membership in the usual manner.

2. *Question.*—"A Companion was expelled from another chapter some fifteen years ago for unmasonic conduct. After he was expelled the Grand Chapter took up our charter and our said Chapter went out of existence. Later, a new Chapter was organized in the same town. Said expelled Companion desires to join the new Chapter. Can he make application without any reference to his expulsion from the old Chapter now extinct?"

*Answer.*—The Companion remains an expelled Mason and can only be reinstated by Grand Chapter.

3. *Question.*—"Does definite suspension for non-payment of dues cancel the dues for the non-payment of which amount said Companion was so suspended?"

*Answer.*—The Companion having been once punished for the Masonic misdemeanor by definite suspension, the Chapter has exhausted its penalty, as well as means of securing payment of amount due, therefore said amount is legally cancelled as far as forcing collection is concerned. Though the Companion has been punished for not paying his just debts, he still owes the Chapter the amount; the penalty not acting as a forgiveness of sins, but only as a punishment for such.

4. *Question.*—"Where is the proper place for a charter of a Chapter to be during its meetings? Would the hanging of the same in the preparation room be sufficient?"

*Answer.*—It is immaterial where the charter hangs, or even if it is hung up at all, so long as it is in the possession of the Chapter and open for inspection.

5. *Question.*—"Can a Companion who has been indefinitely suspended for non-payment of dues be reinstated except by a vote of the Chapter and must the vote be unanimous or two-thirds?"

*Answer.*—A vote of the Chapter must be taken in order to reinstate, and *two-thirds* of those present will govern in case of indefinite suspension.

#### REPORT ON JURISPRUDENCE.

Comp. Hugh McCurdy, P. G. H. P., Chairman of the Committee on Jurisprudence, presented a report upon the decisions as rendered, which was adopted. The committee recommended the adoption of decisions, Nos. 1, 2 and 5, and of the others say:

*No. 3.*—"As this question is not known to our law, it is safe to presume that no such state of facts existed upon which to predicate such a question. It is presumed that we know what our law is upon the subject of non-payment of dues. There are two penalties described, and a Chapter disciplining a Companion for non-payment of dues must inflict the one or the other of the penalties, *expulsion* or *indefinite suspension*. (See Sec. 3, Art. IX, of the Constitution and Edict, No. 16.) The question was before the Grand Chapter at its last Convocation, and G. H. P. Hill then decided that the constitutional provision and the edict above referred to were both in force, which decision was confirmed by the Grand Body. Your committee therefore recommend, that the decision be not approved."

Upon decision No. 4, the committee say:

"It is in the main correct and we generally agree with the same, still we desire to add that the *proper place* for the charter of a Chapter is in Chapter

room proper, under the immediate charge of the High Priest when the Chapter is at work. It makes no difference where or how he keeps it, so long as he has it present in the Chapter while at work; whether it hangs on the wall of the room or is in a case, so long as the High Priest has it present when at work is all that is required of him."—*Wolverine Cyclone*.

ENACTMENT OF THE SUPREME COUNCIL.—*A tatlute in Regard to Spurious Masons of Ancient and Accepted Scottish Rite*.—Be it enacted by the Supreme Council of the 33° of the Ancient and Accepted Scottish Rite of Freemasons for the Southern Jurisdiction of the United States, as follows:

*Section 1.*—No person who, being a Mason of the Ancient and Accepted Scottish Rite of this obedience, shall heretofore have apostatized and united himself with any spurious organization pretended to be of the said Rite, or who shall hereafter do so, shall ever, by any Inspector General, Deputy, body, power or authority of the Rite, be again received into its bosom, under any circumstances or in any manner whatever; nor shall be recognized if so undertaken to be re-admitted by any Inspector, Deputy, body, power or authority of the Rite outside of the Southern Jurisdiction of the United States.

*Section 2.*—No person who has heretofore become or may hereafter be a member of any body of the obedience of any spurious and illegitimate pretended power of the Ancient and Accepted Scottish Rite, or who shall have received or shall hereafter receive any pretended degrees of the Rite, shall ever be healed or regularized by means of any treaty, agreement or process whatever, or by any Inspector, Deputy or body; and shall not be invested with the degrees of the Rite, or any of them, except upon petition therefor and election by unanimous vote upon secret ballot, by each body to which he may apply; and no Inspector or Deputy shall in any case have power to confer upon any person any of the degrees.

*Section 3.*—This statute shall be in effect from and after its passage.

A true copy from the record.

Attest:

WM. M. IRELAND, Secretary-General.

GRAND CONSISTORY.—The Grand Consistory of the Ancient and Accepted Scottish Rite of Freemasonry, which held its thirty-second sitting at the Masonic Temple, San Francisco, Wednesday and Thursday, January 14th and 15th, and which was a very harmonious session, closed with a grand banquet, after having conferred the Thirty-second degree upon nine applicants—all from the Oakland Scottish Rite bodies.

OAKLAND LODGE OF PERFECTION has installed the following officers since our last issue: James B. Merrett, 32°, Venerable Master; Frank W. Pierce, 32°, S. W.; Leroy W. Allum, 32°, J. W.; Edwin A. Sherman, 33°, Orator; Charles E. Gillette, 32°, Almoner; Anthony Chabot, 33°, Treasurer; Amasa W. Bishop, 30°, Secretary; George Patterson, 32°, Master of Ceremonie; Byron C. Dick, 32°, Senior Expert; James Miller, 32°, Junior Expert; Bernard Stromberg, 30°, Tyler.—*San Francisco Masonic Record*.

IMPORTANT OFFICIAL LETTER.—*Grand Council of Kentucky, R. & S.*—*MILLERSBURG, KY., February 2, 1885.*—L. D. CRONINGER, *Grand Recorder:*

ILLUSTRIOUS COMPANION—The Grand Council when it resumed control of the Cryptic Degrees, by requesting Subordinate Councils to resume labor, declared, in effect, that they were not defunct, but merely dormant bodies. You will please notify such Subordinate Councils as have not resumed, that a further delay in complying with the request of the Grand Council may result in a forfeiture of their charters; and suggest to such as may have no intention to resume work, that a *surrender* of their charters should at once be made, and the charter, together with the books, papers, and effects, be forwarded to you without delay. This is essential to enable you to settle with former members, and give them such certificates as will qualify them for affiliation.

Fraternally yours, HIRAM BASSETT, *Grand Master.*

*The above "official letter" is fully explanatory of itself, and hence requires no comments from me.*

*The announcements and recommendation therein should be speedily and fully complied with, in order that the true status of "Cryptic Masonry" in this Grand Jurisdiction may be known and understood.*

Fraternally, L. D. CORNINGER, *Grand Recorder.*

*Note.*—Any Companion receiving this Circular will please endeavor to place it in the hands of the former Thrice Illustrious Master of the Council named.

CLOUD LODGE, No. 101, F. and A. M., Gloucester, N. J.—*Whereas*, It has pleased the Great Architect of the Universe to remove from this Terrestrial to that Celestial Lodge our Brother Archibald M. Graham, Therefore, be it

*Resolved*, That it is the expression of this Lodge, that they have sustained a loss that cannot be repaired this side of that bourne from which no traveler returns. And, be it

*Resolved*, That this Lodge extends its sympathy to our Brother's family, whose loss in such a husband and father, is greater and more deeply felt than ours can be. And, be it

*Resolved*, That the preamble and resolutions be spread upon the minutes in a page dedicated to that purpose. And, be it further

*Resolved*, That a copy of this preamble and the resolutions be engrossed and transmitted to the family of our deceased Brother.

Requiescat en pace.  
February 9, 1885.

JOHN M. WARNER, W. M.  
G. WILLIAM BARNARD, Secretary.

SCOTTISH RITE IN MICHIGAN.—The annual re-union of the Scottish Rite of the Valley of Grand Rapids, held at Masonic Hall, was not so gorgeous an affair as usual. The storms delayed the trains and the score or more of candidates were unable to be present. The following were initiated, receiving the degrees from the 4th to the 32d, inclusive: Wm. Steele, J. W. Baldie, Ionia; L. B. Winsor, Reed City; J. E. Thurkow, Morley, Fred. Hotop, Kal-

amazoo; John A. Gerow, Marshall; C. W. Moore, Douglass; H. C. Taft, Grand Rapids.

The following officers were elected by Moriah Lodge of Perfection: T. P. G. M., L. A. Rogers; H. K. of T. G. M., P. T. Cook; V. S. G. W., F. A. Parish; V. J. G. W., Thos. Friant; G. Orator, C. P. Bigelow; G. Treasurer, J. Barth; G. Secretary, Ed. D. Bene M. of C., A. LeG. Pierce; C. of G., F. J. Morrison; G. H. B., G. Organist, D. Egery; G. Tyler, F. A. Holcomb.

And by DeWitt Clinton Consistory, the following: R. D. Swartout, Ill. Com. in Chief; G. E. Pantlind, Ill. 1st Lieut. Com.; R. C. Hatheway, Ill. 2d Lieut. Com.; E. W. Hudnut, Ill. M. of S. G. C.; E. D. Wheeler, Ill. Gr. Treasurer; E. D. Benedict, Ill. Grand Secretary K. of S. and A.; F. A. Holcomb, Ill. E. and A.; J. Lomax, Ill. Grand Hosp.; G. D. Miller, Ill. Gr. of C., J. Goldsmith, Ill. Gr. Standard Bearer; F. J. Morrison, Ill. Gr. C. of G.; J. W. Baldie, Ill. Gr. Sentinel.

The officers of Robinson Chapter of Rose Croix, de H. R. D. M. are as follows: C. P. Bigelow, M. Wise and P. M.; R. C. Hatheway, M. E. and P. K. S. W.; E. Crofton Fox, M. E. and P. K. J. W.; D. Striker, M. E. and P. K. G. O.; Jacob Barth, R. and P. K. Treasurer; E. D. Benedict, R. and P. K. Secretary; George E. Hubbard, R. and P. K. Hospitaler; Samuel E. Watson, R. and P. K. M. of C.; C. Herkner, R. and P. K. C. of G.

Ill. Brother H. F. Hastings, 33°, the retiring Ill. Com.-in-chief, was presented with an elegant baldric in green silk and gold, by Ill. Brother John D. Jennings, 33°.

At the close of the session the members of the Order participated in a banquet. — *Wolverine Cyclone.*

GRAND LODGE OF LOUISIANA.—The Grand Lodge of Masons of the State of Louisiana, elected an installed the following Grand Officers for the ensuing year, on Thursday, February 12: D. R. Graham, No. 59, Grand Master; J. D. Hammonds, No. 112, Deputy Grand Master; C. F. Buck, No. 46, Grand Senior Warden; W. A. Strong, No. 168, Grand Junior Warden; A. W. Hyatt, No. 59, Grand Treasurer; J. C. Batchelor, No. 72, Grand Secretary; Rev. H. C. Duncan, No. 191, Grand Chaplain; G. H. Packwood, No. 52, Grand Senior Deacon; S. M. Bryan, No. 151, Grand Junior Deacon; George S. Pettit, No. 98, Grand Marshal; F. M. Cavalier, No. 191, Grand Sword Bearer; J. A. Burk, No. 176, Grand Pursuivant; J. C. Crinnen, No. 144, Grand Steward; H. Hamberger, No. 65, Grand Steward; John Berry, No. 58, Grand Steward; Kinney, No. 216, Grand Steward; A. Queant, No. 72, Grand Tyler.

E-UNION.—We learn by the courtesy of Bro. Richard Lambert, that on Saturday night February 14, the Masons of New Orleans did entertain the visiting members of the Order and their families at Masonic Hall, with a reception and promenade concert. A large number of invitations issued and the occasion was a most enjoyable one.

**CRYPTIC MASONRY**—The thirty-ninth annual assembly of the Grand Council of Royal Super-Excellent and Select Masters of the State of Pennsylvania, was held at Masonic Hall, Lancaster, Pa., February 18.

The meeting was called to order at 6 o'clock, and the following officers were present: M. P. G. M. Andrew J. Kauffman, Columbia; R. P. D. G. M., Joseph L. Lytle, Pittsburgh; R. P. I. G. M., Geo. W. Kendrick, Jr., Philadelphia; R. P. G. P. C. of W., Charles K. Francis, Bloomsburgh; R. P. Z. T., James Bown, Pittsburgh; R. P. G. R., Charles E. Meyer, Philadelphia; R. P. G. C. of G., John L. Young, Philadelphia; R. P. G. M., Joshua L. Lyte, Lancaster.

The following members of the Grand Council were found to be present from Councils as follows:

Mount Moriah, No. 2, Pittsburgh—Joseph L. Lytle, R. P. D. G. M.; Geter G. Shidle, P. M. P. G. M.; James Bown, G. T.; David A. Stevenson, P. T. I. G. M.

Harrisburg, No. 7, Harrisburg—John Vallerchamp, P. T. I. G. M.

Palestine, No. 8—Vosburg N. Shaffer, P. M. P. G. M.

Mount Moriah, No. 10, Bloomsburg—Christian F. Knapp, P. M. P. G. M.; Charles K. Francis, R. P. G. P. C. of W.

Philadelphia, No. 11, Philadelphia—James S. Barber, P. M. P. G. M.; George W. Kendrick, R. P. I. G. M.; Charles E. Meyer, G. R.; John L. Young, R. P. G. C. of G.; W. S. Dilkes, P. T. I. G. M.

Goodwin, No. 19, Lancaster—Andrew J. Kauffman, M. P. G. M.; William J. Fordney, P. M. P. G. M., Joshua L. Lyte, R. P. G. M., and P. T. I. G., Masters Wm. A. Morton, George R. Welchans, David H. Wylie, James B. Strine, John Hull, C. A. Fondersmith, Wm. Z. Sener, and Joel S. Eaby, D. I. G. M., and David E. Long, P. C. of W.

Allen, No. 23, Allentown—Augustus F. Shick, P. T. I. G. M.

Allegheny, No. 38, Allegheny—George C. Johnstone, P. M. P. G. M.; William H. Slack, P. T. I. G. M.

The report of the M. P. G. M., Andrew J. Kauffman, was then read which was followed by the reports of the other officers and the Committees of Finance, By-Laws, Doings of Grand Officers, Correspondence, next place of meeting, which was followed by the Report of the Special Committee on the revision of the Constitution.

After some few amendments the Constitution as revised was adopted.

Allentown, Pa., was unanimously selected as the next place of meeting.

The election of officers was next in order, which resulted as follows: M. P. G. Master, Joseph L. Lytle, Pittsburgh; R. P. D. G. Master, George W. Kendrick, Jr., Philadelphia; R. P. Ill. G. Master, Charles K. Francis, Bloomsburg; R. P. G. P. C. of Work, John L. Young, Philadelphia; R. P. G. Treasurer, James Bown, Pittsburgh; R. P. G. Recorder, Charles E. Meyer, Philadelphia.

The officers were then installed by P. M. M. P. G. M. Geter C. Shidle, assisted by R. P. G. Joshua L. Lyte.

The M. P. G. M. then announced the following appointments: Grand Chaplains, Rev. J. J. McIllyer, Rev. N. P. Kerr, Rev. James W. Robins, D. D., Geter C. Shidle; R. P. G. C. of G., D. A. Stevenson, Pittsburgh; R. P. G. M., Joshua L. Lyte, Lancaster; R. P. G. S., William S. Dykes, Philadelphia.

At the conclusion of the meeting, the Grand Council was invited to partake of a banquet, prepared by Goodwin Council, No. 19, of Lancaster, and a couple of hours was pleasantly spent in songs, recitations, etc., when the members departed for their homes after singing "Auld Lang Syne," and united in saying that the thirty-ninth assembly of the Grand Council was one of the pleasantest and most successful meetings ever held.—*Lancaster Examiner*.

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GRAND COMMANDERY OF LOUISIANA.—The Grand Commandery of Knights Templar of the State of Louisiana elected and installed the following officers on Thursday, February 12: A. L. Abbott, Grand Commander; Robert Strong, Deputy Grand Commander; J. G. McWilliams, G. Generalissimo; W. S. Benedict, Captain General; Rev. S. Landrum, Prelate; A. H. DePass, G. S. Warden; D. Stocking, G. J. Warden; Samuel M. Todd, Treasurer; Richard Lambert, Recorder; A. G. Brice, G. Standard Bearer; W. H. Bofinger, G. Sword Bearer; F. M. Caraher, Grand Warder; J. W. Maguire, Captain of Guard.

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ROYAL AND SELECT MASTERS FOR THE STATE OF LOUISIANA.—The Grand Officers elected on Thursday, February 12, by the Grand Council of the State of Louisiana, were the following: Alfred Shaw, New Orleans, Most Puissant Grand Master; James L. Lobdell, Baton Rouge, as Puissant Deputy Grand Master; V. Von Schroeder, Franklin, Thrice Illustrious Grand Master; S. M. Todd, New Orleans, Grand Treasurer; Richard Lambert, New Orleans, Gr. Recorder; H. C. Duncan, Alexandria, Grand Chaplain.

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THE Nobles of Mecca Temple, of New York city, on Thursday evening, February 5, secured every seat in Tony Pastor's Opera House, and quietly took possession, and when Tony Pastor came out for an encore, surprised him by donning their fezzes. After the closing of the theater a banquet was tendered Illustrious Noble Pastor.

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MASONRY ON THE PACIFIC COAST.—We learn from exchanges that San Diego Lodge, No. 35, numbers one hundred and twenty-five members, and is flourishing with a steady growth.

Los Angeles Lodge, No. 42, was chartered May 5, 1854. There are eight Lodges in Los Angeles, with a membership of over five hundred. Pentalpha Lodge, No. 202, has a membership of one hundred and ninety. Cœur De Lion Commandery, No. 9, Knights Templar, chartered April 11, 1870, with a membership of nine, now numbers over sixty swords. Los Angeles Council, No. 11, Royal and Select Masons, chartered April 13, 1871, has grown pro-

portionately. Acacia Chapter, No. 21, O. E. S., chartered 1876, has a membership of one hundred. A new Lodge, the Southern California, is now being organized, and is working under dispensation. It includes many active and prominent Masons, and promises eminent success. Los Angeles Chapter, No. 33, R. A. M., chartered in 1864, is said to have been very fortunate in its management. Signet Chapter, No. 57, chartered April 13, 1881, is flourishing and has an active membership of seventy.

OAKLAND LODGE OF PERFECTION, A. and A. S. R., in conferring one of its impressive degrees last Monday evening, February 9, at Masonic Temple, was assisted at a point in the ceremonies which rendered the effect almost magical, by the hidden powers of nature, in the form of an earthquake shock, which was doubly perceptible in the Lodge room of the third story of the building. It was the first time that Mother Earth has ever assisted at the conferring of a degree in so perceptible a manner, and made an impression on the mind of the neophyte never to be forgotten.—*San Francisco Tribune.*

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#### England.

Bro. Wm. Eliot, of Weymouth, England, died at the age of 92 years, having been a member of the fraternity for nearly seventy years.

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#### Australia.

GRAND LODGE OF VICTORIA.—The quarterly Communication of the Grand Lodge of Victoria, was held at the Protestant Hall, the 8th December, 1884, Bro. J. W. Goddard, Deputy Grand Master, being on the throne, and acting as Grand Master in the absence of Bro. Coppin. There was a fair attendance of Grand Lodge Officers.

On the recommendation of the Board of General Purposes, it was resolved that communications should be forwarded to the Grand Lodges of England, Ireland and Scotland, protesting against their establishing Lodges and initiating candidates in Victoria since the establishment of the Grand Lodge.

The Finance Committee's report was very favorable and indicated a satisfactory financial condition.

The Acting Grand Master presented Bro. J. B. Patterson with a patent of appointment as Past Grand Warden of the Grand Lodge of Victoria, in recognition of the services that had been rendered by Bro. Patterson to Australian Masonry.

Bro. Patterson, in thanking the Grand Lodge for the honor done him, stated that during his visit to Great Britain, he had visited Masonic Lodges in England and Scotland, and had been invited to do so in Ireland. From what had come under his notice, he did not consider that the Grand Lodge of England really represented the body of English Masons, as it was too ultra-conservative. English Masons were pleased to meet and welcome Australian Masons because they were Australians, and the strongest and most telling argument

that could be placed before them in favor of the formation of a Grand Lodge for Victoria was its distance from the central government. British Masons, as a body, recognized that colonials must, and would, govern themselves in Masonic as well as in other matters.

Grand Lodge was then closed in due form, the business being completed.—  
*Victoria Freemason.*

GRAND LODGE OF SOUTH AUSTRALIA.—*William James Hughan.*—The report of the proceedings relative to the formation of the "Grand Lodge of Ancient Free and Accepted Masons of South Australia," is, in many respects, a most remarkable volume, extending, as it does, to some ninety pages; and presenting what is evidently a true and particular account of the elaborate means taken to secure a fair and unbiassed opinion from the various Lodges situated in that colony. I feel certain that a careful perusal of the report cannot fail to induce the conviction that the establishment of an independent Grand Lodge for South Australia was the desire of nearly all the members belonging to the Lodges hailing from the Grand Lodges of England, Ireland and Scotland.

The first meeting to consider the question was convened for July 30, 1883, by Bro. H. M. Addison, P.M., Dist. G. Treas. (E.C.), when 108 out of 123 brethren present formed themselves into a "Masonic Union" for the purpose of promoting the cause they had at heart. A verbatim report is given of this meeting, and certainly the statements made, and the numerous questions asked and answered, indicated the desire of the members to have all things "done decently and in order." The able chairman stated emphatically that "we shall not attempt to form a Grand Lodge unless we have a *large majority* in favor of it."

That all might know of the contemplated change, the secretary of every Lodge in the colony was requested to supply a list of its members, all of whom responded but one, but as ninety-six names of members of that Lodge were obtained from another source, practically all the names were duly registered, and as duly informed of all the meetings and resolutions agreed to, as were also the Provincial or District Grand Masters of the three Grand Lodges, whether favorable or otherwise to the proposal. A discreet publicity was a feature of all the arrangements. A letter was then sent to the 2,072 contributing members of the three Constitutions, asking each of them individually and specifically to sign their names in favor of the "Masonic Union," and to use their best endeavors to further its objects. Of these no less than 1564 (1633 including duplicate votes) replied, joining the "Union," and only 39 declined. No replies were received from the 392 brethren.

The next step was to officially consult all the Lodges, which was done by a letter dated October 27th, 1883, and other communications were forwarded for the guidance of each W. M.; such as a report of the proceedings of the Grand Lodge of England, September 1st, 1869, when the Grand Lodge of Nova Scotia was recognized. The Executive Committee must have been gratified at the unprecedented success which followed their appeal.



## SUMMARY.

“ English Constitution ”	}	18 Lodges unanimously joined.
20 Lodges.		1 Lodge, one dissident, since unanimous.
“ Irish Constitution ”	}	1 Lodge sent no official return.
7 Lodges.		4 Lodges unanimously joined.
		1 Lodge had two dissentients.
“ Scottish Constitution ”	}	2 Lodges sent no official return.
6 Lodges.		6 Lodges ( <i>all</i> ) unanimously joined.

It will be seen that even at so early a stage nearly all the Lodges agreed to form the “Grand Lodge of South Australia,” and hence the meeting of the delegates on March 24th, 1884, (Bro. Addison again in the chair), was of the most unanimous character. The report of the Executive was adopted, recommending Chief Justice Way as the first Grand Master, and Bro. Muecke, District Grand Master, (S.C.) to be the Installing Master.

I am particularly gratified to note that the delegates resolved—

That all Lodges holding warrants from the Grand Lodges of England, Ireland, and Scotland shall be deemed legitimate; and if they so elect, they may be allowed to continue their allegiance to their parent Constitutions.

As it surely is both un-Masonic and unfair to coerce the brethren into submission.

Bro. James H. Cunningham, the Grand Secretary South Australia, in the *Freemason* for September 27th, 1884, alluded to this important point, and stated that no obstacle would be placed in the way of *any Lodges desirous of continuing under their original Constitution*, which says much for the kind feeling and Masonic hearts of the brethren. He also mentioned the suggestive fact that only fourteen members, hailing from nine Lodges, declined to join the new Grand Lodge, and some of these had since “repented.”

Another Convention was held on April 16, when the Grand Officers were elected, as also the members of the Board of General Purposes. On the following day the “Inauguration Ceremony” took place in the presence of about a thousand members, most of the Lodges being largely represented. The proceedings were of a most impressive character, and the Grand Master, having been duly installed, delivered an appropriate address, in which he declared “he had never heard, and never expected to hear, from a South Australian Mason, one disloyal or unfraternal word respecting the Grand Lodges under whose warrants they had hitherto worked.” Though separated some 15,000 miles from their parent Grand Lodges, our South Australian brethren are not unmindful of what they owe Masonically to them, and desire now a kindly and hearty recognition at their hands. I cannot remember a Grand Lodge being formed under more advantageous circumstances, or in a fairer or more Masonic manner, and, therefore, I trust that the recognition of the Grand Lodge of South Australia will soon be granted by all the regular Grand Lodges in the universe, and that our Royal Grand Master will graciously be pleased to accede to their wishes by becoming the Grand Patron of the Craft in that colony.—*London Freemason*.

# MASONIC

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# REVIEW

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## CHEOPS AND JEZEEH.

BY J. K. HORNISH

[International Standard.]

Cheops is an Egyptian word with a Greek orthography. The orthography is not only Greek, but the conception which it describes is a degeneracy, indicating a mode of thought which could not comprehend the true idea as built into the Great Pyramid. The Greeks never could comprehend true philosophy. Besides, even the Egyptians, in the age of Herodotus, and even in the days of Isaiah, had become so degenerated from the archaic philosophy of their fathers that they could not comprehend the truth as taught by the original princes of Noph-Nouff, or Knoph. (Isaiah, chap. xix).

The *ch* is a Greek and Aeolic compound glyph, and, even in English, always describes that which rules in discrimination. The *ops* is Latin, and original Egyptian. It describes the essential in position. *That which is in fixed discrimination of the essential* is a very good definition of Cheops. But I do not think it exactly describes the truth or the original conception.

I take the original word to be Kiops. The *k* is archaic, and Accadian in every sense; and it represents that prime element in language which describes holding in containment, and carrying in the holding, and, with the vowel *i*, the symbol of likeness and similitude, we have this description: that which, in its own being, holds and carries, in similitude, the first or prime essential in manifestation and

exposition. In this sense the Pyramid carries, in self-exposition, Jehovah's essential philosophy of numbers and structure, even to its moral and spiritual archetype. The Pyramid theorem is the essence of geometry, as it is built into cosmos "in measure, in numbers and in weight;" and it is a truth which should be kept in mind, that morals obtain their standard in the conception of right; right lines or measure, "exact" numbers, finite and intelligible, and just weights—that which is balanced and equal. This is the prime truth in structural cosmos. It is the prime truth in all moral apprehensions, and hence the fact, an "irrational" geometry, and an "incommensurable" standard of "right," "exact" and "just," must be the breeder of all kinds of infidelity to the truth.

This Kiops conception, as exemplified in structure, carries itself even to the spiritual thought. Right, exact and just in mathematics develop into right, exact and just in morals, and in this the mind is carried to the archetype in the spirit of the meaning and design; and to the Divine Spirit, which is the fullness or the fulfilling of the entire conception in exemplification. In this sense this Pyramid is God manifest, not in the flesh, but in material exposition in stone, exemplifying or imaging the essential perfection of structural cosmos, and moral cosmos, and spiritual cosmos, as Jehovah has created them, in numbers, in measures and in weight, according to intelligent design.

God, in all his wonderful works, is always correlating himself, and even into man's intellectual being this truth is so fixed that we all feel that we are seeking truth. "But what is truth?" All truth leads to God. The mere scientist is an infidel, because his highest standard of truth, in the only perfect science, is a fraud and he knows it. His mind is permeated with "irrationals" and "unknown," and his science is without a philosophy to make it the true, exact and just exposition, exemplification and reflection of structural being; and hence, by sequence, he has no divine standard of moral or spiritual being. "God is not in all his thoughts."

Kiops is the imperial or king truth in exposition and symbolization in this Pyramid; and in this fact it is easy to understand how degenerate ages would, by personification, convert the one into a personal king and the other into his tomb. Kiops is indeed buried in this tomb, but not as a personal being or a dead ruler, but as the sum of that philosophy which constituted the religion and science

and learning of those archaic ages when man "walked with God." The Kiops Pyramid is the Accadian bible: and to the test of its truth must yet come modern geometry; and when it is comprehended, mathematics will have a philosophy in numbers and structures, religion an expounder in physics, and prophecy an interpreter which will bring order out of confusion and put sense into modern empiricism.

The true Pyramid is the pure, exact model of cosmic structure, and it carries in its theorem the similitude of all cosmic metrology, and the divine philosophy of numbers and structure, as Jehovah has built them into creation, and into the ten digits, which contain all possible metronic laws within the ability of intelligence to comprehend. In metrology, what the digits cannot describe man cannot comprehend, cannot even think; and before we get to their limits they will be found to contain a fineness of expression and a magnitude of comprehension now not even suspected. The arithmetical laws of addition, subtraction, multiplication and division, do not hold the key to Jehovah's philosophy, nor will they ever, of themselves, unlock this Pyramid. Jehovah is the author of geometry. Cosmos is adjusted, measured, numbered and weighed in exact proportions, and equated in a just and all-inclusive ratio. This is geometry, and hence, so soon as the philosophy of geometry—by which every geometrical proportion of necessity is exact—is discovered, the true grandeur of the Kiop's Pyramid will be recognized as the self-demonstrating theorem, carrying in exposition and similitude Jehovah's philosophy of structural cosmos in totality and in microcosmic detail. This is conspicuously noted in the fact that geometry controls even motion, sound, light, electricity and magnetism, and gives to chemistry its combinations and results, and hence makes it a true science.

*Gizeh* is a modern orthography, and its meaning seems to have degenerated to a name of a place only. It describes that which *rules in its order or grade*. But all Accadian names are "*totems*," and hence describe generic ideas which were noted by the "*cartouches*" or ovals which inclosed them in ancient hieratic language. I regard this word as entirely inadequate to express any idea, prime in pyramidistry. It simply compares one pyramid with the others, or one place or locality with others.

I take the true orthography to be *Yeesah*; *g* is a hardening of *j*, and *j* is a compound of *ye*, *yo*, etc.; *z* is also a compound, and hence they have no prime meaning; *a* short, with *h*, measures adjustment, exact, *e* means being, and *ee* being *in existence*; and *y* is the fine separate vowel which measures extreme perimeter and fineness, even to spirituality; it describes the finest tone known in the octave. *Yeesah* describes *that which, by virtue of its essential being, rules in exact and balanced adjustment*, and hence, per sequence, is the fullness and ultimate of all design, *per se*. When the word *Yeesah* began to be used as the name of the place or locality of the Kiop's Pyramid, we know not. But originally the words were evidently used to describe generic, prime truth; after ages misused them, as the Spanish in America use sacred names and words. This is usual when ignorance is associated with deep religious convictions. It is seen even among our Pilgrim ancestors. But in the use of these words, *Kiop* and *Yeesah*, the one to describe a king principle and the other to localize it, there may be something more than ignorant devotion. There is a propriety in localizing the king truth in the place or the person who is, in its own or his own being, the personification of all authority, truth and justice, and hence who is the fullness and ultimate of all cosmical design. The words, in their essential meanings, belong together, and are as true to themselves and to each other as the words of Christ Jesus or Jesus Christ are in Christianity. The word Christ describes that which primarily and entirely—from the beginning to the end—holds in discrimination and exemplification the essential image or truth; and Jesus, in the character described in the Scriptures, is an exact synonym for *Yeesah*. Should the analogy in the words lead to fixing a connection in philosophy and religion between our age and that which is marked by the Kiop's Pyramid, we need not be surprised. In fact this connection is a necessity. The Hebrew Scriptures are full of Pyramid metronic expressions and references as the standards of all their measures and the measures of all the prophecies, and their Scriptures speak of Christ as the anointed measure of Truth; and in Jesus we have personified "the fullness of time," *i. e.*, the equation of the time, and the fulfillment of the Law and the Prophets. He claims a rulership in righteousness, and authority to the uttermost boundaries of Jehovah's design. Whoever will study the meaning of these words

and the character of the Pyramid and Christ Jesus, will soon be convinced that there is more than a coincidence in the analogy.

In my investigations into the philosophy of numbers and structure, independent of Egyptian pyramidistry, and independent of Christianity, I have discovered one fact which most wonderfully illustrates the unity of the philosophy of the Pyramid and the Christian philosophy, as exemplified in Christ Jesus.

The Christian cross, or the *crux Christiana*, as a symbol of religion and philosophy, has a history extending back into and behind the mystic ages of antiquity, long before the Christian era. This symbol has been discerned among the antiquities of all ethnic peoples. It has been found even among the American Indians, and, with archæologists and ethnologists, and even mystics; it is the mystery of mysteries. Outside of Christ and the scenes on Calvary, none can give it a meaning; and yet all involuntarily bow to its sacred mystery. It is the achme of all symbolizations. The *crux Ansata*, the *crux labarum* and the *crux Christiana*! Who can interpret them? Yet all are geometrical, prime and essential in quadrature; and they represent the learning, the philosophy, the wisdom and the religion which existed among men previous to "the confusion" and "dispersion" and hence long before the age when a revelation become necessary. "The Pyramid religion" may yet become the synonym of all truth.

My idea of the Pyramid was drawn in 1877. Every line is controlled by the philosophy of geometrical proportions, which is the new law, I have discovered, and the true Pyramid key, and every proportion will stand the most exact test of the philosophy of numbers and structure, and that, too, by the double means proportional, which I have discovered. In this Pyramid the *crux Christiana* is the exact measure of perfection, and this fact stands out so conspicuously that one cannot but note it. It holds the fullness of time in its arms, and in this it equates substantive form into the perfection of being by fixing the slope of the sides, as well as all other proportions, in exact exposition of the ultimate, in all design in structure. Hence, I hold that no man can quadrate the circle, or time except by the Pyramid diagram, in such a way as to show a self-demonstrating theorem. The cross is the supreme symbol of the perfection of Jehovah's philosophy of numbers and structure as surely as it is the supreme symbol of the Christian religion. Yeeshah and Jesus identify each other in this symbol, and the day is not far distant when science will become as firm a believer in the cross as the Christian.

## ONWARD.

BY CELESTE M. A. WINSLOW.

[The Advance.]

Life hath no pause! once launched upon the river,  
That mingled stream of joy and sorrow, Time,  
And onward we must go; still on, forever;  
Through earthly wastes, or fairest heavenly clime.

In vain I moan, with many a doubt and shiver,  
Wearied and hurt with ceaseless rush and roar;  
"Forget me, pass me by, O restless river;  
Leave me secure on some sweet island shore!

What am I, that I may not pause, none grieving—  
One nameless atom of the mighty throng!  
Let me shrink softly, silently, thus leaving  
No vacant place, no interrupted song!"

It may not be; life gives its fullest measure  
Of pain and toil; for some dear spot we yearn,  
Clinging to fragments of past youth and treasure,  
And bear them with us, but no more return.

Still bound to this vast tide's relentless motion,  
Duty and love compel and hold us fast;  
Till out upon that deep, diviner ocean,  
God safely brings our broken barque at last.

One pause shall we not have, one quiet slumber,  
Before Heaven's endless peans are begun?  
Awaking to glad cycles none may number,  
To press toward Thee, thou Universal Sun!

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 Shall we take Health Lessons from the Talmud?

EMILY THATCHER BENNETT.

The modern proverb, "Every generation grows weaker and wiser," has not become established as demonstrated truth.

If enlightened mankind would more freely receive and allow their minds to be infused by the knowledge-light, down-streaming, designed to release them from error and intermingling shadows of the sensuous phases of existence, then might we briefly-reigning princes of the present, claim to be wiser than our forefathers.

And if, again, self-preservative fore-sight as well as natural impulse, leading to a merely rational application of the known laws of health might universally prevail, we should not as a race grow weaker if wiser.

*Hygiene*, employed as a Greek derivative and a medical term, is not as forminable to the ordinary newspaper reader as only a few years ago. Scholars in Grecian and Oriental classics do not now hesitate with the occidental freedom of a language made up by later ages of many tongues, for a mixed people to declare Hygeia, the Goddess of health, "a pretender, as well as her father Esculapius, who styled himself the god of medicine." Perhaps, however, it is medical scholars only who thus speak of the supposed mythological deity of Health!

In the literal extreme all poetic ideals are pretenses; albeit *Ponce-de-Leon's* prescription, both poetic and medical, for securing immortal youth, was credited by the culture and romance of his time and country.

In a current number of Harpers' Periodical Publications, Juliet Carson adds a sensible paper to what she herself calls, "the literature of physical culture," which "is on the increase,—a promising field for individual experiment;" and which encouragingly, she says, has taken its place as a feature in the education of "girls."

Why is it that girls and women of our period seem to be and have been, more in danger of loss of health by other than natural disease tendencies, than boys and young men?

*Seems* is a poor expletive—it would mislead us in the moment. It were preferable, like Hamlet, to "know, not seems," where reality is not fancy, and *vice versa*.

The truth is, among reputable classes of society, as well as lower grades, the boys and young men are rapidly throwing to the winds the health-germs with which they were born.

A close observer visiting in the "best families," as well as the thoughtful pedestrian, regarding boys in the streets, easily reads these things. Mothers and fathers, half blind, are, with few exceptions, consenting and assisting in the slow destruction of both physical and mental powers of growth and beauty in their young children. Infants are fed *tea* and *coffee*, and allowed, habitually, to inhale the poison etherealized essence of *tobacco* smoke!



Boys everywhere are using the deadly and soul-perverting narcotic, almost as soon as they are old enough to be in the streets unattended. How can these young bodies possibly retain and nourish healthful nerves, hearts of normal action and vigorous brains?

Boys of eight, ten or twelve years, sons of comfortable homes and good parents, are "so nervous" that they seem to live on something not taken from the family table or pantry. They do drink tea at table, of course, whether they eat or not.

Their mothers are as nervous as they;—of the fathers,—no more at present.

The slavery of fashion too, is destroying possibilities of future health, for many young ladies. One sighs to think how soon they will look aged, and be unable to walk a half-mile after their marriage and maternity. Largely are mothers responsible for this, but how thankless the desire to express words of warning. Many a dietary and gymnastic rule and exercise must fall short of the desired result while fashion, and late hours, and exciting books, usurp the fresh life and beautiful health of girls. So it has been. Alas! That so it will be. Lectures on such topics are not desirable, although sometimes tolerated for fashion's sake.

The *Talmud*! Who would not learn though so late, of its ancient "teaching," and therefore of those educated "orthodox" Hebrews of the scattered people, who proudly claim it, with other rare books of first and pure principles. But how ignorant are many of us, ordinarily intelligent men and women, relative to Talmudic lore and laws.

The American Medical Association not long since convened at the National Capital, was favored in the reading of a paper by C. H. Von Klein, M. D., important paragraphs from which are benevolently disseminated by the *Journal of Hygiene*, "Good Health," Battle Creek, Michigan.

If Professor Von Klein is professedly Hebrew, we hope he is "orthodox." There is nothing grander in the possible elements of a man's character than *consistency*. For this reason should a Freemason never neglect his Lodge—nor his wife either.

Puerile is that too common criticism of Roman Catholic servant-girls, often the most illiterate persons of any community, which would ridicule or even disparage their faithful attendance on the early mass. Herein is the maid frequently more consistent than her

Christian mistress. In all forms of religion, amid these days of non-inquisitorial illumination, the proselyter may be permitted to learn of the same *alma mater* as the teacher. Thus now it appears that the whole Christian world might learn and grow strong, and without suffering necessarily in the process, as the poet suggests.

Professor Von Klein tells us that the greater portion of the works of the Jewish Talmud comprise a perfect treatise for the preservation of health. He says: "One might not think it possible that the researches of the learned could have overlooked such a valuable scientific work. \* \* \* But these are the writings and teachings of a creed whose very name was before the crucifixion of Christ, and ever since has been, hated and rebelled against. He proceeds to explain that portions of the Talmud for centuries preserved by oral tradition finally were written in a "conglomerate" of Hebrew, Chaldaic, Syriac, Arabic, Greek and Latin languages; although one of its divisions, the *Mishna* was not compiled until about the second century, A. D. This is scarcely sufficient excuse for the prevailing ignorance and the disuse of the Talmud's wisdom in our era of universal knowledge.

The lore of the oriental mystics with its hints of occult mysteries never to be revealed only to the very few souls who were created for such sovereignty, has been calmly delved "aforetime," with apparently less critical danger to the throne of human reason than modern spiritism now threatens. "A monstrous infatuation," those not enslaved or shattered by it, may well designate the details, useless "manifestations," domestic disturbances of the night, apparitious noises and all manner of insignificant "signs," etc. Some dignity is accorded the whole mystery it must be admitted, by the probability that many of these details are the symptoms of that mighty force of God's universe never yet explained to, or by man—**ELECTRICITY.**

As an epidemic, spiritism finds more victims among the illiterate and the irreligious than the educated, Christians or Hebrews. More ominous than the cholera that "is coming" are its present indications of increase. Mental disease is undeniably more to be dreaded than physical ailment separately viewed. Only in the known beginnings of disease rests the certain hope of preventive cure. If earnest warnings would be heeded, many times a fellow

mortal thus might be saved by another's words from woful pains and evils!

A beautiful woman, mother and widow, and I must add, *Christian*, known to the writer, and who is believed by some of her near relatives to be insane as a "spiritist," *courted* the delusions, and now she has moments of pitiable agony, when she weeps and groans, "O, this horrid spiritism! It has destroyed my life, I cannot break from it—my soul is in danger," etc. But, like moths in a candle flame, speedily she yields again, and obstinately defends the infatuation that *has* unfitted her for life's duties to a sad degree. Had this victim taken wise warning from herself in the beginning, the "power" might not have harmed her! The *weakness*, rather.

Sir Bulwer Lytton was charmed with the philosophy of the mystics of the East. He traced several somewhat tedious volumes, in an outward guise of romance, probably more to please himself than his numerous readers. "A Strange Story," and "Zanoni," fascinating as well as doleful, do nothing to preserve his fame as a novelist. Doubtless Bulwer would not have agreed with Dr. Von Klein, who styles Paracelsus "the father of quacks!" Indeed, the characterization is un-poetic and anti-mystical, although we are used to the term now-a-days, as to others abhorrent to consistent culture.

Again, who would not learn of the Talmud? If only it might be translated, (revised) and "arranged for the use of schools," or simple learners, possibly it would fortify some young minds just where present systems of education, hygiene and morals, are leaving weak points for the attack of the body's enemies and the soul's tempters!

In all charity should the fact become generally known, that "Orthodox Jews are amazingly cleanly," and that in their early teachings, Jewish life is based from its beginning and so continued, "upon sanitary measures and morality which is the basis of health."

A difficulty rests with the Gentiles who cannot always discriminate between consistent and inconsistent Hebrews, whom indeed they should not criticise as "Christians" do each other.

Most heartily are they as a race to be congratulated for their religious prohibition of the use of swine-meat for food. Dr. Von Klein is grandly in the right while he says: "Its use should entirely be eradicated. Mountains would sink down from the dead caused by this miserable brute!" Astonishing perversity, else blind insensibility, has prolonged its use with all classes of society. A few individuals, however, gladly affirm that in this respect they *became Jews long ago!*

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## A WAYSIDE VIOLET.

BY ADNA H. LIGHTNER.

## CHAPTER III.—OUT ON THE OCEAN.

Violet, with her new friends, remained a few days in New York, and during their stay in the city Mrs. Lynne provided a suitable outfit for her, becoming the position of companion to her grandchild, after which they took passage on board the *Lady Gay* for England, as Mrs. Lynne, Miss Edith Lynne Vancouver, and Companion.

To Violet, whose life had been passed in the little village of Weston, the change was a heaven of delight, and when the steamer began to move out her heart bounded like that of a bird set free—she was safe.

Mrs. Lynne had grown very fond of the fair young girl, and little Edith already idolized her. There was a certain air of refinement and delicacy about her, which despite her training and associations, clung to her like a garment of purity. Every motion and gesture was graceful and easy, and her speech pure and proper, as though she had been "to the manor born."

Mrs. Lynne had questioned her concerning her young life, and Violet had told her all of her history, but that she was a bride—that was a secret too sacred to reveal to any one—it even flooded her face with crimson to whisper it to herself.

They had been out almost a week, and while Mrs. Lynne and Edith had been prostrated with sea-sickness, Violet had declared war against its tyranny, and was victorious. Every moment she had spent attending to the many wants of her companions, endearing herself more and more to their hearts, and now both were able to come on deck, and with their convalescence her attentions ceased to some extent, enabling her to take some note of her fellow-passengers. One old gentleman in particular, seemed to meet her every time she left her stateroom, and his pleasant greeting always caused her heart to quicken its pulsation, and her smile and blush had become very dear to him, although he could not have defined his feelings beyond an interest every voyager feels toward his companions while they were so closely associated together. He began his acquaintance with her by asking after her charge, and now that her

time was not so fully occupied he would often engage her in conversation; and soon Edith claimed him as her special friend, thus throwing them still more in each other's company.

Mrs. Lynne did not trouble herself about Edith and Violet so long as they were seemingly in such good society; for the gentleman from appearances must have reached his three-score years. His hair and beard were gray, and his step feeble, but his smile was roushish and his eyes held a merry sparkle, while his mind was stored with a whole battery of pleasant stories, which Edith had full benefit of. Once, after the child had dropped asleep in his arms, he had asked Violet of her father and mother, and she had answered:

“Mother is dead. I do not know whether father lives or not.”

And then, as a wave of sadness softened every line and curve of her lovely, delicate face, he did not question her further, beyond asking what he should call her. He had spoken to her as “child” and to Edith as “darling” always before.

“My name is Violet,” she said.

And he had repeated it over with a strange thrill of tenderness in his voice, and then had been silent a long time afterwards.

One morning, when Violet had gone to the Captain on some errand for Mrs. Lynne, he detained her a moment, and said pleasantly:

“Miss Violet, we are a good deal nearer England than America this morning. How does that suit you?”

Violet did not lift her eyes in glad surprise, as he had expected. He did not know that it mattered little to the friendless girl where her lot was cast.

“I don't know, sir,” she replied thoughtfully. “I love the ocean, and I do not know what England will be like. I would be very well pleased to stay forever on board the *Lady Gay*—the trip so far has been very pleasant.”

“Thank you, child. The *Lady Gay* should consider herself complimented. I believe you would make good a sailor. Old *Nep* did not get the better of you at least, but if I mistake not he will have a chance at you yet, in the shape of a storm, before night. How would you relish that?”

“A storm at sea! Oh, that would be grand!” then a look of terror darkened her expressive eyes, as she added with a percepti-

ble shudder, "but what if the *Lady Gay* should go down with all on board?"

"Miss Violet, did you not know that there is no 'if' in the make-up of the *Lady Gay*?" the Captain replied, with a glance of pride over his beautiful steamer. "You are as safe on her deck as though your feet were already pressing English soil."

Only partially re-assured Violet turned away, and all the morning her thoughts continued to dwell on the probability of a storm, and the possibility of their destruction, until it grew to be a certainty with her. And once, as she halted by the side of her gray-haired friend, she said abruptly:

"Did you know that we were going to have a storm, and maybe all be lost?"

"No, Violet," he replied. "Do you know so?"

"Yes, sir, the Captain told me this morning; and, somehow I feel like something dreadful was going to happen."

The old gentleman laid his hand on Violet's bowed head, in a tender caress, and his eyes shone with ready sympathy for her evident distress.

"Never fear, child. God will take care of you," he said cheerfully.

Violet lifted her head quickly. What power of consolation those words possessed for her. Carl had said the same. Yes, come what might, God would watch over her, because solemnly, tenderly she had been given into His keeping, and He had promised to be a strong wall of protection to the least of His little ones.

"Thank you, sir," she said naively, and he knew that in some way he had cheered her, but he did not guess at the truth of it.

As the afternoon wore on, she noticed a look of anxiety on the faces of captain and sailors, which she perhaps would have passed by without a thought, but for her conversation with the Captain in the morning. Now they were forbodings most appalling to her. The impression of calamity so fastened itself upon her mind that she began to make preparation for it. She took the precious letters of her father and mother, and her marriage certificate and wrapped them carefully in oil silk, then secured them in the pocket of her dress.

At last, just as the sun was dipping itself into the dancing waves, the Captain's voice was heard on deck, saying :

"Make ready for a rough night, boys—it is coming, sure."

Violet, like one in a dream, made Mrs. Lynne comfortable for the evening, then taking little Edith in her arms, she sat down in the cabin to wait for a something that she was powerless to define. Never had the winsome fairy seemed so dear to her as now, or her quaint, sweet expressions so bright and witty, but after a while the dainty, curly head drooped over on her shoulder, the eyes closed wearily, and Edith was in the land of child-dreams; but Violet did not lay her down, she still clasped her close to her heart.

Once the Captain passed her on his way through the cabin, and stopped a moment to look into the face of the slumbering child, and Violet ventured to question in her low, intense voice :

"Sir, do you think the storm will be heavy? I did not see even one little cloud."

"True, child, but it is in the air. There will be clouds enough before morning. Yes, we shall have a heavy wind-storm, without a doubt. Do not undress, Violet, and if you are brave enough, you shall see what it is like."

"You are very kind, sir. I shall not undress to-night, and if—but you said there is no 'if' in connection with the *Lady Gay*."

The Captain did not reply, the young girl's earnest persistency in a presentiment of coming evil, had its effect on him, and he shook his head and passed on.

After some time she began to feel the vessel roll gently too and fro, then lunge forward on a heavy wave, only to sink back into the cradle of the sea, and what she had been waiting for so long had come—the storm had struck the *Lady Gay*. She sat and listened eagerly to the hoarse commands of the Captain, and the hearty "aye, aye," of the sailors, but realizing all the time that each wave was lifting them higher than the preceding one, and like a thing of life the staunch vessel was battling with the elements as though, with a knowledge of her precious freight, and how much depended on her strength. The commands grew more hurried as the storm reached the height of its fury, and the responses less hearty, then the order rang out :

"All hands, on deck!"

All the terror of a life-time seemed condensed into that one awful moment to the trembling girl, and the accumulation of despair was reached, when the maddening cry of "fire, fire!" thrilled through and through the doomed vessel.

Doors were flung open, and half-dressed men and women appeared on every side, and all was the most pitiful confusion, fear paralyzing the very souls of the awakened ones. Dense volumes of smoke issued from the hold of the vessel, and with one accord every one rushed for the deck, eager to get as far as possible from the fire.

Violet made no effort to move. She seemed completely bewildered, until the cries of Edith aroused her, and she staggered to her feet and looked around her, only to find that she was alone with the child in the cabin, and more for the sake of her charge than for self she pressed the child closer to her breast, and sought the deck.

The life-boats had been lowered and were rapidly filling—some reaching them in safety, others missing their footing, in their haste were caught up on the foam-crested waves and lost.

As Violet reached the deck the Captain espied her and grasping her arm sought to lift her over the vessel's side, but Mrs. Lynne was still on board, and she drew back, begging her to go first. Then, as she realized that there was only room for one more, she kissed the sweet face of Edith and gave her into the hands of those waiting to receive her, and saw her placed in the arms of Mrs. Lynne, believing that she must stay and go down with the burning vessel, but even while she resigned herself to fate she saw that another boat was being lowered, and in a moment she had been handed down to ready hands, followed by her old friend. Then the sailors, and last the noble Captain left the deserted deck, and sadly and mournfully the order was given to "pull away."

They hasten to obey the command, for the *Lady Gay* was already wrapped in flames, and in less than a quarter of an hour, the blackened hull of the once beautiful vessel, went down into the grave of old ocean, and was no more.

Violet found herself seated near the old gentleman who had interested her so deeply, and a thrill of joy came to her heart at the thought that she was not altogether friendless, not alone, and with a feeling of security she moved closer to him. He reached out



his hand and drew her head to his knee and soon the weary girl was sleeping the sleep of exhaustion.

The night of terror spent itself, and a dull gray morning heralded the approach of another day. Violet awoke startled and bewildered, then her situation dawned upon her, and with a shudder she buried her face in her hands.

"Don't worry, Violet," said the gentleman, drawing her head to his breast. "We will soon be picked up by some passing vessel."

"Oh, sir, I was not thinking of that? If Mrs. Lynne and Edith are lost where shall I go? What shall I do? I have no one to turn to. I am all alone!"

The strong arms of the old man pressed the desolate girl close to his heart with a hungry, heart-famished expression in his eyes.

"No, Violet, never all alone again, so long as Robert Lincoln lives!" he said earnestly. "I will care for you. From this moment you belong to me. I had a little girl once, but she died. You shall take her place in my lonely heart—you shall be my Violet, my Heart's-ease."

"Oh, I thank you so much, Mr. Lincoln!" Violet replied, "and if I never see little Edith and Mrs. Lynne again, I will gladly stay with you, until I can find another situation—if we are saved."

"That is right, child," and Mr. Lincoln caressed the little hand resting in his, with a kind, fatherly touch. Then to distract her mind from her own distress, he continued:

"Now, Violet, look carefully around and see if you can find any trace of the other boats? My old eyes are too deceiving to trust them."

Violet rose to her feet, and steadying herself by placing her hands upon Mr. Lincoln's shoulders, she gazed long and eagerly out upon the vast expanse of water, but nothing that resembled a boat greeted her vision.

The Captain stepped to her side, and handing her his glass, said:

"Try this, Violet, it will aid you very much."

She placed the powerful lens to her eyes and looked again, and was rewarded for her perseverance by seeing a little boat, quite a distance from them, wholly at the mercy of the waves, going farther every moment from them, and with a longing, shuddering sigh she recognized the crimson dress of little Edith, gleaming against the dark background.

“What is it, Violet? Do you see anything?” questioned Mr. Lincoln.

“Oh, yes, I see a boat; and in it little Edith,” she replied sadly. “Their oars are gone, and they are drifting away from us.”

“Give me the glass, child!” the Captain said hastily.

And after gazing a moment through it, he shook his head, and drew a deep and regretful sigh.

“They are lost!” he said, “they are drifting out of the course of steamers, and only an accidental vessel will fall in with them. It is far better, Violet, that you took your chances with us. We have water and provision for three days, and I believe that we shall be overhauled long before that is exhausted—at least, I sincerely hope so.”

Violet looked earnestly, pityingly up into the Captain’s face for a moment, then a sentence of consolation, that she had tested, came to her remembrance, flooding her soul with its presence, and lending a soft, rosy glow to her fair face.

“Yes, Captain, you can do more than hope,” she said, in thrilling, resolute tones. “You can trust in God—He will take care of us.”

“True, child, I stand justly rebuked,” the Captain said, with a blush of shame. “We are in the hands of God, and because of the one faithful soul with us, we shall all be saved.”

“Amen!” came in faltering accents from the trembling lips of Mr. Lincoln, and tenderly, caressingly, he drew the girl down to his side.

The long weary day merged into night, and night into another day, and still no sight of a sail, but Violet never grew discouraged. She cheered the tired sailors, lightened the heart of the distressed Captain, with her bright, comforting words, but most of all, she clung to her friend, Mr. Lincoln, with tender, loving confidence. And when the evening of the third day drew nigh, without relief, while starvation presented its ghastly form to madden them, every soul in the little boat would have laid down his life willingly for their Heart’s-ease, as they all called Violet. But the sacrifice was not demanded of them, for as night settled around them, they espied a light off to the eastward, and in a moment they had hoisted their lantern to a piece of broken mast, and began to pull with a will for the vessel.

Those on board the vessel soon descried their little light, and stayed their course until the boat came long-side, and all were taken on deck and kindly cared for. Then, after cruising around some time in search of the other boats, but without success, they continued on their way.

After landing safely in Liverpool, Mr. Lincoln began to consider seriously what he should do with Violet. His home was in New York City, and he had just started on a tour of three years in the east. At last he decided to talk with her on the subject, hoping that she might suggest something, and one evening he entered their parlor for that purpose; but Violet anticipated his words, and saved him the embarrassment he had so much dreaded.

"Mr. Lincoln, I am glad that you have come at this moment, for I have been thinking all the evening that I have burdened you long enough with my presence. You have been kindness itself, but I must find something to do. Even if you desired it, I could not sit here and fold my hands in idleness," Violet said earnestly.

"Well, Heart's-ease, I was just going to mention that same matter to you. I have a proposition to make, and if you do not like it I want you to say so. I want to travel about three years, and if you do not object, I would like my little girl to spend that time in some good school, and be ready when we return to New York to take charge of my home, an accomplished, polished young lady. What do you say?"

"Oh, Mr. Lincoln, what you offer would be heaven itself to me! But it must not be. I have no claim on you. I cannot accept so much from the hand of one who is almost a stranger."

"You do not understand, Violet. I have neither wife or child—you are defrauding no one, if you accept. I am a lonely, old man, craving the care and companionship of one whom I have grown to love as my own daughter. I have more wealth than I know what to do with, and it would be a kindness if you will help me to spend some of it."

Violet came close to his side, and laid her hand upon his arm, then gazing searchingly up into his face—

"My very soul craves the opportunity you so generously offer, for I am but a poor, ignorant girl," she said, with deep emotion, "and if you truly desire it, I will gladly, oh, so gladly, accept your kindness, and will try to employ the three years in such a manner as to bring no discredit upon your choice."

“ You could not do that, even now, little Heart’s-ease. But for your own sake—you would feel the difference. I want you to attend closely to your studies. You are to write to me and acquaint me with your progress, and at the expiration of three years, I shall come and take you home. I have but one request to make—do not give your heart away while at school.”

Violet’s lovely face flushed hotly, and her eyes drooped quickly, and for one moment she was going to tell him all about her hasty marriage. That already her heart had gone from her keeping, even if she never would see the possessor again. But then, she could not tell her love—the love that was born of the most sacred moment of her life—the love that Carl Leslie would smile at, if he should know—but she could promise that which he seemed so much to desire, and lifting her dainty head proudly, she said :

“ Mr. Lincoln, I promise solemnly to hold myself aloof from all gentlemen society until you return, and faithfully devote every moment to my advancement. This is a trifling request in return for all you are doing for me.”

“ It is enough, Violet—it is all I ask. You belong to me now, and no breath of sorrow or distress shall ever come to darken your life.”

He had forgotten that,

“ Who breathes must suffer, and who thinks must mourn,  
And he alone is blessed who ne’er was born ! ”

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#### CHAPTER IV.—VIOLET LINCOLN.

Three years of restful enjoyment, through the historical East, have passed, and Robert Lincoln, looking only a trifle older, stands before the rarest vision of loveliness his eyes ever rested upon, and wonders if it can possibly be the child of his adoption—his Heart’s-ease. He remembered that there had been promise of great beauty in the sweet face, and graceful, dignified form of the young girl, but he was wholly unprepared for this lovely, matured blossom before him.

He clasped both hands out-stretched toward him, and feasted his eyes on the pure blushing face, with a thrill of exquisite rapture, that she was to be near him in all the years to come.

“ Violet, you have grown so beautiful that I almost doubt your identity with the little girl I left three years’ ago,” he said at last.

“Do you know that although I have been permitted to look upon the far-famed beauties of Florence, Rome, and Athens, yet in all my wanderings, ‘A form more fair, a face more sweet, ne’er hath it been my lot to meet,’ than my own Heart’s-ease. My shy, modest Violet, under the genial rays of the sunshine, has most wonderfully expanded into richness of tint, beauty of symmetry, and perfection of culture.”

A happy glow of joy over-spread Violet’s face, at the words of Mr. Lincoln—joy that God had given her that which so much pleased her benefactor—not a feeling of gratified vanity, because she had been called beautiful.

“Be careful, Mr. Lincoln, or even at your age, you may be called a flatterer,” replied Violet archly. “But I am more than glad if I please you.”

“Please me, Violet! You startle and bewilder me, and I long to be home that I may become accustomed to your sweet presence. Shall we start at once?”

“Yes, Mr. Lincoln, I am ready at any time, and very anxious to see my new home; but I dread the trip across. I shall never like the ocean again, it took my darling Edith from me, and gave her up to the cruel waves.”

Violet’s head drooped, and the splendor of her dusk eyes was veiled by their fringed lids, as the thrilling remembrance flooded her soul.

“And did it give you nothing in return, Violet?” Mr. Lincoln said, in low, tender tones.

“Oh, yes, Mr. Lincoln! Forgive me! Old Ocean gave me the dearest friend a desolate girl ever possessed. Do not think me ungrateful!”

And with a pretty, impulsive motion, she grasped his hand in both of her’s and pressed it to her lips.

“Nay, child, do not even speak to me of gratitude again—you owe me none. I shall be the recipient of favor because of your companionship. The Comet sails day after to-morrow, and she is a good vessel. Do you think you can be ready so soon?”

“Certainly, Mr. Lincoln, and sooner if you desire,” Violet replied quickly.

Very well, the time I have named is soon enough. But Violet, there is something else I wish to speak of. I do not like the formal-

ity of Mr. Lincoln, and now that you are to become part of my life, I very much desire that you would accept my name. If you do not object, from this moment you shall be Violet Lincoln, and I shall be Uncle Robert to you. What does my Heart's-ease say?"

Glad tears flooded Violet's eyes, and an expression of great joy surged over her lovely face.

"Oh, yes, Uncle Robert! I have called you so all these years to myself, but I dared not speak the name aloud," she said, in sweet confusion. "I gladly accept the name of Violet Lincoln, and with that gift I accept the future, so full of promise, and leave with the discarded name of Markley the desolate memories of my childhood."

Mr. Lincoln bowed his head over the fair young girl, and left a kiss of adoption on her brow, then with a low "thank you, child," he passed from the room, leaving Violet standing lost in bewildering reverie, forming a picture beautiful enough to madden an artist.

True to her promise, she had not formed the acquaintance of any gentleman, during her three years' stay at school. Every moment had been spent with a view of making herself worthy the acknowledgment of Carl Leslie, and through that striving a talent had been developed that she did not dream she possessed. Her music-teacher had early estimated the value of her voice, and had bent every energy to its cultivation, with the happiest result. And Violet's heart bounded with pardonable pride as she realized that if need be, her voice might become a fortune to her.

The hour for her departure from her pleasant school associations was at hand, and many a young girl clung with tender embrace around Violet's neck, reluctant to give her up, because she was a favorite with all—a fact Mr. Lincoln noted with pride—and when they turned away, there was an added thrill of affection in his voice on account of it.

When they arrived on board the vessel, all was bustle and hurry. Mr. Lincoln had secured pleasant state-rooms for Violet and himself, but neither tarried in them long, but hastened on deck to watch the receding shore.

They were standing gazing off shore-ward, when a voice fell on Violet's ear which sent every drop of blood in her veins rushing like a torrent to her wildly palpitating heart, and turning quickly

she met the dark eyes of Carl Leslie—her husband. She withdrew her gaze instantly, a vivid flush leaping to her cheeks, but not without realizing that it had been returned with interest. She did not fear that he would recognize her—dress, culture and years, had made such a thing impossible; but she would have known him anywhere in the world. He possessed the same handsome face, dark expressive eyes, and tender, resolute lips, that were so indelibly stamped on her heart.

And Carl Leslie—what did he think of the fair girl whose glance met his so blushing? Did he associate her with the little girl to whom he had given the shelter of his name, and had kissed good-bye at the spring? No, not even in the faintest degree. He only recognized in Violet Lincoln the fairest girl in all the world, and his heart thrilled as it never had done before, because of the knowledge that he would be near her for some time.

In all his wanderings he had never forgotten the hour when Dora Markley had trustingly laid her small brown hand in his, and faltered out the assent which had bound them together as husband and wife until death should part them; and her kiss, so pure, had remained on his lips, unsullied by the touch of another. He sometimes thought of Louise, but only with a feeling of indifference; because, after the first wave of indignation had subsided, he knew that it had been but an acknowledgment of her fascinations—not a love that lives forever—that had filled his heart.

Somehow Carl could not prevent his eyes from seeking the blushing face of Violet, and after a while, when Mr. Lincoln carelessly turned his face toward him, his heart leaped with joy, as he recognized in him, one whom he had met while traveling in the East, and had assisted very materially in an adventure, which might have proven disastrous, but for him.

Mr. Lincoln started perceptibly as his eyes rested upon Carl's eager, flushed face, and with a pleasant smile, he stepped forward and grasped his hand.

"Glad to see you, Mr. Leslie!" he said, heartily. "Glad that you are to be a fellow-passenger on board the Comet. You proved yourself very handy and willing when last we met, and I shall not regret that you will be conveniently near in case of an emergency."

"Thank you, Mr. Lincoln. I would gladly be of service to you, although I trust there will be no occasion, on our trip to New York."

“ True, true ! The last time that I was at the mercy of Old Ocean, she used me shabbily, I must confess. She ought to do better this time, if only to show that she could behave herself. Eh, Heart’s-ease, what do you think ? ”

Violet turned blushing toward them, as she was addressed, and Mr. Lincoln, with his hand still resting in Carl’s, said :

“ Mr. Leslie, allow me to introduce Miss Violet Lincoln. ”

Carl lifted his hat with courtly grace in appreciation of the honor, while Violet flushed hotly, and sent him a glance from her violet eyes that tingled and thrilled his inmost being, as she acknowledged the introduction.

“ Miss Lincoln my friend has intimated that your trip to England was a stormy one, ” Carl said. “ I hope your return may be more pleasant. ”

“ Thanks, Mr. Leslie. It was an experience that I have no desire to repeat—even the remembrance makes me shudder, after three years. ”

“ I should say so ! Why, Mr. Leslie, it would have caused a piece of statuary to shudder. You remember, no doubt, of reading about the burning of the Lady Gay ? Well, we were barely saved from going down with her. ”

“ Indeed, I do, ” replied Carl, deeply interested. “ And you were on board ? ”

“ Yes. I believe Violet and I were all the passengers who were saved. We took our chances with captain and crew, and were picked up after three days in a life boat. ”

“ Ah, yes. I remember that you told me something of your shipwreck at the time we met in the pass of the Simplon, ” said Carl.

“ By the way, Violet, I never related how near I came to losing my life in that same famous pass, did I ? ” Mr. Lincoln asked, turning to Violet.

“ No, Uncle Robert, but it is not too late—won’t you tell me now ? I know Mr. Leslie would enjoy the recital of an adventure. ”

Mr. Lincoln burst into a merry laugh, and looked at Carl, who stood shaking his head at him, the rich crimson tinging his cheeks and brow.



“I guess Mr. Leslie could tell you about the little affair much better than I could, Violet; but for fear he will not give ‘honor to whom honor is due,’ I will relate it myself. While in Switzerland, I joined a party of sight-seekers on their way to Italy. After we had entered the renowned pass of the Simplon, a wild, desolate place, where rocks tower hundreds of feet on either side, or displayed precipices that seem interminable in their depths, in my awe and wonder I fell behind the party, and in some unaccountable manner lost my footing, and was over the rugged side before I was aware of my danger. Bruised and bewildered, I lay on a ledge of rock, some ten feet from the top, utterly unable to save myself. Mr. Leslie belonged to the company, and his true, honest heart missed me, and alone he turned back to seek one who was a perfect stranger to him. His search was rewarded, and with his strong arm and a rope I was raised to a place of safety. Think you, Violet, that I owe him anything in the way of gratitude?”

Tears sprang unbidden to Violet’s eyes, while she listened. Her darling, her love, had done all this! She gave both little trembling hands to Carl, and looked up into his face, a tender love-glow flooding her own, and said :

“Mr. Leslie, I thank you more than words can express for saving the life of one who is very dear to me—but, more than all, I thank God that he has crowned your life with noble, true manhood. I would have been desolate indeed without Uncle Robert.”

Carl could not speak, he could only clasp the little hands still closer, glad that through service to Mr. Lincoln he had unconsciously given comfort and joy to this fair girl.

And thus the three so strangely met fell into a pleasant conversation which lasted some time, and when Violet signified her desire to leave the deck, it was Carl Leslie’s strong arm that assisted her below, and his tender, admiring glance that caused the crimson glow to leap to cheek and brow, as he left her at the door of her state-room.

After that the days passed like a dream of delight to Carl and Violet, while Mr. Lincoln in enjoying their happiness, seemed to fail entirely to see where they were drifting.

Violet soon found that no thought of her identity had entered the mind of Carl, and she was determined never to betray their relationship until she had won his love; and sometimes when he could

not hide that love, she would inconsistently sigh for his lack of honor for his forgetfulness of his bride. She did not consider that she was lavishing all the wealth of her girl-heart upon him, and that he could no more help loving her than a tiny boat could pull against the current of the Niagara. But it was different with her, she realized her right to love him with all her soul—was he not her husband, could any one claim more of her heart-worship? And her soul declared, none but God.

Ah, little did Violet understand the turbulent state of Carl's feelings! He knew now that never before had his heart responded to the touch of the God of Love. And while he would have given his life for the love of Violet, he was truly, fatally bound to Dora Markley; but he was not brave enough to shun her presence—even when he knew that it was wrong. How could he be discreet when every glance of her dusk eyes bid him tarry by her side? And wholly regardless of the result he gave himself up to the bewildering delight of her society, every day growing less strong to resist the torrent of his love, and do that which he knew was right.

The last evening on board the vessel, as they were slowly promenading the deck, in the silvery moonlight, Carl drew his lovely companion closer to his side, and said in low, thrilling tones:

“Violet, do you know that I wish we might sail on forever in the Comet, just as we are now. My whole being rebels against the separation of to-morrow!”

The velvety eyes were uplifted in startled dismay, and the sweet face paled and flushed in the moonlight.

“Why, Carl, we shall see each other often—we shall both stay in New York! What do you mean by a separation?” she questioned eagerly.

“Yes, Violet, I trust I shall see you often; but I can never have you all mine again, as I claim you now. I had not intended to say in words what every action and glance have repeated over and over; but, Violet, darling, I love you—I love you! Yes, every pulsation of my heart breathes your name, although it is dishonorable in me to declare it. I have no right, forgive me, I have no right!”

Carl bowed his head in bitter anguish, while all the pride in Violet's heart flooded her dusk eyes with its glow, because he had been true to his honor—because he had acknowledged the claim of the trusting young girl-wife, even while his very soul cried out against the decree.

Carl felt her form quiver, and her heart throb wildly against his arm, and with a glad accent tendering and thrilling every word, he said :

“ Violet, forgive me, but you do not hate me, because I was not strong enough to do right? I could not seal my lips against the confession I have made. You have my heart, with all its first, maddening, absorbing love ; but, oh, darling, I cannot offer you my hand—it belongs to another.”

Violet stopped him abruptly in their promenade, and looked up into his face, her own radiant as the first blush of morning, her violet eyes gleaming like stars, and her lips parted breathlessly,

“ Carl, you are the truest, noblest man in all the world—and I love you ! ” she said, her voice ringing out in clear, resolute confession and pride, because of the object of that love. “ I shall claim the affection of your heart, and perhaps sometime you may be free to place your hand with it.”

If it had not been for the knowledge Violet possessed, she could not have so bravely confessed her love, and suggested a possible future for them ; but even now, although he was ignorant of the fact, she belonged wholly, completely, to him.

“ Don’t, darling ! You know not how you tempt me,” Carl said, his voice hoarse and agitated, and he drew her close to his side ; “ but let the worst come, nothing can take from me the comfort of the knowledge that you love me.”

Carl bent his head to press a kiss upon the crimson lips, so temptingly near, but the remembrance of a caress he had received from his trusting girl-bride, caused him to change his intentions, and, instead, he touched his lips to her brown hair in tender reverence.

They talked long and earnestly that last precious evening they were to enjoy together, as arm in arm they walked the deck of the Comet ; always as lovers, but with the barrier of a pair of little brown girl-hands between them.

Some strange freak prompted Violet to delay the disclosure of her identity for a few days ; and unconsciously, through her decision, she gave satan an opportunity to work out great misery and crushing sorrow for both.

Once when Carl had said hopefully :

“ Violet, I feel, I believe, that it is not wrong for me to love you so deeply, that somehow, God will make it all right in His own good time.” Violet remembered that the same expression of half-doubt and desire to believe, surged over his face, as when he said to her, “ God will care for you.”

[To be continued in May Number.]

The Royal Order of Heredom of Kilwinning,  
OR  
 Rose Croix de Heredom of Kilwinning.

[Freemasonry in Maryland.]

The ritual of the Order of Heredom pretended that it was first established by Robert Bruce, King of Scotland, after the battle of Bannockburn, in the year 1311; but this has been denied by many, and its real origin and history is enveloped in the same mystery and confusion that surrounds many of the High Degrees of Freemasonry.

It appears, however, to be an established fact, that in the year 1740, there was at Edinburg, Scotland, a body known as "The Royal Grand Lodge and Chapter of the Order of Heredom of Kilwinning," and that this body established at Rouen, France, May 1st, 1786, a Provincial Grand Chapter, of which M. Matheus, an eminent merchant of that city, was Provincial Grand Master and Louis Clavel Deputy Grand Master.

These two brethren, we are informed by a recent communication from the "Chapter Arts Reunis" at Rouen, were arrested during the Revolution in France "as suspects," and barely escaped with their lives. By the same communication we are also informed, that the most of the records of the Grand Chapter were destroyed during the "troubulous times of the Revolution." This is greatly to be regretted, for in the latter part of the last century, there was located at *Baltimore* a body of this rite, which was indirectly connected with the Grand Chapter at Rouen.

The title of the body at Baltimore was "The Chapter La Verite." It had emigrated with the brethren from Cape Francois, a town on the eastern coast of the Island of St. Domingo, who had sought refuge in Baltimore in consequence of the insurrection by the negroes on that island.

There are no records of the Chapter "La Verite" known to be in existence, but it is referred to by several writers in connection with the history of the Royal Order of Heredom. Such extracts therefore as relate directly or indirectly to the Chapter "La Verite" will be quoted from these writers.

Olivar, in his Landmarks, says: "Lodges and Chapters of the Royal Order of Robert Bruce were also established in St. Domingo by Bro. Achille Huet de Lachelle, who styled himself the Royal Grand Master of the 'Grand Lodge of the Order of Heredom.'

He himself furnishes the following account, which is interesting, although it occurred at a much later period :—He says he derived his authority from the Most Sublime Chief of the Order in France. He established in *Baltimore* a Sovereign Chapter under the title ‘Truth,’ at the request of the potent Brothers Knights of the Cape, who had sought refuge in Baltimore in consequence of the revolution in St. Domingo. The Sovereign Chief of the Order for France had been first applied to, but he referred them back to the Provincial Chapter. Huet de Lachelle, the G. . M. . was himself driven to the United States by the troubles in the colony, and passed eight months there. During his residence he established at New York an Anglo-American Sovereign Grand Chapter, under the title ‘Chosen Friends,’ of which Bro. Van-den Brock was President, and in the same city a Sovereign Chapter of France, under the denomination of the ‘Triple Unity,’ of which Challon Dayral was President. At the Orient of Philadelphia he established two more Sovereign Chapters, one for the members of the ‘Chapter of Truth’ of the Cape, under the name ‘Truth and Union,’ Bizouard, President; and the other for the Lodge of ‘Amenity and Candour,’ Gauvin, President. All these Sovereign Chapters appointed Lachelle ambassador, by letters of delegation, to the Sovereign Chief of the Order of Kilwinning at Edinburg; to the Sovereign Grand Provincial Chapter of France, sitting at Rouen; and to the Grand Orient of France. He went to France on his mission in 1798, and delivered the documents to M. Matthews, G. . M. . of the Grand Lodge at Rouen.”

The French Masonic writers, Thory and Clavel, both give substantially the same account as Bro. Olivar.

Brother Pike has in his possession a document written by Lachelle himself, in which occurs the following in reference to the Chapter “*La Verite* :”

“On the 29th day of the 5th Month, 5996, I also regularized, at Baltimore, in Maryland, the Chapter *La Verite*. It had been founded long before by a Brother Martin, and had worked for a long time, under the belief that it was regular; but becoming convinced of its error, as that of the Petit-Goave had, it made application, after we had done so, to the Chief of the Order, to obtain letters of Constitution. The Chief of the Order, by one of his columns, had advised us of this, and requested us to regularize that Chapter. The Brother Knight Teaveau, Second Light of that Temple, was affiliated by us in our Chapter, and was empowered

by us to take the oath of these Officer-Knights, and to regularize them for us in the name of the Chief of the Order."

These accounts are to some extent conflicting, and it is therefore somewhat difficult to learn the exact origin of this Chapter. Olivar, Clavel and Thory state that Lachelle constituted the Chapter himself, while from the document in the possession of Bro. Pike, in Lachelle's own writing, it would appear that it had been organized by a brother named Martin "many years before."

It is certain that the Lodge "La Verite" was brought to Baltimore prior to 1793, possibly as early as 1791, and that the Chapter was attached to it. Thory says, the Rite of Heredom was entirely distinct from that of Perfection, and consisted of the three degrees of Ancient Masonry as its basis, and the Rose Croix degree known as the Chapter. The Chapter conferred four degrees: Master of Heredom, Knight of the Tower, Knight Rose Croix, and Knight Rose Croix de H. : R. : D. : M. :

Not being recognized by the Brethren of the Symbolic Degrees in Baltimore, these Brethren of the Lodge "La Verite" sought the first favorable opportunity that presented itself (the election of Bro. Henry Wilmans as Deputy Grand Master, he being the first officer of the Grand Lodge elected from Baltimore), by applying to him for a dispensation to work the three degrees according to the "Ancient York Rite," and at the Session of the Grand Lodge of Maryland, sitting at Talbot Court House, May, 1794, they received, as has been seen, a Charter for a Lodge which they called the Verite Sancti Johannes, No. 16 (The True St. Johns's).

The Lodge "Verite Sancti Johannes" ceased its labors in 1798. At this time a war between France and this country seemed imminent, and the feeling of animosity against that country and its citizens being very strong, many of these Brethren left the country, and in consequence of the fewness of the number left, the Charter was returned to the Grand Lodge.

There are reasons to believe that the Chapter continued its labors until 1801 or 1802, about which time many of these Brethren, believing that the troubles in St. Domingo were over, returned, but only to meet a fearful death, the Revolution again broke out in 1803, and was attended with greater violence than before.

And in the expressive language of subsequent records, The Chapter La Verite fell *asleep*.

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**KNOWLEDGE vs. IGNORANCE.**

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FRANK W. BAXTER.

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From the formation of the world to the present time, ignorance has been the bane of civilization. Through its influences millions of lives and billions of dollars have been sacrificed.

From the time of Christ to that when Constantine the Great ascended the Roman throne, thousands of lives paid the penalty of adherence to the new faith—Christ and Him crucified.

The early followers of Christ would not bow down and worship the gods of mythology. Constantine the Great became a convert to the new faith A. D. 312, before he was proclaimed Emperor of Rome. In his attempts to secure that throne, the followers of the new faith rallied around him, and by their assistance he conquered his rivals, and became the *first* Christian Roman Emperor. The persecutions of the Christians ceased, the temples of the heathen gods were destroyed, the new faith was fostered and protected, Christianity flourished and spread over the whole then known world. No, not spread, but was revived; for the disciples of Christ had obeyed the Divine command, and had "preached the gospel unto all men."

After a time the new religion was established as the religion of the world. New sects however sprung up, differing in church government, yet all believing in the true God. Mohammedanism flourished, the Crusade of the Knights Templar begun and was finished; unscrupulous men came into power, whose only aim was self and "the loaves and fishes."

The Roman Catholic power demanded that all men should follow their creed; that demand was disputed. Men sought to worship the true God in a less ostentatious manner; and, being disgusted with the licentiousness of the rulers in both Church and State, organized and promulgated reforms in the Church. They grew in favor amongst the mass; they believed that "peace on earth, good will towards men" was a Divine command, and sought to obey it.

Loyola and his followers came into power, Jesuitism predominated, the cloud of ignorance settled over the whole world. Popes, kings, princes, and a large majority of the people, succumbed to it; the small minority believing in the doctrines of the true Christ.

A series of persecutions was inaugurated, against those that would not succumb to Catholicism, that outrivaled the persecutions before the days of Constantine the Great. The horrors of the Inquisition, the Massacre of St. Bartholomew outrivaled the demon of sin; ignorance, superstition, licentiousness, vice and crime ruled; the persecutions of former times paled before those of that age.

At length a ray of light began to be seen through the darkness—men began to reflect. As the result, they began to break away from the power of Jesuitism; they began to act, and made rapid headway against ignorance and superstition.

After a time the power of the priesthood was broken, knowledge triumphed, superstition gave way. As a result, we have the present era of refinement and culture. Why? Because knowledge has triumphed over ignorance.

Where ignorance and superstition have ever been the predominating characteristics of any nation, the worst features of vice and crime have prevailed. Where knowledge has ruled, literature and a study of the arts and sciences has been the characteristic of the people.

Ignorance loves rapine, fire, bloodshed, vice and crime; knowledge, peace and harmony. Ignorance is the twin brother of Satan, and his most faithful ally; knowledge is the ally of the true Christ.

Christianity means peace and the advancement of all the arts and sciences; superstition and ignorance, a sinking down into the lowest depths of vice and crime. Knowledge is an enlightenment of the whole world; ignorance a blind following of improbable impossibilities.

Which of the two will you accept? No sane man can give but one answer.

Superstition may rule for a time; but, there is no case in history, but what in the end, it has been compelled to give away to the power of knowledge.

Compare the civilized world of to day with that of even two centuries ago, and mark the contrast. The difference is so plainly perceptible, that although one be blind, he can see.

What are the results of knowledge? The use and power of steam and electricity; the vast improvements in machinery of all kinds; the employment of every product of the earth for man's use, causing even the bowels of the earth to give up its hidden treasures, besides a most wonderful advancement in the arts and sciences. What has brought about all this radical change? Certainly not ignorance.



What has Masonry to do with either knowledge or ignorance, says the reader. It has everything to do with it, I answer.

The aim of Masonry is to advance knowledge, conquer ignorance, and promote "peace on earth, and good will towards men." That it fulfills that aim is amply proven by the tone and character of the majority of its members, as well as by its deeds.

As knowledge and civilization advance, Masonry advances with it. They go hand in hand, yet never conflict with each other; they both endeavor to elevate the human race, and both have, so far, been successful in their undertaking.

As civilization advances, Masonry advances with it, not in its rear subsisting on the crumbs. Why is it so? Because many of the pioneers of civilization were made Masons in their former places of residence, and they now want the comfort and privileges of the Lodge room.

Is the rabid spirit of Anti masonry, or ignorance, ever found endeavoring to elevate humanity, or in the front ranks of civilization? No! they creep in, serpent-like, in obedience to the commands of their master, and endeavor to pull down what civilization has built up; they produce strife, envy and discord, where peace and harmony should prevail.

I again make the assertion that civilization, religion and Freemasonry walk hand in hand, each striving in its own way to produce good, and each bearing fruit.

If you will, compare the Brazil of 1884 with that of 1834, and mark the contrast. Who but a Dom Pedro rescued it from the fangs of superstition and ignorance, and brought order out of confusion? Who but a Victor Emanuel and a Garibaldi said to Catholic superstition in Italy, Thus far, and no farther, shalt thou go? Who but a Frederick the Great brought Prussia to the front rank as a nation? The Grand Lodge of England has for years been under the patronage of royalty. To-day the Grand Master of Masons of England is its future king, H. R. H. The Prince of Wales. Who has done more to bring Germany to its present high rank amongst the nations of the earth than William I, its present emperor? Who but a Washington, a Lafayette, a Warren, and scores of their co-patriots, delivered our own country from the thralldom of a foreign power? When we present such names as Webster, Jackson, Clay, Cass, and scores of the best men of the United States, as members of our Institution, it gives the lie direct to those of our enemies that denounce us as irreligious and unworthy of support. Were we such as they represent, would such men have continued their membership with us? No! a thousand times No! That we have unworthy members none will deny; but I claim that the Institution of Freemasonry is the peer of any, except religion. As such, we respect and revere it. It extends over the whole civilized world; its principles are pure, and its works for good plainly manifest to any one who is not so blinded by ignorance that he will not see.

## THE EDITOR.

THE long and intense cold of the winter, is a thing of the past. The spring equinox was attended by zero weather in this latitude. Nobody enjoyed it, not even the coal dealers with coal at ten cents a bushel,—cheaper than it was all last summer. The winter is now a memory, and slipping from even that, so that by another winter, so many will have forgotten the severity of the one just past. The Sun is coming into the North, and the sunset shadows are already thrown to the East. The leaves, flowers, fruits, birds, genial warmth and humming life everywhere will characterize the scenes of daily life. The harvests will abound, plenty will be gathered, and the Great Creator, as ever from the beginning, call forth the gratitude, blessings and thanksgivings of His children. As Masons let us recall our lessons.

IN ANSWER TO QUESTIONS concerning “Minutes of the Secretary,” we answer: That it is not the proper thing to burden the transactions of the Lodge with the opinions, comments or remarks of the Secretary. He should not characterize a motion made, as a “silly one;” or a resolution offered, as “offensive to some of the brethren present;” or a letter received, as “manifesting ignorance of spelling;” or a communication to the Lodge, as “saucy,” “presumptuous,” or “scurillous;” or that “Bro. Jones made a telling speech against the measure;” or, that “Bro. Smith’s remarks were very much out of place.” These examples cover the ground of the questions asked by a correspondent, and he should object to any such interjected and impertinent opinions being adopted or approved as the “minutes of the last stated meeting.”

The election in Gibulum Grand Lodge of Perfection, A. : A. : S. : Rite, held at the “New Cathedral,” on Thursday night, March 26th, resulted in securing an efficient corps of Officers for the ensuing year. Bro. M. J. Mack, was re-elected Thrice Potent Grand Master by acclamation. In the prolonged and often intense Ritual of the Degrees, from the 4th to 14th inclusive, Bro. Mack has no rival, while as a presiding officer in the business of his Lodge, he is a thorough Masonic gentleman.

Vol. 63.—No. 3.—3.

A ROYAL ARCH MASON HAS AN INDISPENSABLE duty to perform, —to dispense light and information to his uninformed brethren to the utmost of his power. A tale-bearer, or informer, or inventor of *sinister twists* of words, sows mere wind; *but* he may reap a whirlwind for all.

KILWINNING CHAPTER, No. 97, R. .A. .M. ., is doing most excellent work under the guide of Comp. A. J. White, the Most Excellent High Priest. Four Royal Arch Companies, with others on the way, have rewarded the labors of the Companions since the new year began. The High Priest is ably assisted by his stationed Officers, and by the Companions of the Chapter.

A REPORTER FOR A MASONIC COLUMN in a newspaper gave the information the other day, that Sir Knights W. H. Woodward, and H. L. Stanton were in Chillicothe, the guests of the R. .A. . Chapter there. Why didn't he tell the whole story? Perhaps he'll answer, "*I didst.*" But then he "*did'nt.*" He should have said that *Companions* W. H. Woodward, H. L. Stanton, and W. E. Harkness,—a full R. A. team, went to Chillicothe, as an *escort* to Companion Henry D. Moore, who had been invited to perform the work of Principal Sojourner in conferring the Royal Arch Degree on the occasion of the visit. For further particulars as to how the work was done, we refer him to the aforesaid Companions; when found, make a note!

The visit was a pleasant one. The Companions were out in full numbers, and all gave their attention and assistance to the work. Comp. F. H. Rehwinkle, M. E. High Priest, presided with rare skill and intelligence, and thoroughly delighted us with a passage of work exemplifying the "*Captivity,*" which we had never before seen, but which we had often longed for.

An elegant Banquet of refreshment followed the work, and in the "*wee sma' hours ayant the twal*" we separated. The good time will not be forgotten, nor the *skilled* attentions of the genial, whole-souled Companions of Chillicothe.

THE discussion of serious questions concerning Freemasonry in the daily newspapers, is looked upon with great disfavor hereabouts, and in many instances the words of denunciation are sober and influential. The aggressors in this direction are at fault. It is but natu-

ral to defend on the same field where the blows are first given by your opponent, but even this should be discouraged. If the men of scowl and strife must strike through the daily papers, there let the matter rest so far as the paper is concerned. A desperate cause in Masonry seeks only such channels through which to pour its bitterness, and annoy and irritate the brethren.

Besides—the paragraph writer for the Masonic Column of a paper, is, in some cases, uninformed, entirely ignorant of what he is writing about, has some small enmities to feed with his own husks of vanity, is unscrupulous, and quite indifferent to truth or fact, provided he can gratify his mean tastes and small ambitions. He will talk about Councils, Government, Principles, Obligations, etc., when in fact, he is exposing his utter ignorance of the subjects, and talks only to falsify and defame. This is so well known, that it comes under common censure, and the annoyance may not be abated, unless some official Superior shall have occasion to administer a reprimand to the offender.

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BRO. ALFRED F. CHAPMAN, Editor of "*The Liberal Freemason*," Boston, gives, in his February number, a tender and affectionate tribute to the memory of his mother, who passed away from the earth-life on the last day of the year, 1884, in the seventy-sixth year of her age. He says: "Daughter of Jesse and Dorothy Bent, and born on the twenty-seventh day of March, 1809, she grew to a healthy womanhood. As wife, mother and neighbor she was true to her trusts, strong in her convictions, sincere in her attachments, of superior qualities, zealous and helpful. On the second day of January, 1885, her remains were conveyed to the church, and thence to the grave. A discriminating sermon was preached by the Rector, the Burial Service according to the forms of the Episcopal Church, was said, and we left all that was mortal of our mother buried in the grave she had chosen."

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AN impersonal Editor is an outlaw *per se*. When he is vicious and indulges himself in paragraphs for self gratification, and who is naturally prepared to deny his work, he is then become apparent as a "natural brute beast made to be taken and destroyed." He is soon unearthed and unholed by a *ferret*.

"How now? a rat,? Dead for a ducat, dead!"

“HISTORY OF FREEMASONRY IN MARYLAND,” by Bro. Edward T. Shultz, 32°.

We have received the numbers of this most interesting and valuable History, Volume I, Nos. 1—4, and have perused them with much pleasure and profit. The pages abound with Masonic information, and to the studious reader cannot be otherwise than fountains of data of the utmost importance. Bro. Shultz is doing a grand work by his researches, and the compilation he is presenting to the Masonic World is, in its intent and character, invaluable. The number now before us, No. 4, contains most interesting historical and biographical matter. Among the latter we find a sketch of Rev. William Smith, D.D., Grand Secretary of the Grand Lodge of Pennsylvania, which is compiled from a sketch “published in THE MASONIC REVIEW, Cincinnati, October, 1862,” written by Bro. Sidney Hayden. Bro. and Rev. Dr. Smith was Grand Secretary, co-temporarily with the Provincial Grand Mastership of Bro. Benjamin Franklin.

We copy in this number of the REVIEW, from the History, an account of The Royal Order of Heredom of Kilwinning, or Rose Croix de Heredom of Kilwinning, and which will be found in our general reading matter.

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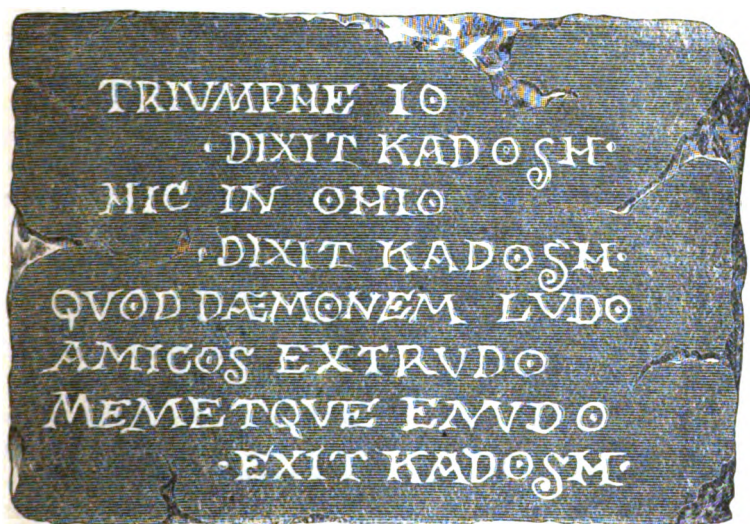
#### FURTHER DISCOVERY. THE “EPILEGOMENON.”

MR. EDITOR: Since the announcement of the discovery of the Classic Prolegomenon in the March number of the REVIEW, diligent effort has been further rewarded. I send to you what may be regarded as the *Epilegomenon* to the Heroic referred to.

It need not embarrass any one that the *end* should come so near to the *beginning*, neither ought it diminish the interest in the discovery, *per se*, in the minds of antiquaries. Somewhere between these fragments the wonderful performance, the Great Heroic, ought to hold a place, but whether the “missing link” will ever be brought to light, we can conjecture only; though we can congratulate ourselves and the laborers among the Ruins of the Temple, that we are in possession of a key—two keys in fact, which will enable us to disclose, in one sense, what remains hidden from view, and after the methods of the Paleontologists, who, having the *Caput et Cauda* on the ground, supply the *vertebra et res medias* of the whale; or, who, given a bristle and a hoof,

are able to supply a whole history of the brute that was, even to the wallowing and the grunt. The publication of these Classic "finds" ought to stimulate antiquarian effort, for it furnishes a reasonable basis for the hope that ultimately the entire Heroic may be unearthed and made into one consistent whole; so that, all who feel any interest in such matters, may enjoy the opportunity of examining and admiring a reconstructed Great Heroic, in its original sonorousness and amplitude. May not such a hope contribute towards allaying the condition of unrest that obtains already and prevent it from extending beyond easy control?

SPEREMUS.



*Nota:* Among the ruins of the Temple, and still

A WORKMAN.

THE following is from the Masonic Column of "*The Enquirer*" (this city), Sunday, March 29th:—

"The 'Cerneau' Masons of Columbus have issued an address to Masons that abounds in personal abuse and mis-statements of facts calculated to deceive the unwary and give the impression to outsiders that the fraternity in Ohio is all torn up over the 'Cerneau' question. This address consists of thirty-two pages, seventeen of which are the writings of H. D. Moore, in the MASONIC REVIEW. The 'Cerneauites' proudly point out the fact that 'it

must be remembered that this editor is a member of the Northern Jurisdiction.' The REVIEW seems to be the self-appointed organ of the 'Cerneau' faction in Ohio.' "

The writer of the above is so well known among the Fraternity about Cincinnati, that it is not necessary for us to call names. In the above item—though festively inveteracious—he is hardly in his usual vigor in his chosen and particular sphere of tongue and pen work. He either prefers falsehood to truth, or, he does not know them apart when he sees them, and having a bias to the former, he instinctively uses it rather than the latter. Consequently he enjoys himself very much whenever he speaks or writes. We have no idea that he is responsible for his sayings and doings, for he is governed by his instincts, and so far as education is concerned we believe that he keeps poor Masonic company, and indulges high Masonic ambitions supported by very selfish *un-Masonic* purposes. The above "little piece" is an utter and malign falsehood from beginning to end, and he having announced his shame by boasting of his smartness, we feel moved to say, that so far as the falseness of the thing is concerned, we were rather charmed with the mildness with which he drew it, he didn't lay himself out at all, for when he is in dead earnest he is simply terrible.

But, preferring as it would seem, falsehood to truth, he ought to be endowed with great invention; and if so endowed, we are surprised that he should be satisfied with uttering a second-hand lie, and pat it so tenderly, and then try to pass it as a new one. It is as if he had wrenched from its fastening a counterfeit "Jewish half-shekel of silver," which had been nailed to his friend's counter, and then tried to pass it off for a good one, hole and all, to his friend's drawer! For shame!

At the Dedication of The Washington Monument, the Grand Master of the District of Columbia closed the ceremonies of the occasion with the following address and presentation of some Washington Monument Relics:

"It is eminently fitting, upon an occasion like the present, that we, as Masons, should associate with these ceremonies certain historic relicts with which General Washington was intimately connected, some of them over a century ago.

"This gavel, prepared for the express purpose, was presented to Washington and used by him as President of the United States, and also as Grand Master *pro tem*, in laying the corner-stone of the Cap-

itol of the Nation, on the 18th day of September, 1793. Immediately thereafter he presented it to Potomac Lodge, No. 9, in whose possession it has ever since remained. It was used in laying the corner-stone of this Obelisk, July 4, 1848. Also the corner-stone of the equestrian statue of Washington, at the circle, and at its dedication, February 22, 1860. It was likewise used at the laying of the corner-stone of the extension of the Capitol, July 4, 1851; also by the Grand Master of the Grand Lodge of Virginia, at the laying of the corner-stone of the Yorktown Monument, October 18, 1881, and at many other public buildings in various States.

“Here behold the sacred volume, belonging to Fredericksburg Lodge, No. 4, of Virginia, upon which he took his first vows to Masonry, November 4, 1752, and here the Constitution of that Lodge signed by him.

“Here the sacred book, belonging to St. John’s Lodge, No. 1, in the city of New York, upon which, on the 30th day of April, 1789, he took the oath of office as the first President of the United States.

“Here the Great Light belonging to Alexandria Washington Lodge, No. 22, of Alexandria, Virginia, upon which he, as the Worshipful Master of that Lodge, received the vows of the initiates made by him.

“This is the apron worn by him, which was worked by Madame La Fayette, and presented to him by that noble lady, the wife of the distinguished General La Fayette, Washington’s compatriot, friend, and Masonic Brother.

“This golden urn contains a lock of Washington’s hair, which was presented to the Grand Lodge of Massachusetts, in 1801, and has been transmitted by every Grand Master of that Grand Lodge to his successor immediately after his installation.

“This lesser light is one of the three sperm candles which was borne in Washington’s funeral procession, by Alexandria Washington Lodge, No. 22. It was carried by Brother Alexander McCormick, then Worshipful Master of Federal Lodge No. 15, of this jurisdiction, and taken into the first tomb of Washington, at Mt. Vernon, where, on December 18, 1799, his mortal remains were deposited. This memento was transmitted by Brother McCormick to his son as an heir-loom. The son gave it to the Grand Master Benjamin B. French, who presented it to the Grand Lodge of the District of Columbia, accompanied with a memoir describing all the circumstances of its preservation.

“Know ye all ye people, that we be Free Masons, loyal and true citizens, obedient to law and order, and can never be concerned in plots and conspiracies against true government. The immortal Washington, himself a Free Mason, devoted his hand, his heart, his sacred honor, and, if need be, his life also, to the cause of freedom of conscience, of speech, and of action; and from his successful



leading has arisen this Nation. To him and the memory of his deeds a grateful people have erected this Memorial in the Capitol which he founded, and which will bear his name to remotest ages; a Monument towering above other Monuments as he towered above other men."

GRAND CHAPLAIN. May the Lord, the Giver of every perfect gift, bless all who are assembled, and grant to each one, in needful supply, the corn of nourishment, wine of refreshment, and oil of joy.

Amen! Amen! Amen!

BRETHREN. So mote it be. Amen!

MOST WORSHIPFUL GRAND MASTER JAMES LOWE, in his Annual Address to the Grand Lodge of Free and Accepted Masons of Utah, at its Fourteenth Annual Communication, held in Salt Lake City, January, 1885, says:

"When Grand Lodges go outside of their legitimate sphere of legislation they are sure to err. The Grand Lodge of Massachusetts, by acknowledging that the 'Chapter,' 'Commandery,' and the Bodies of the 'Scottish Rite' are 'duly and regular constituted' Masonic Bodies, has thrown a fire brand into all Grand Lodges of Free and Accepted Masons, which will not be easily extinguished. The principals who promoted this kind of legislation may belong to and hold membership in those bodies, but had they been true to their *alma mater*, they should have hesitated to spread such a resolution on their records. And it is very questionable whether those bodies really ever seriously demanded such recognition, and if they did, it never officially reached us, for they would have asked it as a universal right. I myself have been for a score of years, and am now, a member of those bodies, and while it is no secret that those bodies admit none into their ranks who have not previously received the several degrees of Entered Apprentice, Fellow Craft, and Master Mason, in a regularly constituted Lodge of Free and Accepted Masons, yet that is all that is asked. What right, then, has a Grand Lodge of Free and Accepted Masons, which to all intents and purposes cannot as a body have any knowledge of any degrees they proclaim to legislate on, to legislate on the acknowledgment of bodies the subject of which must *per se* be foreign to them.

"As an individual Mason, I believe I have a right, and I am not disloyal to my Grand Lodge, if I choose to join any of the numerous charitable associations in existence, and I am as free to acknowl-

edge that I have found no cause to regret that I became early in my Masonic life a member of the Chapter, Council, Knights Templar and attained the Thirty-second Degree in the Scottish Rite in a just and lawful manner; and I am proud to have remained a member thereof ever since, but I firmly believe I would stultify my membership asking for a recognition where I know I have no right."

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THE TIMES, MASONICALLY, are not propitious for the encouragement and advancement to stations of honor and trust of merely ambitious persons, who, in most respects, unworthy of consideration, are selections not fit to be made. Where ambition is so selfish and unholy as to seek to thrive on disintegration, on the alienation of other and true men from interest and sympathy with the general work, making their successes to be built upon their own vanities and the enforced withdrawal of the regard of better and really influential brethren from the active work,—all such ambition should be rebuked, and the persons cherishing and nursing it should be told, with a pronounced emphasis, that they are not of the kind that is wanted.

Not only are the times not propitious for the advancement of such persons, but it will require the best judgment in the brethren of the Exaltation; the nicest discernment of what is proper to be done, and of who is fit to do it; the most generous recognition of the general brotherhood, and the absolute silencing of the defaming and maligning tongue—by which unholy ambition seeks to soar; for however much brethren may be assured of and rest happily in the consciousness of their personal integrity and honor, the time comes when the assaults of vicious tongues employing sinister and damning insinuations for the merest selfish ends, are resented with the active, honorable contempt of good men, active in such form, place and influence, as will consign the selfish and the vicious to the punishment they deserve.

It must needs be, however, "that offences come;" it is also said, "wo unto that man by whom the offence cometh." It is also "expedient that one die for the people." It is further said: "Judgment must begin at the house of God."

No judgment can come upon Masonry; for like Divinity, it bears a charmed life, and its soul is truth itself, but Masonic brethren in their "most improved estate" cannot well bear without a sense of

indignation, nor successfully resist, the processes of disintegration which may go on until brethren will either cherish hostilities, or lapse into indifference to the Institution, its grandeur of Principle and its greatness and majesty of work.

WE take the following interesting Report of the "Committee on Jurisprudence and Legislation," from the "Transactions of the Supreme Council," Southern Jurisdiction :

"REPORT

"To the Supreme Council: "Your Committee on Jurisprudence and Legislation has had under consideration the question suggested by the Grand Commander in the clause numbered '4th' (page 54 of the printed Allocution,) as follows :

" 'In the case of a brother of the 32d Degree, who, being a Hebrew, and therefore unable conscientiously to take the 18th Degree in the Northern Jurisdiction where he resides, has, with the consent of the Authority, come into our Jurisdiction and received of our Bodies the Degrees from 18° to 32°, inclusive, and become a member of one of our Grand Consistories ;—to which Supreme Council, ours or that of the Northern Jurisdiction, (he residing there and being a member of Bodies of the 14th and 16th Degrees of that Jurisdiction), does the right belong to crown him with the 33 Degree ?'

"In this, as in all other questions affecting the relation between the Supreme Council, and that of our sister Jurisdiction, in the United States, the utmost courtesy should be extended to our sister, and the utmost delicacy should characterize the discussion of whatever differences of opinion may arise. To the end, that we may not seem to decide in advance, and *ex parte*, a question of Jurisdiction between the two Supreme Councils, in the United States, a question now for the first time suggested, and as to which it does not appear that our Brethren of the Northern Jurisdiction have ever been called upon to give an opinion, or indeed to consider the matter in any way whatever, we recommend that the question presented by the Grand Commander be referred to a Joint Committee, composed of an equal number of members of the Northern and Southern Jurisdictions, which shall sit at some time during the vacation of this Supreme Council, and, when it shall have completed its labors, shall report to the respective Supreme Councils a CONCORDAT or TREATY concerning this matter. Should this recommendation meet with approval, we further recommend that the Grand Commander be, and is hereby authorized to appoint, at his convenience, the members of such Joint Commission, on the part of this Supreme Council, and to correspond with the Supreme Council of the Northern Jurisdiction relative to the appointment of a similar Committee for the purposes herein expressed.

"Fraternally submitted."

—This question certainly is not “now for the first time suggested,” nor is it true that it is a question upon which “our Northern Brethren have ever been called upon to give an opinion,” or to “consider the matter in any way whatever.”

Bro. M. J. Mack, than whom none are more worthy, is a Hebrew, and has been “crowned with the 33d Degree,” after receiving the Degrees from the 16th to the 32d, inclusive, in the Southern Jurisdiction, and is now a member of the Supreme Council of the Northern Jurisdiction. If a *precedent* is anything of a *pointer*, the Southern Supreme Council have one in the case of beloved and duly honored brother M. J. Mack.

We think we could name the Hebrew brother, 32°, over whose case the inquiry occurs, if so, he is in all respects, worthy of advancement to the “crown of the 33°.”

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#### ALBERT PIKE'S ALLOCUTION.

This is a remarkable document, and deserves the reading and careful attention of all Masons who are privileged to handle it. We quoted largely from it in the March number, and again give some extracts of importance. Bro. Pike, unlike others of mere assumption and base methods, is thoughtful, scholarly and of great sobriety of statement. He never positively *asserts*, unless he is sure of his statement, and then his manner and his tone are Masonic, orderly and gentlemanly. He is frank and gentle; and when he has occasion to smite, he does it with a reason, and with firmness. He has fine head and heart qualities, is after the facts of Masonic History and the truth of Masonic Doctrine, with careful and diligent research, has books and gives evidence that he reads, is not the kind of a man to *suppress* facts when they make against him, cherishes and utters an honest doubt, and abides new developments. Concerning the Latin Constitutions, Bro. Pike says :

“I doubted the authenticity of the Latin Constitutions, and therefore investigated the question to the best of my ability in the Historical Inquiry. The investigation convinced me that they are genuine; but it is not true that I have ever positively asserted this. I have given the historical facts, and have left every one to form his own conclusions upon them, only saying that there is nothing whatever in any one of the grounds on which they have been impeached. This Supreme Council had the right to adopt them when it was

organized. It was organized under them, and in accordance with them, and the Rite has never had any other organic law. If there *was* a Supreme Council in 1786, at Berlin, that body had the right to make or adopt them. It was, of course, a self-created Body. It had the same right to adopt them that the Supreme Council, at Charleston had in 1801, no more and no less. And it is not of the slightest importance whether there was such a Council in 1786, or whether, if there was, it made or adopted them. Whether that was so or not, the Supreme Council at Charleston, had the right to accept them as its organic law.

“It therefore is, and always was a falsehood, that our Supreme Council began to exist by virtue of *forged* [italics E.D.] Constitutions. It began to exist as it had a right to do; and it recognized them as organic law, as it had a right to do; and it never has asserted or made itself responsible for the truth of the assertion, that the Latin Constitutions are authentic. Other Councils had adopted them, and it followed their example, never saying more than that nobody had advanced anything that tended to prove them not authentic.”

In the above, Bro. Pike,—while not affirming or denying—officially—the authenticity of the Latin Constitutions,—declares that these same Latin Constitutions were adopted by the Supreme Council at Charleston, and that “*the Rite has never had any other organic law.*” He doubts the *existence* of a *Supreme Council at Berlin*, and declares it “*not of the slightest importance whether there was such a Council in 1786, or whether, if there was, it made or adopted*” these Constitutions. Nevertheless, the Mother Supreme Council “*was organized under them, and in accordance with them, and the Rite has never had any other organic law.*”

Now, supposing these Constitutions were really *forged*. It would then follow that the only Organic Law the Rite ever had, was a contemptible imposture. But Bro. Pike says, they were *not* forged—“The investigation convinced me that they are genuine.” Now, who claims in the face of Bro. Pike’s “investigation” that the Latin Constitutions were forged? Who is it that relegates the “Only Organic Law the Rite ever had” to the mire and filth of fraud and imposture, and of dishonesty and perjury?

So Bro. Pike goes on to say :

“Bro. Enoch T. Carson has lately made, in print, the unqualified and positive assertion, that the Latin Constitutions were made by

Hicks and St. Laurent, in New York, in 1832. I have never seen, nor heard of the existence of any evidence of this ; and I do not believe it. He (Carson) can have had no personal knowledge of it ; and the assertion, without personal knowledge, or the production of proof, imposes no obligation on any one to believe it."

Concerning this "unqualified and positive" charge of forgery made by Carson, Bro. Pike very pertinently asks :

"Where, for Bro. Carson, are the Grand Decorations described, which he wears? Where the Banner of the Order? Where the Jewel? Where the Cordon? All these are described only in the Appendix to the Latin Constitutions.

"If Bro. Carson has any *proof* that the Latin Constitutions were made in New York, it would surely be well for him to produce it. Until he does so, he cannot expect others to believe that there is any."

Bro. Pike says further :

"The persons who impeach as forged the Grand Constitutions under which alone the Rite exists which they pretend to administer, and which created the Degrees and Dignities which they pretend to possess, would have foreseen, one would think, this consequence, that they have put themselves in the unenviable attitude of denouncing a forgery and claiming the fruits of it."

In speaking of the Form of Government of the Rite, and forecasting the time when a *Representative* Government may be demanded in place of the present Monarchical form, Bro. Pike says :

"When, in process of time, a change becomes desirable, we shall know it, and we shall not need the advice of officious and impertinent intermeddlers, not of the Rite, to instruct us how to act. Whatever is best for the Rite is best for us ; and when change is necessary we shall be as ready to make it as the brethren will be to demand it."

This is well said. But how about the "officious and impertinent intermeddlers" belonging to the Rite, in Grand Commandery and Grand Lodge affairs, which is daily growing into a by-word and contempt, in the Northern Jurisdiction ?

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MR. EDITOR : The REVIEW for March, was read by me with great interest. I see in the Report of the Re union, A. . A. . Rite, held in Cincinnati, that a Knights Templar equipment, complete,

was presented to the Illustrious Deputy of the Supreme Council by the Columbus bodies, Palmer Obedience. Now, Mr. Editor, the Records of Ancient Chivalry tell us, that when a Doughty Knight had overthrown and slain his opponent, in a *gentle* and *joyous* passage at arms, in the Lists, he became the owner, in fee-simple, of the accoutrements, arms and horse of the vanquished. I would inquire if the equipment presented to the Ill. Deputy, as aforesaid, did originally belong to one of those fourteen (14) Good Knights and True, who were overthrown and slain (as Templars), at Columbus, Ohio, by the aforesaid Ill. Deputy, and his followers? If they did so formerly belong, why were not the other thirteen so presented? The Ill. Deputy aforesaid, certainly deserves the credit (or shame) of that deed, and by the ancient laws of chivalry, the fourteen belonged to him. I have, since this unhappy attack has been made on our American Rite, taken a great interest in the History of American Templarism, and also that of the Scottish Rite,—this conclusion I have reached, that did all the Templars in Ohio know the true History of that Rite there would be a sudden and complete reversal of the recent action taken by the Grand Commandery of Ohio in the interest of that Rite. Was there food for reflection in this recent action by our Grand Commandery? Five thousand Templars were represented in that Body by *eleven* members!! The (1200) twelve hundred Consistory members of Bro. Palmer, were represented in that same Body, by *one hundred and twenty-one* members!! Now, if it is true that all Masonic Bodies and all Christian Bodies composed of Masons are, and ought to be, under the dominion, and subject to the orders of Bro. Palmer's Council, A. & A. Rite, then, and then only, can the recent action of our Grand Commandery be justified. If the answer is, Yes, Bro. Palmer's Council and conjointly, Bro. Pike's Council, ought to rule all Bodies and all Rites of Masonry and also all Templars, (who are Christian Masons) then certain questions are pertinent, such as:—Is Bro. Pike a Christian? if not, why are Christian Templars required to recognize and honor him? Our Grand Commandery has put his name into the Regulations governing the Templars of Ohio, as *one* of our Masters!! Is it not true, that a Disbeliever in Christianity is taken into the Scottish Rite Bodies at Cincinnati, Ohio, and told when he comes to the so-called Christian Degrees, that he can go no farther,

that thereupon he crosses the Ohio River, into Bro. Pike's kingdom and there takes all the so-called Christian Degrees, then returns to Cincinnati, and is at once taken into those purely Christian Degrees and Orders, of Bro. Palmer's Council, and honored as one of the pillars of the same ?

Is there no difference between one who believes and one who disbelieves ? between one who labors to support and one who labors to destroy Christianity ? Verily, in the opinion of the Ill. Deputy for Ohio, and his followers of the Palmer Council, (called Supreme by them), there is no difference !

One more question. How can a Christian Mason be an active supporter of a Rite of Masonry that does these things ?

With the strongest love for our Lodges, Chapters and Commanderies, of the American Rite, I say this solemn warning to my Brethren,—Our Institution is in sore trial. Will it weather the storm, and live ?

CRAFTSMAN.

CHAUNCEY M. MURCH.

BRO. MURCH departed this life on Thursday night, February 19, 1885, in the sixty-eighth year of his age. His funeral took place on the following Tuesday, at 10 o'clock, A. M., from his late residence, 186 Poplar street, in the presence of a large concourse of friends assembled in the spacious rooms and halls of the family home. Mrs. Murch, knowing well the strong attachment of her husband to the Masonic Fraternity, of whose bodies he was an exemplary member and herself assured of their faithfulness, gave up all the details of the funeral service to their hands. Bro. Murch was a member of Vattier Lodge, No. 386, Free and Accepted Masons, Bro. W. H. Dicks, Worshipful Master, of Kilwinning Chapter, No. 97, Royal Arch Masons; Companions A. J. White, Most Excellent High Priest, of Kilwinning Council, No. 52, Royal and Select Masters; Companion Henry D. Moore, Thrice Illustrious Master, and Hanselmann Commandery, No. 16. Knights Templar; Em. Sir Knight Levi C. Harris, Eminent Commander. The officers of these four bodies, assisted by Brethren, Companions and Sir Knights, had charge of the funeral and relieved Mrs. Murch and her sister of all care concerning the details.

Rev. Henry D. Moore conducted the services on behalf of the family, while the Masonic Bodies gave to Hanselmann Cammandery



the privilege of performing the beautiful burial Ritual of the Valiant and Magnanimous Order of Knights Templar.

This beautiful service was solemnly and impressively rendered by the Eminent Commander, assisted by the Illustrious Prelate, and the stillness of the occasion was broken only by the Responses of the Sir Knights, while every eye with its tears bore testimony to the impressiveness of this unequalled Knightly and Christian service.

The service was inwoven with most exquisite music by Bro. Newhall's Quartette, accompanied upon the organ by Prof. Andrew Nembach.

The funeral procession proceeded to Spring Grove Cemetery, where the Casket, with the beloved remains, was deposited in the vault.

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On Tuesday, March 31, 1885, the Casket, containing the remains of Bro. Murch, was taken from the vault of the Cemetery, and duly deposited in the last resting place—the family burial lot. Besides Mrs. Murch and her sister, there were present, Rev. Henry D. Moore, as Pastor of the family, Bro. W. H. Dicks, W. M. Vattier Lodge, Comp. A. J. White, H. P. Kilwinning Chapter, Comp. Oliver Perin, S. of Kilwinning Chapter, and Em. Sir Lee C. Harris, Em. Com. Hanselmann Commandery. The ashes of Bro. Murch were “safely deposited,” a few words were uttered of consolation and hope, and the company turned away to home, and the duties of life, until home and earthly life shall be exchanged for the blissful home and life of a glorious Immortality!

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C. M. Murch, a well-known citizen of Cincinnati, died suddenly at his home, No. 186 Poplar street, Thursday night, Feb. 19. He and his wife and sister spent Thursday evening with friends at the home of S. S. Davis, on Dayton street, and at 10 o'clock went home. Upon arriving there he was suddenly stricken with heart disease, and died almost instantly. The little group of friends who had spent so pleasant an evening together were notified immediately, as was also a physician, but nothing could revive him.

Chauncey M. Murch was born April 22, 1816, at Hebron, Washington Co., N. Y. He was the oldest of fourteen children. When two years of age, the family removed to Western New York, where he assisted his father on the farm until he was twenty-one years old.

On November 18, 1840, he married Mary E. Gates, with whom he lived happily for about four years, when she was taken away by consumption. She bore him two daughters, who died early. October 20, 1846, he married Mercy A. Carpenter, who survives him. She bore him one daughter, who died of scarlet fever when quite young. With the good management of this lady and his own efforts, and their frugality and economy, he amassed a large fortune. He came to Cincinnati in 1847, and commenced manufacturing the improved melodeon. His was the first establishment of the kind west of the Allegheny Mountains. Afterwards he commenced the piano business, which he followed until his death. He erected the building called the Piano Arcade, Nos. 278 and 280, West Sixth Street. The lower part he used in his business, and over it he built a fine Masonic Hall, of which order he was a prominent member.

No man in Cincinnati bore a higher reputation for integrity and real worth than did the deceased, and his large circle of friends will deeply sympathize with her who has been his loving companion for so many years, and who is left alone, excepting a sister, who has for many years been a member of the family.

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A CARD.—Mrs. Chauncy M. Murch desires to express her profound sense of obligation to the officers and members of the Masonic bodies of which her deceased husband was a member, for their constant attention and kindness to her during her sore bereavement, and to thank them sincerely for their services and watchings previous to the funeral, and also for the quiet and efficient manner in which they attended to the details of the funeral, and for their company to Spring Grove, where his remains were placed in the vault. Also, for the presence of the officers of the four bodies to which he belonged, when his remains were taken from the vault and deposited in the family burial lot. The beautiful symbolic flower pieces, from the Lodge, Chapter, Council, and Commandery, she cherishes for their beauty and significance, and will never forget the hands from whence they came. MRS. C. M. MURCH.

GOING TOO FAR.—M. W. Bro. John W. Simons, P. G. M., in the *New York Dispatch*, says:

“The troubles in the area of the Ancient and Accepted Scottish Rite have been altogether too much magnified.

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“ It would seem that the whole fraternity is excited about the workings of the irregulars, while the contrary is the fact. We hear, of course, that So and So have declared themselves a Supreme Council, but that really amounts to nothing, any more than when a few Lodges declare themselves to be a Grand Lodge.

“ There are certain things to be done before a governing body in Masonry can be recognized as regular, and these being lacking, all the declarations or pronouncements in the world will not effect the desired object.

“ We have in New York two bogus arrangements, and in Massachusetts two or more others, but it is safe to say that neither of them will ever succeed in being recognized as regular bodies by those previously existing, whether in this country or elsewhere.

“ The consequence is that they are simply wasting their time and money, and that those who join them are being fooled under the impression that they are becoming members of the Rite.

“ But to the modern tendency to drag these matters into the bodies of other Rites, we most earnestly and emphatically object. We respectfully insist that legally, the Grand Lodge knows nothing beyond itself and its jurisdiction, and that it has no more right to say of a Supreme Council, whether regular or not, that it is no place for its members to go, than it would have to regulate the inclinations of the brethren in any other direction.

“ There are some things about which the individual must be allowed to take his own way, and, for one, we shall never allow any man or body of men to dictate to us what we shall believe, or the contrary, while at the same time we trust that in the future, as in the past, we shall be found upholding our pledges, and standing square up to the chalk line of duty.

“ The nicest possible way of getting along with the recalcitrants is to let them severely alone.

“ The principle, as we see it, is that each branch should be left to fight its own battles, wash its own linen, and like man and wife, turn against all interfering in their domestic tribulations.

“ Let the regular bodies attend to their own affairs, and the silence of contempt wait upon the others.”

The head of Bro. Simons is pretty level, and in the above he covers the entire ground that the REVIEW has been contending for. Let each body take care of itself, and regulate its own affairs. In this view we are fully sustained by such authority as Albert Pike and other intelligent Masons. There is no objection to the A. . & A. . Rite “ emptying its own slops,” but we do object to either Commandery, Lodge or Grand Lodge being required to “ scrub up after them.”

## OUR TRACING BOARD.

BRO. ABD-EL-KADER said: "In my opinion every man who does not profess Freemasonry (which I consider to be the first institution in the world) is an incomplete man."

"Oh that we had the gifte gie us,  
To see ourselves as others see us."

KNIGHTS TEMPLAR in Ohio legislate for Cerneauism, Eastern Star, Memphisism and a dozen other isms. We thought, in our innocence, that soldiers of the cross possessed liberality and charity. Alas! these Ohio men are the thorough type of the Pharisee of old, and pray "in their councils as they travel over the desert toward the Mystic Shrine at Mecca," "Thank God that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Cerneauite.) We are ashamed to think that any man wearing the badge of the I. N. R. I., could so debase himself as the Columbus Templars have done.—*Canadian Craftsman.*

THE Rt. Rev. William Stevens Perry, Bishop of Iowa, in the Protestant Episcopal Church, was made a Mason in Philadelphia, February 14. Among the other Bishops of the Protestant Episcopal Church who have been Masons have been named the Rt. Rev. Samuel Seabury, D. D., the first Episcopal Bishop of America, of the diocese of Connecticut; the Rt. Rev. Edward Bass, D. D., the first Bishop of Massachusetts; the Rt. Rev. William Odenheimer, D. D., Bishop of New Jersey; the Rt. Rev. Thomas U. Dudley, D. D., Bishop of Kentucky, with Bishops Griswold, Chase, Bedell, Schereschewsky, Randall, Pinckney and Spaulding, and the present Lord Bishop of Peterboro', England.

REJECTED MATERIAL.—In the course of our reading the journals of the American Grand Lodges, we are often amused by the varying decisions of Grand Masters and Grand Lodges on the question of personal jurisdiction—some deciding one way and some the other in opposition.

It would appear to people not under the stress of cast-iron rules that there should be a general law for the use and obedience of the fraternity in regard to matters of equal concern to us all, because

our aim is always and in every jurisdiction the same, but it will be found on examination that the actual facts do not carry out this idea.

Each State has some idea of its own, not entirely parallel with its neighbors, yet probably intend to reach the same conclusion, though the intention and the result are considerably divided in the end.

If those who take interest in this question will put themselves to the trouble of looking back some fifty years, they will find that the rule of personal jurisdiction is entirely modern; that even in the earlier days of the present century it was not known, and in this year of grace it reaches no farther than the United States of America, or, to be as liberal as possible, the continent of North America.

Now, in a majority of the jurisdictions, it is held that when a man has made application to a Lodge for initiation and his petition has been rejected, he can never go any where else without the consent of the rejecting Lodge, and recognizing the law as it is written, we are frequently obliged to say that such is the fact. But we do not think that it should continue to stand as law, because it is only a matter of convenience and not at all of Masonic necessity.

Outside of this country nothing of the kind is known and probably never will be, as we have often said in these columns, and as we shall probably say many times again, for it is a subject upon which we intend to dwell until it becomes the law that a rejection shall have a limit beyond which it may not pass.

We have written some miles of type on this subject and we hope to write others in the future; but we wish it to be understood that we shall never give up, while life lasts, until we have attained the end in view, and when we have been called away, we trust that some one may take our place and carry on the work until there be found some remedy for the outrage of claiming a man because some one has objected to his admission.—*N. Y. Dispatch.*

The present system allows a splendid opportunity for the exercise of petty spite, on the part of some mean men,—and there are some who have crept into the fraternity—hence we concur most heartily with Bro. Simons. We have known more instances than one where much better material was rejected, than those who exercised the arbitrary black-ball. But the meanest and most cruel of all is the publication of the names of those who have been thus rejected and stigmatized as unworthy the fellowship of good men. We say, out upon it.

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ALBERT PIKE warns the Governing Bodies of the Southern Jurisdiction A. . A. . S. . Rite against any attempt to seek *recognition* from Bodies of the York Rite, on the ground that the York Rite Bodies may just as well and properly denounce the A. . A. . S. . R. . *illegitimate* as pronounce them legitimate.

## CRAFT FINDINGS.

## United States.

THE GRAND COMMANDERY OF CALIFORNIA will hold its annual Conclave, April 23, 1885, in San Francisco.

THE GRAND ROYAL ARCH CHAPTER OF CALIFORNIA, meet in regular annual session at San Francisco, April 21 and 22, 1885.

THE Masons of Fall River, Mass., are rejoicing; they have raised the required sum of \$30,000 with which to build a Masonic Home, and it will be commenced at once.

GOLDEN GATE CHAPTER, No. 1, San Francisco, Cal., was organized in 1869, from that time to the present, it has conferred the degrees upon seven hundred and eighty-three; the present membership is two hundred and sixty-six.

CHARLES E. HASSLEBRINK, 33°.—P. G. Commander of the Supreme Council of Colon, died in New York city on March 4th, at Post Graduate School Hospital. This eminent brother was beloved and continually welcomed at the assemblages of the various bodies of the Scottish Rite in this city. Prof. Hasslebrink has a son in business in Chicago, who arrived in time to attend the funeral on Saturday, March 7th.

THE Thirty-second Annual Conclave of the Grand Commandery of Pennsylvania, will be held, Tuesday, May 26th, in the Masonic Hall, Allentown, at 3 o'clock, P. M. The annual parade and review will be held in the morning, at 10:30 o'clock.

The annual election will be held on Wednesday, at 10 A. M., and the installation of the Grand Officers on that afternoon, at 2 o'clock, in the Academy of Music.

PALESTINE COMMANDERY, No. 18, KNIGHTS TEMPLAR, OF NEW YORK CITY—*Sir Knight William R. Carr, its Treasurer, agreeably surprised.*—At the Conclave of Palestine Commandery, No. 18, Knights Templar, held Monday evening, March 2, a very pleasant surprise took place.

Sir Knight James A. Rich arose, and addressing Eminent Sir J. M. Layman, the Commander, stated that through this pilgrimage of life, especially in Knighthood, there are some very pleasant memories; that eleven years ago last December, two companions were proposed by Sir Knight Horace H. Brockway, for the Orders of Knighthood in Palestine Commandery. These two companions took the several orders together, being knighted January 5, 1874.

Sir Knight Brockway and his two friends have been ever since active members and have worked hard for the one object, the glory of Palestine, No. 18. For this labor of love one of these Sir Knights (the Speaker), proposed by Sir Knight Brockway, had been substantially remembered by the Commandery; the other, its honored Treasurer, had not.

Sir Knight Rich then advanced and presented to Sir Knight William R. Carr, Treasurer, as a token of friendship and the thanks of the Commandery at large, through its Eminent Commander E. Sir J. Martin Layman, a very handsome gold stem-winding watch and chain. Attached to the chain was an elegant charm, being a heavy gold Commandery badge. On its reverse side is a passion cross in red and the name of Sir Knight Carr, as Treasurer, beautifully engraved thereon in the form of a cross.

The watch is engraved on the outside with the monogram W. R. C., and on the inside of the case is the wording "William R. Carr, Treasurer Palestine Commandery, No. 18, K. T., from Sir Knights of the Commandery, March 2, 1885."

Eminent Commander Layman then addressed Sir Knight Carr in feeling language, but before the recipient could find words, Sir Horace H. Brockway arose and also presented Frater Carr with a fob for the watch, this being a very neat and beautiful piece of jewelry, and in glowing words referred to the fact of his proposing Sirs James A. Rich and William R. Carr, in Palestine Commandery at the same time, in December, 1873, and to the warm attachments resulting from this pleasing coincidence, as both were now so well known as active workers in the Commandery.

As soon as Sir Knight Brockway sat down, the Generalissimo, Sir James W. Bowden, arose, and, addressing once more Treasurer Carr, presented him, (also from members of the Commandery), with an elegant badge of the Nobility of the Mystic Shrine.

Sir Knight Carr was completely nonplussed and fairly knocked out of his equilibrium, as it was a genuine surprise to him. He could scarcely give expression to his thanks.

The evening was a very pleasant one to all the members, and the enjoyment was participated in by every one in the asylum. Palestine Commandery has not had such an enjoyable evening before for many months, and the fraters, one and all, tendered their congratulations to their beloved Treasurer.

Sir Knight Frederick G. Gedney subsequently presented Sir Knight Carr a beautiful gold-headed cane, at a social gathering at the Ashland House.

IT IS NOT often that even New Jersey Lodges close with as little ceremony as that of East Orange the other night. The Craft were in the thickest part of the work, when a cry of fire was raised, and in one minute and eleven seconds every member of the Lodge, "from the youngest Entered Apprentice in the northeast corner to the Worshipful Master, who presides in the East," was in the street. A fleshy Brother, visiting that night, made uncommon time. An applicant for charity, on crutches, who hadn't put his left

foot to the ground since last summer," was the first one out of doors, and hasn't had the rheumatism since. The candidate remained "in due form," as they had placed him, and when the members came back and congratulated him on his bravery, he only remarked, "he thought it was a part of the degree."—*N. Y. Dispatch.*

**A PATRIARCH GONE.**—*Venerable Bro. C. C. GRAHAM, M. D., at Rest, after one hundred years of the Burdens and Honors of Life.*—Bro. Christopher Columbus Graham, M.D., was born in the old Fort, near Danville, Ky., Oct. 10, 1784, when the whites lived in forts as necessary protection against the savage Indians. His parents were with the expedition of Gen. George Rogers Clark, and landed at an island near Louisville, May 27, 1777, and were among the founders of this city. We noticed the celebration of the one hundredth anniversary of Bro. Graham, in the *Journal*, October 9. On that occasion, the distinguished Dr. T. S. Bell, (now deceased), responded to the toast, "our Venerable Guest" in an able speech, from which we quote:

"His eyes opened on a new world; one whose grandeur and magnificence were never surpassed. Forests and canebreaks and running streams of living water occupied the land, whose soil was of the richest character, and, fostering these treasures, was a climate that blessed all living things of any utility. The forests abounded with game, which early prepared him for the mastery of an unerring rifle, and the streams rewarded his skill at angling. But, above all, he enjoyed the companionship of the men who were unconsciously founding an empire. It is something that we have reason to be especially proud of on this occasion, that we are with one who saw so much of Boone and his noble companions, whose self-reliance, independence, and knowledge of woodcraft, and all that it involved, eminently fitted them for the part they were to play in the great drama before them.

"In the very throes of the Revolutionary struggle beyond the Alleghenies and the Blue Ridge, they indomitably resolved on the banks of the Kentucky River, that Great Britain should never assume any mastery over them. Washington himself saw the budding promise of this new empire, and resolved, if beaten down in the struggle in the Northern and Eastern fields, where the contest for a long time was uncertain, that he would retire to Kentucky and prolong the contest for independence.

"Born among such men as these, and in the light of such imperishable principles as they inculcated, it is not wonderful that our guest early learned those lessons that fitted him for the place of man in native stalwart independence. Dr. Graham stands among us, as the link, the sole surviving link, that connects the present generation with the days of Boone, Harrod, Floyd, George Rogers Clark, Calloway, and the men of the wilderness of Kentucky.

#### EXCITING ADVENTURES.

Bro. Graham commenced life as a silver-smith. Was in the war of 1812, and participated in the attack on the Fort of Mackinaw, and captured by a British Lieutenant on the lake. After his exchange he with others were surprised and captured by Indians.

They secured their prisoner with bark bracelets and retired to rest, leaving a guard to watch. One of the Indians gave him to understand that he was to undergo cremation, because a white man had killed the Indian's brother. When the guard fell asleep Dr. Graham rubbed his bark fastenings loose, and determined upon making his escape. He was guided by the flashes of lightning, and at length reached the neighborhood of Fort Malden, where the guard fired upon him, but fortunately did not strike him. From Malden he went to Fort Erie to re-inforce General Brown. He fought bravely in that



campaign, and in the spring of 1815 he retired from military service, in consequence of the peace with Great Britain.

Soon after his return he commenced the study of medicine, and was graduated by the medical department of the Transylvania University. He was given to roaming. He heard of a great iron mountain near Durango, in Mexico, and determined to endeavor to get possession of it. But the Apache Indians took him and his party prisoners, and forced them to ransom their scalps by the payment of \$25 for each one. After many perils, hardships and much suffering, he and his companions made their way to Mazatlan, from whence they took passage on a whaler almost worn out. When off Cape St. Lucas, the vessel was struck by a tornado which rent her sails, leaving the vessel at the mercy of the furious waves. In this condition they remained for sixty-two days, laboring at the pumps day and night. Provisions gave out, and serious thoughts of cannibalism began to seize their minds. The crew had selected the Captain for the first victim, but Dr. Graham and his friends opposed this, because he was the only one who understood navigation. When the Doctor objected to eating the beef because it was full of maggots, he was assured that he might make a *quid pro quo* arrangement: If he did not eat them, they would eat him. A change of weather enabled the passengers and crew soon to reach San Francisco.

#### THE INDIAN CHIEF TECUMSEH.

Following some of his slaves into Canada, he was about to be mobbed near Malden. While the excitement was at its height, a British General rescued the Doctor, placed him in a hotel, and gave him a guard for his protection. This was Gen. Ironsides, a half brother of Tecumseh. Dr. Graham conversed with him upon the circumstances of the death of the great chief. Gen. Ironsides said his brother was killed by a musket-ball which passed through his heart. Dr. Graham asked him whether it was true that the body of Tecumseh was mutilated, the skin being taken for razor-straps. He denied this very emphatically, stating that his brother's body was carried off and buried. Gen. Ironsides subsequently buried the corpse under the floor of his residence. He accounted for the stories circulated on the subject by the fact that among the Indian forces was one who resembled Tecumseh so much that he was often spoken to as Tecumseh. We should rejoice that Dr. Graham cleared up these statements, for it was no credit to Kentuckians to mutilate the corpse of the great warrior. We have heard many Kentuckians who, as prisoners, passed through his hands, speak in terms of the highest admiration of his kindness to them, and of the great protection he gave them in numerous instances. He was a skilled, brave warrior, but when victory crowned his efforts, he was humane, gentle and kind.

#### PERSONAL RECOLLECTIONS AND NOTES.

Bro. Graham's memory was accurate, tenacious and wonderful. At the age of ninety-five, in a conversation with some young lady graduates, to whom he had been introduced, he repeated over three pages of Pope's translation of Iliad, which he had not read or seen for thirty years.

His teeth were sound, white and even! He did not use tobacco or stimulants.

#### AS A MASON.

He was made a Mason in Warren Lodge, No. 53, Harrodsburg, Ky., March, 1819.

He died in this city, February 4, and was buried within a few miles of the spot where he was born. Respected and beloved during a long eventful life, he departed in peace, honored and lamented.—*Home Journal*.

ON March 13th, the Albert G. Mackey Lodge of Perfection, No. 13, A. S. & A. S. Scottish Rite, was constituted at the Masonic Hall, in San Jose, California, by E. A. Sherman, 33°, Deputy for the State of California. The following officers were installed: Howell C. Moore, 32°, Venerable Master; Giles E. McDougall, 18°, Excellent Senior Warden; George T. Gribner, 32°, Excellent Junior Warden; W. O. Dixon, 32°, Excellent Orator; Morris Ladd, 32°, Excellent Almoner; Henry W. Wright, 32°, Excellent Secretary; William D. Tisdale, 32°, Excellent Treasurer; William S. McMurtry, 32°, Master of Ceremonies; Frank W. Wilcox, 14°, Senior Expert; Edward S. Guppy, 14°, Junior Expert; Adolph J. Koch, 14°, Captain of the Host; Ralph Lowe, 32°, Tyler.

MASONRY IN FLORIDA was never in a more flourishing condition than now. One of the Lodges that recently came near losing her charter on account of negligence is in bright prospect of revival; so that we may say that our eighty-four chartered Lodges, with their aggregate strength of over twenty-three hundred members, are in good working order, with prosperous days ahead, and since the Annual Communication in January last, two new Lodges, N. D., have been organized, and three more are under favorable process of a bright beginning.—*Florida Herald, March 16.*

CONSISTORY OF THE CITY OF NEW YORK.—Preparations such as are usual immediately preceding the efforts of this Consistory in some special case are apparent. On inquiry we find the aim is to open the new Consistorial Chamber in the Temple with the Thirty-second Degree, in a manner that will more than sustain the reputation of this thorough-working body. The entire armorial equipment belonging to this Consistory of the Templars and the Saracens will be brought into effective use, with additions that are elegant and expensive. The revised Ritual which has been so acceptable to so many of the Supreme Councils of the World, and is expected to become universal, will be produced. There is no doubt this Consistory will score another of its special triumphs. This scenic and military degree, replete with action, will be conferred about the close of April.—*N. Y. Dispatch.*

UNCLE DAN SICKLES.—Wednesday last came to this Nestor in Masonry his seventieth birthday. Though apparently he does not seem to be sixty, and personally he appeared to us to have enjoyed the power of stopping the flight of time, and to be where he was when first his hairs began to whiten, and we felt the inspiration of the lines:

"Yet blessings on that frosty pow,  
John Anderson my Joe."

For more than thirty years Uncle Dan has been our chum, and we have so loved one another that in all those years there has been no dispute, no jealousy, no time when we would not have given to each other all our worldly goods, need being therefor. We still cling to the old love, and, as in the nature of

things, neither of us can expect long to linger, we hope, hand in hand, to descend the hill,

"And sleep together at the foot."

Need we say how earnestly we wish him, for the remaining days; all health and prosperity, that as sinks the declining sun in the west, there may be for him its most beneficent rays, and that at last Death's lightest stroke may open to him the pearly gates to that rest and refreshment it has not entered into the heart of man to conceive.—*N. Y. Dispatch.*

THE LODGE OF SORROW AT MACON, GA.—Macon Lodge, (Symbolic) No. 5, and Zerbal Lodge of Perfection, No. 3, Scottish Rite. united in the ceremonies of a Lodge of Sorrow, under the forms peculiar to the latter Rite, at the Academy of Music, last week, and attracted the largest audience that has ever been in a single building in Macon; more than two thousand, when the doors closed, and the overflow retired to their homes. Two hundred ladies were forced to standing room during the three hours service.

The Lodge-room scene was followed by that of the interior of a Temple, and this again at the sound of low twelve by the processional bearing the casket to the tomb. Rev. Mr. Winchester delivered the oration. The services were in commemoration of twenty-two dead. The music embraced "Hear my Prayer," "Dead March in Saul," "Remember now Thy Creator," "De Profundis," "Beyond the Smiling and the Weeping," and one or two pieces dedicated by Bro. Millard to the New York Consistory. The twenty-five flower bearers were effective.

The occasion will never be effaced from the memory of those so fortunate to gain admittance to the Academy.

THE DEATH OF MRS. BRODIE, the wife M. W. William A. Brodie, Grand Master of the Grand Lodge of the State of New York, calls for the sympathy of the Brethren everywhere for the afflicted Brother. The sad event occurred at Geneseo, during the past month. We clip from the *Rochester Democrat* the following account of the funeral, which "was attended from her late residence in Geneseo, on Thursday afternoon, March 19th, at 1 o'clock, the services being conducted by her pastor, Rev. J. E. Kittredge, D.D., assisted by the Rev. Dr. Ward. The Grand Lodge was represented by R. W. John R. Schlick, Grand Marshal, and R. W. James D. Carson, Senior Grand Deacon. The bearers were William J. Milne, William A. Stevens, Myron N. Foster, John R. Strang, E. Newton Shepard, T. Frank Fisher, Honorary Bearers; John R. Schlick, Josiah Curtis, James D. Carson, James W. Clement. The funeral services were exceedingly impressive, and the floral decorations most beautiful, chief among them being an anchor of roses and other rare flowers, sent by the associate officers of the Grand Lodge, and a pillow, the offering of Geneseo Lodge. The latter Lodge attending as a body, and at their regular Communication, Friday evening, adopted the following resolutions:

At a regular Communication of Geneseo Lodge, No. 214, A. and A. M., the following preamble and resolutions were unanimously adopted:

*Whereas*, Death has invaded the family circle of our much honored and esteemed Brother, William A. Brodie, and deprived him of his dearest companion, the tenderest tie of his domestic haven, his wife, therefore,

*Resolved*, That each brother of this Lodge which has so long known him, and is so much indebted to him, for honesty of precept and purity of example, for liberality of heart and universality of character, sorrows because he mourns, and extends to him his fullest and most heartfelt sympathy.

*Resolved*, That this preamble and resolutions be entered on the minutes of the Lodge and a copy sent to our Brother.

Numerous telegrams of condolence were received by the Grand Master from distinguished brethren throughout the Jurisdiction, and also from other States. Assurances of deep sympathy in his severe affliction was the only resource of the brethren to their honored chieftain in Freemasonry."

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### Canada.

QUEBEC.—The *Toronto Freemason* makes the following suggestion: The Quebec question is not likely to be settled for some time to come. How would it do to ask some American Grand Master to act as arbitrator? Let both Quebec and England submit their case and agree to abide by his decision. The Grand Masters of New York or Pennsylvania would likely act in that capacity.

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### England.

BRO. T. LEVERIDGE, C. C., in proposing the creation of a fund for the relief of the Widows and Children of Press Correspondents, who fall in battle, suggests that the press give notice that on a given day to be arranged, the sum of one penny in addition to the ordinary price be charged for each newspaper, notice being printed in bold type to the effect, that the extra penny is for the purpose of forming a Widow's and family Relief Fund for Press Correspondents who fall in war. The suggestion has the merit of simplicity, and ought to assist materially in promoting the object in view.

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OLD FREEMASONS.—Mr. John Armstrong, who was believed to be the oldest Freemason in the world, died at Guernsey, on Thursday, the 19th inst. He was ninety-five years of age, and was initiated into the order in 1815, when he entered the Mariners' Lodge, Guernsey, No. 169.—*Liverpool Mercury*. Another Liverpool contemporary, the *Courier*, says: "It appears that the late Mr. Chatham, of Stockport, was not the oldest Freemason. He was initiated in 1811, but Mr. Crowle, of Truro, was initiated in 1806, and Mr. John Tresidder, of Falmonth, was made a Mason in 1805, in the Lodge of Love and Honour. Mr. G. Stirtan, of Cupar Angus, was initiated in 1808. He is 103 years old, and Mr. Crowle and Tresidder have attained their hundredth year. Sir Moses Montefiore took his First Degree before United Grand Lodge was formed, and this occurred in 1813.—*London Freemason*."

WE call attention elsewhere to the long-expected "Bull" of "excommunication" issued by the Grand Lodge of Quebec against the loyal English Lodges in Canada. As a mere matter of Masonic form, it is utterly ridiculous, and "ipso facto" unworthy of notice, and thus it will be treated by our brethren in Canada, and doubtless by the Grand Lodge of England, though it is just possible it may pave the way for still further complications of a very serious kind. The Quebec brethren are relying, no doubt, both on the support of some irresponsible teachers, and the concurrence of the American Grand Lodges. The latter, we greatly doubt for many reasons, and for this one especially, that this act of "Boycotting" proceeds on a distinct repudiation of an honorable undertaking and a Masonic Concordat. When Canada separated from England, Masonically, as a term of recognition it undertook to preserve in all their full rights those English Lodges which preferred to keep up, as Grand Master Wilson of Canada declared openly they had a right and reason to do, their allegiance to their warranting Grand Lodge. When the Grand Lodge of Quebec "swarmed" from Canada, it was at first excommunicated by that earlier body. When, by a joint Committee, Quebec sought recognition from Canada, nothing was said about the illegality of the English Lodges; all that was advanced by Quebec was, as appears in their own "Proceedings," that they would seek by friendly negotiations to bring all Lodges under one jurisdiction, an object which no one need blame, as it was not at all unreasonable. But after a little came a marked change over the "spirit of their dream." To whomsoever belongs the credit of stirring up all this bad feeling and "dirt" we know not, but we neither can say much for his Masonic principles, his kindly feelings, his good taste or his common sense. Everything seems to us to be "personal," and governed by patent motives of self-interest and self-seeking. When the Grand Lodge of Quebec asked, after their little swarm and schism, for recognition by the Grand Lodge of England, the Grand Lodge of England offered them the same terms as were given to, and accepted by, the Grand Lodge of Canada. Then, for the first time, the "cloven foot appeared," and the "mask" was thrown off. The legal position of the English Lodges was denied, and the act of the Grand Lodge of Canada blamed and repudiated. Of course, the Grand Lodge of England "stood fast." The Grand Lodge of Quebec, badly advised, as we said before, has gone on on a descending scale. It has crowned its devious and un-Masonic course by this stupendous act of folly, fatuity and ingratitude. And here we leave a very painful episode, a very untoward page in our contemporary Masonic history, to the calmer appreciation of the thoughtful, the intelligent, the fair, and the just.—*London Freemason, February 7.*

UNITED GRAND LODGE.—The Quarterly Communication of United Grand Lodge of Ancient Free and Accepted Masons of England was held on Wednesday evening, March 4, in the Temple. Bro. W. W. B. Beach, M.P., Provincial Grand Master for Hampshire and the Isle of Wight, presided, and more than twelve hundred were present.

Grand Secretary having read the minutes of the Quarterly Communication of 3rd of December, 1884, the same were put and confirmed.

The next business being the election of a M. W. Grand Master for the ensuing year.

Bro. Frederick Hastings Goldney, Grand Treasurer and Past Senior Grand Warden Wilts, in proposing the re-election of H. R. H. the Prince of Wales as Most Worshipful Grand Master, said: Most Worshipful Grand Master, Grand Officers, and Brethren—I have the honor to be entrusted this evening with the high privilege of proposing His Royal Highness the Prince of Wales for re-election as Grand Master for the ensuing twelve months, and I approach the subject with the fullest confidence that it will meet with your

heartly and unanimous approbation. It is of the greatest advantage to a Society like ours, so large and influential, and composed of men of every class and of all countries, that it should be ruled over by one who unites in his own person exalted rank, sound judgment, and abilities which command respect and admiration, and that unswayed by political motives, and uninfluenced by religious faction, he may be above the thoughts of envy, and beyond the reach of rivalry. Such an one, brethren, we have pre-eminently found in our Grand Master, for his Royal Highness has added to his illustrious birth and great natural abilities the ornaments of a generous education, perfected by a cultivated acquaintance with the liberal arts and sciences. Born to reign over a great empire and a loyal people, he has yet more intimately attached himself to his future subjects by the bonds of Freemasonry. The eleven years of His Royal Highnesses' Grand Mastership will be for all time happily distinguished by the unprecedented increase of the Craft, both as regards numbers and social status, and also by the extraordinary benevolence of the brethren, who during that period have contributed to the three principal Masonic Charities alone a sum exceeding £350,000, proofs, indeed, were any required, of the beneficial effects of his most excellent rule. I call upon you, therefore, brethren, to accord by acclamation the re-election of his Royal Highness, the Prince of Wales, as Grand Master for the ensuing twelve months.

Dr. Paul, P. M., 46, in seconding the motion, said: Most Worshipful Grand Master and Brethren—I have the privilege and the honor to second the proposition of His Royal Highness, the Prince of Wales, but after what has been said so eloquently by my esteemed brother on my left, I will merely say that His Royal Highness has done great service to the Craft. (Cheers.) We all know how Masonry has flourished under his auspices, and we know also how he has done his best to promote its interests. Under these circumstances I have the utmost possible pleasure in seconding the motion that His Royal Highness the Prince of Wales be our Most Worshipful Grand Master for the ensuing year.

The Acting Grand Master put the motion, which was then carried unanimously amidst loud cheers.

Sir Albert W. Woods, (Garter) G. D. C., thereupon proclaimed His Royal Highness, the Prince of Wales, Grand Master of Ancient Free and Accepted Masons of England.

The next business being the election of Grand Treasurer, Scrutineers were appointed and entrusted, and there was then collected the balloting papers, the candidates being Bros. D. P. Cama, James Willing, jun., and John Woodall Woodall.

Bro. Robert Gray, P. G. D., Chairman of the Scrutineers, announced the following result: Bro. D. P. Cama, 89; Bro. James Willing, jun., 424; Bro. John Woodall, 749.

Bro. Beach then declared Bro. Woodall duly elected Grand Treasurer. Grand Lodge was then closed in due form.—*London Freemason.*

THE "*Bulletin du Grand Orient*" contains an official report of a correspondence between the Grand Orient of France and our Grand Secretary at the beginning of this year. It seems that the Grand Orient, tired of isolation, and thinking that a recent alteration in their own Constitutions had "mended matters," applied formally to our Grand Lodge in deprecation of exclusion from our Lodges, and with a suggestion of Masonic intercourse, and a formal withdrawal of the prohibition of reception. It based its action on these two points, as it asserted,—(1) that its original change had been misunderstood, and (2), that by a recent alteration of verbiage, all had been conceded that

the Grand Lodge of England had to expect or desire. To this application our Grand Secretary replied courteously, as is his wont, by order of the Grand Master in effect, that the change alluded to had not removed the objection of English Freemasons to the revolution in the French formularies, which had been most unwisely and hastily brought about; that the name of God, the fundamental landmark of Freemasonry, had been, so to say, expunged, and that no professions of toleration, or solidarity, or anything else would supply this mournful and alarming defect. The Grand Secretary might have gone on to say, had not his customary courtesy suppressed the fact, that despite this recent change in the Constitution, which says very little, and means even less, the position of the Grand Orient of France had gone down from bad to worse rapidly. Its best friends in France regard it with alarm and dismay, and even prophecy an eventual interference by the State, with its now admitted political and irreligious propaganda. It is practically, a secret political society, without any maintainance of Masonic landmarks, and it may well be doubted whether it can now be treated on account of its terrible and erratic departure from the great tenets of Cosmopolitan Freemasonry as a true Jurisdiction, rather if must not be regarded, as a body owing to its vagaries, "hors de la Loi," as regards Freemasonry proper. It has undoubtedly introduced many innovations and has rendered itself open to the charges of the French press, of M. Andrieux, and others, of formulating unbelieving professions of individual faith, practising a ridiculous ceremonial, and developing a childish and fantastic outcome of personal politics. If the French Freemasons could retrace their steps none would hail them more warmly than the Grand Lodge of England. The position taken up under orders by our Grand Secretary is, in truth, the proper, the safe, the constitutional one to assume, and from it we feel persuaded nothing will ever dispose the Grand Lodge of England to recede. We could wish it were otherwise. At present any "rapprochement" between us and the Grand Orient of France seems to be out of the question. We say all this indeed more in sorrow than anger. None have a better or a kindlier feeling for the French Grand Orient than we have. We wish it well fraternally, but we desiderate for it a sounder mind. Knowing the difficulties of Foreign Freemasonry in Roman Catholic countries, and realizing as we do the unchanged "views" of the Ultramontane party everywhere, we had hoped that an "entente cordiale" might have been established between French and English Freemasonry. At present, as we have just observed, it seems hopeless and impossible. Let us only hope for a happier change and a brighter day.

—*London Freemason.*

LADY FREEMASONS.—With reference to a statement in the *Daily Telegraph's* article on Freemasonry of the 17th inst., to the effect that "on one occasion a lady was actually passed through the Degrees of the Craft and emerged a full Freemason," a Past Master states that no less than four of the gentler sex have been initiated into the mysteries of the Craft, namely: the Hon. Mrs. Aldworth, in Lodge 44, about 1735; Mrs. Beaton, a native of Norfolk; a cer-

tain landlady of a Devonshire Hotel; and Madame de Xentrailles, in France. We have also heard of a Hungarian Countess who not so very many years since passed successfully through the ordeal.—*London Freemason.*



### Scotland.

GRAND LODGE OF SCOTLAND.—This important and respected Grand Body is about to establish an extended scheme of Masonic beneficence. The surplus revenue of Grand Lodge now amounts to £1700 annually, one-half of which, henceforth, will form a part of the Grand Lodge Charity Fund. The existing fund amounts to £6400, which it is proposed to increase to £10,000. The advance and prosperity of the Scottish Craft since Brother D. Murray Lyon became Grand Secretary, has been very marked. The Craft in England raises about £50,000 a year for the maintainance of its three Charities, and we have no doubt the Grand Lodge of Scotland will accomplish in time, a similar noble work.



### Germany.

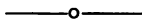
KING WILLIAM and Prince Bismarck are regular attendants of the Lodge of Perfection, of the A. and A. S. Rite, at Berlin. The Lodge Room is furnished with a stage and appropriate belongings, decorations in tapestry, with emblems woven in. About the front of the stage is a circular railing of metal set with precious stones, at a cost of \$80,000, it is said.



BRO., the Crown Prince and Crown Princess of Germany, had a very narrow escape from an accident on Wednesday, the 28th January. Their Imperial Highnesses were walking in the park at Berlin, when a carriage came upon them unawares from round a corner, and but for the presence of mind and strength of the Prince, who seized the reins and succeeded in stopping the horses just in time, there might have been a serious accident.



BRO., the Emperor of Germany, was present, on Tuesday, February 2, at the Grand Annual Subscription Ball, in the Berlin Opera House, and giving his arm to the Crown Princess, in the absence of the Empress, opened the ball by thrice making the tour of the house, in Polonaise fashion. His Majesty looked remarkably well, and remained some two hours.



### Belgium.

BELGIUM.—The Supreme Council (Northern Jurisdiction), is in receipt of advisement from the A. A. Scottish Rite of Belgium, as to the death of Bro. Leopold Riche, of Bruxelles, Grand Chancellor and Secretary General of the Supreme Body. The present tableau shows Pierre Von Humbeeck, Minister of Public Instruction, as Grand Commander; Senator Jean Crocq, Lieutenant Grand Commander; Emile Dumont, Jusp. Gen.; Gustave Washer, G. Chan.



Sec. Gen.; Henri Pappaert, G. Orator; Henri Kervaud, G. Treas. Hosp.; Francois Roffiaen, G. M. of C.; Charles Rahlenbeeck, G. Architect; Pierre Missalle, G. C. of G. Address of Secretary, No. 114 Avenue Louise, a Bruxelles. The death of the former Secretary is deeply regretted and sympathy is extended to the Council.

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### China.

ON the 17th January, the Perseverance Lodge, gave a picnic at the grounds of Kowloon, of R. W. Bro. C. P. Chater, D, G. M., which he had kindly lent for the occasion. Tennis, rounders, croquet, and quoits were indulged in as amusements, and a photograph of the whole company, and another of the members of the Lodge only, were taken. At a dinner held in the bungalow, W. Bro. P. Jordan, W. M., presided, and the usual loyal and Masonic toasts were given, interspersed with songs, &c., and a most pleasant evening was spent. The grounds were brilliantly illuminated with lanterns, and a display of fireworks also took place. We trust that the members of other Lodges will follow the example given by the Perseverance Lodge.

We hear that the Freemasons of Shanghai are taking steps to open a school, and that over Tls. 1000 has already been subscribed for the purpose. But a much larger sum is yet required. The project is one that deserves to be successful, and there is no doubt that if the true principles of the Craft guide the support the members individually and collectively give, the Masonic fraternity will have a school on which they will be able to look with pride. So far as the outside world is concerned they have little to be proud of in Shanghai, at present, and a good school would be a worthy ornament.

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### New Zealand.

THE installation of Officers of St. John's Lodge, 461, S. C., took place in the Lodge room, Council Chambers, Milton, on Friday evening. The ceremony was most impressively carried out by Bro. Neill, District Grand Secretary, assisted by Bro. Caldwell, Grand Steward, Grand Lodge of Scotland, and Past Master, Bro. Dr. Reid, of St. John's Lodge. Following were the Brethren installed:—W. M., J. Hollick; S. W., W. M'Elrea; J. W., F. Twiss; S. D., J. A. Gray; J. D., W. Moore; Treasurer, F. Bastings; Secretary, C. Mahoney; Organist, F. Grant; I. G., A. M'Kechnie; Tyler, H. Julius. After the ceremony, the brethren adjourned to the White Horse Hotel, where an excellent spread was set before them by Bro. F. Bastings. An hour or two were spent in social intercourse and music, and the company broke up at a reasonable hour, after having thoroughly enjoyed themselves. The representatives of the Grand Lodge expressed themselves as highly gratified with the progress made, and all were of opinion that Freemasonry in Tokomairiro is now established upon a sound and lasting basis, and that the Lodge has a long era of prosperity before it.—*The Bruce Herald, Tokomairiro, (New Zealand), January 27, 1885.*

# MASONIC REVIEW



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## THE ENCYCLICAL LETTER "HUMANUM GENUS."

BY BRO. ALBERT PIKE, 33<sup>o</sup>, GRAND COMMANDER.

If the Encyclical Letter of Leo XIII, entitled, from its opening words, 'HUMANUM GENUS,' had been nothing more than a denunciation of Freemasonry, I should not have thought it worth replying to. But under the guise of a condemnation of Freemasonry, and a recital of the enormities and immoralities of the Order, in some respects so absurdly false as to be ludicrous, notwithstanding its malignity, it proved upon perusal to be a declaration of war, and the signal for a crusade, against the rights of men individually and of communities of men as organisms; against the separation of Church and State, and the confinement of the Church within the limits of its legitimate functions; against legislation free from sectarian religious influences; against the civil policy of non-Catholic countries in regard to marriage and divorce; against the great doctrine upon which, as upon a rock not to be shaken, the foundations of our Republic rest, that 'men are superior to institutions, and not institutions to men'; against the right of the people to depose oppressive, cruel and worthless rulers; against the exercise of the rights of free thought and free speech, and against, not only republican, but all constitutional government.

It was the signal for the outbreaking of an already organized conspiracy against the peace of the world, the progress of intellect, the emancipation of humanity, the immunity of human creatures from

arrest, imprisonment, torture, and murder by arbitrary power, the right of men to the free pursuit of happiness. It was a declaration of war, arraying all faithful Catholics in the United States, not only against their fellow citizens, the Brethren of the Order of Freemasons, but against the principles that are the very life-blood of the government of the people of which they are supposed to be a part, and not the members of Italian Colonies, docile and obedient subjects of a foreign Potentate, and of the Cardinals, European and American, his Princes of the Church.

\* \* \*

Nowhere in the world has Freemasonry ever conspired against any Government entitled to its obedience or to men's respect. Wherever now there is a Constitutional Government which respects the rights of men and of the people and the public opinion of the world, it is the loyal supporter of that Government. It has never taken pay from armed Despotism, or abetted persecution. It has fostered no Borgias; no stranglers or starvers to death of other Popes, like Boniface VII.; no poisoners, like Alexander VI, and Paul III. It has no roll of beatified Inquisitors or other murderers; and it has never, in any country, been the enemy of the people, the suppresser of scientific truth, the stifler of the God-given right of free inquiry as to the great problems, intellectual and spiritual, presented by the Universe, the extorter of confession by the rack, the burner of women and of the exhumed bodies of the dead. It has never been the enemy of the human race, and the curse and dread of Christendom. Its patron saints have always been St. John the Baptist, and St. John the Evangelist, and not Pedro Arbues d'Epila, Principal Inquisitor of Zaragoza, who, slain in 1485, was beatified by Alexander VII. in 1664.

It is not when the powers of the Papacy are concentrated to crush the Freemasonry of the Latin Kingdoms and Republics of the world, that the Masons of the Ancient and Accepted Scottish Rite in the United States will, from any motive whatever, proclaim that they have no sympathy with the Masons of the Continent of Europe, or with those of Mexico or of the South American Republics. If these fall into errors of practice or indulge in extravagances of dogma, we will dissent and remonstrate; but we will not forget that the Freemasonry of our Rite and of the French Rite has always been the Apostle of Civil and Religious Liberty, and that the blood of

Spanish and other Latin Freemasons has again and again glorified and sanctified the implements of torture, the scaffold and the stake, of the Papacy and the Inquisition.

\* \* \*

The Church of Rome had prepared and matured all its plans of campaign against liberal institutions and Constitutional Government, carefully, thoroughly, and comprehensively, before the Encyclical Letter 'Humanum Genus' gave the signal for opening the campaign and commencing the new crusade, to endanger the peace of the world, foment anarchy, and initiate a new era of violence and murder. A clerical victory at the elections in Belgium has been followed by the enactment of a law destructive of the common-school system, and placing education under the control of the Priests and Jesuits. It will not disturb the Pope or his Cardinal Princes if civil war results, as now seems probable, if thousands of lives are sacrificed, if the King loses his throne, and the Kingdom of Belgium is obliterated. In Spain the Romish clergy have set on foot a demonstration in every Church throughout the realm in favor of the temporal power of the Pope; and if Alfonso does not place himself unreservedly in the hands and at the bidding of the Church, revolutionary movements against his throne, already beginning to appear in the north of Spain, will be fomented. The Pope promulgates an Encyclical Letter against the adoption of a new law of divorce by the legislative power of France, and instructs the Bishops to annul it so far as they may find it possible. And we may look for disturbances in Mexico and the South American States, fomented by the Priesthood in obedience to the orders issued from the Vatican against Freemasons and Constitutional Government.

\* \* \*

Freemasonry makes no war upon the Roman Catholic religion. To do this is impossible for it, because it has never ceased to proclaim its cardinal tenets to be the most perfect and absolute equality of right of free opinion in the matters of faith and creed. It denies the right of one Faith to *tolerate* another. To tolerate is to permit; and to permit is to refrain from prohibiting or preventing; and so a right to tolerate would imply a right to forbid. If there be a right to tolerate, every Faith has it alike. One is in no wise, in the eye of Masonry, superior to the other; and of two opposing faiths each cannot be superior to the other, nor can each tolerate the other.

Rome does not claim the right to prohibit, precisely now as she always did. She is never tolerant except upon compulsion. And Masonry, having nothing to say as to her religious tenets, denies her right to interfere with the free exercise of opinion.

It will be said that the English-speaking Freemasonry will not receive Catholics into its bosom. That is not true. It will not receive Jesuits, because no oath that it can administer would bind the conscience of a Jesuit; and it refuses also to receive Atheists; not denying their perfect right to be atheists, but declining to accept them for associates, because Masonry recognizes a Supreme Will, Wisdom and Power, a God, who is a protecting Providence, and to whom it is not folly to pray; and Who has not made persecution a religious duty, nor savage cruelty and blood-guiltiness a passport to Paradise.

SADI, "the Nightingale of the groves of Shiras," is esteemed by the Persians as their master in poetry and morality. He was born in Shiras, about the year 1194, and lived over one hundred years, devoted to the acquisition of knowledge. He was called "the most poignant of the eloquent," in the peculiar description of Persian ideas; also, "the salt-mine of poets."

From one of his two great works, the "Bostaan," or Garden, the following exquisite lines are quoted as translated by an English pen:

#### CONTENTMENT.

Smile not, nor think the legend vain,  
That in old times a worthless stone  
Such power in holy hands could gain,  
That straight a silver heap it shone;  
Thy alchemist contentment be;  
Equal is stone or ore to thee.

The infant's pure unruffled breast,  
No avarice nor pride molest;  
He fills his little hands with earth,  
Nor knows that silver has more worth,  
The Sultan sits in pomp and state  
And sees the dervish\* at his gate,  
But yet of wealth the sage has more  
Than the great king with all his store.

\*Priest and wise man.

Written for THE MASONIC REVIEW.

### THE OPAL.

Of many gems and precious stones,  
One gem there is, whose lucid zones,  
Emit such wierd and changeful fire  
As even Cynic eyes admire.

It has this legend: Who would wear  
This gem, whose beauty is so rare,  
Assumes, howe'er he plays life's part,  
An irksome burden for his heart.

He cannot see, he may not know,  
That stones a fateful influence throw,  
Or how imprisoned fires may gleam  
To vex a heart with saddening beam.

But learns alas! Plan how he will,  
A subtile influence for ill  
Inheres, and howsoe'er he turn,  
Success doth earnest effort spurn.

Where Fame would lead, or Fancy soar,  
A wraith of evil hovers o'er,  
That makes him feel, by pang and smart,  
Misfortunes throne is on his heart.

And so, 'tis truly sung and said  
Of him who hath misfortune wed,  
He wears, no matter what his art,  
An OPAL mistress near his heart.

R. S. M.

**TIMELY ADMONITION.**—Pronounce no harsh judgment or severe criticism without looking well at all the surroundings of the brother at the time where, as you think, he offended, without calmly asking and answering in your own mind, "how much better would I have done in his place with his surroundings and his opportunities?" Let the broad mantle of Masonic charity cover the errors it is proper to conceal, but whenever you find that occasion requires it, let justice be done, whatever may be the consequences to individuals, that right may reign supreme, and wrong be vanquished.—*Grand Master Benton of Minnesota.*

Written for THE MASONIC REVIEW.

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**A WAYSIDE VIOLET.**

BY ADNA H. LIGHTNER.

## CHAPTER V.—VIOLET IN HER NEW HOME.

It was in the gray of early morning when the Comet swung around and settled like a great white bird at the landing in the city of New York, but it was almost nine o'clock before Violet, Mr. Lincoln and Carl stepped across the plank and rested their feet upon American soil.

A handsome carriage was in waiting for Mr. Lincoln, and with an audible sign of regret, Carl handed Violet to a seat, then lifted his hat and stood aside as they dashed away.

Violet had expected to find her new home one of wealth and luxury, but when they drew up before a magnificent building and passed inside she was wholly unprepared for the oriental splendor which greeted her on every side.

Mr. Lincoln enjoyed her amazement and delight for a moment, then turning to a stately, middle-aged woman, who had just made her appearance, he said :

“ Violet, this is my worthy house-keeper; Mrs. Burnett, Miss Violet Lincoln, the future mistress of my home.”

Violet greeted Mrs. Burnett pleasantly, her heart going out in interest and affection to the motherly woman who bent her eyes in kindly curiosity upon the fair, queenly girl before her, then she followed her to the elegant rooms which had been prepared for her. She sank into an easy chair, and laying her head back against its velvet softness, she gave herself up to thought. Ought she to remain in this beautiful home to which she had no right? She had spoken so often of earning her own way in the world, and it seemed to distress Mr. Lincoln so much, that she had let the subject drop; but now, as she realized the extent of all the favor he would lavish upon her, her inmost soul was overwhelmed with a sense of his regal generosity. He was too magnanimous—she dared not accept it at the hands of one whom she had no claim upon. As she continued to dwell upon the imposition on his kindness, she sprang to her feet, and with the impulses of a child she hastened down stairs and into the elegant apartment in which she had left Mr. Lincoln, determined to force him to listen and be reasonable with her.

She found him standing before a portrait of a rarely beautiful girl, his hands clasped behind him, and his eyes raised to the face above him, in yearning, pitiful tenderness.

She stole silently to his side, and laid her hand upon his arm, before he was aware of her presence, then as he turned and beheld her shy, sweet face, such a look of joy overspread his own as to almost startle her.

“What does my Heart’s-ease want?” he questioned, while he stroked her brown hair with a tender, caressing touch.

She bent her head a moment in resignation to her resolve, then the words came from her lips passionately, earnestly, but oh, so reluctantly.

“Uncle Robert, I have come to tell you that I cannot accept the shelter of your home—it is all so grand, so magnificent—I must not stay here. I have no claim—no right to this regal home. I am a child of poverty, unfit, but for your liberality, to even dwell here as a servant.”

“Don’t, child!” he said, his own voice choked with sobs. “I know that you would not willingly grieve the heart of an old desolate man, but every word you utter stabs me like a cruel knife. What I offer you is but dross—but chaff—while I ask you for the pure gold of your young life—for the sacrifice of yourself to the companionship of a childish old man. My Heavenly Father gave you to me, and you are as sacred to me as the memory of my lost Violet up there. Heart’s-ease, I have given you her place in my heart, and her chair at my fireside. You will not deprive me of my comforter—you will not leave me alone?”

Violet reached out her hands and placed them in those of her kind old friend, wave after wave of crimson, betokening her exquisite rapture, staining cheek and brow, and gladness shining from her soulful eyes.

“I accept your lost Violet’s place in your true, honest heart and in your home, thankfully, gratefully, promising never to mention the subject again without your permission,” she said, her voice trembling with emotion. “And your daughter’s name was Violet, Uncle Robert? that accounts for your being attracted toward me. How beautiful she was!”

And Violet lifted her eyes again to the lovely blonde face above her.



“Yes, Violet, your name caught my fancy, then your sweet, winning ways won the old man’s affection, until to-day you are the bright sun of my day, the one star of my night, and I claim you all my own pure Heart’s-ease. I have regretted many times, that in some way you do not resemble the one whose place you fill, but you are her opposite in every respect, but sunny disposition and merry, winsome manner. Violet, my child sadly repaid all my love and care—she left home and married some scapegrace. I have never learned his name, and I never saw my pride and joy again. I was hasty, I know, but she was all I had left in the world to love. God grant that you may not do likewise! Now, if you are satisfied to be my little comforter, and not bother any more about impossibilities, I think that you had better return to your room, and lay aside your hat, and stay awhile,” said Mr. Lincoln, playfully, as with blushing delight Violet turned to leave the room.

The first week passed as a whirl of busy shopping, and becoming accustomed to her elegant surroundings; but with all, she did not forget Carl, her lover—Carl, her husband. Every pulsation of her true young heart was loyal to him, and his name mingled pleasantly with every thought.

One evening as she sat at the grand piano, touching the keys lightly, bringing out low, soft strains of music, Mr. Lincoln entered the room and crossed to her side, and laying his hands upon her shoulders, he drew her head back against him, and looked down laughingly into her fair face.

“How would my shy Violet like to attend the first grand party of the season?” he questioned. “The invitations are out and we have been favored.”

A half startled expression crept into Violet’s eyes.

“Oh, Uncle Robert, I cannot go! I never attended a party in all my life. I would not know how to act.”

“Nonsense, child! Just act yourself and nothing could be more perfect. You could not be awkward if you was to try. It is too late now, I have accepted for you. Besides, I have a fancy to show my little Heart’s-ease to the elite of New York society. You need not fear for the result. Of course, now that music is all the rage, you will be expected to play some. How I wish that you could sing.”

“Why, Uncle Robert, you never asked me to sing! I did not know that you cared for vocal music.”

“Oh, yes, there is nothing so gladdens my heart as the sweet influence of song. Can you sing?”

“Yes, a little,” she said. Then a rougish light crept into her eyes, and she added very demurely, “after the party I will sing for you. It will take all of my time to prepare something nice to play, if there is a probability of my being requested to make a display of myself.”

Violet's lips parted in smiling consciousness, and her eyes sparkled as she thought of the surprise she had in store for Mr. Lincoln. She knew that he did not dream of the power of her voice, and a desire formed itself in her mind, that if an opportunity presented at the party, to give him a pleasure that he did not anticipate.

“I shall be a stranger to all, Uncle Robert. I have no doubt my enjoyment will be great,” said Violet, as she drew down the corners of her dainty mouth ironically. “You need not expect to leave my side even for a moment, just to punish you for daring to accept an invitation without consulting me.”

“That would be no penalty at all, Violet, but an honor,” he said, as his hand lingered caressingly on her brown hair, “but if I secure a five minute's uninterrupted chat with you, I shall do much better than I expect. You seem to have forgotten that young Leslie will be there. He is the lion of New York society at present, and he is not likely to forget my little girl so soon, I imagine. Strange that so fine looking a young man has not married ere this.”

Violet could not repress just the least bit of a silvery laugh as she thought what a disturbance she might produce by a confession—but the time was not yet, and with a shadow of mischief still lurking in her dark eyes, she replied gravely:

“It is strange, Uncle Robert. I expect that he has never met his affinity as yet. I shall be very glad to meet him again. He made my trip across the ocean quite pleasant.”

“I would say so, Violet!” and a merry twinkle came to his eyes as he spoke, “and he seemed to find some little pleasure in trying to entertain my Heart's-ease. I am surprised that he has not called.”

Violet did not wonder at his absence, for well she knew that he was striving to cast aside all the responsibility and claim of the ceremony performed in the woodland by the spring, and his absence only told her that he had not succeeded. And at times she found it very difficult to decide whether she desired most that he should love Violet Lincoln with all the power of his soul, or be true to poor little Dora Markley.

"Perhaps he is renewing old acquaintances, Uncle Robert," said Violet, musingly. "You know that he has been absent from his home three years."

"Of course, I did not think of that. We will excuse him on that ground, eh, Violet? If gossip tells the truth there was a certain young lady of New York who caused his sudden departure and prolonged stay. You see, Violet, it was told me since my return—such things are always resurrected the first opportunity. He was engaged to marry Louise Dupont, a very handsome French girl, and every arrangement consummated, when she found that she could secure an old man with an immense fortune; and, just like the confounded French, she threw him over at the last moment, and he left the country. She married the old man, and within the year he died, leaving her mistress of his vast fortune. Society thinks that she will catch Carl yet, but I believe the boy is too wise to play with fire the second time."

Violet listened breathlessly to Mr. Lincoln's recital, in which many things that she had failed to understand were made plain. She realized now why Carl was so ready to marry the poor, distressed girl, and how he came to have the marriage certificate so convenient. He had recklessly flung away his freedom, because every aim in life had been crushed—every desire trampled upon by a heartless woman. And he had loved that one—he would meet her again. Perhaps the sight of his first love would fan the slumbering flame into new life, and she would be forgotten. How glad she was that she had not confessed her relationship to him; but oh, what a sad, doubting pain had crept into her heart within the last few moments, shadowing the sun of her day, bringing darkness into the joy of her existence. And the sad refrain repeated itself over and over to her tortured soul, that he did not belong to her, although in the security of her love she had claimed him all her own.

Mr. Lincoln noticed how still Violet was, and how pale her sweet face had become, and he said playfully :

“But, Heart’s-ease, if you like him, all the French widows in Christendom won’t make any difference. He could not help loving you, and you have the advantage of a two week’s sail with him.”

The shadow of pain in the dark eyes deepened a trifle, her voice trembled a little, but her words were brave and resolute :

“Indeed, Uncle Robert, because we were thrown together as fellow-passengers it does not follow that either have indulged an interest beyond that which the circumstances permitted. You know on board a vessel formalities are absurd, and we feel a freedom that would be unpardonable anywhere else.”

“Yes, yes, child! I was only teasing you. I know that you are fancy free, and I trust that you will remain so for many years to come.”

But even while he spoke he thought proudly, that no society belle could have parried the thrust better, and come what might she would not wear her heart upon the sleeve.

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#### CHAPTER VI.—VIOLET’S TRIUMPH.

The days passed very pleasantly to Violet, in her beautiful home, every wish seemed to be anticipated by Mr. Lincoln, and every possible favor lavished upon her. Mrs. Burnett, the worthy house-keeper, almost worshipped the fair young girl, who had come like a ray of sunlight into her quiet life, and Violet found her helpful in many ways beyond that which her position warranted. She had seen much of fashionable life, and possessed taste and refinement, and Violet soon learned to go to her for advice in many things pertaining to her present position, that she would have been sadly at a loss without.

It was with a feeling of feverish unrest that she awaited the ordeal of her first party. As a rule, young girls look forward to their first appearance in society as the crowning joy of their life, but a dread and timidity so intermingled with her prospective delight as to almost overshadow it as the hour drew near. Could she bear the meeting with Carl, and perhaps be forced to witness his return of allegiance to the love that had almost wrecked his life? Would he prove false to his girl-wife and his

vows to Violet Lincoln? And even while her heart declared, no, never! her doubting lips faltered perhaps; and so she lingered in the torments of indecision.

When the last touch had been given her exquisite toilet, Mrs. Burnett stepped back from her side a little, to view the gloriously beautiful girl.

"You will be the loveliest lady at the party, Miss Violet," she said, rapturously.

"Don't flatter me, Mrs. Burnett. You know I expect the truth from you and Uncle Robert," Violet replied, while a softer light came into her eyes, and a rare smile played about her rosy lips.

"I have given you the truth, Miss Violet, and then the half has not been told. Mr. Lincoln is waiting. You are ready, are you not?"

"Yes, all ready, I believe. Come, Mrs. Burnett, we will hear Uncle Robert's opinion."

And the half-timid, half-eager girl, and stately house-keeper passed out and down the stairway, followed by the delighted maid bearing her dainty wrappings. As they entered the parlor, Mr. Lincoln turned and gazed a moment upon Violet as she halted before him.

"My beautiful Violet!" he said joyfully. "Is it possible that flesh and blood can be so perfect?"

"There, Miss Violet, are you convinced?" exclaimed Mrs. Burnett, triumphantly.

"Oh, yes, beyond controversy!" laughingly replied Violet. "You are both determined to spoil me with flattery, but I am so glad, Uncle Robert, if I please you to-night."

And even while she spoke, she was thinking far more of what Carl's judgment would be, than anything else, and wondering if she would suffer by the contrast with the fair young widow.

Very carefully Mr. Lincoln wrapped the slender form in the fur-lined white satin cloak, and entered the carriage. They were soon at the residence of Orlando Travis, the leader of New York society.

They were late, as Mr. Lincoln intended they should be; and as Violet entered the long, lofty parlor on the arm of her escort every eye was turned upon her, and every voice hushed in

eager admiration of the royal young beauty, so modest, yet so self-possessed.

Mr. Lincoln gave one doubtful glance down at the fair face by his side, for he realized that the ordeal was more trying than he had expected, but his old eyes sparkled with pride, and he gave her arm a reassuring little pressure as he noted her dignified, graceful bearing, and entire freedom from embarrassment.

But under all her outward composure, Violet's heart was throbbing like that of some frightened bird. At first she saw only a sea of curious faces uplifted to hers, and cold criticising eyes passing judgment upon her, but soon she became accustomed to her surroundings and she began to individualize and wonder. Introductions followed her presentation to host and hostess, until the name of Mrs. Willett caused the color to leave her face, and a startled expression to come into her eyes, as she looked eagerly into the lovely face of the one who had unconsciously brought dismay and doubt into her heart, and as she continued to look she was obliged to acknowledge that she was wondrous fair. Then a voice, low and tender, but deep with powerful feeling, brought the ready blush to cheek and brow, and Carl Leslie was by her side, clasping her hand and eagerly expressing his delight at their meeting.

Mr. Lincoln, at Carl's request, gave her up to him, and proudly he led her away, and the neglected old man realized the fulfillment of his prediction in being utterly unable to reach her side because of the admiring throng surrounding her. Later in the evening he saw Carl seat her at the piano, and he pressed his way as near as possible to witness how she would acquit herself.

She played several difficult selections which were received with favor, then there was great fear took possession of Mr. Lincoln's heart as he heard quite a number expressing a desire for a song. She would surely fail, he thought, if she attempted to comply with the request, but regret was useless — Carl had placed the music before her and she was going to sing. The first notes were low and sweet, as those of some startled warbler, then the desire of her heart gave confidence to her voice, and wave after wave of glorious melody filled the room. Every sound was instantly hushed. Never had they listened to anything like it before. Mr. Lincoln lifted his head a moment in

- amazement, then a flood of feeling mastered him, and tears of emotion sprang to his eyes as his very soul reveled in the clear, rich tones of his Heart's-ease.

For one moment after the song had ceased an impressive silence lingered, then a buzz of admiration followed, accompanied with eager demands for another song, but Violet's triumph had been complete, and the expression in Carl's eyes, and Mr. Lincoln's glad smile, were approval enough, as she rose from the piano.

Louise Willett looked upon the fair young stranger as one would gaze upon a beautiful painting, with a momentary feeling of admiration for her perfection, then turned aside indifferently; but soon the humiliating knowledge was forced upon her that her belle-ship was being severely tested by the advent of the fresh young beauty, and an added pang was given her heart, as Carl Leslie lingered by her side seemingly oblivious to all other presence. Louise did not love Carl, but his adoration and attention in the past had flattered her vanity not a little, and the thought had suggested itself that she might possibly regain her former power over him—and the thought was not unpleasant to her—but as the evening wore on she realized her mistake, he was beyond the power of her fascinations. Who was the fair young girl with the wonderful voice? Where had Carl met her? All conjectures were vague and unsatisfactory, only one fact was established beyond question, and that was, the certainty that Violet's entree into society had been a triumph and a phenomenal success.

How proud Mr. Lincoln and Carl were of her reception; but, oh, how miserable Carl was! He realized with the keenest sense of self-reproach that he had no right to remain by her side, to drink in the rapture of her glances—to return them with all the worship of his soul, shining from his expressive eyes. How bitter the thought that in one moment of impulsive folly he had made it impossible for him to possess this rare, winsome girl—the guiding star of his existence. He remembered, almost with anger, that his friend Earnest Treherne had said that he would regret his rash marriage, and that even in a like expression, the distressed girl had displayed a wisdom greater than his own, while he had laughed in scorn at the possibility of such a thing. Ever since their arrival in New York he had persistently

resisted the desire to seek Violet, and forget everything in the sunshine of her smiles, and because of the inborn honor and integrity of his noble soul, he had been enabled to gain the mastery; but now, with her love-lit eyes looking into his, her voice so low and sweet, thrilling every chord of his heart, it was different—oh, so dangerously, so temptingly at variance with his determination—and for the time, regardless of future remorse, he reveled in the wealth of her love, and the complete yielding to the torrent of his own.

After a while some one claimed Violet's attention, and Mr. Lincoln, thinking that Carl had monopolized her long enough, led her away.

Carl turned and glanced carelessly over the room—all were alike to him now that Violet had left his side—and with a start of recognition he encountered the reproachful glance of Louise Willett's dark eyes. How beautiful she was, he thought; and then he remembered that he had not spoken to her since his return. Perhaps she imagined that he dared not trust himself in her presence; he decided to show her, as well as others, that his heart was proof against all her fascinations, and crossing the room he sought her side.

Louise Willett grew radiant as she watched his coming, and when he had reached her side, she held out her jeweled hand, her fair face wreathed with bewitching smiles.

"I am pleased to meet you again, Mr. Leslie," she said.

"Thank you, Mrs. Willett," he replied, as he took her hand.

"It is a delightful privilege to meet old friends and hear such expressions of welcome from them."

And thus they drifted together again, after three years of separation, both ignoring the past, Carl careless and indifferent, Louise buoyant with enlivened hope.

After conversing pleasantly for awhile she expressed herself uncomfortable from the heat of the room, and Carl offered her his arm and they sought the conservatory, followed by many expressive nods and smiles from those who had known and remembered their relationship of the past.

Violet had also observed Carl seek the side of Louise, and as he passed from the room with her upon his arm, life itself seemed to leave her for a moment, but the pride of her pure soul came to her



rescue, and her smile was quite as bewildering, her voice low and clear, as though her heart was not throbbing and quivering with the wildest dismay.

She had intended to tell Carl something of his girl-wife very soon ; but now she could not do so. She did not know that he had never loved Louise ; she reasoned, that if he had once loved the beautiful young widow when a girl, it would be impossible to resist her charms now, and if such should be the case, she must be silent and as one dead. He had given her liberty and all her present enjoyment, and never would she become a barrier to his happiness, although her own heart lay crushed and mangled at his feet. All these thoughts were floating through her mind, even while her lips curved with roguish smiles, and her tongue gave back rare flashes of wit and wisdom. While she had been talking she had noticed a tall dignified gentleman enter the room, and from his reception she concluded that he was a tardy arrival. Soon she became aware of the fact that his eyes were riveted upon her face, in seeming open admiration, and she changed her position a trifle to avoid the annoyance it caused her ; but he was not to be disposed of so easily. He crossed the room, and stepping up to Mr. Lincoln's side, said :

“ Glad to see you, Mr. Lincoln ! Your trip seems to have improved your health wonderfully.”

“ Thank you, thank you, Mr. Vancouver, I am enjoying most remarkable good health—in fact I do not feel a day past forty. Just arrived, did you ? You have not met my little girl ? Allow me.”

He touched Violet's arm gently and drew her to his side.

“ Mr. Vancouver, Miss Lincoln,” And they were chatting pleasantly together.

Violet found him strangely interesting, while he acknowledged to himself that if he had known the rare attraction he would not have been so late.

Carl returned as soon as he could courteously leave the side of Mrs. Willett, only to find Violet seemingly absorbed in conversation with a handsome, dignified gentleman, and the gentlemen utterly oblivious to all around him except the sparkling, vivacious face before him.

Carl pulled at his mustache savagely and wished him at the bottom of the Red Sea ; but then he decided that it was useless to get

into a passion, and deeply chagrined, he turned to Mr. Lincoln and engaged him in conversation.

Violet, the wicked little mischief, comprehended Carl's feelings, and enjoyed his discomfiture. She was determined to reward him for his chat with the young widow, and she lavished her smiles on Mr. Vancouver, regardless of the havoc she was making with his heart. After awhile, when she thought she had punished him sufficiently, she glanced around at him, and said carelessly :

" Mr. Leslie, do you know that I do not consider you very much of a prophet. You said that I would not like New York society, because of its reserve and lack of sociability, I am perfectly delighted with it, in spite of my prejudice."

" I doubt not that you are well pleased, Miss Lincoln, but all are not awarded the flattering reception which you have received to-night," replied Carl, turning toward Violet.

She noticed that Carl seemed unacquainted with Mr. Vancouver, and after introducing them, she said :

" Indeed, Mr. Leslie! Well, I feel very grateful if I have been especially favored. This evening shall ever be remembered as one of the most delightful of my life."

" May I not hope that I shall be remembered also, Miss Lincoln?" said Mr. Vancouver, eagerly.

Violet glancing from Carl's dejected countenance, to Mr. Vancouver's flushed, expectant face, the spirit of retaliation still predominating,

" Certainly, Mr. Vancouver," she said archly, " forming your acquaintance has added very much to my enjoyment."

" And I?" questioned Carl.

" Oh, I have known you so long that I shall not remember you at all in connection with this evening."

Carl's handsome face clouded, and an expression of pain came over his dark eyes at Violet's indifferent words, but the sight of his distress caused her honest heart to relent, and she added with a thrill of tenderness in every tone :

" I reserve a special place in my heart for old friends, and they shall never be crowded out for the new, however pleasant they may be. Why, no one in all the world could usurp Uncle Robert's place in my affections!"

“Thanks, Heart’s-ease! It is no use, gentlemen, I have the first claim, and I shall be terribly tyrannical if I find any one trying to infringe on my rights.”

“I am glad you have raised the danger-signal, Mr. Lincoln,” said Carl, half in earnest, and also not a little amused. “I see that you have partaken of the spirit of the time—you believe in monopoly regardless of its destructive results to others. I sincerely trust that you will not convert Miss Violet to your dangerous heresy.”

“Your counsel came too late, Mr. Leslie. You should have expressed yourself sooner,” replied Violet, gleams of mischief sparkling from her eyes.

Although Carl did not appropriate very much comfort from Violet’s words, yet he was satisfied with the tender glance from her eye and the love cadence of her voice, and grew wonderfully buoyant.

Mr. Lincoln perceived that Violet was becoming somewhat wearied, and signified his intention of taking their leave. Mr. Vancouver, looking his regret, bid them good-night and turned away, not daring to ask permission to call, and Mr. Lincoln did not extend an invitation.

Carl met them at the foot of the stairway, and offering Violet his arm led her to the carriage, every pulse thrilling with joy because of the nearness of his darling—his pure Violet. He bid her a tender adieu, promising to call very soon, then stood watching the carriage until it was lost to view. He could not return to the parlors after Violet had gone, so he walked away thinking of her, and ‘how near and yet how far’ she was from belonging wholly to him. As he continued to dwell upon the utter impossibility of his claiming her, a thought suggested itself to him, which was new and startling. Perhaps Dora Markley was dead; if so, he was free. And just now he would have given ten years of his life to be free. Impulsive and quick to decide, he was soon determined to go to Weston and enquire into the matter. And still, a great dread filled his soul. If he should find her alive and destitute, his duty was very plain. If she desired it, he must acknowledge her as his wife, and he almost came to the conclusion, that in this case ignorance was bliss. As he was, he could at least worship Violet at a distance, with no one to molest or make afraid; but he knew that such a course would only madden him

—she must be all the world to him or nothing. Honor was too powerful a characteristic of his being for him to compromise it in any way, and with a firm, resolute determination he settled the question with himself—he would go at once to the little village and seek his bride. If she was dead, his way was clear, if not—he dared not think upon the alternative—that way led to future disappointment and bitter anguish.

(To be continued in June Number.)

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### “PLATANUS.”

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EMILY THATCHER BENNETT.

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Plane-Trees of the “Beautiful River,”—*Platanus Occidentalis*,—broad “Sycamores,” splendid, though falsely named by other than your own classic title, one hails you whose memory venerates your noble shades and their adornment of Ohio’s graceful tide!

April zephyrs, in their play among your new-born leaves, as truly are “life-bringers” as when in halcyon times, they charmed the lovers of Grecian Planes!

Again, hail! Plane-Trees of the Ohio! Spring renews your verdure and softens the hoary and ermine hues of your wintry and changeable robes, vailing the sturdy boughs with tremulous folds and inimitable fringe!

Well are your Grand Masters remembered,—no grander now than years ago, says fancy—sentinels, monuments, *teachers*, of your noble *Order*, as year by year, season by season, with symbols and types, ritualistic imagery, ancient mysteries and verities, which may be translated and exhibited in all tongues and to all races of men, you have *grown* and *spoken*!

And yet Occidental Planes, living for grand purposes of nature and reflected truth, your language is not universally transmitted, nor your philosophy well heeded!

Near the great city’s pride you are neglected and unappreciated. your family renown ignored, your ancestral name is caricatured. “Button-ball Trees! Cotton Trees!” What diminuting ignorance, aye, disrespect! Ah, well, Botanical Science is even lower in the intellectual scale, to many despisers of knowledge, than are some spheres of high art, and so the “Plane-Tree of the West” must be

to thousands of eyes simply like Wordsworth's primrose to the rustic, Peter Bell.

"The primrose by the river's brink,  
A yellow primrose was to him,  
And *nothing more.*"

Magnificent Planes of noble pedigree; perpetuators of the scholarly ways of men who created the Athenian classics; overshadowing many a river of our vast land, they simply are "Button-woods," and "nothing more," to millions! Wilful detriment, beloved ignorance! So pass it by, as treasures of divine and immortal knowledge are cast every hour of time into chasms irrevocable, because, mankind created in the image of God "loves darkness rather than light."

The natural order of plants—trees—*Platanaceæ* is grand as solitude itself. Instead of comprising hundreds of genuses, or thousands of species, like many other grand divisions of the vegetable kingdom, as DeCondolle classified them, the order itself is the one solitary genius which comprises not a half dozen species. This is *Platanus*, the *P. orientalis* and the *P. occidentalis* being the chief and important types of the Plane-Tree.

They are natives of N. Africa, W. Asia, and N. America. The generic name is plainly from the Greek—*Platanus*—"broad." Britain has naturalized the Eastern Plane, while the Western species of our country is rare in English parks or gardens. It is considered not so hardy, nor the wood so firm and durable as *P. orientalis*.

A California species is now recognized, *P. racemosa*, whose wood is better, less liable to warp and more durable than the "Button-wood" along Western rivers. Its leaves are remarkable for their deep lobes and copious woolly under surface.

All Planes are "*monœcious*," stamens and pistils apart, in separate flowers on the same tree, like Indian corn. Their mode of inflorescence and dissemination of seeds is worthy of minute observation and study.

Their yearly process of throwing off outer bark in scales, thus refusing to harbor parasites or destructive insects, is one of nature's typical lessons and mysteries. It is said to be the power of shedding its bark which enables the Plane to flourish in the smoke atmosphere of London. An English botanist declares that standing alone the *P. orientalis* is "a majestic object." And, the late Prof.

Wood, in his Text-book of Botany, calls *P. occidentalis* "the largest, though not the loftiest, tree of America;" of course, *now* excepting the *sequoia gigantea* of the Pacific State.

To revert to Grecian classics, and in honor of our "Plane-Tree of the West," it is veritably like the trees of Platanistæ's favorite isle, so named because it was literally a grove of Plane-trees. There the youth of Sparta delighted to exercise their games. Two bridges joined the island to the main land. Of its Plane leaves a bridal garland was twined for beautiful, famous, faithless Helen, on the day of her marriage to Menelaus, who himself planted a Plane-tree. King Agamemnon also planted one at Delphos.

Plato and Aristotle loved to study and to teach under the Planes of Athens. Socrates swore by his worshiped tree instead of his country's gods.

Persian history also praises and somewhat idealizes the Plane-Tree. It was grandly assertive in many an arboreal avenue of that old poetic land. Upon its boughs devout worshippers of "unknown" gods used to hang their religious offerings, perhaps for the Sun himself. Unfavorable witnesses of such faith they must have proved, for thieves would not steal such treasures, which in time were destroyed by gentle elements, as the gods took them not.

The invading army of Xerxes were charmed by the Grecian Planes. The whole mighty host came to an irregular halt before one of their magnificent groves; and while time was of immense importance the kingly commander was so enraptured with the trees that he lingered a day and night among them, possibly, as runs the classic tale, owing his defeat by the Greeks to his enthusiasm for a Plane-tree under which he camped. He caused a golden medal to be stamped with an image of the tree; and for the day it was hung with his royal gems and encircled with a golden collar in expression of the delight of mighty Xerxes.

Roman devotees of Bacchus so cherished the Plane-trees around their villas that they often took a recess from public affairs in order to pour a libation and refresh the roots of a newly-planted Plane with wine. Scarcely would the *p. occidentalis* thrive under such horticultural "forcing." But, in the days of *Plinius Secundus* (the Elder), or later, according to his "National History," science of the vegetable kingdom was infantile in stage of development.

Albeit, the observations of Pliny, the Naturalist and Statesman, concerning plants, etc., are exceedingly valuable in botanical history. He was one of the earliest known martyrs for natural science, his death by venturing too near for observing the awful phenomenon of Vesuvius destroying the cities, in A. D. 79, is well authenticated by his nephew, Pliny the Younger, himself an eye-witness of the fiery, stony horror. The Elder wrote of a Plane-tree situated beside a public way and near a fountain, which was a "forest in itself." Its hollow trunk measured eighty-one feet in circumference. Stony seats inside of it were moss covered. The Governor of Lycia once entertained some friends in this chamber of nature. Their feet pressed a carpet of the tree's luxurious leaves. A heavy shower of rain occurring at the time, the guests were not in the least wet.

No Plane tree is strictly a "sycamore." The *Acer pseudo-platanus*, sycamore, is native of Northern Europe, an ornamental tree with large, dark-green leaves and no distinguishing qualities or uses, although a species of maple.

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### SONNET.

[Written May 11th, 1884.]

BY BRO. GEORGE MARKHAM TWEDDELL.

In their full blush are now the flowers of Spring:  
 How the sweet Jacinth with its watchet hue  
 Vies with its neighbor Speedwell's eyes of blue!  
 These, with the Primrose, and the Cowslip, fling  
 Beauty o'er all the scene. Rose Campions bring  
 Their well-named blooms; Stitchworts and Cuckoo-flowers  
 And bright Marsh Marigolds, with these are our  
 Daisies and Buttercups; while above us sing  
 The joyous Larks, making the welkin ring  
 With their choice melody. In yonder brush,  
 Just as in Walton's day,\* loud sings the Thrush;  
 The Cuckoo too brings her gay welcoming;  
 Whilst Broom and Sorse and Dandelion, as of old,  
 Gild all the landscape with their floral gold.

*Rose Cottage, Stokesley, Yorkshire, England.*

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\* "How doth the Blackbird and Throssel, with their melodious voices, bid welcome to the cheerful Spring, and in their fixed mouths warble forth such ditties as no art or instrument can reach to!"—*The Complete Angler*, written in 1653. The Thrush is still called the Throstle or *Throssel* in Yorkshire.—G. M. T.

## CUBA LETTER.

HAVANA, CUBA, April 1st, 1885.

EDITOR MASONIC REVIEW:—Heavy pressure of business has been the cause of my silence which I am able to break at last, to inform your kind readers of the condition of our affairs.

I begin by relating what has happened to the Odd-Fellows of this place. That Lodge, founded under the special circumstances, stated in past letters, and by men of many minds, was nearly *dead* a few months after its installation, nevertheless it did us harm, since it kept public opinion divided regarding Freemasonry. Their members followed a particular policy; they asked, with incredible constancy, with our Grand Secretary, and most members of the Supreme Council of the 33° Scottish Rite to induce them to join the Lodge. Our fellows at first unhesitatingly declined, but afterwards it seems they had a secret meeting and determined to join the Odd-Fellows nearly in a mass. So it was that most of the members of that Council became Odd-Fellows, and consequently *cutnumbered* the rest of the Lodge, reducing them, of course, to impotency in counteracting the Freemasons. It was too late when the innocent founders of that Lodge saw the peril in which they were placed. They tried to free themselves from the hands of an absorbing majority, but to no avail, if done in the right way. They appealed, unhappily, to tricks, and bad manners. The revolution of course ensued, and they even went so far as to ask the impeachment of our Grand Secretary. Most of the best members of the Porvenir Lodge of course separated from it, and the nearly dispersed band of Odd-Fellows are worse now than before the coming of the members of the Council of the 33°. They, nevertheless, try to rally their *armies* by stating that they are to establish two more Lodges, and soon constitute a Grand Lodge. R. I. P.

Never has the clerical ferocity attacked us more rudely than now, but they have found us thoroughly protected by our coats of mail. In one of our churches a mission was organized to preach against the Masons. The Jesuit Fathers, to whose charge it was trusted, did all they could to detract from us, stating the most abominable calumnies of our Order, calling us from scoundrels up to assassins and thieves, and became desperate because nobody paid any attention to their fury. They had soon a chance to take re-



venge. Our most worthy Grand Secretary is on his death-bed. It may be that when you receive this correspondence he has already departed from our midst. His end so near we determined to build for so worthy and gallant a Mason a most decent grave. The church denied to us the right to buy a lot in the cemetery, and even to bury him in anybody else's lot, but only to bury him in a most secluded place, where the criminals and suicides are thrust, and not consenting to simply putting a modest cross over his grave.

You may better understand our situation if I tell you that we have no other burying-ground here. The one to be built by the Protestants has not yet been bought. The only way left to us, and I think that it will be done, if the *black-robed* friars persist in their rage, is to take our worthy dead to that country to lay him there far from his country but near his other brethren.

During the few months that have passed we have constituted a Provincial Grand Lodge on the neighboring island of Puerto Rico. It has ten subordinate Lodges, and there is not there a single irregular body to detract from them.

One of our most popular Lodges, "Hijos de la Vinda," is getting ready to celebrate with a most imposing feast the completion of its twentieth year of existence. It has already rebuilt and decorated anew its beautiful Gothic Temple, and the affair is talked of to be a grand event.

A delegation from the Grand Lodge of colored Masons, from the State of Florida, has applied to our Grand Lodge to be considered as a friendly body. We *denied* the application, but a good many doubts were deducted from their explanations, which I ask your benevolence in order to answer them to me. Can a colored man of good reputation and standing, become a Mason in that country? Are the colored Masons there prohibited from intercourse with the white ones because of their color, or for being irregular bodies as originated from Prince Hall? I hope you will be frank and precise, because the Cuban Masons, although there exists slavery here, admit colored men among us. It is true that there are very few, because only very worthy gentlemen are allowed. Most of us doubt greatly that in the land of Washington and Lincoln thousands of pages of journals and books be filled talking of Fraternity and Charity, and then thrust a most magnificent cold shoulder to a man because he is a couple shades darker than him. If that is so, I think the States

are the only Nation in the world where it happens; and please remember that most of the members of our Grand Lodge do not see why such men as Senator Bruce, Fred. Douglass, Ex-Governor Pinchback, the late Minister to Liberia H. H. Garnet, and many others, could not do a great honor to many Grand Lodges.

Another question, to finish. Do you think that any colored Mason from this, or any other friendly Grand Lodge, would be refused admission as a visitor in any regular Lodge in the American Union?

I am always very fraternally, DELTA.

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### The Status of Unaffiliated Masons in the Chapter.

The Grand Chapter of Rhode Island, in annual session at Providence, March 10, 1885, took action upon the subject named at the head of this article. At the Grand Chapter Convocation in 1884, a committee, of which Companion E. L. Freeman, now Grand High Priest, was chairman, presented a suggestive report, in which this question was considered at some length, viz.: How far are the rights and privileges of a Royal Arch Mason affected by his becoming an unaffiliated Master Mason? or, in other words, can a Royal Arch Chapter receive a petition for degrees from an unaffiliated Master Mason, and does a Royal Arch Mason lose any right as such by becoming unaffiliated?

The conclusion reached by the committee was to this effect: That Subordinate Chapters ought not to confer the degrees upon unaffiliated Masons; membership in a Symbolic Lodge should be an essential pre-requisite to the reception of a petition in the Chapter. The committee also expressed its judgment that the standing of a Royal Arch Mason becomes impaired by his continuing to hold the relation of a non-affiliate to the Blue Lodge. Taking the ground that non-affiliation is a violation of Masonic law, the committee would make the penalty of such withdrawal from the Lodge to include a forfeiture of membership in the Chapter. If Brethren refuse to pay dues in the Lodge and withdraw therefrom, they ought not to be allowed to retain good standing in the Chapter. Holding such opinions, the committee recommended the following amendment to the Constitution of the Grand Chapter:

“No Royal Arch Mason who shall remain an unaffiliated Master Mason for the space of one year without making any application

for membership or restoration, shall retain his membership in any Subordinate Chapter in this jurisdiction."

The discussion upon the report and proposed change in the Grand Constitution took a somewhat wide range, including the relations of the Grand Lodge to the Grand Chapter, and the desirability of some action by the former body to remedy existing difficulties. The prevailing opinion seemed to be that such action is needed in view of the fact that so many non-affiliates retain their connection in the Chapters where they pay no dues, and claim to be in good and regular standing in the higher body. It was urged, however, that there might be cases justifying the retention of membership in the Chapter by non-affiliated Master Masons, and the objections thus raised were sufficient to defeat the adoption of the amendment proposed. Later in the session the Grand Chapter, by a nearly unanimous vote, passed an edict giving to the several Subordinate Chapters authority to deal with persistent non-affiliates in such a way that the result may be much the same as in the plan proposed by the Committee. It is not unlikely that the Grand Lodge of Rhode Island may feel called to legislate upon the status of non-affiliates, and to draw some distinctions between the different classes of those who, for one reason or another, stand outside the Lodge. The subject is one that has its embarrassments, but some action in the direction indicated will have to be taken, sooner or later, by all the Grand Lodges in the country.—*Freemason's Repository*.

### Serious Thoughts—The Ohio Outrage.

THE following, from the *Masonic Home Journal*, is commended to the attention of Craft Masons and Knights Templar, in Ohio:—

"We cannot look upon the action of Mt. Vernon Commandery, of Columbus, Ohio, in expelling seventeen Templars for connection with a 'Masonic' Rite, other than the York, or A. and A. S. R., and declaring their action to be 'the scandal and disgrace of the Order,' in any other light than that of an outrage. Nor is that term, strong as it may appear, severe enough to express our opinion of the action. The Grand Commandery of Ohio changed its statutes so as to refuse recognition to any degree of Masonry (so called) outside the Lodge, Chapter and Commandery, except the Council and Scottish Rite Degrees, imposing penalties upon Templars who became or continued members of other 'Masonic' organizations.

"In the first place, the 'summit of Ancient Craft Masonry' stops short of the Commandery, or our ritual is a fraud. There is

nothing in the Templar Order that can properly be called Masonry, because it is Sectarian. It is purely Christian, and no Jew or Pagan can assume its vows. Templars, or a *large* majority of them, do not know any more about the Scottish, Egyptian, or Memphis Rites, than the profane knows about the Symbolic degrees; they can not, therefore, with any degree of intelligence, determine what they are.

“The York Rite is one thing, the Scottish and Memphis Rites are separate and distinct organizations. So that a Templar, though he be a Grand Master, can not be received into a Scottish Rite body, unless he takes the degrees of that body. True, to receive the degrees of any of these rites, he must be a Master Mason. He must be a Master Mason also, and vouched for, before he can become a member of a ‘Masonic’ mutual aid affair. The one can claim to be ‘Masonic’ as truthfully as the other. We have never heard it charged that the Memphis Rite taught any doctrine or enforced any law in conflict with good morals or loyalty to the State. Nor do we believe such to be the fact. A Mason is assured on his entrance to a Lodge that nothing in Masonry conflicts with his social or religious opinions; he is only required to believe in God, and lead a moral life and be a law-abiding citizen.

“The Scottish Rite displays for its motto: ‘Toleration, Union, Power,’ etc., and yet it is an indisputable fact that some of its organizations violate the first principles of toleration, and are as intolerant as Clement V, or Phillip the Fair, whose characters are held in abhorrence by their Consistories. We are Templar and 32° A. and A. S. R. We never was and never expect to be an Egyptian or Memphis Riter. We have all the pledges upon our conscience that we can faithfully keep, and more too. We have more ‘Masonry’ than we can live up to, but, are striving to be governed by its admirable precepts. Hence it is we denounce intolerance, and as a patriot, we resist every encroachment upon our liberties—of act and conscience, and maintain now and forever, that expelling a Knight Templar from his Commandery, and disgracing him to that extent, for no other reason than because he chose to join *any* company of moral and law-abiding citizens, under any respectable cognomen, is a grievous wrong.

“As Templars, we are taught: ‘If a brother is calumniated, vindicate his cause; if deceived, tell him the truth; for although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you.’ (Charge.) If we want to build up the Memphis Rite, this course of oppression will do it. A ship will sail against a head wind and prosper, but it can’t stand a calm. Let the Memphis Rite alone, live up to the precepts of the Templars’ code, and the ‘irregulars’ will die of inanition. Fight them unfairly, and they will thrive.

“How does the Grand Commandery or its subordinates know these Memphis brethren are ‘irregular?’ Because Ill. Bro. 33° says so? How does he know? But if they are, what has it to do with a Commandery? As much, and no more than a ‘Masonic’ Mutual Aid Association.”

### “The Parable of Abraham and the Fire-Worshipper.”

[Young Churchman.]

“I have heard, that once during a whole week no traveler came to the hospitable dwelling of the friend of God, whose amiable nature led him to observe it as a rule not to eat in the morning unless some needy person arrived from a journey. He went out and turned his eyes in every direction; he viewed the valley on all sides. Then he beheld in the desert near, a solitary man, resembling the willow, whose head and beard were white with the snow of age. To encourage him, he called him ‘friend,’ and, agreeably to the manners of the munificent, gave him an invitation, saying, ‘Oh! apple of mine eye, perform an act of courtesy by becoming my guest!’ The stranger assented and stepped forward readily, for he knew the disposition of his host.

“Then the associates of Abraham’s hospitable dwelling seated the aged traveler with respect. The table was ordered to be spread, and the company placed themselves around. When the assembly began to speak in the name of God (to say grace), and not a word was heard from the old man, their guest, Abraham addressed him in words like these: ‘Oh, elder! stricken in years, thou appearest not to me in faith and zeal, like other aged ones; for, is it not an obligatory law to invoke, at the time of eating your daily bread, that Divine Providence from whence it is derived?’

“The old man replied, ‘I practice no rite which I have not heard from my priest, who worshippeth fire.’

“Then the good-omened prophet discovered this vitiated old man to be a Gueber;\* and, finding him to be an alien to the faith, drove him away in a miserable plight.

“Now a voice from the glorious and omnipotent God was heard, with this severe rebuke: ‘Oh, friend! I have supported him through a life of an hundred years, and thou hast conceived an abhorrence of him all at once. If a man pay adoration to fire, shouldst thou withhold the hand of liberality?’ (charity).”—*Notes from Bishop Heber.*

\* “Gueber.” or “Gheber.”—Turkish names for infidels; followers of Zoroaster, an ancient leader of the Fire-Worshippers.

## THE EDITOR.

MAY—*might, couldst, wouldst* or shouldst be present with us about the time the May number of the REVIEW is being read: we shall see.

MASONIC WORK HAS BEEN THRIFTY during the past month, and the reports have come in with full evidences of success.

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“*Thou givest thy mouth to evil,* and thy tongue frameth deceit.

“*Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son.*

“*These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes.*”—*King David.*

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THE RED-CROSS WORK AND BANQUET OF CINCINNATI COMMANDERY, Friday, April 23, was an unusually grand affair. The work being accomplished with great skill, by Em. Sir W. H. Woodward, and his accomplished officers. The Banquet is said to be one of the finest in every supply and arrangement of any similar occasion in that Banquet-hall. The presence of many ladies added a new lustre to Cincinnati gatherings of Knights, on an occasion of this sort, and the Mother Commandery has received the highest and most sincere congratulations upon the success of her Knightly and gallant movement.

The addresses on the occasion were mostly, if not entirely extempore. Em. Sir Jacob H. Bromwell’s address, in reply to the sentiment, “The Grand Commandery,” is very highly spoken of. The person who had promised to make that address, not having put in an appearance, Sir Bromwell yielded to the task, and was warmly welcomed and well cheered upon the good work he did on the occasion.

The following—the only written address—was in response to the sentiment—“Our Sister Commandery—Hanselmann,” was well given by Em. Sir Lee H. Harris, Em. Com. Hanselmann Commandery:—

“*Sovereign Master, Princes and Nobles, and Ladies:* I thank you for the honor you have conferred on Hanselmann Commandery,

No. 16, in naming her in your regular toasts, on this occasion, and I appreciate the particular favor of your Knightly courtesy, in naming myself to respond to your sentiment—"Our Sister Commandery." I cannot stop now to explain to the gentle and fair Ladies present, just how it comes to pass, that these two Commanderies—Cincinnati and Hanselmann—should style each other as sister, when, as a matter of fact, one of them is mother and the other is daughter. Nor can I explain now, why or how *that* tender feeling and relation should exist, seeing that both Commanderies are composed of men, who by the Rites of our Order, have been transformed into Illustrious Knights. We wear Uniform, Sword, and Jewels of our Order; we do not kiss each other when we meet and when we part. And why we should be called sisters, or mother and daughter, I cannot tell now, nor would the question have been raised had it not been for the presence of mothers, daughters and wives among us to-night.

"But accepting the situation, let me say that Hanselmann Commandery is the child, daughter, let us call her, of Cincinnati Commandery. The relations between the two have always been very tender, and the mother has always looked upon the daughter with such loving approbation,—always considering her just as handsome as herself and too sweet for anything,—and the daughter has always looked upon the mother as just the dearest of all old mammas—that these titles by which we mutually admire and hug each other have become established among us.

"May we long continue to live together in the bonds of *brotherly* love and affection as *sisters*, or mother and daughter, ought to live, and as we have lived in the past, and in honor preferring one another, may we grow stronger by our mutual affection and help. May we ever hear the voice of our Great Leader and Captain saying unto us—'For whosoever shall do the will of my Father who is in Heaven, the same is my mother, my sister and my brother.'"

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WE ask attention to the interesting letter published in this number from our correspondent in Havana, Cuba. It shows the difficulties under which the brethren there are laboring, with heroic courage. The questions propounded by him, we shall answer in this number, if we have space; if not, in our June issue.

“ ONE BY ONE AS THE YEARS PASS AWAY, our friends and Brethren die, leaving to us, as legacies beyond all price, the memories of our friendly intercourse and communion with them, the fruits of their labors and sacrifices, and their excellent examples. To us, saddened by their death, belongs the duty of commemorating their virtues and recalling to the minds of men their good deeds; and the higher duty, the inestimable privilege of emulating their examples, and proving ourselves worthy to have had their friendship and esteem.”—*Albert Pike.*

MILTON, FLA., March 30, 1885.

*To Blazing Star, in his Celestial Abodes.*

DEAR SIR AND BROTHER: Be pleased to accept my sincere thanks for your kind and fraternal letter of the 15th inst., and the courtesy to send me a complete set of the Leaflets.

The perusal of your letter has afforded me great pleasure; its contents, my dear brother, are much in coincidence with the ideal of my mind, especially the religious sentiments.

No doubt, my brother, you will know, that the study of Religion is a science, which can only be successfully pursued, after a thorough course in comparative Philology. It was supposed, at one time, that a comparative analysis of the languages of mankind must transcend the powers of man; and yet, by a combined and well directed effort of many scholars, great results have been attained, and the principles that must guide the student have been firmly established. It is the same with the Science of Religion. By a proper division of labor, the materials that are still wanting will be collected, published and translated, and when that is done, surely man will never rest till he has reconstructed the true Civitas Dei on foundations as wide as the ends of the World. The Science of Religion may be the last of the sciences which man is destined to elaborate, but when it is elaborated, it will change the aspect of the world, and give a new life to Christianity itself, assigning it its right place in the religions of the world, and restore to the whole history of the world its true and sacred character. Then the great White Throne will be approached by *all Nations alike* in true humbleness of spirit, and the Lamb, in all ages, the emblem of innocence, purity, love and fidelity, will have its dominion and power, swaying the cosmos, as thou sayest, my brother, to the uttermost bounds, in the fullness of its measure.



Then the Oracle will disclose the way that will lead the true mystic Son of Adam to Light and Truth; then the Logos, in his ineffable beauty, will be revealed to man.

It is the tenor of your kind letter that elicited those thoughts, and I trust that they may meet your approbation. The leaflets, my dear brother, permit me to say, are the production of an erudite, and should be read and studied by every member of our fraternity.

No neophyte can expound the esoteric principles of Masonry as those pages exhibit. They are the first intelligent interpretation, scientifically explained, of the *true* meaning of the mysteries of our Craft, originally of Egyptian parentage. The Occult sciences, as you know, were lost with the extinction of the Egyptian Dynasties, and the sciences of the nineteenth century are far from having attained that profound wisdom displayed by the Architects in the construction of the great Pyramid of Cheops, mentioned in your letter. Late scientists have explored and studied the intricacies and the purposes of its construction and have found there, if I may be permitted to use the expression, the key to all Cosmical Laws.

Since it is known that the Egyptians were a branch of the Aryan races, it is but conclusive that the cradle of Wisdom, Science, and Religion (the true Religion was then only taught by those Mystic Societies) must have been in the country of the parent stock of the Aryan Races. It was from this parent stock whence the mystic societies of Egypt were formed, by the Brahman priests, who, wandering from Asia into Egypt, there spread the Gospel of the Vidas and the Occult sciences to those neophytes who sought entrance into their Order.

Such societies still exist in Asia, as you will find in the Work "Isis Unveiled," by Madame Blavatzki. From Egypt those mystic societies spread, in a degenerated form, into the neighboring countries to prepare the way for the true Gospel of Christ.

Man, in this mundane sphere, is not "a looker on here in Vienna," but a delver after truth and light. From the weird scene before him in this terrestrial world he should always have before him the enchanted future of the heavenly Kingdom beyond the River Styx, to which we are all approaching, to find the entrance to the place of wages, refreshment, and rest. Man was not placed in this

world for naught! What an incentive, then, is this life to an industrious use of our time and faculties, that we should build industriously while our strength endures, and labor to complete our works ere the week closeth and the Sabbath of Eternity begins. You, my brother, labor faithfully, and I hope in due time will receive your reward.

As you do not desire to emerge from your Cimmerian darkness, I shall heed your admonition by addressing this epistle to your faithful Centurian, who, I am confident, has the watchword to gain admission to the sanctum of the "Blazing Star."

Thanking you kindly for the light you have dispensed in this forsaken vicinage, I beg you to excuse, if I have trespassed upon your valuable time with my cacoethic scribbling.

Yours courteously and fraternally,

JOHN CARLOVITZ.

THE following is from a valued and faithful Brother, who is not so far away from Massachusetts or Ohio, as to be ignorant of what is going on :

"I tell you that Masonry will not tolerate 'one man power.' I do not care how talented or influential that man is, and when the rank and file fully understand points at issue they make short work of autocracy. If the Massachusetts amendment should come up to-day it would be voted down ten to one. At first it looked all right; many outside of Massachusetts (myself amongst the number) thought that it was a genuine movement on the part of the Grand Lodge to protect itself from innovation; but we soon found out that it was nothing but a sharp game to protect the A. and A. S. R. against the Cerneau and Memphis Rites. The York Masons know nothing of or care nothing for any other Rite, and we do object to being made a 'cat's paw' of by other Rites." B.

WE had a "dream which was not all a dream."

A man growing old, with still vigorous form, and strongly marked-face, among the lines of which the sombre shadows of a life of care, with a sad eye, still showing gleam-traces of an old fire, and his thin hair lifted by a sighing wind, stood, with his gaze quite upward, contemplating with weird reverie,—vaulting ambition, in the person of a Youthful Aspirant, vaulting round after round of the mysterious ladder of Masonry, where honors are completed, and in whose

glory-misted topmost scroll, he beheld his own name written, and deeds recorded of work well done, as no other man had or could do it. The Youthful Aspirant, with careless robe smirched the names of others as he bounded upward, and with his feet on their shoulders cared for nothing only to rise. He neared the heights of honor and still bounded. He reached the highest round. The man growing old gazed, and with a voice of pain and many regrets, said :

“It cost me long, long years,  
To mount as high, as in six little moons  
This painted lizard.”

And dropping his face upon his breast, with the aspects of despair gathering about his stricken and bowed form, he could *not add*

— “But I hold the ladder,  
And when I shake *he falls*.”

The name of the man growing old will live immemorially ; the Aspiring Youth will lose his wind and fail ; will lose his ambition and fall, and die.

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IN a paragraph in the Masonic column of the “*Enquirer*,” of this city, the paragraphist advised the Masons of Ohio to send to “G. A. Frambes, of Columbus, for a copy of his remarkable address to Masons.” This same *parag.* called THE MASONIC REVIEW the “Self-appointed Champion of the Cerneauites.” Now, what shall we call *him*, when he deliberately advises the Masons of Ohio to send to G. A. Frambes, Illustrious Deputy of the Cerneau Supreme Council for Ohio, for a copy of the Cerneau Address to Masons? Some one remarked that this *parag.* was smart. No, he is not *smart*; his quality, absorbing quality, has another name.

Well, the Masons of Ohio took his advice, and sent to G. A. Frambes, and Bro. G. A. Frambes has sent us the following note :

COLUMBUS, O., April 30, 1885.

TO THE EDITOR OF THE MASONIC REVIEW,

DEAR SIR:—I desire to express my thanks to the *scribbler* for the *Enquirer*, for his *advertisement* of the “*Address to Masons of Ohio*,” of April 12, 1885.

The demand for the address is very great, we have been compelled to get out a new supply. The advertisement has been very valuable to our Order. Masons are anxious to read and obtain the truth.

Yours fraternally,

G. A. FRAMBES, 33°, Deputy for Ohio.

## HIC IN OHIO.

MR. EDITOR:—Some time ago there appeared in the Masonic column of the Cincinnati "*Enquirer*" one or more articles over the signature of one Jo Abert, touching the Cerneau Council. These communications appeared to be addressed to the Masons of Ohio, and it is presumed that they were shed from the pen of some Jo. of the "Palmer obedience," I believe the lingo is. If you saw these articles and can tell the rustic portion of this Masonic Jurisdiction just what they mean, who or what they are aimed at, whether they are noxious or otherwise, together with the probable object of their publication, you will confer a lasting favor on a large number of the Craft in this dispersion, and put to rest many discussions and speculations concerning a matter that, while it may be of vast interest to the few who are of the aforesaid obedience, are likely to remain conundrums to the laborers in the quarries—unless, you, Mr. Editor, turn your lantern upon them and let it shine. ROUGH ASHLAR.

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It will be remembered that all our allusions to Masonic affairs in Ohio, more especially to the illegitimate and false playing by which the Grand Commandery has become a mere creature for some bad business, which it is the interest of the promoters to accomplish, has been begun and continued by certain men of the A. : A. : S. : Rite, whose strange and wandering writings and speeches have provoked attention. In all these matters we have avoided any controversial hand in the matter of Ohio Sov. Grand Consistory, and the Cerneau bodies in Columbus or elsewhere. Nor have we alluded to the Sov. Grand Consistory of Ohio, except in its subordination of the Grand Commandery of Ohio, Knights Templar, and its attempt to introduce the same contemptible fraud into the Grand Lodge of Ohio. And when the "youthful aspirant" said in the "*Enquirer*" that the "attacks" of THE MASONIC REVIEW upon the Grand Commandery are void of "courtesy and decency," he uttered a solemn drivel and published a falsehood. We have never attacked the Grand Commandery, but we have attacked and shall attack the infamous legislation, upon her Statute books, which was accomplished, not by the Grand Commandery, but by the "high grade" brethren who were members of it, and in this, we reserve honorable exceptions, who denounce the whole fraud, once illicitly begotten,

died, and was revived in 1883 by as spurious a process as can well be conceived, or imposed upon a deliberative body.

But we well remember the articles in the "*Enquirer*" to which our correspondent alludes, and which were signed "Jo Abert." They were printed in the issues of that paper of December 7th and 14th, 1884. They were well replied to a short time after they appeared, in a single article, and "Jo Abert" left the field, *hors du combat*. "Jo Abert" made the onslaught, as will be seen by the language in the early part of his first article, with the scalps of fourteen Knights Templar dangling their bloody aspects as they twined about him, and gave two strokes, "outting the wind," and when answered had all the fight he wanted, and "vanished into thin air."

Now we should explain to our correspondent who "Jo Abert" is, or whom he represents. It is not a *nom de plume*, but it is a character. Whoever he may be who wrote the articles, he signed them "Jo Abert." And who is he? He was once arrested as an *eaves-dropper*, and had he not made confession, and had powerful intercession in his behalf, he would have been put to death; he was also an *assassin*, and had not the same fortuity of circumstance occurred as before, he would have suffered instant death. "Jo Abert" was unfortunate in his signature.

As for the articles themselves, they are strategical, and not effective upon any Masonic mind, which has entered into the genius and facts of Rite Origins and Histories, and especially noted the fraudulent schemes, catch-penny traps, special pleadings, faith-violations, oath-breakings, maligning and slanderous charges, the "blackness of darkness" in which truth has been crammed, as a living being into a short coffin; the error upon which the burning light has been turned until the error seemed transfigured in holiness, the tramp of tyranny, the character-assassinations and the general swagger and brag of impotents, which have characterized these histories. Yet there is a history, and *but one*. It may be variously told, like the histories of the Evangelists, but it may be all the more harmoniously told because of the variety of utterance. *Diversity, not Adversity*. Albert Pike and "Jo Abert" might and do tell very different stories and very contradictory, about the same things. We would take Albert Pike all the time, for a correct and truthful statement of Historic facts, on general principles and for special considerations.

The articles signed "Jo Abert" were unfortunate for the Rite in whose interest they are supposed to have been written. They were contradictory, and very mandatory. They lacked the justification of fair reading or serious thought, and were apparently a desperate affectation of knowledge, both of which were easily exposed. They did no credit to the author, and placed the author, and the Sublime Princes 32°, especially of Ohio, in a first class range to be snubbed. All the Consistories and Sublime Princes 32°, of the Southern Jurisdiction, Albert Pike Commander, are charged by E. T. Carson, with existing and established upon FORGED CONSTITUTIONS. We are of the Northern Jurisdiction, and claim to be as loyal as the best.—But it does not follow, *therefore*, that we are obliged to believe that which is not in accordance with truth and historic fact, no matter who writes it; and a single false statement made by one who begins, and arrogantly provokes a controversy, consigns his production to the dissipating influence of a single truthful statement against his false one, and that ends the controversy. *Falsus in uno, falsus in omnibus.* Albert Pike affirms his satisfaction, after *careful and studious inquiry*, in the genuineness of the Constitutions—*said to be forged*,—and which he claims to be the "Only Organic Law of the Rite." Whose judgment and averment shall we take in the matter? Why, Pike's of course, because he *knows what he is writing about*, and the other *does not*, or—DOES. The articles by "Jo Abert" are liable to the same criticism.

Under such conditions as the controversy is now presented, a settlement, at an early date, is not probable. Some of us must die first, and the idea of carrying to the borders of the River, anger, malice, hate, stirred by unmannered and guileful men; rushing into papers with lying statements, and false histories, and plots, and schemes of ungodly ambition, in which the rank and file are made to be supporters by the application of the rack, and those *not of the rank and file*, but of other Orders invoked to impel to speeding onwardness of the car of tyranny, the members of the Holy Order of the Temple, and upon their refusal to stain their hands with corruption, or offer the bids demanded for place and power,—have their heads stricken off, and their headless trunks, without decent burial, are danced around as savages would round a herd of victims. But all this is to stop *hic in Ohio*, but some body will have to die first.

THE following extract is from one of many letters which come to us on the situation in Ohio. We prefer to select those which are written by Knights Templar who are not of the Rite, who writhe under task-masters to whom they owe not a jot of obedience. And when you tell these task-masters—"But I was free-born,"—they answer—"but the law of the Grand Commandery, you know." The men who have secured the abominable thing, are snivelling in an abject state of meanness, without a glint of honor, manliness or Masonry :

"I have yet to be made acquainted with the first manly,—not to say magnanimous act that one of this subsidized gang has,—I might say—*committed*, for in *their* tactics, to do a right thing were *wronging* the Rite !

"How the screws have been turned at Mansfield ! Notice having been served on the Commanderies throughout the Jurisdiction of the expulsion of *two* from No. 21. Somewhere in this Jurisdiction, a trial for irregularity will be attempted, and then somebody will get worsted. Men are not going to submit to this sort of serfdom much longer ; no longer, indeed, than shall suffice for their intelligent discernment of the methods and frauds by which this condition was compassed. If those who have been most active in the accomplishment of this subjugation were men of conscience or character ; if they or any of them were able to show even a lame, stupid excuse for their action ; if there was any motive to be assigned, by the most partial judgment that was not of the basest and most venial and selfish ; then, indeed, were the whole deal capable of being placed on a plane of manhood and decency. But, Great God ! Who, and what are they ? " Look at them ! "

"Sublime Princes of the Royal Secret—all—who, as regards Masonry, are *illegitimates*, whose very conception was fraudulent and whose every act, since their A. : A. : S. : R. : birth, has been a superposition of fraud—' *Falsus in uno, falsus in omnibus.*' No amount of bolstering, specious argumentation, or bulldozing ; no matter by whom done, nor by how many done, can invest its origin with a mantle of truth or integrity—and if the foundation-stone is laid in fraud, its cap-stone will become, indeed, *is*, a symbol for anarchy, and violence, and outrage ! The time seems near, when this system of bulldozing will not be confined to the Masonic Halls. I had had in contemplation that open assaults might be provoked from the

side of the *wronged*; but circumstances, as they develop seem to warrant the idea that open onslaught is imminent at the hands of *wrongers*. To all of which, I am of the mind to say, in the words of Henry, 'Let it come! I repeat it. Let it come, and an appeal to arms and the God of Hosts is all that is left us!'

"And to such an end are we moving!"

THE following is from a scholarly and professional gentleman—Knight Templar—who utters himself well upon the matter he has in hand. We are in receipt of many such letters, all playing in the same key, and with grand harmony of expression. Many of them from Fraters whom we have not seen only on occasions infrequent, and whose private letters sent along with their articles, show them perfectly informed of the persons, and by deduction, of the usual purpose and methods of the oppressors of the brethren, and maligners of Fraters and Master Masons in this Jurisdiction:—

ARTICLE I. SECTION 13. AS AMENDED.

At the 41st Annual Conclave of the Grand Commandery K. T. of Ohio, held at Sandusky, October 11-12, A. D. 1883—A. O. 785, "Sir E. T. Carson submitted the following Memorial, which was referred to the Committee on Templar Jurisprudence:—"

WHEREAS, The Statutes and Regulations of the Grand Commandery, Article I., Section 13, defines the only degrees of Masonry, or Orders of Knighthood recognized by the Grand Commandery of Ohio as regular, and,

WHEREAS, Said section names as among the Orders so recognized the Supreme Councils, 33°, of Ancient and Accepted Scottish Rite, and,

WHEREAS, A question has been asked by members of this Grand Commandery as to what Supreme Councils of the 33° in the United States are recognized as *regular*? Therefore, in order to answer the inquiry, be it

*Resolved*, That under said section referred to, this Grand Commandery recognizes as the *only* regular Supreme Councils of the 33°, of the Ancient Accepted Scottish Rite in the United States, the Supreme Council of Sovereign Grand Inspectors General of the 33° for the Northern Masonic Jurisdiction of the United States of which Brother Henry L. Palmer, of Wisconsin, is at present the M. P. Grand Commander; and the Supreme Council of Sovereign Grand Inspectors General of the 33° for the Southern Jurisdiction of the United States of which Brother Albert Pike, of Washington City, is at present the M. P. Grand Commander.



The Committee reported favorably and the resolution was adopted. Thus amending Article I., Sec. 13, by a resolution.

At the same Conclave, after the passage of the above, Sir A. A. Cassil offered the following :

*Resolved*, That that portion of Section 13, of Article I., of the Statutes and Regulations of the Grand Commandery of Knights Templar, which is in the words : " and the Supreme Councils, 33<sup>o</sup>, of the Ancient and Accepted Scottish Rite," appearing in the ninth and tenth lines of said section, be and the same is hereby stricken out, and all amendments in conflict with said Section 13, as thus amended, are hereby declared null and void."

This latter was laid over until the next annual Conclave in 1884, and there was lost by having one hundred and twenty three votes against to eleven for it.

Many Sir Knights have never had their attention called to the above matters, and as much harm has already come from this affair and as much more *will* follow, it is well that every Templar should inform himself upon the subject.

I submit a few thoughts of my own on this subject. They may serve to bring the matter more fully to the minds of Templars and if they do that they may be the means of doing much good.

Is the origin and foundation of the A. A. S. R. N. J. so uncertain that they must ask the Templars to endorse and thus hold it up ?

Furthermore, have the Templars any right or power to endorse and so uphold a body of which they, as Templars, know nothing ?

Within a few years there has been instituted in this State another Scottish Rite body, commonly called the Cerneau. This latter body, with apparently as good grounds for it as the former, claims that *it* is *the* legal body.

Thus we have in this State two Scottish Rite bodies without so far as known, positive proof of the genuineness of either.

Different K. T. Commanderies have expelled members for connecting themselves with the " Cerneaus." Legalizing the expulsions by the above Resolution of Sir E. T. Carson.

Now how can a Temple expel a member for having something of which they know nothing ? Have the Templars of this State got to shoulder the Scottish Rite fight ? *Will they do it ?* Have not the Templars adopted a child of doubtful parentage on both sides of the house ?

A candidate applying for the Red-Cross Degree has to prove himself a Royal Arch Mason and not a Scottish Rite Mason of any particular Jurisdiction. Templars are made out of Royal Arch Masons, and if a candidate should be asked as to whether he belonged to any particular Scottish Rite body or not, he would be justified in saying : You require me by the laws of your order to be a Royal Arch Mason, which I am ready to prove. If there is anything in your order that requires me to prove myself a member of a certain Scottish Rite body, and you are educated for and empowered to accept such proof, I am ready to give it.

Again : A Templar, on visiting a Commandery where he is not known, is examined as a Templar, and no Commandery has the right, power or education to examine him in anything except those degrees leading to and into the Temple. I deny the right of any Temple to ask me as a visitor whether I am a Scottish Rite Mason or not, and if I should choose to say, yes, where does the power come from to examine me in that branch of Masonry. A Templar has no more right to ask a visitor if he is a Scottish Rite Mason than it has to ask if he is an Odd-Fellow.

The writer has no war to wage with the Scottish Rite bodies, does not know any more than the rest of mankind, as to the genuineness of any particular one, but he is a Templar, and as such, demands that the Temple be kept pure. As a Templar he has no right to endorse a body of which he knows nothing. If the different Scottish Rite bodies will submit their work, histories, &c., to me for inspection, so I may know what and who they are, I will endeavor to form an opinion as to which is the original, &c.

The question at once arises, Why does this Scottish Rite body of the N. J. want ignorant support ? If the institution is one of merit it can stand alone, and not have to depend on outsiders for support.

There are a good many Templars who are Scottish Rite N. J. Masons, and I ask them these questions : Is your Scottish Rite Order so weak that your Templarism has to uphold it ? If it is not, why do you bring it into the Temple ; is it manly to so do ?

That resolution was not introduced for the good of the Temple, but for the good of an outside body. The originator did not have the welfare of the Temple at heart when he introduced it. The "nigger in the wood-pile" showed his curly head sometime ago at Columbus.

The Temple asks no Scottith Rite or other Masonic body to endorse it; like all regular Masonic bodies, it needs no endorsement. The Temple may have some bottom to spare, but should not allow unknown feet to stand on it. All that is just, right and manly demands the rescinding of that resolution.

How can it be done? Let each Commandery instruct its delegates to the Grand Commandery to vote to strike out the resolution and if they do not vote as instructed, expel them for the good of the Order.

A TEMPLAR.

THE A. :&. A. : SCOTTISH RITE OF CINCINNATI.—A grand gathering of the members of the A. and A. Rite was held in Cincinnati, on the 26th February, when over fifteen thousand dollars were subscribed towards the fifty thousand dollars proposed to be raised towards the erection of the new Temple to be erected in place of that destroyed by fire in December last. It should be mentioned that the members assembled during the two previous days for the transaction of business, conferring the 32° and other Degrees, while on Thursday a grand banquet was held, at which everything appears to have passed off admirably. The moving spirit would seem to have been Bro. E. T. Carson, to whom a Templar costume was presented as a mark of respect, in lieu of that which had been destroyed by fire in December. Bro. Carson also donned the uniform at the request of those present, and fulfilled part of his duties in connection with the A. and A. Rite in K. T. costume, no one seeming to concern himself much about the unappropriateness of the latter under the circumstances.

THE above is from *The (London) Freemason*. The Editor of that faithful Periodical may not be suspected of any *personalities* in the closing words of the paragraph. We wonder if the loyal Brethren of the Rite, of Columbus, who presented the Templar uniform to "Sir E. T. Carson as a mark of respect in lieu of that which "had been destroyed by fire in December,"—knew that the policy of insurance covered all losses of Uniforms. We heartily approve, however, and most especially do we rejoice that the gift came from the right hands. It was a speedy recognition of TRUTH, VIRTUE and HONOR in all their vast amplitude. We are moved to say these few words in view of another K. T. Uniform-fact and story—of which the *honorable Knight* named above, ought to have some recollection. If not, we will inform him—in *private*, you know.

CONCERNING THE LATIN CONSTITUTIONS, of which notice was taken in the April number of the REVIEW, in connection with certain very truthful and enlightening extracts from the "Allocation" of Albert Pike, delivered in October last, we have, for particular reasons, to ask the indulgence of our readers in presenting a few further extracts. We have given Albert Pike's calm and deliberate statement, and he is not,—as a faithful brother writes us—"to be suspected of ignorance," and we add—nor of repressing or falsifying the truth, in a grave discussion of serious historic facts. Now look at *this* picture :

E. T. Carson, presiding over the Council of Deliberation, and sitting as Deputy of the Supreme Council for Ohio, made, in his Annual Address, the following statement, which Albert Pike so terribly arraigned in his Allocation :—

"In view of the well known fact that these 'Latin Fredericus' Constitutions were, *beyond the shadow of any reasonable doubt* (Ital. Ed.) *manufactured by the Cerneau Supreme Council itself*, (Ital. Carson) or by that body in conspiracy and connivance with the Masonic charlatan, the Count St. Laurant, and some Masonic humbugs in Paris, it is truly astounding that the Hopkins Thompson and the Wm. H. Peckham-Cerneau Supreme Councils should have the brassy effrontery and audacity to dare to charge this literary forgery upon others than their own boasted ancestors. Brass, brass! Nothing but brass!"

Bro. Albert Pike has sufficiently emphasised the falseness of the above of Carson's, but we have given the reader a specimen of the elegant language of the courteous Knight and gentle Deputy and educator of fifteen hundred Sublime Princes, 32d Degree, in Ohio.

Again, from the same address :—

"Inasmuch as the Supreme Council has failed to act in this matter, and in view of the fact that the illegal Thompson and Peckham bodies are persistently charging this Masonic literary forgery and great crime of their ancestors upon us, I would recommend that you take action in this matter, and denounce the Latin Fredericus Constitutions, and formally and officially consign them to the Hopkins, Thompson, Folger, and Peckham-Cerneau Councils, where they belong. Forgery to forgery! Lying to lying! Fraud to fraud! Let evil have its own."

Yet Albert Pike pronounces these Constitutions genuine, and as being the "Only Organic Law of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction." The reader will again take heed to the elegant language of the order of climacteric gradation,

with which the writer defames and defiles. For Albert Pike ought to know, and does know, and therefore upon this point they are falsely accused. Besides, Carson recommends that action be taken in the matter, and orders them to "denounce the Latin Constitutions" as forgeries. They had to denounce, and in their report they say that the Deputy has said it, therefore *it is*. The Latin Constitutions are FORGED "Dixit Kadosh."

Again, from the same address :

"I would also recommend that you approve and acknowledge the Constitutions, as published by you in 1882, and substantially those printed by the Supreme Council in 1869, as the only Grand Constitutions of 1786 to which the members of the Scottish Rite in Ohio owe and hold fealty and allegiance.

"I would also recommend that you cause them to be reprinted with such verbal corrections as are apparently necessary to correct the language, in no respect, however, changing the original meaning. It would be well, too, to include in the reprint the Constitutions of the Rite of Perfection of 1762."

We have published these affairs because they largely concern the questions and the "quick-following attempts on the part of the Rite of the Northern Jurisdiction in Ohio, to dominate Freemasonry in Grand Lodge, Grand Chapter and Grand Commandery, together with the throwing out of a skirmish line to destroy or absorb the Southern Jurisdiction by assailing its Constitutions, which are and have been from the beginning its "Only Organic Law." All this is easily foreseen. We said, "on the part of the Rite of the N. J. in Ohio." We are happy to know that there are hundreds of Sublime Princes who shake their garments of all such iniquities, and wash their hands of this great wrong. It is confined to but few, and the ignorance of some of them, and worse than ignorance, is shamefully apparent.

On that part of the Deputy's Address to which we have referred, a Committee was appointed to report, consisting of Ill. William H. Buechner, 33°, Bro. William Shepard, 32°, and Bro. Jacob Menderson, 32°. The record of their report is as follows :

"The Committee on Constitution of 1786 submitted the following report, which was on motion adopted.

"CINCINNATI, May 28, 1884.

"To the Officers and Members Ohio Council of Deliberation, A. A. S. Rite:

"BRETHREN:—Your Committee being appointed to report on so much of the address of the Ill. Deputy and Commander-in-Chief, E. T. Carson, 33°, as relates to the "Latin Fredericus Constitutions of 1786," beg leave to submit the following :

"That we feel satisfied from the exhaustive investigations of our Ill. Deputy in regard to the above mentioned document that the same is a forgery, first heard of in 1836, and was evidently intended for some ulterior purpose to supersede the old ones, first brought to *public attention* by Dr. Dalcho in 1802, and we repudiate it.

"That we acknowledge and approve the Constitution published by the Ohio Council of Deliberation in 1882, and substantially those printed by the Supreme Council in 1869, as the only Constitutions of 1786 to which the members of the Scottish Rite in Ohio owe and hold fealty and allegiance.

"We would recommend that the latter be edited and reprinted, together with the Constitutions of the Rite of Perfection of 1762, with such explanatory foot-notes by the Ill. Deputy as are illustrative of the original text.

"Respectfully and fraternally submitted.

"W. L. BUECHNER, 33°, }  
 "W. SHEPARD, 32°, } Committee."  
 "JACOB MENDERSON, 32°, }

We have referred to these concerns, further, because we believe that the education of the Sublime Princes has been enforced by such super-audacity of tone, and such super-authority of personal place, as to super-awe the brethren to such an extent, that even simple inquiry into these matters, or a righteous conviction of dissent, have provoked displeasure and damnatory wrath. Any question, or suggestion of dissent has been regarded as a personal offence and a provocation of personal abuse, with threats of vindictive punishment, assailment of character, and assault upon reputation, which would not be tolerated among gentlemen, especially such as have taken upon themselves the vows of Freemasonry. These men walk in darkness, and a few others are led; but the great mass of them are enquiring *now* for the truth, and there is such a thing as a just recognition of the proprieties of discussion, which every true Mason will demand and accord, and out of which will come the knowledge that is needed and which so many are reaching after. Gross quality of speech, mingled with profanity, vile epithets, trifling handling of vast themes, slanderous words concerning just and upright Masons, the shameful projects of low ambitions; all these, and their train of "superfluity of naughtiness" must be sloughed off and cleansed away. Light and health must abound, and truth and righteousness prevail.

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"BRO. HENRY D. MOORE—*Em. and Dear Frater* :—A friend just handed the enclosed slip to me, which he cut from the "*Enquirer*" of Sunday, April 12 :

"Space was given last week to the card of H. D. Moore, who claims that an item in the *Enquirer* of March 29, was written with-

out "any apparent attention to tell the truth." This is certainly broad enough not to be misunderstood. The *Enquirer* noted the facts, and we presume that any Mason can verify the statements by sending to G. A. Frambes, of Columbus, for a copy of his remarkable address to Masons. If the sting lies in the statement that the REVIEW seems to be the self-appointed champion of the Cerneauites, that is a conclusion forced upon the Masons of Ohio by the erratic course of that periodical. Its attacks on the Grand Commandery especially are void of courtesy and decency. The able editor is reminded of a quotation from Watts: "He that does one fault at first, and lies to hide it, makes it two."

"I am of a mind to say to — that the Masons of Ohio have outgrown the need of "coaching" from patrician assumptionists of whatever grade; and that they embrace with startling unanimity the championship of the *Right*, whether involving Cerneauism or any other, as opposed to the assumption by the *Rite of the Thistle*.

"I am of a mind to say further, for the information of — that the discourtesy to the Grand Commandery of Ohio, of which would have us believe he is the special champion, is a small matter as contrasted with its subjugation as represented by the formula:  $\sqrt{\frac{\text{A. A. S. R. } 33^{\circ}}{\text{K. T. of O.}}}$  which is a very different formula from 'The Grand Commandery Knights Templar in Ohio,' separate, free and independent of any unknown quantity.

"A good many country Masons know more about what is going on in the woods than does the "Kid" who furnishes the wind for Masonic paragraphs in the Cincinnati *Enquirer*.

"ONE FROM THE WOODS."

WE HAVE A WORD OR TWO TO SAY to the young man who wrote the above paragraph. We said in a note, that the *former* paragraph, to which he refers in the above, was without a word of truth from first to last, and that it was written without "any apparent intention to tell the truth." We say so still, and add, that the above paragraph is in evidence that he really intended to tell the "other thing." He assumes to speak for the Masons of Ohio, and calls himself "the *Enquirer!*" He supposes he stung us, for he says, "if the sting lies," &c. Well, if he intended it for a "sting," then, we agree with him that the "sting lies."

Besides, he must employ some other means for hunting THE MASONIC REVIEW, than mere false pretenses practiced toward the Editor, and toward the Publisher, as well. He took the liberty of men-

tioning our name, when common propriety would have shown him that he occupied no such relation to us, or the question in issue, as would warrant him in doing so. It was small spite; he thought himself that sting lied, and so it did. He knew nothing, and is absolutely ignorant of the matter he was writing about. What better therefore could be expected? Any brother who *knows* anything, and is perhaps *assumed* to be an *expounder*, may write as he likes, we can take care of that, but *he*—the “Youthful Aspirant,” has no business to assume to be what he is not, and compel others to pause in their busy life to rebuke him. Let him attend to his own affairs, and not step forth as the champion of another’s cause, and play the trifer in the laughing faces of all the gazers. In his own eloquent and elegant phrase, he is “monkeying,” and hasn’t the “smartness” to know it. We dismiss him with the verse written by “What’s-his-name”:

For he who lays a lie that’s thrifty,  
By incubation makes it fifty;  
While he who undertakes to fight ‘em,  
Provokes the lie—*ad infinitum*.

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## OUR TRACING BOARD.

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DIMITS.—It is probable that hardly any of the privileges of Masonry are more abused than the issue of dimits, especially when in the form heretofore in use, they contain a warm recommendation of the bearer as a worthy brother entitled to all the privileges of the craft. While at the time the document is issued, the facts may be in accord with the statement made in the document, there is no positive reason why in the course of time there may not be such a change as would prevent the granting of a dimit under any circumstances whatever.

A case has recently come to our notice where a party having taken a dimit, removed to another jurisdiction, where he affiliated. In the course of time he cut up some caper, after which he was duly expelled. He removed to another place, and pretending to have lost his original dimit, obtained a duplicate upon which he again affiliated, and, once more repeated the performance. Now in a case like this it seems to us that the lodge is in fault when it allows itself to be imposed upon in any such manner.



When a former and dimitted member asks for a duplicate, he should be required and prepared to show that during the interval he had preserved his standing as a gentleman and a Mason, and this failing, that no duplicate should be issued.

Taking these ideas into consideration, we are of opinion that the New York law of not allowing the certificate of dimit to go into private hands is entirely wise, and that its general adoption would have the effect of shutting off many persons who may, without violating the proprieties, be termed "Masonic Beats."

We are clearly of opinion that first the dimit should be sent to the accepting lodge, and, secondly, that in any case it should only be valid for one year after it is issued. It is a reasonable idea that a brother who wishes to leave his lodge desires to join another, and it follows that a year is long enough to enable him to make a selection; but, anyway, if we had the choice, we should make it so that after the expiration of that term, he still remaining unaffiliated, the certificate should be of no use unless re-endorsed by the lodge from which it originally issued.

Anyway, we are of opinion that dimitts and certificates should only be considered as having value at the time of issue or for one year afterward, when they should become valueless.—*New York Dispatch.*

E. SIR CHARLES BECK thus delivers an opinion regarding dispositions, that it may be well for one to study, since many of the evils existing may be traced directly to such a cause. "Look out for the man or men," said he, "who are on the alert to overreach a neighbor in trade, or who are constantly planing how to get an advantage, or where he or they can save a five-cent piece at the expense of twenty-five cents' worth of shoe-leather and one dollars' worth of conscience. Whenever you see a person running about from place to place with the brains of his neighbor upon paper, which was obtained without pay, to see if he cannot get another to do a proposed work as outlined upon said paper, for twenty-five cents less, then you may safely mark such a person as a schemer, and not worthy of your confidence. I have noted in my memorandum," said he "a careful analysis of such characters, and, at the end, I have invariably written, 'Hypocrite, and a positive injury to society.' This class of people force honest and well-meaning men, who are less

avored with the filthy lucre of this world, to compete with dishonesty and misrepresentation. They are a curse and a blight upon the earth, and should be spurned by all thoughtful men, and of such the Kingdom of Heaven is not made." *Ergo*, material not wanted in the Order of Knights Templar.—*New York Dispatch*.

The above is applicable to other latitudes besides New York.

THE Grand Master of Alabama, Jno. H. Bankhead, in the annual address, said: "No Master should ever close his lodge without strict inquiry if any of the brethren are sick or in distress. If so, measures of relief should be inaugurated. Are the widows and orphans of deceased Masons properly cared for? If not, provide the means by which the broken heart may be healed, and suffering relieved. What are your Charity Committees doing? Let them report at every communication how they have performed their work. Discuss the ways and means as to raising a charity fund, and how best to dispense so as to accomplish the greatest amount of good. Practice charity, brethren, the greatest of all virtues.

"If the poor man pass thy door,  
Give him of thy bounteous store;  
Give him food and give him gold,  
Give him shelter from the cold;  
Aid him his lone life to live,  
For 'tis angel-like to give."

A SMALL pamphlet has just been published in Columbus, O., setting forth in clear and concise terms the history and cause of the trouble that now prevails in that State between the Northern Scottish Rite and the Templars. The Templars are aroused, and a resolution has been introduced in the Grand Commandery of Ohio withdrawing all support from the Scottish Rite. Masons in New Hampshire and Massachusetts are also up in arms, and the fraternity is beginning to realize the danger of supporting any faction over which it has no control, and is now taking the true position—which is, that "every tub must stand upon its own bottom." Rites of any kind, Masonic or other, which cannot stand on their own merits, should fall, and Free Masons are not the class who believe in being made tools of to propagate any monarchichal system of government in this free republic.—*Washington (D. C.) Capital*.

"I WISH to say distinctly here, as I said to you in a communication long ago, that I should think it very unwise on our part to endeavor to induce the Grand Lodges in our jurisdiction to de-

announce the illegal organizations in New York, claiming to be of our Rite. I doubted both the propriety and policy of such an attempt when it was about being made in the beginning; and I said to you soon after, that if we admitted the right of a Grand Lodge to decide our Supreme Council legitimate, this would admit its power to decide us illegitimate, if it should arrive at that conclusion. The power to recognize and tolerate implies the power to condemn and prohibit. The action of the Grand Lodge of Massachusetts does, in fact, treat as not Masonic the Royal Order of Scotland, which is older than itself, and the Order of the Red Cross of Constantine, which is accepted as legitimate in England, and firmly established in the United States. I pointed out this difficulty, of excepting so many Orders as it would be necessary to except from the ban, when I was consulted in regard to invoking the intervention of the Grand Lodge of Massachusetts, and have thought much about the matter in all its aspects since, and I think it due to our own self-respect that we should advise the brethren of our obedience, not to seek, anywhere in our jurisdiction, to have action taken by the Grand Lodges in regard to spurious organizations claiming to be of our Rite."—*From Albert Pike's Allocution.*

## GRAFT FINDINGS.

### United States.

KILWINNING CHAPTER, R. A. M., conferred the Royal Arch Degree on Wednesday, April 15, with their usual excellent work, in the presence of a large number of Companions. Companion Joseph Hart officiated as High Priest and Comps. Henry D. Moore and Oliver Perin as King and Scribe.

VATTIER LODGE conferred the M. M. Degree upon three candidates, on Monday, April 13. When called from labor, the Brethren partook of an elegant repast, which was a most enjoyable feature. The attendance was large, and all seemingly were happy.

N. C. HARMONY LODGE, No. 2, on Wednesday, April 15, conferred the M. M. Degree, in the presence of a large gathering, upon a distinguished candidate. A splendid luncheon at the close of the ceremonies was fully appreciated.

SCOTTISH RITE CATHEDRAL COMPANY.—*Election of Directors.*—A large meeting of the subscribers to the Scottish Rite Cathedral Company was held April 8th, at the New Cathedral. There was a large attendance of the prominent members of the Rite in the city. There were four thousand one hundred and fifty-eight votes polled for the Board of Directors, resulting as fol-

lows: E. T. Carson, 33°, Charles Brown, 33°, C. E. Bliven, 33°, B. F. Rees, 33°, John E. Bell, 33°, Jacob Menderson, 32°, J. Burt Parsons, 33°, Levi C. Goodale, 32°, William Michie, 32°, W. B. Melish, 32°.

The above list is comprised of the incorporators. The meeting was presided over by Enoch T. Carson. After the polls closed a majority of the newly elected directors met and organized, as follows: E. T. Carson, President; L. C. Goodale, Vice President; W. B. Melish, Secretary; William Michie, Treasurer.

The President appointed the following named gentlemen as a committee of the stockholders to prepare by-laws: Messrs. Charles H. Fisk, S. P. Sands, W. C. Fiedeldej, James Allison and J. Frank Walton.

**BANQUET BY CINCINNATI COMMANDERY.**—Perhaps the most interesting event that has occurred in Masonic circles for some time, was that enacted under the supervision of Cincinnati Commandery, at their special meeting, on Friday, April 17. Invitations were issued to the members, and also to guests from sister Commanderies to attend, with their *ladies*, a Red Cross Assembly. The editor of the Masonic column of the *Commercial Gazette* says:

“But, when they found on the second page of the invitation that the work of the Degree was to be confined to *Knights only*, and that the ladies were to have a special musical entertainment until the close of the work, both coming together to participate in the banquet at the close, each gallant Knight made up his mind to be there. And they were there! For, despite the inclemency of the weather, nearly two hundred ladies and Knights accepted the invitation and were present. It is needless to say that the work of the Order was conducted in that perfect manner which has long since given Cincinnati a leading rank in the details of the Ritual, while the ladies' part of the entertainment, in charge of Sirs George Armstrong, Jr., Avery, Fiedeldej, Porter and Sands, was a grand success. Seidensticker's Band filled the intervals between solos by Mrs. Beatty, Miss Fiedeldej and Sir Avery. This was given in the Asylum, and lasted till the close of the work in the Council. The Banquet-room had been freshly tinted and frescoed, filled with choice exotics and flowers, and a very unique arrangement of the tables in the form of crosses. To say that the Banquet was the crowning effort of Sir Prescott, the Steward, gives a faint conception to those who were absent of its beauty and taste. It will linger in the memories of those present for many a day. The menu was one of the most elaborate ever presented in the Banquet hall of the Temple. There were oysters from Delaware, strawberries from Florida, fruits from Brazil and Malay, and coffee from the isles of Java, and the wines of Burgundy, &c. The tables were arranged in symbolic form, and decorated in the highest style of floral art. The responses to toasts were exceptionally witty and interesting, and the ladies and Knights unite in pronouncing the affair a grand success.”

**NEW MUSIC.**—“FIXED ON CHRIST.”—We are indebted to Sir Rob. Morris, the poet laureate, for a copy of a piece of music under the above title. The words are by our poet; music by Sir George W. Morgan. The subject embraces the nineteenth movement in “the utterances of the sword,” and is inscribed to Hon. Robert E. Withers, Grand Master of the G. E. of the United States. Dr. E. R. Brown, also “Uncle Dan,” were recipients of copies of the above musical composition. The latter in response to the compliment,

wrote the following lines, which so beautifully express the sentiment of an honest heart that we are pleased to print them for the edification of our readers:

"Thanks, dear brother—many thanks—  
For your remembrance kind.  
Each line from you will sure, with me,  
A heartfelt welcome find.

"As we grow old, 'mid toll and care,  
And few are left to love us,  
We prize the more that kindly few,  
Who, in their hearts, think of us."

Music will find a resting place even in the breast of a savage. Count us in the ranks of the last phase of humanity.

We clip the above from the *N. Y. Dispatch*, and say that we also have received a copy, and fully endorse what Bro. Simon says.

THE annual election of the Acacia Club, of Buffalo, N. Y., (Masonic) held Saturday evening, April 25, resulted as follows: President, William H. Baker; First Vice President, William C. Barrett; Second Vice President, Cassius C. Candee; Secretary, Charles R. FitzGerald; Treasurer, William H. Smith; Finance Committee, William J. Runcie, Daniel E. Bailey.

Three years ago the club had a membership of fifty. It now has a resident membership of over three hundred.

GEN. W. P. INNES, Grand Secretary of the Grand Lodge of Michigan, dedicated the Hall of Cedar Springs Lodge, No. 213, F. & A. M., Wednesday evening, April 8th. The hall is said to be admirably adapted to the wants of the Lodge, and to be one of the very best in the State.

HALL OF SAMUEL REED LODGE, No. 478, F. & A. M., LUDLOW, KY., April 11, 1885.—*Dear Sir and Brother*:—Yourself and the Brethren of your Lodge are cordially invited to assist Samuel Reed Lodge, No. 478, F. and A. M., in dedicating their New Hall, corner of Elm and Kenner streets, Ludlow, Ky., on Thursday, May 14th, 1885. Covington Commandery, No. 7, K. T., has kindly consented to serve as escort to the Grand Master of Kentucky, who is expected to be present on this occasion. The Masonic Brethren of Covington, Newport and Dayton, Ky., are requested to meet at the Masonic Temple, Covington, at 1:30 P. M., march from thence to Cincinnati, where they will be joined at Masonic Temple, Third and Walnut streets, by the Masonic Bodies of Cincinnati and vicinity; proceed thence to Grand Central Depot, where a special train will be in waiting, which will leave at 2:30 P. M., standard time. Trains will leave Ludlow for Cincinnati at 5:00, 6:15 and 7:44 P. M., standard, and a special train will leave at 1:30 A. M., to accommodate those who remain for the ball. The footways on the Cincinnati Southern Bridge are open, connecting with the Third and Fourth street line of street cars.

Fraternally yours,

LEWIS P. BENTLEY, *W. M.*      WALTER T. RICHIE, *Sec'y.*

ST. JOHN'S COMMANDERY, No. 4, K. T., had a very pleasant episode on Friday evening, April 24th. Sir W. T. Sears ("Pop" Sears) has been Treasurer of the Commandery for eighteen years, serving it with fidelity and punctual in his attendance; courteous to the members and fervent in his endeavors to advance the interests of "Old" St. John's. The members appreciating this, decided to give a tangible expression of their feelings, and accordingly purchased a silver set, and this was presented to him on Friday evening. Sir John S. Stevens made the presentation speech in a very happy manner, his comparison between the silver service and Sir Sears' service, etc., being both novel and apt. Sir Sears was taken aback, as he had no idea of what was coming. He managed to get out his thanks, however, his actions speaking more fully his feelings.

The set is a beautiful one and was delightfully inspected by a number of members and visitors present. The tray bears the following inscription: "1867—1885"—"Presented to Sir Knight Wm. T. Sears by St. John's Commandery, No. 4, K. T., in appreciation of valuable services rendered as Treasurer, and for the efficient and creditable manner in which he has fulfilled the trust confided to him for a consecutive term of eighteen years—Philadelphia, April 24, 1885."—*Philadelphia Sunday Mercury*.

THE custom of Commanderies attending divine services on Easter, is becoming, as it should, more general. It is highly proper that the teachings of the Christian bodies, should not only as individuals, but as bodies, publicly manifest their adherence to the faith they profess. We cull the following as a few of those that we note as having attended divine service on Easter:

HUGH DE PAVEN'S COMMANDERY, No. 1, K. T., of Jersey City, N. J., attended service at Grace Episcopal Church, in that city, on Easter. YORK COMMANDERY, No. 55, of New York city, attending with them as guests. Rev. Dr. H. W. Spaulding, rector, preached from the text: "God forbid that I should glory save in the cross of our Lord Jesus Christ." After service, the Sir Knights and their guests partook of a sumptuous Banquet.

DEWITT CLINTON COMMANDERY, No. 27, of Brooklyn, N. Y., escorted by Company K., 47th Reg. N. Y. S. N. G., attended Christ Church. Excellent Prelate, Rev. C. L. Twing, preached a most impressive sermon.

PALESTINE COMMANDERY, No. 18, of New York city, one hundred and twenty swords, attended divine service, at St. Paul's M. E. Church, Fourth Avenue, New York. Rev. Sir O. H. Tiffany, D. D., a P. G. Prelate of Pennsylvania, preached the sermon. We acknowledge receipt of programme and invitation to be present, and thus send regrets.

ST. ELMO COMMANDERY, No. 57, of Brooklyn, E. D., N. Y., attended the Noble Street Baptist Church, and listened to an eloquent and instructive sermon, by Rev. Mr. Walsh, the pastor. A number of clergymen participated in the exercises.

LANSING COMMANDERY, K. T., of Lansing, Mich., attended Easter services at St. Paul's Church.

LODGE No. 43, F. & A. M.—A. D. 1785, A. L. 4785—A. D. 1885, A. L. 5885.—*The Special Meeting on the Occasion of the Hundredth Anniversary of the Lodge.—The Banquet in the Evening.*

## CENTENNIAL LINES.

[Written for the Centennial of Lodge 43 F. and A. M., by Rob Morris, Poet-Laureate of Freemasonry, and read by Bro. Rev. James Y. Mitchell.]

How the souls of friends departed  
Hover o'er this joyful scene!  
Tender, brave and faithful-hearted  
They have left their memory green:  
Could we see them,  
Smiles on every face were seen.

As they view our glad some meeting,  
It recalls a thousand joys;  
As they hear our cheerful greeting  
'Tis to them a glorious voice:  
'Tis the echo  
Of one hundred years of joys.

One by one the loved ones perish,  
But they left the chain still wound;  
Every virtue that they cherished  
Here is found as here they found:  
Thus in Heaven,  
Blessed souls with ours are bound.

So shall we, though long departed,  
When an hundred years are sped,  
Join the brave and faithful-hearted,  
Who around this Lodge shall tread,  
And our memories  
Shall be cherished here, though dead.

LODGE 43, F. & A. M., of this city, says the *Lancaster (Pa.) Daily Examiner*, attained its hundredth birthday on Tuesday, and in rounding out the first century of its existence, adding a page to the history of the organization most brilliant and interesting. The festivities and ceremonies attending the event were most elaborate. The affair was worthy of the great Lodge. Rather exclusive beyond the city limits, members of the Grand Lodge of Pennsylvania, the representative of each of the Lodges in the country responded, while members of both city Lodges and resident Freemasons turned out in full force. At 2 o'clock in the afternoon a special session of 43, was largely attended, the features of the evening being a pretty address by J. L. Lyte, Worshipful Master, and the reading of a valuable sketch of the Lodge, by Past Master George Welchans, the historian for the occasion, besides addresses by Grand Lodge Officers and others.

By seven o'clock in the evening the Lodge-room presented a busy scene. The members of the Craft had reassembled. Headed by a band of music, by twos, the members in a line several squares long, moved to Mannerchor Hall, where they indulged in the Centennial banquet far out into the night or early morning.

W. M. Joshua L. Lyte, in his excellent address says:

"This is an interesting and important meeting in the history of Lodge 43, and the members are to be congratulated that the Lodge that was organized by a few Masons a hundred years ago, has outlived the gnawing tooth ten decades, and is now in the full tide of Masonic prosperity, with hundreds of members, a neatly furnished hall, a well-filled exchequer, and a standing second to none in the Jurisdiction of the Grand Lodge of Pennsylvania.

"A century ago, when Lodge No. 43 was organized, our country had just passed through the thrilling events of the Revolution. Two years before, in 1783, the Continental army was disbanded, and on the first roll of members of this Lodge are the names of those who joined in the war for Independence.

Our beloved Brother, General Washington, took his seat as President of the United States, four years after this Lodge was organized. The federal Constitution became the law of the new Republic of the United States in 1789, so that the warrant of Lodge 43, is four years older than the Constitution of our Nation.

"Its century of existence is full of Masonic history, and a record of its struggles and triumphs would make a volume. It passed safely through the anti-Masonic period, when ignorance, superstition, jealousy, and uncharitableness waged a cruel war against an order founded on Truth, Justice, Toleration, Brotherly Love, Charity, and a firm and full belief in the existence of a Supreme Being, and threw our country into a political revolution that lifted anti-Masonic officers into places of the highest rank and power in the State.

"It has numbered among its members many of every degree and station in life. A President of the United States, a Governor, a United States Senator, a Judge of the Supreme Court, Ministers to Foreign Countries, Mayors, and many other of the most prominent citizens of our beautiful and prosperous inland City, have stood in the Worshipful Master's station in the east."

At the close of the address of the W. M., Bro. Dr. George R. Welchans, P. M., delivered a sketch of the history of this old Grand Lodge, which was a very interesting feature of the meeting. We should have been pleased to have given this in full, but our space will not admit.

Short addresses were also delivered by many other brethren, among others we observe, by Clifford P. McCalla, editor of the *Keystone*, Right Worshipful Senior Grand Warden of the Grand Lodge of Pennsylvania; Thomas R. Patton, R. W. Grand Treasurer; Charles E. Meyer, P. G. High Priest of the Grand Chapter, William A. Sinn, Grand Tyler; P. M. Rev. Henry Baker, of Mountain Lodge, No. 281, Altoona; P. M. Charles M. Howell, P. M. Wm. Aug. Atlee, and P. M. James P. Wickersham.

We deem it not best to mention the menu of the magnificent Banquet (as it might make us regret not being present) when over three hundred men bowed their heads at the time when Bro. Rev. James Y. Mitchell said grace. The Banquet-hall was splendidly decorated, and all went home well satisfied and wishing No. 43 as great prosperity during the coming century as in the past.

THE Grand Lodge of Alabama are raising means to establish a Masonic Home and College.

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### England.

THE RED CROSS OF ROME AND CONSTANTINE.—It has been a matter of regret to many that the Masonic "Order of the Red Cross of Rome and Constantine" has been languishing of late. Although it numbers in its ranks some of the most noble, enthusiastic, and veteran Freemasons in this country and abroad, so far as England is concerned, it has sadly lacked proper or complete organization of late years, and has much needed suitable "head-quarters," with a resident Secretary to attend to the correspondence. Under the temporary protecting wing of the proprietor of the *Freemason*, it is hoped that its old and numerous friends will rally round its standard, now again unfurled



in the metropolis, and that the needful support (which the genial Sir Knight Dr. W. R. Woodman did not obtain, as he deserved) will now, under more favorable circumstances, be heartily and immediately vouchsafed. The Degree prospers in the United States, it did so here within the last twenty years, it did so last century; therefore, why not now?

Among its "Past Grand Councillors" are the Deputy Grand Master of England, Lord Lathom, and many members of the Grand Lodge, the distinguished roll being especially remarkable for the number of Provincial Grand Masters.

The Degree, undoubtedly was working in this country when the two rival Grand Lodges "joined hands," and is therefore protected by the Articles of Union, A. D., 1813, (relative to Chivalric Degrees). During the last century it was most successful in gathering together some of the brightest of the Craft. Brothers James Heseltine, Past Grand Treasurer, and Grand Secretary of the Grand Lodge of England, William Henry White, then Grand Secretary, and James Galloway (one of the leading Royal Companions under the "Moderns,") were made Red Cross Knights by Major Shirreff in 1780.

Lord Runcliffe, Prov. G.M. of Leicestershire, was Grand Master of the "Red Cross" in 1796, as also of the Knights Templar. His lordship was succeeded in 1804 by Judge Waller Rodwell Wright (another Prov. G.M.), and then followed the assumption of the Grand Mastership by his H. R. H. the Duke of Sussex, of which honor the members of the Degree have naturally long felt proud, the signature of H. R. H. in such a capacity being still preserved. Some claim it was the custom for the Degree to be conferred subsequently to the Knight Templar, as an appendage, but this is not correct. Brother White, the then Grand Secretary of England, became a "Red Cross Knight" on March 13th, 1809, prior to his exaltation as a Royal Arch Mason, and therefore before he was "dubbed" a Knight Templar. Those wishing more information on the subject should consult the columns of the defunct "Fremasons' Magazine," Vols. XV. (page 502), XVI. (pages 22 and 102), and XIX. (page 208), and the *Freemason*, for 1870, should also be carefully examined. How far the authorities are justified in continuing the name "Constantine" is not clear, though there are probably better reasons for that course than some imagine. The Degree bore its present title in 1812, and possibly earlier, and certainly as a matter of right, the members have as much reason to work its ceremonies as any other of the well-known Chivalric Degrees.

The *continuity of the Degree* is proved from the fact that the "Revivalists" receive the "Red Cross" from members who were connected with it whilst under H. R. H. the Duke of Sussex. These three brethren were created Knights respectively by Brothers H. Emly, (Grand Chancellor, K. T., &c.), Sir J. Doratt, and William Henry White. The latter brother was elected Grand Sovereign, and as many are aware much of the success of the "Revival" was due to the energy, ability, and enthusiasm of the late Bro. Robert Wentworth Little, who had the valuable assistance of the esteemed Bro. H. G. Buss,

both being personal friends of the Grand Sovereign. Colonel Sir Francis Burdett, Bart., P.G.W. England, and Prov. G.M., Middx., is now the Grand Sovereign; some one hundred and fifty warrants have been granted at home and abroad, and if the Degree is not a success in the future, as it formerly was, the cause cannot be owing to any deficiency in its continuity from the last century, nor from any lack of beauty in its ceremonies.—*London Freemason.*

It is curious to note how the canon of development has marked the official progress of the Grand Lodge of England. It once was governed by a Grand Master, a Deputy, and two Grand Wardens, and certain Stewards. Then came the Secretary, then the Swordbearer, then the Treasurer, then the Grand Chaplain, and, we believe, towards the close of the eighteenth century, a Grand Portrait Painter. It was not until after 1813 that our present compliment of officers was reached, and that has received several accretions as the years have rolled on. The Grand Master, Deputy Grand Master, and Grand Wardens seem to have been the only Grand Officers up to 1723, when twelve Stewards were appointed, six having acted in 1772, and the Grand Secretary was also appointed in 1723. The Grand Sword Bearer was appointed in 1731, and the Grand Treasurer in 1741, though Bro. Blackerby, P.D.G.M., had acted in 1732 as Treasurer, and until 1738, when there seems to have been an interval. The Grand Chaplain is said to be revived many years later, though Dr. Dodd seems to have been the first. We find also at the end of the century a Grand Architect, a Grand Portrait Painter, at any rate before 1813.—*London Freemason.*

THE POETRY OF FREEMASONRY.—*Bro. T. B. Whythead.*—It cannot be denied that amongst the numbers enrolled from time to time beneath its banners Freemasonry can claim poets, poetasters, rhymesters, and, rigmarolists; neither can it be concealed that amongst the recorded efforts of Masonic genius are some of the worst specimens of versification that have ever fallen to the lot of the unfortunate compositor to set in type. I apprehend that no small drawback to the estimate in which we are held as a society of intelligent men may be found in the fearfully and wonderfully made odes and ballads that supplement most of our earlier works on Freemasonry. In the earlier days, indeed, few Masonic "poets" ever attempted anything original, but contented themselves with parodying or paraphrasing some national ballad, or adapting to a popular tune words entirely unsuited to the music. The agonies of the composers during the awful process of compilation could only have been rivalled by those of their hearers for a century of generations; for sense, rhyme, rhythm, and musical melody were alike outraged. Why is this thus? will perhaps ask the present day Mason, who at most of his entertainments is accustomed to be regaled by a selection of "profane," but excellent music, and who is perhaps happily ignorant of the reams of doggerel rubbish that lie entombed amongst the pages of those musty volumes in whole calf, "a little wormed and foxed," with which we, of the interior brotherhood of Masonic archæologists, are so familiar. And it is a little singular that a Society that has numbered so many men of eminence in its ranks, and has claimed many

poets as its members, should have so little to show for the talents that have been subjected to its influence. One might have imagined that the surrounding circumstances of Freemasonry and its history might well have drawn forth many of the best efforts of its sons, but with the exception of Cunningham and Burns I am not aware that any poets of note of by-gone days have written anything really worth preservation. John Cunningham, who was, I believe, a Yorkshireman, wrote "An Eulogium on Masonry, spoke by Mr. Diggs, at Edinburgh," but which is by no means the best of his efforts; whilst poor Burns's well-known

"Adieu, a heart-warm, fond adieu!  
Dear Brothers of the mystic tie,"

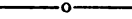
has been the gem of Masonic verse for many a long year. In some of the old volumes of the "Freemasons' Quarterly Review" will be found a few passable sonnets and songs, and some of the best are from the pens of Scotch Masons. Perhaps the fact of the Grand Lodge of Scotland granting a collar to a "Grand Bard" may have had something to do with the encouragement of Masonic versifying north of the Tweed.

But it has been reserved for our cousins and brothers at the western side of the wild and wide Atlantic to produce the POET LAUREATE OF FREEMASONRY, a title right honestly and fairly won by the brother who holds it, whose poetry, both in extent and quality, far surpasses that of any other Masonic writer of whom we have any knowledge. There is, I suspect, no brother in the wide realm of English-speaking Lodges, who has done any work for the Craft, who is not familiar with Bro. Dr. Rob Morris's "chef d'œuvre"—

"We meet upon the Level, and we part upon the Square;"

but I fear that comparatively few in this country are aware of the mass of Masonic poetry, and that of the highest character, has come from the pen of that talented brother. For a long term of years Bro. Morris has worked hard and faithfully for the Craft in America, and on the 17th of December last he experienced the honor of being publicly crowned with a wreath of laurel in the Masonic Temple of New York, in the presence of several hundreds of Masons and their friends, as the Poet Laureate of Freemasonry. The ceremony was of a most interesting character, and its no less interesting and satisfactory sequel has been the appearance of a handsome quarto volume containing a complete collection of Brother Morris's Masonic poems. When I say that this volume extends to nearly four hundred pages it will afford some notion of the large number of poems included in the collection. All are good, but amongst them are some most exquisite and touching specimens of the poet's genius. Bro. Morris is a man of great erudition, a Masonic archæologist of the highest reputation, and a Mason whose soul has been touched by a deep sense of the intrinsic value of Freemasonry and the relation in which every Craftsman stands towards the Grand Architect of the Universe, and he has continually poured out the wealth of his mind in a series of Masonic verses, which are now collected in this beautiful volume. On learning of its issue I at once sent for a copy, which has just arrived, and I lose no time in commending it to every reading Mason, as I believe that only a limited number have been printed. I have no hesitation in saying that no Masonic library can be considered complete

without a copy, whilst the volume has been compiled and produced with such care and elegance that it forms a very handsome table book.—*London Freemason.*



### Scotland.

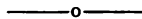
**THE ROYAL ORDER OF SCOTLAND.**—More than the usual amount of pomp and circumstance appears to have attended the installation and investiture of the Earl of Rosslyn, Past Grand Master Mason of Scotland, as Deputy Grand Master and Governor of that distinguished body, the Royal Order of Scotland, whose re-establishment is attributed to Robert the Bruce and assigned to the eventful year 1314. The event took place in Freemason's Hall, Edinburgh, on Monday, the 6th April, when there was gathered together in honor of the occasion a very full muster of the most distinguished members of the Masonic Order in Scotland. Among those present, in addition to the Earl of Rosslyn, were the Earl of Marl and Kellie, the Earl of Kintore, and the Earl of Haddington.

The preliminary proceedings included the reception into the Order of the Earl of Haddington and eight other brethren, after which Bro. W. Mann, Depute Governor, and T. R. S. T. A., took the chair. Grand Lodge was opened, and the ceremony of the day was carried out in a most impressive manner and on a scale of grandeur rarely, if ever, witnessed before. The members having been assigned their proper stations by the Grand Marshal, the Earl of Kintore, Bro. Mann declared the object of the meeting to be the installation and investiture of the Earl of Rosslyn, as Deputy Grand Master and Governor in succession to the late Bro. Whyte-Melville, and a deputation, consisting of the Grand Wardens and other Grand Officers, was at once formed for the purpose of ushering in his lordship.

The Grand Secretary having read the minute of election and the Deputy Governor having offered a few remarks suitable to the occasion, the oath of fidelity was administered, and Lord Rosslyn was formally placed on the throne of Grand Lodge and invested with the insignia of his office.

The event having been duly proclaimed, the D. G. Master returned his thanks for the honor conferred upon him, and Grand Lodge was closed with the usual formalities.

A Banquet followed in the Great Hall.



### Germany.

**BRO.**, the Emperor William of Germany, completed his 88th year on Sunday, March 22, the auspicious event being celebrated with the greatest manifestations of rejoicings in Berlin. The chief event in connection with the festivities was a state dinner in the Round Room of the Emperor's Palace, at which there were present all the Royal and Princely personages assembled in Berlin—among whom, of course, were the Prince of Wales, Prince Albert Victor, and the Duke of Edinburgh—together with the ambassadors, &c. In the morning a solemn festal service was held in the Cathedral.—*London Freemason.*

## Italy.

MASONIC NOTES FROM FLORENCE.—Having sent you a few notes from Rome, I think it may interest your readers to hear of the most hearty reception a few of the English brethren have received in the City of Florence.

On Saturday the 7th March, they were invited to attend the Lodge Michael Angelo, at the Temple in the Porto Roso, No. 9. The Lodge being opened in due form, the visiting brethren were received with drawn swords, and were placed on the right of the Venerable Master, P. M. Bro. Carlo Calina, who welcomed the English visitors, and Bro. Senior Warden, Augt. Felling, expressed the gratification it afforded him to receive their visit, and hoped that all English brethren would not fail to visit the Florentine Lodges. Bro. Pegler thanked the members of the Lodge for their hearty welcome, and made a very able speech, touching upon Masonry from the earliest period down to the present time. He said Masonry had been persecuted and maligned by many evil tongues, and by none more so than the late and present Pope. The latter issued an address lately to the magnates of the Roman Church, associating Masonry with "Socialism and Communism, regarding it as the Devil, and imputing to it the cause of all the evil on the face of the earth; the enemy of God and man." Masonry has for many years been a thorn in the side of Romanism; nevertheless, the Craft flourishes daily, notwithstanding these Bulls and letters, for it is founded on a rock that the threats of the Vatican cannot prevail against it. It is lamentable that the Pope should write about subjects that he knows nothing of. These denunciations ill become the head of a Christian Church; better would it become him to teach brotherly love and charity, not only in giving, but also charity in thought, deeds and words. Such tirades can do Masonry no harm, and the Pope little knows what damage his letters produce, for very much sympathy felt by thousands of the Craft is greatly estranged.

Leo is knocking his head against the wall of Masonry, which only tends to crush him, poor old man: he is harassed by his counsellors, who live in ease and plenty. Let us hope his successor will shake off the cloak of humbug and associate his mind with Masonic virtues, and thus strengthen his power throughout the world.

Bro. Pegler much appreciated the speech of the venerable P. M., Bro. Gen. Fontano, who has long and honorably served his country, and struggled hard to bring about the happy state of united Italy, and hoped that the Masonic motto of Italy, "Liberty, Equality, and Fraternity," might exist for all time, and be a striking contrast to that of France, which he found in 1871 to mean, "*Fire, Famine, Sword*"—during a residence in Paris in the troublesome times of *that year*.

Bro. Schneider, P.M. of the Kilwinning Lodge, Edinburgh, thanked the brethren for the hearty reception they had given him, and hoped that nothing would ever occur to separate Grand Lodge of Italy from the Grand Lodge of England or Scotland; he was pleased to assist at the ceremony performed under his old Scottish Rite, and it afforded him great pleasure to meet Bro. Pegler, whose son he knew in Scotland as P. M. of the St. Andrew's Lodge,

Banff, and as first Principal of the Royal Arch in that town, the oldest in Great Britain. He should be most glad to attend any meeting of the brethren during his stay in Florence, and would not fail to announce to his Scottish brethren the hearty reception he had met with.

The brethren retired at 11 o'clock, and spent two hours most harmoniously together.

On Wednesday, the 11th March, Bro. Pegler was waited upon by Grand Master Raffaello, Jovi, and Carlo Sebastiano Fenzi, and invited to attend their Lodge, with Bros. Schnider and Potts, who entered the Lodge with Masonic honors. After the minutes of the last meeting were read, Bro. L. Menzeni was initiated, the rite being short and simple.

The Worshipful Master requested Bro. Pegler to put any questions to the candidate before admission, who treated on the five points of fellowship and other Masonic duties. They were answered most satisfactorily amidst loud applause.

The Immediate Past Master then requested permission of the Venerable to address the brethren, and said, I thank you honorable and dear brethren, for your gracious visit, which we all accept with great pleasure. I pray you to take our distinguished salutations to your English brethren, and hope that ancient and potent England will join together with united Italy and render a great service to the cause of civilization by laying hold of barbarism in Africa, especially of Egypt, which was the cradle of early knowledge in a time of which are no remains but uncertain traditions. I trust that Freemasonry will do its utmost to put away the sad spectacle of dealing in human flesh, and desire that free England, having broken the chain, will permit Italy to assist in freeing the human race from bondage, not only of body, but of mind. I desire you will convey our invitation to the brethren who may visit Italy to attend at our Temple and give us the opportunity of saluting them with the most brotherly congratulations, and cement our ancient Order, which has done so much to free Italy from oppression.

The Venerable then addressed the brethren, and said how gratified he was to have had this the first visit from English brethren, hoping that England and Italy would ever remain in close communion—more especially the Masonic body. I have now to move a vote of thanks to Bro. Pegler, for his fraternal visit, and regret that we cannot offer him a substantive mark of our regard, but I have had prepared a bouquet, and offer it as a token of our high regard from the "City of Flowers," wishing him many happy years to lend a helping hand to sustain the good old fabric of Masonry in this land and throughout the world.

Bro. Pegler then thanked the brethren for this most beautiful bouquet, and assured them that their kindness towards him would be spoken of for many days.

The Venerable Master then proposed that the three Lodges of Florence should request the English brethren to dine with them on Saturday next, at 8 o'clock, which invitation was gladly accepted, and on that evening they put in an appearance at the Grande Restaurant.

The banquet was served up in the best Italian style, and after the cloth was withdrawn the Venerable proposed "The Grand Officers and the Venerables of the other Lodges."

The King's birthday being on Saturday, Bro. Pegler desired the permission to propose "The Health of the King and her amiable Majesty," wishing them many happy returns of the day. He congratulated the kingdom on the great progress it had made during the last twenty years, and felt assured that nothing could shake its foundations as long as the King and his successors followed in the footsteps of Victor Emanuel. (Loud and prolonged applause.)

Several brethren then addressed those present, treating upon Masonic duties in and out of the Lodge.

The Venerable next proposed "The Visiting Brethren," in a most hearty manner, and Bro. Schneider returned his thanks, in his maiden speech in Italian, to the brethren for this signal mark of their esteem, and assured them that his friends in Scotland should be informed of the great kindness he had met with during his stay in Florence.

Bro. Pegler was called upon to address the members. He congratulated the Craft on its present position, and assured them much as had been done, still more work had to be accomplished by the Masonic body in Italy, and felt sure the great interest evinced by the brethren would send them on their way rejoicing in carrying out the grand principles of Masonry. He would mention some facts that would be very gratifying to them to hear, which in themselves answer many questions made by outsiders. During the Grand Mastership of the Prince of Wales, the Masonic body had subscribed in seven years nearly £500,000 for charitable purposes, besides large sums given in the different provinces for local purposes. (Loud applause.) The Masonic body educated about six hundred children, and supported many aged and distressed brethren and their wives, and the subscription for the latter Institution for the last year reached nearly £20,000. (Great applause.) He hoped at no distant day to hear of similar institutions established in Italy, to which we would gladly subscribe. In conclusion Bro. Pegler proposed "the Tyler's Toast," "Distressed Masons, throughout the World," and wished them a speedy return to their native land, and relief from all troubles. It was responded to in deafening applause, and is to be added to the toasts at Italian banquets.—*London Freemason.*

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### Switzerland.

MASONRY IN SWITZERLAND.—We learn from a passage quoted in *La Chaine d'Union* for last month from the Swiss Masonic journal *La Latomia*, of Geneva, that on the 7th of December last, a meeting of the Lodges in Geneva was held in the Electoral Palace, at which warm clothing was distributed by the brethren to no less than four hundred children. There were present some four thousand people on the occasion, and so touched were they with the event that a sum of twelve hundred francs was there and then collected for the purpose of organizing a second distribution of a similar character.

**British Columbia.**

GRAND LODGE OF BRITISH COLUMBIA.—From the latest statistics we have seen of this Grand Lodge, it seems there are six Lodges on the roll, with an aggregate membership of three hundred and one, being an increase of eight over the previous return. The receipts for the year were over six hundred and ninety-one dollars, raising the total fund to nine hundred and fifty-six dollars, while the disbursements exceeded seven hundred and ten dollars. M. W. Bro. Edgar Crow Baker was re-elected Grand Master at the annual meeting (in June, 1884), and Bro. Edward C. Neufelder was elected Grand Secretary. There does not seem to have been a report on correspondence submitted, but the Grand Master's address must have been a long one.

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**Bombay.**

DISTRICT GRAND LODGE OF BOMBAY.—The forty-sixth half-yearly Communication of the District Grand Lodge of Bombay was held at Freemasons' Hall, Bycalla, on the 12th of December, 1884. From the minutes of the proceedings we learn that Bro. E. Tyrrell Leith, D. G. M., presided. The minutes of the previous regular and special Communications having been taken as read and confirmed, and the reports of the Boards of Benevolence and General Purposes read and adopted, with the exception of a portion of the latter, the D. G. M. delivered his address, which showed as regards the Lodges on the roll, that all of them were in good working order. Financially, he had to state the funds of the D. G. Lodge, amounting to seven thousand three hundred and eighty-two rupees were locked up in the Oriental Bank Corporation, which had stopped payment; but he (the D. G. M.), had reason to hope that the whole would be recovered at no distant date. However, the D. G. Treasurer, Bro. Harold King, had advanced what was required for the immediate use of the D. G. Lodge, and he felt sure the brethren would unite with him in thanking Bro. King for having done this. Bro. Leith referred in terms of deep regret to the death of Bro. Macintosh Balfour, P. G. M., of Scottish Freemasonry in all India, and stated that orders had been issued for mourning to be worn by all the Lodges in the District out of respect to his memory. The rest of the D. G. M.'s address consisted chiefly of a long explanation as to the circumstances attending the D. G. Lodge premises, and after the business had been transacted, the D. G. Lodge was closed.

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**New South Wales.**

Our Sydney correspondent informs us that similar action is being taken in N. S. Wales by the Grand Lodge there to that of Victoria referred to in our last issue. It certainly seems imperative that a stand should be taken by Colonial Grand Lodges, and that they should assert with no uncertain sound their claims to exclusive jurisdiction in their respective territories. It is equally necessary that there should be unanimity upon this point, and that no weak or wavering policy should bring upon future generations the trouble that has



existed in Canada for many years, through the mistaken action of the brethren in power at the time of recognition, by England bargaining for joint jurisdiction by allowing Lodges to remain in the territory under the Grand Lodge of England. The price paid for recognition was too high, and we can readily imagine the bitterness with which those who took part in that bargain must look back upon the mistake made by them. Quebec to this day is suffering from the weakness of those who first permitted this state of things, and it has devolved upon her to at last insist upon a rectification of the injustice perpetrated upon the brethren of that territory, and still continued with an obstinacy worthy of a better cause.

It is a matter for gratification, therefore, that there appears not the faintest sign of the Grand Lodges of either of the three Australian Colonies accepting any but the most complete and unreserved recognition as the sovereign and only Masonic power in their respective territories.

Their motto should be, "United we stand, divided we fall."—*Victorian Freemason.*

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A NEW Instruction Lodge is to started in connection with the City of Melbourne Lodge, with Bro. M. M'Naught, G. J. W. as preceptor.

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By the last California mail, patents of appointment as Grand Representatives were received by the Grand Secretary of Victoria for the undermentioned brethren to act for the several Grand Lodges, against their respective names:—Bro. Lieut. Col. Parnell, P. S. G. W., Canada; Bro. J. D. Drew, P. J. G. W., Washington Territory; Bro. F. A. Burton, P. S. G. W., Montana.

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THE Grand Lorgia Simbolica Independiente Mexicana, Republic of Mexico, has entered into fraternal relations with the Grand Lodge of Victoria, and forwarded a patent of appointment as Grand Representative to Bro. Holloway, Grand Secretary.

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THE M. W. the Grand Master has appointed the undermentioned brethren, at the request of their respective Grand Lodges, to represent Victorian Masonry in the several countries; and patents of appointments have been forwarded to them. District of Columbia, Bro. Donaldson, Past Grand Master; New South Wales, Bro. Weekes, Grand Secretary; South Australia, Bro. L. L. Turner, M. L. A.; Canada, Bro. Dr. Ramsay; Montana, Bro. Laghorne, Most Worshipful Grand Master; Oregon, Bro. P. S. Malcolm, P. P. S. G. W.; Roumania, Bro. Col. Sakalario; Washington Territory; R. W. Bro. Andrew McCalley; Colon and the Island of Cuba, Bro. Carracarte, Grand Treasurer; Mexico, Bro. Juan B. Reyes, Most Worshipful Grand Master. Replies have not yet been received from Texas, Indiana, Bulgaria, Georgia or Wisconsin, as to whom they will recommend in their respective States to represent Victoria.—*Victorian Freemason.*

**“ HIS SEPULCHER ON HIGH.”**

ISAIAH XXII: 15-25.

BY J. W. REDFIELD.

(The International Standard.)

Judging from the sarcophagus in the king's chamber of the Great Pyramid, I take this chamber to be the “sepulcher on high.” To justify this conclusion it is incumbent on me to show, in the first place, that “the granite coffer” was truly a coffin; and, in the second place, that it was the “coffin” referred to in the statement: “So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.” (Gen. l: 26.) Prof. Smyth says: “The inside dimensions of the coffer being, by our measures, (roughly) 6.5 feet long, 2.2 feet wide and almost 3 feet deep, are at least long enough and broad enough for a coffin; and if rather deeper than convenient and necessary, I will not object to that, as there is now proved to be a ledge cut in the top of the thick sides of the vessel, and quite suitable for a lid. As there is a ledge, an intention at some time to put on a lid may or must be inferred; but it is still to be proved whether a lid ever was put on by the architect of the Great Pyramid, and especially for sarcophagus purposes; because, first, with a sarcophagus lid of the ordinary style and thickness fastened into that ledge, the coffer could not have passed through the closely fitting door-way of the room; it would

have been several inches too high. Second, a sarcophagus lid fastened in that ledge would have betokened the accomplishment of the last rites of the dead; and they would have included, among all eastern nations, but more especially the contemporary, indigenuous, profane Egyptians, the engraving of the deceased's name, titles, deeds and history on the coffer, both inside and out. But there is nothing of the kind there" ('Our Inheritance,' p. 161.)

To the first objection to the sarcophagus theory and practice I reply, that the coffer must have been introduced into the king's chamber while this was open to the outside on the fiftieth course of masonry; because, as Prof. Smyth shows elsewhere, Dr. Grant proved, by careful measurements, that the coffer could not have passed the angle between the descending and ascending passages, where the granite portcullis now blocks the way. Besides this, the coffer is too heavy to have been used for the transportation of a dead body to its last resting place; but this fact comports exactly with the language regarding the burial of Joseph: that "they embalmed him and he was put in a coffin in Egypt." It is evident from this language and from the circumstances of the case, that he was embalmed by "his brethren," and was "put in a coffin in Egypt" by the king and the highest dignitaries of the kingdom, with rites and ceremonies significant of the honors he so richly merited. The last words in regard to him clearly imply that he was not conveyed in a coffin to a sepulcher, but was conveyed *to* a coffin *situated* in a sepulcher, and was there put into it. The simple question therefore is: what is meant by "Egypt," the place in which the coffin was located? The "*midst* the land of Egypt," marked by the Great Pyramid, was a definite representative of Egypt as a whole, as the peach-pit in the stone is a representative of the peach, tree and all. Moreover, it is pretty generally known that the word translated "Egypt" is "Mitzraim," and from the elements of this word, by the *gematria* (a certain recognized art of interpreting the numerical values of the Hebrew letters), Mr. J. Ralston Skinner deduces "the Rock out of the Water," which he says means the Great Pyramid. According to this rendering the last words of Genesis are: "They embalmed him, and he was put in a coffin in the Great Pyramid." This is not saying that the Great Pyramid was built by Joseph; but to the many pyramidologists who hold to the cabalistic interpretation of the name Mitzriam, the question as to

what use was made of the granite sarcophagus in the king's chamber ought now to be considered settled. And surely, in the light of the implication by Moses that the body laid in the coffin in the Great Pyramid was Joseph's, Professor Smyth's second objection to the sarcophagus theory of the coffer, namely : that there are on its external no hieroglyphics setting forth "the name, titles, deeds, and history" of the deceased is no longer tenable. As well might we expect to find Egyptian hieroglyphics on the walls of the king's chamber, and on other parts of the Great Pyramid ; for he of whom it was said or sung—

" He heweth him out a sepulcher on high,  
And graveth a habitation for himself in a rock,"

must have been the architect of the entire structure. And in view of the fact that Joseph's coffin rested on the Great Pyramid's fiftieth course of masonry, I can hardly help expressing the opinion that his prophetic interment therein was commemorated by Moses in the fiftieth year of the Hebrew calendar, "the year of jubilee," when both the people and the ground rested from their labors, awaiting the time of revival, and when "liberty was proclaimed throughout all the land, to all the inhabitants thereof, and every man returned to his possessions," signifying the rest of the body in its native dust, and the emancipation of the spirit from its earthly thrall into the free air of Heaven, to return to its rightful possessions, not of the body only, but of the whole land of Canaan, "in the resurrection," when "the Kingdom of God shall come, and when His will shall be done on earth as it is done in Heaven."

Though I have cited Prof. Smyth as opposed to "the sarcophagus theory," and though his disciples, in supposed loyalty to their master, are arrayed against it with a sort of uncompromising hostility, I am inclined to believe that he leans to it quite strongly ; for, quoting from 'Life and Work at the Great Pyramid,' he speaks of "the top margin" of the coffer as "cut into in a manner implying that a sarcophagus lid once fitted on, sliding into its place from the west, and fixable by three steady pins, entering from the lid into holes on the western side." ('Our Inheritance,' p. 155.) One could hardly make this statement without seeing clearly that the sarcophagus had once sat snugly against the west wall of the chamber, and had been removed from the wall by the rolling of its alternate ends upon the jasper pebble beneath it, to its present position, ere any small, loose

stone was to be found within the Pyramid, in order that the lid might be withdrawn to permit a removal of the bones, or of whatever the lid may have concealed at the bottom of the sarcophagus. Quoting further from 'Life and Work,' Prof. Smyth says: "It is inconceivable how the French academicians could have pictured the coffer, as they did, without representing anything of this ledge cut-out or of the fixing-pin holes, unless they looked upon these traces as a comparatively modern attempt to convert the original pure coffer into a sarcophagus, and which they were therefore bound to overlook in their description of the *original* vessel." (Ib., p. 156.) Here the coffer is recognized as presenting to the careful observer the alternative of believing it to have been a sarcophagus, or else believing a thing utterly incredible, namely, that the ledge and pin-holes for a lid were made since access to the coffer by El Mamoun's forced hole, for the purpose of deluding us into taking it for what it was not. Again, he says: "John Taylor had suggested, but not very strongly, that the shape of the coffer was derived from the hot-bath, the *calidarium*, long known in the east—a long and deep box-shape—in which a man might lie down at full length or sit up, and such a shape, he showed, had been found more convenient for a corn-holder, or large corn-measure, than a cube of the same contents. But in the presence of four thousand years or more, which the Great Pyramid now represents to man, the most solemn case of lying down is that of the tomb; and the full length, horizontal extension is as characteristic of what was ever taught in the Hebrew or Christian religion, as it was radically opposed to the wretched, bent-up and shortened attitude of some miserable idolaters, and of the Parsees in India in the present day, or of the cremation methods of Hindoos, or the ancient Egyptian plan of bringing out the mummies of their ancestors and setting them *up* 'round the dinner-table at the greater family feasts. The very look of the coffer evidently does produce, in some minds, the idea of solemnly and religiously lying down extended, looking upwards, peaceful and strong in faith of a future awakening by the power of God." (Ib., p. 263.)

After reading the above, I was much touched with the following in Mrs. C. Piazzini Smyth's memoir of John Taylor, it seemed so like an impression of this lesson of the coffer on the good man's mind in his last moments. Of his prayers on his death-bed she writes: "Again and again he would say, 'O! let me lie down, let me lie

down in the arms of Thy mercy, and when I wake may I enjoy Thy blessing continually. Grant this, O Lord, for Thy dear Son's sake. Amen.' The next night his prayer had changed; it was now: 'O! let me lie down in the arms of Thy *pity*, and *when I rise up*, may I dwell in Thy presence forever.'" And, rightly understood, this prayer of the dying Christian was not inconsistent with the idea entertained by himself and others, that the coffer in the king's chamber was the original corn-measure from which the Britains derived their "quarter," and the Israelites their "four homers." In justification of "the shape of a coffer as a capacity measure," Professor Smyth says: "We have already given a variety of reasons of a somewhat mathematical order, but have no objection now to add thereto this general verbal apology: that the shape of the coffer is to enable it, with its elemental-founded size to typify and be most suitable to the size, shape, forces and purposes of man; not of man trying to scale the heavens by his own might, but man living in obedience to and dying in harmony with the commands of God his Creator." (Ib., p. 263.) Just such a man was he "who built his house on a rock," to whom Jesus likens: "every one that cometh unto Him, and heareth His words, and doeth them." Joseph came to Jesus in the prison, heard his words during those seven years of provident abstraction from the world, and executed them openly in the forms and proportions of both his cosmic treasury and his micro-cosmic sarcophagus therein. Moreover, "all flesh is as grass, and all the glory of man is as the grain of grass: the grass withereth, and the grain thereof falleth away: but the word of the Lord endureth forever." (1 Peter 1, 24.) The compend of his word is his "name forever," recorded in his "memorial to all generations," and that by "grass" is meant the stalks of grain, is evident from Psalms cxxix: 6, 7. Therefore, least of all can we see any inconsistency with each other in the coffin and corn-measure theories of the coffer in the Great Pyramid, if we consider it to have been the coffin of the great gatherer and dispenser of the corn of Egypt—the casket to which were entrusted the sacred remains of the treasurer who "gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the corn which they bought," and who "brought the money into Pharaoh's house," the house over which Pharaoh had set him, *i. e.* the Treasury-Stronghold. The question before us is: the place of Joseph's interment, and for the

discovery of this we need to enquire : Did Joseph foresee the necessity for a new, greater and more impregnable fortress in which to bestow his treasures, and did he provide for the emergency? Or was the greater necessity in the case, in subserviency to the over-ruling motive for the erection of "an altar to Jehovah in the midst of the land of Egypt," the necessity for employing the people during the years of famine, and during the years that would necessarily be occupied in the redemption of their horses and asses, their flocks and herds, their bodies and their lands? Moses tells us that, "as for the people," whose bodies even Joseph bought for Pharaoh, "he removed them to cities, from one end of the borders of Egypt even to the other end thereof;" and to what cities if not to Memphis and Heliopolis, the cities of Joseph and Asenath? And for what more worthy and enduring purposes than the construction of Joseph's great citadel and the still-existing milometer called "Joseph's Well?"

Written for THE MASONIC REVIEW.

## THE WINDMILL.

### AN IDYL.

Near the margin of the river,—  
 Where the aspens quake and quiver  
   To the breeze,  
 Odorous of hops and mintage,  
 Fumes of corn, and oil, and vintage  
   On the lees,—  
 Stands a WINDMILL, grim and hoary,  
 And the summit of its glory  
   Seems to be  
 To engage by roar and rattle,  
 All the noisy tittle-tattle,  
   Fierce and free,  
 'Mong the rooks and wrens and lapwings,  
 Roosters in the trees and saplings,  
   At the Dawn.  
 Haply, filling kids with wonder,  
 While they stand those aspens under,  
   Cropping lawn.





Written for THE MASONIC REVIEW.

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## A WAYSIDE VIOLET.

BY ADNA H. LIGHTNER.

## CHAPTER VII.—CARL'S VISIT TO WESTON.

Three years had made but little change in the cottage home of Jane Day. Rufus was the same obstinate, repulsive being, who so persistently persecuted Dora Markley with his proposal of marriage, and the mother had become more soured in disposition, if such a thing was possible, during her three years of disappointment.

Ever since the hour she had taken the little baby stranger into her home, she had determined that in time she should become the wife of her son, not from any love she had for her, but because of the conviction she had that some day the child would be the possessor of wealth; and on account of her plans, Dora's sudden disappearance had proved the bitterest disappointment of her life. They had sought everywhere imaginable for her, but she seemed as completely lost to them as though the sod covered her.

Rufus Day's greed for money was the over-ruling passion of his soul, and he was always looking about him to see how he might gain his desire, without any labor on his part. It mattered little to him whether the result was reached through cunning, theft, or cruel deception, so he became the possessor of the coveted wealth. His mother, although once conscientious, had, by association with vice, become equally as hardened and sinful as her son.

Little did Carl Leslie realize the character of those whom he had to deal with, as he walked slowly along the path past the spring, around which clustered the remembrance of an event whose influence must fashion and guide his life through all the years to come, then on up to the door of the cottage. He knocked tremblingly, almost expecting to see the face of his child-wife, but instead, the door was opened by the resolute hand of Mrs. Day, who bid him most ungraciously to enter.

"Am I addressing Mrs. Day?" Carl asked politely.

"Yes, sir, that is my name. Won't you take a chair," Mrs. Day replied.

Carl seated himself, then glanced across the room at the surly face of Rufus, before speaking.

Mrs. Day noticed his glance of enquiry, and said :

“If you have anything to say, out with it. This is my son Rufus. I have no secrets from him.”

Carl shuddered as he remembered that it was from this beast of a man he had saved the fair young girl, and for the moment he could not find it in his heart to regret the course he had taken. Death would have been preferable to life with such a man, and he did not wonder that she had hated him so intensely.

“Mrs. Day, I wish to ask you a few questions concerning a young girl who was living with you some three years ago. Is Dora Markley still here?” Carl said, every word falling from his lips as though he was pronouncing his own doom.

Mrs. Day almost sprang from her chair, when Carl spoke the name of Dora Markley, while Rufus raised his head with a sudden show of interest. This was just what they had been expecting for years. It had been an undefinable conviction with them that some time a wealthy gentleman would call and enquire for her, but they had hoped by that time, through her marriage with the son, to be able to share her good fortune. Now the desired opportunity had presented itself, but they were powerless to profit by it—the bird had defied its fetters and the cage was empty.

“No, sir, Dora is not here,” replied Mrs. Day, cautiously. “What do you want of her?”

“Is she alive, or dead?” asked Carl. “If living, do you know where she is?”

“Of course I know where she is, but what do you want of her?” responded Mrs. Day, nervously. “If you are after a girl to work, I will let you know, Dora don’t work out.”

Rufus gave one look of surprise at his mother, then thinking that she understood herself perfectly, he resumed his expression and attitude of stubborn indifference.

Carl’s heart almost lost its courage as he listened to the coarse, repulsive creature, and thought of Dora as being like her.

“No, Mrs. Day, I am not looking for a servant girl,” he said, “I desire to see Dora Markley, because I have something to say to her that will be to her advantage to hear.”

“Oh, that is it, is it?” and Mrs. Day’s eyes sought the floor quickly, to conceal the sudden gleam of eagerness that flashed from them. “Did you come from her father?”

“From her father?” repeated Carl wonderingly. “Certainly not. Perhaps you are not aware that the girl was married some three years ago?”

“Oh, yes, she told us about the wedding down by the spring, but we did not believe it. You see, it isn’t often that a young man marries a girl, and leaves her the moment the ceremony is performed, and stays away three years—that is contrary to human nature.”

“Well, Mrs. Day it was a bone fide wedding, I assure you. I am well acquainted with the young man. He started for Europe immediately after Dora was made his wife, and has but recently returned. He desires to learn something of her through me. Can you tell me where I may find her?”

Mrs. Day knit her brow into a pucker of disagreeable wrinkles as she thought what was the best course to pursue.

“She is off on a little visit just now, but will be back in a few days,” she said. “I expect she will be powerful glad to hear from her husband, even if he has treated her so shabbily. You call again in a week or so and she will be at home.”

Carl could not reply. His whole soul revolted against an interview with his wife. He began to feel assured that he would find Dora as rude and uncouthed as her aunt. Oh, that he had listened to the advice of Earnest Treherne! But regrets were vain and useless. He must meet the ordeal, and abide by the result. He must reap that which he had so carelessly sown.

“I will call again soon, Mrs. Day,” he said, as he rose to take his leave.

As the sound of his footsteps ceased to echo back from the frozen path, Rufus burst out into a coarse, disagreeable laugh.

“Why, mother, what in the name of common sense was you driving at?” he said, with a knowing wink of his eye. “I knew that you was up to something, so I held my tongue for fear of spoiling it.”

“Well enough that you did, Rufus. You always was a sorry bungler at talk. I see through that young man, if he does think himself so wonderfully smart. He is the one himself who mar-

ried Dora, but just where she is beats my time. Why, I made sure she was with him."

"I thought that you knew all about her, mother, and was going to have her here in a week or so," said Rufus, with another loud laugh. "What was your idea for saying that? What are you up to now?"

"Well, you see, my boy, I had not the heart to disappoint the anxious young husband, and if Dora does not return before he does, I shall have some one here who will answer the same purpose. If we keep our eyes open we may get some money out of it after all. That young man will pay a good round sum before he will accept the Dora Markley I shall show him, for a wife."

"Ah, I see! You are a deep one, mother," said Rufus, admiringly. "Who have you in your mind to personate Dora?"

Mrs. Day looked into the face of her son a moment, almost disgusted at his lack of penetration.

"Now, Rufus, that is just like you! Can you not think of some girl of your acquaintance, who, because of her affection for you, would be willing to oblige you in this matter? I can, if you are too modest."

"Why, mother, you don't mean Kate Carter, do you? She is only about half-witted."

"Don't you be so sure, Rufus. She has more sense than you give her credit for. She is more innocent than foolish. Don't you think that you could persuade her to assume the name of Dora Markley for the occasion? You might promise to marry her after you get some money from the young man."

Rufus looked at his mother in complete amazement at her proposition; although he did not for a moment question the fitness of her suggestion, he wondered at the inexhaustible resource of her evil mind. If there was any trait in his character at all praise-worthy it was his profound respect for his mother's judgment and forethought. "Why, I suppose so," he stammered. "I guess that she would do about as I would say in the affair. Do you really think the young man will plank down, mother?"

"Of course he will, Rufus!" replied Mrs. Day, decidedly. "He would not take that Carter girl away with him for the best house and lot in Weston. Never you fear. You get the girl

to agree to help us, and I will manage the rest of the business."

"Yes, mother, but Kate don't look any more like Dora did than a sunflower resembles a rose. He will detect the fraud at once."

"Not a bit of it, Rufus. Dora was but fifteen years old when he saw her. Three years works a great change in a girl of that age. I doubt if we would know her ourselves if we were to meet her now."

Rufus did not so express himself, but he thought quite different from his mother—he believed that he would recognize Dora among ten thousand. If there was any one in the world whom he loved equally with himself it was the fair, winsome child who had grown up to girlhood by his side.

"All right, mother, we will try it anyhow!" he said rubbing his hands together gleefully. "It promises something exciting at least, but I would freely give all we shall make out of the venture, to know where Dora is."

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#### CHAPTER VIII.—"IN THE GLOAMING."

Carl Leslie returned to the city, glad of even a few days of respite from that which he so much dreaded. He was determined not to seek Violet under any consideration, because each meeting with her made him less strong to resist her sweet power of fascination; and, like wayering humanity, he betrayed his lack of will by calling upon her the evening of his return from Weston.

Violet met him at the door of the parlor, her fair face aglow with joy, her eyes luminous with love, and her crimson lips smiling him a welcome. Carl had thought to be very reserved, but it was not possible to withstand the enchantment of the fair young girl, and he submitted himself unreservedly to the mesmerism of her presence, promising himself to be more courageous in the future.

Somehow Carl could not trust himself to talk with Violet this evening. Every moment but impressed him more and more with the magnitude of his loss, and the depth of his suffering; and because of a desire for safety as well as a longing to listen again to her thrilling voice, he begged for some music and led her to

the piano. Violet did not know that he had paid a visit to Weston, but intuitively she realized that every faculty of his being was striving to cast off the silken chains of bondage which her love had woven around him, and because of her right to his loyalty, and feeling that the act was not unwomanly, she rejoiced in the knowledge that he was unable to give her up. A freak of perverseness prompted her in choice of song, and with all the pathos of her glorious voice she began to sing:

“In the gloaming, oh, my darling, when the lights are dim and low;  
And the quiet shadows falling, softly come, and softly go;  
When the winds are sobbing faintly, with a gentle unknown woe,  
Will you think of me and love me, as you did once long ago?”

“In the gloaming, oh, my darling, think not bitterly of me!  
Though I passed away in silence, left you lonely, set you free,  
For my heart was crushed with longing, what had been could never be,  
It was best to leave you thus dear, best for you and best for me.”

When the last words had merged into an impressive silence Violet turned and glanced at Carl, and a sudden rush of dismay thrilled her heart-strings, as she observed the expression of acute anguish in his dark eyes, and how the great veins stood out upon his broad brow, so suggestive of his keen suffering.

“Carl!” she said soltly.

He raised his head and reached out his arms despairingly toward her, while all the torture of a life-time found utterance in his low, dispirited voice.

“Oh, Violet, Violet! How can I give you up? I have been so weak, so unmanly, but God help me. I could not resist your sweet self! I ought to have fled your presence the first moment that I knew my own heart, but I was not brave enough. Now, I can only ask that you forgive and think not bitterly of me. Your song but echos the sad refrain of my heart—never was there heart so crushed with longing as mine. But, Violet, darling,

“It was best to leave you thus dear, best for you and best for me!”

Carl bowed his head again in pitiful distress, not daring to read the look of contempt that he felt must shine forth from her truthful, honest eyes.

“Carl, it was all my fault,” Violet faltered, as she turned and laid her hand upon his arm. “I did not hide my love from

you. Forgive, Carl, forgive me! It is right—it does not compromise your honor when you express your love for me.”

“Stop, Violet! I cannot bear it!” said Carl, hoarsely, his face pale as death. “You did not know—you cannot understand. God only knows the strait I am in! Humiliating as it is, I must confess to you, that I am a married man. Don’t despise me, Violet, if you can help it? Let me tell you all while I have the courage. Three years ago, just as I was on the eve of departure for Europe, I, with my friend, Earnest Treherne, a young minister, were passing through the village of Weston. A wreck of freight cars detained us several hours, and to pass away the time, we wandered aimlessly outside the village limits, until we were attracted by the pitiful sobbings of a young girl. We questioned her and found out that although but a child in years, her aunt, with whom she lived, was going to force her into a hateful marriage, and it seemed that nothing could save her. That very day was to have been my wedding day, but at the last moment, she whom I trusted, dismissed me for a wealthier suitor; and with the feeling of injustice burning in my heart, I came in the way of the distressed girl, and without a thought of after consequences, I was married to her by my friend, the minister. I left within an hour and have never seen her since. I saved her from the companionship of a coarse, repulsive man; but oh, at what a fearful cost to myself! Now, Violet, you know the worst—I have withheld nothing from you. No, not the worst. I had almost hoped that death had canceled that vow, but it is not so. I have visited Weston, and my wife still lives with her Aunt.”

“What!” cried Violet, breathlessly. “Your wife at Weston?”

“Yes, Violet. I shall go down next week and see what terms I can make with her—I can never live with her. It would be a living death after association with my pure Violet, even if she was an angel.”

Carl did not notice anything unusual in Violet’s manner—he was too much occupied with his own distress. He saw only pardonable curiosity in her abrupt expression, while Violet fairly grew desperate at the thought that some one was imposing on Carl. She was going to confess all but a moment before, but it was best now to wait and see what the development would be.

She well knew that nothing low and scheming was beyond the invention of Mrs. Day and her son, but she could not imagine who they would present as Dora Markley.

At last Carl broke the silence, his voice burdened with intense emotion.

“Violet, what have you to say? Is it banishment forever from your presence, or can you forgive and pity one who intended you no wrong—one whose worst fault was weakness, not willful dishonor?”

Violet lifted her pure face and looked searchingly into the dark eyes before her, then a smile of exquisite tenderness played around her rosy lips, and the joy of possession made rich her young heart.

“Carl, I love you!” she said in low, tender tones. “Where I have given my love, there can be no law of banishment, no lack of faith, no thought of wrong. I can only see your intentions—not the results. Come to me after your visit to Weston, and remember that ‘it is always darkest just before day.’”

Carl turned his head away with a gesture of utter abandon, feeling sad, weary and completely heart-broken. He saw no hope for the future—no light in the darkness, no silver lining to his storm-cloud.

“Violet, darling, your precious words only make the heaven I have lost more desirable—more lovely! Many a man has sacrificed honor, integrity, and even life itself, to claim an avowal of love infinitely less pure than that which you so freely confess, and I am powerless to accept it. Violet, I have not so completely lost my manhood, as to wish you bound to one who is already fettered with the galling chains of a relentless bondage. You are free, free, although your freedom is my slavery—your release is my captivity. Let come what may, my lips shall preserve my uprightness, my honor, inviolate, and until fate smile upon our mutual woe, you shall be only my friend. I shall not again forget the gulf that so fatally separates us but, oh, how much easier for me to be true to myself, now that I possess the knowledge of your sustaining love! God grant that you may not grow weary of waiting on the caprice of fate.”

“Carl, never express a doubt of me again,” said Violet, earnestly. “I am not Louise Willett. I shall trust and look for



your release, until you bid me wait no longer—even if it be unto death.”

“I do not doubt you, Violet—forgive me. You have heard of my infatuation, my blind folly, when Mrs. Willett was Louise Dupont? I did not love her, my heart had never been aroused, and I imagined fascination was love. You taught me the sweet, bewildering lesson and made plain my mistake of the past. Now darling, sing over once more those beautiful words—the language of my desolate heart—and when we meet again, I shall be only Carl, the true friend, not Carl, the ardent lover.”

Violet rose to her feet, her mind strangely confused at the turn of affairs, and like one in a dream, seated herself at the piano. She let her white fingers stray carelessly over the keys a few moments to gain time to steady her trembling voice, while Carl stood close by her side, his dark eyes drinking in the rapture of her glances, and his very soul feasting on her lovely face, as one dwells upon the face within the casket, expecting soon that the lid will be closed and the contents hid forever.

“I cannot, Carl!” Violet cried, turning toward him, and reaching up her hands beseechingly. “When I sang it before, I thought you all mine. Now it means so much. Every word speaks of a separation—of a bitter mistake. I was so confident, so brave but a few moments ago, and now a nameless dread fills my heart—a fear of the future.”

Carl drew the beautiful head back against him, and looked longingly down into the grieved face.

“If it distresses you so much, Violet, I will not ask it,” he said tenderly. “I had imagined that I would have more courage if I might remember those beautiful words, but it does not matter.”

“I will try, Carl. You shall not be denied your request.”

Violet’s sweet voice grew tender and resolute, although the color had left her face, even to her lips, as she drew her hands away from his clinging grasp, and turned back to the keys, and began again to sing, “In the Gloaming,” but not as she had sang it before. Every word now breathed the language of a desolate, defrauded heart—of a sadly wrecked life. Somehow she began to realize that in utter defiance of her claim, Carl was to be taken

from her—that in truth she was to be a widowed bride, and tremblingly, tearfully, the last verse fell from her lips.

“ In the gloaming, oh, my darling, think not bitterly of me;  
Though I passed away in silence, left you lonely, set you free,  
For my heart was crushed with longing, what had been could never be,  
It was best to leave you thus dear, best for you, and best for me.”

The small, helpless hands fell away from the keys, and the beautiful head drooped until her pale face was hid from Carl's sight; then he knelt by her side, and taking both her hands in his, pressed them close to his heart, and earnestly, solemnly he repeated,

“ It was best to leave you thus dear, best for you, and best for me.”

God help us, Violet! It is a bitter, bitter trial. Good-bye, darling, good-bye.”

He kissed the hands he held, tenderly, passionately, then rose to his feet, and as he passed from the room, a sob fell on his ear, so like those he would never forget, causing him to hurry his footsteps, for fear his heart would fail him, and as in the past he would turn back and offer his sympathy and comfort.

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#### CHAPTER IX.—A PAIR OF ROGUES.

One week of restless, feverish anxiety had passed, and Mrs. Day's cottage contained three eager souls, awaiting the coming of Carl Leslie.

Rufus Day had been in the village the evening before, and had witnessed the arrival of Carl, and now, everything was in readiness to practice their cruel deception. A rather pretty young girl stood before the fire, her hands clasped idly before her, and her gaze fixed on the glowing coals.

She was slight in form, a clear, creamy complexion, dark eyes, and dark, wavy hair, not an unpleasant picture to look upon, but a close observer could detect a lack of will-power, and the expression about her lips betrayed how susceptible she would be to influence, whether for good or evil.

She continued to gaze a long time into the fire, then turning abruptly toward Rufus, she said with a little gesture of impatience:

“ Rufus, are you sure that I can depend upon your promise? When I have served you faithfully you will not leave me? ”

"Of course not, Kate! I will stick to my promise, never you fear. You help me to handle the young man's tin and you shall share it with me. Are you sure Kate, that you can play your part? If you should make a mistake it would throw us in a pretty muddle."

The slender form drooped a trifle, and the full red lips trembled perceptibly as though she disliked the part she had promised to perform.

"Yes, Rufus, I think I shall make no mistakes," she said slowly. "I have gone over the ground too often for me to stumble in the dark."

Mrs. Day had been standing at the window watching down the path, and at this moment she turned excitedly toward the young couple and said:

"Rufus, the young man is coming! I think that you had better leave the room—Kate will do better without than with you. Now, my girl, don't get excited, but keep your wits about you, and all will be well."

A resolute knock on the door interrupted her, and as Rufus passed out of the room, she admitted Carl Leslie.

Carl gave one searching glance at the slender, drooping figure by the fire, and as he did so the color left his face, and all his courage fled from his heart. He did not doubt, even for a moment that this was the young girl whom he had befriended, and nothing but a great pity for her filled his soul. She had not asked the sacrifice of him—she had only accepted his proposition. Come what would, he dare not blame his girl-bride, she had not forced herself upon him, he would at least meet her kindly.

Mrs. Day watched Carl's face, noting every change of expression, every gleam of piety that flashed from his dark eyes, and she drew a deep sigh of relief that he had accepted the situation so readily.

"You wanted to see Dora Markley," she said. "This is the girl."

Kate raised her head, and glanced at Carl, and she could but admire his handsome face, and noble bearing, even while her heart was full of deception toward him.

Carl read only embarrassment and timidity in that hasty glance, and desiring to make his visit as brief and concise as possible, he said:

"Dora, are you the young girl who was married some three years ago down by the spring?"

"Why, yes sir! Don't you remember me?" she replied, with a show of bashful earnestness. "I would have known you anywhere. You have not changed at all, but I have grown taller, is the reason you did not know me."

Carl believing that he was recognized, thought it would be folly to deny that he was her husband, and he determined to face the case fairly, and if possible come to satisfactory terms.

"Well, Dora, if you remember me, you also recollect that I said in all probability we would never meet again, and that only in name would you ever be my bride, but circumstances have brought me back to New York, and not wishing to do anything dishonorable, I have come to make you a proposition."

"Oh, sir, I am very sorry, but I cannot go with you! I must not leave Aunt Jane," Kate exclaimed in well-feigned excitement. "She is growing old, and I must take care of her. She was kind to me when I was a helpless child."

Carl's heart grew light as he listened to Kate. She had but anticipated his desire in the matter, and because of her decided expression, he saw an easy way out of the disagreeable entanglement.

"Dora, I had no thought of taking you from Mrs. Day," he said. "The proposition I have to make is this: I will agree to pay you one thousand dollars a year for your support, providing that you do not assume the name of Leslie, and do not annoy me in any way. Is it a bargain?"

A thrill of exultation came to Mrs. Day's heart, as she listened to the munificent offer of Carl, and also because of the knowledge of his name. She had not dared to ask him, and she did not know how to work successfully without it. Fate had favored her, and unconsciously Carl had given her the information that she so much desired. Kate glanced covertly at Mrs. Day, who slyly signified her approval, then she said:

"Yes, sir, I agree to all that you propose. I will never bother you in any way. I am only Dora Markley, a plain country girl, and I do not wish to change my name. I would not accept the money, but I have been a burden on Aunt Jane so long, that if I can help her in her old age I would be glad to do so."

Carl was delighted that he had gotten off so easily, when he had expected considerable opposition and trouble.

"It is all right, Dora. So long as you do not seek to incommode me in any way, you shall have your thousand dollars a year. I will

send you a check for the amount within the week. Now, that is all, I believe?"

"Not so fast, Mr. Leslie," said Mrs. Day, turning toward Carl. "I guess Dora would like to have that contract in black and white. Of course, we believe you to be strictly honest in your intentions, but something might happen when it would be safer to have the paper. Isn't that so, Dora?"

"Yes, Aunt Jane. You know what is best in the matter," replied Kate.

Carl knit his brow in vexation. He did not like the idea of leaving any writing, but he saw no way out of the dilemma.

"Very well, Mrs. Day," he said. "Give me paper and pen and I will make you safe."

Mrs. Day furnished him with the requisites for writing, and after a moment Carl read aloud what he had written.

"I hereby agree to pay Dora Markley the sum of one thousand dollars annually, providing she does not claim the name of Leslie, or molest me in any way. Otherwise, this contract is null and void.

CARL LESLIE."

"Does that suit you, Dora?"

"Yes, sir, I am satisfied with it," replied Kate.

"You understand, Dora, that I regret this little unpleasantness equally with yourself, but I see no other way to arrange it satisfactorily. A divorce would cause a great deal of unnecessary gossip, and would be very humiliating to both."

Carl wanted to ask her if Rufus Day had ever annoyed her after her marriage, but he thought it best not to do so in the presence of Mrs. Day, and he added:

"Good-bye, Dora. I trust that nothing will transpire to give you any uneasiness. I shall not come again. Everything seems to be pleasantly arranged."

"Good-bye, sir. I am sorry that your kindness to me has caused you so much trouble, and I am truly grateful for it all," Kate said with apparent emotion.

Carl bowed to Mrs. Day and Kate, then left the room, little dreaming of the deception that had been so successfully practiced upon him, but on the contrary, feeling a sense of safety that he had not known for many days, while unconsciously his feet were pressing the very verge of a mighty precipice. He had no conception of the intrigue and cunning that lay hid beneath the placid brow of

Mrs. Day, nor the power of execution now dormant under the rough exterior of her son Rufus.

In a moment after Carl's departure Rufus came out from the kitchen, a smile on his face and a look of extreme satisfaction in his eyes.

"Bravo, Kate! What a little jewel you are! Why, out there listening, I almost came to the conclusion that we were the ones being hoodwinked, and you was beyond a doubt Dora Markley. I never heard anything to equal it in my life."

Kate's pretty face lit up with a rosy glow of delight at the words of praise from Rufus Day. They were strangely powerful to move the inmost feelings of her soul. In some unaccountable manner she had given the love of her whole heart to him, and because of her infatuation, she was his willing slave, ready to do his bidding, even to the destruction of her own soul.

"Rufus, I have studied out a thing or two," said Mrs. Day, with a wise shake of her head. "Mr. Leslie is making arrangements to marry again, and thinks to buy our silence with a thousand dollars. I guess he don't know the material we are made of—ah, my boy?"

"You are right, mother. He will find out his mistake," replied Rufus, laughingly. "I shall be obliged to take a trip to New York, and see how the land lies. You see, Kate, if we work together and keep our eyes open, we shall be able to set up in grand style, and astonish the upper crust of Weston."

Kate blushed at the direct allusion to the desire of her heart, but did not reply.

"You played your part quite creditably, Kate," said Mrs. Day, "but this is only a stepping-stone to success. If Mr. Leslie is rich, so will we be also. Yes, Rufus, I think that you ought to go to the city for a few days. I do not think it would be right for the gentleman to marry again and his young wife living here with us!"

"Ha, ha, mother! We are too much for him! Kate, you hold yourself in readiness for anything that may present itself, and I will find out all I can about the young man's habits and intentions."

Kate put on her shawl and hood and started for home, little thinking that treachery far worse than that she had shown Carl Leslie, was in store for her—that she had been only the "cat's paw to draw the chestnuts from the fire," and that in no way did they intend to keep faith with her.

[To be continued in July Number.]

Translated for THE MASONIC REVIEW.

## ANCIENT SYMBOLISM.

### PERSIA.

THE following verses were collected from the *Rubaiyat of Omar Khayyam*, the Astronomer-Poet of Persia, having reference to researches in Ancient Symbolism, the point of failure, and the mournful uncertainty of the Persian as to the state and condition of the mortality.

J. R. S.

“Up from Earth's Centre through the Seventh Gate  
I rose, and on the Throne of Saturn sate,  
And many a Knot unraveled by the Road;  
But not the Master-knot of Human Fate.

Our wine of Life once drunk, the Nerve  
Released,—our Living Picture spun,—we settle  
To our dregs, and lo! are gone.

Strange, is it not? that of the myriads who  
Before us passed the door of Darkness through  
Not one returns to tell us of the Road,  
Which to discover we must travel too.

*There* was the Door to which I found no key.  
*There* was the Veil through which I could not see.

A Hair perhaps divides the False and True;  
Yes, and a single Alif were the clue—  
Could you but find it—to the Treasure House,  
And peradventure to the Master too.

A Hair perhaps divides the False and True—  
And upon what, prithee, does Life depend?  
Whose secret Presence, through Creation's veins  
Running Quicksilver-like eludes your pains?

A moment guess'd—then back behind the Fold,  
Immerst of Darkness round the Drama roll'd,  
Which for the Pastime of Eternity,  
He does Himself contrive, enact, behold.

I sometimes think that never blows so red  
The Rose as where some buried Cæsar bled;  
That every Hyacinth the Garden wears  
Dropt in her Lap from some once lovely Head.

And this reviving Herb, whose tender Green  
Fledges the River-Lip on which we lean—  
Ah, lean upon it lightly! for who knows  
From what once lovely Lip it springs unseen?

Written for THE MASONIC REVIEW.

## THE MASONIC POEMS OF ROBERT BURNS.

BY ROB MORRIS,  
POET-LAUREATE OF FREEMASONRY.

In the Proceedings of the "Coronation of the Poet-Laureate of Freemasonry," at New York, December 17, 1884, it was a subject of remark, not only by myself, but by Grand Master Brodie, and others, who performed active parts in the ceremony, that "Robert Burns, the great lyric Poet of Scotland, *only wrote one Masonic poem.*" This occasioned general surprise, and the statement has been controverted by an enthusiastic Scotchman, who, in his exaggerated admiration of Burns, is disposed to make various claims for his hero, which cannot be substantiated. As I propose in the present article to quote *the poetical allusions to Freemasonry* found in the writings of Burns, I set out by laying down *three positions*, which, however they may surprise readers, are absolutely demonstrable, and not to be disputed.

*First. Burns never was Master of a Lodge.* He was, what was called in Scotland, "Depute-Master," that is, the *Master's appointed Lieutenant*, or the officer who takes the East in the absence of his superior. In Scotland, the Wardens, in the Master's absence, *do not succeed to his station*, but the privilege enures to the "Depute-Master" only. In St. James' Lodge, Tarbolton, to which Burns belonged, the elected Master was William Wallace, High Sheriff of Ayrshire, who died November, 1786.

*Second. Burns only wrote one Masonic poem.* A brief address, to the Kilmarnoch Lodge, will be found below, but this is little more than a squib; and, except the last four lines, exhibits neither originality nor merit. "It scarcely smells of the genius and aroma of Burns," writes a correspondent to me, and I must confess that I am in full accord with him.

*Third. It was the influence of Freemasons alone that took Burns into Edinburgh society, and gave him that celebrity, which otherwise, he might never have obtained.* And now, for a brief sketch of his career:

On the fourth of July, 1781, Robert Burns was initiated in St. David's Lodge, at Tarbolton, in Ayrshire, Scotland, being then a



little over twenty-two years of age. This Lodge, the next year, was dissolved, by intestine troubles, and *St. James' Lodge* was organized in its stead. This became a Masonic center of attraction, for a considerable distance round, having members in Ayr, Mauchline, etc. The old *St. David's Lodge* was resurrected as late as January 15, 1877, and now works in Mauchline, some five miles south of Tarbolton. In going from Glasgow to Ayr, I took the seaside route, on the main line of the *Glasgow and Southwestern Road*, which traverses at once the most fertile, the most romantic, and most thickly populated districts of Renfrew, Ayrshire and Dumfriesshire, terminating at Carlisle. There are parallel lines of road near each other, and in visiting Ayr, the tourist may vary his routes so as to visit Irvine, Ayr, Mauchline, Kilmarnock, Kilwinning, Tarbolton, Dumfries and other places closely connected with the Masonic history of Burns. "Initiated, July 4, 1781 : passed and raised October 1, following." This is his Masonic record.

Robert Burns was born January 25, 1759, in the village of Ayr. In 1766 he went to school, at Mount Oliphant, a few miles easterly from Ayr, and there he remained until 1777. In 1778 he spent a summer at a school in Kirkswald learning surveying, &c. Thence he removed successively to Irvine, 1781, and to Tarbolton, and in 1783 to Mossgiel, four miles from Tarbolton. At the latter place, as remarked above, he became a Freemason, July 4, 1781, being a little past twenty-two years of age. He was initiated by Brother John Rankin, though the Master of the Lodge was Alexander Wood. Mauchline was but four or five miles from the Lodge-room ; Kilmarnock (where his book was printed), scarcely ten. Ayr about as far, so that the student has but a narrow circuit to make in following him around. And now for the Masonic versification of Robert Burns.

June 24, 1786, he wrote as follows to Dr. John Mackenzie, of Mauchline, who had expressed a fear lest he might be unable, on account of professional business, to attend the Lodge that day :—

Friday first's the day appointed,  
By our Right Worshipful anointed,  
To hold our grand procession ;  
To get a blad of Johnnie's morals  
And taste a swatch of Manson's barrels,  
I' the way of our profession.

The Master and the Brotherhood  
 Would a' be glad to see you ;  
 For me I wad be more than proud,  
 To share the mercies wi' you :  
 If death then, wi' skaith then,  
 Some mortal heart is hechtin,  
 Inform him, and storm him,  
 That Saturday you'll fecht him.

It may be explained that the title of the Master of a Scottish Lodge, was not "W. M.," as with us, but "R. W." (Right Worshipful). The Right Worshipful Master was William Wallace, High Sheriff of Ayrshire, to whom allusion is made elsewhere. This gentleman, with William Campbell, of Fairfield, James Dalrymple, of Orangefield, and other distinguished Masons, had laid the corner-stone of the harbor of Ayr, in 1780, about the period of Burns' initiation, and no doubt the poet was present on the occasion.

When Burns went to Kilmarnock, in 1786, to have the first edition of his poems printed, by Wilson, the Lodge made him an Honorary Member, he composed and sung to the Craft, the following ode, which is one of the poorest specimens of his versification on record :—

Ye Sons of old Killie, assembled by Willie  
 To follow the noble vocation ;  
 Your thrifty old mother has scarce such another  
 To sit in that honored station ;  
 I've little to say, but only to pray,  
 As praying's the *ton* of your fashion,  
 A prayer from the muse you well may excuse,  
 'Tis seldom her favorite passion.

Ye powers who preside o'er the wind and the tide,  
 Who marked each element's border ;  
 Who formed this frame with beneficent aim  
 Whose Sovereign Statute is *order*,—  
 Within this dear mansion, may wayward contention  
 Or withered envy ne'er enter ;  
 May secresy round be the mystical bound  
 And brotherly love be the center !

In the first line "Killie" stands for "Kilmarnock," the name of the Lodge. The name "Willie" represents "William Parker," the then Right Worshipful Master of the Lodge. The "thrifty old mother" in the third line, is the "Mother Kilwinning Lodge,"

at Kilwinning, which at that time, was exercising the prerogatives of a Grand Lodge in Ayrshire. This Lodge was the mother of all the Lodges in that vicinity. In 1807, Kilwinning Lodge joined the Grand Lodge, and now ranks at the head of Scotland's Lodges.

"The one Masonic Poem of Burns," already alluded to, was composed in 1786, as a farewell to his Lodge, (St. James,) at Tarbolton. Burns was in great distress, from debt. The constables had warrants against him for seduction. He was practically in hiding. He had engaged his passage from Greenoch to Jamaica, and had sent his trunk forward by wagon. At that moment (the exact evening cannot be named, but it was during the first half of the year), he composed his "Adieu" in the following words, which to the Freemason, who possesses the key to their full meaning, abounds in the deepest pathos :

Adieu! a heart-warm fond adieu!  
 Dear Brothers of the Mystic tie!  
 Ye favor'd, ye enlighten'd few,  
 Companions of my social joy!  
 Tho' I to foreign lands must hie,  
 Pursuing Fortune's slidd'ry ba'  
 With melting heart, and brimful eye,  
 I'll mind you still, tho' far awa'.

Oft have I met your social band,  
 And spent the cheerful, festive night;  
 Oft, honor'd with supreme command,  
 Presided o'er the Sons of Light;  
 And by that Hieroglyphic bright  
 Which none but Craftsmen ever saw!  
 Strong mem'ry on my heart shall write  
 Those happy scènes when far awa'.

May freedom, harmony, and love  
 Unite you in the grand design,  
 Beneath th' Omniscient Eye above,  
 The glorious Architect Divine!  
 That you may keep th' unerring line,  
 Still rising by the plummet's law,  
 Till order bright, completely shine,  
 Shall be my pray'r when far awa'.

And you farewell! whose merits claim,  
 Justly, that highest badge to wear!  
 Heaven bless your honor'd, noble name,  
 To Masonry and Scotia dear!

A last request permit me here,—  
 When yearly ye assemble a',  
*One round*—I ask it with a tear,—  
 To him, the Bard that's far awa'?

*That is poetry!* Every heart responds to that, when sung or said. For my part, I have more than once conned it over, until the lines were indistinctly seen through tears.

The person named in the last verse is William Wallace, the Right Worshipful Master of the Lodge, under whom Burns acted as Depute-Master. This gentleman had exhibited a warm attachment to the poet, and it was a serious damage to Burns' interests at Edinburgh, that Wallace should die November 28, 1786, the day of Burns' arrival at the metropolis.

In his amusing "Elegy to Tam Samson," Burns introduced various Masonic thoughts. This was a Kilmarnock man, engaged in the seed business. He was a Freemason, with whom Burns often met, and having on one occasion expressed the desire to be buried in the moors, Burns composed the Elegy.

The brethren o' the mystic level,  
 May hing their heads in woefu' bevel,  
 While by their nose the tears will revel,  
     Like ony bead ;  
 Death's gien the Lodge an unco' devel,  
     Tam Samson's dead !

In his second "Epistle to Davie," (David Sillar, a schoolmaster of Tarbolton,) he makes a Masonic allusion in this verse :

For me, I'm on Parnassus' brink,  
 Rivin' the words to gar them clink ;  
 Whyles daez't wi' love, whyles daez't wi' drink,  
     Wi' jads or *Masons*,  
 An' whyles, but aye owre late, I think,  
     Braw sober lessons.

At the Masonic meetings, Burns could meet all ranks upon a recognized equality. There the brightest man was foremost, the best man the most respected. "Burns was a born Mason, and his genius never shone so brilliantly as amid the manly feelings of brotherhood." As Thomas Campbell said of him :—

"He was the chief of bards that swell  
 The heart with song of social flame  
 And high delicious revelry."

In his "Address to the Deil" Burns makes these references to Masonry :

When Mason's mystic word and grip  
 In storms and tempests raise you up,  
 Some cock or cat your rage maun stop,  
 Or, strange to tell,  
 The youngest brother ye wad whip  
 Aff straught to hell!

### OUR "GREAT LIGHT" REVISED.

BY HOWARD CROSBY, D. D.

[The Advance]

The Revisers have erred on the side of conservatism, as much as the New Testament Revisers erred on the side of alteration. It would have been better if they had changed the "God forbid" of such passages as I Sam. xx : 2, "Far be it," as the New Testament did, since the name of God does not appear in these passages. So it would have been better to imitate the New Testament so far as to treat "Sheol" as they treat "Hades." The words (Hebrew and Greek) mean the same thing, the other world, without regard to condition. Sheol (or Hades) is the *not-here world*. It is a negative world, and "grave," "pit" and "hell" are all false translations of it. As the other world was instinctively dreaded by depraved human nature, the dark side of that world is shadowed forth often in the use of the word, as in II Sam. xxii: 6: "The sorrows of Sheol compass me about." In this case, as generally in the poetry, the Revisers have wisely left the word Sheol untranslated. It would have been well if they had treated the word in this manner every where. For example, in Num. xvi: 30, "They go down alive into the pit" (and so in verse 33), suggests the hole made in the ground into which Dathan and Abiram sank; but that is not intended. That idea is given in the phrase, "The earth opened her mouth and swallowed them up." The going down alive into the pit is another additional thought. It is the going into the other world. The word is Sheol, and does not mean "pit." The use of the verb, "to go down," with Sheol is simply the usage of nations who believe that all men went to a place beneath the earth to be judged but does not imply condemnation. In I Kings ii: 6, we read in the Revision, as in the Old Version, "Let not his hoar head go down to the grave

[Sheol] in peace." But "the grave" is not the meaning here. It is simply "the other world," and we lose the idea of the other world, which the Jews had, by this translation of "grave." Many say the Jews had no idea of immortality, but the word "Sheol" is a standing rebuke to that rash and yet common statement. The Revisers should have allowed the word to stand. They have made a most happy change in "meal-offering" for "meat-offering," as the English "meat" has come to mean flesh in its ordinary use, while the so-called "meat-offering" was of flour. It is a pity that they did not carry out this principle and alter the word wherever found, as *e. g.*, Judges i: 7, "Gathered their meat [food] under my table;" Dan. i: 8, "He would not defile himself with the king's meat" [food]. A too rigid conservatism has restrained them from many similar consistencies.

The best argument for retaining LORD in small capitals rather than the word in Hebrew, is that we do not know what the Hebrew word was. To put "Yahve" would have been pedantic. To put "Jehovah" would have been to use a form which we are sure is not the right one. It was the part of wisdom to leave this matter where our fathers left it, except in those few cases where a distinctive name is necessary, and there it was well to use "Jehovah," because it is familiar to the English eye and ear.

Why "astonied" in Ezra xi: 3, and other passages, and "thoroughly" in Jer. vi: 9, etc., (and yet "thoroughly" in Exod. xxi: 19, and II Kings xi: 18), and "knop" in Exod. xxv: 33, etc., should be used, when the English words to-day are "astonished" and "thoroughly" and "knob," we cannot tell. If these words are to be spelled in the style of King James' day, why not have "musick" and "souldier" and "receit" and all the rest.

The change of "tabernacle of the congregation" to "tent of meeting," according to the explanation of Exod. xxv: 22, is of great importance as revealing a new truth to the English reader. The tabernacle was not the place where the congregation of Israel assembled as a congregation in a modern church, and yet that was the notion that most readers obtained from the old reading, but it was the spot where God met Moses and Aaron as the representatives of the people, and where the communications of his grace were made.

It has puzzled thousands of readers to understand how Josiah managed to bring out a grove from the house of the Lord and stamp

it to powder, (II Kings xxiii : 6), and it has seemed odd that a grove could be induced to grow in such a place. The reader of the New Version will be glad to find out that Josiah performed no such marvelous feat, but that he brought out simply a statue of a heathen goddess ( "an Asherah " ) from the temple. and pulverized it. Quite a number of groves are removed from the Old Testament pages, and we thank the Revisers for using their axes against these thick trees.

The *crux* in Nehemiah iv : 23, is managed as well as an evidently faulty sentence could be. The Hebrew is simply, "Man his weapon the water." The Old Version reads, "Saving that every one put them off for washing," making (with Jewish authorities) the word *shilho* ( "his weapon" ) to be a verb meaning "to put off." The Revisers have boldly put the old margin in the text, "Every one went with his weapon to the water," altering the margin only in the preposition "to." So this boldness was of a very cautious sort. No Dean Burgon will arise to scourge the Old Testament Revisers for perverting the Scriptures. If the New Testament has been too roughly used by its Revisers, the Old Testament has been too gently used by the conservative company who now publish their work. We could suggest changes on the score of truth (not rhetoric) in almost every chapter, which must have been suggested to the minds of every Reviser, and it must have been a self-denial to hold back and refuse the enlightenment which a slight change would have made. Take I Sam. xxiv : 2, "upon the rocks." This is the Old Version followed by the New. But where does *'al p'ne* ever mean "upon"? It means "on the face of," *i. e.* "in front of," and doubtless here the face of the Engedi cliffs is referred to overlooking the Dead Sea. Slight and yet significant changes like this might have been made a hundred times by the Revisers where they have made them once. And yet, strange to say, they at times make unnecessary and erroneous changes, for which we can account only by the prevailing voice of some member of the Company on whom the rest leaned too implicitly as an authority. For example, the word translated "innermost part" in I Sam. xxiv : 3, means "sides," and is so translated in the Old Version. The large caverns in the limestone of Palestine frequently have artificial side chambers in which families live. David and his men were in the "sides" of the cave, as the Old Version has it. The translation, "innermost parts," is an inference or explanation, not a translation.

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**A SPRING FANCY.**

A chill wind blew from the frozen north,  
 And the flowers of Spring lay dying,  
 But from the warm east, soft issued forth  
 A gale, to where they were lying.  
 Tremblingly stole the ordors in,  
 From the land of man's early childhood,  
 And the sad flowers soothed by their far-off kin,  
 Smiled, and slept in the breast of the wildwood.

And thus, as the fragrance of Eden stole  
 To the lonely woodland beauties,  
 So gentle seraphs shall comfort the soul  
 Of the chilled one ridden by duties.  
 Over the paling heart, in death,  
 Comes the balm of heavenly skies,  
 And life, renewed, smiles on in the breath  
 Of breezes from Paradise.

HON DEWITT.

**FREEMASONS' DAY**

AT NEW ORLEANS EXPOSITION.

A neat "Souvenir" of Freemasons' Day at the Exposition in New Orleans, has been received and read with pleasure. It contains a finely engraved portrait of Bro. James Louis Lobdell, Past Grand Master of Masons of Louisiana, together with a biographical sketch, particularly noting his Masonic record and advancement to high official positions in the Bodies of the York Rite.

We present some extracts from his address of welcome to Masons assembled at the Exposition :

Masonic brethren are here assembled between whom, a few years ago, rolled a gulf of fire, kindled by civil strife ; but to-day their hands and hearts are united, and the memories of the past have paled away and wretched anger and hate have given place to graceful competition in the kindly offices of peace. Loyalty to country and a willing submission to the mandates of its lawful rulers are of the cardinal doctrines of Masonry ; but there was a time when, battling from a just conviction of right, our brothers met in deadly conflict upon the field of war. Victor and vanquished forgot their strife in acts of mutual benefaction inspired by Masonic teaching. In these times of peace the divine lesson of



love to God and our fellow-men, inculcating the principles of friendship and morality, prevail to the encouragement of stability in civil affairs, the arts and sciences and the promotion of our noble mission as apostles of the mystic order. Whether peace prevail or war rage, the benign influence of our institution will always be effective.

Fellow-citizens from the world, I welcome you. Brethren of the mystic tie from every clime and nation, I welcome you. I know that you speak in tongues unknown to one another, but you all comprehend the universal language of Freemasonry. Some of you have come from the kingdom where Frederick the Great, as Grand Master of the Masons of Prussia, encouraged the fraternity; some from the sunny plains of Italy, where Victor Emmanuel presided over the Craft; others of you have come from our mother land, where the Kings of England, following Alfred the Great as their exemplar, have been the benefactors of our society, and where his Royal Highness, the Prince of Wales now holds power as the Grand Master of Old England. You have come from all parts of the globe, from the uttermost bounds of the earth; to you I need say but few words. In the name of the Masons of Louisiana, and in my own behalf as their Grand Master, I bid you all a fraternal welcome.

Here is an extract from the address R. W. Brother Charles F. Buck, delivered on the same occasion :

Masonry needs no apology at our hands. Many of the best and greatest men of all countries profess its tenets and practice its teachings. Under the influence of its philosophy those who are good become better, and those who are great become greater. And, may the world know it, its profoundest secret is to teach men what they should do, and yet more especially what they should be. Ah! is not that the great secret of life? "Know thyself," stood inscribed on the porches of the Delphian temple. To "know thyself" is the object of all your education and experience—to "know thyself" is the problem of our being. To "know thyself" is the moral of every Masonic lesson, the monition speaking through every Masonic symbol. You are reminded of the rough unevenness that may be in your hearts, the intemperance in your passions, the fallibility of your judgment. You have your gavel to smooth off the first, your compass to restrain the second, and your square to regulate the third; the whole, beautified and made universal by the plumb of rectitude and the level of equality.

Extract from the address of Governor Furnas, on the same occasion :

Suffice it, we are here, we trust, as a factor in a great gathering of civilization and refinement to teach and be taught the lessons of

this world's school that our race "may become wiser and better." The great object lessons of this Exposition is to *learn to build* in the truest acceptation and meaning of that term—to lay foundations broad and deep, erecting thereon structures as enduring as time itself. *We* are an organization of builders! Anciently engaged in the erection of actual edifices—temples formed of material the most magnificent, the quarries of Palestine, the mountains of Lebanon or the Shores of Ophir could contribute. In modern times erecting "houses not made with hands," in which for stones are substituted the virtues of the heart, the pure emotions of the soul, warm affections gushing from hidden fountains.

Our own beloved Brother Gen. Thomas L. Young, being introduced, delivered the following address :

GOV. YOUNG'S ADDRESS.

*Most Worshipful Grand Master of Louisiana*—In responding to the fraternal words of welcome so eloquently expressed by yourself to the visiting brethren from every State and Territory of our nation, and for that matter from every country and nationality on the face of the earth, for Masonry is known and practiced whenever a Supreme Being is acknowledged, I feel naturally enough a great diffidence in my ability to do justice to the comment—to speak for such distinguished men and Masons as are gathered here to-day.

I am not at all surprised at the warmth of your greeting, because I know of old how far your people can carry your sense of Masonic duty to your fraters. It is in your blood and bone ; it is in the air you breathe ; it is in the rain that falls on you, and in the sun that shines on you, to be generous. It is perfectly natural to you as a people whether you are Masons or not, to take care of the strangers within your gates, and you do it. But to-day we are here as Masons, and by the kindness of the directory of this great temple of art, science and manufactures, we are permitted to meet in a semi-official way to greet each other as brothers and friends, no matter where we hail from, and to congratulate each other on the results of our handiwork.

Speculative Masonry, in its philosophy, has one word of great significance. It is neither a secret nor a shibboleth among us. It is "Geometry," a science which is acknowledged to be the basis of the higher mathematics. I need not say to the intelligent people around me that there is not a beautiful or useful piece of machinery on exhibition here to-day, from the making of the tiny little pin to the Smith and Corliss engines, which drive the vast machinery of this wonderful Exposition, that is not the result of the application of Masonic principles and precision.

Now, my brethren of Louisiana, you came here to meet us and greet us, for which we return our grateful thanks ; and you also came here from all parts of your State to attend to your duties as

members of the Grand Lodge—to counsel with each other for your own government, and the good of our noble Order. And my fraters, for whom I am speaking, we came here to see the most magnificent exposition of science, art and mechanical ingenuity, as well as the material products of nearly all the nations, greater than ever collected and put together in any place or country in the world.

This building in which we stand, contains an aggregation of the choicest articles of art, the result of the progressive and inventive genius of our day, and everything we see here is intended to educate and instruct us as a people to utilize what nature has provided for the benefit of mankind. The Government building, so-called, would of itself repay a citizen or subject of any country, no matter how remote, to visit it, to see the progress of our nation in every department of our grand republican Government for the past century; but more especially to see and examine the resources in cereals, fabrics, fruits and minerals of every State and Territory as presented in that building. Such a citizen or subject after a week's examination would return to his country with the impression that there was but one real great country on the globe; a country which even in midwinter extends from "Lands of snow to lands of sun"—with millions of acres yet open to the downtrodden races of all countries who want homes, where they, after proper qualification, can assist in their own government—a government of the people, by the people, and for the people; and let me add one word on this subject: this is Masonic law wherever Masonry has an existence. Gentlemen, on behalf of the visiting brethren from abroad, I again sincerely thank you.

Written for THE MASONIC REVIEW.

### "HE IS RISEN."

HE IS RISEN," said the Angel, who had rolled away the stone,  
And unsealed the doorway of a tomb that opened on a throne;  
"HE IS RISEN, and ye come to seek Him who was crucified,  
"He is hence, but will come to you, as He said before He died."

"HE IS RISEN: See where Jesus lay, and whence He rose again,  
"Son of God, and Son of Man, the sole Deliverer of men;  
"HE IS RISEN": Bear the tidings unto earth's remotest line,  
"That the Christ, the Son of Mary, liveth human and divine.

"HE IS RISEN": In that Manhood which He offered on the tree,  
Lives the faith and strength of earnest souls, and yearnings to be free;  
"HE IS RISEN": With the Godhood, that hath overcome the grave,  
Dwells alone the Might, the Love, the Arm omnipotent to save.

*Easter, 1885.*

R. S. MERSHON.

## THE EDITOR.

— “ Like to a hidden brook,  
In the leafy month of June—  
That to the sleeping woods all night,  
Singeth a quiet tune.”

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HANSELMAN COMMANDERY, No. 16, Knights Templar, conferred the Order of the Red Cross, on Friday, June-5, Em. Sir Lee C. Harris, presiding, and effectively rendering the work, assisted by good and faithful officers.

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ONE of the most remarkable gathering of Masons known in this city, was the assembling of Kilwinning Chapter, No. 97, Royal Arch Masons, on the night of May 20th. The occasion was made in honor of and complimentary to the Venerable Past Most Excellent High Priest, Companion Alexander Long, who may well be called the father of this Chapter, and whose long work as High Priest is happily witnessed in the growth of the Chapter, and whose name is blazoned on its Records of Honor, and deeply graven in the hearts of its Companions. The Venerable Companion, though feeble by reason of his prolonged illness, presided with great dignity as High Priest, and conferred the Royal Arch Degree, in a most impressive manner. The throng of Companions, reaching to hundreds within the Hall, and in its approaches, were deeply affected with the manner and tone of the High Priest, as he “ announced the decisions of the Grand Council,” and discharged the solemn duties of his office—“ to read and expound the Law.”

At the close of the work, Companion Long delivered an address of singular beauty and force. Every word of it was eloquent in a very marked degree. Not a dry eye could be found in the multitude, as he spoke of the Chapter, and of its blessings, and urged upon the Companions a faithful adherence to the holy trusts committed to their care. With a thrilling utterance he spoke of the inscription “ Holiness to the Lord,” upon the crowns and robes of Royal Arch Masons. Amid the tears of the Companions, tears of gladness and joy, the Venerable Companion took his seat.

A detailed account will be found in Craft Tidings.

CINCINNATI COMMANDERY, No. 3, K. T., made a Pilgrimage to Ripley, Ohio, on the 27th of May, to bury their deceased Frater, Sir Knight Lee Kendle. A full account of the occasion is given in our Craft Tidings. Em. Bro. W. H. Woodward, Commander, formerly a resident of Ripley, performed the elegant Burial Service of the Order, in a very impressive manner, assisted by the Venerable Em. Sir Knight, W. H. Gayle, acting as Illustrious Prelate.

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EXCELLENT High Priest, Comp. A. J. White, of Kilwinning Chapter, has reason to be proud of the success and high renown of the Grand Re-union in honor of Past Most Ex. H. P. Comp. Alexander Long. It certainly was good cheer to him, to find his Officers and Companions *All There!*

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WALNUT HILLS CHAPTER is doing excellent work, and under the Excellent H. P., Comp. H. L. Stanton, and his Officers, is rearing her structure upon the strong and wide foundations which have been wisely laid. Stanton, Bromwell, Furness, and others are full of good works, acceptable, because such as is needed.

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WE were pleased to greet and sojourn with Companion J. Weil, of Huntsville, Alabama, brother in-law of Comp. L. Wertheimer, of this city, and found him a pleasant gentlemen, and a very companionable Royal Arch Mason. He will take home with him a good report of Master-Mason Work in Cincinnati, and Royal Arch Mason Work in Kilwinning Chapter, in both of which bodies we had the pleasure of meeting him, as well as privately and socially.

COLUMBUS is about one hundred and twenty-five miles from Cincinnati, but even for such a distance, a speech made at a Masonic Banquet-table, by an official may be reported with accuracy. The particular speech to which we refer was delivered on Friday night, the 15th of May, at the close of the beautiful rendition of the profoundly sacred grade of Rose Croix, 18°. We repeat here what we have, in substance, said before concerning this speech, and other sayings, both in public and private of the orator,—that certain parts of it would never have escaped his lips had the Editor of the REVIEW been present on the occasion. Some of the 32° have given us all

we care to know about it, together with their very decidedly expressed feelings on the subject, and one 33° said—"the speech was not fit to be made, and injured the speaker." Why don't he kill outright, or hire it done? Even then, "gashed Banquo" would push him from his stool. We regret that certain portions of the speech were not left out, as they certainly would have been, had we been there. Courage!—pshaw! and alas!

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THE MASONIC REVIEW is grieved at the publication of a Masonic column in a secular paper, forgetting that the REVIEW is not the official organ of any legitimate Masonic body, and is no more a proper medium for Masonic news than any periodical that chooses to publish it. The REVIEW is an old publication, but in its dotage. A prominent Mason of the East, in commenting on its decay, says—"it is duller than ever it was."—*Enquirer*.

What is the matter with this boy? Can't he help it? Is he the victim of wretched and perverting educations, or are the "iniquities of the fathers visited upon the children?" Is it ignorance, or malicious trickery? or both!

1. We never made an objection to the publication of a Masonic column in a newspaper. We have objected, and righteously too, to the publication of trial processes in a Masonic Body in a daily newspaper, with extracts from the Records, and signatures of Officers, Forms of Citations, and extracts from remarks of counsel, all expressed in the very column from which the above is taken, and of the most defamatory character, and damaging intent concerning the Body referred to. Nothing of the kind appeared in any other newspaper Masonic column, nor in THE MASONIC REVIEW. And the men who procured that publication were denounced by two Commanderies of Knights Templar, as guilty of gross un-Masonic and un-Knightly conduct. Of such publications we have once or twice uttered an opinion, but never once objected to a Masonic news column in a paper. The young man prevaricates, dissembles, misrepresents.

Now what we call first class Masonic news, and the scribbler will agree with us,—for once anyhow,—is an item contained in the column from which the above is taken, as follows:

"—— left last night on a business trip to Baltimore, Philadelphia, and New York, which will occupy ten days. On Thursday next he will be joined in New York by ——, and . . .

will attend the annual session of the Imperial Council, N. M. S., of which they are prominent officers."

Now this is really Masonic news. Going on a *business trip* for ten days, and winding up with the glorious convivialities of the "Nobby Moon Shiners," is of such importance and so really Masonic, that we bought an extra number of the "*Enquirer*," to send to a friend. We buy our *Enquirer*, and never borrow it.

2. THE MASONIC REVIEW never claimed to be the Official Organ of any Bodies, and the *suggestive words* of the scribbler above about "legitimate" Bodies, uttered with the *intent* to damage the REVIEW, are a lie and a libel. But *he don't know it*—he writes what he is told to write.

3. "The REVIEW is an old publication, but in its dotage"—he says. Well, there *was a time* when the grand old REVIEW was dying daily for want of sustenance, but it is not so now, and that is where the *real sting* is to be found.

4. He says—"A prominent Mason of the East, in commenting on its decay, says, 'it is duller than ever.'"

Now we don't believe any prominent Mason ever said any such thing; because the "wise men" are in the East, and are not liable to the suspicion of stupidity. Supposing the East man did write it, he must have stumbled upon some copy of the REVIEW, printed and edited sometime prior to the year 1882. Supposing, again, that he wrote it, why didn't our young brother write back to him, in innocent simplicity of sweet truth, that the REVIEW was so lively now-a-days, that the subscribers can hardly wait for the issues, and that even himself, *not a subscriber*, can hardly wait for its numbers, and when they are issued, hastens to read some subscriber's number, and purloins the "boodle" that makes him rich, while he attempts to sneer at it. "Innocent simplicity!"

"THE expelled Knights Templar of Mount Vernon Commandery, of Columbus, have the bad taste to endorse the following which appears in the Cerneau-MASONIC REVIEW, address to Masons. They say, "One of these thirty third degree Northern Jurisdiction men came to Columbus to preside at the trial of fourteen Knights Templar in Mount Vernon Commandery, not being willing to allow the Eminent Commander to preside." They add that "his decisions would do credit to the Spanish Inquisition," &c. This is an outrageous statement, as the facts are that the presiding officer at the trial was Right Eminent Grand Commander Eli Fasold, and the

expelled Knights were punished for violation of the laws of the Grand Lodge to which they owed allegiance, and nothing else.”—*Cincinnati Enquirer*.

It seems from the above that “the expelled Knights Templar of Mount Vernon Commandery, of Columbus,” had endorsed something that appeared in THE “MASONIC REVIEW, address to Masons,” prefixing the name ‘Cerneau’ to MASONIC REVIEW. Then proceeds to state what they endorsed. Now, THE MASONIC REVIEW never said any such thing as he quotes; and the attempt to mix the Editor of the REVIEW in any way with the R. E. Grand Commander, to whom we have never referred, is as contemptibly mean as only this scribbler can make it. For prevarication, and insolent falsifying—as mean and contemptible to the Grand Commander as to anybody else, he beats his only rival—himself. This was not an easy fabrication, nor was it accomplished without some difficulty, but he preferred to be false to the Grand Commander—and ineffably mean as well,—though it might have been easier to tell the truth. Indeed, there was nothing to tell, so he fabricated.

We have no need to say this to the hundreds of readers of THE MASONIC REVIEW, in Cincinnati, for they know all about it; but for our readers “in the woods” we make these “few remarks;” and from our correspondence we find that they will soon have no occasion to be further informed.

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“TO THE MASONIC REVIEW:—The wide-spread and growing dissatisfaction at the action of our Grand Commandery, may be to us a blessing disguised. The indifference of the Knights to everything but the banquet and parade is giving place to an inquiry into the laws and powers of the Order, and this awakened interest may lead to the best results when peace once more reigns.

“The action taken by Massachusetts and Ohio, and that proposed in New Hampshire, are in striking contrast to the arguments employed by the *organizers* of our so-called high degree bodies, during the early part of the present century, as it seems to me, that the modern Masons ought to be reminded of what the fathers said.

“It is well known that the Chapter and Commandery Degrees were formerly given by authority of the Lodge warrant, and the long and bitter contest between the Grand Lodge of Ohio and American Union Lodge, No. 1, at Marietta, was based solely on the



claim by the Lodge, of the right to confer other than the Craft Degrees. The records of the Grand Bodies are certainly authority, and they tell us that the reason the authority of the Lodges over all degrees other than the Craft degrees, was annulled *because it was anomalous for Master Masons to legislate for and control degrees about which they knew nothing.* The originator of the American system, Thomas Smith Webb, enunciated this doctrine, and all the early Masons of the higher degrees were of his opinion. The *Master Masons* now are not asked to control any degrees but those of which they have knowledge, and have no wish to do so. A faction within the institution is doing the dirty work of sowing discord among the workmen, and assuming that their manufactured degrees are Masonry of a super-excellent and ineffable kind.

"In the fifth number of Schultz's *History of Freemasonry in Maryland*, just issued, it is recorded that on May 10, 1802, the Grand Lodge of Maryland resolved to open a Grand Royal Arch Mason Chapter, under the immediate sanction of the Grand Lodge of Maryland, and on November 8, Spiritual Lodge, No. 23, of Baltimore, filed a written protest against the Grand Lodge's action, because .

"1st. We, as Masons of the third degree know nothing of any other degree of Masonry above that degree. We are not competent to judge of its propriety, not being able even to comprehend the abbreviations contained in the resolutions.

"2d. As Masons of the third degree we presume that no business foreign to that degree should be touched or acted upon in any Lodge opened in that degree."

\* \* \* "The representative \* \* \* erred in bringing it before the Grand Lodge opened in the third degree, being beyond their comprehension, and of course they, as Master Masons, cannot sanction any proceeding above that degree, however laudable and praiseworthy it may be in itself."

"The effort made last fall to introduce the war of Rites into our Grand Lodge will be made again in Cincinnati, in October next. It were well that all Masters of Lodges be forewarned against any more recognition of degrees or bodies of Masons. The man who inaugurated this trouble in Ohio, and who sought to entrap the Grand Lodge last October, made a record a few years ago, when another pet scheme of his was smothered, that should be published for the information of the active Craftsmen of this day.

“The occasion was the Grand Communication of 1876, when the recognition of the negro Lodges was under consideration, Enoch T. Carson became so indignant at the action of the Grand Lodge that he took his hat and said :

“ ‘I now leave this Grand Lodge never to enter it again. If this Grand Body permits ballot-box stuffing and won't correct the fraud when attention is called to it, I will seek for fair play in a Democratic or Republican caucus, were I will have an *equal chance, for there the one that can do the most of it is the best fellow.* Here we profess to be and should be honest, which *throws a fellow off his guard.*'

“The italics are my own, but they serve to show the Carsonian style. He was defeated by fair means in the Grand Lodge, and like all political manipulators called out ‘fraud,’ but he succeeded in stuffing the Grand Commandery in 1884, and is loud in his assertions that all who do not obey *his law* shall suffer the extreme penalty—expulsion.

“A word more: Carson's valadictory as above given, was published in various ways, until his supporter, the then Editor of the REVIEW, came to his relief, with the apology that he did not say so and so, but *only this.* As to how truthful the speaker has been, any attendant at Grand Lodge for a few years past can testify. I have met him twice, and perhaps oftener, but I remember the two occasions, because the Grand Lodge sat down on him each time, and with its entire avoirdupois.

“A few pen-pictures of this demi-god might open the eyes of the Craft to his Machiavelian Exploits. MASTER MASON.”

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THE following, from Em. Sir Joseph W. Foote, for two years Em. Com. Hanselman Commandery, and for nine years Captain General, will be read with attentive interest. Sir Foote, by his industry, fervency and skill as Captain General, brought Hanselman Commandery to her celebrity, as a thoroughly drilled body of Sir Knights, and skilled in the rendering of the Ritual. He says:—

“A Commandery of Knights Templar is certainly a Military Body, and the Order itself, a Military Order; and I am satisfied, from observation and experience, that the highest perfection in a Commandery of order, harmony, skill and success throughout, depends first and last upon the uniformity and excellency of drill service. If a Commandery is opened and closed in due form, that

form is military, and the attention and interest of the Sir Knights are fixed upon the Assembly in the Asylum, because of the military exercise to which they are subjected, in which they become at once interested, and proficiency in which becomes their zealous desire and aim. Besides, the important duties of several officers are to be performed in these opening and closing military exercises. If it is the duty of the Captain General 'to command the lines,' and other officers to command in their respective stations under his orders, the question then occurs: How can he 'command the lines,' when there are no lines to command?—when his highest military order amounts to only this, 'Fall in, Sir Knights, informally around the triangle.'

"The result of this neglect is to encourage Sir Knights to discard their uniforms in the Asylum; and a Sir Knight not in uniform cannot give attention and assistance to the work; and this induces absence from the Assemblies, and general carelessness as to the serious work of the Order.

"We need reformation in this respect. How many of our Sir Knights in Hanselman, can give with anything like military precision, the guard, the passes or cuts, and position for the *word*; and how many of them can give the J. P. or C.; the P. P. or C., the R. C. W.; the S., G. and W. of a Kt. of the Ill. Order of R. C.? How many of them can give, or know the P. W. P., or the P. P. P., all of which are of military execution? Not many! And it is just here that a Commandery begins to languish, because the work is discarded, and the Sir Knights have *nothing to do, and they do it!*"

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OUR Correspondents, during the last month included Deputies Inspectors General, Officers of Grand Bodies, Eminent Commanders, Masters of Lodges, and Master Masons, asking questions and propounding propositions, and asking for Light.

Besides, and this is important, we have had some letters sent to us, which were written in Cincinnati, and sent to different parts of the State, which contain what might be considered by some as very interesting matter, and might be regarded by others, as not proper to be published. They were written by the wrong persons to the right persons. The caliber of the receivers of letters is sometimes not duly estimated. The result is that a brother receives a letter which, he has an idea, *another* brother *ought* to read, and so information is spread.

THE following are Extracts from letters received from another Em. Knight Templar in this Jurisdiction, on the subject of the hostile Amendment to the Constitution, made alive and death-dealing by an illicit and fraudulent resolution, by which the Knights Templar of Ohio are made to suffer pains, with the sad fear of extinction :

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“There is a disposition manifested by certain Masons in this Grand Jurisdiction to put aside, as of light importance, the covenants and vows which men as Masons must assume, from the moment that they cross the threshold of the Lodge. Then, having reached the topmost round of the ladder of their Masonic ambition, have become giddy with arrogance and conceit, and disregard all and singular those iterated obligations which men, as Masons, in their first estate regard as most sacred and honorable.

“They seem to imagine themselves secure on the *pinnacle*, not caring a fig for the *foundation*. This position is not newly manifest. It has been perceived and tacitly tolerated for years. And because it has been so tolerated it has gathered strength and boldness, just as any crime, unrebuked, assumes at last, an imperious innocence, and unblushingly parades itself as manly and virtuous, so this assumed loosening of covenants leads straight up to the point where personal and unlawful ambition, over-riding every other consideration, no matter how sacred, assumes to threaten with annihilation, every obstacle to its unholy desires. Men who have grown old as Masons, and therefore cannot plead the forgetfulness that clings to decrepitude,—these old Masons—and there are plenty of them Hic in Ohio,—Old Masons, who occupy the chief places in the Synagogue, and back in the places of kingly sunshine at the feasts, have their lambskins defiled beyond recognition, by the dirty business in which they have been so long engaged: smutches of soil,

— “and grained spots

As will not leave their tinct.”

“These are not the stains of honorable Masonic handiwork. They are the outward and visible signs of an inward spiritual defilement, and as the pure, white lambskin is the fitting emblem of a just and upright Mason, so is the defiled apron the fitting badge to be worn and paraded before the world by such Masons, that all may see and shun them. Yet, these soiled-lambskin-Masons affect

to be preachers of and exhorters in, the Christian grace of toleration. From such, and

“ ‘ From all blindness of heart ; from pride, vain glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us. ’ ”*

\* \* \* \* \*

“ There has been a great deal of

— ‘ Windy suspiration of forced breath,’

indulged in lately touching the genuineness and binding force of certain ‘ Constitutions.’ Some affirm and others deny their genuineness ; some think, or profess to think, that a genuine Constitution is not much of a matter to dispute about, neither is a forged, fraudulent or otherwise illegal Constitution a matter to dispute about. ‘ For,’ this late assumption goes on to say, ‘ what matter does it make whether fraudulent or not? does not our repeated swearing to observe it make it as good as (or better than) genuine?’ This presumption of the assumptionist is of the quality of compounding a felony until it become a virtue, and takes for granted that each *ignorant* indorser of a fraud is equally blameworthy with the original maker and issuer of the fraud ; and further, that every indorser, after acquiring knowledge of its fraudulent character, will condone the crime and debase himself to the level of the maker of it. Yet it is to such a depth that men and Masons are expected to plunge without a shudder for conscience’ sake. It is possible for an eye to look at men and things through a medium that has become foul and vitiated so as to mar and distort every object that it dwells upon ; and induce the intellect behind it to make up a judgment accordingly. So with some men, who live in and look through an atmosphere of corruption and wrong. By association, everything and everybody appears to be, or should be like themselves, as corrupt. From this frame, the change is easy to say, ‘ It is no matter whether right or wrong, if we only accept it.’

‘ For there is nothing either good or bad but thinking makes it so:’

“ *Argal*, we should feel very comfortable, and live content under frauds, corruptions, exactions, debasements, humiliations. *Perhaps, we should.*

“ But not having attained unto the full measure of holiness, tho’ professedly Christian, we confess an inclining to a weakness, for set-

ting ourselves right in the eyes of just men ; and to that end we can hardly be expected when smitten not to strike again, neither when reviled to return blessing. Contrawise, we are of those who believe that men are holpen of God most when they themselves apply their best efforts ; that whenever and wherever opportunity offers, we shall not be slow to embrace it. And it is this frame, that we, as Templars, uninfluenced by any entangling alliances, and unintimidated by principalities or powers of doubtful or fraudulent tenure, address ourselves to the task of purging and purifying our own Templar Constitution of the fraudulent, debasing, corrupting features, that make it a bye-word and a 'reproach among men and Masons.' ”

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“ My Dear Frater, if there is one thought paramount to almost every other, in connection with this tyranny of A. . A. . S. . Rite, as practised in this Knights Templar Jurisdiction, it is this: that it is more nearly allied to Russian Nihilism than any other organization that I can think of. The Conspirator, ‘*Ad Vitam*,’ resolves that a work of his pleasure shall be done, he selects the tool to execute the job, clasps a bauble round the throat of the jobber, and bids him do his behests. It he returns to his master with the stain of blood and the taint of dishonor on his itching palms, it were well ; but if he allows a sense of manhood to gain a pause upon his bidding,

*The bauble that doth clutch the lizard throat  
Were but a leash to hale him to the gibbet !*

And this, Anno Lucis, 5885, or, if you please, *Anno Mundi*, 5645 ! Nay, this NIHILISM is suffered to be super-imposed upon FREE Masonry and blazoned to the gaping, credulous Craftsman, as a system of Sublime and Ineffible Philosophy ! *O, Mempora, O, Mores!* Neither blood, nor lineage, nor profession among men avail for good, the *Act*, the *Life*, is above all. So in a system. If it have not integrity of personal character among its members ; if it be not inspired by honesty of intention ; if its acts will not bear the application of the three-fold test of G. . A. . O. . T. . U. . , all its professions are but ‘as sounding brass and tinkling cymbals.’ ”

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“ Look at the favor to which the Templars of the first estate, *Hic in Ohio*, are come !

“The wicked, and fraudulent, and crafty work of the I. R. N. I. (*Instigatores Rituus Nihilorum Iniquitatis*), has for the promotion of the ends of its ‘Inspectors General,’—(the Rite phrase,—) prostituted integrity, honesty, and plighted vows to the lust for ambition, and a supposed—brief authority over the adherents of the Cross. And, when Christian manhood would assert its rights, it is straightway confronted with loyalty to ‘the Constitution, rules and edicts’ of the Order of Templars! ‘Angels and ministers of grace defend us!’ Do these highly qualified ‘historical-pastoral, tragical-historical, tragical-comical-historical-pastoral’ puissants suppose that the rank and file of the Templars have parted with their manhood for the same gilded leash that the would-be ‘inspectors’ and instructors ‘general’ are controlled by? God forbid!

“Templars of the first estate are yet, we trust, Templars with an unimpaired manhood, they have not, nor ever will suffer themselves to become *emasculated* in order to enhance or contribute to the ungodly lust for power and authority which I. R. N. I. thirst after. They have suffered thus far because, as men, they gave full credence to the obligations and vows of, what they find too late were, false brethren; they gave their trust, and honestly trusted that it *would* not, *could* not be violated; but corruption and dishonor, intimidation and whatever means were best calculated to promote the interests of the I. R. N. I., were freely and unblushingly used, and as thoughtlessly and unsuspectingly accepted and acquiesced in, until such time as the fruits of the conspiracy began to ripen, and they were unwittingly compelled to acknowledge that they had been made the unsuspecting tool of the intriguer.

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“The facility with which the head and front of Ohio’s offending has been suffered to manipulate nearly every thing that is near or remote to Masonry Hic in Ohio, is a matter of amazement to any thoughtful mind. Men, somehow, had come to regard him as a king, who could do no wrong, that he reigned by a sort of divine right, and that he reigned therefore, *divinely*; *argal*, ‘Whatsoever is is right.’ ‘Deluded souls that dreamed of Heaven’! folded their hands, saying:

‘A little more sleep, a little more slumber,  
A little more folding of the hands to sleep,’

And, when the day-dream or night-mare was sadly dispelled, the impression of the Arch-enemy of the Templars was exposed in all

its nakedness and shamelessness. Yet, the Great would-be-Instructor, Educator of the Sublime Princes, who sat upon the high places of the Temple, is permitted to make or break laws, amend Constitutions by resolutions, issue *ukases* to the subjects, and seek to enslave freemen and Freemasons, with scarcely one conscious soul of his following rising in his place and saying, What doest thou?

“The Sublime Princes have all along lent this *Knighly* KAISER their countenance and support, and until now, only a handful, as it were, are willing and can summon courage and step forth and rebuke, what they in private are swift enough to acknowledge is a NAMELESS WRONG. Wrong is wrong in the abstract; and to wink at it, is to endorse it.

“Silence and inactivity or apathy, is consent and encouragement. To plead with a tyrant, an usurper, with all the unscrupulousness, that belongs to either, or both, is to acknowledge him as such, and degrade the manhood in which you would fain confront the world beside. There is no such thing as temporising or half measures; a man submits or he resists. He submits temporarily, until circumstances render successful resistance a probability. Meanwhile, he will, if he intends to make resistance to wrong successful, seek to make circumstances bend to his favor and opportunity.

\* \* \* \* \*

“No sort of sophistry is an equivalent for integrity and manhood. Men who habitually play fast and loose with their trusts and their vows, cannot do so and maintain a decent respect from others. Temporary advantage may accrue to the violator of obligations and betrayer of trusts; but retribution, though it come by slow and laborious advances, will reach and overwhelm him at last, and he will go down to the pit, ‘unwept, unhonored, and unsung.’”

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SO LONG as Charity is the key-note which dominates all its professions and practice, its social circles, and its ceremonial gatherings, so long will English Freemasonry flourish and abound, not the plaything of the frovulous, or the “out-put” of some lower ideas of thought and action altogether, but a reality and a blessing for the world in which we live, proclaiming and practising, east, west, north and south, its own fragrant and healing message of Brotherly Love, Toleration, Charity, and Loyalty.—*London Freemason.*



## GRAFT FINDINGS.

### United States.

**KILWINNING CHAPTER, No. 97.**—No event in the local Masonic world, says the Cincinnati *Enquirer*, has taken place for some time that was fraught with so much interest or so much looked forward to as that which occurred at Murch's Hall, on Sixth street, Wednesday night, May 20th, given as a compliment to and in honor of Most Excellent Past High Priest Alexander Long. The occasion was the conferring of the Royal Arch Degree by Kilwinning Chapter, No. 97, R. A. M. The officers for the occasion were those who had formerly and at various times presided over the deliberations of the Chapter—Past High Priests—occupying that night the various positions and handling the impressive work of the Royal Arch Degree in a magnificent manner.

The following were the officers selected for the night's work: High Priest, M. E. P. H. P., Companion Alexander Long; King, M. E. H. P. Companion A. J. White; Scribe, Ex. Companion Oliver L. Perin; Captain of the Host, M. E. P. H. P. Companion J. H. Champlin; Principal Sojourner, Ex. King Companion Henry D. Moore; Royal Arch Captain, M. E. P. H. P. Companion B. O. M. DeBeck; Master of Third Vail, M. E. P. H. P. Companion Charles Brown; Master of Second Vail; M. E. P. H. P. Companion Joseph Hart; Master of First Vail, M. E. P. H. P. Companion H. C. Threlkeld; Sentinel, Companion Joseph W. Miller; Organist, Companion Prof. John Yokley, and Trumpeter, Companion Prof. George G. Smith.

The work of the Principal Sojourner—a laborious duty—was excellently performed by Companion Henry D. Moore, and in a manner so impressive and beautiful as to bring forth the plaudits of the assembled Companions most lavishly. The lecture was an instructive one, representing and exemplifying, as it does the return of the liberated Jews from Babylon to Jerusalem, to rebuild the Temple which had been destroyed. Every officer performed the part assigned him in a way which reflects credit upon the Chapter and the Companions who bore the burden of the work. After the conferring of the degree refreshments were announced, and the Chapter adjourned to the banquet room to partake of strawberries and cream and other delicacies.

**KNIGHTS TEMPLAR FUNERAL.**—The late Major Lee Kendle was buried on Tuesday, May 26th, with Masonic honors, and under the direction of Cincinnati Commandery, No. 3, Knights Templar. Maj. Kendle was a member of this Commandery, but did not belong to either of the Masonic bodies of Ripley. However, Union Lodge, No. 71, F. and A. M., took charge of matters, and arranged everything, previous to the arrival of the Commandery. The Officers and Templars present from Cincinnati were: Sir W. H. Woodward, Eminent Commander; Sir J. A. Slattery, Generalissimo; Sir H. L. Stanton, Captain General; Sir W. H. Gayle, Prelate; S. J. D. Rienhart, Senior Warden; Sir J. Swope, Junior Warden; Sir C. J. Marshall, Standard

Bearer; Sir C. M. Walter, Sword Bearer; Sir J. M. Cowan, Warder; Sir L. Autenheimer, Sir W. C. Fideley, Sir W. G. Williams, Sir Jac. Richie, Sir George Corns, Sir J. I. Shelby, Sir — Kane, Sir W. W. Queen.

With great Knightly courtesy, members of Maysville Commandery, No. 10, responded to an invitation to assist with their presence. Finding the Hattie Brown would arrive too late, they chartered the Handy specially to bring them to Ripley. The following Templars were of the party: Sir Horace January, Grand Captain General; Sir Eugene Robinson, Sir Samuel Riley, Sir Case Bradford, Sir M. Hirsh, Sir George Simonds, Sir M. Wheeler, Sir J. W. Watson, Sir J. Heiser, Sir L. Reidle, Sir Ben Thomas, Sir I. K. Lloyd, Sir W. H. Holmes. Several of the above were Grand Officers of the State, but their peculiar designation we did not learn.

They arrived just in time to join the procession, and were received and conducted to their place by Sir Watt Shedd, accompanied by Stamm's Band. Union Lodge turned out something above sixty members, under charge of its Worshipful Master, J. C. Leggett. They were accorded the rear of the line.

The procession repaired to the deceased's residence and conducted the remains and mourning family to the church, and thence to the Cemetery. At the church the discourse was by Rev. F. M. Clemans, Rev. Gowdy assisting. The Templar exercises were conducted by Eminent Commander W. H. Woodward and Sir Prelate, W. H. Gayle. The ritual is beautiful and was impressively rendered. The venerable Prelate is in his eighty-sixth year, yet hale and hearty.

Further ceremonies were at the grave by the Commander, Prelate and Fraters, W. M. J. C. Leggett, depositing the lambskin and the evergreen according to the Master Mason's Ritual.

Sirs R. H. Higgins, George P. Tyler and Frank Dunham were present from Georgetown, and a large number of our resident Templars were in uniform. The appearance of the Cincinnati Commandery and the Sir Knights of Maysville, caused much favorable comment. Their appearance was Knightly, their deportment courtly, and their bearing chivalrous. Sir Woodward was a former resident of Ripley, and all who knew him were pleased to notice his Masonic advancement. In conducting this funeral Masonry again reached the high standard she has always endeavored to maintain.

The Pall-Bearers were: Sir James L. Armstrong, Sir George P. Tyler, Sir Hiram Tyler, Sir Fred Rutz, Sir W. H. Armstrong, Sir W. W. Quinn.

#### IN MEMORIAM.

Lee Kendle, was born June 15, 1846, and died May 24th, 1885, aged 38 years, 11 months and 9 days.

In the fall of 1863, with ten or twelve young men, from this community, he enlisted in his country's service, as a member of Co. E., 7th O. V. C. He remained in the service until July 4th, 1865, when he and his Company were mustered out of the service, at Nashville, Tennessee.

We have received these words from Captain Rankin, commander of the Co. Too much cannot be said in praise of Mr. Kendle, as a soldier. He was young, active, ambitious, a splendid horseman, a model cavalier, and was always ready for duty.

These are strong words of testimony from the one who led him in the service.

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vere duties of a soldier in the late war. But he did not come out of the struggle without a severe strain upon his young physical nature. By an accident he was nearly crushed under his falling horse; and, in all probability carried with him the effects of that fall.

In process of time he was married to his now bereft wife, and with her there remain four children to mourn a father's early departure. For several years he has suffered repeated attacks of lung trouble; but through careful nursing, and a marked personal will, he has rallied, and returned to business after brief intervals. But for the past year it has been evident to all his friends that his health was permanently failing. He made a brave fight for life, and seemed determined to hold on to it.

It was only within the past two weeks that he was brought to see how near the end he had come. As a result of repeated efforts, to awaken him to a sense of his danger, and to lead him to Christ for Salvation, he began to realize his state, and began, in great earnest, the work of personal repentance, and trust in Christ, as his Savior. When he began this earnest work we found by his own confession that he had often been convicted of his need of Salvation, and the duty of living a pure life. He said to me, "Many times I have almost yielded to the impression that I ought to seek religion, and then never rest until I had secured the conversion of all my old comrades."

Again he said, "I never entered a Lodge of my Order, and pass through its rituals, without feeling, how can I go out of this place, without uniting with the church and living a better life." Thus we found that the impressions he had received from father's and mother's instructions, were not obliterated, but came up with his consciousness at many turns in life.

At length the moment came when he resolved to seek Christ as a Savior. Never have we witnessed greater earnestness. He was anxious to be led to the cross; and many hours did he spend in earnest petition to God for mercy. His parents and all his friends who love religion were cheered by his hearty and unreserved repentance.

In trying to find Salvation, he united with the church, received Christian baptism and the Sacrament of the Lord's Supper. But he declared that his only hope of pardon and Heaven was in Jesus, the sinner's friend and Savior.

While in the agony of death he seemed to be uttering continued prayer. In the last hour, while we sang a hymn he greatly loved he joined in with his failing articulation, trying to voice the sentiments he so much loved. Let no one think that the late repentance of our friend gives countenance to any man to put off religion to the last. This was the greatest hindrance that came in his way, the thought that he had spent life in sinful habits.

He condemned himself as a son of Christian parents for neglecting religion. He condemned himself as a Mason for not heeding the great religious teachings of the Order.

He gladly renounced his whole life that he might cast himself upon the mercy of God in Christ, and rely upon the infinite merits of His precious blood to wash his soul from all its stains.

As he yielded his life up to the God who gave it, he gave expression several times to the following words: "Farewell; meet me in Heaven. I am recognized in the love of God. I am recognized by my Savior."

He died with the breath of prayer upon his lips. We here give a few verses of the hymn which helped him to rely on Christ as a Savior:

Loving Savior, hear my cry,  
Hear my cry, hear my cry;  
Trembling to thine arms I fly  
Oh, save me at the Cross.

CHORUS.

Dear Jesus, receive me,  
No more will I grieve Thee;  
Oh, blessed Redeemer,  
Oh, save me at the Cross.

I have sinned, but thou hast died,  
Thou hast died, thou hast died,  
In thy mercy let me hide;  
Oh, save me at the Cross,

Thou hast said thy grace is free,  
Grace is free, Grace is free,  
Have compassion now on me;  
Oh, save me at the Cross.

Wash me in thy cleansing blood,  
Cleansing blood, cleansing blood,  
Plunge me now beneath that flood;  
Oh, save me at the Cross.

—*Ripley Bee and Times.*

F. M. CLEMANS.

EZEKIEL COMMANDERY, No. 3, K. T., held their annual election June 3, resulting as follows: Sir J. S. White, E. C.; Sir Brooks, G. I.; Sir Thomas King, C. G.; Sir G. W. Dodge, S. W.; Sir F. Thomas, J. W.; Sir S. Freeman, Prelate; Sir R. Dennig, Treasurer; Sir T. W. Walker, Recorder.

PAST GRAND MASTER WILLIAM T. BOYD, has assumed the management of the Masonic column of the *Cleveland Globe*. ~~Shake~~ Shake.

THE London *Freemason* and Philadelphia *Keystone* congratulate each other upon completing their seventeenth year. They both seemed pleased at the idea that they are twins. As the *Masonic Token* completed its seventeenth year March 1, 1884, will they not count us in and let it be trip'lets. Though the smallest, the *Token* is four month the elder, and we are all three pretty near the head. We believe the Cincinnati REVIEW is the only Masonic publication now existing that antedates us.—*Masonic Token.*

CORNER STONE.—Grand Master Goodspeed, of Athens, O., assisted by Deputy Grand Master J. Stacker Williams, of Newark, and Acting Grand Chaplain, J. I. Wilson, of Carrollton, the Canton Commandery Knights Templar, and the local Lodges of Carroll County, laid, in due form and with imposing ceremonies, the corner stone of the new Court House of Carroll County, at Carrollton. The imposing ceremony took place Friday, May 22, and was a grand gala day with the citizens of Carroll County. The Acting Grand Secretary, Bro. George H. Aller, brought forward the copper box containing the things to be deposited, and a very able address was delivered by the Right Worthy Grand Orator, Allan T. Brinsmade, of Cleveland; the exercises were closed by Benediction by Rev. J. I. Wilson.

MASONIC CATHEDRAL.—We learn that the Brethren of Columbus have finally determined to purchase the property known as the Universalist Church, on Third street, between Town and Rich streets, for a Masonic Cathedral. The terms upon which the property is to be bought are remarkably easy, and in the hands of such Brethren as have taken hold of the work the enterprise must prove a success. Articles of incorporation were filed May 26th, and we are informed that enough has already been subscribed to make its success an assured fact. Among the leaders in the movement are the following well-known Brethren: Judge J. H. Collins, A. B. Coit, Colonel G. A. Frambes,

W. A. Hershiser, Joseph F. Martin, J. H. Orthwait, H. J. Booth, D. Pugh, C. D. Firestone, B. Maynard, N. W. Roberts, and other wealthy citizens.

The first effort to permanently organize the Association, was made on the night of May 22, at the meeting of the Cerneau Rite, after the work of conferring the grades on fourteen postulants.

THE KNIGHTS TEMPLAR of Lancaster, Ohio, duly observed Ascension day. The *Fairfield County Republican*, of May 16th, says: The handsome and capacious hall, in the Rising Block, was beautifully and artistically decorated for the occasion, by a committee of ladies composed of Mrs. Dr. Lewis, Mrs. J. S. Sites, Mrs. Henry Peters and Mrs. W. M. Maccracken. An impressive and eloquent address was delivered by Dr. Schindler. Rev. Hall was present and acted as prelate. The singing was superlatively fine, and was one of the most entrancing features of the evening. The choir was composed of Mrs. F. C. Whiley, Miss Mary Hall, Mr. T. Becker, and Mr. G. W. Beck. After the services in the Hall the assemblage repaired to the Dining-hall of the Hotel Martin, where a fine supper was awaiting them. The Goetz orchestra enlivened the occasion with their usual fine music.

The committee of arrangements were: Dr. Lewis, G. W. Beck and F. C. Whiley. It was a grand success in every particular, and reflects great credit on the committee in charge.

KENTUCKY KNIGHTS TEMPLAR.—There are twenty-three Commanderies in Kentucky, with fourteen hundred and seventy-nine members. The largest Commandery is De Molay, of Louisville, with a membership of two hundred and twenty-eight; the next largest is Louisville Commandery, with one hundred and fifty-three, followed closely by Covington Commandery, of Covington, with one hundred and forty-one members.

KNIGHTS TEMPLAR OF KENTUCKY.—The Grand Commandery of Knights Templar of Kentucky, held their Annual Conclave, at Frankfort, Ky. The following are the officers installed May 21st, for the ensuing year. The ceremonies of installation were conducted by very Eminent Grand Senior Warden of the Grand Encampment of the United States, W. Larue Thomas, assisted by R. E. Sir Wm. Ryan, Past Grand Commander of Kentucky.

Right Eminent Grand Commander—Sir Knight Jas. M. Safell, of Frankfort Commandery, No. 4.

Very Eminent Deputy Grand Commander—Sir Knight John S. Lyle, of Covington Commandery, No. 7.

Eminent Grand Generalissimo—Sir Knight Henry P. Sandifer, of Ryan Commandery, No. 17, of Louisville.

Eminent Grand Captain General—Sir Knight Horace January, of Maysville Commandery, No. 10.

Eminent Grand Prelate—Sir Knight John K. Lake, of Cynthiaiana Commandery, No. 16.

Eminent Grand Senior Warden—Sir Knight William H. Meffert, of De Molay Commandery, No. 12, Louisville.

Eminent Grand Junior Warden—Sir Knight John W. Pruett, of Frankfort Commandery, No. 4.

Eminent Grand Treasurer—Sir Knight David P. Robb, of Versailles Commandery, No. 2.

Eminent Grand Recorder—Sir Knight Lorenzo D. Croninger, of Covington Commandery, No. 7.

Eminent Grand Standard Bearer—Sir Knight Charles H. Fisk, of Covington Commandery, No. 7.

Eminent Grand Sword Bearer—Sir Knight Thomas J. Flournoy, of Paducah Commandery.

Eminent Grand Warder—Sir Knight James D. Lewis, of Bowling Green Commandery.

Eminent Grand Captain of the Guard—Sir Knight Sam H. Stone, of Richmond Commandery, No. 19.

After the installation, the closing of the pleasant gathering of the Fraters, was celebrated by a brilliant hop in the fine ball room of the Old Capitol Hotel, which has held so many joyous assemblies of the beauty and chivalry of Kentucky, but perhaps none more brilliant and enjoyable than the one we now chronicle.

The next Annual Conclave will be held in Louisville.

GRAND LODGE OF NEW YORK.—The Grand Lodge of New York met in its one hundred and fourth Annual Communication, on Tuesday, June 2. From Bro. John W. Simons' report of proceedings we abstract the following items of interest :

The Grand Master, William A. Brodie, was accompanied by the Deputy Grand Master, Frank R. Lawrence; the Senior Grand Warden, John W. Vrooman; the Junior Grand Warden, James Ten Eyck; Grand Secretary, Edward M. L. Ehlers; Grand Treasurer, John Boyd; Grand Lecturer, Geo. H. Raymond; Grand Librarian, Herman G. Carter; William D. Nichols and Floyd Clarkson, Trustees of the Hall and Asylum Fund; James Gibson, William Sherer, Frederick A. Burnham, Edward L. Gaul and John A. de Remer, Commissioners of Appeals.

There were also in attendance on the Grand Master the following Past Grand Masters: J. Edward Simmons, Charles Roome, Edward L. Judson, Jesse B. Anthony, Benjamin Flagler, Joseph J. Couch, Ellwood E. Thorne, Isaac Phillips, John W. Simons, James Gibson, John L. Lewis, Clinton E. Paige, and Joseph L. Evans.

After the Grand Officers had taken their places on the platform, prayer was offered by Rev. W. D. Orville Doty, Grand Chaplain, and the opening ode, "Once More the Year Unites Our Band," written for the occasion by the Masonic poet, Rob Morris, LL. D., was sung with splendid effect by Brother Richard Senior, of Antiquity Lodge, No. 11. The Grand Lodge was then opened in due and ample form, and after the "Hallelujah Chorus," had been given the assembled delegates united with the chorus from St. Cecile Lodge in singing, "Be Thou, O God, Exalted High." The effect was splen-

did, the voices of the brethren being accompanied, with good effect, by the organ and the military band. The Grand Marshal then proclaimed the Grand Lodge duly opened.

After the very able address of Grand Master Brodie, giving a graphic picture of the condition and progress of the Order in his Jurisdiction, the Grand Lodge proceeded to business.

At nine o'clock Wednesday morning, the second day's session of the Masonic Grand Lodge was opened in the Grand Lodge Room, Masonic Temple, with prayer by the Grand Chaplain, the Rev. John G. Webster. The attendance was large. The proceedings were characterized by the utmost harmony.

The following officers were elected by acclamation: Grand Master, Frank R. Lawrence; Deputy Grand Master, John W. Vrooman; Senior Grand Warden, James Ten Eyck; Junior Grand Warden, John Hodge; Grand Treasurer, John Boyd; Grand Secretary, Edward M. L. Ehlers; Trustee of Hall and Asylum Fund, William D. Nichols.

Grand Master Lawrence and Grand Secretary Ehlers, on being escorted to the Grand East after election, were greeted with rounds of applause. The new Grand Master, Frank R. Lawrence, is a very active and cultured Mason. He was made a Mason in 1874, in Excelsior Lodge, No. 195, of this city, and in the following year was elected Junior Warden. He was subsequently elected Senior Warden and Master, occupying the latter position during the years 1877 and 1878. He was Deputy Grand Master of the Fifth District during the years 1878 and 1879, and in the latter year he was elected a Commissioner of Appeals. He became Chief Commissioner of Appeals in 1880, and held that position—one of the most important in the Grand Lodge—up to the time of his election as Deputy Grand Master in 1884.

Charles M. Williams, Master of Yonnonidio Lodge, No. 163, of Rochester, representing the Masons of the Twenty-second Masonic District, to which Grand Master Brodie belongs, presented to the latter a magnificent Past Grand Master's jewel of artistically wrought gold, set with diamonds, rubies, and tourmalines. The Grand Lodge then took a recess until nine o'clock on Thursday morning.

Wednesday evening the District Deputies of New York and Brooklyn entertained Grand Master Brodie and his associate officers at a Banquet at Delmonico's.

The Grand Lodge resumed its deliberations at nine o'clock Thursday morning. Prayer was offered by Rev. Charles W. Camp, of Kingston. The Committee on Hall and Asylum Fund presented a report. The expenditure of eighteen thousand dollars over the amount collected from the insurance companies on the restoration of the Temple was sustained, and the free reading room, founded by Frank R. Lawrence, was characterized as a great benefit. The valuable services of Trustees Clarkson, Nichols and Pratt, in restoring and considerably enhancing the value of the Temple property was gratefully acknowledged.

A portrait in oil of the retiring Grand Master, was presented by General Room.

Past Grand Master Judson, assisted by Grand Marshal John R. Schlick, then installed the newly elected officers.

The new Grand Master then delivered a short address, in which he said he regarded the office of Grand Master of Masons as among the proudest of earthly honors, and the manner in which it had been bestowed had added to its value. "Let the adding to our number," he said, "be not the greatest of your cares. Let your first thought be for the welfare of your brethren. Be to them tender and loving, striving both by precept and example to aid them to be just and upright, reverent and God-fearing, and, when another year shall have elapsed, and we shall again assemble in the great mother lodge, may the state of the Craft throughout all our broad Jurisdiction, happily reflect the fidelity and the devotion of those who have been intrusted with the supervision of the work."

Grand Master Lawrence announced the following appointments as Commissioners of Appeals: Chief Commissioner, Frederick A. Burnham, William T. Woodruff, Edward L. Gaul and Edward L. Pitts.

Prayer was then offered by Grand Chaplain John G. Webster. Grand Marshal Schlick made the customary proclamation and the Grand Master announced the 104th annual Communication of the Grand Lodge of the State of New York closed.

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"GOOD-NATURED CROWD."—Such was the greeting our ears met on every side on Friday evening last, says the *N. Y. Dispatch* of May 31st, and crowd it was indeed, for every inch of space was taken by brethren from all sections of the city, as well as the suburbs, all Knights Templar, or Scottish Rite Masons, that being the pre-requisite or "open sesame" to membership. It was the closing meeting of Mecca Temple Nobles of the Mystic Shrine. No body meeting in the Temple puts the elevator and the Consistorial Chambers to such a test of capacity. Great was the enthusiasm when it was announced by G. Potentate, Dr. Walter M. Fleming, that the following were a portion of the many who had kindly volunteered their services for June 15: William J. Florence, Tony Postor, Gus Williams, with his entire company, (all the way from Michigan), aided by the full chorus of the Metropolitan Police, in "Captain Mischler," Frank Weston and Effie Elsler, (original Hazel Kirke), in their new successful play, "My Old Kentucky Home;" Alessandro Liberati, George Thatcher, Billy Rice, (Thatcher, Primrose and West's Minstrels); Charles Davis, (Alvan Joslin), Frank McNish, Mrs. Belle Cole, Mrs. Harriet Webb, Miss Ada Richmond, Miss Henrietta Markstein, Miss Hattie Anderson, "Bunch of Keys" Company; Spanish Students, L. W. Robertson, H. T. Bryant, W. H. Pope, Professor Charles Turk, J. J. Schomalix, and probably Messrs. Mantel and Lawrence Barrett, not forgetting the original "Old Bob Ridley," Charley White. From the foregoing, a programme will be made up, that seldom, if ever, has been excelled on the stage of the Academy of Music. The 15th will not only be a Red Letter but a Red Cap night.



**MASONIC PRESENTATION.**—A well-merited compliment was paid Past Grand Commander J. R. Purnell, of Charlestown, W. Va., during the Eleventh Annual Conclave of the Grand Commandery of West Virginia, held at Charlestown, May 13, 1885, by the presentation to him of a magnificent gold jewel, very finely ornamented, and mounted on a white satin badge. On the three gold bars of the hanger is inscribed: "J. R. Purnell, Gr. Com. K. T., West Va., 1881-82." On the reverse side of the jewel, which is about two and one-fourth inches in diameter, is engraved: "Presented to Past Grand Commander J. R. Purnell, by the Knights Templar of West Va., May 13th, 1885." Bro. Purnell feels highly honored by this presentation, and fully appreciates this testimonial of the good feeling of the Fraters. May he long live to enjoy and merit the esteem of the Brethren.

**GRAND COMMANDERY KNIGHTS TEMPLAR, OF WEST VIRGINIA.**—The following are the officers of the Rt. Em. Grand Commandery, Knights Templar, and Appendant Orders of the State of West Virginia, elected at the Eleventh Annual Conclave, held at Charlestown, in the County of Jefferson, May 13th, A. D., 1885, A. O. 767: R. E. Sir Wm. H. Riggs, Martinsburg, Grand Commander; V. E. Sir Jere A. Miller, Wheeling, Dep. Gr. Commander; E. Sir Kephart D. Walker, Fairmont, Grand Generalissimo; E. Sir Andrew J. Stone, Fairmont, Gr. Capt. General; E. Sir Charles B. Mattheai, Martinsburg, Gr. Prelate; E. Sir Gustave Brown, Charlestown, Gr. Senior Warden; E. Sir Jacob W. Grubb, Wheeling, Gr. Junior Warden; E. Sir John W. Morris, Wheeling, Gr. Treasurer; E. Sir Geo. F. Irvine, Wheeling, Gr. Recorder; E. Sir Geo. R. Safford, Parkersburg, Gr. Standard Bearer; E. Sir Forrest W. Brown, Charlestown, Gr. Sword Bearer; E. Sir Charles E. Pratt, Charlestown, Gr. Warder; E. Sir Stephen Waterhouse, Jr., Wheeling, Gr. Capt. of Guard.

Committee on Jurisprudence—Sirs Hugh Sterling, Jesse R. Purnell, Jere A. Miller. Committee on Correspondence—Sirs Odell S. Long, Geo. F. Irvine, John W. Morris.

The Twelfth Annual Conclave will be holden on the second Wednesday in May, A. D. 1886, A. O. 768, the place to be designated by Grand Commander in General Order, which will be issued in due time.

**GRAND COMMANDERY OF PENNSYLVANIA.**—The Grand Commandery of Pennsylvania closed its Annual Conclave, at Allentown, May 27. The newly elected officers are: R. E. Grand Commander, Sir Joseph Alexander, Jr., of Carbondale; V. E. Deputy Grand Commander, Sir George S. Graham, of Philadelphia; E. Grand Generalissimo, Sir Lee S. Smith, of Allegheny; E. Grand Captain General, Sir William A. Allen, of Philadelphia; Grand Prelate, Sir William Henry Platt, of Lewistown; Grand Senior Warden, Sir Torrence C. Hipple, of Lock Haven; Grand Junior Warden, Sir John J. Wadsworth, of Erie; Grand Treasurer, Sir Mark Richards Muckle, of Philadelphia; Grand Recorder, Sir Charles E. Meyer, of Philadelphia.

The following appointments were made by Grand Commander Alexander: E. Grand Standard Bearer, Sir Ezra H. Ripple, of Scranton; E. Grand

Sword Bearer, Sir Charles C. Bear, of Pittsburgh; E. Grand Warden, Sir Joseph S. Wright, of Philadelphia; E. Grand Captain of the Guard, Sir William H. Ryan of Allentown; Grand Marshal, Sir Edward Masson, of Philadelphia.

Scranton was selected as the next place of meeting. The public installation of the officers elect took place in the Academy of Music, at 2 o'clock, Wednesday afternoon, May 27th, in the presence of a vast assemblage. Immediately after the installation ceremonies the Grand Commandery proceeded to Masonic Hall, and closing the business of the Conclave, declared it adjourned to meet at Scranton the last week in May, 1886.

**ORPHAN ASYLUM.**—The Grand Lodge of Masons of North Carolina, has generously provided a noble charity in their Orphan Asylum, at Oxford, Granville County, N. C. The Grand Lodge furnishes the grounds and the buildings, and appropriates two thousand dollars a year for its support; to this magnificent charity the State has added five thousand dollars a year.

The Orphan Asylum belongs to (and, of course, is conducted according to the regulations adopted by) the Grand Lodge of Masons.

Its benefits are extended to the most needy orphans, without asking whether their fathers were Masons or not. Children are received between the ages of eight and twelve, and discharged between the ages of fourteen and sixteen.

The design of the Orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the ages of eight and twelve years, who have no parents nor property, nor near relations able to assist them.

The larger girls shall assist in the ordinary house work, and in making and mending the bed clothes, their own clothes, and the clothes of the boys. The larger boys shall assist in the preparation of fuel, the care of the stock, and the cultivation of the soil.

At least four religious denominations shall be represented among the officers of the Asylum, and the representatives of all religious creeds and of all political parties shall be treated alike.

The Institution shall be conducted on the cash system, and its operations enlarged or curtailed according to the funds received.

Orphan children in the Asylum shall be fed and clothed, and shall receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

The sincere thanks of the Grand Lodge are tendered to many benevolent ladies and gentlemen, to the ministers of the Gospel, to churches of various denominations, Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance, and other benevolent societies, whose hearty co-operation and liberal contributions have rendered timely and valuable assistance in the great work of ameliorating the condition of the orphan children of the State.

Grand Master F. H. Busbee, in his appeal, which gives a very fair idea of the scope of this eminently worthy charity, says:

“It is desired in some instances to receive children of less than the usual age of six years, because of the frequent demand for very young children for adoption. We want to have the girls taught cooking and the domestic arts in the best and most approved methods. The boys we expect to train to labor and the manual arts as well as to give them the best primary school education.

“A rigid economy in expenditure will be observed, but to maintain an institution with two hundred inmates, as we hope to be able to have by the close

of the year, will require generous aid from the charitable. In the future, as heretofore, our main reliance will be upon the liberality of the people of North Carolina, and it is best that it should be.

"As the plan of the Asylum was inaugurated by the Grand Lodge, and the buildings and grounds belong to it, as its management is controlled by officers selected by the Grand Lodge, upon the Masons in the State will rest the responsibility for its defects.

"To the subordinate Lodges, then, we make an earnest appeal for organized work in behalf of the Asylum. And not in the way of contributions alone do we ask your help. We want destitute orphans sought out and reported to the Superintendent, who will, whenever possible, receive them into the Institution.

"This appeal is to you as Masons. But your work should not be confined to the Craftsmen. Our largest contributions have been received from persons who were not members or the Order, and we look to the people of the State without reference to orders, fraternities or creeds. Every contribution increases to some extent our power for good."

**GRAND LODGE OF MAINE.**—The Grand Lodge of Maine met at 9 o'clock, A. M., May 5th, Grand Master Wm. R. G. Estes, of Skowhegan, presiding. One hundred and sixty-eight Lodges were represented out of one hundred and eighty-four.

Grand Master Estes' address occupied a portion of the morning session. He reported the fraternity prospering in this State as elsewhere.

The reports of the Finance Committee and Grand Treasurer showed a favorable financial condition.

The report of the Committee on Returns showed nineteen thousand eight hundred and seventy-one members, an increase of two hundred and eleven, with seven hundred and forty-eight initiates, against seven hundred and eighty-one last year. Number of Lodges active, one hundred and eighty-four.

The election of Grand Officers resulted as follows: Grand Master, Fessenden I. Day, Lewiston; Deputy Grand Master, Frank E. Sleeper, Sabatis; S. G. Warden, Joseph M. Hayes, Bath; J. G. Warden, Henry R. Taylor, Machias; Grand Treasurer, Frederick Fox, Portland; Grand Secretary, Ira Berry, Portland; Committee of Finance, Oliver Gerrish, Portland, Albro E. Chase, Portland, S. Clifford Belcher, Farmington; Vacancies on Board of Trustees, Edward P. Burnham, Saco, Archie L. Talbot, Lewiston, Arlington D. Marston, Bangor.

It was resolved not to recognize Masons from Quebec hailing from any but the regular Grand Lodge of the Province. The Grand Officers were installed by Past Grand Master Drummond.—*Masonic Token*.

**GRAND CHAPTER OF MAINE.**—The Grand Chapter of Royal Arch Masons met Tuesday evening, May 5. Grand High Priest Frank E. Sleeper, presiding. The attendance was large. Forty Chapters out of forty-five were represented. The condition of the Order in the State is reported as excellent.

The report on returns showed forty-five Chapters, four thousand three hundred and one members, and two hundred and fifteen exaltations.

Grand Officers were elected as follows: Grand High Priest, Manly G. Trask, Bangor; Deputy Grand High Priest, James M. Nevens, Bucksport; Grand

King, Archie L. Talbot, Lewiston; Grand Scribe, George W. Goulding, Oakland; Grand Treasurer, R. H. Hinkley, Portland; Grand Secretary, Ira Berry, Portland; Committee of Finance, Josiah H. Drummond, Portland, Oliver Gerrish, Portland, Nathan Woodbury, Lewiston.

The Grand Officers were installed by Past Grand High Priest Drummond. The Grand Chapter closed at 11:45, A. M.—*Masonic Token*.

**GRAND COUNCIL OF MAINE.**—The Grand Council of Royal and Select Masters met May 6, Grand Master Horace H. Burbank, presiding.

No business of public interest was transacted, except the election of the following officers: Grand Master, Horace H. Burbank, Saco; Deputy Grand Master, Charles W. Haney, Belfast; P. C. of W., Wm. A. Barker, Rockland; Grand Treasurer, L. W. Fobes, Portland; Grand Recorder, Ira Berry, Portland; Grand Chaplain, Wm. J. Burnham, Lewiston; Grand Master of Ceremonies, C. C. Hayes, Portland; Grand Captain of Guard, A. M. Penley, Auburn; Grand Conductor, Jos. M. Hayes, Bath; Grand Steward, W. R. G. Estes, Skowhegan; Grand Sentinel, W. C. G. Carney, Portland.

And the Grand Council then closed.—*Masonic Token*.

**GRAND COMMANDERY OF MAINE.**—The Grand Commandery of Knights Templar of Maine, met Wednesday, May 6, Isaac S. Bangs, Grand Commander, presiding. The fourteen subordinates were all represented, and there was a large attendance of members and visitors. The Grand Commander's address was full, able and interesting, and with those of the other Grand Officers gave evidence of much activity and prosperity. The report on returns show eighteen hundred and forty members, and eighty knighted.

A charter was granted for a new Commandery at Calais.

The following officers were elected: Grand Commander, John O. Shaw, Bath; Deputy Grand Commander, J. Fred. Levitt, Bangor; Grand Generalissimo, B. F. Andrews, Portland; G. C. Gen., J. Y. Hodson, Yarmouthville; Grand Prelate, E. Howard Vose, Calais; G. S. Warden, W. J. Burnham, Lewiston; G. J. Warden, Wm. H. Fogler, Belfast; Grand Treasurer, Chas. Fobes, Portland; Grand Recorder, Ira Berry, Portland; Grand Standard Bearer, E. M. Fuller, Bath; Grand Sword Bearer, C. A. Sylvester, Rockland; Grand Warder, Wm. J. Landers, Gardiner; G. C. Guard, W. O. Carney, Portland.—*Masonic Token*.

**MASONIC LIBRARY OF THE GRAND LODGE OF IOWA.**—The Grand Lodge of Iowa, had the good sense, and we might add the great good fortune to secure the Bower Library, to which it has been constantly adding accumulated treasures. The increasing value of this library is such that it became apparent to Grand Lodge that it should be cared for in a suitable edifice. This has now been done; and on May 6th, a beautiful and admirably adapted structure was opened to the Brethren and the public.

Too much praise cannot be accorded to the venerable and efficient Grand Secretary, Bro. T. S. Parvin, and his worthy son, N. R. Parvin, for the great interest they have manifested in making the library what it is, a grand success.

Of the Building, its arrangements, and the library, the Cedar Rapids *Republican* says:

Entering the heavy oaken doors and passing through the tiled vestibule, he stepped into a wide hall, at the far end of which massive, but beautifully decorated iron doors opened into the lower library hall. To the right was the Grand Master's room, the floor covered with a heavy body Brussels carpet in subdued colors. Over the decorated slate mantel hung a superb plate glass mirror, and the elegant furniture which Grand Master Granger has given as his personal contribution was just being put in place. A vault opens off from the south end of the room where records and documents will be stored, and by its side a cloak room fills the remaining space. A book-case here contains full sets of Iowa Grand Lodge, Chapter, Council and Commandery proceedings, Constitutions, etc.

Crossing the hall again, the reception room is found. The Brussels carpet here is of a livelier pattern, with a broad border harmonizing with the center. About this room, the opposite one and the hall, large Turkish rugs are distributed. The reception room is a light, cheerful apartment, the big center table is strewn with a few elegant art works in luxurious folio; over the handsome fireplace a magnificent plate-glass mirror, beveled edges and bronze frame, swings and duplicates the effects of the furnishing in its clear depths. A case of specimens occupies a part of the south side, and beside it opens the door to the washroom and closets. The carpets and mirrors for these two rooms were presented by the Ladies Literary Society of Cedar Rapids, which will occupy the reception room one afternoon each week, as a place of meeting. On the walls of the reception room are the photographs of the trophies of the San Francisco Conclave, and a number of other interesting pictures. The furniture of the room is elegant and complete. Returning to the middle hall way again, the visitor is first struck with the fine appearance of the two brass chandeliers which are suspended there, the first one with delicate branches and white shades, the one at the further end modelled upon the antique Moorish lantern. In their hall is a large walnut hatrack. The halls are covered with lignum, a material resembling oil cloth, but composed principally of wood. Ascending a beautiful pair of polished oak stairs, carved in heavy, square designs, the writer reaches the hall in the second story, and is confronted by a book-case filled with miscellaneous Masonic works of reference. To the right opens the Deputy Secretary's room, supplied with handsome and elaborate desks, typewriter, and every facility for the transaction of the large correspondence and clerical work necessary. There is a beautiful mantle here, as in all the rooms, and a closet and wash-room, opens off from the room corresponding with the one below. Besides a few books of reference, cyclopædias, and the photographs and framed documents of interest on the walls there is no effort at decoration. On the opposite side of the hall is the Grand Secretary's room, still unfurnished beside the desk and one or two chairs. The elegant mirror over the mantel, was a present from Mr. L. Harbeck, of Des Moines. In the heavy vault in the south wall, the valuable correspondence and rare books and documents of frequent reference will be kept. A cabinet of choice Masonic Medals is also in the vault, at present, awaiting a better place.

Between the two rooms just described, in the space created by the partition run across the hallway, there is a cozy little room which Grand Secretary Parvin has furnished himself as his own private office. Here at his desk, with his books and papers about him, works the veteran of Iowa Masonry. On the walls are the diplomas which mark the various steps he has taken in Masonry,

from the little brown certificate of membership to the great parchment over the mantel, in his office on the outside which makes him the representative of the Grand Lodge of England near the Grand Lodge of Iowa, and which bears the great English seal and the autograph of the Prince of Wales, as Grand Master of England. Over the Secretary's desk there is a chandelier of polished brass and hammered copper, with tinted glass globes. By speaking tubes this room is connected with the library hall, the reception room and the Grand Master's room. Passing out of this suit of rooms we have just described, the visitor can enter the library hall through iron doors at the ends, the heavy portals bearing suggestive Masonic emblems. Crossing the threshold, one is within the library proper of the Grand Lodge. Ushered in on the ground floor the visitor crosses a threshold of tessellated encaustic tile, laid in a pleasing pattern. The word "Welcome," in a pretty Mosaic of tile at his feet is a cheerful greeting. The floor is laid in this encaustic tile. Four large round radiators, marble topped, two at each end of the room, furnish the heat. The skylight in the roof high overhead and the numerous windows let in a flood of light. Down each side of the room, and so arranged that they form cosy little alcoves in which big, comfortable library chairs are placed, are four double book-cases of polished cherry, while about the semi-circular south end is a long case of similar material and design, and conforming to the contour of the hall wall. Two massive library tables, covered with green baize, are drawn out in the center of the room and relieve the monotonous regularity of the cases. The gallery above is floored with oiled maple, and a light ornamental iron railing runs around the broken edge where the flooring is cut out in the center. Here all the furniture and cases are in walnut, and the seven large tripple book cases are of a uniform style of decoration, with oak leaves, and acorns in high relief carving running over the top, surmounted by the square and compass and the pomegranate, indicative of plenty. The three cases on the left in the gallery are devoted to the proceedings of all the Grand Lodges, Chapters, Commanderies, and Scottish Rite bodies in the world. The case at the end is devoted to the proceedings and works on the other secret societies which have or do now exist, as well as to Masonic fugitive pamphlets—such as sermons, eulogies, archæological, histories of lodges, poems, etc. The first case on the right of the gallery is filled with German works on Masonry, which number over seven hundred different works, in over one thousand volumes. The second case is given up to the French works on Masonry and includes six or seven hundred volumes. The third case is filled with miscellaneous works, cyclopedias, magazines, etc. These two collections of French and German Masonic works are the most valuable, extensive, and complete in this country, if not in the world. The walls in the spaces between the cases are hung with beautiful views, and on the north wall, over the entrance door, a complete set of the portraits of Iowa's Grand Masters greets the eye.

Light iron steps, unobtrusive and graceful, conduct the visitor to the main floor. Having described the general arrangement of this room, we dare not enter upon a comprehensive sketch of its literary wealth. We must confine ourselves to a mere glance at the books and the general heads under which they are arranged, that the reader, and especially the un-Masonic reader, may gain some idea of the extent, and richness of this collection.

Under the great division of Magazines, we find complete sets of the Eclectic of New York; the Antiquary; the Masonic Record of Western India; the Chaine D'Union; Voice of Masonry; Moore's Masonic Review; Liberal Freemason; Freemason's Repository; Canadian Craftsman; The Keystone; Freemason's Quarterly Review and Magazine, of London; The Freemason; Die Bauhutte, (German); Freemason's Chronicle, while every number of the Christian Cynosure, of Chicago, can here be consulted by the gloomy anti.

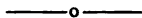
The Historical Works, includes all the standard and many rare works on archæology, the prehistoric races, the stone hinges of England, fifty or sixty vol-

umes on the Religious Symbolisms, Hieroglyphics, Monuments and Mythology of Egypt, while eighteen volumes are gathered here treating of the Pyramids alone. The exhaustive works of Schliemann, Cesnola, Dressier are awaiting the student, and there is almost as much literature on Etruria, India, Ninevah, Cyprus and Troy as in any other division. In Numismatic literature the Library is very rich; while the great works on ancient and modern Architecture can be consulted, and as one strolls along the titles of such masterpieces as Lubke's History of Art; Audsly and Bowe's Ceramic art of Japan; Reber's History of Ancient Art, and a hundred beside impress themselves on the memory. A great case is filled with works on the Jacobins, Popery, The Druids, Secret Societies of the French Revolution, The Thugs, Dervishes, Rosicrucians, Order of the Garter, English Guilds, etc., etc.

The department of Biblical History is also very full, including over two dozen works on Solomon's temple alone, and fifteen volumes on Jerusalem. Among the works on ancient Faiths we may mention in passing, Ferguson's "Fire and Serpent Worship"; Hurd's "Religious Ceremonies; Du Bese's "Ceremonies and Religious Customs of the Various Nations of the known world," published at London in 1733, in six volumes, elephant folio. We dare not do otherwise than refer to the magnificent collection of works on Knighthood, which is crowded with rare volumes; while the unrivalled set of Constitutions, beginning with the unique 1722 edition of Anderson, dare not be dwelt upon. The collections of miscellaneous works are also large and particularly interesting.

Thus, hurriedly and briefly, we have sketched this library, which is alike a monument to the liberality of the Grand Lodge of Iowa, and the industry and intelligent zeal of the Grand Secretary whose life work it has been.

The permanent library force will consist of Prof. T. S. Parvin, Grand Secretary and Librarian, Deputy Grand Secretary N. R. Parvin, and Assistant Librarian, Miss Clara E. Seymour. On Thursday evening the library building will be lighted and thrown open to the public, and from this day hereafter will be open daily from 2 to 5 P. M.



### British Columbia.

BECAUSE HE IS A FREEMASON.—A special from Toronto says: A private communication from the Masonic Grand Lodge of Manitoba has gotten into the newspapers here. It says that the hostility displayed by the half-breeds to Major L. Crosier, of the mounted police at Duck lake, where the massacre took place, was the outcome of Freemasonry. Early in February a Lodge was opened in Battleford, under a dispensation from the Grand Lodge of Manitoba, with Crosier as Master. This fact, combined with the opening of a number of similar Lodges throughout the Northwest Territories, was viewed with alarm by the missionary Roman Catholic priests, who look upon the Northwest as a land where the French language and Roman Church must be paramount. The opposition to Masonry was carefully instilled into the minds of the half-breeds by the priests, who look upon the officers and men of the mounted police as enemies of their religion. Before the opening of the Lodge at Battleford, Crosier was a general favorite, but once his connection with the Craft was publicly announced, the hostility of the half-breeds was open and avowed. The priests are, the communication says, at the bottom of this Northwest trouble.

**England.**

**GRAND FESTIVAL.**—The annual Grand Festival of English Freemasons was held on Wednesday, at the Freemason's Hall. It was the first occasion that the beautiful Temple was opened in a completely restored state since the disastrous fire in May, 1883, and the way in which the work of restoration and decoration has been carried out gave great satisfaction to the brethren assembled.

The numerous engagements of the Prince of Wales, prevented H. R. H. being present, and in his absence the throne was occupied by the Earl of Lathom, Deputy Grand Master.

After Grand Lodge had been formally opened,

Sir J. B. Monckton rose and said, before the business of the evening commenced, he desired the permission of the Grand Master to say a few words of a most exceptional character, but still he thought words most appropriate to be brought in at that moment. It was just two years ago when the Hall the brethren now stood in was devastated by a great fire, and shortly afterwards Grand Lodge delegated to himself and certain other brethren the work of restoring and redecorating it. That work had now been done, and he now desired, on this most appropriate occasion, in the name of the Committee, to hand back to Grand Lodge and its Board of General Purposes, which ordinarily took charge of the building, the trust they had confined to them. In doing so he desired to express their warm acknowledgments to the Grand Secretary and the Grand Superintendent of Works for the able manner in which they had assisted them. He did not think he should be doing right if he failed also to acknowledge the services of those artistic brethren who, regardless of the question of adequate remuneration, threw their hearts and souls as well as their brushes and their time into the work of reproducing the pictures that adorned the walls to the right end left of the dais. He therefore trusted without trespassing further upon the time of Grand Lodge, and without undue self-gratulation expressed the hope, that the Committee to whom this work had been entrusted had discharged their duty with some credit to themselves and to the entire satisfaction of Grand Lodge. (Applause.)

Bro. W. W. B. Beach thereupon arose, and said he desired to move a resolution which he was quite certain every member of Grand Lodge would thoroughly and heartily endorse—a vote of thanks to Sir John Monckton and the other members of the Building Committee for the great artistic skill they had displayed and the success which had attended their efforts. When that great loss occurred two years ago, much anxiety prevailed as to what was the best course to pursue, but it culminated in the appointment of Sir John Monckton and a Building Committee, and he was certain they had an arduous and anxious task to perform. How they had performed it the brethren could best judge. He moved that the best thanks of Grand Lodge be given to Bro. Sir John Monckton, and the other members of the Building Committee, and also to Bro. Horace Jones, Grand Superintendent of Works, for the skill and ability with which they had carried out the trust imposed on them, of restoring and redecorating the Hall after its destruction by fire two years ago.

Bro. Baron de Ferrieres, M. P., P. G. D., in seconding the resolution, said he was sure that the very appropriate, yet modest terms in which Sir John Monckton had presented the restored Temple on behalf of the Building Committee must commend itself to every brother present.

The Earl of Lathom said that before putting the vote he begged to be allowed to offer his congratulations to Sir John Monckton and the Building Committee on the great success of their work. He was sure that all the brethren were to be congratulated when they found themselves once more in their old



home, not a new one, but looking as if it was fresh from the builder's hands. This was his first visit since its restoration, and he must say that the work was admirable and successful. It was not only artistic as regarded the building and decorations, but in the way the portraits had been restored, and he heartily congratulated all the brethren who had been concerned in it.

The vote was carried unanimously, and with loud applause.

Sir J. B. Monckton, in the name of himself and the Building Committee, thanked the brethren for the vote.

The Earl of Lathom moved that the vote be engrossed on vellum, signed by the Grand Master, and presented to Sir J. B. Monckton and the Grand Superintendent of Works.

Sir F. Burdett seconded the motion, which was duly carried.

The minutes of the last Quarterly Communication, so far as regarded the election of the Grand Master, were then read, and

Sir Albert W. Woods (Garter), G. D. C., then proclaimed H. R. H., the Prince of Wales, re-installed as M. W. G. M.

The Earl of Lathom then announced that the Prince of Wales had reappointed the Earl of Carnarvon Pro Grand Master, and himself (the Earl of Lathom), Deputy Grand Master.

The following brethren were then invested as Grand Officers for the year : Bro., the Marquis of Hertford, G. S. W.; Bro. Col. Sackville West, G. J. W.; Bro., the Rev. Canon Portal, G. Chap.; Bro., the Rev. R. N. Sanderson, G. Chap.; Bro. Major John Woodall, G. Treas.; Bro. F. A. Philbrick, Q. C., G. Reg.; Bro. Col. Shadwell H. Clerke, G. Sec.; Bro. E. E. Wendt, D. C. L., G. Sec. Ger. Cor.; Bro. Alfred Meadows, G. S. D.; Bro. John Watson, G. S. D.; Bro. R. Collier Driver, G. J. D.; Bro. F. Hastings Goldney, G. J. D.; Bro. Horace Jones, G. Supt of Works; Bro. Sir Albert W. Woods (Garter), G. D. C.; Bro. Dr. John H. Paul, G. D. D. C.; Bro. Major Charles Harding, G. A. D. C.; Bro. Charles Hammerton, G. Sw. Br.; Bro. Butler Wilkins, G. Std. Br.; Bro. George P. Brockbank, G. Std. Br.; Bro. R. M. Lott, G. Org.; Bro. Henry Garrod, G. P.; Bro. A. Lucking, G. A. P.; Bro. Henry Sadler, G. Tyler. Grand Lodge was then closed.

## BOOK NOTICES.

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# MASONIC REVIEW

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## HEBREW METROLOGY.

By BRO. J. RALSTON SKINNER, (McMillan Lodge, No. 141.)

This article having reference to measures strictly, was prepared for the Anti-Metric Society, of Cleveland, and published in the International Standard. It is proper to state that the newly discovered mode of language, veiled under the words of the Sacred Text, so far from in any way impairing the idea of Divine power, obligation and inspiration as belonging to the Holy Bible, serves but to strengthen, re-inforce and confirm it.

The subject of Hebrew Metrology, as ordinarily thought of and accepted, is not to be touched on in this paper for want of space. It would at any rate, be but repetition of that which can be gleaned from many works.

Tentatively we have discovered that the *radius seconds* of the circle of 360 degrees, viz., 206,264.70+ seconds, practicalized in measure as 20.<sup>626470</sup> imperial British inches, was an ancient Egyptian *cubit* value—the so called *Nilometer* cubit. But in the numerical value of a proportion is the natural outgrowth or development of, geometrically, a *pi* value, wherein the *pi* ratio is 20,612 for circumference of a circle, to 6,561 for diameter. The proportion is this: 20,612 : 6,561 :: 64,800 : 20,626<sup>470</sup>. And, indeed, 20,612 was utilized in like manner as a measure in the same standard (British inches), so that 20.<sup>612</sup> such inches made the length of another of the Egyptian cubit measures, the so called "Turin" cubit. By actual microscopical tests by Bidone and Plana (Seyffarth) the Turin cubit measured 20.<sup>61172</sup> British inches, and by Wilkinson the Nilometer cubit measured 20.<sup>626</sup> British inches.

The application of these cubic measures to the best reported measures of the Great Pyramid, proves that the cubits were derived from the above formula ; as to which the actual cubits referred to show so close an approximate

The learning of the Egyptians was that of the Hebrews, and there is demonstration that the most sacred measure of the Hebrews was the Turin cubit and its derivative, the Nilometer cubit. From this proportion 20,612 to 6,561 (which was esteemed in Holy Writ as true  $\pi$ , and beyond doubt is\*) the modified form of 355 to 113 is to be obtained. (See 'Crown Jewels of the Nations are Their Measures.') From these two ratios, viz: 6,561 to 20,612 and 113 to 355, the entire system of sacred metrology of the Hebrews took its rise, as is found demonstrated in the Hebrew text of the Holy Bible, especially in Genesis and the five books of Moses. One may imagine how sacred these measures must have been esteemed, when it can be said that on the ratio 113 to 355 rested what is called in the Sacred Record the "*Man even Jehovah*" measure (Genesis iv : 1), and that this rested for its origin upon the radical one of 6,561 to 20,612.

The Old Egyptians used the archaic Coptic language which was a dialect of the Semitic; from which last the Hebrew also. Ancient Ethiopia extended on a parallel from the mouths of the Nile and head of the Red Sea across to the head of the Persian Gulf. The use of the Hebrew language is traceable as progressing up the Euphrates, from this gulf, and this language is a veil or cloak for the setting forth the same system of science which the Great Pyramid, on the bank of the Nile, contains builded in stone. Moreover, the esoteric use of the Hebrew language extended to the Pelasgians or archaic Greeks, and the Dardanians,—became the basis through the historical myth of the Trojan War, by Homer, of the highest ideal conceptions of Grecian civilization,—passed over to Rome,—and from all these down to the present day, preserved by means of pertinent and enduring landmarks.

The interior, or sacred metrology, was not open with the Hebrews any more than with the Egyptians. To illustrate this: as said, the Nilometer cubit is found to have been 20. 624470 British inches in

\*It may be interesting to those who are not aware of the fact to know that Professor Roche of Philadelphia, has by the simplest application of the rules of Euclid, shown geometrically the exact equality of a square for any given circle in area ; and this shows essential error in what is called established  $\pi$ .

length; but if an Egyptian cubit stick of this length, or of the length of 20.<sup>812</sup> of such inches was examined it would be found that no division of the same would show any relation whatever to the British inch, or any denomination of measure founded thereon, as the foot, etc. Thus the workman would be in complete ignorance of such relation as belonging to the measure he was using.

The secret, as we have empirically and tentatively discovered, lay in this, viz: the knowledge and use of the Imperial British inch, and the denominations based on it, existed as a knowledge separate and secret and sacred. Either of the cubits mentioned was known, to those possessing this secret, in its totality, to be the one 20.<sup>812</sup> of such secret, sacred inches, and the other 20.<sup>826470</sup> thereof; and from these, by the transference of certain uses of the cubits themselves into this new realm of measure, an especial interpretation, perfect in its coherences and applications, as, for instance, to astronomical times and cosmic distances, etc., was made.

As to metrology: Instead of a valuable adjunct to the Biblical system, having mentioned here and there in the Sacred Text, the entire text of the Holy Writ, in the Mosaic books, is not only replete with it, as a system, but the system itself is that very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy. For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the Garden itself, of the formation of the woman out of the man, of the extension of the time to the flood with the genealogy, of Ararat, of the Ark, of Noah with his dove and raven, of the space and incidents of Abram's travel from Ur of the Chaldeans down into Egypt before Pharaoh, of Abram's life, of the three covenants, viz: with Noah, with Abram, and at Sinai, of the construction of the Tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms who made, with their families, the exodus out of Egypt and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications. This system, as said, embraces, for a part thereof, that same one which we find conclusively to be embraced in the structure of the Great Pyramid.

This system is a language in, of and by itself, which, moreover, embraces much which at first seems apart and separate from the discussions of exact science and astronomy, viz: for example, man in his various conditions and relations to what we call God, and also to nature, especially in the department of the exertion of the parturient energies. The reading of this language is an outgrowth from, in harmony with, and partly determined by, the visible and first face text. To the extent to which this language was known among the Jews, the learning and teaching thereof was called Cabalah.

In the narrative form man himself, as the Adam, the Archetypal Man, the Adam Kadmon, was taken as the grand representation and containment of this entire system. In himself he was considered as the reflection of the Component parts or nucleations out of the Willing, Intellectual, Unknown, Incomprehensible First Cause; and thus became, in substance, thought and conception, the exponent as to all that came within his knowledge of that First Cause as to the phenomena of its operations; Itself thus, in him, becoming personal out of the impersonal. Hence in and of himself he contained this very system, which became in the text of Holy Writ, expounded in its chief words of nomenclature through himself and his names. As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred, and commonly made applicable to the Divine Being, were, after all, not so. but were such manifestations of the First Cause, in a cosmic or natural sense, as could become known to man. Hence these names were not so sacred as commonly held, inasmuch as with all created things they themselves were but names or enunciations of things known, either by experience or revelation. The ratio to which belonged 20,612 and 20,626 were those from whence came literal and matter of fact measures, which, in turn, took names from the members of the man. Thus the Hebrew system of measures rested on the thumb's breadth, the digit, the palm, the span and the cubit. These measures were made, by a beautiful mode of construction, to coördinate measures of space with those of time. By the very fact that they borrowed from a man his members as a mode of nomenclature, so in the comprehensive term man himself, in the numbers of his name, viz: 113 was found a typical and subordinate source or mode of measures, peculiar to themselves, in use and application and intendment.

To somewhat explain this, let us refer to the canon of Vitruvius as to the rules or architectural modes of construction of temples to the immortal gods by the Greeks. Suppose the circle of the base of a column, for esoteric measures to have been taken from the form of a man stretched out on the ground looking upward, so that taking his navel as a center, the circumference line was made to touch the extremities of his outstretched fingers and toes. Now this man, thus occupying this space, might be held to be the typical or man measure of the base of this column, out of which and constructed with which should belong the attending circumstances of height, shape, capital, grooves or flutings, *et cetera*, of the column; and all this to grow out of the ideal and merely abstract number of his name, irrespective of whatever actual measures might be given to such a column, as so many cubits, palms, digits, or what not. Thus this column, irrespective of its actual measures, could be read in terms of its ideal abstract typical ones, as for instance: *Man* is 113; this is diameter to 355 for circumference, and 355 for one thing indicated the measure of the lunar year, (*Shanah*) in the natural measure of days, and at the same time was the proper name Pharaoh. So, also, 355 is the outgrowth of the use of the word *dove* in the flood narrative, for its value is 71, it is used five times and  $71 \times 5 = 355$ . Now, to resume, suppose that for height the base of the column, or man measure, should for this purpose be taken for the length of the foot of the man, and by a rule of construction the height of the column should be taken as six times the length of the foot. Thus, the base being 113 (for *man*) then the height would be  $113 \times 6 = 678$ ; and this is the value of the letters used for that other bird mentioned in the flood narrative in the expression or word, *ath-h' orebu* (*sic*, in the text, as connected by hyphen) "*and-the-raven*," the values of the letters of which give as their sum this same number 678. The diagram of this conception was a circle whose circumference was 355, it being the measure in days of the lunar year, and this number is the Hebrew word *Shanah*, the name of that year. The description in the Bible of the flight of the *raven* was that it went "*to and fro*," which expression determines the use of this number 678. For the diameter of this circle of 355 being 113 if 6 such diameter lines are used to divide this circle "*to and fro*," into equal parts, 678 accomplishes this result:—for  $113 \times 6$  equals 678: which simply shows a scheme of the division of the lunar year of 355 days into

12 parts or months. Thus one can see that running along with actual measures is a typical system and use of same. This raven use of the numbers 678 is of great significance and found in various places; for instance: We have it first as the prototype in the flood narrative. We also have it as the deepest underlying key to Grecian architecture in its inception, and, moreover, Rawlinson, in his 'Herodotus,' says that the word is that from whence the name Europe.\* We have it to-day, in such uses as causes the utmost amazement and surprise at the continued familiar use to some who must now be initiates of this kind of learning. But what is of the most interest to us is that the use crops out in the Great Pyramid. One of the most wonderful places in the structure is found in the attainment of the surface of the great step, where one arrives to the plane of the floor and open entrance to the Holy of Holies, or the king's chamber. The height of the grand gallery from the face of this step is 339 British inches. This is radius to a diameter of  $339 \times 2 = 678$  inches, or this very raven number. The radius is taken to show division into two parts, a favorite use, which are 1065 each. For the ratio 113 to 355 multiplied by 3 equals 339 to 1065. Now the numbers 1065 are the significant ones of Jehovah's name, viz: *jod, vav, hé,* or 10 and 6 and 5, which the rabbin's extol so beyond all other numbers and say that by their uses and permutations, under the law of *T' mura*, the knowledge of the entire universe may be had. The entire circumference will be  $1065 \times 2 = 2130$ , of which 213 is the factor with 10; and 213 is the first word in Genesis, viz: *Rash*, or *Head*, from whence the entire book. By one of the permitted changes 1065 becomes 1056, and in this we have the numbers of Mt. Sinai and those to show the descent thereon of Jehovah in a bush of fire, the chief object of the use of which numbers, so arranged and applied on the Mount, is to afford as a result the *exact* astronomical value of the lunar year, viz:  $354^{8670648}$  days—that is, in natural measure. Besides this, and what is most remarkable, is the fact that these same numbers, under the letters given, were introduced into China some twelve centuries prior to the Christian era, and taught by

\* The name Ionians signifies "The People of the Dove," applying to Greece and Asia Minor. The term was taken from the religious *culte* of the Dove, which afterward became inwoven in the narratives of Christianity. The *West* or land of darkness, or of the setting sun, took its name from the Hebrew word for raven, for this word is o-r-bv, or Eu-r-bv, or Eu-r-pv. or finally Europe.

Wang, and quoted by Laoutz, the preceptor of Confucius, as the root and base of all knowledge, under the form of an enigma or riddle.

The distinction between the two branches of this general system, viz: between the actual measures from the ratio 6561 to 20612, and the ideal abstract *man* measures, from the ratio 113 to 355, gives rise to two great and well settled distinctions in the Mosaic Books. As a use, derivative and reduction from the first, we have the great God-word *Elohim*. The running characterizing small numbers of this name, in Hebrew, are 13514, which, placed on the bounds of a circle, will serve to give expression to the measure of the same; for they can be read as 31415, which is what we to-day call the value of  $\pi$ , and is so significant as to be used in astronomical tables as a *constant co-efficient*, that is, it is the numerical value of the circumference of a circle whose diameter is *one*; hence the Biblical expression by the rabbins: "His name is *Echod*," or *One*. This is the distinctive, so-called, *Elohistic* branch. As a distinctive use under the second, we have the "measure of a man," or 113, which also is significant of a  $\pi$  value, inasmuch as it is diameter of a circle to a circumference of 355. But in its Biblical origin, Genesis, chapter iv, verse 1, it is called the "Man Even Jehovah" measure; and this is obtained in this way, viz:  $113 \times 5 = 565$ , and the value 565 can be placed under the form of expression  $56.5 \times 10 = 565$ . Here the *man* number 113 becomes a factor of  $56.5 \times 10$ , and the reading of this last number expression is *jod hé vav hé*, or Jehovah. Hence this is the distinctive, so-called, *Jehovistic* branch of these books. The expansion of 565 into  $56.5 \times 10$  is purposed to show the *emanation* of the male (*jod*) from the female (*Eva*) principle; or so to speak, the birth of a male element from an immaculate source; in other words, an immaculate conception.

In Al-Chasari, by Hallevi, written in the twelfth century, the author clearly shows the distinction between the names *Elohim* and *Jehovah*, in this, viz: that the first is a generalized term, serving as a constant as entering into all created works and forms whatever, while the name *Jehovah* is a particular or discrete manifestation of most especial value to man because of His immediate intervention in and superintendence over man in all the most cherished details of his being, especially in the department of conception and birth, *i. e.* as the energizing activity.



I now assert that what has been said can be proven to demonstration from the holy books, and then reinforced and confirmed by a multitude of supporting facts, scattered all along down through history and tradition. It all goes to show that the world of thought and study, through these thousands of years, has, in accepting the Biblical record on its first face reading only, been taking the *shadow* for the *substance*; and hence the interminable difficulties and unending changes of exegesis.

And in view of this let me close this contribution with two quotations—one from Schopenhauer and one from Ralph Waldo Emerson.

Schopenhauer, in 'World as Will and Idea,' says:

In the idea of perception, illusion may at moments take the place of the real, but in the sphere of abstract thoughts (such, for instance, as compose the religious philosophy and Biblical exegesis of our day) error may reign for a thousand years, impose its yoke upon whole nations, extend to the noblest impulses of humanity, and, by the help of its slaves and dupes, may chain and fetter those whom it cannot deceive.

Ralph Waldo Emerson says:

The religion that is to guide and fulfill the present and coming ages, whatever else it may be, must be intellectual. The scientific mind must have a faith which is a science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, psaltry, or sackbut; but it will have heaven and earth for its beams and rafters, with science for its symbol and illustration; and it will fast enough gather beauty, music, pictures and poetry.

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“OUR time should be so apportioned, in its arrangement, as to devote a share for intellectual culture and improvement, as well as devoted to physical labors. Without improvement of the mind, the mere accumulation of worldly gains afford but temporary gratifications, and which often partake more of the animal instincts than the rational enjoyments pertaining to man's higher and more noble nature. An enlightened and cultivated state of mind affords recreation and relieves the tedious cares and fatigues of bodily labor, for the joint coöperation of mental culture and physical labors, when properly directed, constitute the elements which give value to man's worth.”

## "THE COLD WORLD."

BY REV. CHARLES S. NEWHALL.

[The Advance.]

Is the world all cold and dark and sad,  
"A gloomy den?"  
Well, brighten it then.

The world is no colder and darker to see  
Than yonder black pine, a gloomy tree;  
Sharp are its tufted needle-points,  
And quick to sting;

Tangled and twisted its branches rough,  
Thick shadows to fling.

But hark! from its very darkest heart  
A bird-song floats  
In silvery notes!

It floats and falls, all sweet and low,  
With musical flow—

As though in the blackness a sunbeam found  
Was changed to sound.

And see! the bird from its darksome cave  
Comes, glad as a king,—  
It can but sing!

And to hear its song, and to see it fly,  
The needle-like leaves of the pine-tree high,—  
Of the cold pine-tree,  
Of the old pine-tree—

With the help of the wind, themselves will sing,  
Will as softly sing as flower-bells ring  
When rung by bees  
On sunny leas.

And look once again! On the pine-tree's breast,  
In the gnarled arms at rest  
There's the wee bird's nest!

Ah! the tiny bird-heart in that bit of blue  
Beats strong and true;

It has nothing of fear;—as though it knew,  
And dared to do

Far more than you;

For you, when the world seems cold and sad,  
Are afraid to try to make it glad.

Written for THE MASONIC REVIEW.

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**A WAYSIDE VIOLET.**

BY ADNA H. LIGHTNER.

## CHAPTER X.—A SHADOW FROM THE PAST.

Violet Lincoln carried herself bravely through the days of doubt and misgivings intervening between Carl's disclosure and his return from Weston.

Mr. Lincoln did not detect anything amiss. She was just as animated and gay, as tender and kind, as of old, but when alone her heart was restless and strangely fearful. What would be the result of Carl's second visit to her childhood home? Must he be lost to her forever? Surely Mrs. Day and Rufus would not dare to deceive him so boldly.

One afternoon she grew uneasy beyond endurance. She had tried her music, had spent an hour with Mr. Lincoln, and had visited Mrs. Burnett's room; but all in vain. At last she decided to take a walk, and see if she could not throw off her gloomy thoughts.

For some time a bent, slovenly figure of a man had been lingering near the door of Mr. Lincoln's residence, and as the graceful form of Violet came down the steps, his keen dark eyes brightened under his slouch hat, betraying his purpose in waiting, and quickening his footsteps he followed her.

Fate seemed to favor the man who was waiting for a sight of the young lady, for she usually went out in her carriage. She walked on quite a distance, little thinking that a relentless plotting demon was so closely following her footsteps.

Some bright fancy work in a window attracted her attention, and she stepped inside the store to purchase it. As she returned to the pavement a slight child-form sprang to her side, and a sweet voice, all excitement and exquisite joy, cried out:

"Oh, Violet! Oh! Oh!"

Violet halted abruptly and let her eyes rest an instant on the bright, upturned face, then caught the child up in her arms.

"Edith, darling! Can it be possible?" she said.

"Yes, Violet, I am little Edith. Let me kiss you again to make sure it is my own dear Violet. But no, it cannot be Violet," and the little arms fell away from around Violet's neck,

and all the glow left the sweet face. "I saw her last standing in the fire of the burning vessel, and then we watched it sink into the ocean. But how did you know that my name was Edith? Oh, I thought sure—you are Violet, in spite of all the fire!"

The clinging arms again encircled Violet's neck, and half-doubting, half-sure, Edith laid her flushed cheek close to the fair face she loved so well.

"Yes, Edith, I am Violet. I was saved at the last moment from the vessel," she said tenderly. "I thought that you and Mrs. Lynne were lost. Oh, this is a glad, glad surprise!"

"Well, I guess that was what Papa thought too. You see, Papa, that you are not the gladdest one in all the world, after all," said Edith, turning to a gentleman who was standing close by, looking on in amazement.

Violet followed the glance of the child and met the brown eyes of Mr. Vancouver fixed upon her in questioning wonder.

He stepped forward, and lifting his hat courteously, said:

"Good afternoon, Miss Lincoln, Edith seems to have found an old friend in you?"

"Why, Papa! We were together on the vessel when it caught fire, and Violet made the men take me because there was not room for both, and she stayed alone with the Captain. If it had not been for her they would have taken grandma from me. Oh, Violet, I have cried many and many a time because I thought you was dead! How—what happened? Please tell me how you escaped from the fire?"

"Mr. Vancouver, I was with Edith as she has told you," said Violet, turning to the gentleman, "and we have never met since the life-boat, containing Mrs. Lynne and the child, pulled away from the side of the doomed vessel, until this precious moment. We each thought the other dead. If you do not object I will take her home with me, and we shall have a mutual explanation of our escape. I desire very much to hear her story."

"Oh, yes, Papa, do let me go! You know that you have to go to Brownell's, and you can call for me this evening. I'm going, Papa!"

Edith caught hold of Violet's hand and began eagerly to pull her away.

Mr. Vancouver joined Violet in a merry laugh at the aptness of the child, and her strategy to gain his consent.

"I cannot blame Edith," he said. "I rather admire her taste, Miss Lincoln, and if agreeable I will call for her this evening. I can assure you that I would not have one moment of peace until she has heard the story of your escape. Besides, I desire to thank you for saving the life of my darling, as I cannot do here upon the street."

"You have nothing to thank me for, Mr. Vancouver, but I would be delighted with a call from you this evening. Come, Edith, shall we go?"

And hand in hand, Violet and Edith turned away, followed by the steady gaze of two men. The eyes of one filled with a tender admiring expression, and those of the other flooded with triumph and excitement, and as the bent form of the man who had been loitering near Violet's home went hurriedly away in the opposite direction to that taken by the delighted girls, he muttered:

"I cannot be mistaken. It is she and none other. No one ever loses anything by watching the corners. This is a rare find for me."

Violet and Edith spent the remainder of the afternoon in relating the way and manner in which each had escaped the destruction threatened by both fire and water. Edith renewed her acquaintance with her old friend, Mr. Lincoln, bringing many a hearty laugh from his lips because of her quaint humor and bright wit. Then quite early in the evening Mr. Vancouver came in, and the story had to be repeated, and when Violet would speak lightly of her service toward the child, Edith would interrupt her, sometimes with tears, but always with an exaggerated account of the affair, very much to Violet's credit, until she blushed with dismay at the misrepresentation, and Mr. Vancouver's elaborate thanks. The chance meeting with Edith had driven away, for the time, all unpleasant thoughts, and she was exquisitely happy, and after they had taken their leave, she acknowledged to herself that the gentleman was wonderfully entertaining, and Edith just the dearest child in all the world.

The meeting again of those two, so rudely separated, was seemingly but a trifling matter, but in the days of crushing sorrow

to come, it was to materially assist in unraveling a strange tangled thread of mystery—just as our Heavenly Father intends our misguided lives to be straightened and brightened by instruments and means entirely unknown to us.

After Violet had gone to her room and was preparing to retire, Mrs. Burnett tapped at the door, and upon it being opened, handed her a letter, saying :

“ Miss Violet, this letter was left for you this evening, but as you had company, I thought that it could wait. I have no doubt but it is another call for charity, as he was a distressed looking old man who left it.”

Violet received the letter and tossed it carelessly upon the table, without the least curiosity as to its contents.

“ Why did you not give him something and save me the trouble, Mrs. Burnett?” she said pleasantly.

“ You are the Lady Bountiful, Miss Violet, not I,” replied Mrs. Burnett, laughingly, as she turned from the door.

When Violet had gotten through with the services of her maid she dismissed her and sat down a few moments before retiring, to think over the incidents of the day, and to wonder what Carl was doing.

She sat some time in musing, then her eyes fell on the neglected letter, and indifferently she took it up and opened it. The careless expression lingered a moment, then changed to a look of absolute terror and dismay. It read thus :

“ MY DEAR CHILD—After all these years of patient, ceaseless search I have found my own precious daughter. It seems almost impossible, but I cannot be mistaken. You are the perfect image of your mother, else I might have passed you by in your grandeur. I cannot understand your position in the home of wealth, but will eagerly wait an explanation. It is not best that I should come to you, but I shall be waiting for you at the corner of Broadway and Fourteenth street, to-morrow at 2 P. M. Do not disappoint your old father, whose heart aches for a word with his child.  
RAYMOND MEREDITH.”

Every drop of blood left Violet's sweet face, while she read and re-read the startling contents of the letter. She had thought that nothing could give her more pleasure than to find her father, but now that he was within her reach her heart rebelled

against his claim upon her. Could the one who had left the letter be her father? Then she remembered that Mrs. Burnett had said that he was distressed looking. What if he was not a gentleman? Must she leave her beautiful home, and dear Uncle Robert, and go with him into a life of poverty? She did not doubt but that she was his child—had he not signed himself Raymond, and the name was not a common one? Should she keep the appointment that he had made? Yes, she must see him and satisfy herself—after that she would think of the future. What would Carl think of the matter? Would he still love her even if she was forced to own a vagabond father? Oh, how the troublesome thoughts flashed through her agitated brain, keeping sleep from her pillow many hours of the night! And the quiet, sad face at the breakfast-table drew many anxious glances and questions from Mr. Lincoln, only to be answered with a pitiful attempt at a smile from Violet:

She spent the hours intervening between breakfast and the dreaded time of meeting with the author of her disquietude, in torturing eagerness and reluctant dismay. Why must the placid current of her life-stream be so suddenly changed into a turbulent wave, covering but partially the foam-crowned rocks? Why must life possess its mysteries, its doubts, its fears? No answer came to soothe her wildly throbbing heart, but the oft repeated thought, vague and misty, that it was God's way, and that somehow, He leadeth her,

“ In pastures green? Not always; sometimes He,  
Who knoweth best, in kindness leadeth me,  
In weary ways, where heavy shadows be,  
And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.”

Prompt at the appointed hour and place, Violet found a bent, ragged man awaiting her coming, and as he stepped eagerly forward she scanned his face with questioning interest, but the untidy, heavy beard, covered the greater portion of his countenance, and the glance from his eyes brought no thrill of recognition to her soul.

“ You were kind to come, my child,” he said.

Violet shrank back from his out-stretched hand, a sickening sensation taking possession of her. Was it possible that this

repulsive, hardened vagabond was the father whom she had so much wished for?

"Are you my father, in truth?" she asked in low, quivering tones. "How do you know that I am the one you were seeking?"

"Why, bless your sweet face! You are so much like your mother was at your age," he said with a great show of fatherly feeling. "Did you not live for a long time with Jane Day, near the village of Weston, and was you not called Dora Markley at that time?"

"Oh, yes, yes! But why did you not claim me years ago, before —"

The dainty form drooped, and the low, pained voice ceased abruptly, as she buried her face in her hands.

"Now, child, don't get worried. I know that I am a sorry looking father for so elegant a young lady to acknowledge, but no one need know our relationship but ourselves," he said, consolingly, every word falling like ice on her soul, driving out all the warmth and glow. "You seem to have fallen into a cosy nest somehow, and low as I am, I am not dog enough to drag you down to my level. All I want is, that you help your old father upon his feet again, and if you do that, you can go on living just as you are now, and no one the wiser. What do you say?"

She turned her soulful eyes and looked into his face. Could it be that the same blood coursed through their veins—that this man was the author of her existence? She could not call him father. She could not even look at him without a thrill of disgust.

"Have you no reply to make to my offer?" he said at last.

"Yes, I accept your proposition," she said, faintly, realizing that anything was preferable to companionship with this man. "How much money do you want, and where shall I send it?"

"Oh, only a trifle child—five hundred will do at present. You can hand that amount to me this time to-morrow, and at this place—be sure that you come yourself. I am a little under the weather now, child, but when I was young, I was a gentleman and no mistake. They told me down at Weston that you was married and gone, but I see they were mistaken in part.



Now I have just a little word of caution to give you—don't try the marriage dodge on me, or I shall ventilate our whole transaction, and the world shall know that you are old Ray Meredith's own flesh and blood, the daughter of a gambler, not the stunning Miss Violet Lincoln. That is all, I guess. You will be sure and be on hand to-morrow?"

"I will be here," Violet replied, and without another word the sorely tried girl turned away and sought her home.

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#### CHAPTER XI.—LOVE'S REGRETS.

The following day Violet fulfilled her promise, by meeting the one whom she had been thus led to believe was her father, and giving him the sum of money he had named; but she would not stop to converse with him. Her pure face paled, her lovely eyes were filled with an expression of shame, and a shiver of repulsion passed over her slender form, as her hand came in contact with the one extended toward her. But the disagreeable task had been performed, and her safety had been bought for the time, and with a slight lifting of the weight that was pressing down her very soul, she turned toward home. She had retraced her way but a short distance when Carl Leslie overtook her and walked by her side.

Oh, how he did love the sweet, violet eyed girl! Every pulse of his being responded to her glance. Every thought that welled up from his heart was enriched with love—a burning, consuming love—that was far more painful than sweet, under the circumstances. She loved him, yet he dared not take her to his heart—it would be unmanly to even kiss her perfect crimson-lips. Oh, cruel, cruel fate! They entered the hall and passed into the parlor, and as they seated themselves, Violet turned to Carl with a sad attempt at gayety.

"Mr. Carl Leslie, where have you been hiding so long? Give an account of yourself?" she said.

But Carl's eyes of love were not to be deceived, so readily. He noted with distress how pale her face had become, and what a sad, pleading light shone from her eyes.

"Darling, I have been trying to accustom myself to living without the light of my star—to accept the darkness that has come to my life—but it is like a man stricken with sudden

blindness, who has feasted his eyes upon all the beauty and grandeur of nature. It is taking all from me that I hold dear in this life, leaving me empty-hearted, to grope in the shadows of despair."

Violet looked up into the handsome face of her lover, so earnest in his love, so thrilling in his regret, and realized that she had never loved him so much as at this moment.

"Hush, Carl," she said solemnly. "There are worse things in this life to contend with than those you speak of—life itself is a strange panorama of changes and mystery. We cannot always cling to sweet illusions—the awakening must come sometime." Then, as though to divert his mind from herself, she added. "You have been to Weston? Tell me the result?"

"Yes, Violet, I have been to Weston. I have seen and talked with Dora Markley—my wife, and if I had never known you in all your regal beauty, I could not live with this low-born girl. I would rather die than acknowledge relationship with so low a class!"

Violet shrank from his emphatic denunciation of the lower class—it seemed so personal just now. Who could reach a lower strata in society than that in which her father walked? If he knew all the crushing secret of her origin he would shun her as he would a pestilence. She could never confess to him now, that it was her hand that had rested in his—her lips that had so willingly given a caress, sealing her heart forever against the invasion of any other love; she could only share his silent suffering, never daring to hope for a lifting of the shadow, never betraying a daughter's shame.

"What is it, Violet?" Carl said tenderly. "You look so white and distressed. I would to God, that I could bear it all—that I could suffer for both."

"It is nothing Carl. I will be more brave in the future," Violet said, with an effort at control, pitiful to see. "You saw and talked with Dora Markley, what was she like? Did she resemble the young girl whom you married?"

"Violet, I do not remember but very little about the child I made my wife. I do not think that I would even recognize her again; but it would not be a difficult task to imagine her, after three years, developed into the young girl I met at the cottage.

She was tall, dark eyed, fair, and pretty, but her low birth covered her like a mantle."

"Are you sure, Carl, that she is Dora Markley?" questioned Violet.

"Yes, Violet, too sure. Who else could she be?"

Aye, who else could she be? Violet wondered. She knew full well that it was the work of Mrs. Day and Rufus; but who they had selected to act the part of the child-bride?

"What terms did you make with them, Carl?"

"They are never to molest me in any way whatever. Dora is to retain her maiden name, and I am to give her one thousand dollars annually, so long as she keeps faith with me."

"Preposterous, Carl! They dare not do so bold an act," exclaimed Violet, unguardedly. "I mean, they are a little extravagant in their demands, are they not?"

"Oh, no, Violet, I would rather pay twice the sum than be forced to live with her, or bear the publicity of a divorce," he replied quickly.

What a strange tangle their lives were assuming. Carl was paying one thousand dollars to an imposter, to keep his marriage a secret from the world, while Violet had given five hundred to buy the silence of her father. Oh, that she might lay her head upon the breast of Carl, and confess that she was his own true wife, and crown both hearts with the contentment of love! But it was too late. The vagabond father was a barrier of shame and disgrace that she was powerless to remove. "God pity them both!

"For of all sad words of tongue or pen, the saddest are these:  
It might have been!"

"Carl," she said at last, in quivering, beseeching tones, "Our lives are strangely knit together, but somehow, fate, in a freakish moment has dropped a stitch, and in failing to take it up, the rent in the web is growing wider every moment, and not even the honest love of both can repair the damage. Oh, Carl, Carl! must I permit you to go out from my life? Must I give you up?"

Violet reached forth her hands to Carl, in tender entreaty and passionate hopelessness. He started to take her in his arms, but with a mighty struggle, he controlled himself, and only clasped her white, trembling hands in his.

"No, darling, never! You are more to me as you are this this moment—unattainable as Heaven—than all else in this world! I would rather claim my pure Violet as my friend, than possess the love of the fairest woman on earth. Circumstances, bitter and cruel as death, separate us as lovers, but we can clasp hands as friends. No other love shall come into my existence. My heart is rich in the presence of your image, although my arms are empty, and my life barren and aimless. You are mine in spirit, Violet, all mine!"

As Carl's hot, impetuous words fell on her ear, Violet bowed her head upon his hands, her eyes overflowing with glad tears, and her desolate heart, for the moment, flooded with delight, because of his love for her. Come what might in the future, she realized that no earthly power could deprive her of that rich blessing. Carl had declared that she belonged to him, and it was so.

"Carl, surely Heaven will interpose, and remove every barrier to a love like ours," she said softly. "We will not be discouraged but trust that in time all will be well." Then, with a sudden change of tone she exclaimed: "Mrs. Willett called a few days ago. I think she has the sweetest face I ever looked upon, and in spite of Carl Leslie, I am sure we shall be fast friends. I wonder that you did not love her, Carl. It seems impossible to withhold honest admiration, even if one might have cause for the least bit of jealousy. I would not be surprised if she still loved you, although she treated you badly. I could not dislike her even if she did—there is something so indiscribably attractive about her."

"You have nothing to fear from Louise Willett, Violet," said Carl, earnestly. "All the worship of my soul is freely given to you, and nothing can recall it. Earnest Treherne said that he believed her caprice on the eve of our marriage, was God's Providence, and I think that he was prophetic in his assertion. My heart had never been touched by the dart of Cupid, until I met my fate in you; and, if I had married Louise, time would have undeceived me, when it would have been too late."

"Where is Earnest Treherne, Carl?" asked Violet.

"I do not know, Violet. He was with me in Europe, but he did not return home at the time I did. He has fallen heir to quite a large estate, and I should not wonder if he would

leave the ministry. He is the strangest mixture of spiritual wisdom, and worldly craving, I ever saw—just good enough to be an example for us wild boys, and has a sufficient amount of human nature still clinging around him to make him a jolly fellow for a companion. You ought to meet him, Violet. I am sure that you would like him.”

Violet smiled as she thought how surprised Carl would be if she should tell him that she had met Earnest Treherne, and from what she could remember, that she did not like him at all. She recalled with a shudder his reluctance to perform the marriage ceremony, and how stern his voice grew when he had repeated, “What God hath joined together, let not man put asunder.” And she was permitting her own father to come between her and the one she had promised to ‘love, honor and cherish,’ so long as life would last. Was she acting wisely? Ought she not to tell him all, let the result be what it might? But it might be banishment from his heart, it might be loathing and contempt for her deception and her origin. She could not risk his decision. She dare not confess, even if it was right.

“Is Mr. Treherne married, Carl?” she asked.

“No, Violet, so far as I know he is heart-whole.”

“Well, we will let him have Louise Willett, won’t we, Carl?” Violet said archly.

“Oh, Violet! What a wild fancy. Louise Willett the wife of Earnest Treherne!” and Carl laughed merrily at the absurdity of the suggestion. “I would as soon think of you marrying Mr. Vancouver. By the way, he seemed wonderfully interested in a certain sweet singer on the evening of the party at Travers. How do you like him, Violet?”

“Oh, he is just splendid! Why, Carl, he has spent the evening here since then with his daughter. Is it not strange that his child and I, were together on the vessel which took fire in mid-ocean? I met them on the street a few days ago, and Edith knew me at once. I never met a stranger who seemed so near to me as Mr. Vancouver, but I suppose it is because he is Edith’s father.”

“Take care, darling! He is spoken of as extremely fascinating, and I fear I shall betray my selfishness if you make any more such assertions,” said Carl, half-jestingly and half-earnestly.

"For shame, Carl!" and two white hands stole into his, and a pair of violet eyes were raised to his face, filled with a tender, loving glow. "To love once with me, is forever. Mr. Vancouver could only be my friend, even if a closer relationship was desired by him."

"Well, Violet, it seems that I am favored no more than he, in that particular. I can only be your friend," and a thrill of regret lingered along every tone.

Just at this moment the door opened, and Mr. Lincoln entered the room.

"Excuse me, Heart's-ease, I did not know that you had company. Good evening, Carl! I do not see much of you of late. New York is very gay at present, eh, my boy? What do you say, Violet, to hearing Patti this evening?"

"Oh, Uncle Robert, that would be so nice! I have never listened to Patti," exclaimed Violet, eagerly.

"Pooh, Violet! I would not give one of your sweet songs for a complete Opera of hers. Carl, you will join us, will you not?"

Carl looked toward Violet questioningly—he would be glad to meet them there if she desired it.

"Oh, yes, Carl! Do please go," she said.

"Thank you, Mr. Lincoln. If nothing interferes, I will be pleased to occupy a chair in your box. Now, I have tarried so much longer than I intended, I must—"

"All right, my boy, I shall expect you! Good night!" and Mr. Lincoln very discreetly withdrew from the room with all possible haste.

Carl turned to Violet, his face suddenly clouded, and his eyes saddened with thought.

"Violet, I dislike so much to say good-bye. I am always fearing that something will take you from me, and that it will be good-bye, forever. I know the thought is exceedingly foolish. God will take of my darling, so long as He has denied me that privilege."

Violet looked up with a quick brightening of her lovely eyes. Yes, God would take care of her! How these words had power to stir her soul to its utmost depths, ever since Carl has uttered them by the bubbling spring in the woodland.

"We will not say good-bye, Carl. It shall be au revoir until this evening."

And Violet held out her hand, forcing a smile to her lips for Carl's sake. Then after he had passed from the room, she stood silent as a piece of marble statuary, just where he had left her, thinking, thinking, always thinking now. No sweet song unconsciously rippled from her lips, no silvery laugh echoed through the lofty rooms—only a low, grieved voice, a sad, wistful smile, and a slow, reluctant step, were left to the beautiful, young girl.

(To be continued in August Number.)

## A MEMORY OF BROTHER JAMES C. LUCKEY.

BY BROTHER ROB. MORRIS.

[The following was prepared by request to go in the Proceedings of the Supreme Council A. A. S. R., Northern jurisdiction; but it being found that a fitting memorial by another hand was already in print, this was returned to the writer, who desires to see it in the MASONIC REVIEW, through which it will reach the large circle of Masonic acquaintance who cherished the friendship of Brother Luckey.]

Nearly two thousand years since one of the sweetest and most elegant poets of Rome—and Rome in its Augustan Age—wrote to his friend and fellow-poet, Virgil, a letter of condolence upon the death of Quinctilian, a friend of both. Many generations have come and gone since Horace penned his hymn of death. Tears have been shed and hearts broken, and the wail of sorrow has gone into the pitying heavens times unnumbered, but perhaps the secret of sorrow was never more fittingly wrought into verse, than in the lines commencing—

*Quis' desiderio sit pudor aut modus Tam cari capitis ?*

Considering our long-time memories of Brother Luckey how appropriate seems this threnody. May we translate it for the reading of all. "Does, then, perpetual sleep oppress our departed friend?" If so, to whom will modesty and uncorrupt faith, the sister of justice, and undisguised truth, find any equal? He died lamented by many good men, but by none more than by us. Vainly we call him back from the grave; the Great Master of Life did not lend him to us upon such terms!

When the writer spent a few days at Polo, Illinois, last year with the subject of this memoir, we conversed upon many subjects,

serious and weighty, but not a word passed between us upon the great theme, this last chapter of life's history. Neither of us thought of dying so soon! Each had his something in which wife and children were concerned, something "for the good of Masonry in general," something in which friends and neighbors should share, and each expected to be allowed sufficient time to accomplish it! One was comparatively young and able—the other waxing to three score and ten. One had by no means wrought out the designs upon his Trestle-board—the other was fast stitching up the fringes of work long begun and nearly complete. Yet the younger has gone before the older! One has been taken (the hale, the promising, the hopeful) the other left!

The first personal acquaintance which the writer formed with Brother Luckey, was at Cleveland, Ohio, in 1860, at a National School of Masonic Instruction. This was at the beginning of a great revival upon the subject of Blue Lodge Rituals, and most of the States were represented in that convention. Never was there an assembly of more earnest men. The hope of *National Uniformity in Work* was high, and among the representatives were many whose names have since been gilded near the top of the Masonic column. But there was none more earnest than *James C. Luckey*. He learned that he might *teach others*. He taught that his pupils might still teach others. And so like the circle in the still pool, ever enlarging until the wave laps the surrounding shore—his influence to this day pervades, and will pervade the Masonic fraternity of Illinois to the end of time. He displayed the spirit of his convictions, and though harshly treated by some, who for a time exercised the baton of command in Illinois, he conquered at last, and his name stands upon the Masonic annals of Illinois among the Apostles of *zeal*, who are also Apostles of *love*.

How suddenly he has fallen! May we apply to his earthly career some lines from the author's own hand, sacred lines now, because dear to him in his lifetime.

"Is it not written—from the widow's eye  
 "He wiped sad tears! the fatherless have smiled;  
 "The homeless through his doors passed joyously,  
 "The hungry soul was oft refreshed and filled."

This was the character of his Masonry, *absolute charity in practice, absolute thoroughness in teaching*. He was one of the clearest



and brightest Ritualists of all that company which Thomas R. Austin, DeWitt Cregier, Edward A. Guilbert, David W. Thompson, Hiram Bassett, and others were such brilliant exponents. In his life he was agreeable. His bent of mind was poetic, and many pleasing and elegant anecdotes are recalled by those who long enjoyed his personal acquaintance. He was eminent at the bar, just to his client, submissive to the court, persuasive and successful in addressing juries. The little weaknesses of heart, the trespasses of passion formed but so many elegant foils to his good nature. In his domestic relations he was an object of worship, and this is a trait of character attributed to every Mason who has justly attained to high consideration in the Order.

In moralizing upon his death, so sudden, so unexpected, little can be said save what is word-worn and trite. As men get older, they see more clearly that they did not sufficiently value living friends while they lived. Then with the poet let us say—

“ Lose we a valued friend, to soothe our woe

“ Let us bestow

“ On those who still survive *an added love* ;

“ So shall we prove,

“ Howe’er the dear departed we implore,

“ In friendship’s sum and substance, no diminished store ! ”

But, words enough. We can but join our regrets with those of his immediate circle of friends and brethren, for what appears to be an untimely taking off. Would that he had lived longer, for there is work to be done to which his skilful and zealous powers were particularly fitted. Would we had prized him more, and *shown how much we prized him*, while he was living. But these regrets are vain, and we close with the lines, which of all others, he would have dictated as a part of this eulogy.

There’s a world where all are equal : we are hurrying towards it fast,

We shall meet upon the level there when the gates of death are past :

We shall stand before the Orient, and our Master will be there

To try the blocks we offer by His own unerring Square.

We shall meet upon the level there but never thence depart :

There’s a Mansion bright and glorious set for the pure in heart,

There’s a Mansion and a welcome and a multitude is there

Who have met upon the Level and been tried upon the Square.

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**SUPERSTITION.**

BY PETER PROLETARIUS.

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'Tis Superstition nerves the bigot's arm  
 To plunge the murderous steel within the breasts  
 Of those whose minds are cast in nobler moulds;  
 Or, by fair Science train'd, have soar'd aloft  
 To heights the bigot never can attain.  
 Unlike blind Error's misled devotee,  
 The votary of Nature and her God  
 Leaves Superstition's dark and muddy pool,  
 To drink from Wisdom's clear and pearly fount,  
 And bask in Freedom's intellectual rays:  
 Leaving the fetters Priestcraft would impose,  
 To those whose slavish souls boast of their chains,  
 And glory in the thralldom they endure.

Yea, Superstition ever curses man,  
 Closes his ears against the shrieks and wails  
 Of those who suffer pain upon the rack,  
 Or groan 'midst fires by monkish hatred lit.  
 Know this, ye demons in the shape of men!  
 To torture those whom you can not convince  
 That your own dogmas only can be true,  
 Is never pleasing in the sight of God;  
 Whose Essence being from pollution free,  
 Delights not in the woes of humankind,  
 Like those who to themselves do arrogate  
 The keeping of the Oracles of Heaven.

Inhuman wretches! 'tis in vain your fires  
 Do burn, more worthy mortals to consume.  
 Is not the victim, suffering on the rack,  
 Your fellow-creature, countryman and friend?  
 Your brother in all things but cruelty?  
 His pains, his shrieks, your inhumanity  
 And cruel exultation o'er his woes,  
 Will hasten on the tide of light and thought,  
 Which sweeping Persecution from the earth  
 Bids Reason, Knowledge, Truth and Virtue reign,  
*Never-mind Where.*

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“ FREEMASONRY is a science. It directs the inquiring mind to the most liberal and elevated pursuits of study; unveils to it a field for contemplation, and leads it into the channels of investigation and research. It causes us to reason and judge of the propriety of all things.”

## A Few Historic Glimpses of Malta and Rhodes.

FOR THE LADY FRIENDS OF FREEMASONS.

BY EMILY THATCHER BENNETT.

It has been remarked that even among Masonic fraters of all degrees, prevails a phenomenal state of ignorance respecting the religious origin and early conditions of those fraternities called in general terms, Christian *Knights*.

The Freemasonry of the present epoch having developed in its various ritualistic formulas and class divisions, a collective body named KNIGHTS TEMPLAR, men, who are proud of their Red Cross insignia and regalia, Masonic periodical publications are too careless or too exclusive in their allusions respecting Knightly history and precedence. Thus, often not only may the Craft neophytes be misled, but such indefiniteness retards intelligent comprehension of the same by some other readers out of the charmed barriers, both male and female. Very easy it is to confuse FREEMASONRY with the history of Christian Knighthood, and also the Orders of these early Knights with each other, both in their chivalric characters and their origin. Happily, however, the great Order of modern Masonic fraternities, although unapproved by the Roman Church, claims and nourishes the degree known as "Red Cross Knights of the Temple." These cultured brothers are Masons, while strictly speaking, the "Knights Hospitallers" of early centuries were not Masonic, nor was the rival Order which the Knights of our brighter age named for them, delight to memorialize and in some respects to emulate.

As "ladies," we know that our Knights, chivalric and courtly with occasion, do not expect us to fathom nor measure "Masonic thought," nor declaim Knightly history. Not many of us would be Masons if we could, preferring essentially, the womanly sphere. But we need not become each a mystic as abnormal and insane as a Madam Blavatsky, in order to show our sympathy with the silver out-rolling edges of the occult curtains while the Knights are beholding the whole interior view, with sight that can bear as well as understand the *Blazing Star* of Solar Center.

To return to our notes of study: and to progress backward, let us cast our vision upon that rock isle of the Mediterranean, near which St. Paul was ship-wrecked, when Publius, the Roman, was its

Governor. It measures only about twelve miles in breadth, and twenty in length, but how the barren spot has been coveted, fought for, and celebrated in history, since its first settlement by Phœnicians, fourteen or fifteen hundred years before the Advent of Christ ! And too, by destiny, Malta became an important center for Christian missionary operations and a modern depository for Bibles to supply the people of many languages.

Tradition seems to bear great respect for giants, and it locates a tribe of its favorites upon Malta, as the "very earliest inhabitants." What could they have subsisted upon besides fish ?

The Greeks took the island from the Phœnicians, in the eighth century B. C., holding it two hundred years, then Carthagenian rule historically adds dignity to this fortress of nature. The Second Punic War saw it a part of the Roman Province of Sicily.

After all those misty ages, Malta, with its remarkable natural anchorage, and safe shelter for ships, by union with the Knights Hospitallers, descendants as an Order of the Knights, first of Jerusalem, then of Rhodes, became famous forever.

More than two hundred and fifty years their White Cross banner waved over the stupendous fortifications, which by degrees, they reared to exclude the world, and protect their granted seclusion. Their long reclusive sovereignty crowned and entwined a world-story with all the ideal fascinations and heroic glories possible to ferment manly dreams and aims of warlike, chivalric and religious romance, sustained also by titled and isolated wealth.

To enter the harbor and modern city of Valetta, under the steps of Conradino, a tourist of the present passes beneath a portal erected by the British on which stand lofty statues of two Grand Masters of the Order of St. John, Sir Knights L'Isle Adam, and La Valette, White Cross Knights, leaders and rulers of the Ancient Order which originated in the eleventh century, A. D., as follows :

While Judea was an Egyptian province, some charitable merchants of Amalfi, a commercial town of Italy, obtained the consent of the Caliph for the erection of a hospital at Jerusalem, to be devoted to the shelter and temporary support of such Christian pilgrims, from any land as might need assistance or medical aid, while in the holy city. The institution was duly established. As time passed on grateful and devout pilgrims, from far and wide, contributed to its support, and helped to render it celebrated. Its first officers and

workers, under the sanction of the Roman Pope, and the ideal patronage of St. John, were named the "Hospitallers," later the title of "Knights" was added.

Peter Gerard, the first "Rector," as he was styled, "died pious and saintly," in 1118. His successor Raymond De Puy, "proposed to convert the peaceful fraternity into a band of warrior monks." They had at first taken monastic vows, and wore a black cloth habit. The king of Jerusalem encouraged this wish of the second Rector or ruler; the Pope consented, and before many more years elapsed the Banner of the Order of St. John had "waved over fields of strife against infidel hosts, thus assisting the struggling kingdom of Jerusalem."

Before we follow this Order after its final leave of Jerusalem, let us again fancy ourselves inspecting Malta as it now is.

In the gorgeous Church of San Giovanni, with its vaulted roof, crimson tapestries, and splendid arabesques, at Valetta, we find that the floor is "one immense mosaic of Knightly tombs," bearing sculptured family arms, and inlaid with precious stones.

"Many of Malta's old palaces where once the tongues of different nations were spoken, are now used as barracks for British soldiers."

It should here be remembered, that the early Knights were mostly gentlemen of high families and various nationalities. Their professional celibacy did not compel them to live in monkish poverty and humility. Many of them were wealthy by inheritance, and they built and occupied palaces, having domestic establishments.

We read that in the eighteenth century, about 1780, the Order of Malta was in great prosperity. Its territory enlarged, revenues increased, \* \* at peace with all its ancient foes. The island on all sides, was firm with ramparts, and bristling with guns. Its political character was rather of the nature of an aristocratic republic. Rohan was Grand Master; his powers of sovereignty were limited by the Constitution of the Order, although he exercised the influence of a reigning prince. He had sixteen pages to attend him. Two were constantly with him wherever he went from his palace. If he returned after dark, six pages lined the staircase with lighted torches."

The rock of Malta is light-yellow in hue. It is often called white. All the fortifications and edifices are built of the stone and have the same monotony of color, which is agreeably relieved by the dark

green foliage of carob trees ; a species of prickly-pear clothes some of the rocky spaces and is common. The natives call it *Flor del Mondo*, "The Flower of the World." The bells on the necks of goats, slowly driven through the streets of Valetta, tinkle in a sort of poetic music of nature, suggestive to the musing mood of the few visitors who may be privileged there to recall the noise of memorable warfare in the past, if so they possess the taste and have respect for the Knightly history of Malta.

British guns now guard the impregnable naval station, more formidable in power than were implements of war, when, on September 8, 1565, the Turkish army raised their siege, and left the courageous defenders to renew their strength and enjoy the praises of the Christian world. Their military endurance averted the danger of Moslem rule in Western Europe.

Perhaps before contemplating brief historic notes of Rhodes, the other Mediterranean island famous in classics and Christian Knight-hood, we should take a thought of caution from this instructive clause in a Masonic author's words to the "Craft": "The object of Masonic legends is not to establish historical facts, but to convey philosophical doctrines." Feminine readers, nor writer, can fail to accept the warning, thus hinted reflectively. We may have learned ere this, that all claimed to be historic may not be true. If also we have come to be so reconciled to the truism as to enjoy the poetry and the philosophy of historic narratives, nor care whether all has been real or not, then are we fit companions in study for both poets and artists—possibly for Freemasons also, as far as admitted.

Early in the fourteenth century, Rhodes became the residence of the Knights of St. John, from Jerusalem. In the same latitude with Malta, this island of many names, is forty miles long and fifteen broad, is fertile, bearing many kinds of flowers and fruits. The early Greeks called it "an Isle of Serpents." It seems to have derived the name *Rhodes* from the profusion of roses that it produces nearly all the year. Tradition says that a rose of brass was found in the ruins of the ancient city of Lindus, and that the island was named Rhoda—a rose—from this circumstance.

Again, the relic was called a pomegranate flower, shaped in brass, typical of the use of the blossoms of that tree in dyeing purple. Doubtless the image of the flower impressed on the coin of Rhodes

was significant in the same manner as the shell of a fish called *purple* indicating the royal color famous in Tyrian dyes, was stamped on the coin of Tyre.

The Knights of St. John, proving themselves the strongest and most courageous men of their age, during the Moslem siege of Malta, were inspired by the glorious valor and persistence of their brothers in history, who, in two famous sieges of an earlier age, defended Rhodes.

"I designed to conquer Rhodes and subdue Italy," were the words ordered by Mahomet II. to be his only epitaph. The disgrace of his army's defeat in the first siege of Rhodes hastened his death. It is recorded that the roar of the bombardment in that strife could be heard upon an island a hundred miles to the west.

Charles V. expressed the sentiment that nothing had been so *well lost* as Rhodes, gained by the Turks under Solyman II, "The Magnificent." The military results of this event so unfortunate to the Hospitallers has been called "a disgrace to the nations of Europe." Their attitude during that long fierce struggle, was apathetic or indifferent. But when the remnant of Knights from Rhodes wandered in search of a new home, finally, and by sanction of the Pope, under their Grand Master, L'Isle Adam, landed upon Malta to receive sovereignty of the rocky islet, Europe and Christendom encouraged and applauded.

When the Hospitallers were established at Jerusalem, several Orders of religious Knights were already in existence. Among these the Order of St. Lazarus claimed its foundation in the first century, A. D. Simply to aid us in distinguishing the two great Orders, the White Cross and the Red Cross Knights from each other, more space is employed by these desultory notes and reflections relative to the former which first sprang into existence as a religious and chivalric fraternity. It was not many years, however, after the Hospitallers became military monks at Jerusalem, before the "Knights Templar" with their Red Cross banner, formed a distinct brotherhood. At first the two Orders in some degree affiliated, then a fatal spirit of jealousy grew between them. In time increasing its bitterness this feeling was exhibited in open strife. Unfortunately, we learn, that although neither of these brotherhoods alone could have preserved the Holy Land as a Christian Kingdom, Jerusalem was finally lost, in part by the quarrelsome spirit between and involving these two

Orders of Knights. Thus Saladin gained the battle of Tiberias, since which warlike event Judean hills and vales have been ruled by the Turks.

By the intolerance and persecution of Romish religious authorities, the Red Cross Order, with its Masonic proclivities and tendencies, nearly suffered extinction. This was chiefly made historic in the papal rule of Boniface VIII. His injustice toward the *Templars* of whose independent thought and action he had become jealous is denounced as "infamous." He and his clergy dealt very deceitfully with the noble G. M. Jaques de Molay and other dignitaries of the Temple. The cruel Pope was "not minded to condemn them himself; he appointed two cardinals to sit as judges at Paris. The Papal Court was then at Poitiers. Early in the fourteenth century De Molay, together with a commander of the Chapter of Normandy, was martyred, burned alive, in that island district of Paris, now known as "Isle St. Louis." Born of a noble house of Burgundy, this heroic G. M., in the lapse of centuries and the development of Freemasonry, furnishes one of the grandest and truest types of character for Masons and Knights Templar in present time to study. His celebrated speech of defense before execution, was not merely for himself. He said: "There is not an Order or Nation where Knights and gentlemen have more freely exposed their lives in defense of Christianity than the Templars have always done."

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"THE theory of Freemasonry is based upon the practice of virtuous principles, inculcating the highest standard of moral excellence. The philosophy of its science is the love of logical reasoning, a desire for knowledge, the possession of which enables us to exercise prudence in our judgment, discrimination in our choice, and to estimate matters and things according to their just value and consideration. An investigation of the primary principles involved within the theory of its organization, comprehended for the practical purposes to which it ought to be applied, requires application of the mind, and the exercise of our intellectual faculties, wherein our wisdom and discretion display themselves in the judgment we form, through the judicious reasoning our abilities afford us; and this constitutes the philosophy of our speculative science."



## CHANGED.

BY JULIA H. MAY.

[The Advance.]

Dear faded eyes!  
 Ye were so full of tears for others' sighs;  
 So full of smiles,  
 To cheer the pathway of the weary miles;  
 So full of care,  
 When there was need or danger anywhere;  
 Ye could not idly brook  
 One loveless look.

Dear pallid lips!  
 From out your paleness now no blessing slips;  
 Once ye were red,  
 As yonder rose in yonder garden, dead.  
 Once ye would open,  
 Only to let the gentle word be spoken:  
 How could we let you miss  
 One answering kiss?

Dear helpless feet!  
 Once ye were strong and firm and sure and fleet;  
 Ready to run,  
 On any errand for sweet mercy done;  
 Ready to bear  
 The heavy end of every load of care;  
 How could we  
 Your failing footstep e'er unnoticed see?

Dear withered hands!  
 Ye were so eager to do love's commands;  
 So skilled to hold  
 The cup of blessing; tenderly enfold  
 In your embrace  
 The weary form, or cool the burning face;  
 How could we grasp  
 Some other hand, forgetful of your clasp?

Eyes! Look not so!  
 Give us one glimpse of reason, ere you go;  
 Open, white lips!  
 And give one tender word, in death's eclipse;  
 Before those feet  
 Shall walk unflinching the golden street,  
 Let us see  
 Those eyes and lips, just as they used to be.

Written for THE MASONIC REVIEW.

## THE BANQUET.

## A SEQUEL.

Meanwhile, KADOSH, in pugnant mood,  
Had reached the Castle Keep,  
And swore him by the Holy Rood,  
Nor rest, nor peace, nor sleep.

To his refreshment would he take,  
While insolent SIR NEAU,  
By quip, or challenging, might break  
The power to lay him low.

The conflict deepened. Prudence,  
spurned.

Quick vanishes from view;  
KADOSH's zeal less fiercely burned,  
Tho' curses blazed in blue.

His valor oozed, despite desire,  
Out at his fingers' ends;  
Discretion dampens many a fire,  
The foolish zealot tends.

His cause waxed woeful, and must  
needs  
Have something to sustain  
its manifesto, or its deeds  
Were hardly sung again.

Despair seized on his wanton heart,  
Some effort must be made  
To give KADOSH another start,  
Or tricksters were dismayed.

He beat his breast in phrenay vain,  
To force a project through;  
Forgot the stomach rules the brain  
By gastronomic thew.

Up thro' the paunch to reach the brain,  
The worldly-wise-man cries:  
Via we sift the cheat from grain  
On this side Paradise.

Soliloquy doth often guide  
Hot blood to wisdom's way,  
Where colloquy can hardly tide  
Us o'er an open fray.

So thought KADOSH, and thus set on:  
"Supply the inner man

"With pabulum to prey upon,  
"And then present a plan!"

He straightway posted biddings out  
To henchmen far and near,  
To gather at a Banquet-bout  
Of wassail, cup and cheer.

Like henchmen bonded by a Ring,  
They rose, they came, they saw;  
They spent a season junketing,  
They filled each man his maw.

And when the grosser sense was cloyed,  
The Cup and jest went round,  
KADOSH his wildest speech employed,  
With epithet encrowned.

He said: "I bade ye hither, men,  
"To share this feast with me,  
"For ye are to the Royal Ken  
"The *flower of Chivalry*;

"And ye have ever faithful borne  
"The vows ye took of yore;  
"But there be churls whom we have  
sworn  
"Go running after MORE."

"The *more* they get, the *more* they find,  
"The less they care for me;  
"Some vote me titles full of wind,  
"Some, brief *mor-tality*.

"But that accursed churl, SIR NEAU,  
"Is whelped of canine blood,  
"And I proclaim the villain so,  
"By Gis and Holy Rood!

"Come, henchmen, friends since we must  
part  
"A pledge before ye go;  
"Give this churl one *more* parting thrust,  
"Confusion to Sir Neau!"

Then each withdrew him from the spread  
To soothe his brain in sleep;  
KADOSH besought a friendly bed  
In darkness in the Keep.

BABEL.—Remains of the famous Tower of Babel still exist. Each side of the quadrangular basis measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint. The bricks, before baking, were covered with characters, traced in a clear and regular style. The bitumen, which served for cement, was derived from a fountain which still exists near the tower, and which flows with such abundance that it soon forms a stream, and would invade the neighboring river did not the natives, from time to time, set fire to the mineral pitch.

Vol. 63.—No. 6.—3,

## THE EDITOR.

WITH THIS NUMBER WE CLOSE THE SIXTY-THIRD VOLUME of the REVIEW. With many thanks to our subscribers and readers for their kind consideration and encouragement, and to the Masonic Press and the Fraternity for their favorable regard during the past, we shall proceed with our work with the disposition and determination to make the REVIEW an approved exponent of the Truths and Landmarks of Freemasonry. Our Institution is the repository of glowing, living and immutable Truths, and it is these we most earnestly desire to display and expound with such ability and aids as we may command. The first expressed desire of an obligated Mason is for Light, and it is the duty of Most Excellent Masters to dispense Light and Information. This we shall endeavor to do, depending upon the Divine Providence and Guidance—the true source of Masonic help—and seeking the best aids from among the Light-bearers of the Fraternity.

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THE great gathering of Companions on June 17th, at the invitation of Walnut Hills Chapter, R. A. M., and the elegant structural work of the Degrees of the Chapter on that occasion, have been the theme of much admiring, congratulatory and sincere commendation. The class of candidates was an excellent and appreciative one, and was honored by having for one of its number, Bro. J. B. Foraker. The M. E. Grand High Priest, Comp. John Chamberlin, was present, with other Grand Officers. The officers of the Chapter were present, and entered with spirit and zeal into the work. M. E. High Priest, Henry L. Stanton, presided over the work, and conferred the impressive Capitular Degrees with precision and great skill. The Degree of Most Excellent Master, was so conferred as to elicit the most marked expression of admiration from the throng of Companions present. The utmost harmony prevailed throughout, and the day and occasion are on perpetual record in many hearts.

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A PURE HEART is above and beyond all written law, and he who worketh righteousness walks in the light, and is a law unto himself, in that the Kingdom of God is within him. The Law is for the lawless, the deceitful and the wicked.

PERHAPS IT "MUST NEEDS BE THAT OFFENCES COME." But it is also true that out of these offences may come the best issues of life, prosperity and peace to our beloved Order. Freemasonry has its sublime heritage of Truth, Love and Brotherhood; its magnificent structural completeness in the Symbolic Degrees; its inexhaustible deposit of living Truth; its absolutely binding Moral Obligations, and its ineffable Spiritual inspirations and forces; and its wonderful and masterly implements of work, by which the Spiritual Temple of the Mason is to be reared to the welfare of the Fraternity, to the good of Mankind, and to the Glory of the Supreme Architect of the Universe. But it has also to wage a warfare with the deceitful passions and lying vanities of the world. The Sword in one hand and the Trowel in the other is our heritage also. The foundations are well laid,—let every man "take heed how he buildeth thereon." Let patient and good work go hand in hand, with valiant warfare, whenever and wherever an assault comes from our enemies. In our Warfare let us stand by our Work; heeding not the demand to "come down" to parley, but imitate our Zerubbabel, who having a "great work to perform" could not go down.

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THE article on "OBJECTING," in this department, came to us with a letter under date of June 7th, and therefore was not written with reference to any *objecting incident* occurring in this valley, or on these surrounding hills. Our valued correspondent is a *wholesome* brother and a Master "well-skilled in Architecture and the various Arts and Sciences," and a Companion who has attained unto a high and "good degree," and a Commander who well knows how to "govern . . . with Justice and Moderation." We commend his words on a very delicate Masonic privilege to the careful attention of our readers.

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THERE is no controversy, nor can there be any, concerning the grand Truths of Freemasonry. No angry discussions can arise concerning the real Tenets of our profession—Brotherly-love, Relief and Truth. The "broad mantle of a Mason's Charity" may be sneered at, defiled with unholy hands, and trampled on with unhallowed feet; and over such desecration of a Consecrated and Divine substance, the true Mason may deeply grieve, but even concerning that, he will enter upon no controversy.

WE invite attention to the first article in this number of the REVIEW, on "Hebrew Metrology," by Bro. J. Ralston Skinner, of McMillan Lodge. The Mason will remember the special lesson of the Fellow-Craft Degree, concerning Geometry, and its mystical, symbolic and reverent association with the name of the Supreme Architect of the Universe. The Mason was there taught that "Geometry is the first and the noblest of all the Sciences, and the basis upon which the superstructure of Freemasonry is erected."

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (*Zechariah* ii: 1 and 2.) Let us, as devout and thoughtful Masons observe, and see the measuring line laid upon our Jerusalem.

Bro. Skinner has kindly consented to continue these "Studies in Masonry," in contributions to these pages.

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CORRECTION: The beautiful verses in the June Number of the REVIEW, with the heading "Ancient Symbolism," were from the Persian, and were *arranged* for the REVIEW, by "J. R. S.," not *translated*. They were collected and arranged with an additional original verse, (the second), by our correspondent. In this original verse for "released," read "relaxed."

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THE following address was made at the Grand Inspection of Cincinnati Council, R. & S. M., by Comp. L. C. Harris, of Kil-winning Council; in response to the toast—

"CAPITULAR MASONRY."

I thank you, Thrice Illustrious and Companions, for the honor you confer upon me in asking me to respond to the sentiment—

"CAPITULAR MASONRY."

By Capitular Masonry, we allude to the Masonic Degrees, from Mark Master to Royal Arch Mason, usually conferred in what is called the Chapter. In these Degrees, we are called upon to approve ourselves Masters indeed, by presenting specimens of our skill in preparing material and work for the building of the Temple. By reason of our skill and faithfulness, we are invested with the responsibilities of presiding over the Craftsmen, setting them to work and giving them proper instruction. By faithfulness in the

discharge of these important trusts, we are received and acknowledged as Most Excellent Masters, assisting in the work, and patiently beholding the Temple progressing towards its beautiful and grand completion; and at last being permitted by King Solomon to witness and participate in the ceremonies of its dedication, during which the Holy Fire descended on the altar, and the glory of the Lord filled the house. Then, exalted to the most sublime Degree of Royal Arch Mason; witnessing the destruction of the Temple; carried away into long captivity; returned to the land of our fathers, and engaged in the work, the glorious work of rebuilding the house of the Lord, and appointed to the special duties of bringing forth to light the long buried treasures of light, knowledge and truth.

In all these striking symbolic lessons, we are taught that we are builders, laboring in the quarries of life and of our own hearts; bringing forth, through the divine blessing, "good work, square work, such as is needed," in order to build up the glorious structure of our moral manhood, that we ourselves may become living stones for the Spiritual Temple, that house not made with hands, eternal in the heavens.

We are invested with the responsible duties of teaching and enlightening others in the great work of human life; and we are encouraged in our toilsome duties by glimpses of that glorious Temple of Heaven, discerned by the Eye of Hope and Faith.

In all our labors, losses and captivities, let us remember, Companions, that the day is coming when labors will be rewarded, losses will be compensated, and captivities shall cease; that blessed day, when we shall be crowned and robed in the presence of our great High Priest, and holiness to the Lord be inscribed upon our foreheads.

I thank you, Companions, for your attention.

\* \* \*

WE have had inquiries from several directions concerning the doings of "The Scottish Rite Cathedral Company," and the outlook concerning the New Cathedral. We are not in position to know anything on the subject or to make any inquiries. The following, from the Masonic column of the *Commercial Gazette*, of July 5th, is a careful and succinct statement of some of the points to which inquiry has been directed, and is written by a brother who has some

sources of information. It is well presented, and we have no doubt is substantially correct :—

**THE NEW SCOTTISH RITE TEMPLE.**—At a joint meeting of the Scottish Rite Cathedral Company and the Trustees of Gibulum Grand Lodge of Perfection, held on Tuesday evening, the completed plans for the New Cathedral were accepted. These specifications have been for some time past under the consideration of a special committee, and the plans submitted by the architect, Mr. A. C. Nash, were unanimously adopted. So far, however, the plans have only related to the construction of the Cathedral proper, which is to be constructed in that portion of the edifice formerly the Seventh Presbyterian Church. The large banquet-hall, janitor's rooms and other necessary apartments will be considered hereafter. The Cathedral of the Scottish Rite, when completed, will not be excelled in ornamentation and commodious resources by any structure of the kind in the country. The basement will be excavated two feet deeper than in the old building, thus giving a height of about twelve feet from floor to ceiling. Here will be located the "Secret Vault," as it is Masonically termed, and the "Perfection Room." This will be forty by sixty feet—as large in area as the Cathedral in the old Temple. The entrance will be arched, and the effect of a massive crypt will be preserved in the solid stonework. The floor will be laid in cement. The present passage way on the side of the church will be arched over at about the ordinary height of a two-story house, and the front will be made to correspond with the architecture of the church. In the upper portion of this addition a corridor will be built opening on the north side into the main building, which is intended for spectators on special occasions. In the main building the most extensive changes will be observed. A large balcony will be erected, which will contain three tiers of seats, so arranged as to afford a perfect view of the "floor work." In this balcony will be placed the organ, and the chorus and orchestra galleries. The stage will have an opening of thirty-two by eighteen feet. The total depth will be twenty-six feet. The proscenium arch will be splendidly and emblematically decorated, and on either side of the stage will be a handsome proscenium box. The interior of the church will be changed from the Gothic to an Oriental style of architecture, the former having been found too severe for elaborate ornamentation. The entire ceiling will be altered to correspond

with the decorations of the interior. The various apartments will be constructed with a view of rendering all the degrees of the Scottish Rite in a manner that has hitherto never been attempted in this country, and they will, when finished, doubtless be found the perfection of construction. Many of the rooms, of course, will be arranged in a style that will not admit of a public description, but it may be briefly said that they will embrace, in facilities and lavish ornamentation, all that taste, experience, and Masonic research can furnish. The building will be practically fire-proof. The walls will all be of brick not less than eight inches in thickness, and no wood will be used in the construction. The ceilings will be in rough plaster, and the various apartments so arranged that should a fire take place in any one of them it can readily be prevented from being communicated to another portion. The exact plans of the new brick building, which is to contain the grand banquet hall, reception parlors and offices, have not yet been determined upon, but they will be as commodious and sumptuous as the other portions of the new Temple.

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THE FOLLOWING CIRCULAR LETTER, will explain itself to our readers, and presents some questions of vital importance to other Masonic Jurisdictions besides that one from which it emanates. We commend the matter to careful reading and consideration :—

LA GRANGE, KY., June 24, 1885.

DEAR BRO. EDITOR :—At the last Grand Annual Communication of the Grand Lodge of Kentucky, (October, 1884), we were appointed a committee under the following action :

*Resolved*, That a Committee of three be appointed to digest a Constitutional Amendment for the consolidation of weak Lodges, and report the same at the next Grand Annual Communication of the Grand Lodge.

The Committee consists of Bros. Rob Morris, Past Grand Master ; Henry B. Grant, Assistant Grand Secretary, and S. O. Graves.

This matter presents to us the greater difficulty, the more we consider it, and we deem it best to select, from the most experienced Masonic writers of the day (especially those who have been accustomed to report upon questions relating to Foreign Correspondence and Jurisprudence), and ask them for their views. Your name naturally occurs to us in this connection.

In the Jurisdiction of Kentucky, the necessity for the consolidation of sickly and feeble Lodges is urgent. We have upon our rolls more than five hundred Lodges, but so reduced are they in strength, that the average in membership is less than thirty. In some counties reporting five or six Lodges, the aggregate of Master Masons is scarcely a hundred. This state of things is attribu-



table to the bad custom that prevailed among us in former years of granting Dispensations for new Lodges in sparsely settled neighborhoods. The fact that so many of our young men emigrate to other States also has a bearing upon the subject.

The remedy would seem to lie in a union or consolidation of feeble Lodges. But here the difficulty presented by the necessity of *the close ballot* comes in; such a consolidation, we think, could only be effected by *the close ballot*. There are but few Lodges, however, that do not contain at least *one black sheep*, who, however his own mother Lodge may consent to retain him, could not gain membership in another Lodge. To illustrate, take the case of neighboring Lodges A and B. It is proposed to unite the latter with the former; upon a *visa voce* vote, the majority of both Lodges favor the union; but the secret ballot being spread in A upon the general question of consolidation, black balls appear. The ballot being then taken separately upon each of the seventeen members of B, fourteen are accepted and three rejected. Now in Lodge B, by a similar process, thirty-two of the members of A are accepted, two rejected. How can a consolidation be effected between these two Lodges? Such, we apprehend, will be the result in nearly every instance where the question of organic union comes up.

Will it be said that the Grand Lodge, by *resolution*, can consolidate those Lodges? Surely not. No Grand Lodge can force a person into the membership of the humblest Lodge, against the wishes of the humblest member.

What then? Please give us your views upon the question, and if you can point us to any legislation by any Masonic body that bears upon the subject, we will be thankful, and will make due acknowledgments in our report.

Be so kind as to forward your reply to the undersigned, so that he may receive it as early as July 15th following.

For the Committee,  
La Grange, Oldham County, Kentucky.

With sincere respect,  
ROB MORRIS, LL.D.,  
Past Grand Master.

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MR. EDITOR :—There has been a good deal said and done of late, in some of the Masonic Bodies in this Grand Jurisdiction, touching what is known as the RIGHT OF OBJECTION. Some claim that the exercise of this right is inherent in the individual; that it is inalienable, immutable and unquestionable; that the reason for the individual exercise may be good, bad, or capricious, and still unquestionable. Others claim that while the objection may be made by the individual, it should *always* be made in the interest of the Body in which it is made, and not be suffered to be debased into a means of gratifying personal malevolence. The reasons for the latter claim are obvious. To continue to permit personal grudge or sinister motive to underlie objection were to permit one individual member to destroy the Body in which such a practice prevails. Masonry

presumes the performance and acceptance of all acts in good faith, as from men to men equally faithful and true; and, inasmuch as objection may be made without reasons being required, it becomes the duty of every faithful and true Mason so to accept the acts of each brother or frater; provided always, that any and all such acts do not, by time, place and circumstances, put themselves and their authors in such questionable position as that, by refusing to question, were to ignore, and make the Body in which such objection be lodged, an endorser of a manifest wrong. To be required by implication even, to endorse a wrong so clearly manifest, were to belie the assurance that is given to every man when he kneels for the first time at the altar of Masonry.

And, if this right of objection have no limit, is inherent, unquestioned and unquestionable, we may as well know it once for all, and speedily; for as it is we are deceiving ourselves with the idea that we are brethren, each laboring for the good of all, when in fact, we are lending ourselves for instruments in the hands of a man, or a faction, to abuse not us only, but to make the whole system of Masonry a by-word and reproach among the faithful and true.

On the other hand, those who insist that the right of objection is inherent, deny the right of inquiry into the integrity of the act under any and all circumstances. Any attempt to do so is straightway denounced as revolutionary, high Masonic heresy and treason. That is to say, an individual may abuse this right to the gratification of his own personal spleen, though the right was originally intended to subserve the best interests of the Body where exercised, after a candidate had been duly chosen a member of it. I disclaim any intention of abridging the right of objection; but I do seek to dignify and ennoble it, and the Mason who exercises it, by securing it and him against the suspicion or imputation of bad faith, or impure motive.

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MR. EDITOR:—The question now before the Masons of Ohio is, shall our American Rite live? By American Rite, I mean the Lodges, Chapters, and Commanderies of America. They are peculiar to America, therefore, I call them the American Rite.

The proof that the Rite aforesaid is attacked by a Body to them unknown as Masonic, and designated by its supporters as "The Supreme Council, presided over by Henry L. Palmer, of Wisconsin,"

is abundant and overwhelming. The words of a supporter of this Palmer Council, when referring to a recently enacted law of Grand Commandery of Ohio, passed in 1883, were as follows:—"We have put that law there, and WE WILL SEE it enforced!!!" Another satellite of the same Council says, speaking to a Brother who did not train under the Palmer Banner, "We will expel you all from the Lodge and Chapter, then what will you do?" The assumption of ownership of the Lodge and Chapter, is very instructive to Free (and accepted) American Masons.

The "you all" meant all Brethren who would not subscribe to the Doctrine that Brother Palmer's Council was, and ought to be the Head of all Masonry. Now who, and what is this Council, that is to Rule us, as Masons? I answer, it is a body of men who believe that Frederick "surnamed the Great," of Prussia, had a right to make a system of Masonry that would be binding on American Masons. Now, who was Frederick the Great? King of Prussia, certainly, and also the Head of an Iron-handed Despotism, that did most effectually swallow up all rights of individuals as citizens, and his system was adopted by certain Masons. who took from another country, that country's system of Masonry, revamped it, attached the name of the Great Frederick, apparently for the purpose of getting his system of government into it, and then declared that all countries must adopt this system, as amended, or be called supporters of Clandestine Masonry. The above synopsis of the History of a Supreme Council, before which the Grand Commandery of Knights Templar of Ohio prostrated itself in 1883, necessarily leaves out many details that are very interesting to the Masonic student. It is enough to say, that the details show it to be worthy of its birth, and always consistent with its great Head.

One incident in the history of the Council of Palmer is this, Emanuel De La Motte, a 33° from the Southern Supreme Council, at Charleston, S. C., came to New York city. He there found a Scottish Rite Body presided over by Joseph Cerneau. Highly indignant that any Scottish Rite Body should have been started, without first asking him, he sought an interview with Cerneau, and *demand*ed his authority. Naturally he met a refusal, upon which he sent to Charleston, (to the Supreme Council there? you ask). No! to his WIFE! Send to me MY *Patents!* MY *Diplomas!!* When received, he took a man, made him a Mason of the 33°, his equal in

all except impudence, the two then made a third, and the Supreme Council presided over by Henry L. Palmer, of Wisconsin, was born. Emanuel De La Motte was only one of the members of the Southern Supreme Council. We are told that according to the Secret Constitutions, all active 33<sup>o</sup>'s have equal powers, each and every other member of that Council had the same powers, and had they all exercised them as he did, Councils would be so plenty that we need not go far from our doors to find one, *of that brand*.

And, this is the birth of the Body, before which the Grand Commandery of Knights Templar of Ohio, prostrated itself in 1883, humbly saying, "Lay thy commands upon thy servant, for so I am ready to obey them, even to the murder of my subordinates." Now, I believe, that the question of the legitimacy of this, that or the other Body, called Masonic, is not a proper subject to come before any Commandery, Grand or Subordinate, unless that Body in question, confers Degrees prerequisite to the Orders conferred in that Commandery, in other words, a Body whose members are Life Members, who are placed so far above all its Subordinate Bodies that their acts cannot be called in question, no matter what those acts may be, a Body governed by Secret Constitutions, even the cover of which, is never suffered to be seen by a 32<sup>o</sup>, or any 33<sup>o</sup> not an active member in the Supreme Council; such a Body has no place in the Masonic system of Free America, however appropriate it may have been under the Iron-hand of Frederick the Great. The legitimacy of the Scottish Rite Body claiming the control of our American Rite, is a proper subject for investigation by every Mason in his individual capacity. Says a Brother, "The Cerneau Body must be bad, because they claim the right to set up Lodges of the first three degrees in opposition to our Grand Lodges." What does the record show in this case? When Cerneau organized the Bodies that bear his name in New York city, one of his first acts was to transmit a copy of the Patents, under which he worked to the Grand Lodge of New York, utterly disclaiming any authority, over the first three degrees, presided over, in that State, by that Grand Lodge. These papers were received by that Grand Lodge, and ordered to be placed on file, and are probably now among their records. The honored names of De Witt Clinton, and Lafayette, are inscribed upon the rolls of those Bodies as members. Lafayette was presiding officer of that Supreme Council, even the great Henry L. Pal-

mer himself received his degrees in that Body. Yet now the followers of the Palmer Body say, "it is a Clandestine Body, and never had any legal foundation!"

All this and much more may be said, but what do we as American Masons care about these Rival Bodies, that are striving to rend Masonry in twain, and destroy it? The existence of our American Rite is threatened! Shall we defend it? The statement that the Fathers of the Order of the Temple in Ohio placed the present law of 1883 in the Statutes of the Grand Commandery, is false, a very brief examination of the records will show this, yet if they had it would have been wrong. Wrong then, and greatly wrong now. That the Supreme Council of Palmer mean to absorb and then destroy our Lodges, Chapters and Commandery, is clear to all who are familiar with their movements during the past ten years. Witness their tactics in Massachusetts, in New Hampshire, where they boasted that any Mason in Grand Lodge, not favorable to their interests and their schemes, could never reach any office in that Lodge. Also in California and Illinois, a concerted effort is seen to capture the Grand Lodges and Grand Commanderies. We have seen how they succeeded in packing the Grand Commandery of Ohio, and making the Honored Body the creature of their will. An Eminent Brother asks, "By what authority was the name of Albert Pike, a scoffer at Christianity, put in the Statutes of a body of Christians, (who were also Masons) as a Ruler, a King, a *Pope*, that they must honor as a Leader?" "*We have put that Law there, and we will see it enforced!*" says a follower of the Palmer Supreme Council. Thank you Brother for warning us.

Mr. Editor—In all communities, in all societies, there are a certain number of members, who, too intolerant, or indifferent to form an opinion of their own, are constantly looking for some one to think for them.

This Palmer Supreme Council exists to do all the thinking for its followers, and it naturally attracts this class, and it finds in them its loudest advocates, and strongest supporters. There is a sinful game, played by the world's people, called Poker. In this game, I am told, there is such a thing as going it blind. The supporters of the Supreme Council, presided over by Henry L. Palmer, of Wisconsin, are, in humble imitation of the devotees of that game, *going it blind*, with a vengeance. Will they succeed?? We shall see.

MASTER MASON.

## OUR TRACING BOARD.

THE following from the London *Freemason's Chronicle*, will interest thoughtful Masons on this side of the water. It is said that it is "our friend who tells us of our faults, while our enemies only flatter." If by looking into a glass thus held up to us, we shall have

"The giftie gie us,  
To see ourselves as others see us!"

We will then have mastered one of the greatest lessons of life.

NATIVE AND AMERICAN FREEMASONRY—A CONTRAST.—Yearly reports of Institutions, as a rule, are very dry reading. Few care to peruse them, unless personally interested. The loss is not great, except it be to the Institutions themselves. A mere record of work done is not enough to awaken dormant interest. An anecdote, an apt illustration, or facts marshalled in graphic and bold array, as if the writer were thoroughly in earnest, are qualities far more likely to be successful than the dry-as-dust reports that answer well enough to the letter of requirements, but do not breathe an inspiring spirit. Our American brethren seem to have unconsciously fallen into the habit of making the reports of their proceedings attractive. We say unconsciously, because there is no appearance of design. What they say is natural enough. Sometimes their language is magniloquent, and frequently takes a "high falutin" tone, common to that class of Yankees who believe that England can lick creation, and that they can lick England. Bathos and boasting now and then commingle and disturb the sensitive nerves of the staid Britisher. Beneath it all there is an intense love of Freemasonry—a right genuine human feeling,—“a heart that leaps at every bound” to assert right and help the distressed brother. It should never be forgotten, in estimating the character of American Freemasons, that they have had to fight a long and severe war against opposition and calumny, and that the battle is still going on. We in England have never known such bitter struggles as have marred and damaged the brethren in America. Our path has been smoothed by the patronage and support of the wealthy and powerful—by princes and statesmen—by the very executive of national power. Freemasonry to us has always been fashionable, and with the exception of the Pope and a few of his more ardent disciples, we have hardly known what opposition is. Even the anathemas of the Pope, terrible as they are regarded by some people, have passed over our heads without leaving us one whit the worse, either in reputation or in influence. Our progress has been like the rippling stream, with just enough disturbance on the surface to show that it is moving. Now and then it

hastens its progress when bearing royalty on its surface. It rarely, however, loses its dignity, and the only fear is that it may become too cold and impassive. As a counterpoise to this calmness we have our Charities. These keep alive and foster the warmer instincts of the brethren, and are the best correctives of that spirit of selfishness which is too often the offspring of exclusiveness and of unchecked peace. If anything, we are too respectable, too anxious for the proprieties of social life. We perform all our charitable actions in a stately way, after an approved and fashionable model. We cultivate our literature upon absolute methods, and try to convert a speculative into a mathematical science. Because we cannot logically prove our origin, we are continually discounting sentiment; aiming in fact at impossible historical accuracy. We are very Pharisees in striving after form, but not quite so heartless. We are not as dead in practical faith as we are intellectually cold, formal and unimaginative. Our academic tendencies have not taken all the heart out of us, and our charities remain as the golden links which unite faith and practice. Our Lodge meetings, lifeless as they too frequently are, stimulate obedience and respect for authority; they keep alive the love of ritual and do something towards strengthening the formal ties of brotherhood, while our banquets satisfy the grosser wants of the animal man. The spiritual influence of the teachings of the Craft always makes itself felt in the Lodge-room, but it loses too much of its power when the brethren separate. They then become strangers, except in isolated cases, where personal friendships are formed, and which would exist apart from Freemasonry. Were it not for our blessed Charities we fear that the Craft in England would be but a skeleton, a cold and rigid formalism, enlivened occasionally by the social enjoyments of the table.

“Feast, and your halls are crowded;  
 Fast, and the world goes by;  
 Succeed and give, and it helps you to live;  
 But no Companion can help you to die.  
 There is room in the halls for pleasure  
 For a large and lordly train,  
 But one by one we must all file on  
 Through the narrow aisle of pain.

“Rejoice, and Companions will seek you:  
 Grieve, and they turn and go;  
 They want full measure of all your pleasures,  
 But they do not heed your woes.  
 Be glad and your friends are many;  
 Be sad, and you lose them all;  
 There are none to decline your nectared wine,  
 But alone you must drink life's gall.”

American Freemasonry having passed through the fiery furnace of opposition and persecution, seems to approach nearer to the spirit of equality, one of the principal bases on which the Order rests.

Personal liberty, no doubt, sometimes degenerates into license, and public displays too often minister to personal ambition at the cost of dignity. Bro. Leonidas F. Pratt, Grand High Priest of Royal Arch Masons of the State of California, put the matter very clearly in his annual address, delivered to the Companions in April of last year. He said: "We are coming rapidly to make much display and parade of our Masonic standing and handsome apparel. We are gradually drifting away from that simplicity and those practical features of Fræ-masonry which in our early experience so charmed and delighted us. We compromise our faith and our teachings, and we belittle our profession by too much Masonic display and too little Masonic labor." This love of display, to our mind, is the great danger of American Freemasonry. There is another evil less defensible and still more dangerous, which has the same root in the desire for novelty and show. America is overrun with so-called Masonic offshoots. Their name is legion, and their influence far from good. There are many men in this country who would undertake the command of the Channel Fleet who had never seen a war-ship in their lives, but we have few, if any, who would undertake to paint the Masonic lily, or gild Masonic gold. These pretensions seem to be the special property of our American brethren, who delight in isms, and who are ever hankering after something new. They want a little of our superfluous ballast, a little of our decorous refinement, just to keep them more faithful to their original inheritance. It is easy to condemn, easier still to give advice. We cannot do the former without giving some show of reason, the latter is generally offered without the least sense of responsibility, yet the evils are too glaring to be disregarded, and too perilous to be neglected. It is with pleasure, therefore, that we notice that there is an awakening sense of the danger of running after false gods, of seeking outside the display of that ardor which would be better exercised within the Lodge. American liberty is unlike our own, in its manifestation at least. It came to them ready made; to us it has come through centuries of trials and difficulties, through civil struggles and bloody wars. The Americans are the children of prudent fathers, and not unlike many prodigals they deal lightly with an inheritance that cost them so little to obtain. The same spirit that animates them in their political life has found a partial existence in Freemasonry. All the shows are on a huge scale, and to deprive an American of the gaudy trappings of civic and national life would be to arouse his fears of the loss of liberty. Time alone can eradicate what after all are excrescences. Americans have shown that they are worthy descendants of a giant stock, and if they gallop a little too fast now, they will ultimately settle down into a quiet stride that betokens endurance as well as progress.

No doubt the peculiarities of character incidental to the American people have left their mark upon native Freemasonry. They do not account for all that is strange to us. The explanation must be



sought in other directions. The difficulties in the Craft that we have escaped have strengthened their faith. They have fought for it, are still fighting for it, and were it not for their own follies, they would have completely triumphed long ago. To them Masonry is a living reality, which embodies the fruits of their own labors and sufferings. They cherish it accordingly, and try to make out of it something more than it really is. Their success has made them forget the beauty and reality of the substance, and they run after false shadows. They have had no such controlling forces as exist in this country. The principles of their national constitution are opposed to the spirit of patronage, and while they have gained in independence, they have lost in soberness and stolidity. They are more earnest than we are, more zealous in the cultivation of Masonic literature. Their zeal is not always tempered with discretion, nor does their charity partake of the same fixed character as with the Craft in England. Their writing abounds in sentiment, is sometimes marred by wild speculations, and too much outspokenness. Still, with it all there is the true spirit of inquiry, the strong desire to know more of the esoteric meaning of the Order, and that manly will to defend it against all comers. If they have few fixed charitable organizations, there is no lack of charity among the brethren. They rise to occasions, and give with a liberality we do not exceed. Their welcome to strangers is unbounded, and we believe we are justified in saying that they give a much wider interpretation to the word brother than we do in this country. With all their faults we cannot help loving them. Their impulsiveness, their love of show, their defiance of what we deem etiquette, lose much of their significance when we realize their good qualities. We may truly say of them, "Be to their faults a little blind, and to their virtues very kind."

ELBERT HARTWELL ENGLISH.—Grand High Priest Chester Tilden, of Connecticut, paid the following beautiful and merited tribute, in his annual address before the Grand Chapter of Connecticut, to the late Judge Elbert Hartwell English, of Little Rock, Arkansas:

On September 1st, 1884, M. E. Elbert Hartwell English, Past General High Priest, died at Asheville, North Carolina, aged sixty-eight. Companion English was born in Alabama, in 1816, and in 1844 he removed to Little Rock, Arkansas, and commenced the practice of law, which he so adorned, that at a later period, before and after the late war, he was elected Chief Justice of the Supreme Court of that State.

He was received into Freemasonry soon after his removal to Arkansas, and in course of time was elected to preside in the East, of Subordinate and Grand Bodies of that State. He helped to or-

ganize the Grand Chapter of Arkansas, in April, 1851, and was elected its first Grand High Priest.

At the Twenty-second Triennial Convocation of the General Grand Chapter of the United States, held in Nashville, Tennessee, in 1873, he was elected General Grand High Priest, and closed his official term at Buffalo, N. Y., in 1877, with marked ability and success. As a Mason he embellished his own and enlightened other lives by his superior graces of character, his devotion in imparting Masonic knowledge, and his ever ready will to exemplify the tenets of his profession, even unto death.

Companion English was a man of ripe experience, a diligent student of Masonry, and a devoted Methodist, which church he said he loved more reverently, because it was the church of his mother.

To such a man death has no terror. Companion English was at the time of his death Grand Representative of the Grand Chapter of Connecticut, near the Grand Chapter of Arkansas.

One army of the living God,  
To His command he bowed ;  
Part of the host have passed the flood,  
And part are crossing now.

THE recognition of the Grand Lodge of South Australia is a proof, if proof were needed by any, with what firmness and dignity, and how in harmony with Masonic law and precedent, the Grand Lodge of England always acts. How far the multiplication of Grand Lodges is a good or an evil, Time only can show. There are confessedly two views on the subject, and further and beyond there is the grave question of "local self-government," and the advance of prosperous colonies into great and independent communities. So long as all matters proceed in due Masonic form and loyal adherence to the enactments of the Book of Constitutions, so long as a clear majority of English Lodges and Brethren in a district at a distance from the mother country expresses a desire for independence, the Grand Lodge of England, true to its principles and practice will accord a friendly and Masonic recognition to these who feel and think themselves strong enough to form an independent Grand Lodge. But it naturally objects to and repels hasty schemes and ill matured plans, too often the outcome of private ambition, petty cliques, and personal egotism, and, holding firmly by concordats and understandings legitimate and honest, it seeks to proclaim to the world that by no body of men are the mere acts of underhand agitation or abnormal chicanery so opposed and disavowed as by loyal Freemasons, and especially by that Mother Grand Lodge of Cosmopolitan Freemasonry—the Grand Lodge of England.—*London Freemason.*

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## CRAFT TIDINGS.

### United States.

THE Craft Tidings Editor takes great pleasure in giving the following to the readers of the REVIEW. It needs no comment from us, but will be understood by the Craft. We, however, have a right to extend our congratulatory hand to the Editor.

WALNUT HILLS CHAPTER, No. 151, R. A. M., CINCINNATI, July 4, 1885. Rev. HENRY D. MOORE—*Dear Sir and Companion* :—At the stated Convocation of Walnut Hills Chapter, No. 151, held Friday, July 3, you were duly elected an Honorary Member of Walnut Hills Chapter, No. 151.

[SEAL]

Yours Fraternally,

CHAS. LOGAN, Secretary.

THE WORSHIPFUL MASTER of McMillan Lodge, No. 141, sent out the following card of invitation: "A special Convention of McMillan Lodge, No. 141, F. & A. M., will be held on Wednesday, July 1st, 1885, for the purpose of conferring the degree of Master Mason. Work will commence at 4 o'clock P. M. By order, HENRY D. MOORE, Worshipful Master, FRANK S. HOLMES, Secretary. Steward's compliments,—Supper Lunch at 6:30 P. M. Refreshments at close of work. You are fraternally invited to be present."

This was sufficient. The crowd was immense. The work done by such workmen as Bros. Henry C. Threlkeld, John M. Champlin and Bro. Henry D. Moore, and the corps of efficient officers of McMillan, needs no trumpet to sound its praises. When we say that all were satisfied, it is as little as can be said. At any rate there was no diminution of the attendance until the closing hour, and when the work meets the unqualified approval of such Masons as B. J. M. J. Mack, Bro. William McCammon, Bro. John D. Caldwell, Bro. R. M. Bartlett, Bro. L. Burkhardt, Bro. Chas. Robson, and others of like ripe experience and culture, we certainly have no reason to withhold our slight meed of praise. The speeches of Bros. Dr. Buck and Dr. Taylor were deeply interesting, while the wonderful lecture of Bro. J. Ralston Skinner entranced and electrified the audience, and at its close received round after round of applause.

AVONDALE, the beautiful suburb of Cincinnati, which heretofore was without a Masonic Lodge, notwithstanding the large number of brethren residing in its midst, at last has aroused itself, and we are happy to state that "*Avon Lodge, U. D. F. & A. M. of Avondale*," is a matter of fact. Working under dispensation granted by the M. W. Grand Master of Ohio, the first meeting was held on Wednesday evening, June 10th, with the following officers, viz: T. Z. Riley, W. M.; Frank J. Walton, S. W.; Fred. Achert, J. W.; Charles H. Albrecht, Treasurer; W. A. McCullum, Secretary; Charles H. H. Hoffmann, S. D.; and George Boswell, J. D. Quite a number of brethren, resident of the village, most of whom had not attended a Lodge for many a year, were in attendance, and were quite enthusiastic over the idea of

having a Lodge so near their home, thus enabling them to attend Lodge regularly again as in days of "Auld Lang Syne."

The Lodge room will be located at the corner of Main and Rockdale avenues, where Mr. Lambert is putting up a handsome three story brick building, the upper floor of which has been leased for the term of ten years by Avon Lodge, and which will be furnished as nicely and comfortably as any Lodge-room in the State. The stated meetings have been set on the third Monday of every month, and time of meeting at 8 o'clock P. M.

Avon Lodge has a splendid field to work in, and we hope that it will make the best use of it. May this new Lodge help our great cause of diffusing more light, and may its ranks become filled by good workers in the Craft. So mote it be.

ST. JOHN DAY.—The most notable event among the Fraternity in the neighborhood of Cincinnati was the laying of the corner-stone of Hoffner Lodge, at Cumminsville. The following excellent report of the proceedings is from the pencil of Bro. James Maguire, of the *Commercial-Gazette*: The lot upon which the new temple is to be placed is the gift of Jacob Hoffner, who has long been a patron of Masonry, having been a member of N. C. Harmony Lodge, No. 2, for nearly sixty years, and has been an honorary member of Hoffner Lodge since its formation. The charter for Hoffner Lodge, No. 253, was granted in October, 1854. The organization has been very successful, and contains among its membership many of the best citizens of Cumminsville and vicinity. The Lodge at present is occupying the New Odd Fellows' Hall, on the corner of Blue Rock and Turrell streets, where they will remain until the new building is completed.

The building, when erected, will not only be a credit to the Order, but an ornament to the twenty-fifth ward. It will be situated on the corner of Hamilton pike and Spring street, having a frontage of sixty feet on the east side of the pike and sixty feet frontage also on Spring street. It will be three stories in height, and will be ornamented with a tower. The first floor will contain an office room and two stores. On the second floor will be a commodious hall for public meetings, and the third floor will be devoted to the uses of the Fraternity. This will consist of a large Lodge-room, with suitable ante-rooms, and a banquet hall for the social gatherings of the craft.

The members of the Order in the city proper made a handsome display in procession under the marshalship of Chas. A. Miller, the appointed officer of the occasion. All the Lodges were well represented in the procession that was formed at the Temple about two o'clock. The number of old Mason in the ranks was a noticeable feature. The two local commanderies, Cincinnati and Hanselmann, formed the escort to the Grand Lodge, although this portion of the parade was under the direction of Hanselmann. A fine display was made, led by the band of the First Regiment.

The Grand Lodge of Ohio was represented by the following officers: Levi C. Goodale, M. W. Grand Master; E. H. Kirk, Deputy Grand Master; J. H. Bromwell, Grand Senior Warden; W. B. Melish, Grand Junior Warden; Chas. Brown, Grand Treasurer; John D. Caldwell, Grand Secretary; Rev. J. A. Easton, Grand Chaplain; Judson Harmon, Grand Orator; Chas. A. Miller, Grand Marshal; W. H. Dick, Grand Senior Deacon; Walter Freiberg, Grand Junior Deacon; Wm. G. Williams, Grand Tyler; E. Cort Williams, Grand Architect, Joseph Durrell, Bible Bearer.

A special train had been provided and four coaches were well filled by the Grand Lodge, the accompanying visitors and ladies. A splendid reception was given by the members of Hoffner Lodge on the arrival of the train, when

the procession, largely augmented by visitors, was again formed, and led by the Commanderies, made a short parade through the town to the place where the ceremonies were to take place. A halt was called at the residence of the venerable Jacob Hoffner, and the old and venerated Brother received a heartfelt Masonic salute. He was afterward escorted through "open ranks" to the place where the ceremonies of laying the Corner-stone were conducted. Two open carriages had been provided, in which were the following old members: First—Stith M. Sullivan, of Dayton; Wm. McCammon, John D. Caldwell and Jas. Finn, of Cincinnati. Second—I. M. Anderson, of Cumminsville; Benj. Clark, of Cincinnati; Wm. Cole, of Ross County, and Dr. S. C. Charlton, of Columbus.

A substantial platform had been placed over the foundations of the new building, and the whole place presented a handsome appearance from the decorations of flags and streamers, and among the striking objects was a splendid portrait of Jacob Hoffner, which was suspended from the trunk of a magnificent tree that over-spread the place. The ceremonies were opened by prayer by the Grand Chaplain and music by the assembly, and the following selected quartet: Sam'l Ash, David Davis, J. Edwards and Wm. Tyrrell. The customary Masonic Ritual for such occasions was begun by Grand Master Goodale, with the responses by the brethren when the Corner-stone was lowered into place, and consecrated with the symbolic corn, wine and oil.

The stone deposited was a block of Maryland granite, twenty-seven inches long, seventeen inches wide, and thirteen inches deep. It was presented to the Lodge by Mr. F. W. Fox, and is inscribed on the outer face with the name of the Lodge, number and date. The side containing the inscription is beautifully polished, and the cavity, which was sealed during the ceremonies, contains the following articles: Copy of the Holy Bible, list of officers and members of Hoffner Lodge of present year, by-laws of Hoffner Lodge, Ohio Grand Lodge report of 1884, Masonic constitution, charges, etc., invitation to the laying of the Corner-stone, memoranda of the work on the hall to date, official communication from Grand Master Goodale, of Ohio, communication from Hon. George Hoadly, Governor of Ohio, list of members of the A. A. Rite of Ohio, proceedings of the "Council of Deliberation" for 1884, list of members of Hanselmann Commandery, escort to Grand Lodge; copies of Cincinnati daily papers of June 24, list of the officiating officers of the Grand Lodge, copy of twenty-fifth Weekly Transcript, names of Masons in attendance, badge and medal of Ohio Grand Consistory, U. S. census of the present year, copy of Masonic Chronicle, copy of Masonic Review, copy of Boston News Letter, copy of Ulster County Gazette of year 1800, by-laws of Pleasant Ridge Lodge of 1878, glass jar of wheat from the Chamber of Commerce, thirty-fifth annual report of the Chamber of Commerce, history of the Cincinnati post-office, U. S. coins.

The oration, which was delivered by Judge Judson Harmon, was a beautiful tribute to the ancient and honorable Order, and filled with sentiments of congratulation to the brethren who had so earnestly labored to build a home for themselves. "It is eminently fit to greet such occasions as this with joy and congratulations. It is only a prosperous man that can build him a new home, and it is meet that the good wishes of his friends and kinsmen should smooth and beautify its rising corner." The speaker gave many appropriate illustrations, clothed in eloquent language.

He said: "We congratulate you on the good fortune of having among your members—your active members, too—one whom it is the delight of all men and Masons to honor for his generosity, not only in giving to your Lodge its name, but also in giving the ground we now forever dedicate to Masonry. He has come down to us from a former generation, and I know I express the prayer of all who know of him when I wish him a long continuance of a green old age, and say, in the words of Horace, 'Late into heaven may he return.'"

The whole address was so symmetrically arranged that it is difficult to select an abstract without detracting from the merit of the whole. The speech was heartily applauded throughout. Judge Harmon was followed by E. T. Carson, Esq., who delivered an eloquent address containing many interesting recollections, and which was thoroughly imbued with the spirit of Masonry and glowed with words of encouragement for the continuance of the good work of Hoffner Lodge.

The ceremonies of St. John's Day were closed with a profuse collation which had been provided by the ladies of Cumminsville in the large hall of the I. O. O. F. Lodge-room, at which about three hundred sat down. Local speeches closed the fraternal repast.

ST. JOHN'S DAY AT BUCYRUS, was celebrated by the Brethren, by the dedication of their new and beautiful Scotch Rite Temple. Grand Deputy G. A. Frambes, of Columbus, assisted by a large number of Brethren from Columbus, Cleveland and Cincinnati, conducted the ceremony. Dr. Fulton acted as Gr. Master of Ceremonies. After the rendition of a beautiful piece of music by a male quartette, Rev. J. K. Black, pastor of the First Presbyterian Church, delivered an eloquent and impressive prayer of dedication. Prof. Shonert rendered Litz's Second Rhapsody, on the piano, this was followed by an anthem by the Choral Union, then occurred the magnificent dedication. "The Pilgrims" was then rendered by the Ladies' Quartette, and was followed with an address by Hon. J. R. Clymer, on "Masonry—its Past, Present and Future," which was full of research, learning and eloquence, and received repeated applause. Further exercises were had of music and song, until a late hour, when they were brought to a close by the audience rising and singing the good old doxology, "Praise God from whom all blessings flow," when Rev. Mr. Pollock, pastor of the Methodist Church, pronounced the benediction.

On the 25th, there were twenty-seven postulants that received the degrees up to the 32°, and we are informed there are eight more petitions now awaiting.

ST. JOHN'S DAY AT NEWARK, OHIO, was celebrated by a Grand pic nic, at the "Old Fort." There was no effort at any fixed style, but all enjoyed themselves most hugely in a social manner, with fraternal greeting. Many members of the fraternity, with their families, were present from Fredericktown, Mt. Vernon, Utica, Fredonia, Johnstown, Alexandria, Granville, Acacia, New Home, Frazeyburg, Dresden, Coshocton, Norwich, Cambridge, Barnesville, Zanesville, Irville, Brownsville, Thornville, New Salem, Millersport, Somerset and Shawnee. The early trains arrived loaded with delegations. The morning was devoted to rambling over the fort and adjacent grounds. Between 12 and 1:30 a magnificent dinner was served, after which the visiting and home members of the Order assembled at the grand stand, where Past Master D. C. Winegarner, Master of Ceremonies, by a brief speech welcomed all. He then introduced the orator of the day, Rev. D. W. Coxe, of Fremont, O., who delivered a very eloquent address, full of pith and erudition. He was followed by short addresses by other prominent Masons. Three bands furnished music for the occasion.

AT STEUBENVILLE, the fraternity celebrated St. John's day, with a procession to the Fair grounds, where a bountiful dinner was served to all, including visiting Brethren from Smithfield. After dinner, addresses were made by Hon. Ross J. Alexander, of Belmont County, and Hon. J. H. S. Trainor, of Newark. Everybody was pleased, fine weather, fine music, good dinner, and eloquent speeches.

ST. JOHN'S DAY AT LOUISVILLE, was very happily celebrated by the Brethren, by a Grand Pic-nic at Central Park, given in the interest of that great Charity of our Kentucky Brethren, and of which they are so justly proud, their Masonic Widows' and Orphans' Home. The festivities consisted in children's sports of various kinds, a grand concert, a base ball match, an exhibition drill of Co. F., of the Louisville Legion, and other entertaining exercises. Everybody seemed to be happy, and everybody seemed to be hungry, and everybody went away fully satisfied with St. John's Day, and that they had done a good thing in attending and thus contributing a mite towards the support of the Masonic Widows' and Orphans' Home. It is estimated that twelve thousand people were on the ground at one time.

AT CHARLOTTE, MICHIGAN, St. John's Day was celebrated by instituting "Charlotte Commandery, No. 37." We are indebted to the Charlotte Leader for the following facts. The business houses and public edifices were all profusely decorated, and the whole city made it a grand gala day.

At 4 o'clock the Sir Knights repaired to the Asylum, where the exercises of instituting Charlotte Commandery, No. 37, were performed by R. Eminent Sir R. Allen Hall, Grand Commander of K. T.'s of Michigan, assisted by the following Sir Knights of the Grand Commandery: W. L. Lawrence, Deputy Gr. C., T. H. Williams, Gr. Gen., H. F. Hatch, Gr. C. G., pro tem., F. A. Blades, Gr. Prelate, C. H. Pomeroy, Gr. S. W., J. H. Gerow, Gr. J. W., J. M. Tomlison, Gr. Treas., Wm. P. Lacey, Gr. Recorder, pro tem, W. G. Doty, Gr. Standard B., E. C. Smith, Gr. Sword B., H. P. Adams, Gr. Warder, G. W. Rowley, Gr. Sentinel, pro tem., J. S. Conover, Gr. Marshall. The ceremonies of institution were very impressive. After the Commandery was instituted the following Sir Knights were duly installed by Grand Deputy Commander Lawrence, assisted by Sir J. S. Conover, as the first officers of Charlotte Commandery, No. 37: Daniel B. Ainger, E. C.; William P. Lacey, Gen.; Parm S. DeGraff, C. G.; Charley M. Jones, Prelate; Jerry S. Cole, S. W.; Adelbert D. Baughman, J. W.; Edward S. Lacey, Treasurer; Earl T. Church, Recorder; William J. Bonnett, Standard Bearer; Philo D. Patterson, Sword Bearer; William G. Blymyer, Warder; Samuel Pollock, 1st Guard; Frank A. Ells, 2d Guard; James Langdon, 3d Guard; George W. Rowley, Sentinel.

The following are the charter members: D. B. Ainger, Wm. P. Lacey, Jerry S. Cole, F. H. DeGolia, G. W. Rowley, W. W. Williams, S. M. Wilkins, William G. Blymyer, H. L. Robinson, Jno. M. Corbin, Wm. J. Bonnett, W. D. Brainerd, W. T. Parker, H. H. Hamilton, I. N. Reynolds, J. K. Taylor, J. R. Hall, L. A. Bentley, P. D. Patterson, H. A. Hunsiker, P. T. Van Zile, A. D. Baughman, Parm S. DeGraff, E. T. Church, H. C. Minnie, F. A. Ells, E. C. Lacey, W. I. Cogshall, Samuel Pollock, Charles M. Jones, Peter McNaughten, M. F. Barber, Oliver Follett.

The banquet hour having arrived, the Sir Knights formed in line in the following order :

- City Band, Charlotte.
- Charlotte Commandery, No. 37, 30 Swords; D. B. Ainger, E. C.
- German Band, Battle Creek.
- Battle Creek Commandery, No. 33, 31 Swords; Geo. W. Nichols, E. C.
- City Band, Grand Rapids.
- Grand Rapids Commandery, No. 5, 48 Swords; H. F. Hastings, E. C.
- Marshall Commandery, No. 17, 40 Swords; Nathaniel Frank, E. C.
- Dickey's Band, Jackson.
- Jackson Commandery, No. 9, 70 Swords; Walter Heyser, E. C.

The procession marched to E. T. Church's beautiful lawn, where the Sir Knights broke ranks, and were seated at thirty tables, literally loaded with all the toothsome edibles of the season. Beside each plate was a handsome button-hole bouquet, which the feasters quickly appropriated and fastened to the lapels of their coats.

After the inner man had been satisfied, Toastmaster E. S. Lacey, in a happy manner announced the following toasts in the order named :

- Charlotte Commandery, No. 37—responded to by Sir P. T. Van Zile.
- The Grand Commandery—responded to Right Eminent Sir Hall.
- DeMolay Commandery, No. 5, Grand Rapids—responded to by Sir Watkins.
- Jackson Commandery, No. 9—responded to by Sir Mitchell.
- Marshall Commandery, No. 17—responded to by Sir Parker.
- Battle Creek Commandery, No. 33—responded to by Sir Nichols.
- The Ladies—responded to by Sir F. A. Blades, of Detroit.

Lines were again formed and a short parade took place. After the parade Jackson Commandery gave an exhibition drill. The evolutions were difficult, executed like clock-work, and called forth frequent plaudits.

During the evening Jackson Commandery exemplified the Red Cross work in a most creditable manner, there being six postulants. Thus ended a day that ushered in one of the most important events in the history of Charlotte.

The Fraters of Charlotte Commandery unite in pronouncing the occasion one of the best it has been their good fortune to participate in.

The number of postulants voted on in the evening—twenty-three—was greater than was ever received at one time by any Commandery in the State.

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ST. JOHN'S DAY, at Starke, Fla., was celebrated by a grand procession by the Brethren of Bradford Lodge, No. 42, who met in their Lodge-room, and after due preparation, marched to the Red Men's Hall, headed by a splendid band of music; at the Hall was in waiting a large concourse of ladies and gentlemen assembled to give countenance to the exercises. The public exercises were opened by prayer by Bro., the Rev. J. A. Castel, the Chaplain of the Lodge, followed by music from the band, and then the rendition by the Glee Club, of "We Meet upon the Level, and Part upon the Square."

Following this came a few well-chosen and appropriate remarks by Brother Wm Lake, setting forth the spirit and purpose of these social Masonic gatherings, which he brought to a graceful close by introducing, as the Orator of the day, Judge D. C. Dawkins, of Jacksonville, P. G. M. of the Most Worshipful Grand Lodge of Florida. The address of Brother Dawkins was a chaste and polished production, symmetrical and clear in its arrangement and



oratorical, both in its finish and delivery. Witty, pathetic and instructive, he amused, impressed and enlightened all.

A most elegant and sumptuous repast was spread at the Skating Rink, followed by toasts and responses of a happy and entertaining character. To the last toast, "The Ladies," the response of Mrs. R. E. Hunter, is well worthy of record. It was as follows :

*Worshipful Master, Brothers and Sisters* : Permit me, in the names of all the mothers, wives, sisters, and daughters of Masons, to thank you for this, your kind expression of sentiment and feeling, and I trust that you may ever find those of our sex who are in any way allied to you "help-meets indeed."

It is true that your code of laws is so arranged that you do not permit us to enter within the veil to solve the mysteries that envelope the tie that binds you (for there has been but one, Miss St. Leger, chronicled as a "Free and Accepted Mason" ); but we can see the works and workings of the Order. "By their fruits shall ye know them." Yes, Brothers, by their fruits. How silently cometh forth the leaves of the trees; first the bud, then the leaves and the blossom, and then the fruit. Silently does the Great Architect perform his work, but how effectual! So with Masonry; with a Charity that vaunteth not, it distributes blessings on every hand, just as silently, but just as effectual.

We cannot speak of the inner workings of the Order, but we can speak of its outside works. To-day thousands of widows and orphans are thanking God on bended knees for the blessed Order of Masonry.

How many destitute widows have been sustained in their hour of trial by the kind and brotherly hand of Masonry!

How many orphans have been reared and educated by the same power!

How many weary beds of sickness and death have been attended by Mercy in the form of Masonry—speaking in words of consolation, lifting up the fainting heart and almost despairing soul, and how many strangers' graves have been surrounded by sympathising mourners, because the simple words "a brother," had been whispered.

What other Order has remained intact (with but one Morgan) from the days of Solomon until now, and who can estimate the good that has been accomplished in all these years? None but the puissant Architect of it all.

Sisters, let us thank God to-day that our husbands, fathers, brothers and sons are Masons. We can look at the future and "fear not," our king cometh and our protectors are always near.

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ON June 1st, the Mt. Olivet Commandery, Knights Templar, No. 30, of Erie, Pa., banqueted J. J. Wadsworth, at the Masonic Temple, in honor of his election to the Junior Grand Wardenship of Pennsylvania Knights Templar.

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MARRIED—At Albion, March 10, 1885, by Rev. Prof. Dickie, of Albion College, Bro. Charles Latour, Editor of the *Detroit Freemason* to Mrs. Sarah Loomis, of Albion.

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CIRCULAR—MASONIC LODGE OF RELIEF—Office of the PRESIDENT, No. 536 West Fayette Street, BALTIMORE, MD., May 30, 1885.—*To all Masonic Bodies in the United States, and Canadas, Greeting*;—As frequent inroads are constantly being made into the charitable organizations of our Order by unaffiliates, and by imposters, tramps, drunkards and adventurers, of both sexes, it has been

proposed to organize a National Board of Relief, for the purpose of detecting such imposters and bringing the guilty persons to justice. Too much kind-heartedness and a credulous belief in unauthenticated statements of distress from applicants has led to well-known imposition, and enabled designing imposters to travel from one end of the country to the other, collecting considerable sums daily, and spending the proceeds in riotous living. The success they meet with encourages them to adopt such a life as a profession, and by the studied changes of their outward appearance, and convenient aliases, they go about unmolested. The body to whom they apply for assistance too often affords them the contents of a hat full of liberality, amounting from \$5 to \$15 or more, merely upon their making a pitiful appeal for assistance. It can be seen at once that this is the price per diem of very intelligent labor, and all given without knowing the least thing about the authenticity of the applicant's assertions, which is usually found out in a week or ten days after their departure, that no such individual is known to the persons to whom he has referred you. The natural expression is made use of that "he will not catch us again." Yes! but the individual in question is still pursuing his imposition upon the Craft, with no apparent way to head him off and place him behind the bars, where he belongs.

In organizing the National Board of Relief, it is intended that the bodies participating shall immediately report all and any circumstances relating to sojourning applicants for Masonic charity to the National Board referred to, who will in turn be a headquarters, or ready reference bureau for obtaining instant information regarding imposters, their description, whence they came and whither traveling, and furnishing an opinion as to what course to pursue toward their punishment.

The facts stare us in the face daily, that imposition is an annoying incubus upon the Fraternity, and should be stamped out by Herculean effort, and it will require no little energy to keep it suppressed.

That the true principles of charity should be fostered, and the Fraternity at large protected from the insinuating imposition of designing individuals, we earnestly ask your cordial and hearty support.

If you can send a delegate from your district, will you be kind enough to reply to this, signifying your interest in the subject, and your willingness to assist in maintaining the organization as it is proposed.

Very truly and Fraternaly, D. F. PENINGTON, President.

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A DELEGATION FROM PALESTINE COMMANDERY, No. 18, KNIGHTS TEMPLAR, OF NEW YORK CITY, VISIT ST. OMER COMMANDERY.—On June 12, a delegation of Sir Knights from Palestine Commandery, No. 18, of New York city, consisting of Em. Sir James W. Bowden, M. D. Commander; Sir Charles H. Gillespie, Captain General; Sir Mitchell Haliday, Senior Warden; Sir William R. Carr, Treasurer; Sir Hippolyte Vassel, Standard Bearer; Sir Charles P. Cocks, Sword Bearer; Sir James A. Rich, Assistant Quartermaster; Sir Stephen D. Afflick, Sir Francis T. Baker, Sir Joseph H. Barker, Sir Theodore

Graeven, Sir N. B. Boutwell and Sir James N. Fuller, with Sir Adolphus D'Orville, Senior Warden of Adelpic Commandery, No. 59, of New York city, arrived in Boston Thursday morning, for the purpose of paying a visit to Saint Omer Commandery, at its special conclave in the evening. The visiting fraters were met at the Old Colony Railroad on their arrival by a committee of St. Omer Officers and entertained at breakfast at the Adams House, the headquarters of the delegation. During the day the visitors were the subject of marked attention from their Boston fraters, more especially from officers and Sir Knights of De Molay Commandery, between which body and Palestine Commandery a strong friendship, augmented by numerous exchanges of courtesies, has long existed. In the evening, at 8 o'clock, under the special escort of the full corps of officers of De Molay Commandery, the Sir Knights from Palestine Commandery, all in uniform, arrived at the Asylum of St. Omer Commandery, in South Boston, and were received with honors. Em. Sir Charles J. Noyes, the Commander, warmly welcoming the Eminent Commander and Sir Knights of Palestine Commandery and their escort, to which eloquent response was made by Em. Sir Knight Bowden.

Following the reception the officers of St. Omer Commandery, in full costume, assisted by its Sir Knights, and Sir Knight Carter's Instrumental Quartette, exemplified the Order of the Red Cross, and at the close of the conclave all present were cordially invited to partake of the banquet spread in the upper hall. Cigars having been reached, Em. Sir Knight Noyes opened the post-prandial exercises by a speech of welcome, to the guests of the evening, who had journeyed so far to honor the Commandery with their presence, also to their escort, the officers of the De Molay Commandery, and the large number of visiting Sir Knights from other Comtanderies, and successively introduced Em. Sir James W. Bowden, Sirs Charles H. Gillespie, William R. Carr, James A. Rich and Stephen D. Afflick, of Palestine Commandery, Em. Sir George T. Ambrose, P. Em. Sirs Rev. John W. Dadmun and Dr. Horace P. Hemenway of De Molay Commandery, each of whom made interesting speeches in response, and were roundly applauded.

Before a "good night" was said, "skyrockets" were sounded by the Palestine fraters, and responsive cheers given by those of De Molay and St. Omer.

The incidents of the occasion will always linger in pleasant memories in the minds of the Sir Knights of St. Omer Commandery, many of whom were present at the Boston and Albany Depot Friday morning on the departure of the 9 o'clock express train, to exchange greetings with and wish the Sir Knights of Palestine Commandery a pleasant journey to their homes.—*Boston Journal.*

GRAND LODGE OF QUEBEC.—EDITOR MASONIC REVIEW.—At the 93d Annual Session of the Grand Lodge of Vermont, held June 10th and 11th, 1885, the Grand Master, in that part of his address which alluded to the Grand Lodge of Quebec, made use of the following language:

"At the session of the Grand Lodge of Quebec, held in the month of January last, that Grand Body endorsed the Proclamation of its Grand Master, issued January 1st, 1885, declaring non-intercourse with the members of the three Lodges still existing on the roll of the Grand Lodge of England, and working in the city of Montreal; thus continuing to encroach upon the Grand Lodge of Quebec, which the Grand Lodge of Vermont has fully recognized as sovereign within the Province of Quebec, and this too, after repeated and fraternal remonstrances with the Grand Lodge of England.

"After having declined to enter into negotiations towards a settlement of the difficulties, the Grand Master issued his Proclamation declaring non-inter-

course with said Lodges, which I hope this Grand Lodge will fully endorse at its present Communication.

"I would recommend that the Proclamation of the Grand Lodge of Quebec be fully endorsed by the Grand Lodge of Vermont, and only wish that the Grand Lodge of Quebec had declared non-intercourse with the Grand Lodge of England as well."

Later in the session the following resolution was unanimously adopted:

"Resolved, That the Grand Lodge of Vermont approves the proceedings of the Grand Lodge of Quebec, declaring non-intercourse with the three Lodges in that Jurisdiction who refuse to submit to the authority of the Sovereign Grand Lodge of Quebec, and continue their allegiance to the Grand Lodge of England."

The Grand Lodge of Vermont has always expressed no uncertain voice in relation to Grand Lodge Sovereignty, and she has, and will always be ready to assist those Grand Lodges, who having been duly formed and recognized, are compelled by the encroachments of another Grand Lodge to forcibly defend that doctrine.

Grand Lodge Sovereignty is no myth with the Green Mountain Masons, and we propose to defend and uphold the right, regardless of fear or favor.

FRANK W. BAXTER.

THE GRAND COMMANDERY AND GRAND COUNCIL OF VERMONT.—Burlington, Vt., June 9th. The Grand Commandery at the afternoon session elected the following officers: Sir T. M. Chapman, of Middlebury, R. E. Grand Commander; Sir George W. Wing, of Montpelier, V. E. Deputy Grand Commander; Sir Delos M. Bacon, of St. Johnsbury, E. Grand Generalissimo; Sir F. F. Fletcher, of St. Johnsbury, E. Grand Captain General; Sir and Rev. Fred. S. Fisher, of St. Johnsbury, E. Grand Prelate; Sir Charles J. Jones, of Windsor, E. Grand Senior Warden; Sir W. F. Lewis, of Rutland, E. Grand Junior Warden; Sir Frank H. Bascom, of Montpelier, E. Grand Treasurer; Sir William C. Bradbury, of Vergennes, E. Grand Recorder; Sir Charles E. Campbell, of Rutland, E. Grand Standard Bearer; Sir John R. Pilling, of Bennington, E. Sword Bearer; Sir George B. Kinsley, of Burlington, E. Grand Warden; Sir Martin C. Healey, of Vergennes, Grand Captain of the Guard.

The Grand Council to night elected the following officers: W. H. S. Whitcomb, of Burlington, M. I. Grand Master; Elihu B. Taft, of Burlington, Deputy Grand Master; Henry W. Hutchins, of Bellows Falls, Grand Principal Conductor of the Work; F. F. Fletcher, of St. Johnsbury, Grand Treasurer; W. G. Reynolds, of Burlington, Grand Recorder; Orrin Worcut, of St. Johnsbury, Grand Captain of the Guard; Thomas Keefe, of Windsor, Grand Conductor.

The following appointments were made: Rev. Fred. S. Fisher, of St. Johnsbury, Grand Chaplain; Ed. Burt True, of Newport, Grand Lecturer; M. B. Morgan, of Bennington, Grand Marshal; M. J. Horton, of Poultney, Grand Steward; G. F. Morse of Burlington, Grand Sentinel.

The Knights of the Red Cross of Constantine also met to-night and re-elected last year's officers.—*Liberal Freemason.*

VERMONT COUNCIL OF DELIBERATION.—The annual meeting of the Council of Deliberation, for the District of Vermont, and under the Jurisdiction of the Supreme Council of Sovereign Grand Inspectors General, 33d and last decree for the Northern Masonic Jurisdiction of the United States, was held in Masonic Hall, Burlington, Vt., June 8th. The Council was opened at 7:30 o'clock P.M., by Ill. George O. Tyler, 33°, Deputy and Ex-Officio M. Ill. Commander-in-Chief, with the following officers: Ill. Sayles Nichols, 32°, First Lieutenant Commander; Ill. and Rev. Howard F. Hill, 32°, Second Lieutenant Commander; Ill. Marsh O. Perkins, 33°, Minister of State and Grand Orator; Ill. and Rev. Frederick S. Fisher, 32°, Grand Prior; Ill. George W. Wing, 32°, Grand Chancellor; Ill. M. B. Morgan, 32°, Grand Treasurer; Ill. W. C. Bradbury, 32°, Grand Secretary; Ill. F. F. Fletcher, 33°, Grand Engineer and Architect; Ill. C. H. Heaton, 32°, Grand Hospitaler; Ill. L. A. Drew, 32°, Grand Master of Ceremonies; Ill. J. O. Pilling, 32°, Grand Standard Bearer; Ill. M. C. Healey, 32°, Grand Captain of the Guard; Ill. G. B. Sibley, 32°, Grand Sentinel.

The Ill. Commander-in-Chief read his address, which was referred to a committee. After reports from the several committees, which were all favorable and all adopted, the Ill. Commander-in-Chief called attention to the pending amendment, as to making this body a permanent organization, which was laid over for a year or until the next council session. The Council then held an election which resulted as follows: Ill. and Rev. Howard F. Hill, First Lieutenant Commander; Ill. Marsh O. Perkins, Second Lieutenant Commander; Ill. George W. Wing, Minister of State; Ill. and Rev. Fred. S. Fisher, Grand Prior; Ill. F. F. Fletcher, Grand Chancellor; Ill. M. B. Morgan, Grand Treasurer; Ill. W. C. Bradbury, Grand Secretary; Ill. C. H. Beaton, Grand Engineer and Architect; Ill. R. A. Drew, Grand Master of Ceremonies; Ill. J. R. Pilling, Grand Standard Bearer; Ill. M. C. Healey, Grand Captain of Guard; Ill. G. B. Sibly, Grand Sentinel. The officers elect were duly installed. The proceedings for the last three years were ordered printed. No other business appearing the session was closed.—*Boston Journal*.

DONATION DAY at the Masonic Home, Philadelphia, on the 24th ult., (St. John's Day) was a great success, and showed what the brethren were capable of doing. The beautiful residence and its equipments were an agreeable surprise to those who never before visited it, the ladies particularly expressing their deep gratification. In addition to over thirteen hundred dollars in money there were many donations of articles useful for both immediate and future use. Among the most elaborate donations were a fine piano from Mozart Lodge, No. 436; cash and mantle ornaments from Columbia Lodge, No. 91; a second bookcase (to match one before presented) from Corinthian Chasseur Commandery, No. 53; handsome looking glass, iron settees, etc., from Mary Commandery, No. 36.

In the evening the annual election was held, resulting in the re-election of the old board of managers and officers.—*Sunday Mercury*.

ACCORDING to the statistics furnished by Bro. Josiah H. Drummond, there were five hundred and ninety-three thousand one hundred and sixty-four Master Masons in the United States and Territories, June 1, 1885.

**GRAND CHAPTER OF CONNECTICUT.**—The Eighty-seventh Annual Convocation of the Grand Chapter of Royal Arch Masons of the State of Connecticut, was held at the Masonic Temple, in the city of New Haven, on Tuesday, May 12th, ult., at 10 o'clock A. M. The Grand Chapter was opened in ample form, by M. E. Companion Chester Tilden, Grand High Priest, with prayer by R. E. Companion, George M. Stanley, Grand Chaplain, R. E. Companion, Joseph K. Wheeler, Grand Secretary, was appointed a Committee on Credentials. Representatives were present from each one of the thirty-eight Subordinate Chapters in the State.

The Grand High Priest, Companion Chester Tilden, delivered a very able address. After the transaction of regular routine business, and the recognition of the newly formed Grand Chapters of Washington Territory and Dakota, the election for Grand Officers was held, resulting as follows:—

James McCormick, Windsor, G. H. P.; Reuben H. Tucker, Ansonia, D. G. H. P.; A. E. Blakeslee, Thomaston, G. K.; John O. Rowland, Fair Haven, G. S.; George Lee, Hartford, Grand Treasurer; Joseph K. Wheeler, Hartford, Grand Secretary; Gilbert L. Hewitt, Norwich, G. C. of H.; John H. Swartwout, Stamford, G. P. S.; C. H. Chesbro, Putnam, G. R. A. C.; Martin H. Ricker, Mystic River, G. M. of 3d V.; J. V. Squier, Stafford Springs, G. M. of 2d V.; H. H. Green, Danielsonville, G. M. of 1st V.; Samuel Bassett, New Britain, G. S. S.; Isaiah Baker, Jr., Hartford, G. J. S.; Edward T. Main, Hartford, Grand Tyler.

The Officers elected and appointed were installed into their respective stations by Most Excellent Companion, Alfred F. Chapman, General Grand High Priest, and the Grand Chapter of Connecticut was closed in ample form, having enjoyed a most peaceful and harmonious session. The next annual convocation will be held in the city of Hartford, on the second Tuesday in May, 1886.—*Loomis' Musical and Masonic Journal.*

**GRAND COUNCIL OF CONNECTICUT.**—On May 11th, 1885, the Sixty-seventh Annual Assembly of the Grand Council was held, and was largely attended. The Most Puissant Grand Master, Companion Alex. B. Shumway, opened the Grand Council in ample form with prayer by the Grand Chaplain.

The M. P. Grand Master announced the usual Standing Committees, and then proceeded to deliver his annual address.

The report of the Grand Secretary showed an increase in membership during the past year, of about one hundred, making the total membership in the State about twenty-three hundred. The receipts of the Grand Treasurer had been about three hundred dollars, making the amount at present in the Grand treasury, three hundred and thirty-five dollars.

The election and appointment of Officers met with the following result:—Job F. Seamans, Killingly, M. P. G. M.; Frank G. Bassett, Seymour, D. P. G. M.; James H. Welsh, Danbury, T. I. G. M.; William W. Price, New Haven, G. P. C. of W.; George Lee, Hartford, Grand Treasurer; Joseph K. Wheeler, Hartford, Grand Recorder; Rev. George M. Stanley, Grand Chap-

lain; John P. Weir, Meriden, G. C. of G.; Samuel Bassett, New Britain, G. C.; C. J. Fox, Willimantic, G. S.; Edward T. Main, Hartford, Gr. Sentinel.

After the Officers elected and appointed were installed into their respective stations, the Grand Council was closed in ample form. The next annual assembly will be held in the city of Hartford, on the second Monday in May, 1886.—*Loomis' Musical and Masonic Journal.*

M. W. FRANK B. LAWRENCE, Grand Master of Free and Accepted Masons of the State of New York, has made the following appointments:

Grand Chaplains—Rev. John G. Webster, Greenbush; Rev. Charles W. Camp, Kingston; Rev. W. Collyer, New York.

Washington E. Connor, New York, Grand Marshal.

John A. Davis, Rochester, Grand Standard Bearer.

Washington Mullin, New York, Grand Sword Bearer.

Horace L. Greene, Fort Plain; Henry J. Smith, Brooklyn; George Hayes and Levi Samuels, New York, Grand Stewards.

Ephraim W. Richardson, Brooklyn and Charles R. Fitzgerald, Buffalo, Grand Deacons.

George H. Raymond, Grand Lecturer.

Herman G. Carter, Grand Librarian.

George Skinner, Pursuivant.

John Hoole, Tyler.

District Deputy Grand Masters—1, George M. Williamson, Newtown, L. I.; 2, Frederick S. Benson, Brooklyn, E. D.; 3, John Kendall Dunn, Brooklyn; 4, John F. Collins, New York; 5, Wright D. Pownall, New York; 6, William H. Andrews, New York; 7, William V. King, New York; 8, Sheldon B. Shaw, New York; 9, George W. Robertson, Peekskill; 10, Marvin E. Deyo, Ellenville; 11, B. Grant Havens, Jefferson; 12, Isaac A. Allen, Hoosick Falls; 13, John W. Whitehead, Port Henry; 14, William B. Howell, Herkimer; 15, Horace White, Richville; 16, Byron G. Strough, Lafargeville; 17, Geo. W. Chapman, Canastota; 18, F. Delos Shumway, Otego; 19, Henry T. Dana, Cortland; 20, George B. Davis, Ithica; 21, John N. Macomb, Jr., Branchport; 22, John Alexander, Buffalo; 23, Daniel F. Cridler, Hornellsville; 24, Geo. A. Newell, Medina; 25, Albert Jones, Buffalo; 26, Byron L. Kimble, Gowanda; 27, Aquilla Rich, New Brighton, S. I. German—E. A. George Inteman, New York. French and Spanish—George F. Heidet, New York.—*N. Y. Dispatch.*

R. W. JOHN HODGE, 33°.—It is personally gratifying to us to note the fact that this distinguished Craftsman "is not without honor in his own country." His friends and neighbors at home, upon the occasion of his return from the Grand Lodge, honored by a unanimous election as Junior Grand Warden, turned out in force and gave their favorite son such a greeting as rarely happens in this selfish and unfeeling world. Bro. H. has nobly earned the love which thus comes to him, and we can but add the hope and belief that the early future has in store for his well deserving still greater and higher honors.—*N. Y. Dispatch.*

GRAND ENCAMPMENT OF KNIGHTS TEMPLAR of the UNITED STATES OF AMERICA.—Office of the DEPUTY GRAND MASTER, NEW YORK, May 26, 1885.—*To all the Sir Knights in the National Jurisdiction—Please Take Notice*:—That the Most Eminent Robert E. Withers, Grand Master of Knights Templar, having been appointed Consul to Hong Hong, China, has been pleased to notify me of his desire that I should assume the rights, powers, and prerogatives of his office during his absence, expressing at the same time his intention, if possible, to be present at the Triennial Conclave to be held in Saint Louis, Mo., in September, 1886.

Accepting the trust, I fraternally invite the assistance of the brethren in the discharge of the duties that thus devolve upon me, that in all things we may honor the Grand Master and contribute to the success of his administration.

I shall assume the duties of my appointment on the first of June, prox., and request that all matter, requiring official attention to be directed to me, at No. 4, Irving Place, New York city. Courteously Communicated,

CHARLES ROOME, *Deputy Grand Master.*

*Attest: Witness my hand and the seal of the Grand Encampment at Iowa City, Iowa, this 3d day of June, A. D. 1885, A. O., 767.*

[SEAL.]

T. S. PARVIN, *Grand Recorder.*

M. W. BRO. FRANK B. LAWRENCE, just elected Grand Master of Masons of New York, was made a Mason in Excelsior Lodge, No. 195, New York city, and was elected W. M. in 1876. In 1878 he was appointed D. D. Grand Master of the Fifth Masonic District. In 1879 he was chosen one of the Commissioners of Appeals, and upon the death of Bro. Judge Suffern, in 1881, Chief Commissioner, his fine legal attainments especially qualifying him for this important position. In 1884 he was unanimously chosen "from the floor" Deputy Grand Master, and now has been elected Grand Master for the present Masonic year. Bro. Lawrence is a leading member of the New York bar, a gifted speaker, and a scholar of fine attainments, and he will reflect credit on the administration of his office in the high station to which he has just been elected.—*Keystone.*

A. A. SCOTTISH RITE.—The Council of Deliberation Ancient Accepted Scottish Rite, for the District of New York, assembled at the Masonic Temple in the city of New York, on Wednesday, June 3d, and was opened in full ceremonial form, by Ill. R. M. C. Graham, 33°, Commander-in-Chief, and Deputy of the Supreme Council for the Northern Masonic Jurisdiction of the United States.

There were present seven active, two emeritus, and twenty honorary members of the Supreme Council. Also the Representatives of all the Subordinate Lodges of the Rite in the State of New York, and a very large number of visiting brethren.

After the usual routine business and appointment of committees, the Ill. Commander-in-Chief delivered his annual address.



Among the important business transacted was the approval and adoption of the Constitutions of 1762 and 1786, as published in the Proceedings of Council of Deliberation of Ohio in 1884, and the Code of Procedure in cases of Discipline, as adopted by the Ohio Council of Deliberation the same year.

The Committee on Condition of the Rite reported that there had been a steady progress in the several branches of the Rite for the past year, and a greater interest manifested toward its advancement than has been shown for several years past.

The following officers were elected and installed :

- Ill. John Boyd Thacher, of Albany, First Lieutenant Commander.
- Ill. Charles S. Ward, M. D., of New York, Second Lieutenant Commander.
- Ill. Wayland Trask, of New York, Min. of State, Grand Orator.
- Ill. Chandler F. Graves, of Brooklyn, Grand Prior.
- Ill. Joseph P. Abel, of Brooklyn, Grand Treasurer.
- Ill. Albert P. Moriarty, of New York, Grand Secretary.
- Ill. Byron S. Frisbie, of Utica, Grand Eng. and Architect.
- Ill. Frank D. Kingsbury, of Corning, Grand Hospitaler.
- Ill. John F. Shafer, of West Troy, Grand Master of Ceremonies.
- Ill. A. Oppenheimer, of Buffalo, Grand Standard Bearer.
- Ill. James McGee, of New York, Grand Captain of the Guard.
- Ill. John B. Marsh, of Albany, Grand Organist.
- Ill. Theodore Beeves, of New York, Grand Sentinel.

A pleasant incident of the session was an address by the Venerable and Illustrious John L. Lewis, Past Grand Commander of the Supreme Council. It was, as usual, feeling, eloquent, and fraternal, and elicited the hearty applause of all present.—*N. Y. Dispatch.*

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### England.

THE following Craft Tidings from the London *Freemason* of June 20th, contain an item in regard to Bro. Rob Morris, our able and genial correspondent, that is of interest to American readers. No honors can be bestowed on such a representative Mason as Rob Morris without its being shared by all—the whole fraternity congratulate Bro. Morris, and feel a just pride that such courtesies are so worthily bestowed. Long may he live to enjoy them, and as his years increase may his laurels accumulate !

YORK.—Ancient Ebor Preceptory, (No. 101.)—The quarterly meeting of this Preceptory was held on the 10th inst., when there were present Fras. J. Marshall, P. as E. P.; G. Simpson, P.; M. Millington, P.; T. B. Whytehead, P. Reg.; C. Palliser, Constable; W. Brown, Marshal; W. H. Cowper, sub-Marshal; J. T. Sellar, Herald; Major McGachen, Captain of Guards; M. F. W. Williamson, Sword Bearer; and others.

A letter was read from Fra. ROB MORRIS, the American Masonic Poet Laureate, thanking the Preceptory for his election as an honorary member. A resolution was passed, moved by Fra. G. Simpson, P., that the place of meeting of the Preceptory be removed to the Eboracum Masonic Hall, St. Saviour-gate, where the accommodation would be better for the purposes of working the Degree. There was no other business, and the Preceptory was closed early in the evening.

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Written for THE MASONIC REVIEW.

## THE ASTRONOMICAL CLOCK.

By BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

Very little is known of the important part which astronomy plays in the organism of Religions, while no thorough knowledge can be had of Scripture without making use of astrology. The great prophecies of the Bible are specifically marked by set times, in series of dates, for their final end; and a star in the heavens marked the coming of the Savior, which star pointed the way for the magicians of the East.

There is a very important cycle of time which has been made to serve the Church in all ages—using the word Church for Christians, Pagans and Hebrews. The astronomical fact about this cycle is this: The sun and moon being in any especial relative places in the heavens, then in 19 tropical years, and 235 revolutions of the moon, from that time, they will be found at the same relative places in the heavens again; within the error for correction of an hour and a half. By the mode of calculation found on the lines of the Descending Passage-way of the Great Pyramid, viz.: by weeks of seven days each, the amount of error is so small as to amount to only about three minutes in 19 tropical years.

The first historical use we find made of this cycle for holy purposes was to determine the time of the Passover Feast established by Moses; for, while that feast was apparently regulated

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by lunar time, yet the lunar time was made to be subject to the passage of the sun into the sign of Aries or the Ram, as we find in the Jewish book of Al Cosari, in which it is said no failure in time has (then) ever taken place since the establishment of the feast. In support of this fact Gustav Seyffarth shows that the Jews were as well and as exactly versed in solar and lunar periods as we are, and states by table the mode of working lunar with solar time by that people.

This cycle of time was by the Greeks called the Cycle of Meton, and they claimed it as of Greek discovery, about 423 B. C. But the cunning and unscrupulous Greeks derived their knowledge of the same as they did the foundations of their religious philosophy, from Hebrew and Egyptian sources, and did not scruple to steal and appropriate the same as their own.

To make a long story short, this cycle has descended to the Christian Church. This cycle of the moon of 19 tropical years is called the "*Golden Number*," and on it tables are framed for finding the exact day for Christian Easter perpetually, on the clock of the heavens; for a very simple and extremely interesting explanation of which reference is here made to James Ferguson's *Astronomy* of 1764.

With this brief mention of this cycle and its history, it is proposed to show how curiously it can be made to apply in the years of the Christian era, closing on the 31st day of December, 1880, being the accomplishment of 1881 full years of that era.

The birth of Christ was on the eve of December 24th, being the beginning of the 25th, or Christmas day. Seven full days, or one week, run to the beginning of the 1st day of January of the year O, or *Naught*. By Cardinal Noris the birthday of Christ was at the full of the moon; consequently new moon would take place in seven days after and including the 1st of January. The Metonic Cycle commenced with *new moon*, for that indicated conjunction, or, as it was called, *marriage* with the sun.

The secular era commencing with January 1st was called the Kingdom of this World, while the era marked by the Metonic Cycle was called the Kingdom of Heaven. Thus it is seen that the two eras started out to run their courses in the Christian great cycle of time—the one from the 1st of January of the year Naught, and the other from new moon of the seventh day thereof.

Now, irrespective of His being *a man*, the name of the Savior by the Jews was *Messiah*, which name was in Hebrew the participle in *Kal* or *Hifil*, being *Massuach* or *Massiach*. The numerical value of the first name is 354, or one of the values of this very lunar year; indeed, that very one by which the Metonic Cycle was calculated (the lunar year being 354.3670 days, and the days attributed to it for calculating the calendar being 354 and 355 days). The phases of the moon are synonyms with the history of Christ in his birth and death, for both periods were made to be marked by the moon. And that there was set purpose in this is evident from this fact: Christ is always called Lord. The term Lord is distinctively given in place of the Hebrew Jehovah, *jod hé vav hé*, and the chiefest function of the values in numbers of this last name was to afford the exact astronomical value of the lunar year as 354<sup>2870548</sup> days; which value is calculated in the proceedings at Mount Sinai, and imperishably monumented in the Hebrew text of the Mosaic Scripture as to those proceedings.

By holy or sacred tradition, when the Kingdom of Heaven and the Kingdom of this World shall so coalesce that they shall close together on some one same moment of time, and start out again afresh together, that period shall necessarily mark the subordination of the Kingdom of this World to the Kingdom of Heaven. Both shall start out in Messiah, Messiah shall surrender his rule to the Father, whose name shall be ONE, and the final end shall thus be ushered in; it being understood, to keep strictly in the proper course of thought, that under the term Messiah, or *Massuach*, the Metonic Cycle and its commencement of the lunar year of 354 days is intended, and in an astronomical sense.

With these preliminary remarks and explanations, the following extract is taken from a work, entitled "Readings in a Language hidden in the Hebrew Text of the Holy Scriptures:"

"Because the coming together of cherished epochs of time—as the seventh day, the day of new moon—and especially the falling together of the sun and moon in those cycles of time called Metonic, under one date or mark on the vault of heaven (the Astronomical Clock), have always been looked on with deep reverence, as marking new dispensations of God's providence to man, it must be of interest to note the following as to the coming of Messiah, or the Messianic era, in a Hebrew or Art-Speech sense. Christ was, by

the popular acceptance, born on the 25th of December, the winter solstice, in the year preceding *Naught* of the Christian era—on, as per Cardinal Noris, the day of full moon, after which followed the 1st of January of the year 0 of the new secular era. 99 recurrences of the Metonic Cycle, of 19 years each, that cycle by which the Church, Hebrew and Christian, has always been guided, would close out precisely 1881 secular years, at sundown on the 31st day of December, 1880, which precise time was new moon, the eve of Saturday (Saturn's day), the Jewish Sabbath, or the seventh day, viz.: Friday evening, the beginning of the Jewish Sabbath and the new secular year. It was truly, in Art-Speech, a coming of Messiah, because it was the beginning of a new lunar year of the Metonic Cycle, and the name Messiah, or *Massuach*, is 354, or the lunar year. By this the spiritual and secular eras, that is, the Kingdoms of Heaven and of Earth, so close in point of time as to start out again on the 1st of January, 1881, in the sign of the Waterman, or Peter the Fisherman, which lays just preceding the sign Pisces or the Fishes; and this from a common mark in the heavens from whence to measure anew the epochs or cycles of God's providence, viz.: *Sun-set, new moon, the beginning of the Sabbath or seventh day, the commencement of the lunar year at its marriage with the sun in the western sky, the Metonic Cycle of the sun and moon, and the secular or common world-day year.* The purely astronomical, if anything can be, is still more remarkable from these facts, viz.: Some four years before the birth of Christ there was a remarkable conjunction of Jupiter and Saturn in Pisces, similar to one which took place in the same sign three years and some months prior to the birth of Moses (Seyffarth's Chronology and authorities there cited). Now such a conjunction, and even a more remarkable one, took place on or about the summer solstice, in the year 1881, nearly all the planets (in fact, all) at that time being in perihelion passage, except the earth, which stood solitary and alone in the far side of the solar system. Hence a New Era—a new '*Era of Light,*' in which, by the old mystic parlance, the Kingdoms of the World should become subject to the Kingdom of Heaven, and in which the Son surrenders his rule to the Father (all being now *One,*) '*whose name shall be One,*' might be assumed to begin on the 1st day of January, 1881; whose *status* should be placed four years later, in 1885."

The great peculiarity of this full date, 1881, is that it is one of those remarkable ones (and indeed the very most remarkable one) which, when they have arrived, are carefully monumented in the esoteric or hidden treasure houses of the Cabbalistic mystics. The sum of the numbers is 18, the sum of which digits is 9, the *square* of 3. The full number, 1881, can be separated to read 81 and 81, the *square* of which is 6561, the *area* of the *inscribed circle* of which will be 5153, while a diameter of 6561 for a *circle* will have a circumference of  $5153 \times 4 = 20612$ , which last expression is a geometrical use of the Hebrew word *Light*, AOR; while, used as *inches*, 20.812 inches was an ancient *cubit* value or measure. The truth is that this most remarkable date, so used to monument exact scientific knowledge, *includes in the same system* a series of dates heretofore sedulously monumented in like manner in Masonry, viz.: 1535, the alleged date of the charter of Cologne, 1656, when "great Light was shed upon Masonry 'Out of the East,'" and 1717, the date assigned after which the only legitimate charters in England.

Contrary to the deluding statement, that the coming of Messiah is not to be had in the observation of times and seasons, it seems to be the fact that the truly meant Messianic period is to come as a necessary incident to the rolling of the seasons, as the same are to be observed on the face of the Astronomical Clock; such time to mark progressive development for the better among men.

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## TRUE BROTHERHOOD.

BY BRO. GEORGE MARKHAM TWEDDELL.

Wrong no man, but, if 'tis in thy power,  
Shield all from injury: but, more than all,  
Be ever ready at a Mason's call,  
To render all thine aid, in sorrow's hour.  
Are we not bound in Holy Brotherhood,  
(Despite of color, politics, or creed,)  
To serve each other in the hour of need,  
So long as we prove worthy? "Of one blood"  
God made "all nations of men," wherever they  
May "dwell on all the face o' the earth"—as we  
Find bravery taught by eloquent Paul,\* when he  
Undaunted stood on Mar's Hill, 'midst the bray  
Of Athens' angry sons. For all time,  
Masons are Brothers, 'spite of creed or clime.

*Rose Cottage, Stokesley, Yorkshire, England.*

\*Acts, xvii: 28.

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**TO A STAR.**


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BY LILLIAN BLANCHE FEARING.

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(The Advance.)

Thou beauteous star, that lifts thy silver head  
 Above the dusky shoulders of the world,  
 And trembles, like a drop of glory pearled  
 Upon the flower of darkness, wide out-spread!

How many ages, in thy circles whirled,  
 Hast thou been reaching with thy beams of light,  
 Through sweep on sweep of starry spaces bright,  
 And feeling for this weary, shuddering world?

What noble Titans dwell in thy rare clime?  
 Surely, thou dost embower some godlike race,  
 Oh! what am I that dost behold thy face?  
 A speck of dust upon the web of time.

Unheeding time, thou threadst the woof of spheres,  
 All glowing from the finger-touch of God,  
 While I must cleave unto this heap of sod,  
 A worm, with neither might nor length of years.

But hold! knowest thou the wondrous thing thou art?  
 Dost thou not run through the harmonious theme  
 Of rhythmic spheres, that round thy pathway teem,  
 Unconscious of thine own majestic part?

Now, serried thoughts, into my bosom cram,  
 And music, I call words, runs from my tongue;  
 Lo, I am like the God from whom I sprung;  
 I bow before the wondrous thing I am.

I know the fount in which my life begun,  
 But thou knowest not the source of all thy light;  
 Thou sweepest on, ignipotent and bright;  
 Still through thy glorious circles, blindly run.

When this wrapped soul has cast its fetters far,  
 And, naked, leaped to heaven's highest noon,  
 As bursts a bright-winged moth from its cocoon,  
 Lo, then, shall I transcend the brightest star.

Written for THE MASONIC REVIEW.

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**A WAYSIDE VIOLET.**

BY ADNA H. LIGHTNER.

## CHAPTER XII.—A JEALOUS FREAK.

Several weeks have passed—weeks replete with outward gayety to Carl and Violet, but within their hearts a longing, craving, unexpressed misery.

Violet's father had persecuted her almost, beyond endurance, with his exorbitant demands for money, and at last with the command that she would leave Mr. Lincoln and come to him. His evil mind had conceived the thought that more money could be realized by making a public singer of her—by making merchandise of her magnificent voice—than by demands upon the wealth of her benefactor, Mr. Lincoln.

Louise Willett had become very much at home at Mr. Lincoln's, and she and Violet were the best of friends. All the nobility of her character had been awakened by her love for Violet. She had striven to win Carl back to her side, simply to gratify her love of power, but she soon understood how useless was the trial. Every glance from his eye, every word uttered by him in the presence of Violet, bespoke a love deep and pure as the breathings of a redeemed soul. And, generous almost to a fault, she determined that she would at least command his respect by completely surrendering all thought of reclaiming his allegiance, and, by companionship with the girl of his choice, all that was good and pure in her passionate, impulsive nature, beautified her life, while her friendship to the tortured, distressed girl, was like a plank thrown out to some submersed unfortunate, and sometimes Violet felt but for her she would lay down her arms and let come the crushing denouncement.

Mr. Lincoln, Carl and Violet were all groping in the darkness of misunderstanding. Mr. Lincoln thought his Heart's-ease grievous because Carl did not love her sufficient to make her his wife, and because of her pride was wasting her young life away. Carl believed her to be losing her bloom on account of her knowledge of the existence of his wife, while the fair girl had forced herself to give up all hope of ever claiming Carl's love, because her father was a low-born vagabond.

During the weeks that had passed Rufus Day and his mother



had been staying in the city, leaving their accomplice, Kate Carter, in her home at Weston, to first wonder, then to grow suspicious of them both, and to fear that now after she had served them that they had cast her off. If Rufus was going to marry her as he had promised, why did he remain away from her? What was his business in the city? These thoughts multiplied themselves in her mind day after day, until she resolved to go and see for herself why her lover tarried so long from her side.

She knew Mrs. Day's address, but she did not intend to go to her—she only desired to make sure that Rufus had not become weary of her and taken a fancy to some one fairer than she. An advertisement in a daily paper gave her the opportunity she so much desired.

Mrs. Willett's waiting maid had become insolent and careless, and it was her advertisement for another that had attracted the attention of Kate, and with very little preparation she started for the city. With considerable inquiry she found Mrs. Willett's elegant home and was admitted to her presence, and her slender, tidy figure, pretty face, and modest manner, pleased the lady, and without any trouble whatever she was engaged. Louise Willett loved everything beautiful, and the shy, sweet prettiness of the country girl caught her fancy, just as a stray flower by the wayside might have done, she little thinking what the result of her indulgent fancy would lead to, or what strange developments her coming would bring to light.

Kate did not take kindly to her new life at first, but she had not come to enjoy herself—she had come to investigate. Her eyes were constantly upon the alert for a glimpse of the form she so strangely loved—strange, because there seemed nothing in common between her and Rufus. He was tyrannical, stubborn, uncouth, and far from handsome in face and form, while she was confiding, yielding, affectionate, and pretty. But for all that, her heart's best love had been lavished upon him—lavished all in vain.

The first week passed without a ripple of interest to her, but one afternoon soon after, as she was walking in the vicinity of the address given her by Mrs. Day, she came upon a beautiful young girl, standing talking to an old poverty-marked man. Something about the elegantly dressed lady seemed familiar. Where had she seen that graceful, haughty lifting of the head,

those dark violet eyes, and perfect crimson lips? She glanced carelessly at the old man, who, she supposed, had been asking charity from the young lady, and instantly the color fled from her face, and a look of wonder filled her eyes, for despite his disguise she recognized in him her miscreant lover, Rufus Day. What did it mean? Why was he disguised? She entered a millinery store, and under the pretense of examining a hat, she watched the strange couple. At last the lady with a gesture of thrilling despair turned away, and hastening out from the store Kate joined the impostor, and as he turned to see who was walking so close by his side, she said:

“Why, Rufus Day! What in the world are you dressed up in this fashion for?”

Had an angel appeared by his side and spoken, he could not have been more surprised.

“Kate Carter! What are you doing here?” he asked, breathlessly.

“Answer my question, Rufus, and I will tell you why I am here?” Kate said, almost sternly.

Rufus had regained his composure by this time, and a low, cunning laugh came from his lips.

“Oh, only a little masquerading, Kate!” he said. “They all do that in the city. Why, it is almost impossible to find anything here that is honest and straightforward.”

“Yes, but who was the lady you were talking to—it seems to me that I have seen her before?”

“Ah, I see! My girl is just the least bit jealous. Isn't she a beauty? She is Miss Violet Lincoln, the belle of New York. Every one is going wild about her voice. She sings like a bird.”

“What were you saying to her, Rufus? Are you acquainted with her, or were you asking money of her?”

“Yes, yes, doing a little begging! You know, my girl, it takes money to live in the city,” and Rufus gave a coarse, disagreeable laugh. “Now, Kate, what are you doing here?”

Kate understood, although vaguely, that Rufus avoided a direct answer to her questions, and it annoyed her not a little, without her being able to define the reason.

“I am waiting maid to Mrs. Willett,” she replied. “You seemed to like the city so much I thought I would come and try it myself,” then her eyes filled with tears, and her red lips trem-

bled with tender emotion. "You know, Rufus, it was so lonesome after you went away!"

"Well, well, Kate, that is all right! I am glad that you came. I would have been home long ago, but mother and I had a little business that was keeping us here. And you are with the young widow, Mrs. Willett? She is upper ten, Kate, and no mistake! You see I know them every one, although I have not a visiting acquaintance with them."

Rufus smiled ironically at the idea of his acquaintance with the fashionable society of New York, while Kate thought him good enough to mingle with the very best of them.

"I must go now, Rufus; Mrs. Willett always wants me at five o'clock," Kate said, her voice low and tender.

"Well, Kate, I am sorry to part with you so soon. When can you come and see mother?"

"Oh, almost any time, Rufus. Mrs. Willett is so kind to me, she lets me go out whenever I ask her," exclaimed the delighted girl.

"That's kind; say to-morrow evening, and I will walk home with you."

"Oh, Rufus, that will be so nice! I was almost afraid that you would be out of humor with me for coming to the city, but I did want to see you so badly."

The rose-color dyed cheek and brow of the young girl at her unguarded confession, but Rufus did not see anything but that which was lady-like and proper. His egotism declared it due him, and he accepted the love of the unsophisticated girl as a matter of course, simply to be tolerated, not returned.

Other eyes than Kate's had witnessed the meeting between Rufus Day and beautiful Violet Lincoln.

Mr. Lincoln had just come out from the studio of a friend as Violet met Rufus but a few feet from him, and full of surprise he watched them. Soon he became assured that this was not their first interview, and that they had met by appointment. Who was the bold, insolent man, and what was he to Violet? What was he demanding so insultingly, and why did Violet permit it? As they separated he turned homeward, his heart filled with sad forebodings. He was at a loss to know what to do or how to act. He had thought her so pure and proud, so far above

the disreputable class, that he had not inquired into her early history as he might have done. But one fact was plain to him: it was her association with this man that was robbing her cheek of its rich bloom, and destroying the sparkle of her lovely eyes. With his quick power of penetration he had discovered at the first glance that which the unsuspecting girl had failed to detect in her several meetings with the man, and that was, that he wore a disguise, and a poorly arranged one, betraying him a novice in the business. Not knowing what better to do, Mr. Lincoln decided to refrain from questioning Violet for awhile and watch the man carefully.

After his return home, while he was seated in the library deep in thought concerning what he had seen, Violet came into the room, her step slow and her sweet face sad, and wearily seated herself on an ottoman at his feet, and laying her head upon his knees, she burst into a passionate flood of tears, Mr. Lincoln stroking her dark hair tenderly, not trying to check her tears, for he knew full well that her pent-up grief could not find relief in a safer way. Soon the passion of her soul had spent itself, and raising her tear-stained face, she said:

“Uncle Robert, forgive me! If I had not come to you I would have died! Oh, if my mother had lived; but I have no one to go to but you!”

“What is it, Heart’s-ease? I will help you—I will shield you even with my life,” he answered slowly, greatly moved.

“Oh, Uncle Robert, I cannot tell you, but it is killing me!”

“What is killing you, Violet?”

“The secret, Uncle Robert, that is driving the life-blood from my heart—and I dare not tell you! You, with your proud, stainless name, would dislike me, even as you love me now. I would give the world, if it were mine, if I had never come into your life, if to come must be to deceive!”

“Violet, you have not sinned? There is no guilt in your girl-heart? Answer me, Heart’s-ease,” and a swift shadow darkened his face.

Violet raised her clear, honest eyes to his, wondering that he could ask such a question.

“No, Uncle Robert. My life so far has been pure and true. You surely did not doubt my innocence?”

Mr. Lincoln gave one long, searching look into the lovely dark eyes before him, and then in spite of all he had seen, he believed himself unjust to the young girl—he had been suspicious beyond that which the trifling incident warranted.

“No, Violet, one glimpse of the soul shining through your truthful eyes would prove your innocence, even against the strongest circumstantial evidence. You may be burdened with the secret of another, but I believe your life to be open and entirely free from deception. If I did not, I would be miserable indeed. I hate and detest a lie—a living deceit! I could pardon anger, or even violence, but a cruel lie, never!”

Violet recoiled from him with a look of terror on her white face. She felt herself being encompassed about with all the power of an unseen force, determined to work her destruction. What was her own life but a lie? Why had she never thought it wrong before? What would her kind old friend say, if she was to tell him that she had been a bride for three years—that she had met her husband almost daily for several weeks? What excuse could she present to him, for her actions, for willfully deceiving him? No, not willfully; she had had no definite purpose in keeping her marriage a secret, beyond that which concerned Carl and herself. And she had raised her eyes to his and declared that her life was pure and true, while he had plainly shown her that she was living a falsehood daily. Oh, how intricate her way was becoming, causing even the light of Heaven to grow dim around her footsteps! Somehow, the disgrace attending the acknowledgment of her father seemed to sink into insignificance, in comparison with her own life of deception.

“What is it, Violet?” questioned Mr. Lincoln. “You need not fear to confide in me.”

Violet lifted a saddened, grieved face to his sight; her lips trembling, and her slender fingers clasping and unclasping themselves nervously.

“Not to-night, Uncle Robert. I could not endure it! Some other time and I will tell you all.”

She shuddered as the word “all” passed her lips. Now it signified so much more than ever before. Then she wondered if Carl would not despise her for deceiving him. Why had she been so blind, so foolish?

"Well, Heart's-ease, any time will answer. I imagine, when the secret is confessed, its gigantic proportions will exist only in fancy, not in reality. Come, cheer up, Violet! I want to see you my own light-hearted girl again."

"You are very kind, Uncle Robert. Every sentence that you have spoken to me has soothed and rested me like a mother's lullaby song calms the torrent of her child's grief; and soon, very soon, I will tell you that which so much distresses me. Now, good-night; I am so glad that there is one who trusts me so completely."

As Violet rose to her feet, Mr. Lincoln pressed a kiss upon her fair brow, which fell like a solemn benediction upon her sorely troubled soul.

"Fear not, child! God will take care of my pure Violet," he said earnestly. "Only we must not grow impatient because little afflictions cluster around our path. He knoweth best. He will not permit us to be tried beyond that which we can withstand."

A smile of exquisite sweetness lit up Violet's downcast face as Mr. Lincoln's words of consolation found way to her soul. Yes, God would care for her! Then she thought how strange it was, that ever since Carl had so prophetically given utterance to the expression, that it had always come to her in every time of extreme need, and because of its soothing power it had become her talisman, her comforter, her salvation.

"Yes, Uncle Robert, we are all in the hands of God," she said, thoughtfully. "Fate is wavering and uncertain, but God is eternal. I like to remember that He is all-powerful and merciful."

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#### CHAPTER XIII.—EARNEST TREHERNE'S RETURN.

One glorious spring morning as Carl was walking slowly down Broadway, he came face to face with one who was dearer than a brother to him.

"Hello, Earnest! Where did you drop from?" he said joyfully.

Earnest Treherne halted abruptly and grasped the extended hand of his friend.

"Just come ashore, Carl, twenty minutes ago! I am glad to meet you, my boy; but you are not looking well. Not been sick, have you?"

"No, Earnest, I am well, and am truly delighted to have you home again—but I forgot—England is your future home. Lucky boy that you are! But come with me to my rooms. I have something to tell you. I want my old friend's sympathy and advice. Oh, Earnie, I have missed you so much this winter!"

Earnest Treherne gazed with surprise into Carl's flushed, troubled face, and intuitively he perceived that it was mind torture, instead of bodily suffering, that had caused him to become so pale and thin. He remembered how impulsive and generous Carl was—and sometimes just a little wild—and he concluded at once that he had fallen into trouble in this way.

"Certainly, Carl, I will go with you for an hour or so," said Earnest.

They walked on together conversing about Earnest's trip over, English news, and New York gossip, until they had reached Carl's handsome rooms. After seating themselves Carl laid his hand upon Earnest's arm, and said:

"Earnest, you remember the ceremony, by the spring in the woodland, back of Weston?"

"Yes, Carl. It would be very strange if I did not," replied Earnest, a shadow of regret stealing over his countenance. "I did a very weak, foolish thing when I listened to your argument, and made the child your wife. It has been the one regret of my life."

"And mine also, Earnest; but it was not your fault. In the reckless mood I was in at that time, I would have married Dora Markley, even if I had been obliged to travel fifty miles for a minister. I was a desperate man, deaf to all reason or advice; but now, Earnie, I would give all I possess if you could undo your work—if I was a free man."

Carl bowed his head upon his friend's arm and groaned aloud.

"Carl, what is the trouble? Tell me all," Earnest questioned.

"There is very little to tell, Earnest. It can all be summed up in a few words," said Carl, lifting his head sadly. "I love the dearest, fairest girl in all the world, and she loves me, while chains stronger than the bands of steel have bound me to an-

other. Oh, pity me, Earnie! To live thus is wearing my life away!"

"And Dora Leslie?"

"Hush, Earnest! That name puts a demon in my heart! She still lives at Weston, as Dora Markley, and I would welcome death before I will recognize her as my wife. I pay her one thousand dollars to forget that she is the wife of Carl Leslie, but I am in constant dread of detection. They are a low, degraded set, and one may expect almost anything at their hands."

Earnest dropped his head upon his hands a moment in deep, deep thought, and communed with his Heavenly Father.

"Carl, my boy, your case is beyond the help of any earthly friend," he said, looking up into Carl's face. "God alone can aid you. It is all and more than I have feared. And the lady, Carl, whom you love—does she know?"

"Yes, Earnest, I have confessed all, and in spite of everything she loves me," Carl said, proudly.

"But, Carl, is that well—is it strictly honorable? Remember that honor is the grandest attribute of man. It takes the precedence of all else in life. Dare you exchange love with another than your legitimate wife? Your sense of honor drew me to you in the strongest tie of brotherly love, Carl—for the sake of that love—for the sake of your own soul, do not tell me that you have dishonored your noble manhood and my trust!"

Earnest bowed his head again, his form quivering with anguish, his face pale with doubt, else he would have seen the proud lifting of Carl's head, the clear, truthful light in his dark eyes, welling up from a soul of honor.

"Earnest, look into my eyes, and tell me if you see anything suggestive of guilt, beyond that of deception? Violet Lincoln is as sacred to me as though she were my sister. I have never even kissed her perfect lips, but she is now, and will be until death, the life of my existence—the one love of my soul."

A glow of great joy overspread Earnest's face, as he raised his head and reached out his hand to Carl.

"Forgive me, Carl, for doubting. It was unworthy your friend. You have been true through every trial. God will not forsake, or leave you desolate. The most destructive storm-cloud must be followed by the bright sunshine. You have your honor and



the future—life is not vain and empty. The promises of God are sure and steadfast.”

“I wish I possessed your faith, Earnest, but I do not. All is bitter disappointment and torturing dismay. Nothing is tangible and true but the love of my darling! I would seek a divorce, but—,”

“No, Carl, never!” interrupted Earnest with deep feeling. “Remember ‘what God hath joined together let not man put asunder.’ Divorce is the work of Satan, and only culminates in ruin and disgrace to the participants. Shun it, Carl, as you would the foam-covered rocks wherein is death. But, I would like to hear more of the lady whom you love so devotedly. Who is she, and where did you meet her?”

Aye, who was Violet Lincoln? Carl asked himself the question, but he could not answer. He had never even thought who she was before. He knew her name, and that she had been adopted by Mr. Lincoln. But who were her father and mother? It did not matter—he only cared that she was all the world to him—if she had been cradled in the arms of a queen she could not be more.

“Her name is Violet Lincoln, Earnest,” he said. “She is an adopted daughter of Mr. Lincoln’s. We crossed the Atlantic together, and as a natural consequence, I fell in love with her. Why, Earnest, every one who sees her, falls in love with her—they could not help it.”

“Certainly not, Carl!” replied Earnest, laughingly. “Where is the lady who got you into all this trouble?”

“Louise Dupont! She married a wealthy old man by the name of Willett, and he died within a year, leaving her with a cool hundred thousand. She is very beautiful, but I never loved her. Earnest, it was only a fancy. The strangest idea of all is, that she and Violet are most intimate friends. I had imagined that I would dislike her for her conduct in the past, but I do not. My love for Violet has taken possession of every faculty of my being, and I have no inclination to entertain malice or hatred. You must see Violet, and then if you do not agree with me, I will acknowledge that I am just a little bit wild. Earnie, have you never been in love?”

“No, Carl! I am wedded to the ministry. I can work for the Master best as I am. No human love has ever filled my heart, save the love of mother and my friend Carl. I have no need of a sweet-heart—look at the trouble you are in because of your love.”

Carl gave a little gesture of impatience, as he looked into his friend's smiling face.

“But, Earnest, you do not understand. I would bear twice the burden I now carry, before I would give up the love of Violet—all the world is as vapor in comparison with the assurance of her love.”

“Well, Carl, I am glad that you value the price of your misery so high. I am well contented with my single state. Now I must not tarry longer. I must see mother. Had she known of my arrival, I would not have given you the first hour of my return home. I feel a trifle guilty as it is—but you looked so badly that I had not the heart to deny you. Will you go with me, Carl?”

Carl smiled at what he deemed his friend's ignorance of the power of love, and together they passed out to the street.

[To be continued in September Number.]

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## Images and Inscriptions of Christ upon Ancient Coins.

BY ROB MORRIS, LL.D.

There are few coins which excite so much interest in my Numismatic Lectures as those that present the portraits and titles of Jesus Christ. Such coins, while common enough in eastern lands, where they were minted and distributed by hundreds of millions from the fourth century onward, are rarely found in American collections, or, if found, are little understood. It occurs to me, therefore, that the readers of THE MASONIC REVIEW may like a chapter upon the subject from a numismatist, who has made a particular study of this class of coins. To make the information practical, I will suppose the reader turning over a mass of worn, battered, rusty and half-legible specimens, such as he is likely to purchase from the coin dealers of Smyrna, Beyrout, or Alexandria,—such as I have purchased by the gallon from the petty chiefs of the villages all through

the Orient, at prices ranging from a dollar apiece to a dollar per hundred.

Here is one with IHS CHRIST. REX REGNANTIVM. Sometimes the second word is CHRISTVS. Sometimes the letter V is in the Greek form, resembling the lower-case h of our alphabet. These coins are of the Emperor Justinian II., of Constantinople, (nicknamed *Rhinomete*,) who reigned A. D. 685 to 711. During his twenty-six years' rule his mints were prolific, and the number of specimens of his coinage now in existence is very great. There is a likeness of Christ upon many of them, always full-face front; upon the breast is a breast-plate, and in his left hand a roll representing the Scriptures. These coins are usually copper, but sometimes in gold. Upon some, the letters D. N. for *Dominus Noster* ("Our Lord") are found. The various words above written are often abbreviated, as XC for Christus. In some the sentence is IHS XS REX, etc., or IHC XPS, etc.

Various Emperors besides Justinian II., stamped the Christian ascriptions upon their coins. In some, the Christ is seated, his right hand held forward, in his left the Sacred Roll. In others the head is pressed back upon a cross, where we see the upper part rising above the head, and the arms of the cross extending right and left. In these the head is always crowned with a halo, representing divinity.

A few centuries later, and we find upon the coins of the Greek Emperor John Zimisce I., (A. D. 969 to 976,) a treasury of Christian symbols. Around the portrait is EMMANVEL, "Emmanuel." Over the shoulders, IC XC, the abbreviations of "Jesus Christ." A large cross standing on three steps, bears the legend, IHSVS XTISTOS NIKA, "Jesus Christ overcomes." Sometimes a globe is seen, sometimes a star. In many coins of this age, the legend appears IHSVS XPISTVS BASILEV BASILE, "Jesus Christ the King of Kings."

This latter Emperor (Zimisce I.) was the first, I think, who omitted the use of his own portrait and name upon his coins, preferring, in his piety, to employ those of the Savior. It is unfortunate, however, for the preservation of these, that the portrait is always *full face to the front*, following the inartistic method of the dark ages. For this exposed the coin to speedy defacement by handling, especially as the copper used in the mints of that period is

unalloyed, and of course soft and easily worn smooth. I have handled very many of these Zimisces coppers and rarely find one that preserves the lineaments and legends of the Savior perfectly. The nose is the first to be worn off, and the want of that alone makes the portrait very imperfect. But so far as I can read them, the purpose of the artist is to express the Savior's face as that of "a man of sorrows, acquainted with grief." The countenance is both sad and severe. It is long and thin, and made to look longer by the pointed beard, so common in Cromwell's time. It recalls these lines:

*Rejected*, though He came to save,  
*Despised*, though Lord of all,  
 Embittered in His very grave  
 With wormwood and with gall;  
*A man of sorrows* and acquaint  
 With grief's most agonizing plaint.

Numerous volumes have been published by European numismatists upon these coins, bearing such sacred inscriptions. Among these are Roskins, Kruniz, and J. F. Vaillant. The latter, in a romantic vein, published at Rome in 1737 a work in Latin, styled "A Copper Coin of the Ancient Christians, in which is given on one side the bust of Jesus, on the other His Baptism!" But I think no one save himself, ever saw that particular coin.

## THE CHINESE RIDDLE OF WANG.

(12TH CENTURY B. C.)

By BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

In the article, "Hebrew Metrology," in the July number of the REVIEW, the following mention is made of the Hebrew letters *jod* (10), *vav* (6), and *hé* (5), of Jehovah's name: "Besides this, and what is most remarkable, is the fact that these same numbers, under the letters given, were introduced into China some twelve centuries prior to the Christian era, and taught by Wang, and quoted by Laoutz, the preceptor of Confucius, as the root and base of all knowledge, under the form of an enigma or riddle."

The following is the riddle itself, and the solution thereof, as taken from "Readings in a Language hidden in the Hebrew Text of the Holy Scriptures:—"

“The radical numbers of Jehovah’s name, as has been often said, are *jod* and *hé* and *vav*, or 10 and 5 and 6. That these Hebrew characters were of very ancient use, to denote a series of numbers by the use of which *the time* of the moon’s revolution could be precisely indicated, and from a very ancient Semitic source had spread very widely, as of a very sacred and secret import, is to be proven from their possession by the Chinese as early as at least 604 B. C., who set forth their significance under the veil of a riddle.

“In the January number, 1881, of *The Cosmos*, Dr. E. W. Fish, Ph. C., writes as follows:

“It is a favorite expression of many people, that the finer points in Hebrew theology have appeared previously in ante-Christian Pagan systems. The Chinese have thus been accredited with a moral acuteness that was never theirs. The writings of Laoutsz, the preceptor of Confucius, of Confucius and of Mencius probably represent the higher type and ancient sources of Christian thought. And this while neither of them precede the prophesied life and character of Christ, by David, Solomon, Jeremiah and Isaiah. In technology they are woefully deficient in any recognition of a Creator—God, whose essence is supreme. Almost the only place where a god is mentioned as an element with deific attributes, is in Laoutsz’s Rule of Reason and Life. It is as follows:

“That which is *invisible* is called *Yeh*.

“That which is *inaudible* is called *Hé*.

“That which is *impalpable* is called *Wei*.

“These are *inscrutable*, therefore they are blended in one. The “first is not the *brighter*, the last is not the *darker*. It is *interminable*, *ineffable*, and *dates* from a *time when* nothing existed. It is “a *shape* without shape, a *form* without form—a confounding “mystery.”

“Dr. Fish goes on thus: ‘This is certainly one of the most singular utterances of a most singular teacher of a mysterious race and age; and its chief wonder lies in the two facts which place it beyond cavil as a link in the chain of historical evidences, which will yet witness to the motherhood of Hebrew Theism to all types and formulations of worship. First, *Yeh*, *Heh*, and *Weh*, are the (Semitic) syllables of Jehovah’s name: *Yodh*, *Hé*, and *Vav* (pronounced *Wei* or *Weh*). Secondly, these syllables do not occur in any form of the Chinese, nor do the sentences make Chinese sense

with them. Again, by the fourth line we see that they are *to be united,*' etc.

"Now these are the famous *number* letters on which we are making a running commentary of use, viz: *jod* or 10, and *hé* or 5, and *vav* or 6, to form the ineffable name of Jehovah, whose use is of such great symbolic significance. Here by the Chinese they are given separately as of a power to interpret the universe, and for working purposes *are to be united*. Place them as 1056 and we have the basis of the Jehovah use of the same numbers on Mt. Sinai, viz: first, of 1056501, and then of 5011506, whereby (in the last) we have the notation of the value of the *diagonal* of a square whose side is

354. 8870648

or, *the exact measure in days of the circular orbit of a revolution of the moon*; and this at once helps us to a comprehension of the meaning of the riddle, which is this:

"*The circle of the moon's revolution*, taken for the result of the moon's action, or onward motion, is of itself *invisible, inaudible, and impalpable*, and a confounding mystery in the terms of statement until so simply explained. The answer to the riddle is—*The revolution of the moon*; a real idea, though not one to be tested by any of the senses of *sight, hearing or touch*. As a riddle, worthy in fact only of children, it was made to lay in this form, at the bottom of the arcane philosophy of the Chinese, borrowed from the Semitic source. The secret was the exact knowledge of astronomy, which was a specialty in the hands of a controlling caste in society—obscured to weave mental and soul fetters for the poor dupe, as has always been the case—'to make a pipe for craft to play on.'"

"To be influenced by mercenary motives is a base prostitution of the high principles that should actuate man. A mercenary and selfish being can be but ill at ease where the most liberal and cherished attributes of philanthropical virtue are illustrated, figuratively exemplified, to cultivate the mind and train the affections with good influences for the improvement of man. They are antipodes, too widely separated for a congenial and fraternal association. Elements so incongruous in their nature can have no affinities to engage in those labors devoted to the common welfare of humanity."

## ADDRESS

*Delivered on St. John's Eve, June 24, A. D. 1885, at the Dedication of the Ancient and Accepted Scottish Rite Masonic Temple, at Bucyrus, Ohio, by*  
HON. J. R. CLYMER, 32°.

*Illustrious Knights, Brothers, and Friends*:—We open our hearts as well as the secret doors of our Mystic Temple, on this auspicious occasion, and bid you all welcome,—thrice welcome.

From near and far, from the capital city, from placid Erie to the beautiful Ohio, from Indiana on the west to the grand old Keystone State on the east, you have assembled to witness and participate in the dedication of our future Masonic Home. God bless you, every one!

I am not before you to pronounce an eulogy on Freemasonry. That gigantic Order, which was gray and hoary with age before any of our now famous Orders were born; whose votaries and disciples, rich and poor, high and low, king and peasant, are in every land, and speak every tongue; that has outlived persecution and rivalry, conquered prejudice and hatred, and grown stronger and firmer as years have marched apace, until like a mighty giant her arms encircle the world; that has seen republics, kingdoms and empires arise, flourish, crumble, decay and vanish out of sight, while in numbers, influence, power and beneficence, she perpetually renews the vigor and splendor of her youth,—such an Order, I say, needs no eulogium, or apology for its existence.

The past history of Masonry has a weird but charming fascination. Like the civil law it runs back to a time whence “the memory of man runneth not to the contrary,” and yet we are not firm believers in the fanciful myth that the Almighty Architect of the Universe set up a Masonic Lodge in the Garden of Eden, and clothed Adam, the first Mason, and Eve, the first “Eastern Star,” with evergreen aprons in token of purity and innocence. Sufficient are *these* facts, that Freemasonry is traced to the building of Solomon’s Temple, the mysteries of Isis and Osiris in Egypt, the Persian Mithraic solemnities, the Eleusinian Mysteries of Greece with its splendid symbolic ritual, the Roman Colleges of Artificers, the advent of Jesus Christ, the Crusades for the recovery of Palestine, once trod by the Saviour’s feet, from the infidel Saracens, the Stone Masons of Strasburg and Cologne, and even down to the revolutionary struggles that followed the great German and English Reformation.

There is a popular error that Masonry had its origin in the prevalence of Sun-worship among the nations of antiquity, while the fact is, the Sun was not worshiped or adored, but was used as a symbol of creative and enlightened power. No intelligent man of the Orient believed the Sun was a God. No ancient Greek believed that Minerva sprang fully armed from the head of Jupiter, for that symbol only taught him that wisdom comes from the brain of sovereign power, typified in the great god of Olympus. Both looked beyond the symbol, to that which was symbolized. It is in this sense that Masonry is well defined to be "a beautiful system of morality, veiled in allegory, and illustrated by symbols."

Freemasonry is the growth and product of the ages. As revolutions arose in religion and philosophy their central or pivotal thoughts were condensed and framed into Degrees which became parts of the Masonic System. At different periods of history mystical adventurers like Cagliostro appeared, who, for mercenary, ambitious, or other motives, invented hundreds of degrees, based on these pivotal, historic thoughts, until Ancient Craft Masonry was almost lost and forgotten. But here, as in everything else under the sun, the "fittest survived," and the "stone which the builders rejected became the head of the corner." The false was winnowed from the true and genuine; and so it will continue through the long cycles of the future. As time, with his mighty wing sweeps onward through futurity into other revolutions of thought, in philosophy and religion, other degrees will be founded to teach and perpetuate them, and when approved by sound judgment and discrimination will be added to the body of Freemasonry.

The great foundation-rock on which rests the Masonic superstructure from the 1st to the 33d and last Degree, is the Holy Bible. It is recognized as the greatest light in Masonry. No Lodge can open, do business, or close, without its holy pages are open on the altar. No vow or obligation would be complete without its attesting kiss. Every principle of ancient or modern Masonry must be *plumbed* and *squared* by its unerring wisdom. Masonry without the Bible would be the casket without the jewel, the world without the sun, the body without the soul. That man who proclaims himself a Mason and denies the authenticity or divine inspiration of the Holy Scriptures, is a perjurer before God and man, and when he presumes to minister at her altar, is an accessory to villainous fraud



and delusion. But the true Mason, who knows and appreciates his obligations, places his hand reverently upon this greatest of "Lights," covered by "square and compass," and believes with our distinguished Brother, Sir Walter Scott:—

" Within this awful volume lies  
The mystery of mysteries.  
Happiest they of human race,  
To whom our God has given grace,  
To read, to fear, to hope, to pray,  
To raise the latch and force the way:  
But better ne'er to have been born,  
Than read to doubt or read to scorn."

Masonry has been the conservator of the Holy Scriptures at times and periods of history when, without its protecting care, it would have been lost to the world, and, in conjunction with the Jewish Church it was the medium through which the revealed word of God was preserved in the terms of the original text, and its alterations, adulteration or perversion prevented. Let Atheism rage, and infidelity seek to destroy the Bible of our Fathers, but they will gnash their teeth in vain, for the sons of Freemasonry will be among its first, foremost and strongest defenders.

Secrecy is a peculiar landmark of Masonry, and the meaning and power of our secrecy lies in that little word silence. In this we have high authority. God is silent. A boy's rocket shot in the air makes more noise than all the stars and constellations of heaven. "The Heavens declare the glory of God." "Day unto day uttereth speech" of Him, but in still tones, that do not break an infant's fevered slumber. Could we stand in the focus of those tones we should hear the awful soliloquy of God. One of the secrets of a Mason's secrecy is,—"When thou doest alms let not thy left hand know what thy right hand doeth."

There are those who affect to despise Freemasonry, its teachings and history; who do not remember, or else never knew, that England numbers of record fifty-one Grand Masters from A. D. 597 to A. D. 1717, including among them the great names of King Alfred, the intellectual father of the English realm, King Athelstane, Edward the Confessor, Kings Henry I., Edward III. and Henry VII., Cardinal Wolsey, Thomas Cromwell, King James I., and Sir Christopher Wren, the Architect of St. Pauls. The greatest men in nearly every walk of life, during the past ages, have conceived it to be an

honor to enroll their names as Craftsmen. Look at some of them:— John Locke, the greatest metaphysician ; Newton, the wisest of philosophers ; Shakespeare, the foremost poet of the world ; Goethe and Schiller, the greatest poets of Germany ; Mozart, the king of musical composers ; Bonaparte, the mightiest military genius since time began ; Frederick the Great ; George Washington, the immortal father of our country ; Benjamin Franklin, who drew lightning from heaven and taught it to do his will ; Warren, the martyr of liberty ; Jefferson, author of the Declaration of Independence ; Jackson, whose eagle eye ne'er feared the gaze of man ; Webster, our country's greatest lawyer and statesman ; Lafayette, the unselfish patriot of two worlds ; Kossuth, the orator-statesman of Hungary ; Victor Hugo, the *litterateur* of France ; Castellar, the orator and liberalist of Spain : Burns, Scotland's greatest bard ; Victor Emanuel and Garribaldi, the emancipators of Italy ; Wales, the Crown Prince and present Grand Master of England ; Count Bismarck, and Kaiser Wilhelm, the mighty organizers of German strength and unity,—all these, with thousands of others, as worthy and of celebrity, knelt or kneel at one common Masonic altar.

Freemasonry, like the religion of Jesus, has been the object of the fiercest persecution. Like the Church it has its honored roll of martyrs. Prominent among them was that peerless Christian Knight, Jaques de Molay, who was burned to death in Paris, March 11, A. D. 1314, by Philip of France, under sanction of Pope Clement V. Oh, could the secret chambers and the concealed archives of the Spanish, Portugese and Italian Inquisitions speak forth what they know of the persecution of Masons, the world would stand aghast with astonishment !

That I may not be accused of seeking to embellish by drawing on a vivid imagination, and to give some facts of history which are new and unknown to this generation, I quote from an old book published in the 18th century, now in my possession, entitled, "The Unparalleled sufferings of John Coustos, who nine times underwent the most cruel tortures ever invented by man, and sentenced to the Gallies for four years by command of the inquisitors of Lisbon, in order to extort from him the secrets of Freemasonry, from whence he was released by the gracious interposition of His Majesty, George II., of Great Britain." The indictment preferred against him was in these words : "John Coustos has infringed the Pope's orders, by

belonging to the sect of the Freemasons, this sect being a horrid compound of sacrilege, sodomy and many other abominable crimes, having refused to discover to the Inquisition the true tendency and design of the meetings of Freemasons; and persisting, on the contrary, in asserting that Freemasonry was good in itself; wherefore, the Proctor of the Inquisition requires that the said prisoner may be prosecuted with the *utmost rigour*, and for this purpose desires the Court would exert its *whole authority* and even proceed to *tortures*, to extort from him a confession, that these several articles of which he stands accused are true. Dated March 5, 1742." This was one hundred and forty-three years ago. Coustos, the Masonic prisoner, was then conveyed to the torture-room in a square tower in Lisbon, the capital of Portugal. I now quote his own words as found on page forty-five of his book. "I was seized with horror when six wretches suddenly surrounded me, stripped me naked (all to linen drawers), when laying me on my back, they put around my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot, and then stretched my limbs with all their might; they next wound two ropes around each arm and two around each thigh, which ropes passed under the scaffold through holes made for that purpose, and were all drawn tight at the same time by four men, upon a signal made for this purpose. The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at the eight different places that were bound. As I refused to discover the secrets of Masonry these ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in. Whilst I was thus suffering, they were so barbarously unjust as to declare that were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the loss of blood, and the pains I endured, that I fainted away, and was carried back to my dungeon without once perceiving it." Eight times after this he was exposed to still more dangerous and cruel tortures, until his limbs and shoulders were mangled and dislocated. Seeing him firm in his constancy and resolution he was finally sentenced to the galleys, after being made to walk in the procession of the *Auto-da-fé*.

It will be seen from this horrible recital that a Mason never tells. Bribe him in his wants, tempt him in his pleasures, question him in his lunacy, threaten or torture him, he will go to the flames a willing martyr, but—he never tells. Even in this free Republic, the fell spirit of persecution, based on the Morgan humbug, and fanned to a fury by a conscienceless lot of hungry politicians, who saw a certain party firmly entrenched in power, for a period of ten years, from 1827 to 1837, extinguished the lights of most of the Lodges of the United States. All such persecution is based on a limited and distorted view. Secrecy and mystery veil the workings of the "Craft," and yet but little is concealed. The great truths inculcated by its teachings, the lessons of wisdom and injunctions of honor, that are the sub-structure upon which the fabric is reared, are disseminated broadcast in our journals, and adorn the pages of our splendid literature. He who is honestly searching for the truth can gather it as spread before the world, and we can successfully challenge any organization outside the Church, to furnish so brilliant a record of good deeds done, so admirable a code of morals, so earnest a love for the Creator, and so grand a conception of the dignity of man.

For hundreds of years the Roman Pontiffs have hurled their Anathemas, Papal Bulls, and Encyclical Letters against Masonry without reason or truth to support them. Even the late Encyclical of Pope Leo XIII., declares Freemasonry to be "contrary to law and right; to be pernicious no less to Christendom than to the State. Their ultimate purpose is the utter overthrow of that whole political and religious order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas."

But strangest of all, this latest Bull, issued only a few months ago, in giving reasons why Masonry should be suppressed by the strong arm, unwittingly pronounced one of the highest eulogies ever spoken or written in its favor. Listen: "Masonry lays down the doctrines of politics, that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves; all things belong to the free people; power is held by the command or commission of the

people, so that when the popular will changes, rulers may lawfully be deposed; the source of all rights and civil duties is in the multitude; that in the various forms of religion there is no reason why one should have preference to another; and that States should be constituted according to this model and example." Shades of Carroll, Lafayette and Montgomery! Can it be, that for these principles ye offered "life, liberty and the pursuit of happiness" on the altar of your country? Who could or would find fault with them—these principles and doctrines of Masonry—except the Pope at Rome, and his Masonic imitators?

Masonry depends for existence, and has through countless ages, on its merits alone. It never solicits or proselytes. The member who is guilty of such an act has forgotten or violates his obligations. Herein we differ from all religions and fraternities. It is sublimely dignified, reserved, self-poised, and self-contained, and yet it survives with the world, does alms in secret that cheers the heart of want, treads the sick room softly, buries the dead with a gentle courtesy that starts the tear of bereaved grief and returns from the garlanded grave to be to the widow a husband, to the orphan a loving father.

The charities of Masons are proverbial, and unheralded. The Craft in England alone, contribute a quarter of a million dollars annually in support of three special charities. When Chicago was on fire, Memphis dying with yellow fever, Paris struggling with the red-handed Commune, and our country plunged in fratricidal civil war, Masonry was first to the front, to answer with money and aid to the "call of distress."

"Are Masons gudder than othder men?" was the question asked by King Henry VI., of England, as found in an ancient manuscript by Locke, in the celebrated Bodleian Library. The answer found in the manuscript was: "Some Masons are not so virtuous as some othder men; but in most part they be more good than they would be if they were not Masons." That great man, Locke, was so struck with this colloquy that he knocked for admission and became an eminent patron of the Order.

When Rome was in her zenith of power and glory the humblest of her people had only to say, "I am a Roman citizen!" to be warranted a fair trial among his peers, or be saved from the rapacity of official power. So, standing up before all the world in his integ-

rity and honor, "I am a Freemason!" is all a Brother need say to secure him safety, hearing and respectful consideration among men, from the rising to the setting sun.

Our ancient and world-extensive Order regards with sincere and loving affection all her numerous progeny of children,—“Odd-Fellows,” “Knights of Pythias,” “Knights of Honor,” “Royal Arcanum,” and the other Benevolent and Protective Secret Associations of the day. Like a true cherishing mother, she sympathizes with their efforts to improve mankind, and ameliorate the woes of widows and orphans, and bids them, one and all, “God speed! in their labors of Love and Charity.”

The question is often asked, What significance has the title, “Ancient, Free and Accepted Masons?” “Ancient,” refers to the old, and unknown age of the Order; “Free,” a novitiate must be a free man and not a slave. The workmen under Solomon were free of tribute, and the builders of the great Cathedrals of Europe were free of taxes; while “Accepted” refers to the period when moral and speculative Masons were accepted by operative Masons as equals to their mystic ceremonies.

From special reports sent me yesterday, by Illustrious Brother HENRY D. MOORE, the erudite and well-informed Editor of THE MASONIC REVIEW, and Bro. JOHN D. CALDWELL, the careful Secretary of the Grand Lodge of Ohio, Masonry numbers 15,673 Lodges, and 787,562 members, while through the world at large, including the unreported, probably 2,000,000 of souls.

Our Order has constructed the finest buildings in the world, notably, St. Pauls, at London; St. Peters, at Rome; and the Cathedrals at Strasburg, Milan and Cologne. Our Masonic Halls and Temples bear favorable comparison with any erected. That in Philadelphia cost \$2,000,000. The railing, made of metal, and faced with gems, in front of the Oriental Chair, in which Kaiser Wilhelm, of Germany, sits as Chief Officer of the Scottish Rite, cost \$80,000.

The future of Masonry is an unsolved problem. But of this we may be certain, as it has lived through the vicissitudes of the past, so coming time will honor and prosper it. Its nobility of origin, grandeur of conception, and god-like purposes and deeds, must command the respect and patronage of all succeeding times. While it is an inestimable blessing to the savage and half-civilized, who see

its beauty and significance, as men view a landscape by flashes of lightning, its power and usefulness are most manifest at the highest centers of intellectual and moral excellence. The Church, the School and Freemasonry walk hand in hand together to elevate mankind. The onward march of civilization, the general dissemination of the great and purifying principles of the Christian Religion, the elevation of our race to a higher plane of activity, only widen the field of Masonic influence, and will place gems in her crown of rejoicing that will "shine as the stars forever and ever."

Last New Year's Eve, Grand Deputy G. A. Frambes, with Illustrious Brothers Hershiser, Kroesen and West, who are present with us to-night, organized and instituted the Ancient and Accepted Scottish Rite Bodies of Masonry in Bucyrus. We shall ever hold these officers and our excellent, great-hearted Brothers of Columbus Valley in most grateful remembrance. We have sat under the shade of their vine and fig tree and plucked the luscious fruit from the branches thereof. *Transeat in Exemplum.*

On the 28th of January, 1885, having counted the cost prudently, having full confidence in our cause and its future success, we leased the largest hall in the city, of Messrs. Deal and Rouse, for a period of fifteen years, (with unlimited future option,) which by the magic of money, energy, skill and taste, has been transformed into this beautiful Temple of Masonry, properly fitted with apartments to confer all the degrees of the Rite, in due and impressive form.

Believing it better to conform to the laws of the realm, we, on the 14th day of April, 1885, filed with the Secretary of State our carefully prepared Articles of Incorporation, in which we declare our legal name to be "The Orient of Ohio, Valley of Bucyrus, Ancient and Accepted Scottish Rite of Freemasonry for the United States of America, their Territories and Dependencies," and in which we set forth our purposes, "to exemplify and practice the teachings of Freemasonry, to benefit and elevate the human race, and to extend the glory of the Grand Architect of the Universe."

To-night, St. John's Eve, June 24, 1885, we, in your presence and with your kind assistance, dedicate this Temple to the beautiful and sublime mysteries of Philosophical and Christian Masonry.

*We are here to stay.* The edict has gone forth,—Bucyrus shall be a center of Scottish Rite Masonic activity and usefulness. All Master Masons in regular standing and of irreproachable character,

residing midway between here and Columbus on the south, and the Canadas on the north, who sympathize with us in this movement, and who desire to ascend from the Primary Schools and graduate through the higher learning, philosophy, chivalry and Christianity of the Masonic University, are welcome to do so. As Moses said to Hobab, in the wilderness, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

It is proper, on the present occasion, to give at least a partial synopsis of the distinctive features of the Rite to be exemplified in this Temple.

I. Our Rite has a clean, perfect record, and a straight, legitimate history, from its origin to the present time. It acknowledges the Constitutions of 1762, and has been exemplified in these United States since October 27, 1807, when the Consistory was founded by Illustrious Brother Joseph Cerneau.

Ever since that period we have had an unbroken succession of legitimate, Sovereign Grand Commanders, being Joseph Cerneau, DeWitt Clinton, Governor of New York; Hon. John W. Mulligan, Elias Hicks, Jeremy L. Cross, the founder of the York Council of Royal and Select Masters; Henry C. Atwood, Edward B. Hays, Hopkins Thompson and Edward W. Atwood, the present Commander. The celebrated Marquis de Lafayette was at one time Grand Representative to the Orient of France.

II. This A. & A. S. Rite Order is a democracy *pure et simple*, and elects all its members and officers from the 4th to and including the 33°. All its workings and principles are in harmony with the free institutions of our grand and glorious Republic, and in no possible way related to monarchy. It swears allegiance to God only, and not to man, whatever may be his official position.

III. The Degrees, from 4th to 16th, are Hebraic, Historical and Philosophical, and all the rest up to and including the 33d° are in conception and scope purely Philosophical, Chivalric and Christian. This arises from circumstances inseparably interwoven with the history of the world. All the memories of the past cling to that central idea—the triumph of the Cross. Our Rite "authorizes no false or liberal explanation of these Christian grades to accommodate infidels and disbelievers in the Christian Religion."

IV. We do not ostracize, anathematize or excommunicate any Scottish Rite Mason, of any obedience, or wheresoever dispersed.



All of them are *our* Brethren, and they are welcome to sit at our board, join in our festivities, and worship at our altars.

V. Our Rite does not ask assistance from the Symbolic, Capitular, Cryptic or Templar Bodies of Masonry, to maintain its existence. While revering them all and antagonizing none, it is sublimely self-poised and independent. The Templar cannot say to the Scottish Rite, "What doest thou here?" The Scottish Rite does not lean on the Commandery for support, and then crawling like a viper into the nest of its benefactress, sting her children to death. Merit alone must win. If any Masonic Body cannot stand alone and abide the tests of truth and time, let it die the death and join that innumerable caravan of degrees that has marched over the sands of the desert into the shadow-land of oblivion. Knowing itself to be planted on the everlasting bed-rock of Right, our Order exults with majestic dignity, and shouts,—

"Thy Spirit, Independence, let me share!  
 Lord of the lion-heart, and eagle-eye,  
 Thy steps I follow with my bosom bare,  
 Nor heed the storm that howls along the sky."

My task is done. Six hundred years have blended with the past eternity since the Plains of Palestine were whitened by the Crusaders' tents, and made red by the commingled blood of Christian and Mohammedan.

"The Knights are dust;  
 Their good swords are rust;  
 Their souls are with the saints, we trust."

After this lapse of centuries we take up the same standards they bore, wearing the same hallowed symbols. But our mission—our crusade—is characterized by the better civilization of to-day. Panoplied in no glittering mail, bearing no lances with barbed heads, our harmless swords without warlike significance resting in their scabbards, teaching the lessons of Faith, Hope and Charity, the Cross gleaming upon our breasts, an emblem of the Faith we have in Jesus, the crucified and ascended Prince of Peace, whose banner over us is Love, we, Knights and Brethren, go forth upon a pilgrimage of Holy Charity and Fraternity throughout the earth, doing good, raising the fallen, teaching the ignorant, alleviating distress, and seeking the city "whose builder and maker is GOD."

## THE GAVEL.

BY BLAZING STAR.

Bring here the GAVEL and the GAUGE,  
 Those Implements renowned,  
 And from each Conscience disengage  
 The faults that there abound.  
 Be now afar each folly driven,  
 For we, the Sons of Light, are Seven.

—SHERER'S LADDER, p. 12.

Metaphorically the Gavel is a stone-cutter's hammer, and ritualistically is a symbol of the *purification of the heart*. By the Monitor we are apprised that it is one of the working tools of the Entered Apprentice Mason; that it is made use of by the operative Mason to break off the corners of rough stones, the better to fit them for the builder's use, and hence is adopted in speculative Masonry to admonish us of the duty of divesting our minds and consciences of all those vices and superfluities of life whereby to fit our minds as living stones for that spiritual building, so to speak, that "house not made with hands, eternal in the heavens." Therefore, by or from the Gavel, we learn that "skill without exertion is of little avail; that labor is the common lot of man; for the heart may conceive and the head devise in vain, if the hand be not prompt to execute." Hence, too, the impressed truth that "knowledge grounded on accuracy, aided by labor, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the pursuit of the paths of Science."


The form of the Gavel is derived from that of a stone hammer, having one flat end and one cutting edge. It borrows its name from its shape, that of the *gable* or *gavel* end of a house, the term coming from the German *gipfel*, signifying a summit, top, or peak, the gable end of a house being, as we know, *triangular* from the cornice or eaves to the top, and the very shape of the cutting end of the Gavel, which is, in its Cosmic explication, its most important feature. The word *gable*, in cognate languages, as shown by Webster, has the sense of grasping or holding, suggesting very cleverly the especial office of the hand, and pointing to that peculiar object and force in Nature of which the Triangle, alias Delta, is the ever recurring symbol (and of which, too, the hand is explicative). And here let us add that the roof of a house, from its peculiar construc-

tion, is that especial part of the frame-work that binds the entire edifice into a complete unit of integrity; that its shape is analogous to that of the bent hand. But that the Delta or letter D, in the English alphabet, should occupy the fourth position, and the third place in articulation, and have the power of 500 or 5000, according as it is written, may draw the attention and exercise the ingenuity and researches of the Masonic student.

All Lodge *labor*, being based upon the sacred number three, is made manifest by the use of the Gavel in the East, and its re-echo in the West and South. The signals may reverberate in succession as ti, or ti ti, or ti ti ti, or ti ti tum, or tum ti ti. But they can never arise until the Worshipful has ascended the Throne of the East, and the great Jove re-possessed himself of his Thunderbolt through the potentiality of the yellow, the red, and the blue rays in the beam of light equilibrated to organic or generative ends. Then Lodge labor begun we may divine the symbolism of the gable end of the Gavel to produce the power asserted in the concussion heard from the use of the blunt end. When the Frost Giants possess the Thunderbolt it is silent, as the light in their hands is dark, constricted, and powerless to fecundation. Darkness at that inauspicious hour overwhelms the deep and the Sun with the Zodiac becomes in the Cosmic sense, the Rough Ashlar, with no Gavel or Light in the East to remove by the power of the Electric Fluid (the Lightning and the Thunder) the excrescences and asperities that environ and hamper it. The recognized purifying influences of the Light and the Thunderbolt, therefore, find expression in the Gavel, and as there are but three Potencies in the Godhead, so there are but three primitive rays of light, and but three sides to the gable part of the symbolic Gavel. "God is Light," and "In God we Trust." Dark ethered by his gross ignorance the profane needs the purifying influences of the bright Light of the East to remove his exacerbations and tame his unruly passions. This he can only have by entering the Lodge, world, whirl, or year, as a new and regenerate man, walking in the fear of God, and eschewing every unrighteous predilection. Therefore should all who have been thus initiated mark well this point, observe, and govern themselves in each and every act accordingly, proving themselves, too, worthy and well qualified, on all matters of test, to enter the Kingdom of the Elect whenever called upon so to do. If so it be, pearls will not have

been cast before swine, nor *Love's labor* have been expended in vain.

Deeming these preliminary remarks sufficient, it is now in order to produce what Mackenzie, in his *Royal Masonic Cyclopaedia*, pp. 351-5, says of the Jaina Cross, that Cross being in every way synonymous with the Masonic Gavel. Thus he proceeds: "This

Cross  is used by several Orders, and occurs constantly as a mark of Masonic importance in several of the Abbeys of Great Britain, and also in the fort and palace of Allahabad in India. It has a variety of significations, and was adopted by the sect of Jaina as a specific symbol. It is also known as the Fylfot among heralds, and it is evidently a very ancient symbol indeed. Weaver quotes it in his *Funeral Monuments* and Dr. Henry Schliemann found it on the remains of the ancient city he takes to be Troy, where it appears as a religious symbol. Raoul Rochette, Petra, and De Rossi, find it in the catacombs of Christian Rome, and these term it the *crux dissimulata*. But it is not alone to periods of which we have long had familiar historical cognizance that we are enabled to refer to this remarkable device. It is found alike in the Old World and in the New; on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria; the rock caverns of India, and the Cyclopean Walls of Peru, as well as in the forest cities of Pre-Columbian America; it is associated with the Mediæval Rosicrucians, and perpetuated by the Operative Guild-Masons on the cathedrals and fortresses of Central Europe. The very fact of its simplicity has singularly led to its conservation, and its obscurity has prevented its degradation. Its dignity from the time of Hermes (the Latin Mercury and the Egyptian Thoth) has ever been preserved and it has been associated with naught but *pregnant meanings* of the *most elevated order*. Although hallowed by antiquity, it is associated in the minds of those who bear it as a symbol, with nothing save Youth, Hope, Praise, and Eternal Adoration of the Grand Architect of the Universe (the Sun in Aries—the Adolescence or Spring period of the year). The Jewel (the Jod) in the center refers to the universal monotheism (the worship of the Lingam) taught among the early races of mankind. Applied to the Grand Architect of the Universe (the Demiurgus—the Sun, *sub rosa*,) it typifies His all-embracing power, its arms (beams of light—restricted to four in honor of the cardinal points) extending in every direction to show that no one can

escape the illimitable power (superior strength) of the Almighty (the Sun clad with the Thunderbolt)—represented more particularly by the stone (rock of foundation—Solar Light) in the center, who, by means of His angels (Zodiacal Signs—the Gods denoting the varied effects of the Solar march) is acquainted with the minutest acts of His creatures (the Planets in their courses) throughout the Universe (the Solar jurisdiction). There is no limit (save the Zodiac or the periphery of the Sun's circle of influence) to the extension of the arms (beams of light), which, bent at right angles (the square being the form symbolic of generative power), show his universal love and charity (vivifying productiveness within the realms of Nature), and, in each corner (cardinal point) typify a place of refuge for the weary soul of (Cosmic) man (the life-giving principle in Nature which rests but never dies). Applied to the Universe (the Solar or Zodiacal system), the center stone represents the Sun illuminating everything with his rays, and restraining every member of the Solar System, however remote, within the focus of his attraction. It is an emblem of activity, as it typifies the continued revolution of the Earth upon its axis (and in its orbit as well); and it also represents the *four elements* (each element being dedicated to a cardinal point—the four being comprised of *fire, air, earth, and water*), which in a *mystical sense*, constitute the fabric of the Earth. Considered as Man (the Earth personified), it represents him in an *humble sitting posture* (balanced in the Scales opposite Aries at the Vernal equinox)—one hand (element—carbon) supporting the *body on the ground* (the level of the Vernal equinox), and the other (the Vestal or Earthly fire) *raised toward Heaven* (the Sun in Aries) in supplication and hope, deprecating punishment (the rigors of the Winter just closing) and entreating mercy (the light and heat of the Spring or Summer just beginning). In this sense, it likewise refers to the SMARAGDINE TABLET of Hermes (the Sun under symbol of the Dog-Star), and the upper arm should bear the word *solve* (save) and the lower one *coagula* (to mass together). The head in the original hieroglyphic is thrown back, and is surmounted by the *Magical Conical Cap* (Cap of Vestal Light—cône to the Sun), signifying the earnestness (responsive warmth), with which Man (the Earth) should rely upon the *Supreme Being* (the Sun as the Divine Lamb—Sun in Aries) *on high* (enthroned—in his exaltation), and the steadfastness (inflexibility) with which Man (the Earth) *should seek the true life and*

*encounter the true light (Summer). The figure is supposed to be naked* (in symbolism of the Earth coming out of the Winter hemisphere at the Vernal crossing), typifying the *utter dependence* of Man (the Earth) upon his Maker (the Generative Sun of Spring of which he was once a part according to the Fire Theory of Creation), and reminding us (the genus homo) of the instability and inefficiency of worldly wealth (changing evanescent matter). As man (the Earth) is born naked and helpless (its condition at the Spring equinox), so devoid of wealth (external covering—clothes—verdure), he resigns himself (at the end of life—Summer) to the grave (Winter). The two hands (generative forces) in their several positions, remind us that that which is above (Celestial Fire, carrying oxygen and carbon, whose symbols are the *jod* and *vau* of the Hebrew text and interchangeable) is as that which is below (Terrestrial Fire denoting oxygen and carbon), and that as life is spent here (within the Summer hemisphere) so will the reward (the ingathered crops) be in the immortal life (the same period of Summer—Summer being denoted by *fire*—the symbol of immortality, as likewise of the Holy Ghost)."

As the elements oxygen and carbon possess electrical or chemical affinity, intimating an *embracing* or *grasping* power, so the human hand, possessing also grasping power, is made symbolic of this property. Carbon, of itself, is an exponent of the Earth in its mass, as is oxygen of the whole sphere of the Sun; and because carbon will turn to fire, expressive of oxygen, so the Hebrew characters *jod* and *vau* are interchangeable and convertible.

(To be Continued.)

BRO. T. S. PARVIN, the veteran and estimable Grand Secretary of the Grand Lodge of Iowa, in his comments on Ohio says:—  
 "It is none of the business of the Grand Lodge of Ohio, or any other Grand Lodge, in what innocent sports its members may engage. We have taken 'side degrees' without number, and have been present often times when they were conferred, though we never in our life conferred one of them, nor have we ever found a Mason so ignorant as to claim for one moment that any of those 'side degrees,'—'Eastern Star,' or otherwise—were Masonry. As well might the Grand Lodge of Ohio forbid its members to engage in the conferring of the degrees of 'Odd Fellowship,' or 'United Workmen,' etc. That it may prohibit the use of its halls for such purposes, we can concede, but 'it cannot tie the hands or muzzle the mouths' of its members in this free country and this nineteenth century."

## LETTER FROM ROB MORRIS.

LA GRANGE, KY., August 1st, 1885.

ED. MASONIC REVIEW:—*My Dear Brother*—Upon page 384 of your July issue there is a paragraph in which my name is mentioned with so much kindness, with such unselfishness of praise, that a moisture affects my eyes as I read it. In the retirement of my study, I throw myself back in the old arm-chair, and ponder over the incidents which mark my connection with THE MASONIC REVIEW. Would a page or two of an old man's gossip be of interest to you?

I began to write for THE MASONIC REVIEW in 1849. Brother Cornelius Moore invited me to his house, and I spent a Sabbath with him. In my company I had my oldest son, then a lad of six years, now the father of three sons, the eldest nearly grown. Mrs. Moore was a most motherly lady, a fine housekeeper, and she made home happy to the good man and the children. He was, or had been, a Methodist Preacher, but, I think, at that time did not perform any of the functions of the office. I observed then, what for many a year afterwards I realized, that Brother Moore was what Dr. Johnson styled "a good hater," nor was he slow in expressing his views of those who came under the ban of his dislike. Among the persons thus characterized I recall Charles W. Moore, of Boston, publisher of a rival journal, *The Freemasons Monthly Magazine*. I think the two men never met, but there was never any love lost between them. To do full justice to the Boston Moore, I am fain to acknowledge that he was the most disagreeable man in Masonic station that I ever met. A life-long invalid, afflicted with gastric disorder, (in which I have thoroughly graduated, and of which I speak understandingly,) Brother C. W. Moore was, in part, excusable for his unhappy traits of mind; but of this Cornelius Moore knew nothing. Both have gone to the land where clouds are cleared away. When they met in that bright *Hall of the Hereafter* did they recall with a smile their thirty years' warfare? As I stood facing the marble bust of Charles, in my last visit to the Grand Lodge of Massachusetts, and made my little speech in reply to the genial welcome of Grand Master Lawrence, I fancied a grim look settling upon the stone face, and almost expected a harsh word from the

fixed lips which had so often uttered them! How silly such things appear when viewed from the stand-point of old age!

In 1853, I started the *American Freemason*, at Louisville, and this act was the beginning of a coolness between Cornelius Moore and myself, that lasted many years. After the war, old relations were renewed between us, and one of the last letters he ever read was a brief line from me, enclosing a trifle of money and a spread of good wishes, and hearty assurances of esteem.

And now, I too am at the end of my career. The path of life to me is henceforth *down hill*. I have become a spectator at the drama in which, in my day, I bore my part. Side by side, the grey-haired dame who took me forty-four years since for better, for worse, slides down the swift descent with me, recalling the lines of Poet-Laureate Burns:

“ Now we maun totter down, John,  
 “ But hand-in-hand we'll go;  
 “ And we'll sleep tegither at the foot,  
 “ John Anderson, my Joe!”

An old friend, well known to you, and to the Craft Universal, spent a few hours with me recently, and asked me what I was doing? I told him, “Waiting: only waiting for the end!” After he returned home, he wrote me, requesting that I would turn the thought into verse. Here it is:

#### WAITING.

*Waiting*,—while thoughtless youth goes clamoring by:—  
 The gay and heedless throng,  
 With many a jest and song,  
 Rehearsing life's romance in comedy,  
 As I, when I was young.

*Waiting*,—while o'er me bend the pictured groups,  
 Those tenants of the tomb,  
 Who share my lonely room,  
 And point me to the end of earthly hopes,  
 'Neath yonder cedar's gloom.

*Waiting*,—while blindness, deafness, lame—alas!  
 That life's long-promised rest  
 Should be so little blest  
 That three score years and ten, like phantoms pass,  
 And leave no other guest,



*Waiting*,—but hush, my soul, this froward strife;  
 Remember HIM whose word  
 Eternal hopes afford,  
 Hopes, whose fruition is immortal life,  
 My SAVIOR and my GOD!

*They also serve who only stand and wait!*  
 Though I would fain depart,  
 In patience keep my heart,  
 To tarry LORD, till Thou shalt open the gate,  
 And welcome me, though late.

And you, dear Craftsmen, while I linger here,  
 Be mindful of your friend,  
 And sometimes hither bend,  
 To find an open door, a modest cheer,  
 A welcome to the end.

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## THE FAULT OF THE AGE.

BY BRO. A. L. BARNES.

(Loomis' Masonic Journal.)

The fault of the age is a mad endeavor  
 To leap the heights that were made to climb;  
 By a burst of strength or a thought that is clever,  
 We plan to outwit or forestall Time.

We scorn to wait for the things worth having;  
 We want high noon at the day's dim dawn;  
 We find no pleasure in toiling and saving,  
 As our forefathers did in the good times gone.

We force our roses before their season  
 To bloom and blossom that we may wear;  
 And then we wonder and ask the reason  
 Why perfect buds are few and rare.

We crave the gain, but despise the getting;  
 We want wealth, not as a reward, but dower;  
 And the strength that is wasted in useless fretting,  
 Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning;  
 To thirst for glory, yet fear the fight—  
 Why, what can it lead to at last but sinning,  
 To mental langour and moral blight?

Better the old slow way of striving  
 And counting small gains when the year is done,  
 Than to use our forces all in contriving,  
 And to grasp for pleasures we have not won.

## THE EDITOR.

THE Sixty-Fourth Volume of THE MASONIC REVIEW is commenced with this Number.

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WE direct attention to the "Publisher's Page" in this Number. It is only occasionally that we get a glimpse beforehand of the text or proof of that page. We succeeded this time, and with "a good degree" of satisfaction we commend it to the attention of our readers. It is expressive of the Masonic times, and of the Masonic demands upon independent and fearless Masonic Journalism.

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BRO. GEORGE B. McMillar, who is superintending the building of that part of the Masonic Temple, which was destroyed by fire, found the following among the "rubbish," which will be read with curious interest :

CINCINNATI, December 4th, 1838.

WM. McCAMMON,

TR. MIAMI LODGE, NO. 46.

Pay to Br. Aguilar Five Dollars, and charge the same to Charity fund.

WILLIAM SEE, } Cha.  
ROBT. PUNSHON, } Comt.

Endorsed on the back :—

Rec'd the within on the 12th January, 1839.

WILLIAM SEE,

By M. Brigham.

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BRO. WALTER HARTPENCE, Editor of "The *Harrison News*," says—under heading "Why do Masons celebrate St. John's Day?"—that "Mr. Johanning, Rector of the Romish Church, in this town, jumped onto the *News* last week, as the boys say 'all spread out,' because we remarked in a brief item that St. John the Baptist's Day was celebrated by the Catholics and Masons, of Harrison." The priest took "*offense*"—did he?

We congratulate our Brother upon the forcible and beautiful editorial on Masonry, which the jumping-on process brought forth from his pen. Perhaps the priest will jump on again! Let him stamp out his *sole-leather*; "rejoice and be exceeding glad."

BROTHER SIDNEY D. MAXWELL, Superintendent of the Chamber of Commerce, lays us under great obligations by his favors, of Reports and other papers of invaluable concern to those practically interested in their contents, and most interesting to many readers and students outside of mercantile circles.

We are now in receipt of a section of the "Thirty-sixth Annual Report of the Cincinnati Chamber of Commerce," headed "The River." We have been interested in the eight large pages of most important information, where facts and statistics are interwoven with a clear and elegant literature. We have read these pages with great pleasure; and have, besides, glanced over the Tabular Statements and Statistics, which seem to cover the whole ground—we mean the whole *River*. We wonder at the patience, skill and exactness of the labor which characterize the work which the Superintendent has in hand. Is he always the genial man and gentleman we have recognized on the street, and in his office? Is not his brow sometimes wrinkled with a worrying impatience? or his lips set with a sense of annoyance? or his face flushed with a moment's irritation? We never saw it.

We hope always to see the genial Superintendent, as we have always seen him in the past.

\* \* \*

WE paused some minutes the other night, to look upon a swarm of different sorts of noisome insects snapping and buzzing around an electric light, burning themselves, and striking themselves against the globe-shade, and falling to the pavement, a prey for the early sparrows. We pitied the insects, but indulged some simple philosophy concerning *Light*; and turning away we devoutly prayed—  
"So mote it be!"

\* \* \*

A VALUED correspondent writing of some affairs Masonic in his region and elsewhere, says:

"SQUARE WORK is not such work as is wanted by the gang. Vermicular, tortuous and unsavory 'is the only wear.' But this is the old story."

\* \* \*

THE question of a new Commandery of Knights Templar in Cincinnati, will be settled by the action to be taken Monday, Aug. 10th, by Cincinnati Commandery, No. 3. The public statement concern-

ing the action had by Hanselmann Commandery on the matter at its last stated assembly, would bear a commentary written in a fine hand. The facts were not as stated. But facts don't count for much, sometimes, hence we let them pass. We agree to the new Commandery.

The name of the new Commandery is to be TRINITY: this certainly cannot allude to the Christian Dogma; it refers, of course, to the triple triangle, or  $3 \times 3 = 9$ ; nine-sided, and nine-pointed. We all know of the muses—"the lovely nine." We also know of the *Lovelier* Nine—"Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance."

Fraters-*Nine*—who petition for the new Commandery—let "these things be in you, and abound,—that ye shall neither be barren nor unfruitful in the knowledge of our" IMMANUEL.

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THE MEETINGS OF THE SEVERAL GRAND BODIES OF MASONS for the Jurisdiction of Ohio, are looked forward to with an unusual degree of interest, and in some instances with concern and anxiety.

We note here the change that has been made in the time of the gathering of these several Bodies. The Grand Chapter, R. A. M., and Grand Council, R. & S. M., instead of meeting on Tuesday, September 15th, 1885, will meet October 6th, 1885. This change was made for economical reasons, and as well, and perhaps quite chiefly, because the Supreme Council, A. A. S. Rite, Northern Jurisdiction, is to meet on Sept. 15th, 1885. The Grand Commandery is to meet October 8th, instead of October 7th. This change of time is made "by virtue of the high powers vested in us, &c.," and is promulgated under the seal of the Secretary of the Grand Lodge of Ohio, who, by the way, is, we believe, to be invested with the thirty-third Degree at the meeting of the Supreme Council, on September 15th.

These gatherings are looked forward to with much Masonic interest and concern. The statements which go out from this Valley of Cincinnati to the Bodies over the State, bearing a sort of semi-official stamp—if you please—quasi proclamations—of the beauty, strength and harmony of Masonic doings here and elsewhere, are not supposed to be true by those to whose eyes and ears the statements are made, while the Brethren here mourn over the true state of the case, and are grieved at the offensive hilarity of

some who deny and defy Justice and Judgment and make a mockery of the pains and the woes which personal wrath and intrigue inflict upon those who dare to think that a Mason is a Man. There are some who are neither Masons nor Men! Masonry did not un-Man them, for, 'going back a little further, they never displayed such an egregious forgetfulness of fact and truth, as when they answered "by being a man." They are now as they were then.

These are the men who proclaim harmony throughout the borders of Freemasonry in the Jurisdiction of Ohio. They cry "Peace, peace, when there is no peace."

The questions upon which depends the continuation or elimination of this state of things, will, to a greater or lesser extent, engage the attention of the Grand Bodies, of which we have already spoken, and also of the Grand Lodge, which meets in this city after the meetings of the other Bodies in Cleveland. In the Grand Lodge as a body, there is not likely to be anything more than an attempt in the direction of un-Masonic and usurping legislation; while throughout the Jurisdiction of the Grand Lodge, there is a common interest in resisting foreign usurpations, and a quiet, but firm determination to protect themselves and their Lodges from the unhallowed savagery which has invaded Commanderies of Knights Templar.

It becomes Master Masons to be on the alert. You, Brethren, are the beauty, strength and fulness of Organic Masonry, and to you, as Masons of the Third and Sublime Degree are committed the grandest trusts of Mystery, Truth and the Word! You cannot afford to throw away into the lap of a luxurious pretense, the solid treasure-substance of your great trust! You can never be so poor, while you receive the wages of a just and upright Mason, as to sell your birth-right for a mess,—and *such a mess*,—of pottage!

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WE ASK ATTENTION to the communication from Em. Sir Knight Dr. Fisher, of Marion, concerning the expulsion of a Sir Knight from Marion Commandery. Who is the Past Right Eminent Grand Commander, and Past Grand Master of the Grand Lodge of Ohio, who accepted the "crowning work of his Masonic life," and accomplished it in *prosecuting* the case against his Brother, to his expulsion? Who is he? a thirty-third Degree Scottish Rite; no doubt. And was it for *such* work that the Grand Lodge of Ohio exalted

him to the estate of Grand Master of Masons of Ohio? Who is he? a Christian loudly proclaimed, no doubt! But was it for *such* business that the Grand Commandery of Knights Templar exalted him to the estate of Grand Commander of Templars of Ohio? Templars of Ohio, look on this picture! and do your Knightly duty at the Conclave of the Grand Commandery in Cleveland. Will you degrade your Beauseant? carry it into a fratricidal war, where your own kindred are to be the victims for slaughter? Look at it! "*We 'spelled every d—n one of them,*" was the Christian, Knightly, and elegant utterance of one who gloated over the expulsion of Knights from Mt. Vernon Commandery of Columbus! At Marion Commandery the Knights were informed, before the ballot was taken on the guilt and expulsion of the Frater, that unless they voted guilt and expulsion, the charter of the Commandery would be taken away! Look at the process, and read with your mind's eye the whole programme!

\*.\*

AGNOSTICISM.—A Brother has been expelled from a Lodge in Toronto, Canada, for being an Agnostic. The Grand Master of the Jurisdiction sustained the action of the Lodge in expelling the Brother. The Grand Master says on the subject: "No person can be initiated who does not believe in the true God, the Great Architect of the Universe."

The New York *Independent*, has the following on the subject:

"It strikes us as supersensativeness, as being righteous overmuch, that the Grand Master, so called, of the Masonic Lodges of Canada has decided that an agnostic cannot enter that mystical order, and that the expulsion of one Harrison from a Toronto Lodge for the offense of agnosticism was justifiable. 'No person,' says the Grand Master, 'can be initiated who does not believe in the true God, the Great Architect of the Universe.' We have always believed in allowing even atheists the full privileges of all citizens to testify in our courts, and we see no justice in shutting them out of our insurance companies. But we suppose any voluntary organization, at least, any secret society, can exclude whom it pleases. We suppose the Masonic body would justify the exclusion of non-believers in God on the ground that it is a mild sort of church."

Agnostic is a new word in English use. It is to be found only in the supplements of our Standard Dictionaries. But *an Agnostic*

is not a new sort of a being among men. He has always *been*, and it is likely he always *will be*. What is an Agnostic ?

Webster defines an Agnostic to be "one who professes ignorance, or refrains from dogmatic assertion ; one who supports agnosticism, neither affirming nor denying the existence of a personal Deity."

An Agnostic is not at *Atheist*. An *Atheist* is, "one who disbelieves or denies the existence of God, or Supreme intelligent Being."

Nor is an Agnostic a *Deist*.

A *Deist* is "one who believes in the existence of a God, but denies revealed religion : one who professes no form of religion, but follows the light of nature and reason as his only guide in doctrine and practice ; a free thinker."

These three classes are composed of men commonly called infidels, skeptics, etc.

We doubt if, in the last analysis, an *Atheist* exists. The *IT*, by some name, is known and confessed. Pope was not an *Atheist*, but a *Deist* ; and one of the most beautiful hymn-poems in the English language was written by him, commencing :

" O Thou ! who art in every age,  
In every clime adored—  
By Priest by Savage, Saint or Sage—  
Jehovah, Jove or Lord."

Derschawin, the Russian Poet, in his "Ode to Deity," says:—

" *I am, O God ! and surely Thou must Be.*"

There is no *Atheist* ; and if there were he could not be a *Mason*. For "according to the Ancient Constitutions of our Order no *Atheist* can be made a *Mason*," a belief in God must be confessed.

A *Deist* cannot be made a *Mason* ; for although he confesses belief in God, yet as he denies revealed religion, or the Inspiration of the Scriptures, and chooses nature and reason as his guides instead of the Holy Scriptures, which are the "rule and guide of our conduct," he cannot consistently be made a *Mason*.

An *Agnostic* cannot be made a *Mason*. For while he does not deny the existence of a God, yet he fails to affirm His existence, and therefore does not profess Him as his trust in "times of doubt and distress."

And yet, there are multitudes in the Church and in *Masonry*, who may well be numbered with *Deists* and *Agnostics*. But it is easier for them to reach membership in the Church than it is for

them to become Masons. They do sometimes become members of the Order ; but they are not Masons ; they have only "the form of Godliness, but deny the power thereof." We have heard, on rare occasions however, even Knights Templar boast of their Atheism, denying God and revealed religion, and all the Sweet Charities and hopes which gather around the simple faith of the soul in the Supernal Wisdom and Love, but they are not Atheists, Deists, nor Agnostics ; they are merely and shamelessly blasphemers, ignorant, corrupt, and fools. These are bad men any where, but especially in the Masonic Fraternity. On the other hand there are men in the Church and in Masonry, who are most zealous defenders(?) of the faith "once delivered to the Saints ;"—men who know it all from the first God-word, down to the izzard of dogma ;—who will define every thing, and insist upon your accepting it, or woe be unto you, whose daily lives of drink, profanity and forswearing, give the lie to all they utter. These are very bad men for either Church or Masonry. But they are neither Christians nor Masons. These men would seek the expulsion from Masonry of the Deist and of the Agnostic, if they had a personal end to gain by it ; but so long as there are common purposes to be gained they herd together, saint and sinner, laughing at each other.

We argue nothing here concerning atheism, deism, or agnosticism ; only this—according to the Constitutions of our Order, they cannot be made Masons.

The New York *Independent*, in its paragraph, is speaking of matters which it knows nothing about, and makes a bad break, especially when it speaks of Masonry being a "mild sort of church."

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#### THE HOLY INQUISITION STILL CRUSADING.

At the regular meeting of the Marion Commandery, for July, when I was sick in bed, one of the Commandery, residing in Bucyrus, was expelled on the charge of violating Section XIII, of Article I, of the Constitution of the Grand Commandery, by joining a branch of the A. A. S. Rite, known as the Cerneau organization. The charge was founded on the resolution of the Grand Commandery in 1883, which so amended the Constitution as to make it unlawful for a Knight Templar in Ohio to join any other branch of the A. A. S. Rite, except that of the Northern Jurisdiction, under Henry L. Palmer, and Southern Jurisdiction of which Albert Pike was the head.



That the resolution was intended to amend the Constitution so as to protect the Northern Jurisdiction of the A. A. S. Rite there can be no doubt; and that it did so amend it as to render a thing possible, which under the original Constitution was impossible, there is as little doubt.

Then if Carson's resolution amounted to an amendment, it was illegally passed, being passed at the same meeting at which it was introduced; whereas the Constitution requires all proposed amendments to lie over until the next annual meeting before action. But if not an amendment, then joining the Cerneau branch is not a violation of Section XIII, Article I.

It is argued that the Carson resolution is only an authoritative interpretation. But is this true? Can the Grand Commandery, by resolution, change the meaning of the clearly expressed language of its Constitution? Its form contradicts the idea that it was intended merely as an interpretation. It has the form of original legislation, namely: "*Resolved*, That the Grand Commandery (not the Constitution) recognizes only the A. A. S. Rite, &c."

It is useless, however, to argue this question; for no such thing as a fair trial can be had under present rulings.

Our E. Commander visited the Rt. E. G. Commander before the trial above referred to, and came back thoroughly convinced that unless the accused were found guilty and expelled, the charter of this Commandery would be taken away; and made an announcement to that effect, I understand, before the vote was taken.

The most humiliating feature of the transaction, however, is that a Past Rt. E. G. Commander, and Past Grand Master of the Lodge was present to act as prosecutor, and to enforce an illegal edict against a worthy Master Mason, who had committed no offense against the laws of God or Masonry, thereby defrauding him out of a valuable franchise. To me it is passing strange. Is that Christianity or Brotherly love?

T. B. FISHER.

*Marion, O., July 21, 1885.*

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THE Committee of Foreign Correspondence, of the Grand Commandery of Tennessee, 1885—under Ohio, quotes largely from the address of R. Em. Grand Commander of Ohio, concerning "Irregular Masonry," and the Committee proceed to comment as follows:

“ We again ask, and we make the inquiry for the purpose of obtaining information, what has the Grand Commandery to do with these affairs?

“ We understand that there is but one system of Blue Lodge Masonry in this State, viz., that warranted by the Grand Lodge of Tennessee, and that a clandestine Lodge is any body of men who shall claim or attempt to confer the first Degrees of Masonry without a regular charter. The same is true, *mutato nomine*, as to the Chapter, and as to the Commandery. Now we are informed that there is an institution, called the Ancient and Accepted Scottish Rite, to which none but Master Masons can apply, which has no connection with, and bears no relation to, Chapter or Commandery. This being true, we fail to see what authority or right the Grand Commandery has to declare anything in relation to “ Consistory ” or “ Supreme Council. ” If a member of Lodge, Chapter or Commandery should violate his obligation or his vow, he ought to be tried and punished. If there be such violation in becoming connected with “ these so-called Masonic organizations, ” we supposed it can be proved.

“ We have heard that the question of regularity or irregularity in the matter of “ Consistory ” or “ Supreme Council, ” turns upon which of the two rival bodies is the “ true descendant, ” and we do not think that the Grand Encampment—as it was then called—of Ohio in 1843-4, or the Grand Commandery in 1868, or in 1883, was called upon to determine which of them had the older claim. The Grand Commandery knowing nothing outside of Lodge, Chapter and Commandery—the Grand Encampment having expressly declared the Council Degrees unnecessary—so long as a Sir Knight shall abide by and perform his vows, it has no jurisdiction to prescribe what are or are not “ the only regular Supreme Councils of the thirty-third Degree. ”

“ A resolution was presented repealing the section of the Constitution referred to by the Grand Commander, which lies over under the rules. Another resolution was offered, which also lies over, amending the section referred to, and reading as follows :

SEC. 13. This Grand Commandery acknowledges no degree in Masonry or Orders of Knighthood to be regular except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of correspond-

ing rank in foreign countries, to wit: The Grand Lodges of the several States, the General Grand Chapter of the United States, Grand Councils of Royal and Select Masters, the Grand Encampment (Knights Templars) of the United States.

“The Council Degrees not being requisite to an applicant for Knighthood, the mention of Grand Council seems to us superfluous. The resolution, in our opinion, is merely a repetition of what every Sir Knight has declared in more solemn form, and is therefore unnecessary.

“Sir E. T. Carson presented his ninth Report on Foreign Communications.

“Referring to the remarks of Grand Commander Perkins, of California, on the subject of “irregular Masonic Rites,” hereinbefore quoted, he—of Ohio—says :

We endorse and approve every word contained in the foregoing. It is time that the honorable Masons of the country, well-wishers of the Order, should speak out, and take action to prevent the traffic in sham Masonry. If it is allowed to go on, the time is not far distant when the Order in all its branches will be abandoned to Masonic buncoists and deadbeats ; and honorable men in it will be unknown.

“Knowing nothing of any Supreme Council of the United States of America, of the Ancient and Accepted Scottish Rite of Freemasonry, or of any “Supreme Council of the Scottish Rite in the United States,” not being a member of any “Consistory,” we protest against this compulsion to sit in judgment on the rival claimants.”

The same Committee quote the Committee of Foreign Correspondence for Ohio, as saying :

We have already said, and we repeat, that the laying of a corner stone of a Methodist Church by the Grand Lodge is a Masonic occasion, according to the laws of the Grand Encampment of the United States. What makes a Masonic occasion? There can be but one answer to this question—the decision of the Grand Lodge, the highest Masonic authority on Masonic law known to any branch or rite of Masonry. What it condemns as *un-Masonic* is *un-Masonic*. It is the highest Masonic court we have. From it there is no appeal.

This is undoubtedly true, but it sounds *so* strange coming from *that* angle of 90°. Macbeth says something about keeping “the word of promise to our ear, and breaking it to our hope.”

Tennessee quotes again from Ohio :

We believe it would be perfectly legitimate for a Commandery to say to its members, that they should not affiliate or be connected with any other secret society. It is their own business, and those who could not subscribe to it, need not join the Order. Those who are in would have to be *governed by the majority*, or withdraw from the order at their option.

“ This is entirely too strong. On that principle a Commandery might lawfully prohibit its members from joining the Sons of Temperance, or “ any other secret society.” *He could with as much propriety have gone one step further, and declared it perfectly legitimate for a Commandery to say to its members that they should not be connected with any particular church.* The majority ought to govern in all matters Templar, and they who will not be so governed should withdraw, but we cannot assent to the absolute, autocratic power claimed by our learned Frater for the Commandery.”

#### GENERAL GRANT—HIS DEATH.

JULY 23, 1885.

The passing away of so great a man as GENERAL GRANT, requires more than an ordinary notice. The prominent position that he has occupied in the galaxy of the great men of our country, nay also of the world, the steady rising of his glory and the development of his genius, culminating in the glory of his country—his country only—and now shared by all, is a phenomenon never before witnessed in the history of the world. Neither could it have occurred in any other country than our own. Above all his characteristics, stands out in bold relief, the leading feature of his “ goodness of heart.” Cold and silent as he seemed to be to some, deep down in his bosom was a well that ever flowed with true manhood, brotherhood, and the essence of Christ’s second commandment. As to whether he kept the first commandment “ Thou shalt love the Lord thy God with all thy heart,” rests with him and our heavenly Father ; we have no right to enquire nor judge ; but as to the second “ Thou shalt love thy neighbor as thyself,” and our Savior says “ There is none other commandments greater than these,” we give the following extracts from remarks made by those who have experienced the results of his acts. Our Southern Brethren can say things that no Northern citizen can say. Gen. Frank Cheatham, who commanded a division in the Confederate

army, at a memorial meeting in Nashville, Tenn., Monday, July 27th, said :

“Grant’s history has gone over the world. We have learned to reverence him and his soldiers to worship him. I was on the other side, and I will venture that there is not a Confederate soldier that will not, for the terms he gave to General Lee, say that they love him. I have read history, but have never heard of such terms as he granted to Lee—‘Stack your arms and take your horses and go home. You will need them to make your crops.’ And we did need them. I brought three home myself. I am here to-night to do reverence to that great soldier, who I believe, and always have believed, was a great man.”

In the Constitutional Convention of the State of Florida, while in session at Tallahassee, on July 29th, resolutions were passed on the death of General Grant. Among other very able and eloquent speeches made, we find the following from Mr. Baker, it is so full of merit, and so eloquently paints this trait of General Grant’s character that we give it in full. Mr. Baker then said :

“MR. PRESIDENT:—The grim monster, Death, has visited our people and laid low that great soldier and statesman, General Grant. It is right and proper now that we lay aside the business of the hour that we may speak to one another of the deeds of this great man. Truly can it be said that every fireside in our land feels that it has lost one of its number and every heart a friend, for to-day a Nation weeps, a world mourns his loss. By his deeds of valor and patriotism he has endeared himself to the hearts of his countrymen, and his fame has gone out through all the world.

“He came at a time that tried men’s souls. Men whom the Nation had trained to be her defenders had been tried, and were unequal to the task. His entrance upon the arena was not heralded as the coming of a great man ; but as the dawning of the day, so rose his star higher and higher, until, like the noonday sun, it shown forth in all its splendor and light, through which could be seen the heavenly rays of peace driving back the cruel clouds of war.


“When he took command of the Union armies, the life of the Nation seemed trembling in the balance ; but as the people commenced to see in him a man with no personal ambition to serve, but one whose whole being was devoted to the one end, the preservation of the Union, they were inspired with new life and hope, and took fresh courage, believing that at last there had come one who would lead them to victory.

“I will not attempt to follow him through those long, weary months of blood and death, as he contended with a mighty army well satisfied in the justice of its cause. But I would point to

Appomattox—see him as he stands before his conquered foe, in all the majesty of his noble manhood; he refuses to take the sword of the broken-hearted Lee; and speaking of that act, right well did McCabe say, 'Cæsar would have had that sword, Napoleon would have demanded it, Wellington wouldn't have been satisfied without it, Grant was too great a man to take it.' He feeds his starving enemies from his own wagons; and a few days later on, demanding of the Secretary of War that he should respect the parole of Lee and his army. Hear him as he makes the terms of surrender: The whole army paroled, the officers to retain their side arms, the men to keep their horses—for, says he, they will need them for their spring plowing. I do not say but that the terms he granted were anything but just and right, and as they should have been; but I ask where in this universe would you have found another Grant, standing there in the hour of his triumph, a nation shouting his praise—where, I ask, would you have found a man so completely divested of the passion of war, prejudice and of strife, and who dared to do to his enemy even as he would be done by him? Where, will you tell me, would you have found the man who could have withstood the clamor of those back of him for the blood of the conquered Lee? Although that scene has been viewed by a wondering world for twenty years, no one has yet pointed a single word or act of his which would tend to make his conquered foe feel more deeply the pangs of defeat. His words to his own men were, 'Refrain from any manifestations of joy;' to his conquered enemies, 'Go in peace.' Ah! well did Mr. Conkling say, in nominating him for the Presidency, 'Ulysses S. Grant, of Appomattox.'

"As a soldier he was greater than Napoleon, for a greater than Napoleon laid down his arms to him. As a statesman, he handled the questions of the day with a master mind, and history will record that, whatever his failures may have been, his highest ambition, his sole aim, was the good of his country. By his indomitable energy and iron will he climbed to the topmost round in the ladder of fame, and nailed his banner there beside that of Washington. He has written his name on the pages of history in letters of living light, which time cannot efface nor ages cause to grow dim.

"He needs no monument of stone or bronze to perpetuate his memory, for his monument is erected in the hearts of his countrymen; and, as long as we have a country to love and that flag to defend, the name of Grant will be honored and revered by a grateful people; and in the years to come, as we teach our children the love of country and inspire them to deeds of patriotism and virtue, we will point with reverent pride to the life of this great man, who was so mighty and terrible in war, magnanimous and gentle in peace, and, in death, brave and peaceful."



## CRAFT FINDINGS.

### United States.

THE Brethren will not forget that the annual meetings of the Grand Chapter, the Grand Council, and Grand Commandery of this State, are to be held in Cleveland, beginning on the 6th of October.

A PETITION numerously signed by Masons of Cincinnati, will be presented to Brother G. A. Frambes, Deputy of Ohio, for the Supreme Council of the A. and A. S. Rite of the United States of America, its Territories and Dependencies," for the institution of the several bodies of that Rite in Cincinnati. After the Conclave of the Grand Commandery of Knights Templar in October, a number of Knights Templar of this city and vicinity will be applicants for the grades of this Rite to the bodies in Cincinnati.—*Cincinnati Enquirer*, August 2.

THE very intelligent and usually remarkably well posted Editor of the Masonic column of the *Commercial Gazette*, in speaking of the progress made in repairing the Masonic Temple, says:—

"The entire upper portion of the building has been changed, and even the Board of Trustees have been surprised at the large amount of room they have found at their disposal. The improvements will probably cause a natural feeling of regret to many of the old members, for they embrace the displacement of numerous features in apartments and paraphernalia around which cluster many cherished Masonic associations. This is especially the case in the Cathedral, and it is safe to say that while the change may be for the better for whatever purpose it may be designed in the future, it will never be restored to its former condition of Masonic pomp and elaborate decoration. The organ loft has been added to the main hall, thus making it seem much larger than before. There will be no stage, and the galleries will not be replaced, at least for the present. There is, indeed, a faint rumor that certain advocates and promoters of the much discussed "Cerneau" Rite have an eye on this portion of the Temple; and it is also more of a certainty than a rumor that the Trustees would entertain any reasonable proposition from that somewhat aggressive body. Should this be consummated, it would not go too far to observe that Masonic matters would become extremely lively in this goodly city of ours."

That sounds like thunder! Bro. Maguire further says:—

"The second floor of the main building will still be used for offices, and these will all be repainted and grained, with new floors throughout the story.

"The Commandery rooms will remain, and they will be elegantly refitted and refurnished. These were only slightly damaged by the fire, and that chiefly by water. The suite of apartments used by the Blue Lodges, and consisting of the Entered Apprentice, Fellow Craft and Master Masons' rooms, will remain as they were, as regards location. New ceilings and window frames are required, and a force of workmen are busy furnishing these. They will be frescoed and decorated in the same manner as before, as that style could scarcely be improved upon for the purposes designed, and here at least the fraternity can feel itself at home as of old.

“ The many mysterious apartments in the upper portions of the Temple, generally referred to as the Kadish rooms, have nearly all disappeared. Though the “ Keystone ” may not be lost, the arches have disappeared, so effectually obliterated that it is difficult to tell where they once stood and guarded their mysteries from the profane. Of the hundreds to whom they have unveiled their wisdom in days gone by, few could now even find the course of the road, once so mysteriously traveled. The apartments under the tower have also disappeared, and in their place appears a large hall, over which is to be placed a curved ceiling, which will render it one of the handsomest portions of the building, with little left of its former mystery and the “ light that none but Craftsmen ever knew. ” The S. V. on the third floor is also changed, and materially enlarged. This is to be frescoed and furnished as a meeting hall. The “ small banquet room, ” the scene of so many pleasant Masonic associations, has also been “ improved, ” and will be used in its former capacity, if any one desires to so utilize it. The kitchen department will remain as before. “ It is expected that the work will be finished by the 1st of October. ”

ANNUAL MEETING TIME CHANGED—GRAND COMMANDERY, KNIGHTS TEMPLAR, GRAND CHAPTER ROYAL ARCH MASONS, GRAND COUNCIL ROYAL AND SELECT MASTERS, OF THE STATE OF OHIO—*To the Grand Officers, the Officers, Companions, and Sir Knights of the Commanderies, Chapters, and Councils, subordinate to the above Grand Masonic Bodies of the State of Ohio, Greeting:—*At the last Annual Meeting of the above named bodies of the Grand Chapter and Grand Council respectively appointed their next Annual Meeting to be held in the city of Cleveland, beginning on Tuesday, September 15th, and the Grand Commandery appointed Wednesday, October 7th, same city. And, whereas, a number of communications have been received from officers and representatives of the several grand bodies, urging a change of date to same week, giving as a reason therefor that a large number of members would be accommodated by the change, a fuller attendance secured to each, and both time and expense saved to all who participate in the deliberations of the several Grand Bodies.

Now, therefore, by virtue of the high powers vested in us as Chief Commanding Officers of the above named Grand Bodies, we have, severally and mutually, agreed to, and by this joint circular do change the time of the Annual Meeting of said Grand Bodies as follows, viz:

Conclave of the Grand Commandery from Wednesday, October 7th, 1885, to Thursday, October 8th, 1885.

Convocations of the Grand Chapter and Grand Council from Tuesday, September 15th, 1885, to Tuesday, October 6th, 1885.

To be held in the city of Cleveland, Ohio, at the hour on said days as prescribed in the respective Constitutions or regulations of said Grand Bodies.

The various Grand Officers, the Officers of the Subordinate Bodies, Representatives, Companions and Knights will take due notice of the above change of time, and govern themselves accordingly.

Given under our hands this 20th day of July, A. D. 1885.

ELI FASHOLD, Grand Commander Knights Templar of Ohio.

D. P. CHAMBERLIN, Most Ill. Grand M., R. and S. M. of Ohio.

J. W. CHAMBERLIN, Grand High Priest, Royal Arch Masons of Ohio.



THE Grand Council of R. & S. M., of the State of New York, will convene in annual assembly, in the city of New York, on Tuesday, September 8th.

P. G. M. BRO. J. EDWARD SIMMONS, President of the New York Stock Exchange, and a prominent member of the Board of Education of that city, had the honorary degree of Doctor of Laws conferred upon him by the University of Vermont.

NEW YORK.—It is interesting to look at the figures showing the growth of Masonry in the State of New York, where half a century ago the alleged disappearance of one Morgan led to an anti-Masonic crusade which affected elections for many years, and the impressions then made have not died out in elderly minds yet. Delegates from 715 Lodges, representing 72,310 Masons, met in New York city last week. As the male population of the State was 2,505,322 when the last census was taken, about one in every thirty-five of the male inhabitants of all ages is a Mason, or not far from one in every ten of adult males. The strength of the fraternity is something which the late Thurlow Weed and others who witnessed the excitement of the first quarter of the century must have regarded with astonishment.

BRO. LIEUT. COM. HENRY H. GORRINGE, of Anglo-Saxon Lodge, No. 137, New York city, late of the U. S. Navy, President of the American Ship Building Company, and known all over the world as the "hero of the Obelisk," died in New York on July 6th, 1885, at the early age of forty-five years. His death was the result of an accident last December, when in boarding a morning train at Broad street Station, Philadelphia, he injured his spine, and has been seriously ill ever since. The death of Bro. Gorringer will be widely deplored. He was born in the island of Tobago, West Indies, and thought of entering the British Navy, but at the breaking out of our civil war in 1861, he enlisted before the mast, and rapidly rose to the rank of Lieut-Commander. During the war he often greatly distinguished himself. His great feat of the removal of "Cleopatra's Needle" from Alexandria to Central Park, New York city, is familiar to all of our readers.—*Keystone.*

INEFFABLE FREEMASONRY.—Last Thursday, as previously announced, Lock City Lodge of Perfection, A. A. Scottish Rite, held its annual reunion. The class of candidates was large, enthusiastic and appreciative.

The Lodge was opened by the Rev. Foster Ely, 32°, T. P. G. M., and after the transaction of routine business, he invited William H. Whiting, 32°, Past T. P. G. M., to preside during the initiation ceremonies. The Lodge as constituted for work and ceremony was: W. H. Whiting, 32°, T. P. G. M., Courtland Avery, 32°, Ven. S. G. W., Daniel Stevens, 32°, Ven. J. G. W., Thomas Brooks, 32°, Grand Master of Ceremonies, Henry Hulshoff, Gr. C. of G., Rev. Foster Ely, D. D., 32°, Gr. Orator. The grades of Ineffable Masonry were conferred by Ill. Bro. Whiting, with even more than his customary impressiveness. After the work was completed a banquet was served

under the direction of Ill. Bro. Hulshoff, and the brethren wended their way homeward. A vote of thanks was unanimously tendered the Rochester brethren for their assistance, who on their part desire to make their acknowledgments to Ill. Bros. Ely, Hodge, Stevens, Cutler, and the Fraters of Lock City Lodge of Perfection, for the many courtesies extended.—*Rochester Democrat*, August 2.

THE Supreme Council, A. A. S. Scottish Rite, Northern Jurisdiction, will meet in triennial session, in the Masonic Temple, in Boston, September 15th.

MASSACHUSETTS COUNCIL OF DELIBERATION.—The Sixteenth Annual Convocation of the Massachusetts Council of Deliberation, A. A. S. Rite for the Northern Masonic Jurisdiction, says the *Boston Journal* of July 8th, was held in Sutton Hall, Masonic Temple, Tuesday afternoon, Ill. Benjamin Dean, Commander-in-Chief, Deputy for Massachusetts, presiding. The Grand Prior, Ill. and Rev. Oliver A. Roberts, asked Divine blessing, and the Council was opened in due form at half past three o'clock. There was present four active and twenty-eight honorary members of the Supreme Council, 33°, residing in Massachusetts, and a full quota of representatives from all the Bodies of the Rite in the State, also, Ill. Edward P. Burnham, 33°, of Maine, and Ill. William B. Blanding, 33°, of Rhode Island.

The business was introduced by the Commander, Ill. Benjamin Dean, announcing the appointments on the Standing Committees, and by delivering his annual address on the condition of the Rite, showing its continued prosperity. He also appropriately alluded to the death of Ill. Z. H. Thomas, 33°, an honorary member of the Supreme Council and Secretary of the Council of Deliberation, closing by reviewing the legislation of the Supreme Council at its last session, and detailing his decisions on subjects presented to him pertinent to the Rite.

A memorial to the memory of the late Secretary, Ill. Z. H. Thomas, 33°, was eloquently rendered by Ill. and Rev. O. A. Roberts.

Reports were made by the several Officers and Committees from whom such were due, including one on Judiciary matters by Ill. Charles Levi Woodbury, 33°.

At the conclusion of this business, Ill. and Rev. Josiah L. Seward was introduced, and he delivered an able address, having as a subject, "The Key to Ancient Mysteries." His address showed great study and research, which enabled him to thoroughly understand and handle the subject, and in a manner to retain to its close the undivided attention of his hearers.

The following were elected officers for 1885-6: The Ill. Deputy, Benjamin Dean, 33°, by appointment from the Supreme Council, continuing in office as Commander-in-Chief; First Lieut. Comdr., John L. Stevenson, 33°; Second Lieut. Comdr., Edward Stearns, 33°; M. of S. Gr. Orator, Rev. Josiah L. Seward, 32°; Gr. Chan., George M. Rice, 32°; Gr. E. and A., Leonard M. Averell, 32°; Gr. H., William F. Salmon, 33°; Gr. S. B., E. Bentley Young,

32°; Gr. C. of G., John H. Lakin, 32°; Trustee of the Permanent Fund for three years, Percival L. Everett, 33°; The Commander-in-Chief appointed as Gr. Prior, Rev. Oliver Ayer Roberts, 32°; Gr. Treas., Daniel W. Lawrence, 33°; Gr. Sec., Edwin Wright, 33°; Gr. M. of C., Charles E. Pierce, 32; and as Gr. Sentinel, Benj. F. Nourse, 33°.

At the close of the Council, the brethren partook of an elegant banquet with the usual accompanying social enjoyments.

A LODGE LIBRARY.—At the last stated meeting of Lodge No. 43, Lancaster, Pa., a resolution was adopted, directing the trustees to procure a book-case, and a committee of three was appointed to take charge of all matters in connection with the forming of a new library.—*Keystone*.

Well done, No. 43, How much better it would have been if you had begun one hundred years ago. How much valuable material could have been on the shelves of your Library? Who knows?

BRO. DR. ISAIAH FORBES, P. M., of Missouri Lodge, No. 1, of St. Louis, Mo., died on July 15th; his remains were interred with Masonic ceremonies. Bro. Dr. Forbes had been a resident of St. Louis since 1837, he was eminent in the dental profession, having been elected President of the American Dental Association. Bro. Forbes had been a member of Missouri Lodge, No. 1, since 1844, and in 1850 was elected W. M. of the Lodge.

THE ORPHAN MINNIE.—I take pleasure in announcing to the Masons of Arkansas, that Grand Master Graham, of New Orleans, has caused our circular addressed in behalf of the orphan Minnie to be republished, and sent to every Lodge in Louisiana, calling upon the Masons of her native State to send up their dimes, setting the example himself by sending a liberal donation.

The Grand Master of Michigan, James H. Freeman, of Cassopolis, Michigan, also, has written me a letter of endorsement and encouragement, himself sending his offering and recommending the Masons of Michigan to follow his example.

Grand Master W. H. H. Clayton, of Arkansas, has added his endorsement and liberal aid. Past Grand Master M. M. McGoovine, Col. E. C. Boudinot, and Gen. Pike, of Washington, and other noble and true hearted Masons and friends of the orphan in Arkansas and elsewhere, are sending their contributions and words of encouragement and approval. To all of whom I return my sincere thanks. Fraternally,

Fayetteville, Ark., April 8, 1885.

J. H. VAN HOOSE.

*Dear Van Hoose*:—Yours containing the touching little letter of the girl asking the road to an education, came duly to hand. In the words of "Old Ben," when I read it, "the salt water sprang to my eyes, lads, and I felt my heart rise in my throat." I have only time to write this note and enclose a dollar. I wish I could give a thousand. Ever faithfully your friend,

E. C. BOUDINOT.

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**BRO. JESSE L. BURROWS**, Tyler of Fairfax Lodge, No. 43, Culpepper, Va., has served as Tyler for upwards of fifty consecutive years, and only been absent from three stated communications during the entire time.

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**BRO., THE HON. THOMAS GIFFORD, M. D.**, died at his residence in Laurel, Ind., June 14, 1885. He was born near Pen Yan, N. Y., December 2, 1816. Was a graduate of the Medical College of Ohio, and had been a Mason for nearly forty years.

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**RITE OF ADOPTION.**—At divers times, says the *N. Y. Dispatch* of June 21, we have been importuned to speak out in meeting our opinion concerning the Rite of Adoption, as known in the United States.

Having a little leisure upon our hands we now write our unqualified approval of the Rite of Adoption as originated and put into existence by M. W. Rob Morris, the Poet Laureate, and continued by R. W. Robert Macoy, the legitimate successor of Bro. Morris. The Rite of Adoption was born in France about the middle of the seventeenth century, and soon became very popular, and attracted to it such ladies as the Duchess of Bourbon, Josephine, then Empress of France, who became the Grand Mistress of the Order.

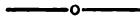
Through the means of French officers, during the Revolutionary War, the "Rite" was brought to the United States. The degrees bore different names, and were too poorly put together to afford any nucleus for a people like the American nation to rally around. Bro. Morris took the system as he found it in 1850, and wrought out what is now know as "Eastern Star," as the first degree of a new system, and began to give vitality to the scheme by organizing bodies under the name of Constellations. But prior to the work of organization, in the month of April, 1854, Bro. Morris explained the idea embraced in the system to a large audience of ladies and gentlemen.

The next evening, in the rooms of St. John's Lodge, Newark, N. J., he repeated the lecture. In 1863, nine years afterward, Bro. Morris renewed his personal energies in this city and Brooklyn, supported by the leading Masons of both cities. The groundwork of the Rite was to furnish a connecting link between the lady members of a Freemason's family and the objects and purposes of the Masonic institution. The inducement offered by Bro. Morris was to place in the hands of the ladies a means of recognition, so as to make her appeal more effective should necessity require a wife, widow, mother, sister, daughter, or cousin of a Master Mason to ask assistance in any form, in order to enable her to obtain protection and succor. In 1868 Bro. Morris resigned his power of Supreme Patron into the hands of R. W. Bro. Macoy, who has held this position ever since. Under the patent given to him by Bro. Morris, a Supreme Chapter was duly organized, officers elected and installed, and a constitution and rules of law adopted, with R. W. Bro. Robert Macoy at its head. This organization has never been dissolved or legally substituted for any other form, all statements to the contrary notwithstanding.

The Rite of Adoption embraced three degrees, viz: Order of the Eastern Star, Good Samaritan, and Amaranth, although the last-named degrees at times bore different names, such as the Queen of the South, Ark and Dove, and Cross and Crown.

These degrees are so arranged as to relieve the monotony of sameness, similar in effect as the First, Second and Third Degrees in Symbolic Masonry. It was the intention and purpose of the progenitor and his successors to make both men and women equal in the organizations except in the government of it. The ladies were to work the degrees, and the men were to superintend their labors, make the laws and see that they were duly executed. It was never intended that the ladies should have exclusive control, because by so doing the "Rite" would be of no possible use to them. Freemasons, as members of the Rite of Adoption, must be a part of the system, or the real purpose of the introduction of the Rite would become abortive since, if not so, the brethren of the craft would not know anything about the ladies or their signs, or their wants, if left alone to themselves.

In Brooklyn, E. D., on last Saturday evening, Amaranth Chapter, No. 1, of the Rite of Adoption, held a very spirited meeting and worked the Orders of the Good Samaritan and Amaranth. There were a large number of ladies present, also several brethren of the Symbolic Craft, who at the close of the labors, pronounced the system as at present introduced, to be perfect and covering the ground of a long needed want. An improved system of beneficiary in case of death is also attached, which fact bids fair to have the Rite grow to great proportions in a few years. At some future time we shall return to this subject.



### England.

EDWARD I. was a patron of Freemasons during his reign, about the year 1270.



THE three recent Lord Mayors of London have been distinguished Freemasons.



ENGLISH FREEMASONRY was planted in China by the Grand Lodge of England; the first Masonic Hall was dedicated at Hong Hong, October 13, 1853.



BRO. GEORGE MARKHAM TWEDDELL, of Rose Cottage, Stokesley, Eng., in a letter to the London *Freemason*, dated July 16th, says: "I also cordially endorse all that Bro. Whitehead has said in praise of our gifted Bro. Dr. Rob Morris, although I have not had the pleasure of seeing his recently published volume, nevertheless, I have read sufficient of his true Masonic poetry in the American and other Masonic periodicals, to make me warmly approve of his coronation at New York, as the new Poet-Laureate of Freemasonry, an honor which I sincerely wish he may long live to enjoy."

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**Canada.**

R. W. BRO. J. ROSS ROBERTSON, has donated to the Children's Island Home \$1000 for the purpose of constructing a wing to their edifice. Brother Robertson is the Editor of the Toronto *Telegram*, and Past Grand Senior Warden.

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THE action of King Solomon Lodge of Toronto, in expelling a member on the charge of agnosticism, was sustained. There was a general concurrence of opinion among members of the Grand Lodge that positive belief in God is essential in the maintenance of good Masonic standing. It is not enough that a brother should say that he has no settled convictions in the matter. It was for avowing such an agnostic sentiment that the member of King Solomon Lodge was set aside.

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AN organization of Knights Templar at St. John, N. B., maintains a semi-independent position; certainly it does not acknowledge allegiance to the Great Priory of Canada. This St. John Body, holding a charter from the Grand Priory of Scotland, was expecting to receive a visit from St. Omer Commandery of Boston, Mass., during the summer. It is somewhat doubtful, however, whether the proposed visit will be paid, as it is understood that objections have been made by the Great Priory of Canada to Gen. Roome, Acting Grand Master of the Grand Encampment of the United States.

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**Ireland.**

The following, which we clip from the *Cork* (Ireland) *Constitution*, will be read with interest, not only by Brethren who were formerly affiliated with some of the Lodges named, but also with profit by all. We give it in full, indicating the workings of the Craft elsewhere, that it may afford lessons for our own improvement.

MASONIC CHORAL SERVICE.—Yesterday a very remarkable demonstration took place in S. Fin Barre's Cathedral, when, under the auspices of the Grand Lodge of Munster, the Masonic Brotherhood assembled in very large numbers to celebrate the festival of St. John the Baptist. The center aisle was set apart specially for the accommodation of the members of the Order, the side aisles being open to the general public. Although half past three was the hour fixed for the service to commence so great was the desire to secure sitting accommodation that soon after three o'clock there was not even standing room in the side aisle passages, and those unable to gain admission had to content themselves with witnessing the Masonic procession through the Cathedral grounds. There were sixteen Lodges represented, the total muster exceeding three hundred members of the Order. The Masonic Bodies represented were the Provincial Grand Lodge of Munster; Prince Masons from the counties of Cork, Kerry, Limerick, and Dublin; Knights Templar from the Preceptories

in the Province; the Royal Arch Chapters in the Province, and the following Lodges: Nos. 1, 3, 8, 71, 95 and 229 Cork; 15 Skibbereen; 49 Charleville; 62 Tralee; 67 Bantry, 68 Youghal, 84 Bandon, 190 Queenston, 234 Kindale, 385 Conakilty, and 555 Fermoy. Amongst the Brethren present were members of the Order from England and elsewhere, including the Provincial Grand Secretary of Nottingham. The Brethren having formed in procession near the Chapter House, they entered the Cathedral through the ambulatory door, the Lodges with the highest numbers being the junior Lodges, entering first, followed in order by the other Lodges up to No. 1, the first Lodge of Ireland, being one of the Lodges of the Province. Next followed in order the Knights Templar, then a body of Prince Masons, the Provisional Grand Officers of Munster bringing up the rear. The procession passed through the choir, and soon filled the entire of the center aisle. All the Brethren appeared in full Masonic regalia, and when they had taken the places assigned to them the scene was a very imposing one. The service were full choral, Brother J. Christopher Marks, Mus. Doc., presiding at the organ. The Cathedral Choir was strengthened for the occasion by the addition of some of the most efficient members of choirs in the city and country parishes. In addition to the Lord Bishop, who occupied the throne, there was a large attendance of the clergy, including the Dean of Cork, (Dr. Madden), the Archdeacon of Cloyne (Dr. Jellett), Rev. Canon Harley, Rev. Dr. O'Brien, Rev. Canon Evans, Rev. Canon Nicholson, Rev. Canon Dobbin, Rev. Canon Harman, Rev. F. W. Ainley, Rev. Canon Conolly, Rev. W. Wilson, Rev. H. H. Pearson, Rev. W. J. Wilson, Rev. J. Stokoes, Rev. A. Wilson, &c.

The service commenced with the playing of the National Anthem, the opening hymn being No. 379, "Onward Christian Soldiers," tune, (Church Militant)—Bro. Sir Arthur S. Sullivan, Mus. Doc.

The special psalms selected for the occasion were xix, xxiv, cxxxiii, cxlviii, and cl. The Anthem, "O Lord, our Governor," (Bro. Sir John Stephenson, Mus. Doc.,) was taken from Psalm viii., the solo parts being entrusted to Bro. R. M. Keatinge, P. M., and Mr. T. Good. Hymn 283, "Through the Night of Doubt and Sorrow," having been sung,

Brother the Rev. F. F. Carmichael, LL.D., Magdalen Asylum, Dublin, preached, selecting as his text, Job i: 8 and 9 verses: "And the Lord said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man; one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, doth Job fear God for naught?" Among the mysteries, he said, of God's Providence there were none greater than the law by which suffering was meted out in the world. The really difficult problem, however, was not that of suffering in the abstract, it was the way in which it was often measured out that was mysterious. The question which was pressed upon them was why the innocent were called upon to suffer while the guilty often escape, why the purest and simplest of our race often drain the cup of sorrow to the dregs, while the ungodly have more than their hearts' desire, and have neither affliction in their life nor pain in their death. That was the great problem which was considered in the

sublime and profound inspired poem called the Book of Job. The problem of the Book is the hardest of all problems that can beset faith—Why do the innocent suffer? In the working out of this great Book three answers are given to the question. First, there was the answer of the three friends who came to comfort Job in his misery. Each of these men represented a different phase of thought, but all agreed in their theory of God's government of man, and in view of that theory they all condemned Job. Their creed was that God is just, that He rewards the righteous and punishes the ungodly; if a man suffers, he deserves to suffer, and Job having suffered must necessarily have done something to deserve it, according to their theory. Job did not say he was a perfect man; he said: "How should man be just with God?" but he knew that he did not deserve such extreme severity of suffering; he would not say he was guilty when he knew he was innocent, but with a splendid pathos he cried—"Thou knowest I am not wicked, yet why should I contend with Thee, there is none that can deliver out of Thine hand." Job was right in maintaining his own innocence, in holding fast his integrity, in trusting God through all; and God bore witness to the sincerity of His servant, whilst He condemned the specious orthodoxy of his friends. There were other theories of suffering also put forward in the Book of Job, but the insistent challenge contained in the text, implying that God is incapable of inspiring a disinterested love, was the true key to the enigma of the Book of Job and to all such enigmas. Job suffered, not for his own sins, not for his purification, though that might follow, but for certain reasons, utterly secret to himself, operative only in the spiritual world—reasons which concern only the glory and the goodness of God, and being thus hidden, elude, of course, all human conjecture, and were known to man, if known at all, and only so far as God was pleased to reveal them. This was a mighty and sustaining thought to those who were called upon to bear or to witness suffering for which no adequate reason could be seen. There was good to be had out of suffering apart from all questions as to the reasons of it. The sight of it, by quickening sympathy, develops human nature in its best direction. Pity and Brotherhood were close akin. Their gathering there that day was a proof of how men may in the spirit of benevolence contribute to lessen the sum of human misery. That was the true meaning of their Masonic Brotherhood. They united to help the distressed, and to make the heart of the widow sing for joy. Their secret was an open one—brotherly kindness. The brightest jewels of their Order were the orphans that they cared for, and they best fulfilled their Masonic obligation when they met, as they did that day, to worship God and help the cause of charity.

A collection was then made, after which Hymn 273, "Guide us, O Thou Great Jehovah," tune (Vienna), Bro. W. A. Mozart, was sung, which was followed by the splendid chorus, "O God, when Thou Appearest," (Mozart).

The Lord Bishop having pronounced the benediction, the large congregation separated, while Dr. Marks played the concluding voluntary, "March of the Crusaders."



## Italy.

POPE PIUS IX. AND THE FREEMASONS.—A European correspondent writes to the *Chicago Tribune* :

"I find a curious document going the rounds of the Continental press, purporting to be a copy of the diploma awarded to the late Pius XI, at one of the Freemason Lodges in Palermo. Many newspapers assert that the document is authentic, and that the former Pope was a very zealous and active Freemason. It is said that the diploma was found in a German Lodge, where it was originally deposited by the Prince of Bavaria, who was one of Sig. Mastai's "protectors," and at that time Grand Master of the Freemasons in the principality. I attach no importance to the veracity of these statements, as I have seen no proof whatsoever of such an initiation, and am inclined to look on the matter as a grim piece of anti-clerical malice. However, I beg leave to translate the document for the benefit of your readers, merely as a curiosity :

Res .∴ Masonic Lodge .∴ Eternal Chain, Gold .∴ of Palermo.

We, the undersigned Masters, officers and members, possessing the three Masonic grades of St. John, notify in the name of the Sovereign Grand Master, to all whom it may concern, that on this day, in this tenure, and at 10 o'clock at night, we have received as member of this, according to the rule and ritual in usage in this resp. atelier, and in rigorously observing the constitution of the Masonic power, under obed. to which our Lodge is placed, Brother John Ferretti Mastai, a native of the Pontifical States, who, after having taken oath in our presence, has certified that he does not belong to any secret society save that formed by our resp. Lodge, and has paid his initiation fees in accordance with the tariff. For these reasons we invite all Lodges and all Masons of the universe to recognize in him a veritable and sincere Freemason, received by a properly accredited Lodge—which reception we swear to and attest on our faith as men, and on our honor as Masons, before all those who see this paper. As a proof thereof we sign this document at Palermo on the first fortnight of the month of August of the profane and civil year 1839.

NE VARITEUR :

The Master of the Lodge,  
The Secretary of the Lodge,  
The Master of the Grand Lodge at Naples,

GIOV. FERRETTI MASTAL.  
MATEO CHIAVA.  
PABLO DUPRESS.  
SIXTO CALANO.

Attached to the document is the following :

Or. de Nuremberg. The Res L. German Fidelity, issue of the Gr. L., Mother of the Three Glories, at Berlin, possesses in its archives, No. 13,715, the aforementioned document, which has been duly copied, certified, and attested, and which bears the great seal of the Gr. L. Lux Perpetua, of Naples.

"One or two journals quote the Prince of Batavia, who says unequivocally that the late Pontiff was a Freemason. Here is the Prince's written declaration :

"I certify the above documents, and I bear testimony to the fact that the original is in the archives and bears the number aforementioned.

WILLIAM C. WHITESBACH, Master of the Grand Lodge of Batavia.'

Each of these declarations may, of course, be rigidly correct, but as there has been more Jean Ferretti Mastais than one in the Pontifical States, the identity of the late Pope has not been, to my mind, at all satisfactorily established. It is, moreover, hard to believe that the Pontiff who denounced Freemasonry in such strong language could himself have any connection with the Order."

# MASONIC

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No. 2.

## THE CABBALAH.

By BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

### No. I.

It is said in the article on Hebrew Metrology, in the July number of the REVIEW, that the system embracing it was a language, veiled under the Hebrew text of Scripture, and that "to the extent to which the language was known among the Jews, the learning and teaching thereof was called 'CABBALAH.'"

It is a fact that so little is known of Cabbalah that its existence has been denied. It has seemed to possess a like property with that of the existence of Prester John, namely, the more and further he was searched for the less he could be found and the more fabulous he became. After the same fashion, as very much was related of wonders connected with Prester John, so the most marvelous things are claimed for Cabbalah. The Cabalistic field is that in which astrologers, necromancers, black and white magicians, fortune tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*. Claim is also made that it conceals a sublime divine philosophy, which has been attempted to be set forth in a most confused and not understandable way. The Christian, quarrying into its mass of mysticism, claims for it support and authority for that most perplexing of all problems the Holy Trinity, and the portrayed character of Christ. The good, pious, ignorant man picks up Cabbalah at will as a cheap, easy and veritable pro-

duction, and at once, with the poorest smattering of starved ideas, gives forth to the world, as by authority, a devout jumble of stuff and nonsense. With equal assurance, but more effrontery the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules, as in the case of that worthy Dr. Dee, for raising the dead, and actually—the devil.

No wonder then that the whole affair has been discredited and condemned by the rational and the wise.

Discovery has yet to be made of what Cabbalah really consists before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment.

The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth. He claims that it will serve to clear up and away very much of the mysticism which up to this time has been an unexplainable part of religious systems,—especially the Hebrew or Jewish, and the Christian,—so much so that the supernatural in those systems will have to give place to the rational, to a very great extent. He claims that that sublime science upon which Masonry is based is, in fact, the substance of Cabbalah,—which last is the rational basis of the Hebrew text of Holy writ.

As Cabbalah is inseparably connected with the text of the Scriptures, as an exposition of the inner sense of the same, it is proposed, concisely as possible, to set forth a description of that Hebrew text and the history of the Old Testament,—before the Christian Era, and thereafter to the time of the Reformation. And this is to be done to show that what the Reformation really needed to perfect its great promise, and without which it had to be imperfect and incomplete, was the knowledge of Cabbalah as to its real teaching and containment. John Reuchlin did claim at the time that knowledge of the Cabbalah was necessary to a right and full understanding of the Sacred Text. But he saw vaguely, being taught in the same, only in a mystic phraseology which was a blind, and he did not come into possession of solid, rational grounds of the same which he could formulate and impart. For this reason, though he was right in his general assertion, his scheme failed, and his works in this regard, passed away from the common sense world, and have ever since lived only among the mystics and dreamers.

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllabic utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated,—much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over six hundred picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the Sacred Scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters. This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries, such as Fuerst's and others. Though recognized and largely set forth it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. In the second place, these characters stood for *numbers*—to be used for numbers as we use specific number signs,—though, also, there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line I to the *zero* character, together making  $1+9=10$ . The order of these number letters run from 1 to 9, then 10 to 90, then 100 and upward. In the third place, it is said, and it seems to be proven, that these characters stood for musical notes; so that for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically, or by song. Another law of the Hebrew characters was that only the consonantal signs were characterized,—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel; therefore it was said that the consonants made the frame work of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feeling of the heart, the vowels had to be supplied. Thus the dead word of consonants became quickened into life by the breathing in of the Holy Spirit, or the vowels.

This being said then

First : The Holy or Sacred Text was written in consonants only, without any voweling, or signs of vowels.

Second: The letters were written one after the other at equal distances, without any separation whatever of distinct words, and without any punctuations whatever, such as commas, semi-colons, colons or periods.

It will be seen at once that a various reading of the text might be had in many places, both by differing arrangements of letters, and by a differing supplying of vowels. A very important difference of reading may be instanced in the first line of Genesis. It is made to be read "B'rashith bârâ Elohim," etc., "In the beginning God created the heavens and the earth"; wherein Elohim is a plural nominative to a verb in the third person singular. Nachmides called attention to the fact that the text might suffer the reading, "B'rash ithbârâ Elohim," etc. "In the head (source or beginning) created itself (or developed) Gods, the heavens and the earth,"—really a more grammatical rendering.

What the originally and intended right reading was who can tell? It may be surmised, however, that it was made to subserve a co-ordinating, symmetrical and harmonious working of the characters to unfold and develop their various uses;—as sound signs to frame a narrative,—as numbers to develop geometrical shapes and the numerical enunciations of their elements, comparisons and applications,—as pictures to show forth ideas in some accordance with the story told, and finally,—as musical sounds to give an appropriate song to embrace the whole. The whole compass was to embrace rational proofs, through operations in nature, of the existence of that Divine Contriving Willing Cause which we call God. But be this as it may there was no end of effort for thousands of years, by the best trained and most learned men of the Hebrews and Jews, to give and preserve what had to be decided upon by them as the right reading of the Sacred Text. This reading was certainly perfected as we have it, as early as the time of Ezra; and as to the various readings which offered, the present was perfected as the orthodox one,—or that one to be received by the profane vulgar.

It must be known that it is claimed for the Sacred Scroll, that no letter in it has ever been changed, and that even the marginal readings were part of the original text for a varied use thereof, in perfect accord with the object of its writing. Unlike the Christian

Gospels, with the Hebrews and Jews, alike, the original text was sacredly precious as to its every and very letter, and had to be thus preserved. To the contrary of this, the Gospels can be changed in their reading to suit the currently changing ideas of what the same should be. The marks to indicate "*right-reading*" were after the time of Ezra gradually made public, were called *Massorah*, and finally, edited by Ben Chajim, were published by Bomberg, in Venice, in the fifteenth century.

After this fashion and mode the books of the Old Testament were prepared and read by the Jews long before the time of the Christian era. They were thus accepted at that time; and afterward by the Christian World:—so that, to-day, we accept the record, as thus prepared by the ancient orthodox Jewish and Hebrew Church.

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them *for what they show on their first face*,—and that only. As they may be read orally, so is their fullest meaning to be gathered from the oral reading; and by means of what the sound of the words may convey to the ear the full and complete intendment of meaning is to be had. The Christian Church has never attributed to these books any property beyond this; and herein has existed its great error.

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## THE CHISEL.

BY BRO. GEORGE MARKHAM TWEDDELL.

Small is the Chisel, but its power is great;  
 Its potent edge, to every stone applied  
 Of the most stately fabrics, well was tried  
 By long departed Builders. Though the date  
 Of their erections may for aye be lost  
 In the dim vista of the distant Past,  
 The triumphs of their Chisels long will last,  
 It bringing rudest matter into form.  
 So education, at whatever cost,  
 Should be the object of each Mason's mind;  
 For as the Chisel cut the shapeless mass  
 Into most beauteous forms, so must our Craft,  
 Vices and ignorance, which now deform,  
 By Education change to things refined.

*Rose Cottage, Stokesley, Yorkshire, England.*

Written for THE MASONIC REVIEW.

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## A WAYSIDE VIOLET.

BY ADNA H. LIGHTNER.

## CHAPTER XIV.—RUFUS CONFIDES IN KATE.

Early in the evening Kate Carter hastened away to call on Mrs. Day and Rufus. She readily found their boarding place, and to her timid knock Mrs. Day threw open the door and bid her enter with quite a show of cordiality. "Hello, Kitten! Prompt as the sun rising," Rufus said pleasantly.

Kate's pretty face grew rosy, and a shy, glad light crept into her bright eyes, for when Rufus called her "Kitten" she knew that he was well pleased with her.

"I was so homesick to see some one from Weston that I did not wait a moment after Mrs. Willett gave me permission to go," she said, with the eagerness of a child. "You did not expect to see me here, did you, Mrs. Day?"

"No, Kate. It was quite a pleasant surprise. I never saw Rufus so delighted over anything in all my life."

Kate did not notice the vein of irony underlying Mrs. Day's words of flattery. She only understood that Rufus was glad because of her presence, and to the strangely infatuated girl this was more than life.

"Yes, indeed, Kate, I did want to see you," Rufus replied. "Mother, don't you think she knew me through my disguise. How is that for bright eyes?"

"Pretty good, my boy," said Mrs. Day. "I hardly knew you myself. But I'll venture, Kate, that you did not know the lady?"

"No, I did not, although I thought something about her familiar," exclaimed Kate eagerly. "Who is she, Mrs. Day? Is she some one I once knew?"

A hoarse, disagreeable laugh came from the lips of Rufus, and he rubbed his hands together gleefully.

"I should rather guess you did!" he said. "Who did she remind you of, Kate? Think a minute."

"Not Dora, oh, Rufus, not Dora Markley?" said Kate, her eyes growing large and dark with wonder. "That grand, beauti-

ful lady, little Dora? I see it must be so. And you, Rufus, what was you talking with her about, and dressed up like a poor old man?"

"The best joke, Kate, that you ever heard! Somehow she has struck a bonanza, and lives in a perfect palace. She always wanted to find her father, and mother thought it would be quite a lift to us if I would disguise myself and make her believe that I am that worthy personage, and in need of money. I have done so, and the plan works like a charm. She does not want me to expose our relationship to her aristocratic friends, and consequently she comes down beautifully with the needful. Her old father is very grateful, and all that sort of a thing."

Kate listened, her head bent, her hands clasped, and her whole expression betraying deep dejection.

"You used to think a great deal of Dora, Rufus. Are you sure that you do not now?" she said, tremblingly.

"Why, Kate, you seem to forget that she is married!" Rufus said in well-feigned astonishment.

"Why, of course she is—what was I thinking about!" Kate's pretty face cleared of its cloud as though washed by an April shower, and the shadows lifted themselves from her dark eyes. "And handsome Mr. Leslie is her husband! Oh, Rufus, if he only knew, our thousand dollars would do us very little good! He would imprison us all, wouldn't he?"

"I expect he would, Kate, but he is not going to find out. No danger of Dora telling it."

"Yes, but if Mr. Leslie hears her name? Don't you think he will find out in that way?"

"Not a bit of it! The beautiful young lady, the belle of New York, is known as Violet Lincoln. Dora Markley was too common for one of her style."

Rufus snapped his fingers pertly, his voice ringing with sarcasm.

"Violet Lincoln!" repeated Kate, thoughtfully. "What a pretty name. How strange, Rufus—it is just like a story, but I cannot even guess how it will end."

"It is not going to end so long as it pays well. I am laying up quite a little nest egg for us, Kate," and Rufus smiled down into Kate's face as he spoke.



"Oh, Rufus, you are so good! I will save all I can," Kate exclaimed, impulsively. "Mrs. Willett is so kind—she makes me so many presents, that I do not have to spend my wages."

"That is nice, Kate," said Mrs. Day, turning from the window, where she had very discreetly gone when Rufus and Kate began to talk. "And for your life do you not mention one word of what Rufus has told you. It would make no end of trouble for him if you should."

"Indeed, Mrs. Day, I will keep it as secret as the grave. No one would have thought of such a thing but you and Rufus."

Mrs. Day winced a trifle, although Kate intended to compliment them. She realized that the cruel deception which they were engaged in was anything but praise-worthy—on the contrary, it was low and contemptible, but desire for gain had blinded her to all thoughts of disgrace, and Rufus was a child after her own heart. They had discussed the subject thoroughly as to the propriety of confiding in Kate, concerning Dora, and had decided that as her suspicions were already aroused, and that it would be far better to make an ally of her, than to risk her finding out for herself, and probably betraying them. And with a little well arranged flattery, they had completely deceived the trusting girl who would have believed almost anything Rufus might tell her.

After awhile she rose to go, and when Rufus declared his intention of accompanying her home, her eyes glowed like stars, her face flushed with joy, and for a time she was in her Heaven of Love.

Mrs. Day sat lost in thought until Rufus returned, and as he entered the room, she raised her head and said:

"Well, Rufus, we have disposed of that little lump of innocence. I wish we could handle Dora as easily, but we shall have trouble with her yet, or I am mistaken."

"Mother, I think it is about time for Dora to make up her mind to cast her lot with her lonely old father, don't you?"

Rufus paced restlessly up and down the room as he spoke, his face flushed hotly and an eager expression in his eyes.

Mrs. Day looked up half startled at his question. She had not thought beyond securing money from the deceived girl. What did Rufus suggest in his strange language? Surely no harm to Dora, she would not allow that.

"Why, Rufus! What do you mean? I don't understand you," she said.

"Mother, I want Dora. She shall be mine. Every time I meet her my love grows stronger. I dare not trust her in the presence of Carl Leslie longer—something will expose our scheme, and she will be lost to me forever. What does it matter if with a few words she was made his bride? How do we know that it was the work of an ordained minister? Young men are palming off sham ceremonies every day, on tender, confiding girls. Anyhow, mother, I would marry her to-day, and take all risks."

"Rufus, you are wild!" Mrs. Day said, excitedly. "Dora is surely married, and no mistake. Do you think Mr. Leslie would take all this trouble to hide his marriage if it was only a sham? I will not lend myself to any thing of this kind. It is all wrong."

"All right, mother," Rufus said stubbornly. "I think that I can do without your help. My mind is fully made up. Dora shall be mine. Why, I have grown so desperate that I would take the life of Leslie before she should be his. Remember, mother, this is no new thing with me. I have loved Dora ever since I carried her in my arms, a little babe, and every hour of my life that love has grown stronger and stronger, until it is the one desire of my life. I could as soon tear the heart from my breast and continue to exist, as I can live without Dora. Mother, help me once more, and we will go far away and live a better life. After the girl is mine she will think better of me. I would be her slave—do anything to please her—she could not return a love like mine with hate."

Jane Day could but pity her boy, although she acknowledged his wicked designs beyond all reason. All the anguish of his soul found expression in his pale face and passionate words. She knew that his affection for Dora was no child's play with him—it was life or death. What must she do? One thing in favor of Rufus was, his mother's worshipful love of him, and he watched with eager longing to see what her decision would be, knowing that when once given she would not retract.

For several minutes good and evil lay side by side in the balance of indecision, the voice of God whispering, "beware, in

that path lies death," while Satan argued, "for your boy's sake," and evil triumphed for the time.

"Rufus, it is all wrong, but if you are determined to have the girl, I might as well help you, for you would make a regular muss of the affair. How do you propose to get her into your possession? You know that she would not come willingly."

"Oh, mother, that is easy enough, now that I can depend upon you to assist me! I knew that you could not turn against your only boy, just when he needed you as never before. You see I have been telling Dora that there is a fortune in her voice, and that her old father ought to have the benefit of it. I think rather than I should tell Mr. Lincoln who she is, that she will conclude to become a professional singer, don't you? After she finds out who I am, and we are married, we will all move out west, turn over a new leaf, and begin to live right."

Rufus was not so dishonest in his intentions as his language might lead one to suppose. He did not think that what he was about to do was such a dreadful crime after all. Dora had not lived with Carl Leslie—had never even claimed his name. He did not know that Dora loved Carl, and that she knew she was his bride. He only realized that it was within his reach to make her his by consent or force, and he was determined to use his power.

"But, Rufus, what will you do with Kate?" questioned Mrs. Day anxiously. "It is a shame to fool the poor girl so! I never saw any one so completely deceived as she is, but if she knew all, she might give you some trouble yet."

"Oh, Kate is all right, mother! She hasn't got the spirit of a fly. I am actually disgusted with myself for even pretending to care anything for her. She is no more like Dora than the light of a candle is like the noon-day sun. Beautiful, glorious, Dora!"

"Well, all I have to say is, don't be too sure that Kate has no spirit," replied Mrs. Day, with a knowing shake of her head. "I have seen her eyes flash more than once, and if she has the least inkling of our little scheme, I rather think she would betray some interest in the matter."

"What is the trouble, mother? It isn't like you to be so fearful. We won't try that bridge until we reach it, anyhow. All

I want now is to secure Dora, then we will look to Kate—we can at all hazards keep her in the dark until the affair is settled. What is your plan, mother?"

Mrs. Day looked at Rufus a few moments in silence.

"I have not thought enough about it, my boy. Don't be too hasty; there is time enough," she said.

"Time enough, mother! That is all you know about it," he exclaimed, impatiently. "Every hour is full of danger to me—I am not safe so long as she meets Carl daily."

Rufus rose to his feet and taking his hat, left the room, while Mrs. Day gave herself up to thought, planning how best to entice the beautiful young girl into the hands of her son, never for a moment dwelling on the sin or the disgrace and sorrow in store for their victim, only blindly, recklessly indulging her propensity for scheming and intrigue.

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#### CHAPTER XV.—HEARTACHES.

Violet spent a miserable morning following her conversation with Mr. Lincoln. Her whole soul was in a fever of excitement and commotion. One moment she thought herself ready to confess all her deceit and faults, in the next she would have suffered tortures before she would have borne the look of pitiful amazement and withering contempt which she believed would find expression on the face of her dear friend. Why had circumstances placed her in so trying a position? Carl might, because of his love, forgive her in time, but her kind benefactor, never. His standard of right and truth was too high for him to tolerate the least deception—nothing could convince him that it had been done for the best. She remembered hearing him say once, that his daughter's greatest fault had been deception; that he could have forgiven her all else if she had not deceived him. And now, God pity her, the adopted child of his old age, had for months been living a false life. Oh, why had God permitted her to do so wicked a thing? She recalled only the day before, when she had thought her life reproachful only because of her disreputable father, but now her own conduct seemed degrading and mortifying in the extreme. Come what might she could not confide in Mr. Lincoln now—she could not give up

his love and respect. After they had dined, as Violet was about to leave the pleasant dining room, Mr. Lincoln drew her arm in his with a look of yearning affection, and said :

“Come, Heart’s-ease ! I want a song. With Mrs. Willett, Leslie and a host of callers daily, I find it impossible to claim your society any more. I believe I must be growing childish, because it grieves more than I would care to confess. Do you know, Violet, that if anything should take you from me, I would be left desolate beyond expression ? All the affection of my heart has been lavished upon my one pure Violet. Sometimes, in my absorbing love, I almost forget that you are not my child.”

Violet turned and clasped both hands over his arm, and with all the cravings of her soul looking out from her dark eyes, she exclaimed :

“Oh, Uncle Robert, how much I wish that I was your own, own child ! That your strong arms might shield me from everything unpleasant in this life ; but it cannot be. Still I shall not leave you desolate. I would sacrifice my own life, before I would willingly bring one shadow to your brow, or grieve your true and noble heart. Let the cost be what it may, I shall not forget that your claim on me is the strongest one on earth ; all else is but secondary. Now, come, you shall have this entire evening. I fear that I have been careless of your pleasure.”

“Oh, you sly rogue ! What a little flatterer !” said Mr. Lincoln, well pleased with Violet’s earnest words. “If I can only keep young Leslie at arms’ length, I shall fear no rival in your affections ; but I have my doubts in the matter.”

“Never fear, Uncle Robert, in that direction. Carl will make you no trouble,” Violet said, thinking sadly of the closed gate between them, shutting her out from the joys of love’s Eden, and crushing the delight from her young life.

Silently they passed through the hall, and into the parlor, each heart burdened with troublesome thoughts.

“What shall I sing first, Uncle Robert, ?” Violet said, seating herself at the piano.

“Anything, Heart’s-ease ! The song is of very little consequence—it is your glorious voice I want to hear.”

Violet rewarded him for his compliment with a roguish smile, and a playful shake of her head, then began to sing some beau-

tiful old ballad. Her clear, sweet voice echoed and re-echoed through the room, filling it with unsurpassed richness and volume. She continued to sing until she noticed Mr. Lincoln's head droop upon his hands. Then a rare, bewitching smile came to her lips, as she thought that she had sang him to sleep, and springing from the piano she clasped his hands in hers, and gently drew them from his face. But the merry laugh bubbling from her lips died away in a sigh, and a grieved expression tendered every line and curve of her lovely face. Tears—hot, passionate tears—were coursing down his cheeks, and standing in his eyes, and she knew that he was thinking of his child—his Violet.

She fell upon her knees by his side, and bowed her head on the arm of his chair.

“Oh, Uncle Robert, I am so sorry that I have made you cry!”

“Do not grieve, Violet. It was not your fault, that I am making a baby of myself. Your last song was so familiar. My child sang it for me the last time I ever looked upon her face, and then, while I loved her so, she died away from home and father, and because of pride, the saddest, cruelest thing in all this world, I denied her my forgiveness. Do you wonder that the song broke the ice of an old man's hardened heart?”

“No, no, Uncle Robert! You are not hard-hearted! You shall not speak so ill of my best—my truest friend,” and Violet lifted her tear-dimmed eyes to his face, in pleading tenderness.

At this moment Louise Willett was announced, and rising to her feet, Violet welcomed her with a cordiality tendered only to an intimate friend. Mr. Lincoln greeted her kindly, and after a few moments' conversation he left them alone.

“Louise, you noticed how deeply Uncle Robert was affected when you came in?” said Violet, as he passed from the room. “I was singing to him, and something in the song caused him to think of his daughter, who is dead. Oh, Louise, he is just the grandest and best old man in all the world!”

“Best *old* man, Violet!” replied Louise, archly. “I, too, think him grand and good, but Carl would not like to hear you assert even so much as that, I imagine.”

An earnest, tender light came into Violet's eyes, and a sudden rosy blush to her face, as she drew Louise close to her side, and said:

“ Louise, I want to ask you one question, and I fear to do so. I would not wound your feelings for a great deal, but I do so much desire to know if you ever loved Carl as I love him?”

Louise lifted her head with a smile of assurance on her lips, and bent and kissed the rose-bud mouth, so close her own, before answering her trembling, reluctant question.

“ I am so glad that you have asked the question, Violet, because I have wanted so much to tell you about Carl and myself, and how near we came to being married. Although he is noble and true, yet I never loved him, Violet, as you love. He pleased my fancy, and his attentions flattered my vanity, and for a time I thought the feeling was love, and, strange to say, he imagined that I was his ideal woman, while I only possessed the power to claim his admiration. Why, if I had truly loved Carl, do you think I would have given him up for the wealth of an old man? No, I was only interested in him, and a life of complete affluence with Mr. Willett, proved more alluring and attractive, than simple riches with handsome Carl Leslie. I have never loved any one as you seem to love Carl. I have not yet met the one who could stir to its depths my passionate, willful heart. So far my life has only responded to surface agitation—to momentary affection. Now, are you satisfied, little, conscientious prude?”

Violet smiled a sad, little denying smile, and thought that she had proven herself any thing but conscientious.

“ Yes, Louise, I am satisfied,” she said. “ My love for Carl was always shadowed by the thought that what was my gain was perhaps your loss. I was well-assured that if you ever loved him you must love him still. I do not believe that we ever love but once in our life time—truly, honestly, and without reserve—and let the emotion come early or late in life, it is forever—even unto the death. How sad for both, if you had married without love, Louise!”

“ Yes, and how sad for you, Violet!” and the low, silvery laugh of Louise rang out clear as a bell, then a great seriousness shone from her dark eyes, as she continued: “ Fate permitted us to drift along in ignorance of our true feelings until our Heavenly Father, whose eyes of love and mercy reach beyond the present, and sees results, lifted his arm of power, and

said: 'it is enough,' and we were saved from awakening to a loveless, indifferent married life. Carl thought me a heartless flirt and cruel as death at first—but he does not feel so now. And I love no one so much as Violet Lincoln."

"And, I love—"

"Mr. Leslie, Miss Violet," a servant most opportunely announced, and throwing open the door, he admitted Carl Leslie and his friend, Earnest Treherne.

Louise's beautiful face was convulsed with laughter at the appropriate manner in which Violet's expression was finished, while the rich crimson surged up to the soft waves on Violet's brow.

After the introductions were concluded, Violet cast more than one glance of interest toward the handsome, dignified gentleman who had made her the bride of Carl Leslie, and she wondered if it was possible that he would recognize in her the distressed child whom his friend had rescued from a life of sorrow and poverty. But soon she realized her safety—Earnest Treherne only vouchsafed her glances of respectful indifference, not even one gleam of acknowledgment of her identity.

The evening passed away in a very entertaining manner. Louise was forced to own the truth to herself, that never had she met so stately and handsome a man, and one so pleasing. Then, perhaps, because of her own rare brunette beauty, his blonde face pleased her fancy, and aroused a feeling of interest in her fastidious heart.

Earnest readily bowed in submission to his friend's judgment in regard to Violet's beauty, but he formed quite a different opinion concerning Louise Willett. He thought her the loveliest as well as the grandest type of woman, and wondered at the choice Carl had made, and before the evening was spent he began to think that perhaps Paul, the apostle, had not been the essence of manly wisdom after all—that it might have been possible for him to have been happier and more useful in the ministry had he taken to himself a helpmate.

[To be continued in October Number.]

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"When man fully realizes his duty toward God, he will reverence Him, and be obedient to His will; he will not be a profane reviler, nor irreligious in his sentiments."



## GENERAL GRANT.

The following elegant and impressive lines were read at the Grant Memorial Services, held at Zanesville, Ohio, on the 8th ult., and were written by our valued and loved correspondent, Em. Sir R. S. MERRSHON.

## ELEGY.

Midsummer night possessed McGregor wold :  
 Its babbling streamlet shimmered to the stars :  
 A sullen mist, in unsubstantial fold,  
 Enwraopt each prospect deep in level bars.  
 \* \* \* \* \*

Wan watchers, by the taper's glimmering ray,  
 Keep constant vigil thro' the weary hours ;  
 And hopeless Silence, holds unbroken sway,  
 Save rustling cadences in leafy bowers.  
 \* \* \* \* \*

Anon, low, timid notes of thrush and hern,  
 Like whispers piped in sylvan fanes of prayer,  
 Ascend on zephyrs, balmèd with briar and fern,  
 And wander, wasting, thro' the moonlit air.

Now, ruddier glow the beams of rising Morn,  
 Night's shadows flee from scarpèd cliff and stream,  
 Now, winds the measure of the trapper's horn,  
 And finds its echo in a lover's dream.

From hemlock fronds, and fragrant cedar cones,  
 Pale glints of gold proclaim the coming Day ;  
 And changeful light, like flames in precious stones,  
 Or royal glyphs, blaze his triumphant way.

And all is joy, save where our Chieftain lies,  
 Prone on a couch of pain in yonder cot ;  
 No gladsome day delights his veiled eyes,  
 No melodies transport, he heeds them not.

He lives, he breathes, but all save these is mute,  
 The eyes, the voice, the hands forever still ;  
 The rythm of life forsakes the ruined lute,  
 Whose harmony repressed, no touch can thrill.

He dies : Ah, now, shall he begin to live !  
 His deeds, immortal shall descend the years ;  
 His virtues, shall the wreck of thrones survive,  
 His name, be sacred thro' a people's tears.

No fulsome pen may add presumptuous page,  
 No cold detraction fret his goodly name ;  
 But let his scroll attest from age to age,  
 A Nation's sorrow sealed her Hero's fame !

Soft ! o'er his bier, O, bugle, wind anew,  
 The strain that bids the Warrior's conflict cease ;  
 Blow REST, brave heart, sleep on, Adieu, Adieu,  
 Reveille lingers at the Gates of Peace !

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## HIGH DEGREES AND MASONIC RITES.

Translated from the Spanish—(“ *Revista Masonica.*” Del, Peru.)

BY BRO. DR. RAVOGLI.

For a long time we were thinking to write somewhat on the High Degrees and on the different Rites in Masonry ; but we were afraid to offend, probably, our brothers of the Scottish Rite, and that kept back our pen. But this desire has so much increased that we are obliged to fulfill it, but we will try to not wound the feeling of our estimable brothers who are proud to be among the chosen Masons. For long time, together with the great majority of the Masons, we were satisfied to accept the High Degrees as a legitimate part of Masonry, supposing that this distinction of the original form had its basis in some authority, written or not, which they, who not favored for the scarce number of degrees, could not know, being neither considered in the original Constitution of the Order, nor in a single Constitution of the first Grand Masonic Bodies. But when the High Degrees have much influence in the general Masonry, and its members are considered as the “ *pure sang* ” of the Society, we believe it our duty to investigate with what right or authority the Masons out of a Lodge, can call themselves regular Masonic Bodies and duly organized.

To this investigation we call the attention of all our brothers of the York Rite, and the great majority will be certainly surprised that those so called High Degrees which are represented to our sight as the *ne plus ultra* of Masonry are nothing else than a simple innovation of its old laws and customs.

In this way all the Masonic writers for a quarter of a century believed in the legitimacy and legality of the High Degrees, for reasons which we do not know, and presented them as legal, without

any historic examination. But this fact for us is very doubtful ; and those writers considering that as truthful, gave false ideas on the origin of the High Degrees, and on their right to be considered as an original part of Masonry.

We must now remark that we have taken ourselves the most High Degrees in the York Rite, and in the Scottish Rite, and at present we do not see any reason to harm the true interests of Masonry. We hope that day will come when every good Mason will choose between the High Degrees and the Symbolic, and will support with obedience the true Masonic Body, the Symbolic Lodge.

We will see that a considerable number of Masons, fortunately every day decreasing, are of the erroneous idea, that the High Degrees only have legal right in their relations to the Symbolic.

We begin with the York Rite, in the Degree Royal Arch.

In every book belonging to this Degree we find the declaration, that this Degree is the most august, sublime and important than the others before, and that this is the acme and the perfection of the old Masonry, and they say that it contains many secrets which remained unknown for about 470 years. My dear brothers, this is the kind of food which was given to the fraternity for many years, and what is surprising is, that many Masons, not must interested in the way our fraternity was established, accepted that like the *manna of Israel*. But it is now time to take off the veil and inquire the truth.

Before all we must say, that the Degree Royal Arch and its accompanying ceremonies, are entirely different in the Ritual, and each has its number in the different countries. The Royal Arch Degree was not known before the great Reform of Masonry in 1717.

Neither Anderson, nor other writers of his time, mentioned it, and nothing shows its existence till the year 1740, when, in England it grouped with the other Degrees. Mackey said that this Degree was a part of the Master Degree, and was separated from it and made a Degree by the old Grand Lodge of England, and that Dunkerley in 1776, had that accepted by the modern Grand Lodge in this country ; and when both Lodges were united in 1813, was recognized from the United Grand Lodge as a part of the York Rite. It is evident that the Royal Arch, as a Degree, exists, but a short time. The true Word, which is the essential part of this Degree, was found by Dr. Oliver in a Charter of Master Masons, in date of 1725, which proves that at that time this Word was in that

Degree, and afterward was unduly attributed to the Royal Arch. It may be that the day will come when the Lodge will have its property restored.

There is no doubt that the Royal Arch Degree was originated in the imagination of the Knight Ramsey, who treated in 1740, to introduce it, and afterward Dermot and Dunkerley took that as to mutilate the Degree of Master, and make it the apex of the old Masonry where he only could get the lost word again, which was believed convenient by the mutilants. Much more could be said on this supposed Degree, but we believe enough as to prove its origin. Actually this Degree is not recognized by the Grand Lodge of England.

From the Chapter we pass to the Council. We will say that we really do not know the origin of these Degrees, and we never found a Masonic author speaking of that. The fact is that it does not exist in any Masonic document before the present century, and actually never had any relation with the true Masonry represented from the Lodges.

We now come to the Knights Templar. Its history is well known, that the K. T. never was a Mason, and his principles and his customs never had any thing to do with Masonry. Actually the Degrees of the Templar Order are conferred in a different way, in the different countries, without any relation between them. Webb only and some others of his time could introduce the Templarism as a part of Masonry, and in doing so, they took the Ritual part from the Lodge and part from the Chapter.

All these mentioned Bodies, and many others invented from Ramsey and others of his time, claimed the protection of the Masons, under the pretext that it was an amplification of the original plan of Masonry. Ramsey was the first to make this innovation, and after him many followers, especially in the first years of this century. The first introduction of the Rite was in England in 1828, and was called the Rite of Ramsey.

This consisted of six Degrees, including the Templar. His idea was to choose among the Masons those who had high social position, as to make them directors of the institution. This idea found support among kings and nobles of that time, in France and in Germany, and in this way was settled the mutilation of the original system of Masonry.

To demonstrate that this innovation started from ambitious and full of vanity Masons, I will reproduce what Mackey says:

“The original system of speculative Masonry consisted of three Symbolic Degrees. This was the condition of the Order at the time of the Restoration, 1717, and in this way continued till 1813, when the United Grand Lodge of England recognized the Holy Royal Arch, changing the York Rite from three to four Degrees. But in the European continent the formation of new systems began, with the invention of the High Degrees in different Rites. All had their basis on the three original Degrees of Masonry, and in this way the true Masonic Union consists in these three Degrees; because every Master Mason can go to visit Masonic Bodies of any Rite, working in this Degree. The separation began only in the Degrees, after the Degree of M. M. Degrees, which were instituted later. Many Rites exist now no more, having had short life according to their seeming importance. We now will give the list of the different variations of the Original Masonry :

1. York R.
2. Scottish Ancient and Accepted.
3. French or Modern.
4. American.
5. Scottish Philosophy.
6. Scottish Primitive.
7. Scottish Reform.
8. Scottish Reform Helvester.
9. Scottish Fissler.
10. Scottish Schroder.
11. Great Lodge of the Three Globes.
12. Elect of the Truth.
13. de Vieille Bru.
14. Chapter of Clermont.
15. Pernetty.
16. Luminous Star.
17. Chastanier.
18. Filates.
19. Prim. of Philadelphia.
20. Martinismo.
21. Broth. Hinoch.
22. Mizriam.

23. Memphis.
24. Strict Observance.
25. Liberal.
26. Architect of Africa.
27. Brothers of Asia.
28. Perfection.
29. Elect of Cohens.
30. Emperors of East and West.
31. Primitive of Narbonne.
32. Order of the Temple.
33. Sueco.
34. Swedenborg.
35. Zimmendorff.
36. Egyptian of Cagliostro.
37. Of the Gentlemen of the Holy City.

Thirty-six innovations of the original Masonry in spite of the primitive law of the Order, which shows that the landmarks of Masonry are unchangeable and that every variation is no Masonry.

Now we will consider the Scottish Rite, the 2d of the list, which for many years was the most dominant in this country, and was considered by many as the only legal Rite.

In 1758, forty-one years after the Restoration of the York Rite in England, a body was formed in Paris, which was called the Council of the Emperors of the East and West.

In 1761 this Council gave power to Stephen Morin, of introducing this Rite in America, which consisted of twenty-five Degrees, including the S. P. of R. S. Morin formed the first Council in Charleston in South Carolina, in 1801, but eight Degrees more were added to the twenty-five, and to prevent others from committing the same abuse, they called themselves the Supreme Council of 33d, last degree of the Ancient and Accepted Scottish Rite.

This second innovation was accepted by the Councils in Europe, and this is the reason why the Council of Charleston has the presumptuous title of Council Mother of the World.

From this comes, that

1st. The Grand Lodges were the first Grand Masonic Bodies of the original plan of the Order, consisting only of Three Degrees.

2d. That no Grand Lodge has accepted any new Rite, and has no relation with the new Bodies.

3d. That only in the Lodges is practiced the original and true Masonry.

4th. That all the discordance in Masonry begun from the innovations upon the Order.

5th. That no Grand Lodge, knowing its duties, is entitled to recognize other Degrees out of E. A., F. C. and M. M.

In order to show to our brothers the relative importance of the Bodies of the different Degrees in the United States of America, we write what Bro. Steph. Berry said, the old Secretary of the Grand Lodge of Maine.

In 1883 in the United States and Canada we had :

M. M.	. . . . .	579,826
R. A.	. . . . .	131,751
K. T.	. . . . .	59,835
M. Scottish Rite,	. . . . .	10,000

From this sketch we point out that less than twenty-five per cent. of Masons in this country do not know any thing about the Royal Arch, less than eleven per cent. are Templars, and less than two per cent. belong to the Scottish Rite, and this insignificant minority calls itself the *cream* of the original Masonry, and hopes that the great majority of the Order support them in this absurd pretension, recognizing as part of the Masonry liturgies and secrets which they do not know, and as Master Masons, they cannot know in any way.

But my Brothers will say, that in the same Scottish Rite there are Master Masons and Symbolic Lodges. We do not deny this fact, but we must remark that this is an innovation of our Brothers of the Scottish Rite, because this Rite, when it was established and was separated from the habits of the original Masonry, never touched the value of the Three Original Degrees and declared itself as complement of the Three Degrees and of the Masonic History. It is so in England and in the United States, that the Supreme Council recognized the right of the Grand Lodges to regulate in their Three Degrees without any intervention, and they have jurisdiction only on the Degrees from four to thirty-third of the Rite. Mr. Albert Pike, Grand Commander of the Council (Madre del Mundo)—(Mother of the World), says : The great Constitutions never mention the government of the Three Symbolic Degrees for the Supreme Council.

When these great Constitutions were formed, Grand Lodges existed, and it is not possible to suppose that the Grand Lodges in Prussia would submit their power to a Supreme Council. Since that time is believed that the Supreme Council had right to create and rule Symbolic Lodges, and when they tried to have that right it was in order to maintain harmony between the two Rites ; but now that they called seriously our attention to this point, we must say that we have the conviction, that the great Constitutions do not allow such power.

What better proofs can we wish from the innovations of the Supreme Councils, for the Symbolisms, than the word of its principals ?

From what comes the weakness of the Masonry. From the separation of the Brothers for the different Degrees and Rites. As it was necessary a Restoration in 1717, we believe that in 1885, it is the same necessity as to rejoin the Masonry in the Three Original Degrees, without difference between the brothers, and in this way we will be authorized to say that, our Holy Banner is

LIBERTY, EQUALITY, FRATERNITY.

May, 1885.

CLIO.

Written for THE MASONIC REVIEW.

## ANDREW JACKSON AS A MASON.

BY BRO. ROB MORRIS,  
Poet Laureate of Freemasonry.

In the reprint of the Grand Lodge of Tennessee, of its Proceedings from 1813 to 1847, the name of this distinguished soldier and patriot frequently appears. At the Grand Annual Communication of October, 1822, he is first present, recorded as a " Past Master." But there was a Lodge (A. Jackson Lodge, No. 15), named for him as far back as 1816, when the Grand Lodge ordered " that the name of Jackson Lodge be altered to that of Andrew Jackson Lodge, No. 15." At the meeting of 1822, Brother Andrew Jackson was unanimously elected Grand Master. He had never served in any subordinate office in the Grand Lodge. His Deputy Grand Master was George Wilson. Wilkins Tannehill, who had served as Grand Master for the three preceding years, was now elected Grand Senior Warden. Harry Hill, afterwards a merchant, and



an eminent philanthropist, in New Orleans, was Grand Senior Deacon; Moses Norvell was Grand Secretary.

At a special meeting in April, 1823, Jackson was absent, at the opening, but appeared on subsequent days. He led the way as Grand Master, in a procession, to the Baptist Church, where a Masonic Oration was delivered, by Rev. Hardy M. Cryer, the Grand Chaplain.

At the Grand Annual Communication of October, 1823, Brother Jackson was present and presided. He was re-elected Grand Master, with Wilkins Tannehill as Grand Secretary.

At the session of October, 1824, he was again in the chair. Wilkins Tannehill was then elected Grand Master in his stead. A Committee of eminent Craftsmen was appointed to communicate to him the thanks of Grand Lodge "for the zeal he had manifested for the good of the Craft, and for the impartiality, judgment and ability with which he had presided." He was assured of the respect felt by Grand Lodge, for his character as a man and a Mason.

At the session of October 9, 1839, being in Nashville, he was invited to visit the Grand Lodge, and "the invitation was cheerfully accepted." He attended at 10 A. M., and presided over its deliberations until noon.

In the address of Grand Master Edmund Dillahunty, October, 1845, it was announced that "Past Grand Master Andrew Jackson had gone to the tomb, full of years and full of honors." The references are very affecting "to those Masonic virtues that poured honor upon the Craft, while they mingled with home affections and words lovely and delightful, the fireside circle of the hermitage." Resolutions, fully confirming this exalted opinion of the departed Brother, were adopted by the Grand Lodge.

It is a curious comment upon the Masonic biographies of the two eminent men, and life-long rivals, Andrew Jackson and Henry Clay, that each was elected Grand Master in his respective Jurisdiction; each was elected from the floor; neither of them delivered an opening address to Grand Lodge, nor so far as the records show, ever opened a Lodge or conferred a degree.

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"If the labors of Masonry consisted in nothing beyond the mere forms and ceremonies peculiar to its organization and its means of recognition, it would not be worth the time and attention bestowed upon it."

## THE GAVEL.—Continued.

BY BLAZING STAR.

“As applied to Architecture (the heavenly horoscope at diverse times),” continues Mackenzie, “the four corners (of the Jaina Cross) refer to the four sacred cities of Asylum (cardinal points in the Zodiac) prescribed by the legends of the Hermetic Order, and the four letters of the Tetragrammation (Jod—He—Vau—He, expressives of the four generative elements), the four states of human (typically telluric or earthly) life—childhood, youth, manhood, and old age (the symbolic year),—and in all ways it possesses the scale of the number four (the elements or cardinal points) as mentioned by Cornelius Agrippa, in his Occult Philosophy. But it is not alone as an Indian or Hermetic symbol that the Fylfot Cross is important. *It was the hammer (Gavel) of Thor (Jupiter—the Spring Sun), celebrated in the mythology of the Norse nations, and the tradition ran that when Thor threw this Golden Cross (Gold being the symbol of the Spring months, as also of the Sun himself), it struck, and, like the Boomerang, returned again to his hand (Vernal beams—Spring and the Thunderbolt, i. e. Golden Cross, being concomitant to the Sun in Aries).*”

“It is worthy of remark here, that in the Assyrian Sculptures, we find Izdubar (the Spring Sun) strangling (subduing) the Lion (the malign or destroying fire-principle represented by Leo, when the leader-up of the Winter months through the fervid heat of Summer which marks the Sun’s southern decline) and holding in his hand an object (Zodiacal Cross) exactly resembling the Boomerang of the Australian natives. (Heat is dual in operation; creative when genial, and destructive when fierce.)”

“This hammer of Thor, then, might be thought to represent in a mathematical way, two Boomerangs crossed saltire wise. It ought to be noted that the Teutons and all the Scandinavian races belong to the Aryan sections of mankind like the Sanskrit-speaking Indians. Longfellow, in his *King Olaf*, says :

‘O’er his drinking horn the sign  
 He made of the Cross divine  
 As he drank and muttered his prayers;  
 But the Berseeks evermore  
 Made the sign of the hammer Thor  
 Over theirs.’

“ In Masonry, however, we find the hammer of Thor exceedingly important, and of very ancient usage among the Goths, and in the Masonic Fraternity it has survived in the form of the Mallet. ‘ So early as the year 1462,’ says Fort, in his admirable work, recently published, “ *The Early History and Antiquities of Freemasonry,*” page 274, ‘ it was clearly recognized to be a Masonic symbol, whose use regulated and defined the territory surrounding a Lodge. (Thunder, as it were, limits and defines the Summer hemisphere—is not a thing of Winter.) It was accomplished by throwing the Mallet at full swing, and all ground traversed was acknowledged as immediately reduced to the person’s possession casting the same. In the fifteenth century, therefore, this custom was practiced by the Masonic Fraternity, and symbolized proprietorship. In modern Freemasonry it still survives as an emblematic pledge of a Master’s ownership over his Lodge. It is true the *Gavel* is no longer hurled in order to limit the outlying territory, contiguous to the hallowed precincts, but the use of that implement perpetuates the mediæval idea of possession. (The Electric Force subdues or possesses the elements to organic ends when free or active.)

“ The hammer was, in very early ages, used as a signal by which the Gothic courts were convened. In districts where Judges ordered tribunals to assemble, a Mallet was carried around among the inhabitants, who, upon seeing this emblem of judicial authority, instantly collected at the designated place. The Gavel in the hand of the Master of a Masonic Lodge directly alludes to this ancient usage, and, when it sounds the decision of a question submitted, that blow is merely the re-echo of a power current many centuries ago, in the administration of Justice. The Judges of our modern courts of law wield the Gavel with a no less emblematic power than a Master of Masons. Grimm says that the hammer stroke, which the auctioneer makes to conclude a sale, is derived from the custom referred to. But the Mallet, chiefly as a symbol of power, is of the remotest antiquity, which I shall now proceed to trace. In northern mythology, Thor (the Spring Sun) was always represented with a Mallet, called Miölnr. Its derivation is as follows: Loki, one of the Norse deities (the God of Winter), made a wager with a dwarf (the young Sun of the New Year) that he could not forge certain things, which would compare with the mechanical skill of other dwarfs (notably that of the young Winter Sun born at the

Summer solstice). Certain conditions were agreed upon, and the dwarf began to labor industriously at his forge. A suitable time having elapsed (that is, a period sufficient for the Sun to go from the Winter solstice to the Spring equinox), he took from the fire (the Spring heat), among other articles, a hammer named Miölner—the bruiser or crusher, from *myla, milja*, cognate with the German *Mühl-  
len*, to grind, and *muhle*, Eng. *mill*. The things forged were produced before the *three principal Gods* of Asgard (the Light Zodiac)—Odin, Thor, and Frey (that is, the Yellow, the Red, and the Blue Rays of Light, for the Triune God is Light), who were selected as arbiters of their relative value. After careful test (the generation of things), it was unanimously decided that the hammer (the Electric Fluid—Thunderbolt) was superior to all. This instrument possessed the value of striking with unerring certainty any object at which it was thrown (lightning is pretty direct in its course and quite sure to hit), and however severe a blow was struck, no injury ensued to the person (Power—Source of Derivation), wielding the hammer (Electric Fluid). *The Scandinavian Divinities at this time (the advent of Spring) were waging a bitter warfare against rebellious Frost Giants, and hailed the acquisition of the Miölner, as a powerful weapon of defence, with unaffected delight.* (In Springtime there is always a battle between heat and cold.) To Thor (the Spring Sun) was given the Mallet—a gift of especial applicability, as he was according to the prose Edda, the *strongest* of the Norse Gods (the Jupiter that wielded the Thunderbolt); and, when belted with the girdle of prowess—*mejinjarder* (phallic force—the Masonic Apron—stars of Aries)—and with hammer (thunder and lightning), he was irresistible. Scaldic songs recite numerous adventures in which Thor manifested Miölner's divine attributes. On one occasion by a blow of this all-powerful implement, he shattered into fragments a rocky mountain (Winter or its equivalent the dark constricted Ether which fetters the womb of Earth in icy embrace), and in a trial of strength, nearly loosed (neutralized) the Midgard Serpent (the cohesive power that binds the Earth in solid mass, symbolized by both the Constellations Python and Draco), which, in northern or Teutonic mythology, was delineated as encircling the Earth and preserving it intact. (Electric disturbances within the Earth are sometimes simply terrific.) Midgard (Draco—Python, in so far as the cohering or constringing power has to do with the

fettering of the Earth's surface in icy chains) was finally slain by this terrible weapon (Winter passed and Spring came). (In art lore the grindstone—Miölner, the bruiser or crusher, is given to Aries, and the horse Pegasus, adjoining Aries, bears the Thunderbolt to Jupiter—the Father of Day—the First Sign of the ancient Summer.) In the recovery of his Mallet, which lay eight miles (Signs of the Zodiac) beneath Jötturnheim's (Cancer's) congealed rocks (Signs that follow on down to Pisces), Thor slew with a single blow of redoubted Miölner, the giant Thyrm (Time—the Year, which ended with Pisces) and his followers (adherents—supporters—the months and days constituting that year). In the struggle with Hrunger (Hunger—Lent—the famished or last days of Winter), the Mallet's highest symbol of power (generation—fecundity) is set forth. When these gigantic rivals (Gods of the Dark Ether or Winter) approached (came toward the Springtime), Thor flashed (lightened) in divine force represented by the hammer. Hrunger (Famine) hurled his club (the dark constricted Ether) at the Asgard (the Light or Heavenly Zodiacal) God (the Spring Sun), but the irresistible power of Miölner fell with crushing weight upon his antagonist and killed him (Winter ended and Spring came). Thor's Mallet was the irresistible THUNDERBOLT, emblematically represented by this implement: hence the derivation from *Thor, Thonar, Donnar*. Whenever the God of Thunder (Aries in reference to the Spring Sun) was not possessed of his terrible weapon, he was not well matched with his opponents (the Powers of Darkness or of Winter). It was the marvelous property of Miölner, after having been launched upon a voyage of destruction, that it invariably returned to its owner (Evolver:—Lightning or the Electric Fluid, like heat, always seeking its level, and being never truly possessed by any God but him who brings it forth). According to the traditions of Scandinavian mythologists, when the Deity (Thor) once lost that emblem of power (as he does every Winter), his anxiety to regain it was extreme. (He wanted to end Winter and bring Spring and Summer back.)”

Here we rest for the present and after a little further quotation from Mackenzie in our next article, and a little matter perhaps from another source, we shall throw out by way of philosophical discussion some pertinent facts that ought to furnish very good and solid mental food to the *Master Mason*.

(To be Continued.)

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**ROYAL MASONIC INSTITUTION FOR BOYS.**

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**PLACING THE CORNER STONE OF THE NEW MEMORIAL HALL BY THE  
BARONESS BURDETT-COUTTS.**

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All lovers of large philanthropy will read with pleasure the following abstract of proceedings at the laying of the corner stone of the above institution. The distinguished lady who took such an active part in the proceedings is one whose name for benevolence and unselfish love of her fellow creatures has no occasion to be heralded anew—her fame is world-wide, and will endure with time and the language that she speaks.

The Baroness Burdett-Coutts said as she was presiding here to-day and understanding, as far as she was able to do, the plans laid before her, they seemed to be calculated to promote the objects the Committee had in view, and she sincerely hoped every blessing might rest upon the undertaking. She assured them of her best wishes for the good of the pupils. (Cheers.)

The anthem, "Behold! how good and pleasant it is for brethren to dwell together in unity" (Psalm cxxxiii,) was then sung, followed by an invocation by the Chaplain, after which a number of ladies and "Lewises" presented purses in aid of the Building Fund, whilst Miss Eadith Soppet, who was the only lady Steward on the occasion, presented to her ladyship a handsome boquet. The proceedings in the hall closed with the glee, "Hail, Smiling Morn," by the pupils' choir, after which a procession was formed, headed by the band of the School, conducted by Mr. W. Whare, and including the Board of Stewards, the House and Audit Committees, the pupils of the Boys' and Girls' Schools, to a marquee, where the ceremony of placing the corner stone was performed. The phial deposited in the cavity of the stone contained several newspapers and coins of the realm, to which was added, by special desire of the Baroness, the medal presented to the late General Gordon. The mallet used in the ceremony was the same as that employed in laying the foundation stone of St. Paul's Cathedral, by King Charles II. The stone having been adjusted in the name of the Great Architect of the Universe,

The Baroness Burdett-Coutts, who was received with applause, said she would not detain the company even for a few minutes, only that she had a few observations which she should like to make upon this School. (Applause.) She would not dwell upon the inherent significance of the acts which had just been performed, they were too well known to the body now present. They knew better than she could tell them, that the foundation of the noblest temple ever raised for the worship of the Divine Being must be built upon the same

staple foundation as was the humblest church in the quietest spot, "Where the rude forefathers of the hamlet sleep." (Hear, hear.) The smallest house and the largest, if it was to stand, must rest upon these principles, and be carried on in the same loving spirit in which the ceremonials of this day had been conducted. She wished for a moment to explain why it was that she had added the medal of Charles George Gordon to the other coins that had been placed in the cavity of the corner stone. This was a year that had been full of grief to England—of grief that would last throughout history—at the death of the heroic Christian and the heroic Soldier. (Applause.) But it was not entirely for that she placed the medal there; it was to mark his deep affection and love for boys. General Gordon was a man who, long before he was known to fame, had worked in the spirit of the Masonic Craft in every position in life in which he had been placed. (Loud applause.) Nothing could have been more striking than the grief that was exhibited at his death, or the anxiety that was manifested during the many months of torture that preceded his death. Nothing could be more striking than the feeling which arose from all classes, on behalf of one unknown at one time to those amongst whom he had worked, and to whom he had nevertheless done every kindness in his power. (Applause.) She ought to avail herself of the opportunity of expressing her appreciation of the honors they had accorded her in the programme of the day, of being both the wife and daughter of Masons. She might on that plea have thanked them that, being a poor woman—(laughter)—she was entitled to their consideration. She could not do that, but she would put it in another sense. Having been elected to preside over this interesting gathering, she would make a few observations, because they had mentioned in their records that, by the sanction of the Most Worshipful the Grand Master of England, she was the only lady that had been present at a Lodge sitting. Perhaps therefore she might say a little more than if she was an ordinary lady, and quite out of the pale of Freemasonry. (Applause.) The advantages of an institution similar to this had some little chance of not being thoroughly estimated at the present time. (Hear, hear.) It was eighty years since this School had been in existence, and she thought between one thousand and two thousand boys had left it during that period. These were little figures, representing very little of the real history of this Institution. (Hear, hear.) When they thought that those eighty years represented a very long average of human life, they would recognize that the boys who left the school at the beginning of its history had either passed away or had fought the battle of life successfully, and were now in extreme old age, living still amongst them. When they remember what these eighty years have been in their own history and in the history of the world, they would find that these little numbers she had quoted did not at all represent what had been done through the refreshing and puri-

fyng influences that had passed from this School into the outer world. (Hear, hear.) Nor did she think she should be rash in saying that the one thousand or two thousand boys who had left the School did not represent the influence for good which had been shed abroad by men who had acted nobly in life through the instrumentality of this School. They would be very much in the same under estimate if they endeavored to judge of the influence exerted by each boy in the workshop, or otherwise, for good. And when they thought how much they might have influenced others for good, the amount of good done by this School before the century ended, of which the last eighty years had been the beginning, could not be estimated by any human mind. It was known only to Him to whom we must render all honor, all reverence, and every kindly feeling we had in this world. At the present moment they wanted to observe that, eighty years ago, to be illiterate was not a disgrace, certainly not a discredit, and at times it was not a great disadvantage. In those days there was many a master, many a person, who would rather have trusted the ready wit, the willing hand, and the good conduct of a boy than to his having been well taught and well informed. That was not so now. It was a disgrace and a discredit now not to be educated; and the legislation of the country had made it such. Whether the legislation of the country carried out its laws effectually she did not know, but it provided that children should be looked after up to the age of fourteen years and properly educated. That made an immense difference in the position of children of the present day in respect of the means of education possessed by them as compared with the boys of the time to which she had alluded, or by the girls either, whom she had had the pleasure of seeing under circumstances which would never be effaced from her memory. (Applause.) That difference could not be calculated by any one in the present day. There was, however, great danger that the education of the country might lead people to think that because a boy was put to a good school and taught in such a place as this, nothing else was required. They had very able masters who were most desirous to do their work, but it was impossible in the Board Schools of the country that those habits could be formed which were formed in an institution such as this. (Applause.) There was many a good habit which had prevented a boy falling into bad company, or taking the wrong side of the road instead of the right, which, if had been brought up in bad or coarse habits, would have led him into grief and sorrow. (Hear, hear.) Such was her estimate of an institution like this which, by what was proposed in the future, and through the support which, if not immediately, was perfectly certain soon to be accorded by such an influential body as the Masonic Craft, would redound not only to the credit of the Order, but to the good of mankind in general, and more particularly to the good of the boys who were educated there. She



could only add her own poor thanks for the honor that had been paid to her by the body of Freemasons on this and on other occasions, and to say how highly that honor had been valued by her. (Cheers.)

Bro. Binckes then presented the four little "Lewises" who had carried the "Sacred Law" (the Bible) in the procession, each of whom was presented with a copy, the gift of Bro. Cumberland. The choir then sang "All people that on earth do dwell," and the proceedings concluded with a prayer offered by the Chaplain.

Subsequently the Baroness and her friends, and a company of between one hundred and two hundred other guests, were entertained at luncheon in the new hall, and afterwards a considerable list of toasts—loyal, Masonic, and complimentary—were proposed and heartily responded to. The toast to "Her Ladyship's Health," was responded to by Bro. Burdett-Coutts.—*London Freemason.*

BRO. GEN. ISRAEL PUTNAM.—Brooklyn, Connecticut, was formerly the residence of Bro. Maj-Gen. Israel Putnam, *a true patriot and a devoted Mason.* He was plowing in a field when he received intelligence of the skirmish at Lexington—what followed is a matter of history. But there is one incident connected with his life which is not generally known. In the French and Indian war, Putnam commanded a corps of partizans on the frontier. In a severe skirmish, it was his fate to become a captive to the Indians. So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages, he was led to the stake. The fagots were piled around him; the flames leaped and played over his wasted form. He had taken his last look of earth, and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he hailed him in a way that speaks with more than trumpet tones to the heart of a genuine Brother. Quick as lightning the cords were severed, the burning fagots were dispersed, and the officer rescued Putnam at the imminent peril of his own life. Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much, to save any but a Brother.—*Selected.*

THERE is a sublimity in patience. In its highest forms it makes you think of God. To do a thing, and when needed, to keep doing it—to wait for the desired end—not sluggishly, but diligently, if necessary; not despondingly, but ever with a brave hope—this is grand character. Imitate your Heavenly Father, in whom is grandest character. Some things cannot be done in a day. God does not make a sunset glory in a moment, but for days he may be massing the mist out of which He builds His palaces beautiful in the West. Labor patiently, looking to God for the highest success.

## On Some Esoteric Significations of the Six-Pointed and the Five-Pointed Stars. •

A PAPER BY S. LIDDELL MATHERS, HONORARY VIII<sup>o</sup>, READ BEFORE THE ROSICRUCIAN SOCIETY OF ENGLAND.

I propose to lay before you this evening a brief paper on the Esoteric Significations of those two well known symbols, symbols which are to be found in every Masonic Lodge, and which yet are perhaps even more replete with Occult suggestions than others which have been more jealously shrouded from the gaze of the Uninitiated—I refer to the Six-pointed and the Five-pointed Stars, better known to Students of Occult Science under the respective appellations of “The Sign of the Macrocosm” and “The Sign of the Microcosm.”

Let us first examine the Six pointed Star, the Symbol of the Macrocosm, or Greater World, sometimes also called the “Shield of David” and “The Seal of Solomon.” It consists of two interlaced Triangles, one with the apex upwards, the other inverted; or, the symbols of the uniting of Fire and Water, of Astral Light and Spermatic Chaos. In some ancient works it is represented with the inverted triangle *black*, and the other triangle red; the respective colors of Fire and Matter; or, in the Alchemical nomenclature, of Sulphur and Mercury. Further, it is the Symbol of Equation of Force, of the balance of Light and Darkness, of God, and of NATURE. Its Six points symbolize the Six limitations of Matter, the Six faces of the Cube of the Universe, the Six Days of Creation. To the Initiate it conveys the whole first Chapter of Genesis and the Quabalistic Cosmogony of the Zohar. The following extract given by Eliphaz Levi, affords an illustration of this:—

“The Knowledge of the Occult is the Science of the Equilibrium.

“Forces which produce themselves without being counterbalanced perish in the Void.

“Thus have perished the Kings of the Ancient World, the Princes of the Giants; they have fallen like trees without roots, and their place is found no more.

“It was owing to the conflict of unbalanced Forces that the devastated Earth was bare and without form, when the Breath of God made a firmament in the Heavens and separated the mass of the Lower Waters.

“All the aspirations of Nature were then towards Unity of Form, towards the Living Synthesis of Counterbalanced Powers, and the Brow of God, crowned with Light, raised itself above the vast Ocean, and reflected Itself in the Lower Waters.

“His two Eyes appeared, radiating with Brilliancy, darting two arrows of Flame, which crossed with the Rays of the Reflection.

*"The Forehead of God and His two Eyes formed the TRIANGLE OF THE HEAVENS, and the Reflection formed the TRIANGLE OF THE WATERS.*

"Thus was the NUMBER SIX revealed, which was that of the Universal Creation."

The author of the Zohar continues his sublime dream, and goes on to describe the formation of the World.

In the Book of Jasher we read "In the Beginning God created the Æther and the Chaos."

In the Book of Genesis we read that "Darkness was upon the FACE of the Deep, and the Ruach Elohim moved upon the FACE of the Waters."

And thus, as Synthesis of that Mighty Work, the Sign of the Macrocosm stands forth—the Star of the Universe, the Star of the Creation, the Symbol of the Life of Nature; while above and through the Chaos of Existence vibrates the Mind Divine.

With such sublime meanings hidden in its six-rayed form, can we then wonder that it was considered so significant an emblem; that it was called the Talisman of Talismans, and the Pentacle of Pentacles?

Let us now consider the Five-pointed Star, the Symbol of the Microcosm or Lesser World, of our own Human Life as contrasted with that of the Universe. It may be described as a figure formed by a line starting from a given point, and reflected four times so as at length to terminate at the point where it commenced.

It was in use among the Pathagoreans, and was called by them Pentalpha, as it resembled 5 A's grouped around a center.

This Symbol has two distinct classes of Signification according to whether it is represented with the single angle upwards or downwards. In the former instance it is symbolic of Good, in the latter of Evil.

With the point upwards it represents Man the Image of God, Adam the Image of the Adam Quodman. In it are contained the Symbols of the Sephiroth the Pillars of Heaven and Earth. It is Life particularized as opposed to Life generalized. In this sense also it may be taken as the emblem of Anthropomorphic Theology, the mixed and united God-Man, darkly referred to by the Qabalists as the "Seir-Anpin." It is especially the symbol of the more Exoteric forms of the various Creeds;—of that beautiful Poem of Nature, the Greek's Artistic Religion; of the Mithras of Persia, the Krishna of India, the Osiris of Egypt; for it is the Symbol of the Greatest Equilibrium Who is the Second Person, the I. H. and the V. H. combined with the S.

But with the point downwards it is the representative of Evil, it is the Head of the Goat, the cold and dark Capricorn of the Zodiac, the Black He-Goat of the Sorcerers of the Middle Ages, the Baphomet, and the Hyle, and the averted Force. It is the Destruction of the Equilibrium, the Separation of the Universe, the wild whirl-

ing Motion of unbalanced Powers, the Averse of the Qabalistic Sefhiroth.

Time and space alike forbid my entering more fully into this subject, and I must, therefore, here close this paper, hoping that it has at least interested my hearers.—*London Freemason*, Oct. 7, 1884.

A STRAY THOUGHT.—A friend, overhauling an old clock found concealed in the case the following lines, which he sends to us for reproduction, a request with which we comply all the more cheerfully, in that the quaint language seems to convey a thought or two worth remembering. These are the lines :

Could but our tempers move like this machine,  
Not urged by passion nor delayed by spleen,  
But true to nature's regulating power,  
By virtuous acts distinguish every hour.

Then health and joy would follow, as they ought,  
The laws of motion and the laws of thought ;  
Sweet health to pass the present moments o'er,  
And everlasting joy when time shall be no more.

The two great forces appearing to govern the actions of men are the heat of anger or passion, and the delay caused by jealousy or stubborn adherence to any matter of opinion in the face of evidence or argument. Yet in daily life it is rare that a long space intervenes between the exhibition of one or the other of these extremes, either or both of which it should be the study of just men to avoid.

Let the experienced Brother look back over the history of his Masonic life and consider how many of the heart-burnings he has known have been occasioned by the impetuous onset of heedless and unreasoning passion, scarcely ever having any basis founded on right or reason, and heedless of what consequences may ensue, so long as personal malice is gratified, or a blow administered to a supposed enemy. It would be difficult, if not impossible, to imagine anything further removed from the teachings of Freemasonry, and yet the Masons do indulge in it to their own detriment and to that of the institution, will not admit of a doubt, and it is equally patent that it is the duty of all to sedulously guard against an evil that to be hated needs but to be seen.

The converse of the proposition is equally true and equally fatal to the good order and prosperity of the fraternity, as may be seen in the use of the contrary ballot, under no better sanction than arises from personal spite or the nursing of some old grudge, that in the natural course of events ought long since to have been forgotten.

It were to be wished that these things might be well considered by the Craft, and that the steadfast movements of the clock, neither too fast nor too slow, might govern the Brethren in all their undertakings, that the Master and the Brethren might have pleasure and profit thereby.—*New York Dispatch*.

## THE EDITOR.

FREEMASONS have a "goodly heritage." Its area is boundless, and its vistas are of wondrous beauty. It is altogether lovely—fair and Chief! Beware of the noisome, offensive and destroying *serp*ent and *hoof*, waiting to poison and destroy.

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"AND A MAN'S FOES shall be they of his own household."  
STRANGE! but TRUE!!

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BRO. T. S. PARVIN, Grand Secretary, Grand Lodge of Iowa, gives a beautiful *In Memoriam* of Bro. William James Reese, M. W. Past Master of Iowa, with a sweet, unselfish, personal passage, which concludes as follows:

"Hitherto, in all the progress  
Both of life and office, I have labored,  
And with no little study, that my teaching  
And the strong course of my authority  
Might go one way, and safely—and the end  
Was ever to do well."

And while we may not have been able to increase our devotion to Freemasonry, we may hope, while we are spared to labor in its interests, to adorn the profession, and the Craft to which we have consecrated many long and faithful years of incessant toil. And if it shall be said of us, as was said of Samuel Johnson, we shall be content:—"The passage of Time is steadfastly making his faults more superficial and accidental, and his merits more striking and pleasing."

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WE call especial attention to the articles in the Publisher's Page of this issue, they are from the pen of the venerable Bro. John D. Caldwell, and hence will attract attention.

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MASTER MASONS, KNIGHTS TEMPLAR, and a very large majority of Sublime Princes, 32°, A. A. S. R. of Ohio Jurisdiction, and others, North and South, will be interested in this number of the REVIEW. Our correspondents, in all directions, express their deep interest in the progress and results of the war being waged on Ohio Templars, which is being valiantly resisted by the Templars. The "Jolly Frees" *must go back*, and the Beauseant, Standard and Grand Banner of the Holy Order of the Temple, must float unshorn of power, and undimmed in beauty and glory.

THE KEEPING OF MASONRY is then in our own hands. Its prosperity and glory rest with us. As Masons we should feel that we have a duty—a high duty—to perform in trying to maintain the dignity and glory of Freemasonry as handed down to us from the fathers. It stands before us to-day as it has stood from time immemorial, unsullied and unscarred by vandal hands, though its would-be destroyers have continued for ages to hurl their anathemas against its fair proportions; and as such it will continue to stand, if Masons will be true to their professions, because the Institution is founded upon the Eternal principles of Truth, and Truth will live forever!—*W. R. G. Estes*, Grand Master of Maine.

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MASONIC.—If the G. Commandery of Ohio doesn't rescind its position, the Supreme Council for the United States, its Territories and Dependencies (Cerneau), will, under its inherent authority, do as heretofore, organize Lodges, Chapters and Commanderies in Ohio. If we could do this in 1814 and 1852, why not to-day? Don't be scared. Read the MASONIC REVIEW for our position.

[\*]

THE COMMITTEE.

The above is taken from the advertising column (Society Notices) of the *Enquirer*, Sunday, August 9th. Its complete falseness, in every respect is apparent, and has been justly denounced. Further than to notice this fact, we have nothing to do with this "The Committee," and the brethren about whom he writes with such gauzy, flimsy lies.

With the last clause of the advertisement we have something to do, and a personal word to say. He says—"Read the MASONIC REVIEW for our position." He—"The Committee"—means to say, that the lies he utters in the rest of the advertisement are facts which are supported by the MASONIC REVIEW, from which he takes them.

Here, in Cincinnati, it is not necessary for us to take notice of, or pay any attention to the *vagaries* of this "The Committee." But for brethren elsewhere, we have this to say, that the person who wrote and paid for that advertisement, assumes in it, to be *what he is not*, for wicked and vicious purposes, and is therefore a hypocrite and a *fraud*. He also writes in this assumed and false character, as by *authority*, and is therefore guilty of *forgery*. He also makes a lying statement as to the *source* of his authority, viz., —THE MASONIC REVIEW, and *withholds his name*, and is therefore a coward and a poltroon, and to the extent of his infamous behavior, he is a loathsome fellow, pestilential, and to be shunned of all true men.

IT IS A MISTAKE to suppose that any commanding number of Sublime Princes, 32°, of the A. . A. . S. . R. ., or any considerable number of plain Knights Templar in this Jurisdiction, or a threatening number of the 33° Sovereign Grand Inspectors General, are favorable to this work of the senseless, crazed inquisitors who have planned Oppression, contrived Disasters, and have their instruments of torture, for Templars. The Loyolas and the Torquemadas, the men of tricks, and knavery, and brutality are few, but unscrupulous, and honest Masons have not been afraid, only for the Holy Order, and have endured in HOPE.

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PROBLEM.—4000 : 1200 :: .03 : 0.

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The pin-hook was baited,  
But not for naught—  
The little fisher waited,  
The WHALE was caught!

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“THE MARTYRDOM OF JACQUES DE MOLAY, THE LAST GRAND MASTER OF THE ANCIENT ORDER OF KNIGHTS TEMPLAR,” is a Historical Poem, by Sir Knight George W. Snow, of Bangor, Maine. We have read it with pleasure and instruction, and heartily endorse the opinions expressed concerning it, by Bro. J. H. Drummond, of Portland, Me., and Bro. Rob Morris.

Bro. Drummond says :—

“I have read your Historical Poem on Jacques DeMolay. It seems to me the best history, in brief space, of the matter, which I have ever seen. It is interesting to *all readers* of history, and to Knights Templar it is of peculiar interest, and ought to be read by every member of the Order.”

Bro. Morris says :—

“I have perused your Poem with careful attention. You have closely analyzed the historical events that preceded the suppression of the Templars. No one who reads your vivid sketches of character and conduct, but will agree that they reflect poetic light upon the scenes depicted. But in the Martyrdom itself you excel. All who are interested in Templarism owe you a debt of gratitude for your labor in the preparation of this Poem.”

A LEGEND.

'Twas thus the Dervish spake : " Upon our right  
 There stands, unseen, an angel with a pen,  
 Who notes down each good deed of ours, and then  
 Seals it with kisses in the Master's sight.  
 Upon the left a sister-angel sweet  
 Keeps daily record of each evil act ;  
 But, great in love, folds not the mournful sheet,  
 Till the deepest midnight, when, if conscience racked,  
 We lift to Allah our repentant hands,  
 She smiles and blots the record where she stands ;  
 But if we seek not pardon for our sin,  
 She seals it with a kiss and hands it in." —I. N. NATHANS.

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IT CANNOT BE POSSIBLE that the Supreme Council, Sovereign Grand Inspectors General of the 33° and last Degree, of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America, have any idea of the Administration of that Rite in Ohio? Or is it possible that they *do know* and give their Assent, possibly Authority to the Masonic disintegration which is going on in this Jurisdiction, threatening the suspension of Masonic Work, and the destruction of the Commanderies of the Holy Order of the Temple, and invoking the spirit of turbulent discord among us throughout our borders?

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THE THREAT HAS GONE FORTH, if not an Order given—to black-ball and object to advancement or visitation, in some of the different Bodies, in Cincinnati, and elsewhere. This is dangerous Masonic business. It provokes retaliation as the only defense. Any flimsy pretext or false pretence is enough to wag the tongue of a mean-spirited person to *object*, or to use the black-ball, which he so *feared* himself, upon another, against whom he vowed and swore he wouldn't cast it! All such procedure is un-Masonic, not to speak of its particular and personal perfidy.

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A correspondent writes:—

No Commandery in Ohio knows better than Hanselmann, that though many things are of themselves right, many things are inex-



pedient ; and let us trust that when the proper time shall arrive she may put herself on record in this Grand Jurisdiction as the First Rescinder—and set an example for the Grand Commandery.

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SOME SCRIBBLER FOR YOUR GREAT DAILIES WHO APPEARS to rate himself a whole "committee," has been amusing himself and the Masonic portion of Valley of Cincinnati, with paragraphs inserted as advertisements, under various heads, "Masonic," etc. He would lead some to believe, if he be honest in what he prints, that he is endeavoring to dispense light and information to the uninformed, concerning Cerneauism, etc., *et ad nauseam*. Now, he is either acting this fool-play for himself or for us ; if for himself, let us say his farce is played out. If for us, he stupidly underrates the intelligence of the average Ohio Craftsman of whatever grade, and offers to insult them besides, by endeavoring to cram them with his miserable inventions. He would instruct too much ; he is desirous of posing as the champion volunteer instructor and doctrinizer ; he would shake a handful of beans in a bladder, and provoke 'thunders of applause.'

*Sir Neau* was right, "for a thousand poun'."

"I know thee : What thou highly would'st,  
Would'st holly attain ;  
Would not play falsely if thou could'st,  
And yet would'st wrongly gain."

This "Committee" spreads a gauzy film of pretense between him and the uninformed, and imagines that he speaks from "behind the veil." A midsummer fire-fly emits sufficient light to expose the flimsy fraud. Go to !

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The brethren all are hereby notified that Bro. H. H. Shipley is not lost, but may be seen any and every Craftsman's working day at 72 West Fourth Street, at Woodruff, Cox & Co's., very near the door, and easily accessible to all who have any use for him. See advertisement Woodruff, Cox & Co.

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IT IS SURPRISING and lamentable to find some expectant 33<sup>o</sup> Scottish Rite Masons going in and out among Knights Templar in Cincinnati, and elsewhere, with intent to convince them that the

Scottish Rite has the right to subjugate the Templars in Ohio, and that the Templars are miserable rebels if they resist the lash and refuse to be slaves! Now this is just what is being done, by men whom, it seems, cannot be too subservient to the despotic throne, nor too swift to compass its behests. And they cry—"Law." When there is not a vestige of Law in the case, but simple, unmitigated baseness, accomplished by a trick!

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HANSELMANN COMMANDERY has decided to take the sense of her Fraters at the stated assembly, concerning the Amendment 13 of Article I of the Constitution of the Grand Commandery, and the Serpent-Resolution of 1883. We don't care to express an opinion as to what these Fraters will say about it when the time comes, but no stone will be left unturned to win her, if possible, to the plots and schemes of oppression. Hanselmann Commandery has been abused and degraded sufficiently "*by Order*," as her Records of humiliation will show. We now demand that she be let alone, and not be made the stamping ground of men who do not belong to her, who seek her destruction, and who come prowling in her borders to seduce her to believe that it is best for her to submit to abominable wrong, and to lend her aid to enslave, doom and destroy other Fraters and other Commanderies. Fraters of Hanselmann! keep *back your wrists from the chains*, which were once stricken off at the command of a *King*, in the presence of his NOBLES! Drive back the men who come to you, with a "gilded bauble" in their hands to please your eyes, as if you were children and not men, and who seek, by smooth words of the Jesuit, to make you believe that a murderous Wrong is Right, and who would lead you to the absolute forswearing of all your Masonic vows, and incite you to rob your brother of his Free-born Right, degrade and kill him. And to these prowlers, whisperers and defamers, we say,—keep away from Hanselmann Commandery; defile her garments no more; let her redeem herself, and wash her garments from your defilements. It is beyond all amazement to know that some of these very intermeddlers, belong to a class of whom the "very head and front of this offending" has said—"They are Liars, Imposters, Hypocrites—who steal the livery of Heaven to serve the devil in:" who also said of them, that they were impostors, unbelievers, and

deniers of the Trinity, and intimated that they were guilty of perjury, when they said, under the most grave circumstances, that they were "firm believers in the Christian Religion." These are the men who are doing the work under the lash of such denunciation of themselves! WHY DO YE THESE THINGS? The whole picture is simply—*ghastly!*

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THE following communication was received from one of the oldest and manifestly approved Masons in this Ohio Jurisdiction; a Knight Templar of much and faithful and valorous work, and a Scottish Rite Mason of the Northern Jurisdiction for a score of years, and in all his Masonic affiliations, and in the offices he has held, has been pronounced "true and trusty." In his letter accompanying the communication, he says: "I heard the shameful story from the lips of himself. I have not dared to write about it sooner, because of my strong indignation at the act. For twenty-five years ———— has been my intimate friend, and every word I have said of him is richly deserved. You can excuse my hot words. No others would express my feelings. I think they ought to be spoken."

EDITOR REVIEW:—I see in the REVIEW, letters from the Craft, calling attention to the Scottish Rite Bodies of the Northern Jurisdiction, and the influence they exert on Lodges, Chapters and Commanderies, called by one of your correspondents, The American Rite. Now, Mr. Editor, I come pretty near being what is called an old Mason, and since the inception of this trouble, have viewed with keen interest the steady march to absolute power, of these above mentioned Bodies; and, also, the indifference, the absolute want of any interest in its movements, shown by Masons not members of it. I feel that to charge Masons with want of love for their Order would be unjust, yet, here in Ohio, it is certain that Masonry was never in so great danger as now. It must be from want of information as to what is going on, that keeps Masons silent, while the crash of the falling walls of the Temple of Masonry goes on. Why is it, that an act of such exceeding infamy, an act that ought to exclude forever its participators from the society of all true Masons, was done in Columbus, Ohio, by men calling themselves masons, who were all members of this Scottish Rite Body, and evidently acting under instructions from those in authority in that Or-

der? I did not hear of it until long after it was done. I understand why it was not told of by its actors. It was *Shame* at their dastardly deed that kept them silent. Their victims told it not, because of shame for their Brethren. But it will be told! The inexpressible shame of these sycophants at the mysterious shrine of (they know not what), shall be told throughout the State, to all Masons, that they may rise in their might, and put these THINGS, in the form of men, who defile the Temple, out of its sacred precincts. One of these Brethren, thus driven out with the stain of expulsion upon him, is an old Templar, one who has borne the heat and burden of the day. One of the trusty few, who could always be depended upon. One who has been foremost in Masonic labors for many years. He was Master of his Lodge, High Priest of his Chapter, Commander of his Commandery, and for a number of years, its Prelate. A man whose pure and stainless character defied calumny, of whom it might justly be said, as of the Chevalier Bayard: He was without stain, and without reproach. Such a man was expelled from Mt. Vernon Commandery, No. 1!!! For what reason? you ask. Had he fallen from his high estate? No. Had he forgotten those excellent precepts that a Mason is solemnly charged never to forget? No. Had he done anything that was uncharitable or unjust, anything that was discourteous, unkind, or of which he ought to feel ashamed? No. He had done nothing of all this. Had he forgotten his duty to his Commandery? No, he was never even suspected of that. What then had he done, that deserved (in their judgment) the extreme penalty of expulsion? Masons of Ohio, ponder the answer! He had refused to bow the knee before the Supreme!!! Council Northern Jurisdiction!!! I have the honor of his acquaintance, and believe that did he know this appeal was written, he would say, "Not so, I will bear it in silence." Mr. Editor, he may, in his modesty bear it, but I will not, without lifting up my voice to tell of the infamy done. Now I ask, are the hands on the Dial-plate of Time turning backward? Are the worst features of the most senseless Despotism of the Past, being revived on American soil, and in our very midst? Are our highest and best impulses, shown by our love for, and support of, the Grand Institution of Masonry, to be turned into weapons against us, and against all human progress and freedom? if the answer is yes, then Mr. Editor, I object!

AN INDIGNANT MASON.

THE following communication is from an honored, valued and faithful Knight Templar, who has been honored for years in his Commandery. Not being a Mason of any Rite, but the York Rite, he views the field without bias, and is a student of the lessons of Masonry, and of the Holy Order of the Temple, and writes as one who solemnly and faithfully feels his responsibilities, and is ready in our extremity to practically assume them, and so fulfill his obligations to his Fraters.

MR. EDITOR :—The annual farce of introducing a resolution into the Grand Commandery of Ohio, proposing to repeal certain idiotic and disreputable and damning legislation, has been enacted often enough. Kadosh and his Court, the minions, the sycophants, and the rustic *claquers*, have always filled and will continue to fill the benches, and applaud the performance to the very echo; while the actors in this performance are rated as puppets only, never as men. The Grand Commandery, as at present constituted, turns a deaf ear to any appeal that may be made to it. It is drunk with an imaginary success, and you may as well appeal to a brazen god with hope of audience or redress. And this is, in part, the reason :—To one who takes the care to observe, this is generally true ;—It is only the rural Commanderies that permit an E. C. to succeed himself. There are some Commanderies in this Grand Jurisdiction that have re-elected an E. C. for more than ten consecutive terms. While this is doubtless complimentary to the individual, and is so intended, it is detrimental to the best interests of the Commandery itself. It is promotive of a “go-as-you-please” policy and interest, and renders a condition of indifference and apathy not merely possible, but highly probable.

The policy has been, and yet is practiced in the country Commanderies. In the cities it is largely, if not entirely reversed, especially under the Kadosh *régime*. A part of the plot and plan has been to elect a new Commander every year, and never repeat the man—Why? To *make more votes in the Grand Commandery*. Kadosh takes care to see to it that none but those who can be relied upon to promote and maintain the Kadoshly *régime* are ever placed in the East. Never mind whether the East is honored or disgraced by the *Élevé*; he is put there to do a bidding, while he occupies the East, and ever after, or show sufficient reason for not doing it. It doesn't make any difference it appears, we may remark, *en passant*,

whether it be the simple *rustic East*, the *Assumptionary East*, or the *Omnific East*, that is presided over by the "*Fanjandram with the button on his Cap*." This policy is already a system, and its influence is not wielded in the interest of Knights Templar, though hatched in and nurtured by the Commanderies of that glorious Order.

It is all worked in the interest of Scottish Rite Masonry ONLY. The workers in the iniquity have no more love nor respect for the Templar Order of Christian Knighthood, than they have for any other ladder by which they may climb, or sanctuary in which they may plot and mature their schemes of subjugation and deviltry. Professions, vows, asseverations of fealty of all sorts, to the Templar Order, are on the lips of such men as empty and irreverent as heartless words and professions can be. They are assumed for a purpose, and that a dishonest one; they have the outward form and sound, but are, when intelligently taken, taken with the deliberate intention of using them as a mask under which to undermine and destroy a Holy Order, and to thrive and exult upon its decay. Enough of this.

Now for the remedy:—Under the circumstances above enumerated and explained, you will never effect the emancipation of the Ohio Templar in his own Grand Commandery by working IN IT ONLY. It *will be* accomplished, but by such means and such annual farces, NEVER! The *Grand Commandery of Ohio is, and has been for years, the sanctuary of the plotters for its destruction*. You will never drive them from that sanctuary until you have first made it unwholesome for them to continue their *devilment in the Subordinate Commanderies*. *There* is where effectual work must begin, *there* be continued, and *there* completed. But it will not be a spotless glove and rose-water campaign. You will have to strike the enemy, and strike hard, and strike home. These men have shown themselves the most unscrupulous of their kind; they have forfeited all claim to their manhood, or the right of manly treatment at the hands of the outraged Templars; and having begun this war of subjugation, and wanton outrage, they will use any weapon that offers reasonable hope of advantage. You must meet such an enemy, armed as well as he; you must use your weapons not on the *defensive*, like so many "pale-faced loons," *but boldly assume the aggressive, strike, and strike hard*. Strike like men who strike for Manhood and Liberty. Your swords were put in your hands to be wielded in the

cause of Truth, Justice, and Rational Liberty, and you will be false to God, false to your vows as to others, false to yourselves, and unworthy the respect of all Illustrious Brethren of to-day, and belie the Martyrized Fraters, who have entered into rest for their devotion to the Right and their determination to do or die in defending it.

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Is Manhood among Knights Templar clean gone forever? Are Men henceforth to be driven like sheep to the shambles? Shall I have a black and a white ball put into my hand to choose which I shall vote, on the guilt and expulsion of a Templar for *any cause* or *any crime*, and then be threatened with degradation if I do not vote a *black* at the bidding of a hoary-headed minion of the A. A. S. Rite? This minion has a "midget in the brain." He needs a "cataplasm"—"collected of all simples under the moon," to purge his distemper from him.

But look at that man! A P. E. Grand Commander, a P. Grand Master of Ohio Masons, standing before a Commandery of the *Soldiers* of the Cross, and dictating to them, and threatening them with the FILCHING of their charter! Why didn't the Right Em. old cowan deny the exercise of the right of ballot, and by virtue of the high power he felt was in him, PROCLAIM the expulsion of the Frater in Marion Commandery?

When a man rises (?) to the infamy of a great outrage, and assumes the execution of it, just for the sake of the shame that it will bring him, I like to see it done, not by half-heartedness, as if he felt the "gilded lease" about his lizard throat—but Do as if, having risen to such eminence in his profession that he could perform the whole cast of the play himself "alone, unaided and unblest." If there is any thing in deviltry that challenges admiration, it is *abandon*.

But this system has not that charm about it, for either the perpetrator or the victim. It is prosecuted with a sort of 'hang-dog'-tail-between-the-legs-alacrity. Now let the yelping *hypocrite*, who conducted the Marion Commandery stratagem "turn his eyes into his very soul," and "examine himself as before God," and where-soever he shall perceive himself to have offended, either by will, word, or deed, to bewail himself of his sinfulness, and to confess himself before Almighty God, with full purpose of amendment of life. And if he shall perceive his offences to be such as are not only against God, but also, against his neighbor, then he shall

reconcile himself unto them ; being ready to make restitution and satisfaction according to the uttermost of his powers for all injuries done by him unto any other. (Exhortation in the Communion Office, Prayer Book.) Let him likewise consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive the Holy Sacrament ; so is the danger great, if we receive the same unworthily. — *Ibid.*

He has not even the poor excuse to offer, either before his brethren or the Great White Throne, that he walked darkly. Has he not been professedly walking in the Light these many years? Has he not been honored without stint because he, sitting in the places where light ought to abound, his effulgence was magnified afar? But alas! The light that shone in him, and the effulgence that was around about him, were of the Fire-fly kind that shines only when blown upon, and as he furnished the wind. Such men flourish in the balmy summer nights, and furnish amusement for the young and thoughtless, many of whom sigh to be fire-flies, or other insects that shine best without touching the ground ; but for them and for all such “comes a killing frost,” when prone upon the earth that they sprang from, their light gone out, they contribute merely to break the fast of some vigorous songster who has braved alike the seasons of sun and frost.

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Do you know that it has been, and yet is a matter of the profoundest amazement that the Templars of Ohio stand dumb before the outrages that are being perpetrated in their very Asylums, against the very Fraters to whose relief it is their duty to fly? They act as if paralyzed in the presence of the I. R. N. I. They have forgotten that they ever had the inherent and inalienable right of *revolution*. That is the *Rite* that is growing apace in this Grand Jurisdiction: The Templar's Rite of Revolution. Revolutions begin at the bottom, not at the top of wrong. The *wronged* not the wrongers revolt ; just as an earthquake, whose pent-up fires at last find an outlet, so revolutions sweep every obstacle to their resistless course from the face of the earth. How long, O God, how long shall Thy servants submit to this bondage?



## OUR TRACING BOARD.

MASSACHUSETTS has defined from her standpoint what Degrees are legitimate and what are not. Those that she has defined as legitimate are recognized by American Masons as such. Massachusetts found that these spurious Rites or Degrees were usurping the place of those that were legitimate; therefore, she, after an able discussion and much thought, decided what was legitimate Masonry, and from our standpoint she acted wisely.

Again, the cry is raised by those that fall under the ban that Massachusetts is *despotic* in her government; that she does not favor free thought and action on the part of her Masons. That also is rank folly; she does nothing of the kind; she found a scorpion creeping amongst her members, and in self-defense she forbids her members *from being bitten by the biter*.

The Grand Lodge of Massachusetts, by an overwhelming majority, has defined what is legitimate Masonry within her own Jurisdiction; we honor her for it and trust that she has firmness enough to stand by that decision, no matter what opposition may be brought to bear against her by those on whom the ban has fallen.

The above is the opinion of Bro. F. W. Baxter. He has a right to his thoughts, and to express them if he sees proper. But then others entertain different views to Bro. B., and think that the Grand Lodge of Massachusetts should modestly withhold its opinions and edicts on a subject that, as a Grand Lodge, it cannot possibly know anything. Some of its members, or even a majority may be informed and know all about it; but as a body it cannot possibly be contended that the Grand Lodge of Massachusetts knows anything; hence, any legislation they may adopt is simply "going it blind," and is liable to do injury and produce oppression. "Let every tub stand upon its own bottom."

THE TRUTH.—It is not often, says the *New York Dispatch*, that we find a paragraph so clearly and yet so briefly stated as the following concise valuable record of what Knight Templarism is meant to be and what it really is in the minds of every intelligent member of the Order:

"The Order of the Templar is not in any sense a Masonic Rite or Degree, although the Degree of Royal Arch Mason is now required as a prerequisite for admission. It is a Christian Order, and is generally held to be a continuation of the old Knightly Order of

the Temple of the time of the Crusades. Its teachings are of real value, and its membership sought after by the best class of Masons. Finally, it has this great advantage—it stands, as it were, alone, and is never engaged with any other Order or Rite in disreputable and childish squabbles for place, fees or supremacy.”

We hope that this paragraph will be read, nay, re-read over and over again, until every letter, syllable, word and sentence, has been committed to memory so strong and riveted with bolts so secure on the tablets of the heart, that it will never be forgotten or misunderstood.

Disreputable and childish squabbles have no place in the Order of Knights Templar, and he who attempts to drag such things into the asylum, whether he be at the head or foot of the column, has mistaken his calling, and will meet with the punishment due to his crime. God-loving is good; God-fearing is still better; but the loving of his kind and the fearing of their hate when actuated from religious bigotry to ignore their infirmities is, in the cause of humanity, a greater disgrace to the Order of Knights Templar than *Iscaiotism* can possibly be to the faith.

Let every Soldier of the Cross bear this in mind: “Faith may be lost in sight, Hope ends in the fruition, Charity, yes, Charity extends beyond the realm and is the greatest round of the ladder of our faith.”

[That is just as it should be; but then, “hic in Ohio,” what shall we say about it? Let Mt. Vernon and Marion Commanderies answer. *Dolore miserare! Dolore miserare?*—ED. REVIEW.]

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SKILL AND ASSIDUITY IN A W. M.—The Worshipful Master of a Lodge has climbed to his position on the shoulders of favoritism and popularity, with merely a knowledge of the ritual, and with but little administrative ability, the task of his successor is rendered doubly hard, inasmuch as he has not only to discharge the functions which ordinarily attach to the position, but he has also to rectify any possible errors which may have been committed by his predecessor. There must be many in our ranks who have seen that men have struggled through the various offices in methodical form, and have striven with apparent zeal to reach the chair, but who, having enjoyed the fleeting popularity of a year, subside immediately into “sere and yellow leaf” obscurity, content with the Past Master’s

affix and jewel—and henceforth manifest no active interest whatever in the interests of the Lodge in which they were at one time so enthusiastic. This accounts, in many instances, for the “greatest difficulty” which, many incoming Worshipful Masters experience with those who have passed the chair. Granted such cases are exceptional, but I have heard of some in which brethren who have been raised to the presidency of Lodges have found that instead of receiving the assistance they had a right to expect from those who had immediately preceded them, the latter, having “strutted their brief hour upon the stage,” have been fain to relax altogether what little interest they possessed in the Lodge, and thus the new Master has been left almost entirely to his own resources in the management of the Lodge’s affairs. Of course the embarrassment of such a situation is not so great in localities where opportunities are frequent of attending Lodges of Instruction.

The Worshipful Master is to all intents and purposes the “ruler in his own Lodge,” just in the same sense as that there can only be one captain on board a ship. But, as a general rule, it will be found that a brother who has been installed into the high and exalted position of Master of a Lodge is not only willing to accept, but is grateful for, any advice and assistance which his seniors can give him, and thus to derive the benefit of their experience and wisdom. I have known cases—and one particularly in the city not long ago reminds me of the fact—in which precocious Masters who have risen rapidly to the position have ostentatiously proclaimed the superiority of their intelligence and administrative ability, and who have disdained to accept the proffered aid of their Past Masters. Need it be said that such egotism and obstinacy have invariably resulted in failure, and that the humor excited by the former has been overshadowed by the dire results of the latter? Happily as a rule the newly-installed Master is only too ready to receive the benefit of the experience gained by those who have preceded him, and thus the work proceeds in that spirit of harmony which should be “characteristic of Freemasonry.” It is fortunate that in a majority of our Lodges kissing does not go by favor, and that merit is the chief recommendation to office of any kind. Thus by the time a brother reaches the distinguished position to which he aspires, he has learnt not only the superficial part of his work and a “mere knowledge of the ritual,” but he has obtained an insight into the details of work-

ing, which are of vital importance to his Lodge, and he therefore shapes his course whilst in the chair in such a manner as he might deem conducive to the best interests of his Lodge. Invariably he is assisted by the kindly and ready counsel and co-operation of the Past Masters, and when this is so, harmony and peace must prevail, and prosperity be secured. It is only in the case of men who scramble into office for the mere sake of popularity that they subside into the position of drones amongst the working "veterans," and even they would do wisely if they abstained from Lodge altogether, and rested upon the honors they have gained, rather than cause any friction by their apathy or useless interference.—*London Freemason's Chronicle*.

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THE French Freemasons are very anxious for rehabilitation with the Grand Lodge of England, and for a renewal of the old "entente cordiale." Bro. Hubert, in the "*Chaine D'Union*" eloquently discourses "more suo" on this point, and expresses an opinion that the time has come when the English Grand Lodge may reconsider its determination in this respect. Far be it from us any remarks which might tend to keep up a feeling of tension or separation. If, however, a "rapprochement" be possible, it can only be so on certain distinct grounds and definite principles. To cry "peace where there is no peace," to "daub the wall with untempered mortar," can only result, humanly speaking, in another divergence, and another severance. It is, no doubt, greatly to be deplored that English Masons cannot visit French Lodges, and that French Masons cannot be admitted into English Lodges. But on whom rests the blame for all this? We may add, certainly *not* the Grand Lodge of England! When the French Grand Orient departed from its old landmarks and the landmarks of Cosmopolitan Masonry, and erased the belief in God from its formularies openly and avowedly, and distinctly, it made so "new a departure," that the Grand Lodge of England, faithful to its ancient and honorable traditions, and the universal principles of Freemasonry, had no alternative left it but to take the course it did take, and propose and order a sentence of "non-intercourse" until better days might arrive. As Lord Carnarvon eloquently put it, the adoption of such dubious phrases as "solidarité humaine," &c., &c., in no way removed the legitimate

objections of English Masons to so sweeping and serious a change, nor altered the objection of the Grand Lodge of England to such deliberate tampering with the long standing and well considered First Principles of Cosmopolitan Freemasonry. Since then another change has taken place in this very section of the Constitutional laws of the Grand Orient, and a declaration practically that Freemasonry is not religion, takes no heed of general or individual professions of faith, and is of entire toleration for all religious opinions, is now put forward as the ground for a change in English Masonic public opinion, and as perfectly sufficient itself; wide extending and all embracing enough, to justify the Grand Lodge of England in renewing intercourse, and removing the prohibition which at present undoubtedly exists, as regards the interchange of civilities and visits, except on certain assured preliminaries. In the meantime we hear such strange stories of what is going on in the Lodges at Paris and in France, that, as honest journalists, we cannot profess to think either that the "pear is ripe," or the time has come for any such accommodation of matters. Our authorities may be in possession of more precise information than we are, but if theirs is anything like ours, never at any time in its history was French Masonry under the Grand Orient of France in a graver position of doubt, dissolution, and danger. And yet we say all this with deep regret, though it must be said, as an act of duty and loyalty to our own and Cosmopolitan Freemasonry. We always sympathize with the French Freemasons. We know so well their peculiar troubles and difficulties, and how much may even be advanced by way of allowance and extenuation, as regards the perpetual warfare in which they are involved, for their more questionable utterances and vehement assertion of certain views and feelings which jar so much on the more peaceful and less combative sentiments of English Freemasons. We wish them well, we trust that they may yet emerge from their difficulties, and that morass in which they seem to be floundering to the disapproval and sorrow of *all* Anglo-Saxon Freemasons; and none will rejoice more than ourselves if, as time passes on, a safe "modus vivendi" may be found and approved of, by which that historic body, the Grand Lodge and Grand Orient of France may be restored to its high and prestine position in the Masonic world.—*London Freemason.*

## CRAFT TIDINGS.

### United States.

LETTER FROM T. S. PARVIN.—Welcome, Bro. Parvin, we were going to say, is a letter from you. They are always full of good things, and burthened with the sweets of human kindness. The following, however has an acid in it that is unaccountable, except upon one theory, that is of “mistaken identity.” There must be “two Dromios.” Certain it is, that we did not write the “Postal Card” referred to, neither did any one connected with this Magazine. We confess that we are fully indebted to Bro. P. for all the kind courtesies that he names. We are confident if he will carefully examine the dim postmark on the Postal card he will find that it does not say “Cincinnati, O.”

This is not the first occasion that the other “Dromio” has been mistaken for ourself. After awhile, perhaps, there will be less difficulty in distinguishing the difference, and these little annoyances to our dear friends will be obviated. Patience, Bro. Parvin.

GRAND LODGE OF IOWA, CEDAR RAPIDS, August 19, 1885.

EDITOR MASONIC REVIEW, 13 West Fourth street, Cincinnati, O.—*Dear Sir and Brother* :—I am inclined to think that your statement that “while I have mailed to you every copy of the “REVIEW” since its publication, as an exchange, but have received no recognition, or copy of your Proceedings,” is as exaggeration. That a single year might have been lost by the way is reasonable to suppose, but I know as a fact, for I personally superintended the mailing of the copies of our Proceedings, year after year, to the Masonic Periodicals, that the “REVIEW,” in most instances was the first copy mailed, and if not the first, always the second on the list.

Early in July last, I mailed a copy, directed to “THE MASONIC REVIEW, Cincinnati,” of the Proceedings of 1885, as I have done for many years past. Moreover, the “REVIEW” has, year after year, reviewed our Proceedings. Where did you get a copy from which you made your review, unless you used the one sent you? If you want more than a second copy at any time, I shall be glad to accommodate you, but I cannot accept as true, “that you have received no recognition or copies from this office.”

I will state further, that on two or three occasions I have sent the copy by special arrangement with the Express Agent agreeing to forward them at mail rates, and in all such cases pre-payment was made. You sign the Postal as “Editor,” will you enquire of your *Publisher* whether or not he did not receive the copy for 1885, and whether he did not receive copies for previous years.

Again your statement is entirely too broad, the copy which has been furnished to me in exchange, has only been furnished *since* Mr. Wrightson took charge of the “REVIEW.” I recognize his courtesy and have always promptly returned it, in forwarding to “THE MASONIC REVIEW” all publications of the Grand Lodge of Iowa, and also of the Grand Encampment of the United States.

I have never directed one such package either to the Editor or to the Publisher, but in all cases have directed them to simply "MASONIC REVIEW, Cincinnati, Ohio.

Truly yours,

T. S. PARVIN.

WITH its August number THE MASONIC REVIEW, of Cincinnati, began its sixty-fourth volume. The REVIEW is edited by Brother Henry D. Moore, a consistent Mason, a devout lover of the Craft and a successful writer. The REVIEW is a most excellent magazine, and we wish it greatest of prosperity.—*Sunday Mercury*, Aug. 30. [Thanks.—ED. REVIEW.]

GRAND CHAPTER OF COLORED MASONS OF OHIO.—The Grand Chapter, for the State of Ohio, met in Odd Fellows' Hall, corner of Main and Center streets, Springfield, O., August 10th, 1885. M. E. G. High Priest Lewis D. Eaton, opened a Chapter of Royal Arch Masons, who appointed Companions G. W. Underwood, H. C. Cassey and E. I. Watson, a committee on credentials, who reported a quorum present.

The G. H. President then declared the Grand Chapter for the State and jurisdiction opened in ample form.

The G. H. President then delivered his annual address which was listened to with profound attention.

At 1 o'clock the Grand Chapter took a recess until 2 o'clock.

The Grand Secretary then submitted his report.

The following Grand Officers were elected and installed for the ensuing year: L. D. Easton, of Cincinnati, re-elected G. H. P.; A. R. G. Guy, of Ironton, D. G. H. P.; N. B. King, of Zanesville, G. K.; Leroy Johnson, of Portsmouth, re-elected Grand Scribe; George Fields, of Toledo, re-elected Grand Treasurer; Jerre A. Brown, of Cleveland, re-elected Grand Secretary; R. A. Jones, of Cleveland, elected Trustee for three years.

The following are the appointed officers: Henry Moore, of Indianapolis, Grand Chaplain; N. N. Newman, of Louisville, Grand Lecturer; W. G. Underwood, of Cincinnati, G. K. O. A.

Among the distinguished Past Grand Officers are Past Grand H. P. Samuel W. Clark, of Cincinnati; W. T. Boyd, of Cleveland, Past Grand Secretary; Henry Moore, of Indianapolis, P. D. G. H. P.; Ira A. Collins, of Hamilton, P. G. S., and Justin Holland, of Cleveland, P. G. H. P.; E. J. Watson, of Cincinnati, P. G. K.—*Cleveland Globe*, Aug. 15.

GRAND LODGE COLORED MASONS OF OHIO.—The M. W. Grand Lodge for the State of Ohio, held its annual Communication at Springfield, Ohio, August 11th, 1885, M. W. Samuel W. Clark, Grand Master, presiding. The brethren were called to order at 10 A. M., when a Lodge of Master Masons was opened and the Grand Master appointed the usual standing committees. The committee on credentials reported a quorum of the officers of the Grand Lodge in attendance. The Grand Master, through the Grand Marshal, W. Richard Fortson, declared the Grand Lodge for the State of Ohio, opened in ample form for the transaction of usual business. M. W. Samuel Clark, then delivered his annual address, replete with interest to the Craft, and as usual touching upon topics connected with the craft outside of his immediate jurisdiction. His eulogy upon General U. S. Grant, was timely and in good taste. Our Grand Commandery, Grand Chapter and Grand Lodge are the first Grand Masonic bodies in this government that met since the nation has been called to mourn the death of her great hero. We are correspondingly proud to know that not one of our grand bodies permitted the occasion to pass without making suitable mention of the country's irreparable loss.

After Brother Clark's address the several Grand officers and standing committees made their reports. The Grand Lodge will meet at Piqua, in Aug., 1886—*Cleveland Globe*, August 22.

GRAND COMMANDERY OF COLORED MASONS FOR THE STATE OF OHIO—Met at Toledo, August 4th, at 10 A. M., says the *Cleveland Globe*, of August 8th:

The Most Eminent Commander, Alex. Morris, was escorted to Odeon Hall, where the Grand Convention was opened in ample and Knightly form. The Throne of Grace was addressed by the V. E. Sir Knight, W. H. Haven, Gr. Prelate, when the M. E. G. Commander, Alex. Clarke, declared the M. E. Grand Commandery for the State of Ohio, and jurisdiction opened in Knightly ample form, with the following officers:

- M. E. Alexander Clark, Grand Commander.
- R. E. ———, D. G. Commander.
- V. E. E. H. Guy, Grand Generalissimo.
- V. E. W. H. Clarke, Grand Captain General.
- V. E. W. H. Aarondale, Grand Prelate.
- V. E. J. H. Gregory, Grand Senior Warden.
- V. E. T. H. Edmonds, Grand Junior Warden.
- V. E. George Fields, Grand Treasurer.
- V. E. Jerre A. Brown, Grand Recorder.
- V. E. A. C. Guy, Standard Bearer.
- V. E. Henry Lane, Sword Bearer.
- V. E. George Garrett, Warden.
- V. E. David Wilson, Guard.

The Eminent Grand Commander then appointed the Standing Committee. The Grand Commander read his address.

M. E. GRAND COUNCIL H. P., for the State of Ohio, met in annual Council, in Odd Fellows' Hall, at Springfield, O., August 11th, when the following officers were elected for the ensuing year :

- M. E., W. T. Boyd, Grand President.
- M. E., Lewis Deaster, Grand Vice President.
- M. E., F. W. Hall, Grand Chaplain.
- M. E., Ira Collins, Grand Treasurer.
- M. E., Jere A. Brown, Grand Recorder.
- M. E., T. H. Edmonds, Grand Master of Ceremonies.
- M. E., A. R. G. Guy, Grand Conductor.
- M. E. John I. Brown, Grand Steward.

After the conferring of the Order of H. P. upon a number of High Priests elect, and the transaction of some further routine business the Grand Commandery was closed in ample form to meet at Piqua, August, 1886.

THE *New York Dispatch* makes the following answers to inquiries : All the Lodges of colored men in this country trace their origin to Prince Hall, Boston, who had a genuine warrant from the Grand Lodge of England, but it was subsequently forfeited, and at a later period the organization was revived as a so-called Grand Lodge, from which emanated all the supposed authority of the colored Grand Lodges now in existence, and they are consequently all irregular. 2. A person who disregards the Bible and the laws of the United States cannot be a Mason.



**THE GRAND ENCAMPMENT.**—The following resolutions in regard to the Grand Encampment of the United States were passed at the last meeting of the Grand Commandery of Pennsylvania:

*First*: That the Grand Encampment of Knights Templar of the United States abandon the system of centralized and exclusive power which it now maintains and return to the general system devised by its founders.

*Second*: That its laws be revised and so simplified as to include general principles only, leaving to Grand Commanderies the power which of right belongs them to legislate upon all matters of detail.

*Third*: That sovereign power be recognized as vested in Grand Commanderies, and such general powers only in the Grand Encampment as may be expressly delegated to it.

*Fourth*: That under the general legislation of the Grand Encampment Jurisdiction be vested in Grand Commanderies over the subjects of Uniform, Ritual and Membership.

*Fifth*: That in order that the Grand Encampment may in peace and quietness provide the legislation necessary to carry out the foregoing changes, it is in duty bound to positively prohibit all parades and entertainments at the time and place when and where its Conclaves shall be held.—*Lancaster Examiner*, Aug. 17.

**PENNSYLVANIA COUNCIL OF DELIBERATION.**—The proceedings of the fifteenth session of the Pennsylvania Council of Deliberation, Ancient Accepted Scottish Rite has just been issued. We copy from the *Lancaster Examiner* of Aug. 17, the following items of interest:

The address of Dr. Anthony E. Stocker, 33<sup>rd</sup>, Illustrious Deputy for Pennsylvania, and Commander-in-Chief of the Council, covers twenty-four pages, and is an able and interesting paper. After speaking of the meeting of the Supreme Council, held since the last meeting of the Council, and the most important matter transacted at those sessions, he proposed a new system of assessments for the support of the Council, (which recommendations were later in the session adopted.) He also gave the names of the active members of the Supreme Council who had recently died, recited the action of the committee of the Supreme Council in relation to the formation of a Sovereign Grand Consistory; and in an intelligent manner spoke of the legitimate and spurious bodies of the Rite, and gave the action of various Grand Lodges on this subject. He then closed with a reference to the work, standing, etc., of the various subordinate bodies throughout the State.

The report was referred to a committee, who reported, approving of the suggestions of Dr. Stocker, and closing their report saying in regard to him, that "For his indefatigable labor, his unwearied devotion to the interests of the Rite, and his conscientious performance of duty, the Ills. Deputy is entitled to the hearty approval of the Council of Deliberation."

Reports were read by most of the presiding officers in the State, showing the condition of the Rite in the various Valleys.

Six active members of the Supreme Council and sixteen honorary members were present.

All the bodies in the State were represented except four.

Among the officers appointed for the ensuing year, is E. Oram Lyte, Ills. Grand Engineer and Architect, and Joshua L. Lyte, Ills. Grand Marshal.

A committee consisting of Samuel Harper, Augustus R. Hall and Wm. U. Amer, was appointed to revise the rules and regulations.

Thirty-five visitors were present.

The work of the 17th and 18th grades were conferred upon candidates, by the officers of Pittsburgh Chapter of Rose Croix, Gater C. Shidle, M. W. and P. M.

James B. Barber, the present efficient Secretary, was re-elected.

In the obituary record a page is devoted to Ephraim Frank Stoner, of Pennsylvania Consistory, Pittsburgh, who formerly resided in Lancaster. Also, a page to J. Philip Hay, a member of Philadelphia Consistory, Philadelphia, Pa., (Mr. Hay was the son-in-law of the late Charles F. Rees, of Millersville.)

Scottish Rite Masonry is in a flourishing condition in Pennsylvania, and the Supreme Council is fortunate in being represented by so efficient a Deputy as Dr. Stocker.

JOHN MCCLELLAND.—*Death of one of the Oldest Masons in Tennessee—A Brief Sketch of the Life of a Good Man.*—Yesterday morning at 9:30 o'clock, Mr. John McClelland, whose serious illness was mentioned yesterday, died at his home on Watson street, East Nashville. This announcement will cause regret to rise in the hearts of all of the many who knew him and his noble life. After the church services the remains were taken to Mount Olivet, where the Templar service was performed by H. C. Hensley, Deputy Grand Commander, assisted by Past Grand Commander W. F. Foster, and Rev. J. P. Sprows, Grand Prelate. The Lodge service was performed by Past Grand Master John S. Dashiell, John Frizzell and Deputy Grand Master T. O. Morris. Messrs. Dashiell and Frizzell officiated in accordance with an agreement between them and the deceased that the survivor should attend the funeral of the others.

Mr. McClelland was born in Williamsport, Pa., March 6, 1814, and was consequently 71 years old. He left his home there, where he was raising sheep, about the year 1848 to come to Tennessee. Of late years he loved to tell of that trip. In passing Ashland, the home of the great Harry of the West, Mr. McClelland stopped to pay his respects. "Where are you going with your sheep?" asked Mr. Clay. "To Tennessee," said he. "To raise sheep?" asked Mr. Clay. "Yes." "Ah!" then said Mr. Clay, "I am afraid you are going to a bad country, for the people of Tennessee, like those of Kentucky, think more of their dogs than of their sheep."

Mr. McClelland, however, persisted in his journey, and settled at Winchester, in Franklin county, where he lived but two years, and came on to Nashville. The Nashville and Chattanooga road was just at its inception then, and he obtained a position in connection with the road and was afterward made auditor. He was with this road till the breaking out of the war.

Mr. McClelland was an uncompromising Union man and tried hard to dissuade his neighbors from going into arms against the Union. Firm as a rock he remained a union man through the war, although he continued to live in Nashville. Through his efforts many a southerner owes the fact that he is living to day. Mr. McClelland was personally acquainted with Lincoln and Brownlow, and with them was able to accomplish much. Rev. John D. Young and a man named Mallory of Montgomery county, were at one time caught by the Union forces while out on furloughs, and upon being court-martialed were sentenced to death as spies. Mr. McClelland on the day preceding the time set for their execution telegraphed President Lincoln, and their lives were spared. He was offered the general charge of the Chattanooga road by the Federals, but he declined the position. Many ascribe the fact that the road was turned over to its former owners in 1865, to his influence.

Another incident shows well his character. A Confederate Chaplain, a Georgian named Willoughby, was captured at Chickamauga and put in the penitentiary here. He needed help. He addressed a letter to the Worshipful

Master of any Masonic Lodge in the city, which found its way to Mr. McClelland. A stranger came into the prisoner's cell. He was lectured for joining the confederate army and advised to take the oath. He declined, and said he had a mind of his own. "Good-bye, then," said the stranger, reaching out his hand. It was taken and shaken. The stranger left. Then Mr. Willoughby looked and saw that he had in his hand a \$10 gold piece. The stranger was John McClelland, though he would never acknowledge it.

When Andrew Johnson became President, Mr. McClelland was made Collector at Nashville, the only public position he is known to have filled. This he held during that administration. When he lost this work, his friends interested themselves to get him other work. The authorities of the Chattanooga road were approached, and in view of his past services a place was made for him. He took it gratefully. That day he asked who held the position before he did, and was told. He then asked why the man was discharged, and the answer was made that it was done to make a place for him. "What! did you turn him off to give me the place? I won't have it." And he picked up his hat and left.

Mr. McClelland was an old Mason.

He was a Master Mason in Cumberland Lodge, No. 8, November 23, 1850; a Royal Arch Mason in Cumberland Chapter No. 1, October 4, 1856; a Royal and Select Mason in 1857, and Knight Templar in Nashville Commandery, No. 1, in 1858. He has filled nearly every office in Lodge, Chapter, Council and Commandery. He was Deputy Grand Master of the Grand Lodge, Grand Master of the Council, Grand Captain General of the Grand Commandery, and Grand Commander of the Grand Commandery of Tennessee. He was Grand Treasurer of all the Grand Bodies for a number of years.

His chief trait was Charity, and that was always unostentatious. He was kindly and genial in all his relations, and a man of the strictest integrity. He leaves a wife and four daughters to mourn their loss, besides many warm friends here and elsewhere.—*Nashville Union*, August 2, 1885.

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### Canada.

**MASONIC REUNION.**—*Annual Excursion and Picnic of Masons to Highgate Springs, Vt.*—Saturday, August 1st, says the *Montreal Commercial Gazette*, of August 3, was a most enjoyable day with the Masons of the Province of Quebec and the State of Vermont.

The excursion was arranged by the Masons of the Bedford (Que.) District, and much of the success of the day is due to the indefatigable efforts of the Worshipful Master (M. F. Rice), Doctor Cassils, E. J. Taylor, and James Coslett, who composed the Committee on Arrangements and Reception.

The spot selected for the excursion was Missisquoi Park, lying on the shores of the beautiful bay from which it takes its name, Highgate Springs, Vermont, about fifty miles from Montreal, on the line of the Central Vermont Railway.

A pleasant ride of two hours, during which stops were made at several stations and more of the Brethren of the Square and Compass taken on board, brought the excursionists to Highgate Springs. Here a large gathering of prominent Masons, with their families, from St. Albans, Swanton and Fairfax, Vermont; St. Johns, Waterloo, Frelighsburg, Sweetzburg and Cowansville were found assembled, who had arrived on early trains.

Missisquoi Park has rare attractions for the visitor, and is one of the most eligible summer resorts in the Green Mountain State.

Lunch and dinner were the first things thought of by the excursionists after having viewed the beauties of the Park, and tasted of the mineral waters for which the place is so noted. A large number were provided with lunch baskets, while hundreds found their way to the Franklin House.

Dinner being over Masons in regalia formed in double column, headed by the Bedford band, and led by the officers of the different bodies taking part in the procession. They marched along the different avenues of the Park, returning to the band stand, when the following programme of music was executed :

- 1—Serenade..... "Hawthorne."
- 2—Galop..... "Oriole."
- 3—Polka..... "Pomona."
- 4—Quickstep..... "5th Regiment."
- 5—Waltz..... "Ravena."
- 6—March..... "Dixie."

God save the Queen.

The speakers of the day and officers of the Lodges then occupied the platform, District Deputy Rowell, of Frelighsburg, presiding, who made a very neat introductory speech, and then introduced several speakers, among others, R. W. Bro. Frank W. Baxter, of Highgate, from whose address we make the following extracts :

*Most Worshipful Sir, Brethren, Ladies and Gentlemen*—I should, perhaps, were I to follow out a "time immemorial" custom, commence by offering apologies for my appearance at this time, and in this place; but Right Worshipful Sir, and Brothers, I have no apologies or excuses to offer. Your Executive Committee kindly extended to me the invitation, I accepted, and they and you must take the consequences of their folly; it will not be at all surprising if you think, even if you do not speak it aloud, that your Committee sadly erred in that part of their duty.

Be that as it may, there is one vital point wherein no apologies are necessary.

Masonry, my Brothers, needs no apologies, for words spoken in her defense, and he who would offer apologies for so doing, is unworthy to wear the badge of a Mason. As well have him who expounds the word of God from the pulpit to apologise for so doing as for any Mason to apologize for words spoken in defence of an institution which stands second to none except the Church of God.

Thank High Heaven, that our noble institution is planted too firmly on the immovable rock of Truth, Justice, Brotherly Love and Charity, to need apologies for words spoken in her defence, even were a defence necessary.

The Freemasonry of the 19th century is *not* the chimerical effusions of a visionary brain; it is not, as a house built upon the sand to be washed away by the first wave of adversity; it is not as a city built in a night, to be destroyed by the first blast of opposition that should strike it.

Our institution has stood the tests of both time, adversity and opposition. Yea! each year of its life it shines with renewed brilliancy; while rolling on in its career of usefulness, it daily gathers within its ranks, the good, the noble, and the best intellectual talent of the land.

Freemasonry, my Brothers, is a reality—a solid, actual reality, and to those who view it as it is, who strive to follow the lessons and the principles that it inculcates, it is a most delightful reality.

It has not been rapid in its growth, but it has, by adding one by one, and that, too, of the best talent in every walk of life, won for itself a name and a position unequalled and unsurpassed by any organization, except Christianity. Neither is it the production of the brain of any one man, but it is the production of as intellectual a brain power as the world ever knew.

Its government, to one not fully conversant with its characteristics, may perhaps savor of despotism; such, however, is far from being the actual fact. Very true, the W. M., when in his station, is an autocrat in a small way; but he is accountable for his acts to the Grand Master, and the Grand Master to the Craft, through their representatives in Grand Lodge assembled. They both have unalterable laws for their guidance, they both are creatures of the Craft and are responsible to the Craft for each and every act; should they err, both they and we learn wisdom by their errors.

The foundation of Freemasonry is laid down that deep, and is of that strength that it has always successfully resisted the attacks of its enemies, no matter from what source those attacks have originated.

It has seen the day, and that too within the remembrance of some of you, when it seemed as if it must be swallowed up in the fierce storm of fanatical hatred that attacked it; for a time those attacks were successful; but as an illustration of the truth of the motto of the Red Cross Knights, *Magna est veritas et prevaleret*. "Great is truth and it shall prevail," it has Phœnix-like, risen from its ashes, and purified by its trials, it stands to-day doubly radiant in its glory. Yea; by the sign of Truth it has conquered and *In hoc signo vinces* will ever shine resplendent on our banners.

These periodical attacks have done us no injury; on the contrary, they have proven of the greatest benefit; from the fact that the dead wood—the useless branches, were broken down and carried away, to clog up whatever organization would receive them; those attacks have proven blessings in disguise. Masonry always has and always will survive them, provided she is true to herself and those God-fearing principles that she inculcates.

Our forefathers gave us good and wholesome laws for our government; "they built better than they knew;" little did they realize that they were laying a foundation of an organization that would grow in importance and usefulness, until it would take its place in the front ranks of philanthropical organizations.

Of its antiquity as an operative body, none who read will deny; but whether it originated amongst the Dionysians of Tyre, or at the building of King Solomon's Temple, or in the schools of Architecture founded by Numa Pompilius, 715 B. C., or is of more modern date, is not my purpose to discuss. (Bro. A. G. Macay, in his Encyclopedia of Freemasonry, says that there are twelve distinct theories advanced, covering a period from the time of the Patriarchs of old to A. D. 1717.) It is the Masonry of to-day that must claim our attention; we must deal with the living and live issues, not with the dead and dead issues.

Masonry in its present speculative form sprang into existence in London, England, in 1717; previous to that time it was known as an operative body or guild of architects and builders. In that year four Lodges, all that remained in the south of England, met in assembly, and the whole system underwent a radical change, by changing it from an operative to a speculative body; they elected a new Grand Master, and in after years adopted a code of laws for their government, which we call Landmarks. From that small beginning has sprung an organization that numbers upwards of two millions of members.

Go where you will among civilized nations (with but one exception), and there you will find the Free and Accepted Mason, ever ready to put into actual practice those principles that his "Alma Mater" inculcates. Even within the shadow of the Vatican they are found regarding with supreme indifference the frowns and anathemas of Papal powers.

On the burning sands of Arabia, in the jungles of India, in that land sacred alike to Jew and Gentile, in the far-off Isles of the Pacific, in all European countries except Russia, in both North and South America—in fact wherever civilization extends, are to be found those who have offered up their devotion at the shrine of Masonry.

The poor and weary pilgrim traveling from afar, whether as penitent or warrior, finds those who are ever ready to extend to him the greatest of Heaven's blessings—Charity; not that charity in the mere sense of alm's-giving, but that charity which "knows no ill, fears no ill, and extends beyond the grave through the boundless realms of eternity."

My Brothers, our faith may be lost in the innumerable throng that surrounds us; our hope sunk fathoms deep in the quicksands of despair, but Charity, immortal Charity, extends beyond the grave, through those boundless realms, which we all must enter, but none ever return to tell the tale.

Now, my Brothers, what is it that thus binds us together? Why does that feeling of brotherhood prevail in each and all of our hearts? Our enemies say, that it is the "iron-clad oaths" which we dare not disregard. Not so, for I knowingly say, *that there is no obligation*, or clause in any obligation which "interferes with my duty to God, my country, my neighbor, or myself."

I'll tell you what it is that binds us with that firmness that the chain has never yet or will be broken; it is the Fatherhood of God and the Brotherhood of man.

That Freemasonry is eminently practical in its workings, none but an misinformed person will deny; neither does it confine its charity wholly amongst its own members, as some would have us believe.

In the history of any great calamity, both the Masonic purse and hand is ever ready to do more than its share towards the fulfillment of its true object, Charity.

Go ask the victims of the overflows of the Mississippi River, the sufferers of the yellow fever epidemics of the South, the fires of Chicago and the Northwest, the floods of 1884 and 1885, what is the definition of practical Masonry? They will tell you that it appeared to them with raiment to cover their nakedness and food to sustain their famishing bodies; they would liken it unto an angel sent down from Heaven.

Ask the inmates of the Masonic charitable institutions of Kentucky, South Carolina and Pennsylvania who it was that came to them and performed acts of *true charity* by deeds, not idle words? Ask the beneficiaries of those grand English Charities, whose purse and hand furnished a home for the widow of the deceased brother and educated the orphan? Ask the poor and needy brother who it was that smoothed his pathway to the grave? They will tell you the Mason, whose charity is practical and savors but little of the theoretical. Freemasonry knows no division of country in its philanthropical work; it knows no point of the compass; it is equality in the fullest sense of equality, and fraternal in the broadest signification of the word.

It uses as its foundation the solid, impregnable rock of Brotherly Love, Relief, Truth and Charity. It has been interdicted by Governments and anathematized by Popes; its members have suffered imprisonment and even death, while all the evils in the catalogue of sin have been laid at its doors; yet it still lives as a towering monument that on one side is Right, Truth and Justice.

Yes, my Brethren, it still lives, and will as long as we are true to the principles that we profess.

That we have unworthy members in our ranks I cannot deny; but why condemn the whole for the short comings of a few? As well denounce Christianity because a few professed Christians are faithless to their vows; one is as consistent as the other. Judge us as a whole, not by an individual member, and I have no fears of the verdict.

To you, my Brothers of the Grand Lodge of Quebec, words of welcome at this time are unnecessary.

It takes no sharp observer of human nature to see that you came for a good time, and are doing your "level best" to have it. • • • •

In conclusion, I thank you for your courtesy and attention, and trust that in the year 1886 I may again have the pleasure of meeting you in this delightful resort; that the Grand Bodies of Quebec will then have fought the good fight, have won the victory, and that I can, and we all can, greet you as a free, sovereign and Supreme Grand Lodge; that peace may then rest upon your banners, and we can all cry aloud from the bottom of our hearts "All hail to the Masonic Grand Bodies of the Province of Quebec."

A resolution was then offered by Rev. Mr. Nye, pastor of St. James Church, Bedford, seconded by Mr. Reinshaw, of Montreal, and unanimously carried, thanking the Masons of Vermont for the reception tendered, and Brothers Frank W. Baxter and Alfred A. Hall for the addresses delivered.

At the conclusion of the addresses the crowd dispersed, and put in the time for the remainder of the afternoon in boating and viewing the scenery with which the place abounds. At least five thousand people were present on the grounds during the day.

GRAND LODGE OF CANADA.—Hamilton, July 8th, 1885.—There was a very full attendance at the Grand Lodge of Canada. M. W. Hugh Murray, the Grand Master, opened the Grand Lodge in ample form. From his address, we learn through the Toronto *Freeman*, that there were six dispensations granted, and several that had not yet received his approval. Three W. Masters have had serious charges preferred against them, and all found guilty and due punishments meted out to them.

The following among other decisions were rendered :

Q.—Can a Quaker, who does not take an oath or administer one, be made a Mason ?

A.—No. An affirmation, in lieu of the oath or obligation of Masonry, is not admissible.

Q.—Candidates for Masonry, before initiation, require to declare their belief in a Supreme Being who has revealed His will to man. Is the Bible meant by that Revealed Will ?

A.—Certainly; God's holy book is His revealed will. It is one of the three great lights, placed on the altar, to rule and direct our faith.

Q.—Can an agnostic, who says, there may be a God, I do not deny it, but I do not know that there is, be made a Mason ?

A.—No; no person can be initiated who does not believe in the True God, the Great Architect of the Universe, the Creator and Preserver of all things, who has revealed His will to man, and who will punish vice and reward virtue.

Q.—What should be done in the case of a Mason who is taking an active part in promoting and furthering the so-called Free-Thought doctrine ?

A.—An atheist, who denies the existence of God, a free-thinker who discards revelation, or who expresses contempt for God or religion, should be proceeded against according to the mode laid down in "Masonic Trials."

Q.—Can an Indian, who is not enfranchised, be made a Mason ?

A.—Yes. Color, creed or country is no bar to initiation. The question of admitting a candidate is one of expediency, and is left to the judgment of the members of the Lodge where such application is made.

Q.—Can a brother against whom charges of unmasonic conduct are preferred, object to the composition of the committee appointed by the Lodge to investigate?

A.—A member of the committee, for causes to be fully explained by the objecting party, may be removed by the Master and another appointed?

Q.—Can residents of a city where there are a number of Lodges having concurrent jurisdiction be made Masons in a Lodge outside the city limits, provided their residence is nearer that Lodge?

A.—Yes, the jurisdiction of a Lodge extends half way in every direction to the nearest Lodge.

July 9.—When the Grand Lodge resumed labor the next afternoon, reports on audit and finance, warrants, benevolence, jurisprudence, and condition of Masonry were submitted by the Board of General Purposes. The audit and finance report showed the receipts for the year to be \$29,036, and the expenditure \$2,400 for salaries, \$5,416.55 for incidental expenses, and \$10,625 for benevolence, making a total of \$17,041, and leaving on hand \$12,994.49. The funds of the Grand Lodge on May 31, 1885, were: Special deposit in Bank of Commerce, \$55,400.00; cash in Bank of Commerce, \$12,994.49; total, \$68,394.49. This represents a balance to the credit of the different accounts of \$22,398.14 for the general fund, \$10,524.75 for the asylum fund, \$31,504.60 for the benevolence investment account balance, and \$3,967.00 for the benevolence current account.

#### WARRANTS FOR NEW LODGES.

The Board recommended the issue of warrants to the following Lodges:—Lorne, Tamworth; Mattawa, Mattawa; D. Spry, Fenelon Falls; Manitoulin, Gore Bay; Murray, Beaverton; Golden Rule, Gravenhurst; Antiquity, Parkdale. The committee also recommended that the dispensation be continued to Keystone Lodge, Sault Ste. Marie, and Rodney Lodge, Rodney. And that the Grand Master be requested to issue a dispensation to the brethren, for the formation of a Lodge at Tilbury Centre, in accordance with the application.

The report on warrants was received and adopted.

The committee on the condition of Masonry reported that "the cause is in a state of vigor, that the increase in membership is favorable, and that the interest taken in the work of Craft Masonry merits the commendation of the Grand Lodge."

The following are the Grand Officers elected for the coming Masonic year :

#### GRAND OFFICERS ELECT.

M. W. Bro. Hugh Murray, Hamilton, Grand Master; R. W. Bro. Henry Robertson, Collingwood, Deputy Grand Master; R. L. Patterson, Toronto, Grand Senior Warden; W. Forbes, Grimsby, Grand Junior Warden; Rev. Dr. Davies, Toronto, Grand Chaplain; Edward Mitchell, Hamilton, Grand



Treasurer; J. J. Mason, Hamilton, Grand Secretary; John Satchell, Ottawa, Grand Registrar.

The question of the next meeting place for the Grand Lodge brought the friends of Brookville and Windsor to the front, and the discussion was warm. The vote, however, favored Windsor by a considerable majority.

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#### England.

**BRO. SIR MOSES MONTEFIORE, BART**—The inevitable has at length happened, and our venerable and respected Bro. Sir Moses Montefiore, Bart., who celebrated the completion of his 100th year in October of last year amid such universal rejoicing, passed quietly away to his eternal rest, on Tuesday, the 28th July. It was only some days previously that any serious alarm was felt for the condition of the eminent patient, the fact being that Sir Moses died, not from any malady, but rather from a general failure of the vital powers. As to his career it has been fully described in the daily press. He was one of the greatest of philanthropists, a man who never lost an opportunity of benefiting if possible his fellow creatures, irrespective of creed and nationality, and though we cannot claim him as an active member of our Fraternity for many years, his life was one continuous illustration of the principles of Masonry. The deceased was initiated in the Moira Lodge, now No. 92, on the 13th April, 1812, being registered on the books of our Grand Lodge as a "gentleman" of "Kennington, Surrey," and he continued a subscribing member till 1817. He was one of the very few brethren who could claim to have been a member of a lodge under the regular or so-called "modern" Grand Lodge of England. The great event of the Union between the "Ancients" and "Moderns" was one of his earliest recollections in connection with the Craft, and having been initiated in the Grand Mastership of George Prince of Wales, now leaves forever the scenes of his earthly career in the Grand Mastership of Albert Edward Prince of Wales his great nephew. The funeral was fixed for Friday (July 31) at Ramsgate.—*London Freemason.*

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#### Scotland.

**INTERESTING MASONIC CEREMONY AT EDINBURGH.**—On the 4th Aug. there took place an annual ceremony of a most interesting character, and one the nature of which is not widely known even Masonically. A goodly number of the brethren of Lodge No. 8, (Journeymen) assembled at the West Church (St. Cuthbert's), and there inspected the tombs of the several deceased brethren whose remains rest there, including those of the late Bro. G. M. Kemp, architect of the Scott monument. They then proceeded to the Grange Cemetery, and from thence to the Calton, winding up the visitation at Restalrig. This visitation implies an obligation on the part of the Lodge Journeymen to visit yearly the tombs of deceased brethren, inspect the same, and execute repairs if any be found necessary, in order to the preservation of the monuments. The R. W. M., Bro. Rennie, headed the brethren in the procession.

## PUBLISHER'S PAGE.

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[We give cheerful publicity to the following articles, but state that Brother Caldwell has evidently misunderstood the Publisher, and the position of THE MASONIC REVIEW. The REVIEW has not, and does not, and never has, advocated "Cerneauism," or any other "ism;" but merely defended the manhood and freedom of all Master Masons, Templars, etc., against any or all "isms," or "Rites." In other words, that "Master Masons," or "Templars," as such, shall not be subject to degradation or expulsion for becoming members either of a Christian Church, the Odd Fellows, the Knights of Pythias, the Cerneau Scotch Rite, the Rite of Memphis, or any other social organization. "Let every tub stand upon its own bottom!"—PUBLISHER.]

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### CERNEAUISM A POISON TO MASONRY.

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*The Disloyalty of Their Leaders to Symbolic Masonry.*

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FIRST FRUITS OF ITS INTRODUCTION IN OHIO.

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A TRACT FOR THE TIMES.

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BY JOHN D. CALDWELL.

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Being addressed by a Secretary of one of the Lodges of Ohio, whose members had attended a public dedication ceremony, at Bucyrus, and at a house-warming of a building—to be the Home of an association of Masons—"The Orient of Ohio, Valley of Bucyrus, Ancient and Accepted Scottish Rite of Freemasonry, for the United States of America, their Territories and Dependencies," he requested *my* opinion of the movement.

On June 30th, immediately on the reception of the request, I responded:—

"BRO. J. N. GOODREAD, Secretary Lodge, No. 343, Nevada, Wyandot County, Ohio. "Relative to your letter of yesterday, announcing that, with others, you attended the dedication of the Temple at Bucyrus, and that having heard considerable said, pro and con, as to the *regularity* of the Degrees, you would be pleased to have *my* opinion on this part of Masonry.

What you saw of the ceremonies, in public, I suppose they seemed to you and others, about the same services, as those in that part of Masonry you are familiar with.

As to the merits of "this part of Masonry designed to be worked in the Temple at Bucyrus," I infer its rendering, likely, will be the same as that worked in Cincinnati.

The organization under which the Bucyrus body ranges, is only one of three or four shoots that have sprung up, while it was supposed that the parent trunk was dead.

The claim is—that although all but three of the active managers of the once notorious Cerneau Supreme Council, and its self-styled successors had united with the body Ohio Consistory ranges with, yet the surrender was defective, and while two of these also joined the new body signing an oath of allegiance, yet the surrender was defective.

And, in 1881, say fifteen years thereafter, each of them (Harry J. Seymour and Hopkins Thompson) claim in starting anew, a Scotch Rite Council that he is the original "Jacob Townsend." W. H. Peckham, succeeded Seymour. Both stand forward, cap in hand, soliciting money, and offering degrees at a reduced rate; thus offering inducements to draw off applicants from the other branch, and the main body.

The once most skillful ritualists, men of skill and character, left the Cerneau body, before 1867, apparently with patriotic motives, and aided in extinguishing a protracted opposition to the Boston organization.

New York had been the center of the Cerneau faction under its successive leaders.

They, by activities in the Northern States, consolidated power and brought the Boston body to terms.

A union was effected and hostilities ceased.

These, so-called, high Masonic powers, having quieted all disturbances, continued and prospered.

Yet a lingering thirst—to 'be free in the Dec-strict,' to be boss in peddling the degrees and honors—soon began to be manifested. Dr. R. B. Folger, who had great experience, as Historian of the Cerneau branch of "Misfits" found it congenial again, to put up sign and open Cerneau shop—Wholesale and Retail

This captivating plea, that there will soon be a Reunion, no doubt, proved efficient with those addressed of the dissatisfied in many States.

I can well imagine what passed through the mind of Dr. Fulton and others, when approached with proposals to confide to them these noted degrees—with announcement that Cerneauism had been defrauded by an aristocratic consolidated organization—and that a Masonic power could be built up in Crawford County. Thus a certain kind of heroic daring seemed to invite them to beard

the Lion, though roaring. We will make a big show of opposition, and bring the Mother body to terms, and close the contest with coalition.

That may prove a hazardous experiment.

If only the Scottish Rite membership, as such, was to be affected by this revolt, led by a Past Deputy (Second Officer) of the Grand Commandery of Knights Templar of Ohio—it would, still, be injudicious within its ranks and without. But, I judge, as Masons, we are so constituted that, what we do in opposition to constituted authority in one branch of Masonry affects, mischievously, all others.

If, healthily, there can be in a State, but one Grand Lodge authority, one Grand Chapter, one Grand Council, one Grand Commandery, healthily, there can be but one Grand Consistory of the Scotch Rite.

Treachery to either, hostility to one of them, reasonably could be construed, as being offensive to the other branch.

In this case—when a reasonable time is afforded, with fuller information, to give due reflection on the violent severance, that which was entered into unguardedly, or under temporary enthusiasm, will be thought over, and the step retraced.

If the degrees are the same, as are conferred by the established long-ago authority in Ohio, is it Masonic to start a new body—a mere association, with no warrant of authority, as a trespass on one established reputable body?

If encouraged by success, in this instance, the bars so loosely thrown down, may not the parties, or others, stray still farther away, as was done at more than one epoch in the New York and Louisiana Jurisdictions, and delude the unwary into their self-made, Blue Lodges, Chapters and Commanderies, with Independent governing bodies?

Thus discord at the start, and more discord as the years go on, and all harmony will be destroyed in the Masonic family.

There are many subsidiary points bearing on the subject, but in an exciting controversy, no argument can be received favorably. But an array of the points should be placed in print. Time must ameliorate and cool down the passion of the hour.

Those who go into the movement, will, by experience learn, that what they lose in the injury done to Masonic obedience, to respect to law, will not be compensated by mere temporary honors that now seem real, gained by outlawry.

I can see no advantage in having two Masonic powers of the Scotch Rite grade in Ohio, and fear the evil.

It is but fair to respect the officials of the established Order in Ohio, who seek to maintain the standard of authority, within the line of their prescribed duty, and though zeal may be manifested by apparent asperity, yet, as each Mason is liable to be called upon to exercise such official duties, a generous allowance should be made for those who are called on to declare and enforce law."

So far my communication to an officer of a Subordinate Lodge of this State, and now, that the Publisher of this Magazine, having met me in the street, and asked my opinion of the conduct of the "REVIEW" in regard to the Cerneau movement, I replied, I would like to edit a portion of the "REVIEW" this month, and he cordially tendered me the space he, as Publisher, would otherwise occupy, for which I feel thankful, and proceed to make some historical statements, which, I trust, may be pertinent, and tending by their truth to promote peace.

Bro. Goodbread called my attention to a noted occasion on eve of St. John's Day, and spoke of the views held by Brethren, *pro* and *con*.

In the August "REVIEW" I find printed the address of the Oration on that occasion.

He said—"Our Rite has a *clean, perfect* record, and a *straight, legitimate* history, from its origin to the present time. It acknowledges the Constitutions of 1762, and has been exemplified in these United States since October 27th, 1807, when the "Consistory" was founded by Illustrious Bro. Joseph Cerneau.

"Ever since that period we have had an unbroken succession of *legitimate* Sovereign Commanders, being: Joseph Cerneau, DeWitt Clinton, Governor of New York; Hon. John W. Mulligan; Elias Hicks; Jeremy L. Cross, the founder of the York Council of R. and S. Masters; Henry C. Atwood; Edmund B. Hays; Hopkins Thompson; and Edward W. Atwood, the present Commander."

If history proves, as stated—their record clean and perfect, and each and all of the leaders, in unbroken succession,—Masonically legitimate—the new devotees should be proud of their historic standard bearers.

#### CERNEAU NOT A RECOGNIZED BLUE LODGE MASON.

To what Blue Lodge did he belong in New York? Folger's Masonic history, Ancient and Accepted Rite, pp. 387-8, documentary, thus introduces the subject of spurious and illegal associations, claiming to be Masonic, in the State of New York:

"The Chapter, 'Triple Union' (French) was chartered in New York, in 1795, by Lachelle, to French Refugees, who had three years previously constituted a Masonic Lodge, (1793) *without any authority whatever*—the title of which Lodge was 'La Tendre Amitie Franco Americanie'."

"Subsequently Achille Huet de Lachelle was in New York eight months (1797), and during the time of his stay he chartered and constituted this Lodge (L'Union Francais) and the Chapter 'Amis Choises' connected with it. In 1798, as soon as the work of the Lodge and Chapter was commenced, the Grand Lodge of the State of

New York *inhibited* the same as *spurious* and *illegal*, and forbid all communication with the members."

"It appears by the records (continues Folger,) that the members at once took the matter into serious consideration—for it was afterwards regularly constituted, by the Grand Lodge, June 26, 1798, and became a *legal Lodge*.

"Thus then, we have a record of all the Masonry in the "High Degrees" which were in existence in New York city from 1795 up to 1807, when the Sovereign Grand Consistory was founded by Joseph Cerneau, with the exception of the Rose Croix Chapter, 'Triple Amitie,' which he established after his arrival in 1806, in the "Rite of Perfection," but which embracing a *Master's Lodge*," died out from the same cause as the other Lodges, viz., *irregularity*.

A question occurred to the writer hereof, on reading this narration of the Historian, who is now the Secretary General of an Association formed in New York city, December, 1881, claimed to be continuation in authority of Cerneau Consistory, established in New York city in 1807, I addressed a letter of inquiry to the Grand Secretary of the M. W. Grand Lodge of New York, and on the 14th of July, 1885, received a reply.

I presume, that in the year 1876 copies of reprint appeared from the press, copyrighted by John G. Barker, (now an officer of the New York Hopkins Thompson Council), being "Early History and Proceedings of the Grand Lodge of the State of New York, Vol. I, 1781-1815."

In the last complete line of page 413—The context led me to believe that the name printed "Carman" was "Cerneau."

The writer hereof solicited, through the Grand Master of the Grand Lodge a transcript from the original minutes.

The reply was as follows :

"Extract from the minutes of Grand Lodge of F. and A. M., State of New York, of session held June 10, 1807."—A petition from a number of Brethren to hold a Lodge in the city of New York by the name of "Le Temple de L'Amitie" recommended by St. Andrew's Lodge, No. 3, was read and rejected.

Extract from minutes of session held September 2, 1807: "A petition from the same brethren, who applied to this Grand Lodge at their last meeting, for a warrant to hold a Lodge in this city, by the name of 'Le Temple de L'Amitie,' and which was rejected, was read, and in which they renewed their application, and prayed for an opportunity of being heard before a Committee, to enable them to obviate such objections as had been, or might be made to their application; and suggesting moreover, that they had other matters to communicate, of the greatest importance, and which particularly interested the Grand Lodge, which they wished, in the first instance to lay before the same committee.

Whereupon, it was *Resolved*, that the said petition be referred to a committee of seven, and that they report their opinion thereon to this Grand Lodge at their next regular meeting."

Extract from minutes of session held Dec. 2, 1807:—"A communication was made by the W. Bro. Vanderbilt, the R. W. Robert Cocks, and the W. Bro. Myers, three of the Committee appointed at the last meeting of the Grand Lodge, to report upon an application, &c., and also to hear and report upon other matters to be submitted by the petitioners, to the said committee, by which it appeared that the said committee would not be likely to agree upon a report. Whereupon it was *Resolved*, that the said committee be discharged from the further consideration of the business referred to them, and that a new committee be substituted in their stead, to consist of the R. W. Senior Grand Warden, the W. Bro. Dunham, the W. Bro. King, W. Bro. ———, and Bro. Coffin; and that the said committee have the like powers as the original committee, with power also to call upon the W. Bro. Milligan, and receive from him all *books* and papers in his possession, relative to the matters which were under the consideration of the said committee.

This seems to have been quite a State affair—"matters of the greatest importance to the Grand Lodge," "*books* and papers," &c.—Bro. Milligan, who himself, afterwards as one of the Cerneau Consistory leaders—holding the books and papers—and Bro. Mordecai Myers, afterwards, proving to be the Sov. Grand Master, of the Jacob Gourgas Council, securing the discharge of Mulligan and the old committee, and placing the matter in entirely new hands, not including himself.

Again, Extract from minutes of session held 1808, March 8, "the committee who were appointed at the last meeting of the Grand Lodge, and to whom was referred the application for a new Lodge, by the same, &c., and the other matters connected therewith, made a report, which was read and accepted, and thereupon, *Resolved*, that the Grand Secretary be directed to furnish Bro. Cerneau with a copy of their resolutions, which concluded the above report."

"A communication from the brethren who had applied for a warrant for a Lodge to be called "*Le Temple de L'Amitie*," was about to be read

On motion duly made, it was

*Resolved*, that *the same should not be read*," and that it should be returned to them by the Grand Secretary.

Furnished for the information of R. W. Bro. John D. Caldwell, Grand Secretary of Ohio, at the request of M. W. Wm. A. Brodie, Past Grand Master. E. M. L. EHLERS, Grand Secretary."

It would seem that there was some delicate matter affecting the honor, and provoking the indignation of the Grand Lodge of New York; first, in summarily rejecting, on sight, the application of the "*French Gentleman*," and next, as abruptly giving him the grand

bounce, after affording him the fullest opportunity, during nearly a year of the time of the Grand Lodge, to prove himself worthy of Masonic approval and fellowship.

Folger, as quoted above, states, that after Cerneau's arrival in 1806, he established "Triple Amitie," Rose Croix Chapter, embracing a Master's Lodge, which died out, from *irregularity*. I asked the Grand Secretary of the Grand Lodge to inform me of what regular New York Lodge said Cerneau had been a member of, as a foundation for 'higher degrees'? He replied, date August 15th—

"After careful examination of the earliest Grand Lodge Registry of *members* in this Jurisdiction, and also the *Annual Returns* of L'Sincerité Lodge No. 122, from 1807 to 1827. I fail to find the name of Joseph Cerneau recorded.

Fraternally yours, E. M. L. EHLERS, Grand Secretary."

In 1806 Mr. Cerneau arrived from Havana, with others, having been, by a decree of the Governor of that Island, banished. He had been Venerable of a Lodge at Havana, under the Grand Lodge of Pennsylvania, and had been appointed by Matthew Dupotet, at Baracoa, Island of Cuba, by patent dated July 15, 1806, certified, that as a Deputy Inspector, Cerneau had the power to confer, *in Cuba*, the Sublime Degrees, from 4th to the 24th, inclusive, but not in places where Sacred and Sublime and regularly constituted Asylums were found.

This Patent, as far as is known, is the only warrant of authority Cerneau had, to assume any Masonic government, any where, and that really not in the Rite that now was slowly being conferred on Master Masons in New York city. This Patent is said to be in the archives of the Supreme Council at Charleston, and fac similes, photo-lithographs thereof, have been furnished by Illustrious Brother Albert Pike, of the Southern Council, to numerous parties.

March, 1807—A petition reached Grand Lodge of New York, asking for warrant to establish Lodge in Havana, which did not receive favor; very likely this was from one of the party of Masons who getting into a serious disagreement, at Baracoa, Cuba, caused the banishment of both parties, by the authorities.

As I have just come into possession of a French document, which gives a history of the introduction from France as early as 1743, of Blue Lodge (Symbolic) Masonry into the Island of San Domingo, and subsequently the higher grades, I have translated the story that Lachelle himself tells, viz., at a conference on the Island before he had been in the United States, that "the Colonial Lodges, when the work of the higher grades became necessary, were established in the Island, by Stephen Morin, (25 degrees of Perfection). There Scotch Lodges got a start at Petit Goave, Jacmel and Port au Prince, none from France yet being known. Yet, Lodge "Contrat-Social," the Mother Scotch Lodge, at Paris, had its style of high degrees, and an exciting factional fight was kept up in Paris, by the Mother



Scotch Lodge there ; and its influence reached the Colonial Lodges, organized by Morin.

The Colonists kept aloof from those differences, but desired that the contestants should unite.

In 1787, the Colonial Lodges had recourse to *Herndon of Edinburgh*.

Bro. Matthew Duportet, at Rouen, France, was announced as Chief of the brigade, Grand Master of its "high grades."

Authority was secured for a Provisional Chapter, and for a Lodge, "Holy Spirit," with Grand East at Petit Goave, and, continues Lachelle, "I was the Grand Master from the start, and in this quality have constituted many Chapters."

A Grand Lodge, Prussian Knights, was established in Charleston, Western America. Also, a Chapter in this Colony.

Thus the high grades were worked in San Domingo *before* the Grand East of France worked them.

Yet, as the Colonies were French ; and the Colonists were attached to their Mother (native) country, after all these delays and changes, they sought to have Chapter high grades, under Grand Master Duke of Chartres, and thus getting clear by entire uniformity, under that government, of the charge of being *bastard Lodges*.

This resulted, 23 April, 1799, and the rivals all united at Paris, under the title of "Grand Orient" of France. And to that end, circulars were sent to all Colonial Lodges and Chapters, signed by this Huet de Lachelle."

These statements Lachelle had made in a report as one of a Commission, designed to be sent to the Grand Orient of France, which failed to be sent, by reason of the negro insurrection in the island.

To this paper subsequently was added—

"The Grand Master Huet de Lachelle, worked up this report, but the misfortunes of the Colony becoming aggravated, the Sovereign Chapter of Mole could not reassemble up to the moment of the general evacuation.

This document having occasioned researches, which might be useful in a more happy moment, the Grand Master believed it his duty to consign this report to the archives.

Now this proves that Lachelle was working to oust the work that originated in America, and Cerneau came to us, to be Lachelle, No. 2.

Open and above work was too much for the subterranean schemers who had been rebuffed by the Grand Lodge, and who held their convocations in secret, with continued irregularity. At once they manifested their alarm and chagrin, as below.

Nov. 11—Folger copies this from the Diary of Jacobs, who was a teacher of Hebrew in the city.

"This day, Mr. Mulligan and a French gentleman (J. Cerneau), called on me at the school, about 11 o'clock, informed me their

visit was as a Committee from a Council of Princes of Jerusalem, to desire my attendance on them, as *they were then sitting*." I replied, "I know no such body of Masons, but the one I had established, and in order to prevent any other such body from infringing on the Constitution and Ancient Landmarks, we had made ourselves public by advertising in the public prints of this city, and would say nothing further on the subject." They asked, "what reply they should return to their Council." I told then, "it was out of my power to wait on them."

Exit—the under-ground Founder and his Prime Minister!

Nov. 14.—The report of Jacobs was made to Grand Commander under Mitchell, of Supreme Council, at Charleston, of the completion of his work in their name commenced in 1804, by establishing an active Council of Princes of Jerusalem, "composed of Master Masons of the Blue Lodges, and some of them members of the Royal Arch Chapters established in this community."

Well, that seems to be a brief record of some credit and character.

All the arts of New York politicians the schemers practiced. The peculiar circumstances of political life surrounded the heads of both these Masonic bodies. Gov. Clinton being made a figure head to one of these organizations, and Gov. D. D. Tompkins, Vice President of the United States, over the Gourgas body, and but a passing notice was given in the Grand Lodge, to either, or to the oversight of the Craft, as all was confusion during the war of 1812.

1814, March 2—(Elias Hicks, J. W. Mulligan, and Thomas Lown-des, among those present), the minutes of the Grand Lodge thus read: "a communication, dated January 31, 1814, purporting to be made in the name and behalf of a body styling itself, 'the Supreme Council of Sov. G. O. G. of the 33°,' holding its sittings in Charleston, S. C., and signed by John Mitchell and Fred Dalcho,' and another communication, in reply thereto, from a body styling itself the '*Most Potent Grand Consistory United States*, and holding its sittings in the city of New York,' were respectively read, and it was *Resolved*, that inasmuch as the said communications relate to degrees not known to, nor recognized of this Grand Lodge, the Grand Secretary be directed to return the same to the bodies by whom they were respectively sent."

Already, the Consistory began to bull doze, by bulletins, announcing that, all bodies of the Rite, or members thereof, should come in, make submission to the Sovereign Consistory for the United States, by the 30th November, 1812, or the gates would be shut, as now they were its sole and only authority—this for effect in France.

Emanuel de La Motta, 33° of the Charleston Supreme Council, got quite hot about the collar, on learning of the continued presumption of the reputed mongrel one, not a citizen, not a member of a Symbolic Lodge in the United States, a pretender to dignity and

authority in a grade, established by this Pioneer Supreme Council, at Charleston, and forthwith came to New York, assembled other 33's, and in 1813 organized the Supreme Council of the Northern Jurisdiction of the United States; and then followed such a flow of literature in the caustic, castigating way, from the indignant De La Motta; and the whole story is told by Folger; this deluge, with the Cerneau Cabinet's reply, was furnished the Grand Lodge of New York, and the world—*ad nauseam*.

All this was after a call on Cerneau, who would not show De La Motta, on demanding it, his patent, or tell whence he derived his authority.

Gov. Clinton, Grand Master of the State, though elected to that high position several years, took no part in its meetings, only to attend once a year and be installed, had his name at the head of the Tableaux, issued by the Grand Consistory. It conferred no degrees, was only headquarters for issuing patents, Cerneau being general utility man, in disposal of his valuable vendibles.

1814, 22 June—After the exposure and castigation by Emanuel De La Motta, (Grand Treasurer of the Supreme Council at Charleston, on the previous September), a new scheme was put in secret motion; still further draft was to be made, under the shadow of the great name of Gov. Clinton.

The Sovereign Chief of Exalted Masons, *Resolved*, by unanimous vote, Elias Hicks acting as orator to declare established, a Grand Encampment of Sir Knights Templar, and appendant orders for the State of New York, and immediately proceeded to its formation, by choosing the Grand Officers thereof, taken from its own members.

As there were no Encampments willing to be represented, or created by it, an inducement was offered to some five Independent Templar organizations existing in the State, and notably one—Rising Sun—afterwards Columbian Encampment in New York city.

The Constitution provided that "the Three Illustrious Grand Masters of the Grand Encampment, also the Masters of Subordinate Encampments, as soon as may be, after their election, shall be admitted—*gratis*. The first to the Supreme Council, the latter to membership in the Degree of Princes of the Royal Secret in the Sov. Grand Consistory.

In 1816, 4th March, at special Conclave was read an application dated 7 January, 1816, from New Orleans, to the Grand Encampment, by a collective body of Sir Knights Templar, Royal Arch Masons, and members of the Sovereign Grand Council of Princes of the Royal Secret for the State of Louisiana, with recommendation of an honorable member of Columbia Encampment, praying that a Constitutional Charter, License or Commission, as they had in the interim formed themselves into a provisory Association, under the title of Louisiana Encampment.

Thus, at long arm's length, New York Grand Encampment, had one Subordinate, and Joseph Cerneau was named as Representative, in New York, of the New Orleans Encampment.

The Cerneau tactics were *divide and conquer*. First, Thomas Lowndes, the trusted Ritualist of the Gourgas body, was seduced into their ranks. Wherever a Frenchman had a coterie to furnish them a patent, and make them propagandists for Cerneau. There were five or six Commanderies in the State; his policy was to take a lead, with his patent medicine, and under his Dupotet patent, give those ready to receive, a Chapter Degree, or an Encampment boost. Learning that active Templars in New York were about repairing to Philadelphia, where delegates assembled, February, 1814, were preparing to form a Grand Encampment for that State, and parts adjacent, McDonald, long active in Templar activities in New York, determined to ally and dedicate his body with the Pennsylvania government, but was, by Cerneau, plied with inducements to form a Grand Encampment in New York, which he declined to do.

To anticipate Pennsylvania, the Cerneau New York Consistory, without further ado, took a recess and opened up, 22 January, 1814, a Grand Encampment for the State of New York, taking all its own officers, *vice versa*, as officers on *that* side of the house, putting this sugar in the coffee, of the five New York State Independent Encampments, as a tit-bit, saying in their Constitution: Your commanding officers are at once declared *full* member of our Consistory, without charges, and the members to a certain grade, also members. For years this nominal existence on paper, continued, with no Subordinates coming in, or created, by this ambi-dexterous manipulator. Cerneau wanted to rule the roost,—and Rising Sun became Columbia, and joined Cerneau, but before long it became the breeding place of Cerneau mischief.

De La Motta and Gourgas called on the Governor, and the report of De La Motta, Folger reports:

“I asked the Governor if he had seen Mr. Cerneau's Patent, and from whom he had received the 33°, and had derived his power for establishing a Grand Council of the 33°. Mr. Clinton replied, that he had never seen any of his Patents or papers relating thereto, but had depended on the gentlemen that called on him, to wit, Messrs. Martin Hoffman and John W. Mulligan, and at their particular request had some degrees communicated to him by this Mr. Cerneau, and observed, *he conceived it rather a distinction as Grand Master*.

On my asking him if Mr. Cerneau had conferred the 33° upon him, Mr. Clinton replied, it was impossible for him to say, as he did not recollect, and had as little knowledge of it as a child, on which I informed Mr. Clinton that I should be compelled to publish Mr. Cerneau as an impostor, and I was convinced that he had not the powers he had assumed, but through delicacy and respect for him, I would not take any steps against Joseph Cerneau until he had first

seen him on the subject; when Mr. Clinton requested me to suspend any proceedings against the said Cerneau until he had seen some gentlemen on the subject, and being informed, he replied that I should hear from him."

On the day previous to my leaving the city, Mr. Clinton called on me, at my place of residence, and mentioned "that it had not been in his power to see his friends on that subject."

This, and much more, most scathing in its terms, appears in Folger—being De La Motta's castigation of Cerneau—in those words.

This Circular, as the Grand Lodge minutes show, with the equally scathing answers, was made public and sent to Grand Lodge.

Cerneau had no English following, his was a social club of foreigners, speaking French and Spanish, sympathized with by those outside who regarded it as a home of refugees and temporary strangers, as it was a sealed book, but to a few; their work was as propagandists. Cerneau had laid out several years work, in Lodges he secured to be warranted in foreign parts, but provided that the work in United States might go on in this country under an alliance with officers of the Supreme Grand Council of France. There came a representative of that Grand Body, with the ritual of an 33° Degree, and a copy in Latin of the Constitution of 1786, which copy had no provision permitting two Supreme Councils in the States; but two Supreme Councils only in each Hemisphere, and steps were taken to have Paris to be the Grand Orient for the East and New York for the Western Hemisphere.

#### WHEN DID THE "CERNEAU" CONSISTORY CEASE TO EXIST?

Folger, p. 227 of his history, says: "The Sovereign Grand Consistory *terminated its existence* in the year of 1827." Was that '*Felo de Se*'?" On page 224, he speaks of "the Ex-Grand Consistory for the United States of America. On the 28th of November, 1827, the date of its dissolution."

What Grand Lodge was Cerneau at home with, in New York, and in which did he secure influence for his French friends abroad? Martin Hoffman and Elias Hicks had been officers of Grand Lodge in New York, and were Cerneau officers. In 1823, a pretext was found, used by these men with the leading conspirator, Henry C. Atwood, to secede, and form St. John's Grand Lodge, so called. Martin Hoffman (the head of the Cerneau Consistory) its Grand Master, and Elias Hicks Grand Secretary. At once Joseph Cerneau had friends in this spurious Grand Lodge, and secured Charters for a Lodge in Vera Cruz, Mexico, and one in La Guyara, Republic of Columbia. His business as jeweler, and seller of patents in Rite of Perfection Degrees, made him active propagandist in San Domingo, Cuba, Mexico, and South America.

To do this grand double somerset of vaulting ambition, this Masonic-Mr. Merryman, it became necessary to pass over the backs of the Consistory organization, and repudiate them and all old friends outright to land on their feet actually new Frenchmen again, for it to be in the embrace of France. But this violence must not be done abruptly, so at a love-feast held November 10th, 1827, resolutions were passed of regret, that Bro. Cerneau, their Commander, was now about to depart for France.

The final meeting was November 28th, and strange to relate, the Body claimed a new name :

“THE SUPREME COUNCIL OF GRAND INSPECTORS GENERAL OF THE 33°.”

Elias Hicks was elected Sovereign Grand Commander. This new Constitution justified an upheaval of the spurious and illegitimate Consistory of 18c7. It was “Resolved, that the high prerogatives vested of the General Regulations of the Order, and the immemorial recognition of all legitimate Princes in the Supreme Council of Grand Inspectors General of the 33°, may and ought to be interposed and exercised in all cases, where the honor, dignity and reputation of the respective grades of Exalted Masonry are in any way threatened or exposed.”

Now, all that has ever been of Cerneau organization is to be turned out of doors.

“Further Resolved, That the Sovereign Grand Consistory of the United States of America, their Territories and Dependencies, (also La Fayette Chapter and the abovenamed Grand Council,) have forfeited the confidence of this Supreme Council Grand Inspectors General 33°.

Ordered, That the Sovereign Grand Consistory for the United States of America, (also La Fayette, the Chapter and said Council of Princes.) be, and the same are hereby, severally and respectively suspended during the pleasure of this Supreme Council, “and that all Bodies under the Grand Consistory report to the Grand Secretary of the Supreme Council, and directing that these Bodies should cause their minutes to be delivered for examination.”

Was this “a democracy pure and simple” of Elias Hicks in starting out under coaching of Emissaries from France?

Thomas Lowndes was at head of La Fayette Chapter, he it was who was the starter of the Gourgas Council, but at an early day seduced into the Cerneau interest, and became their reliable worker in English, almost the only one. He received a copy of the action of the new body, and he rebelled, said he knew his minutes were regular.

This was “an unprecedented order,” a novel procedure, to require a body accused to put out of their possession and control documents whereby their innocence can be fully substantiated.”

Repeated demands were decisively disobeyed. The Supreme Council issued a decree fixing a date in August ensuing, to receive from the several members of the Grand Council their individual submission to authority of the Supreme Council.

This French Emissary, Saint Laurent, no doubt, brought the new regulation from France.

Folger, in document 27, p. 217, gives the tableau of the Revised "United Supreme Council of the Sovereign G. I. G. of the Western Hemisphere. Elias Hicks, M. P. & W. Grand Commander, De Saint Laurent, Assistant Grand Commander, Marquis de Saint Angelo, Grand Master Ceremonies.

Five years now had passed since the dissolution of the original Grand Consistory, and now its old members were told that a treaty of union had been formed, an amalgamation was in process of formation, a confederation with the Supreme Council of France, with Brazil, with Mexico (subsequently completed by ratification in 1836), and the members of the Ex-Grand Consistory might become enrolled, if they would submit to the authority and rules of the two united powers, now an individual dogmatic body. This united body, on its anniversary day every five years, to assemble at Paris, France.

Of course any spurious Scotch Rite organization must be proud to claim to come direct through Cerneau's "clean" administration, and the Hicks', the "perfect" administration.

Thrift! Horatio!! He had got all he could get out of the United States. He pushed his wares, with profit, among the French at Charleston, S. C., at Richmond, Va. In Philadelphia he, by influence of his friend, J. W. Mulligan, who spoke the French language, had influence over Governor DeWitt Clinton to act as nominal head of his Grand Consistory, and there is no record among all cited of assemblages of his Consistory that DeWitt Clinton presided. Dan'l D. Tompkins, Vice-President of the United States, was titled also at the head of the De La Motta Scotch Rite body, and once Grand Secretary Grand Lodge of N. Y. He, no doubt, never attended after having the degrees conferred upon him. Thus the head of two political parties were pleased to have the paper honors of command, in the mysterious "higher degrees."

Now, business being slack, Cerneau confers the Rite before his leaving for Europe, in 1827, on Count de Saint Angelo, who subsequently in 1839, opened a spurious Consistory in New Orleans, as pupil and successor of Cerneau. But Folger gives up any claim that during the continuance of Cerneau in New York, his degrees were the ones of ancient and accepted Scottish Rite. Page 205, Folger says:

"It will not be forgotten that the Sovereign Grand Consistory established by Brother Cerneau, in the year 1807, set up a name and form of government under the definitive title of 'The Trinity,'

that it existed under it for a period of twenty years, and in 1827, owing to unfortunate circumstances over which it had no control"—yes, the anti-masonic scare had caused St. John's Lodge to go back to regularity—and now he has no friends to court, none to do him reverence.

That the laws by which it was governed were entirely different from these of the ancient and accepted Rite, and the powers of the officers of the Consistory were defined. The reader will, therefore, (continues Dr. Folger), understand we consider the establishment of the United Supreme Council in 1832, "the first establishment of the ancient and accepted Rite!!"

Yes, Master Brook, Cerneau's scheme was foiled, his career was ended. He was off in December to pastures new. He introduced into New York another enterpriser. He had interested the Supreme Council of France schemes, with the idea that during the anti-masonic fever, all the American Lodges were in decay and paralyzed; the higher degrees could, by union of influences abroad, and in North and South America, be enthroned in New York City, the Grand East of the Western Hemispheres.

But before setting out for his dearly loved France, he completed by proxy the great sell-out of the New York Consistory to another ambitious French masonic enterpriser, who came to America to be the modern Alexander, to conquer the west half of the masonic world; and New York to rule here and the Grand Orient in France. Let record be made of the home exploiters, who broke out in revolt and disturbed the masonic world by carrying out independent masonry in all its branches, under the so-called St. John's Lodge of New York.

In 1826, this spurious organization chartered Mystic Lodge, in the city of New York, No. 389, Henry C. Atwood, of subsequent fame, W. M.

Also warranted in New York City, Zorobabel Lodge, Robert B. Folger, S. W.

Hicks was but a figurehead, but the "big-show" business came off four years after Cerneau had returned to Paris.

1832, 3d February, (see Folger, p. 212), Count de St. Laurent united, in the final setting of the Supreme Council of the U. S. A., and proclaimed Elias Hicks, according to the treaty, the Grand Commander, *ad Vitam*, of the Union, and Elias Hicks, then said:

"In virtue of the power on me conferred, and in conformity with the stipulations of the treaty just ratified, I declare that the Supreme Council of the United States and of the S. G. I. G., 33<sup>o</sup> and last degree of the A. & A. S. Rite has ceased to exist under that title; and that united forever to the Supreme Council for Terra Firma, South America, New Spain, etc., (from one sea to the other), the Canary Islands, Porto Rico, etc., it takes from this moment the collective title conferred by the second article of this said treaty."



The minutes being approved, Grand Commander Hicks said: "The labors of the Supreme Council for the United States, etc., are forever closed under that title."

One golden book was closed and a new golden book was opened.

Elias Hicks of subsequent fame, who was Grand Secretary of the Grand Lodge of New York, after the revolt, was tried, found guilty, and sentenced to suspension from all Masonic privileges for ten years.

He soon gave offense to Holland Lodge under the St. John Grand Lodge, and was expelled, and was succeeded, as Grand Secretary, by Oliver M. Lowndes; but in March, 1827, Elias Hicks was restored just before the union or absorption of the St. John's Grand Lodge.

Hear what Gov. Dewitt Clinton said in address when installing G. M. Van Rennselaer, as to the Hicks-Atwood faction: "In all associations of men there are perturbed and uneasy spirits, who scatter discord, and whom 'no Commander can rule nor Counsel teach,' and who, like the fabled Enceladus, create disturbance and convulsion when ever they move. It is no easy task to withstand the arts of hypocrites, and the acts of incendiaries.

"If our society has suffered under such influences, it participates in the fate of all assemblies of men, and the feuds which sometimes distract its tranquility are often the offspring of well-meaning and over-weening zeal, as of perverse or evil designs."

He added "In consequence of my public duties, I have for a considerable time withdrawn from any active concern in the affairs of our fraternity."

See Folger, Document No. 27, for the grand announcement of the new managers, at the first eloquent out-burst of the united Supreme Council for the Western Hemisphere.

That certainly, as John Robinson would say, looked well on the "show bill."

The wonderful reason why the fraudulent and unrecognized Grand Consistory was demolished, is stated by Folger, page 213.

"One cause was the acknowledgment given by the Grand Orient of France to the Charleston Lodge, and J. J. J. Gourgas, by which the Sovereign Grand Consistory was displaced. The Supreme Council of France cognizant of this fact, and irritated by the conduct of the Grand Orient towards itself, in seizing upon a correspondence that did not belong to it, at once communicated with the Sovereign Grand Consistory of United States of America, offering acknowledgment and welcoming a correspondence. All this was doubtless brought about by the Count St. Laurent."

This authority of 1832, "declared the Rite A. & A. Scottish, independent of all other Rites, and governing its own Bodies, taking authority over all the Degrees, establishing its own Symbolic Lodges and Grand Lodges, and declaring it to be a high offense against

the rules of the Order to allow any admixture of the Rites, or any departure from the Ancient Scottish Rite Rituals.

Soon there came to be a state of affairs involving a visible admixture, as it were, blue-spirits, and white, black-spirits, and gray. Page 216. "Some of the Gourgas and Jacobs faction had been brought in, and that reception became a matter of strong dispute. Of this number was Richard Riker, and it was on the presentation of his documents that the trouble culminated.

During the discussion, many of the old members who had been gathered, refused to enter the Council, or be controlled by it, and drew off again, carrying with them the warrant of La Fayette Chapter Rose Croix.

#### THE IMBROGLIO OF 1823.

The St. John Grand Lodge Revolt in June, 1823, had for its Revolutionists, Elias Hicks, Grand Secretary; Martin Hoffman, Grand Master; Henry Marsh, Grand Steward; also John W. Mulligan. Elias Hicks, by the Grand Lodge against which he conspired, suspended him from Masonic privileges for ten years, and the Holland Lodge of which he was a member expelled him.

This mischievous leadership drew off twenty-seven Lodges into all the demoralizations incident to this conspiracy.

It is too much to give further details, but illegal and spurious work was carried on in various branches of self-made bodies.

1826 St. John's Lodge chartered Mystic Lodge, No. 389, H. B. Atwood, Master, and Zorobabel Lodge, of which Robert B. Folger was Senior Warden.

1827, June 6th, the St. John's party re-united. 1833-4 and 5, the interest lessening in the Union Council, and up to the last meeting, 27th October, 1846, when it was ordered (says Folger, p. 225, Elias Hicks and Jonathan Schiffelin being dead), that the funds of this Supreme Council, in the hands of the Treasurer, be distributed, pro rata, among the four surviving members of the Supreme Council who composed the body previous to the introduction of new members.

The Burlesque Opera exhibition of Jeemy L. Cross, in the ostensible costume of Grand Commander, is not of importance enough to be further adverted to.

While Cross was nominal Sov. Grand Commander, Henry C. Atwood was Standard Bearer, and Robert B. Folger, as now, Grand Secretary. Their regulations required every applicant under the Supreme Council for the Northern Hemisphere, in valley of N. Y., should have been a K. T. in Enc. under G. Enc. U. S.

The delusion of the associates of Henry C. Atwood, and his audacity in claiming that he had the dying Governor, Clinton, to give him his blessing and authority to succeed him as Grand Com-

mander, has a fainter copy in Edmund B. Hays, claiming that the mantle of Atwood fell on his shoulders.

The revival of the illegal St. John's Lodge in 1849 kept disorder in all branches through many years, although there was a semi-union in 1850.

In Grand Lodge, 1853, in report on existing clandestine lodges, prudence and vigilance on the part of our loyal lodges was recommended, to prevent ingress to our lodges of clandestine Masons, as well to prevent, as far as possible, all masonic intercourse with them.

There were two spurious Grand Lodges. It was argued, "If the Phillip's body were put an end to, there would yet remain in the city of New York another clandestine body, the so-called St. John's Lodge, and if there must be the scandal of the continued existence of any body of that character in our midst, it is not, probably, material whether there should be one or two."

This is the language used in 1849, in Grand Lodge of New York, Isaac Phillips, the leader, having been expelled: "The Phillips Body has not even the shadow of a claim. It is a clandestine Body with not the slightest foundation. It was formed in defiance of authority. The Grand Lodge has been purified by these transactions. Those who sought to rule and govern the Grand Lodge and Fraternity in such a manner as would best subserve their own selfish and personal ends, failing at that, they attempted to ruin and destroy."

The Grand Lodge of New York, in reference to the Foulhouze trespass at New Orleans, on the rights of the York Lodge, approved Resolutions as follows:

Resolved, That in the opinion of this Grand Lodge, no Supreme Council or Consistory, A. & A. Rite, has any authority or power over the first three Degrees, and that the act of doing so ought to be repudiated and discountenanced by all regular Masons, or to issue Charters to establish Lodges for those Degrees."

In 1853, charges were preferred against R. B. Folger, Robert B. Roberts, (now of the Supreme Council, beloved by Bucyrus), and five others who refused to respond to summons, and were by the Grand Lodge of New York expelled for contempt of the authority of the Grand Lodge. They had formed the bogus Grand Lodge of the second clandestine Grand Lodge.

Charges were preferred against Henry C. Atwood, and having refused to appear when required, but declined to do so in very abusive and unbecoming language, he was expelled by the Grand Lodge December 6, 1853.

1854, June 6th, Grand Master Walworth, in his address, said there are twenty five or thirty irregular and clandestine Lodges of the spurious and schismatic organizations in this state. Shortly after the close of the last Annual Communication, two or three of

ours surrendered their warrants and united with the spurious and unauthorized association, the St. John's Grand Lodge. It and the Myer's Grand Lodge each claim to be legitimate Lodges, instituted by Henry C. Atwood to work in the Scottish Rite, have continued to confer what they call Masonic Degrees upon persons *who are not Master Masons*, contrary to the resolution of this Grand Lodge adopted at the last Grand Communication.

Bro. John L. Lewis, from committee, reported examination of the matters as to H. C. Atwood, who has established certain Lodges in this jurisdiction, to confer certain Degrees said to be those of E. A., F. C. & M. Masons, by another body claiming to be a Masonic body with G. Lodge powers. They deem the information conveyed to them reliable and undoubted, and the fact of the establishment of such Lodges an invasion of the jurisdiction of the Grand Lodge. This body, therefore, cannot, in self respect, do less than to resist this invasion of its authority.

Therefore, Resolved, That Bro. Atwood, having voluntarily abandoned his position as a P. G. M., all his right and privileges as such shall henceforth cease.

Resolved, That we regard the fact of the establishment of Lodges to confer *any* Degree of Masonry (under whatever right they may claim) by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such it shall be sternly rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original and exclusive jurisdiction over these Degrees in this State.

Resolved, That the persons who have received or shall receive said Degrees, or what purports to be said Degrees, in the above mentioned Lodges, shall be, and are hereby held to be clandestine Masons, and all F. & A. Masons, under the jurisdiction of this Grand Lodge, are hereby strictly forbidden to have any Masonic intercourse or communicate with them, and this interdiction shall apply to all Lodges that may hereafter acknowledge the authority of said Grand body of the Scottish Rite.

Resolved, That any Lodge in this jurisdiction which shall hold its meetings in the same room with any Lodge of clandestine Masons, subjects itself to the disciplinary action of the Grand Lodge."

What was said of the New York Schism of June, 1849, by Ohio Grand Lodge?

At the Grand Lodge meeting, at Steubenville, in October of that year, M. W. Bro. Kreider, Grand Master, in his address thus spoke: "although peace and prosperity generally prevail among the Craftsmen, I regret to know that these are not universal. A spirit of insubordination has manifested itself in the Grand Lodge of New York, and acts the most reprehensible have been committed there by men bearing the Ancient and Honorable name of Free-

mason. Too strong language of condemnation cannot be used against the disturbers of the peace and tranquility which are natural and congenial to our beloved institution.

“Every good Mason will frown upon men who so far forget their obligations as to wrest authority from its legitimate hands. Communications have been received from both parties to this unhappy contest, and are herewith submitted to your calm deliberation.”

The committee to whom the papers were referred asked further time, and were allowed to make their report at the next session of the Grand Lodge.

What was said of the disorganizers in Ohio Grand Lodge, when I made my first appearance as one of its members in 1850?

Brö. Kreider, Grand Master, spoke of the rioters and schismatists:

5 June, 1849—As “certain Philistines in the Grand Lodge of New York, the conduct of these men must be condemned by all true hearted brethren everywhere. To give them countenance would be to aid in the subversion of the ground-work of Masonry.

“It must not be lost sight of, that the government of Masonry is unlike all other governments now in existence, and approaches very nearly the structure of the pure Theocracy once prevalent among a chosen people.

“The theory of such a government contemplates implicit faith in the wisdom, and obedience to the liberty of its head. Masonry is Masonry, and nothing else.

“Whenever cliques and cabals succeed in thwarting the laws of Masonry or generate a spirit of insubordination in any Masonic government, supreme or subordinate, or becomes so formidable as to dictate successfully the course which governors should pursue, then, beautiful as is the moral edifice, and stable as it has stood, unmoved by every *external* shock, it must totter to its fall. Prostrate by the power of internal foes, she will be—her breath corrupt—her life extinct—and the grave ready for her final entombment—and who so poor then as to do her reverence!”

On suggestion of the Grand Lodge of Pennsylvania, tendering arbitration, the Grand Lodge of New York spiritly replied, No. “There is nothing in the character of the Schismatics affording any reliable guarantee against the repetition of the same schemes of violence and outrage with which their rebellion commenced—the assenting to the recourse of arbitration would require the abandonment of self respect.”

The individuals who resuscitated what they are pleased to call St. John's Lodge, are of such material that the fraternity can draw no benefit from their connection with it, and it is far better for the interest of the Craft that they should remain out of the Order than be permitted to return into it.

In 1857—Articles of Union projected with the Myers' Grand Lodge, but not approved by the Grand Lodge.

1858, June—In address of Grand Master Lewis, he said :

“ Dissensions have crept into our Lodge-room, strife and bitterness have found a place beside the three great lights of Masonry ; an unhallowed thirst for the empty distinction of Lodge office, has been allowed to prevail ; contests about trifles have been fanned into flames of discord ; attempts have been made to pervert the noble design of our institution to individual benefit or emolument, and a feverish excitement to devise new plans which can but obscure the brightness of the Ancient Landmarks.”

1859, April 11—Now come the historic object lessons, that should awaken attention of every Master Mason in Ohio, especially, those hungering for the flesh-pots of Egypt.

James Foulhonze, another French marplot defeated in the scheme at New Orleans, of a Supreme Council, forming its own Lodges, and the officers of each branch chosen for four years elected in the Entered Apprentice Lodge, expelled even by the Grand Orient of France, in which years before he had received the 33°, repaired to New York, fell in with the Atwood, Hays and Hopkins Thompson party of Masonic outlaws, who under the title of Supreme Council for the Sovereign and Independent State of New York, claimed to be a single and independent totality, to continue distinct from and independent of every other Rite, and that the three first or Symbolic Degrees belong exclusively to the Grand Inspectors General, or their Representatives, and consequently in every State there should be a Supreme Council of S. I. G.

That the Grand Lodge of New York commits a monstrous error, and endeavors to usurp power in arrogating to herself the administration and government of the first three degrees (that are Scotch Rite); that the said Grand Lodge of New York tramples under foot the great principles of toleration, by professing that out of York Masonry, there neither is or can be Masonry, and that there are no Masons in New York, save those recognizing her Jurisdiction.

Each Symbolic Lodge to pay Supreme Council \$1 each candidate. The fee for 33°, \$10!

The E. W. Atwood, now the Sovereign Grand Commander of the Supreme Council, was at the head of a State organization under this Supreme Council, of the State of Connecticut. Henry C. Atwood Grand Commander ; E. B. Hays, Deputy. Hopkins Thompson, the founder of the Masonic monstrosity, that put on such airs of sweetness, of Republican simplicity, was Master of Ceremonies, and without ceremony, in 1881, he concluded he could do better business, than confine his operations within the State of New York. Now, “ No pent up Utica confines his powers. The boundless continent is ours.”

These citations and the overwhelming evidence afforded, that men who turn their backs on lawful government, enter into conspiracies, with spurious and illegitimate degree mongers, are demoralizing by their practices, in the so-called higher degrees, the foundation organization, the Lodges of Free and Accepted Masonry. Far be the day in Ohio, when contempt for law, shall organize in any one rebellious governing body of Masons.

It is a sad reflection, on review of the experience in New York for three quarters of a century, to know how many have been wrecked, through ambition, overleaping itself. Atwood and Hays, capable in talents and Ritual, to have secured and retained an honorable place, died under censure, their names not on the Roll of the Past Grand Masters of their State.

Dr. Folger, though subsequently reinstated, could not be elevated to an office of the Grand Lodge he sought.

These brilliant men captivated many other promising Masons, who for awhile were fascinated and led by their false leaders, but nearly all parted from the dangerous paths into which they strayed.

Bros. Simons, Sickles, Macoy, McClenechan, John L. Lewis and others, escaped from their infectious companionship.

These have aided in consolidating one conservative organization, that is only disturbed by the machinations of a few jaded-out veteran-revolutionists, who, with their spider-web spread are luring in to their net the credulous-restless-uninformed aspirants. As a Mason of the Blue Degrees, I trust that the Craft throughout Ohio, will refuse to harbor emissaries of a fraudulent money-making machine.

August 31, 1885.

JNO. D. CALDWELL.

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***“What Right or Reason is there in the Grand Commandery of Ohio Determining and Defining what she Recognizes and Acknowledges as Masonry?”***

What right? Why, by the right of self-protection.

In the Templar prairie, seeing ahead the grass set on fire by incendiaries, the Templar burns in a circle, for its own safety, before and around his domicile. He bars his gates against the introduction of the Cerneau gift-giving and explosive machine. He plants his flag on the outward wall, blazoning, “*Procul, Procul, este Profani!*” “No entrance here for spurious, rebellious Masons!”

In Ohio, under its first constitution, from the year 1844, each Commandery has been bound in honor to observe the constitutional requirement to discountenance *clandestine* degrees in Masons, or under the *assumed* name of Masons or Knighthood. The stringent

terms show that moral character is defaced, by its very taint. It is a pollution, it is an infection; and at the door of the asylum is a quarantine station to keep out *even one* affected with the *varioid* of illegitimacy, and the spurious invaders of the domain of kindred Masonic governments, whether on the lines of the Lodge, Chapter, Council or Consistory, were warned off: "No trespass on these grounds!" The name of one of the governments, then, that the Grand Enc. said should not send any yellow fever patients into its asylums is stated as "*Consistory*."

How came Grand Enc. of Ohio to have such a denunciatory provision in its constitution?

Our Masonic bodies in Ohio were just recovering, in each of its limbs, from the effects of the poisonous virus of anti-Masonry, which paralyzed its whole anatomy. The great storm-center burst over the State of New York. It was in that empire State where the Upas Tree of Illegitimacy arose, and from its branches the poison vitiated the surrounding atmosphere.

The foregoing tract on Cerneauism sets forth who the persons were, showing how they, by their corruption, demoralized the whole Masonic field.

The dead rot reached the fabric of Lodge, Chapter, Commandery and Consistory where this fungus grew.

The Grand Lodge thundered its anathemas against the offenders; it pilloried their names in the stocks as criminals. The Grand Orient of France sustained the true Lodge and denounced the traitors.

The Grand Lodge of England cried out: "The cause of these pretenders was at variance with universal Masonic law; the acts of the Pseudo Grand Lodge are, for every Masonic purpose, *null and void*; and that, as it has *no Masonic existence*, it can have no Masonic representation. The Grand Lodge of New York, which, for so many years, has subsisted in the State of New York, still continues its functions, and still possessing, of right, an unimpaired jurisdiction, and still is, within the local limits of that jurisdiction, the only Grand Lodge which can be Masonically recognized."

Now, to all reasonable men, that appeals for approval, as good, common sense, and a non-Mason of fairness, would commend the statement as a logical one.

The Grand Lodge of Massachusetts tersely said: "No legal association can grow up from mere violation of law. It is, therefore, impossible to acknowledge as legitimate the pretended Grand Lodge, brought forth by lawless violence, in the presence and in defiance of the authority of the regular legal Grand Lodge of New York."

The Grand Lodge of Kentucky said: "We cannot find language sufficiently strong in which to clothe our feelings of *scorn* and *contempt* for those who have thus, with premeditation, sought to bring our Order into disrepute."



How did the Grand Encampment of New York, at the time, notice, by its legislation, the spurious and illegal organizations springing out of opposition to the Grand Lodge?

In 1820 its Constitution had no section relative to recognition by name of Masonic governments.

In 1822 lawlessness affected the Encampments in New York. "Columbian" Encampment, in the city of New York, was long offish before uniting with the Grand Encampment. Its charter was stolen and used to exhibit as authority in spurious bodies.

1830, June 4th, all manuscripts of subordinates were ordered in from each Encampment, and from every Sir Knight under the jurisdiction. This year all the Cerneaus were omitted from holding official stations, and James Herring, Dep. Grand Master, was appointed to draft resolutions relative to all *seceders* and *expelled* members of *any legalized Masonic* body, in order to prevent their visiting the different Encampments under the jurisdiction of the Grand Enc. To report at next annual meeting.

1831. The committee reported by an ordinance, and recognition as regular only the *Grand Consistory*. Be it ordained by the Grand Encampment, that all Sir Knights who, by any offense or act, contrary to the laws of the country *or the duties of a Mason*, shall have subjected themselves to expulsions, and shall have been expelled from any *Lodge* or *Chapter*, shall, on satisfactory evidence being received thereof by the Grand Recorder, be *excluded* from attending or visiting any Encampment under this jurisdiction during the continuance of said expulsion.

List of such obtained expulsion to be transmitted to the several Encampments.

The General Grand Encampment, U. S., adopted the following:

1841, June 4. "Your committee cannot but regret that, amid all the encouragements afforded us, some difficulties have occurred in some sections of the country, which require the prompt and efficient action of this body. They allude to the state of things in the City of New York. In 1837 the Grand Lodge of the State of New York, in pursuance of its constitutional duty, expelled from Masonic privileges a number of individuals residing in the City of New York, for a gross violation of Masonic duty. Those individuals thus expelled have resolved themselves into a body, which they style a New Grand Lodge, and, as your committee are informed, have actually organized new Lodges under their jurisdiction, and have so far imposed on innocent persons as to induce them to take warrants under them. We entertain a doubt how far it may be right, on the part of the Grand Encampment, to adopt any action in this matter which might be in any manner construed as an attempt, on its part, to interfere with the lower degrees of Masonry; but we can entertain no doubt that it is the bounden *duty* of this Encampment to express their reprobation of the conduct of those

individuals, and at the same time to adopt such measures as will prevent the uninitiated and unwary from being misled."

1850, June 7. Grand Encampment of New York during the continued disorder in the State adopted resolution as follows:

*Resolved*, that this Grand Encampment does hereby acknowledge the legality of the Grand Lodge of New York, of which W. H. Milnor is now Grand Master, and *no other*."

Emergency required a finger-board to be set up, pointing to the regular Grand Lodge.

The Grand Recorder was directed to communicate to the different Encampments under the jurisdiction the fact of the existence of a spurious Grand Lodge in the City of New York, and, also, the opinion of this Grand Encampment, that there should be *no Masonic communication* between them and any one connected with the spurious Lodges."

The Atwood irregular body still continued.

In 1851 the words "Grand Consistory" were stricken out, and the words "Supreme Council" inserted in Sec. 13, Art. I.; and it was from a copy of the New York Grand Encampment Constitution, then having in it "Consistory," that in 1844 the Grand Encampment of Ohio copied, and that copy is extant in this city.

Grand Master Lathrop, in an address to the Grand Encampment of New York, said: "Ours is the highest Order in this country, and it is highly important that we should be careful to guard its honor and maintain its dignity."

I knew most of these pioneer Templar fathers and fraters, and Sir Knight Michael Z. Kreider, Past Grand Master, presided at the conferring upon me the Royal Arch Degree, and for twenty years from 1850, I served with his successors as Grand Recorder, while it was still Grand Encampment, and also at the change of title to Grand Commandery.

Sir Knights George D. Hine, Dep. Grand Master, Isaac C. Copen, Grand Generalissimo, and John Barney, Grand Prelate, were appointed to prepare and report a Constitution and code of By-Laws.

They reported in 1844, and all its sections and articles were adopted, and section 13, article 1, was one of them, viz:

"Sec. 13. This Grand Encampment acknowledges no Degree of Masonry, or Orders of Knighthood to be *regular*, except those conferred by and under the *authority* of the following *constituted* authorities, in the U. S. of A., and those of corresponding rank in foreign countries, to-wit: The *Grand Consistory*, the General Grand Encampment and the General Grand Royal Arch Chapters of the United States, Grand Councils of Royal and Select Masters, and the Grand Lodges of the several states.

And any Knight holding to, or receiving, or having received any regular Degrees, under the assumed name of Masonry or Knight-

hood, shall be required to withdraw therefrom, on pain of being expelled."

It may not be amiss, in view of fretful comments, in certain quarters, rather captiously made, to make clear this point, that few, if any of them signing that report made in General Grand Encampment United States, were Scotch Rite Masons.

In 1841, Sir William J. Reese, of Ohio, G. G. Capt. General of the Grand General Encampment U. S., in report to that Grand body, in closing narration of his official acts, added: "The dawning of the day of Masonic light has fairly broken upon us, and I can see nothing to interpose, with the exercise of prudence and firmness, until there shall be consummated the meridian brightness of the full and perfect day of Masonry.

I presume that it will not be deemed derogatory, even in the presence of this enlightened body, to express the opinion that the wholesome and energetic *government*, adopted by many of the State Grand bodies, especially the dignified and elevated position of the Grand Lodge of New York, has contributed very much to the influence and happy condition of things that is now witnessed."

This exercise of prudence and firmness, no doubt, the Grand Encampment of Ohio had in view when section 13, article 1, was placed in its Constitution.

This relation I now make shows how that section was stereotyped, ground-in to the very bed-rock of Templarism in Ohio.

In 1847, Sir Absolam Death, of Cincinnati, in the Grand Encampment of Ohio, at Columbus, suggested an amendment to section 13 of article 1, which was referred to A. Death, Wm. H. Raper and M. Z. Kreider (the First Grand Master), who made a report.

This report, signed by all three Sir Knights, and submitted by Sir Knight Kreider, set forth "that after a full and careful examination of said section. and the regulations governing the Orders of Knighthood, your committee are of the opinion that *that section ought to remain unchanged*. They are brought to this conclusion from the following consideration: It is well known that in several of the States there are bodies *professing to be Masonic* who undertake to confer Degrees corresponding in number, name and rank, which we *recognize as regular Degrees*, but who are utterly unknown and unrecognized by any regular Grand Lodge.

It is also known that a difficulty exists in some places in regard to these Degrees, known as Council Degrees, Royal Arch Chapters, claiming to exercise the right to confer these Degrees.

Your committee are decidedly of the opinion that the Degrees of Royal and Select Masters, ought not to be conferred by a Chapter, but that they rightfully belong to a Council, and the Grand Encampment ought not to "recognize" a Companion as a Royal and Select

Master who has received said degrees in any other than a Regular Council."

These Templar Maçons had no bias as alleged, (by imputation), of present supporters of the same "definition," as they were not Scotch Rite Masons; but Bro. Death, in 1852, was leader in the introduction into Cincinnati, of the A. and A. Rite.

The action of the Grand Lodge of Massachusetts, that has incorporated in its Constitution a similar "definition," has brought about the commencement of discussion upon this fundamental question of grave importance.

I understand the position of the Grand Lodge of Massachusetts, (whose jurisdiction has been marked with small pox indications from disease of spurious bodies, whose "only claim to be considered Masonic, rests in the fact that those who organized them were already Masons,") that Chapter, Council, and Templar governing bodies, are independent bodies of Masons, and thus being independent, are regular for their own purposes, by sufferance of the Grand Lodge of Masons, the Supreme Masonic power in the State.

Sir Knights of both Commanderies of Cincinnati have applied to me for historical statement, as to action in Ohio Grand Encampment and Grand Commandery. This Constitution recognizing a Scotch Rite governing body, became specially prominent before the Templars of Ohio, as at Massillon, in 1857, Sir Knight W. B. Thrall proposed a new Constitution, leaving out adherence to General Grand Encampment of United States, but his proposed Constitution retained the "Grand Consistory" recognition. It was before the Grand Body for 1858, for 1859, when some minor changes were made, and in 1860, both Constitutions, that of 1844 and that of 1857, were referred to the Subordinate Commanderies, each Subordinate to report ayes and noes of its members, voting for and against each.

Thus all the Commanderies voting for one or the other Constitution, each of which recognized a Grand Governing Body for the Scotch Rite, as it has for Grand Lodge and Grand Chapter, so that on this subject the mind of the Templar Craft was fully expressed, but in consequence of the persistence of a veteran Templar, Sir Knight Thrall, who kept up pertinacious opposition to the General Grand Encampment, it delayed to announce by proclamation the popular will, as to continued union with the National Body, until 1868, at Dayton, when becoming a Grand Commander, the Constitution was again considered, section by section, and amended, by phrasing Section 13 of what was denominated the "Statutes and Regulations of the Grand Commandery of Knights Templar of the State of Ohio," to read, in place of the 'Grand Consistory,' "The Supreme Councils 33°, of Ancient and Accepted Scottish Rite."

1883, October 10—Conclave at Sandusky, Sir Henry H. Tatem, Grand Commander.

Sir Enoch T. Carson, submitted the following, which was referred to the Committee on Templar Jurisprudence, Sirs Wm. M. Meek, J. Kelly O'Neill, W. L. Buechner, S. M. Sullivan and Enoch T. Carson, who subsequently reported back, preamble and resolution, presented by R. Em. E. T. Carson, and recommended their adoption, which was adopted, viz :

“ *Whereas*, The Statutes and Regulations of the Grand Commandery, Article I, Section 13, defines the only Degrees of Masonry or Knighthood, recognized by the Grand Commandery of Ohio as regular; and

“ *Whereas*, Said Section names as among the Orders so recognized, the Supreme Councils, 33°, of the Ancient Accepted Scottish Rite; and

“ *Whereas*, A question has been asked by members of this Grand Commandery, as to what Supreme Councils of the 33°, in the United States are recognized as *regular*? Therefore, in order to answer the inquiry, be it

“ *Resolved*, That under said section referred to, this Grand Commandery recognizes as the only regular Supreme Councils of the 33°, of the Ancient Accepted Scottish Rite, in the United States, the Supreme Council of Sovereign Grand Inspectors General of the 33°, for the Northern Masonic Jurisdiction of the United States, of which Bro. Henry L. Palmer, of Wisconsin, is the present M. E. Grand Commander; and the Supreme Council of Sovereign Grand Inspectors General of the 33°, for the Southern Jurisdiction of the United States, of which Bro. Albert Pike, of Washington city, is at present the M. P. Grand Commander.

Sir A. A. Cassel, of Clinton Commandery, No. 5, Mount Vernon, offered the following resolution, which under the rules, laid over until the next annual Conclave, viz :

*Resolved*, That that portion of Section 13, of the Statutes and Regulations of the Grand Commandery, Knights Templar, which is in these words—“and the Supreme Councils, 33°, of Ancient and Accepted Scottish Rite,” appearing in the ninth and tenth lines of said Section be, and the same is hereby stricken out, and all amendments in conflict with said Section 13, as thus amended, is hereby declared null and void.

1884, October 10, at Dayton. Sir Alex. T. Vance, Grand Master, in his address to the Grand Commandery, had a lengthy dissertation on *Irregular Masonry*, “I must bring to your consideration a subject which is attracting the serious attention of thoughtful and conservative Masons throughout this country.”

“I refer to trafficking in so-called Masonic Rites and Degrees, and I am very sorry to say that there are men who call themselves Masons, who make a business of selling spurious and irregular degrees to those whom they deceive, or discontented Masons, who are always

ready to embark in any scheme that is likely to produce excitement or discord in the fraternity.

"The degrees sold by these Masonic peddlars are not recognized by this Grand Body, and wherever they are introduced, discord and fraternal strife has been the result," &c., &c.

The amendment offered in 1883, by Sir A. A. Cassel, was made a special order for second day, and was called up and discussed, the vote of officers and members of the Grand Encampment representing thirty-seven Commanderies, was called and registered—ayes 11, nays 123.

And Sir Knight Cassel's resolution was not adopted. The Commanderies, viz :—Clinton, No. 3; Cyprus, No. 10; and Calvary, No. 13, each gave three aye votes, one of the three votes of Mt. Vernon, No. 1, at Columbus, voted aye, and Sir James W. Underhill, the only Past Eminent of a Commandery, voted aye, making 11 votes out of 134.

Sir Knight Cassel, offered the following, which under the rule lies over, and is for action in the Grand Conclave to meet October 8, 1885, at Cleveland.

This omits any recognition of the Scottish Rite body as a government in Ohio, also, that portion of Section 13, which denounces reception into, or visiting Commanderies, under pain of expulsion, by any Knight, who has received any irregular degrees of Masonry or Knighthood, or is in any manner or in any way concerned in or with such clandestine degrees.

Sir E. T. Carson offered amendment to Article II, Section 12, which was laid over under the rule.

"Proposed amendment to Article II, Section 12, to make the second paragraph read as follows :

"In all other cases, any proposed amendment shall be seconded by at least one-fourth of the members, and shall lie over until the next annual assembly of the Grand Commandery, when a concurring vote of two-thirds shall be necessary to adopt such alteration or amendment."

Whereupon, Sir A. A. Cassel offered the following, which lies over :

Be it *Resolved*, That the following memorial, offered by R. Em. Sir E. T. Carson, and passed at the 41st Annual Conclave of this Commandery,—(See page 101 proceedings, 1884),—be and is hereby repealed.

[This was the one defining Supreme Councils which were endorsed as regular—that of Palmer and Pike.]

Now the Grand Commandery of Ohio, for which wilful violation, several Knights were tried and expelled by a Subordinate Commandery, a private circular reached me, announcing determination of Clinton Encampment No. 5, to secure at the Grand Con-

clave of the Grand Commandery in October, an amendment of Section 13, of Article I., of its Constitution, so as to eliminate the recognition of the Scottish Rites Bodies *altogether*. The memorial which is an appeal to all the Subornates of the Grand Commandery to aid such elimination, threatening, if the representatives of Clinton No. 5, at said Conclave, fail to effect such "appeal," (perhaps meaning repeal of Section 13), that said representatives are "to act in conformity to the views set forth in the memorial and resolutions," and that is ———

There appears to be more vinegar than sugar in this "appeal" for "repeal," and it is imminent that the issue made by the original defining section, which was to rule out "illegal-spurious" Bodies, claiming to be Masons, is to be abandoned, and demand made to have no provision in the Constitution, which the memorial threatens must be thrown out of Section 13, viz: "and any Knight holding to, or receiving, or having received, any irregular degrees under the assumed name of Masons, or Knighthood, shall be required to withdraw therefrom, under pain of being expelled from all participation in any of the privileges contained in the provisions of the Constitution, and no Council or Commandery shall be permitted to receive any candidate or visitor into their respective Bodies, who, in any manner, or in any wise is concerned in or with such clandestine degrees."

Now that an actual invasion into Ohio of a pretended body of Scotch Rite Masons, whose leaders have by working of spurious Scotch Rite Degrees, worked under the guise thereof of Knight Templar Order, thus breaking upon New York State, where they operated Blue-Lodge and Encampments, and forming such bodies of their own. Clinton Commandery No. 5, through its Knight, Sir A. A. Cassell, moved to annul and make void any words in Section 13, recognizing "The Supreme Council 33<sup>o</sup> of A. & A. Rite," which after one year's deliberation was voted on and lost. Yeas, 11. Nays, 123.

Sir Knight Cassel, now sounds the alarm, and after a week's summons to members, Clinton No. 5 agrees on memorial "Believing that the recent legislation in the Grand Commandery of the State of Ohio, in reference to the recognition of certain bodies of the Scotch Rite, and the consequence resulting therefrom, have produced *a crisis of so grave a character* as to excite the serious apprehensions of all those who have the welfare of our order at heart, and feeling it to be our duty to raise a voice of warning ere it be too late, "and says it gives its views upon the so-called Scotch Rite controversy, which is sowing so much discord in our ranks." It urges that the "Grand Commandery, as such, can know nothing of Scotch Rite Masonry, is not competent to pass upon the rival claims of those foreign bodies, and even if it were, would be going beyond the pale of its proper sphere of action in so doing."

Rather modest in one of the few Commanderies that composed the eleven voters of the yeas before favoring the ignoring of the Scottish Rite government in Ohio, while the 123 votes of the majority of the Commanderies, wished to have matters stand as they were in 1883.

Why any alarm? If the mind of voters change after recognizing for two generations an active associate in its department, there is no hindrance to cease to recognize it. The Grand Commandery has peremptorily denounced illegal and spurious bodies, pretending to be Masons or Knights, and now, when testily asked by Clinton Commandery to impliedly leave open the field for disturbers by directly repealing a provision, which merely names the governing bodies which they recognize to be regular, and with which they can harmoniously co-operate.

A decent respect to Templar mankind should have induced the disappointed of last year to temperately set forth specifications, justifiable reasons for the wholesale charge that the Grand Commandery, in all the years since 1844, has been "going beyond the pale of its proper sphere of action," and intimates that "we hereby disturb the harmony of the fraternity in this jurisdiction; breed discord and lay the foundation of a strife that may rend asunder our Grand Commandery."

Further the memorial intimates: "A number of Knights Templars, hailing from several Commanderies," have "been expelled," and the Grand Commandery, whose legislation must repeal regular recognitions and reinstate, "while it is yet time," "the Knights that, as we think, have been unjustly expelled," and thus "give partial remedy the wrong that has been done, and afford safety for the future;" or, failing to effect this partial remedy, then "what?"

This reminds me of the story of, an alarm once created in a farm-yard in the Valley of Owl Creek, entitled "Chicken Little." The whole feathered tribe were thrown into "fowl" cachination. A report being rapidly spread, "the skies are falling," chicky-biddies nearly choked in voluble outcry, ducky-dazzle waddled and cried, Goosy-goosy gobbled it, until the cause of the alarm was traced down to "Chicken Little," who was quietly picking stray crumbs when a gentle leaf fell on its back. Thus startled, it cried out, "The skies are falling! The skies are falling!"

As pertinent to the history of rebellious Encampment, a lesson may be learned from action of the Grand Encampment of New York. In another instance sympathy and co-operation with spurious Lodges caused that Grand Encampment, June 7, 1851, to demand the warrants and all the property, funds, effects, jewels and furniture of "Columbian Encampment No. 1, of New York; Clinton Encampment No. 148, Brooklyn; and Temple No. 2, Albany." The report of Committee on Encampments Nos. 1 and 14 thus read:



“That most of the members of Columbian No. 1 are acting with the body over which Mr. Isaac Phillips presides (declared clandestine by all regular Lodges), and which is not recognized by this Grand Encampment as a legitimate Masonic body, and there is not sufficient numbers of said Encampment in good and regular standing to comply with the Grand Constitutions of Knighthood.

“That the condition of Clinton Encampment No. 14 is substantially situated, as to members, like Columbian Encampment No. 1.”

Templar opposition is being cultivated in spreading circulars and blanks, sent to each Ohio Commandery, to secure uniform action, apparently, in a factional way, to manufacture organized hostility in the Grand Commandery, against the unoffending, reputable Grand Consistory, the governing body of regular Scotch Rite measures, to result, if successful, to promote entrance of, and support to a spurious body. Templars, read and consider!

JNO. D. CALDWELL.

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## The Doric, Ionic and Corinthian Columns IN GRECIAN ARCHITECTURE.

By BRO. J. RALSTON SKINNER, (McMillan Lodge, No. 141.)

Vitruvius, who wrote in the time of the first Cæsars, gave to the world the rules of construction of the Grecian Temples to the immortal gods. One of his principal themes was the subject of measures; and part of this, by reason of ignorance, has been unfavorably criticised, though always commented on. Part of this one related to the proportions of *a man*,—as that *his height* was *six times* the length of the *foot*; whereas, as a general factor for the relation, *seven times* that length will be found to be very accurate. The form of man being considered as the reflection or image of the Divine Creator, it was taken in its proportions as the proper source from whence measures were to be derived,—as the digit, thumb's breadth, span, cubit, and so on. Then, since there should be harmonic co-ordination in all things, as being at last referable to One Creative Idea, man being the express image of the same, all conceptions of beauty, grandeur, rightness, holiness, and the like, should somehow be referable back as related and pertaining to that system of measures and their symbolic uses; precisely the same as Masonry teaches, under its own modes of measures and their symbolic applications.

In the article in the July number of the REVIEW, on Hebrew Metrology, reference is made to the use of the man (Man Even Johovah) measure 113, as being the diameter of a circle whose cir-

cumference is 355,—the use of which Vitruvius referred to in a veiled way, as carried along by intendment with the more ordinary measures of the cubit and its divisions. 335 being the number of days in the lunar year the significance of the use is astronomical; and that as seen upon the geometrical basis of the circle and its diameter. It was upon this use that Vitruvius gave his proportion of the height of a man to the length of his foot, about which much dissenting comment has been made. But he did this knowingly, as an adept or secret master, and for physical fact made the proper correction after the first proposed use. He says the height of the Doric column being *six* times its diameter, this was changed in converting the Doric into the Ionic by giving to the column a height of *seven* times its diameter; which may be taken as a general measure of great accuracy.

Let us give the construction, under the esoteric rules of Vitruvius, of the temple and its columns.

First: The temple in its greatest embracement should be an oblong of two squares, as *the invariable law*. This was the pattern of the King's Chamber of the Great Pyramid of Egypt, then next in point of time, of the Tabernacle of Moses, next of the Holy of Holies of the Temple, as divided by the wings of the Cherubim, as also of the porch of the same,—divided as to its length of 20 cubits into 3 equal spaces by the pillars Jachin and Boaz, the distance between them being diameter to a circle having a circumference, in Masonic feet, of 360 degrees. So the rule was not of Grecian invention but derived from the Hebrews; who, in turn, had the same in two lines of descent, one from the head of the Persian Gulf by way of Babylon, and one from Egypt. The succession of this rule by right of inheritance and practice belongs to-day to Freemasonry.

Second: As to the columns, they were after all, to be read by the ideal measures of *a man*, while constructed in terms of the real measures of the cubit and its parts. The first use was of a man lying on his back, with his limbs outstretched, so that, the navel being taken as a center, a circumference line would touch the extremities of his fingers and toes. It appears that Leonardo da Vinci made a study of this rule, and among his manuscripts there was lately found a drawing of this crucified, or crossified, man; a copy of which is to be met with in a late pamphlet by Dr. Fletcher, of Washington, on the true proportions of the human form.

This was the circular base of the column, as interpreted by symbolism and numbers from the form of a man; and the numerical proportions were to be had from the Hebrew term for man;—from whence the Grecian idea. As said, the word *man* in Hebrew, gives the small or characteristic numbers of the letters of the word as 113. Thus, the diameter being taken as that of a man, irrespective of its measures in cubits and part thereof, the circumference of the column would be 355, or the number of days in the lunar year.

This circle divided into twelve equal parts by six diameter lines of 113, each, (the going “to and fro” of the raven in the Noah description) would show division of this lunar year into twelve months, the aggregate value of the same lines being  $113 \div 6 = 678$ ;—which, as said, was the value of the description of the raven in the word “*and-the-raven*” in the Flood narrative.

By Vitruvius, the Doric column, representing the height of a man, should be six times the length of his foot, and its diameter being 113, six times this, taken as the length of the foot where the height comes in question, would be 678, or this very number. But as to this, Vitruvius goes still further to determine the matter in this way,—as follows:

The height of the Doric column being six times the length of the *foot*, he says this was changed in converting the Doric into the Ionic column, by making the height seven times this length,—and, after that, another change was made in the further conversion into the Corinthian, by making this last column eight times the length of the foot, or diameter; by which we see that he is making use, *seriatim*, of the numbers 6 and 7 and 8 to define the intended or proposed use of  $113 \div 6 = 678$ , in a matter wherein he could not speak plainly.

Third: But while following the precedent already set in the Mosaic books in the narrative of the dove and the raven of the Flood, for Grecian architecture, he does not stop here, but works the column constructively, by these veiled numbers, taken to show the ineffable name of the Hebrew Jehovah. He says, the column should have twenty flutings. From this, the circumference, or 355, is to be divided by 2, (20), which gives a circular value for each fluting of  $\frac{355}{2} = 177.5$ . At Mount Sinai there were 603550 offerings of a *bekah*, apiece, made to construct a house for Jehovah to reside in, in the midst and in the hearts of his people. 100 talents of this sum, or 600000 *bekahs*, were used for the “*sockets of the pillars*,”

and then, there being two bekahs to the shekel, it is said, "of the 1775 shekels remaining, were made the *joinings of the pillars*" of this residence. The measuring *man ratio* of 113 to 355, if multiplied by 5 will give 565 to 1775, or this very number in the last term, of which, as a circumference of a circle 565 is the diameter. But 565 can be placed under its equivalent form of  $56.5+10$ ,—and in this last form these numbers read *jod hé vav hê*, or the Hebrew name Jehovah:—and thus we read His name, and actually see Him as residing in the house of a circle as the numerical enunciation of its diameter line. Divide this circle into equal parts ( $355+5=1775$ ). Join the points of division by right lines and the *blazing star*, or the pentalfa, or seal of Solomon, (C. A. King's Gnostic Gems) will be produced; and this was probably its chief or first symbolic application.

So here, with the Greeks, by use of the same ratio, we find the same results produced by the flutings of the column, on the *man-measure*, for base and height, under the constructive rules of Vitruvius.

Fourth:—This column in its man-measure diameter reads 113, and this at its top as well as bottom. Above the top was the *capital*, with its ornamentation of *volute*s. If one will look into "The Landmarks of Freemasonry," by the Rev. Dr. Oliver, instead of a front view he will find a showing of the corner presentation of such a *capital*, where the ends of the volutes show the representation of the *horns of a ram*; and this was to indicate the sign of Aries in the constellations. The first sign preceding this was Pisces, or The Fishes. The Passover feast of the Hebrews was a movable one within certain fixed limits regulated by the lunar time of weeks and by the sun "entering into the head of the ram," or Aries (Al-Chasari); and this is the Easter feast of the Christians.

These two signs, so controlling through so many ages, were those of Pisces, or the Two Fishes, and Aries; and they have always represented the bursting forth of nature into the new spring of life, or the passing over from the darkness of Egypt or death unto a resurrection from the dead.

Now the sign of the Fishes is of Hebrew origin (Seyffarth says, not only so but that the Hebrew alphabet took its origin in the signs of the constellations). The Hebrew word for *fish* is N U N (our English *Nun*, a female devotee, and shown in the picture of Mary in the

"*Vesica Pisces*"), and the characterizing or small values of the letters of the word read 565 (or the basic values of the name Jehovah, out of Hauvah or Eva, as already given). Two Fishes then, or the sign of that constellation would be 565 multiplied by two, which would be 1130, or denoted by the number 113 (for the use of the cypher may be disregarded); and as seen 113 is read at the top of the column as the diameter thereof. The junction of the top of the column with the base of its *capital* served then to indicate that of the constellar signs Aries and Pisces.

The laws of architectural interpretation of the Grecian temple were borrowed from the Hebrew Biblical source; and the column so perfected read the Semitic story of the Dove and Raven of the Flood,—of the Hebrew Jehovah in His dwelling place, marked by the blazing star as to the joinings of the pillars,—and of the point in the constellations marking the Passover feast and Christian Easter, viz., that between Aries and the Two Fishes. As has already been said, the measure of time used as to this point was and is called the Metonic Cycle.

Seyffarth says that John the Baptist said of Christ, "He must increase but I must decrease;" by which it was signified that John was born on the 24th (22d) of June, while Christ was born on the 24th (22d) of December,—all which shows astronomical allusion to the sun passing the solstices.

The Dove, the Raven, the Fish, and the Man were very ancient Greek symbols. Two Doves from Egypt alighted on the sacred oak of Dodona in Epirus, and by oracular voice established the first theogony for Greece, by giving *names* to the gods. Here it was that Deucalion, the Greek Noah, descended from the ark of the Deluge and made sacrifice to God. His immediate descendant was Helen (or Hellen) the father of Ion, who gave the name of Ioneans, or Doves, to the Greeks. Helen is but a borrowed Grecian use of Hebrew letters, viz., *hé* (5); *lamed* (30 or 3) with a dagesh point to double the letter, and *nun* (50 or 5); which word or name carries in it the small or characterizing numbers 355.—while if the *lamed* be doubled by dagesh, the word, or Hellen, will give 565, or the Eva or Jehovah numbers of the Hebrews. The son of Hellen was Ion or Iona, the Hebrew word for *Dove*. While these symbols stood at the source of the Grecian religious philosophy and mystery, they play the initiative part in the Christian. Jesus, the Hebrew word

for *man* and *fire* (the old Greek Iason, *physician* and *healer*), with the Greek suffix, stood in the water up to his head, thus becoming the type of the Fish-man. \*John (Dove) His baptiser said, "and I saw the Holy Spirit descending from Heaven like a Dove (John) and it abode upon him." John (Dove) the Evangelist, a disciple of that other John saw this. So there were three Johns (or Doves) who participated in this scene. See the three triangles on the chair above the head of the W. M. in the F. C. Degree. These are the representatives of the three Johns, or Doves, viz., 71 and 71 and 71, or together 213, the word *Head* in Hebrew *Râsh*, or 35.5×6; the diameter to compare with which is 11.3×6=678. These three Johns are derived from the 3 and 5 and 7 steps that are taken to attain to the presence of the W. M. "*in the East*." The sum of the small values of this *Head* of the W. M. are 2+1+3=6, each of his hands has 5 fingers, together 10,—so that, the representative of 10 and 5 and 6 and 5 in this symbolic picture he sits as Jehovah or Messiah, with the glory of the Doves as the Holy Spirit above him :—and herein was the voice (Bath-Col), audible through the vowels of the Ineffable Name.

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## A WAYSIDE VIOLET.

BY ADNA H. LIGHTNER.

### CHAPTER XVI.—"OVER THE LINE."

Kate, little guessing the manner in which her confiding love was to be betrayed, was comparatively happy and contented—she would have been entirely so, but for the condemning thought that to some extent she was proving treacherous to the motherless girl, Dora. Kate was not naturally depraved, and only her love for Rufus could have tempted her to consent to the wicked deception.

Her stay with Mrs. Willett had become very pleasant. She loved Louise because she was so kind, so gracious, so like a queen among women. But within the last few days she had grown strangely restless, and ill at ease, and had she sought to solve the reason of her disquietude, she would have made a miserable failure—as yet the feeling was undefinable.

\*The name John is but a use of the Hebrew word Ion or Jonah, Dove. The words Jonah—Jonah and John are one and the same.

She was obliged to pass by a church almost daily, that was located but a few doors from the residence of Mrs. Willett, in which revival services were being held, and the songs of praise or invitation that floated out to her ear had proven a wonderful power of conviction to her unawakened soul. Every breeze seemed laden with words of accusation and reproach, and she could not cast aside their influence.

One evening as she was on her way home from Mrs. Day's, accompanied by Rufus, her steps lingered as they neared the house of God, and as they came opposite the door, some irresistible power prompted her to say :

“Rufus, you need not go any further with me, I think I will attend church this evening,” then a sudden thought caused her to add, “Will you go with me?”

“No, I believe not, Kate. I will go on up town,” he replied.

And well pleased to get away from the society of Kate, he turned away, leaving her standing reluctant—wavering, almost tempted to change her mind and go home. It was a struggle of thrilling importance between the tender, pleading invitation of the Holy Spirit and the seductive persuasion of satan. Some one opened the vestibule door, and like a voice from the throne of God, the words of earnest entreaty and supplication were wafted out to her convicted heart :

“Oh tender and sweet was the Master's voice,  
As He lovingly called to me,  
'Come over the line, it is on'y a step—  
I am waiting, my child, for thee.'

'Over the line,' hear the sweet refrain,  
Angels are chanting the heavenly strain :  
'Over the line'—why should I remain,  
With a step between me and Jesus?

But my sins are many, my faith is small,  
Lo! the answer, came quick and clear ;  
'Thou needest not trust in thyself at all,  
Step over the line, I am here.'

Kate waited to hear no more, but hastened inside the church and seated herself back by the door, eager and almost breathless, until the last words of the beautiful hymn had ceased to thrill the silence of the sacred temple, then the commanding figure of



a handsome young man stood before her, and his clear, distinct tones seemed to hold the vast congregation spell-bound, as he repeated his text, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Kate listened attentively to the impressive discourse, but only one thought, one precious promise, thrilled the responsive chords of her soul—though her sins be as scarlet they shall be white as snow—all else were but helpful aids to the one grand result—even the salvation of her soul. And when the request was made for those who desired to seek the favor of the Lord, to come forward, she was among the first to respond to the call, and while she knelt at the altar of prayer, and lifted her wayward heart to a throne of pardoning Grace, it was the low, sympathetic voice of Earnest Treherne that bid her hope and trust, and it was his hand that led her step by step, until she stood "white as snow" in the presence of God.

As is always the case with an awakened soul, the first thought is to make restitution for wrong committed or permitted, and the beautiful face of Violet Lincoln presented itself full of tender reproach, and also the grave, handsome countenance of Carl Leslie, as she thought of all the cruel wrong that was being forced upon them. But what should she do? Who would advise her in the matter? She did not even know where Violet lived. A thought suggested itself, which caused her to lift her eyes suddenly, and gaze long and earnestly into the face of Earnest Treherne. How noble and grand he seemed! He had placed her "hand in His wounded palm," why not trust him to help her again? The thought grew to be a determination with her, and when the congregation had been dismissed she stole timidly to his side, and lifting her pretty face to his, now glowing with the sunshine of God's redemption, she said:

"Could I see you alone a few moments, sir?"

Earnest recognized her as one of those who had received the blessing of pardon and peace, and thinking that she desired some spiritual instruction, he replied, kindly:

"Certainly, Miss, just step into the inquiry-room with me, and any thing I can do, I am at your service."

He led the way into an adjoining room where were several young converts in deep conversation with men and women of God, and taking her apart from them, he seated her, and said, encouragingly :

“Now, Miss, if you have any questions to ask? Your bright face tells me that Our Father has been very gracious to you, in as much as you are His child.”

“Oh, yes, sir!” ‘Though my sins were as scarlet, they are now white as snow,’ but it is not of that I would speak. I believe you to be good and true, else I had not sought you. I have a secret that is bitterly wronging a fair young girl, and I must not keep it now—it would soil my garment of snow. Oh, sir, I want your help and advice in the matter!”

Earnest lifted his face, luminous with joy and confidence in the power of God.

“Thank God, Miss, that you are beginning right!” he said, fervently. “Many a soul has been lost after the pardon of the Master, because they have failed to ‘hold fast that which they have,’ through condemnation for some unconfessed secret. Do not fear to tell me all, as you would trust a brother, ‘for one is your Master, even Christ; and all ye are brethren.’”

Kate let her eyes droop a moment in sudden shame. It seemed so hard to confess her sin and disgrace to this minister of God; but he had said, “no cross, no crown,” and timidly, but firmly, she raised her sweet resolute face to his :

“Sir, I will not make my story longer than possible, but it may necessarily weary you,” she said. Then, in answer to his reassuring smile, she continued: “Some time ago a young man met and married an acquaintance of mine, and immediately after the ceremony had been performed he went away, and upon the day following the young girl disappeared. After some time he returned to the home of his bride, not to claim her, but to buy her silence. I lived close by, and through the persuasions of one whom I loved, I acted the part of the missing bride. The young man did not detect the fraud, but paid a handsome sum to me, if I would make him no trouble. With the money I had received, the aunt and cousin of the young bride, came to the city, and after a time I followed them, and found that they had discovered the bride, who had been adopted by a rich old gentleman—but perhaps I tire you?”

Kate perceived the young man start and his face flush up hotly, and thought that she was wearying him.

"No, no, Miss! Your story has deeply interested me," he hastened to reply.

"The young lady had always believed her father living, and knowing this, the young cousin disguised himself as a wretched old man, and made her believe that he was her father. She was not well pleased with him, and she is even now paying him immense sums of money not to betray her relationship—and all the while he is nothing to her. Now, what ought I to do?"

"Confess the truth at once, Miss. Go to the young lady and confess the wrong you have done her, then see the young man and he will forgive you for deceiving him, I am sure," said Earnest, strangely moved by the girl's story.

"But, sir, I do not know where to find either of them," Kate replied, somewhat disheartened.

"Cannot you find out from your friend who deceived them?"

"No, indeed! He must not know that I have ever confessed our deception to you."

"I do not see just what you will do—but your duty is very plain. You say that the young lady moves in the best society—that she is rich?"

"Yes, sir, and she is one of the handsomest ladies I ever saw! I could ask Mrs. Willett, she might be acquainted with her."

"Mrs. Willett! Do you know her?" Earnest asked in amazement.

"I live with her, sir. I am her maid. She is the dearest lady in all the world; but, oh, I dislike so much to tell her how wicked I have been! I would rather any one else would know than Mrs. Willett."

Kate's pretty face grew pale, and her lips trembled like those of a grieved child. Earnest fully understood her reasons for disliking to confide in her mistress, and thought of a way out of the dilemma.

"What is the name of the young lady? I will seek her out for you," he said.

"Oh, if you only would! Kate exclaimed, gratefully. "Her name is Violet Lincoln."

“What!” cried Earnest, springing to his feet. “Did I hear you aright? Did you say, Violet Lincoln?”

“Yes, sir, Violet Lincoln, and the name of the gentleman is Carl Leslie.”

Earnest's face lit up with a sudden great joy, and unconsciously he sank upon his knees, and lifted his voice in solemn prayer and thanksgiving.

Kate gazed in wonder and surprise upon the young man until he rose to his feet and turned toward her.

“Miss, you cannot understand all that this revelation is to me. Carl Leslie is the dearest friend I ever had. Oh, how mysterious are the ways of God! How little we know what weak instrument shall lead us into the light! Who would not trust a Father who is all powerful to save, even to the uttermost? Violet Lincoln is Mrs. Willett's most intimate friend. You must tell her all; never fear but she will forgive you. She is the proper one to enlighten Miss Lincoln. I will tell Carl. God bless you for your faith and trust! What is your name, Miss?”

“Kate Carter,” she replied, her eyes sparkling with delight, because of the load of guilt that had been lifted from her soul. God had forgiven her, she thought, why not Mrs. Willett?

“Miss Carter, I have not language to thank you just now, for confiding in me,” Earnest said thoughtfully. “It is all so strange. Even with my knowledge of the secret workings of God, before this Divine Providence I stand amazed.”

“Do not thank me, sir. I would not have done so yesterday. It is the power of God!” said Kate, earnestly.

“Yes, Miss Carter. It is ‘the power of God unto salvation.’ But excuse me, I am detaining you longer than is necessary. It is growing late. I will see you again,” said Earnest, extending his hand.

Kate placed her hand in his, her face radiant with a new expression, and every feature beautified with the glory of God's sunshine and presence.

“I too, had forgotten the hour,” she said, her voice suave and low. “Good night, sir, and many thanks for your kindness to a stranger.”

And Kate passed out from the house of God, her heart light, and her soul illumined with the glory of the Holy Spirit. She had passed “over the line.”

## CHAPTER XVII.—“A LITTLE CHILD SHALL LEAD THEM.”

Life continued much the same in the elegant home of Violet. Mr. Lincoln was kindness itself—continually watching for an opportunity to lavish some new favor upon her. Carl, the one love of her life, the affinity of her soul, came and went as pleased him. A longing, craving tenderness shone from Violet's deep, dark eyes, when he lingered by her side, and in his absence she was restless, uneasy, and full of fears, dreading a cruel something, always expecting to be rudely deprived of every joy. As a certainty of an approaching evil grew upon her, she clung closer and still closer to her true friend Louise—no one could soothe and comfort her so much as the fair young widow. Mr. Vancouver and Edith were often with her, the child's quaint ways and pretty, womanly expressions often dimpled her face with smiles, when she otherwise would have been sad.

One day when Edith was with her, full of her fun and mischief, rambling over the large house with the freedom of a privileged fairy, she came upon the family portraits in Mr. Lincoln's private sitting room. Mr. Lincoln watched her flitting from side to side of this room, and listened awhile to her odd criticisms of his dignified ancestors, then climbing upon his knees she began to question him concerning them.

She admired the stately smiling face of his wife, but most of all she was pleased with that of his lovely daughter.

“Mr. Lincoln, where is your daughter now?” she asked.

“Child, she is in Heaven, I trust,” he replied, gazing sadly upon the beautiful pictured face while he recalled all that she had been to him, when she was a child like Edith.

Edith's sweet face clouded, her sensitive, sympathetic nature was ever quick to respond to the sadness or mirth of others, and she stroked his gray hair with tender touch.

“Then she is dead!” Oh, I am so sorry. How I would love to hear her talk, and see her eyes sparkle—you know that is what makes people handsome. When did she die?”

“A long time ago,” Mr. Lincoln said, as though talking to himself, then seeming to recall his thoughts, he continued earnestly, “Edith, never deceive your father, no matter how great the temptation. One moment of deception may sadden many hearts for a lifetime. Always be true, and shun a secret as

you would a deadly serpent. My beautiful child, how I loved and lost you!"

Edith's eyes grew large and dark, with wonder, and her little hands were clasped around Mr. Lincoln's neck, in loving compassion.

"Did your child tell you a bad, bad story, Mr. Lincoln? Is that what you mean?" she questioned.

"No, Edith, not that; but she did not tell me the truth—she did not confide in me. Perhaps if her mother had been spared to us, all would have been different. One morning we waited in vain for her bright, winsome face, and quick, dancing footsteps. It was the saddest hour of my life, child. She had left her home and father for the love of a stranger—and I had trusted her so completely, so fully."

"Oh, the naughty, naughty girl! To leave you and this beautiful home!" and sparks of indignation flashed from Edith's expressive eyes. "Did you go after her and bring her back?"

"No, Edith. This was not my home at that time, I lived on the bank of the Hudson, in a beautiful place called Rose Cottage. I did not go after her, she had made her choice. I would not even read her letters, but returned them unopened, and I never looked upon her face again. She died away from her home among strangers."

Edith loosened her arms from around his neck, and slipped down from his knee, a look of thrilling contempt flooding her child-face, and tears of sympathy for the poor girl who had died among strangers, welling up in her dark eyes.

"Mr. Lincoln, I don't like you one bit! I think you was as cruel and wicked as she was naughty! I do not see how you could treat your own, own child like that! Why, maybe she was sorry right away, after she had been naughty—I always am. I expect she wrote and told you all about it, and wanted to come home. Oh, I am so sorry that you did not think twice before you treated her so badly! Papa says I must always think twice and speak once."

Mr. Lincoln bowed his head in deep distress, never had anything so humbled and touched him as the rebuke of Edith—never had his conduct appeared so contemptible and inexcusable as now.

“Child, I also am sorry, but it is too late,” he said, his voice choked with tears. “My pride—maddening, destroying pride—prompted me to deny her. I would give all I possess to find forgetfulness and forgiveness of the past.”

“Well, if you are really sorry that alters the case,” said Edith, drawing close to his side, her face beaming graciously. “I guess I will love you just the same after all, and I never will forget what you told me about being good and true. I don’t feel near so angry with you as I did at first.”

She turned from his knee and stood beneath the portrait, her hands clasped before her, and her sweet face full of tender pity for the beautiful girl who had left her home, and because of an unforgiving father, had died far away among strangers.

Mr. Lincoln wondered at his confiding mood. In all his life he had not spoken so freely to any one of his domestic troubles, as he had done to the pretty, winsome child. Then, as he remembered her words, he smiled unconsciously at her opinion of him so plainly expressed—and he liked her none the less for her candor.

His story had deeply impressed Edith. She was a child of wonderful imagination, and the recital of wrong and romance had taken strong hold upon her young heart, and her fancy pictured what might have been had Mr. Lincoln been less cruel and his child more confiding.

After tea, when her Papa had called for her, as he enjoyed doing, that he might have a chat with Violet, she began at once to tell him of Mr. Lincoln’s beautiful child, and how some strange man had coaxed her away from her home, and concluded by begging him to go with her, and see how lovely her portrait was.

“Yes, Mr. Vancouver, you have never seen the face of my daughter. Come, Violet, we will all go with Edith,” said Mr. Lincoln.

Mr. Vancouver tried to excuse himself, but courtesy demanded that he should accept his friend’s invitation, and together they crossed the hall and entered the room where Edith had been so wonderfully impressed but a few hours before.

Mr. Vancouver lifted his eyes to the beautiful face so rougish and bright, and after gazing a moment in silence, he dropped his head into his hands, and groaned aloud.

“Forgive me, Mr. Lincoln! I cannot hide the truth longer!” he said desperately—passionately. “I was that man who won your child from you—but oh, I loved her so, my beautiful darling! I had thought never to betray myself, but the sight of her smiling face, so like that which I remember, has opened the floodgates of my soul; and by that face looking down upon us so kindly, I crave your pardon for the cruel wrong I did you in the past? It was an indiscretion of youth. I feared that you would say nay to my suit, and in a moment of doubt, I counseled an elopement, hoping that when we were married, you would forgive.”

Mr. Lincoln stood like one stricken of life itself, while Mr. Vancouver confessed the folly and imprudence of his youth, the lines of his face growing *harder and more stern* every moment.

Violet’s breath came in quick pants of incredulous wonder, and the question came like a flash, was Edith Mr. Lincoln’s grandchild?

Edith glanced from one to another in full appreciation of the whole affair. She accepted her father’s confession as a proper sequel to Mr. Lincoln’s disclosure, and thought it all just like a story. Then she noticed how dark and threatening Mr. Lincoln’s face had become, and thinking that he did not look very much like forgiving any one, she stole to his side, and pulling him down into a chair, she crept into his arms and laid her lovely face close to his.

“You will forgive Papa, won’t you, Mr. Lincoln?” she questioned, in a low, tender voice. “You know that you said that you was sorry that you had not forgiven your child, and if you had, it would have meant Papa too. Now, do please, say, “Yes, I forgive you,” then we will all be so happy. Only see, you are making Violet cry! I wouldn’t grieve her for all the world. Besides, Papa is just as nice as he can be. If he was some old vagabond, there might be some sense in it. Come here, Papa!”

Violet shuddered at Edith’s comparison, and her tears fell faster than before.

Mr. Vancouver came to the side of his capricious child, and Mr. Lincoln reached out his hand and grasped that of his son-in-law, while Edith lavished a wealth of kisses upon his tear-wet face.



"Oh, you are my grand pa?" she exclaimed at last, as the idea came to her with thrilling force.

Mr. Lincoln looked up eagerly. If the report of his child's death had been true it could not be so.

"No, Edith, Mr. Lincoln is not your grandfather," Mr. Vancouver explained. You are my daughter by a second marriage. My first wife died ten years before you were born."

"Oh, pshaw, Papa! That spoils it all!" said the child, her voice quivering with disgust and disappointment. Let us pretend it isn't so grand-pa! I never will believe one word of it. Papa thinks that maybe you would not like it if he should say I was your grand-child, because I am not always good, but I know it is so. From this very minute I am going to call you my own dear grand pa—there now!"

Mr. Lincoln drew the pretty, willful child to his empty heart, with an almost savage embrace. Yes, he thought, she belonged to him and he would never give her up to anyone.

"Yes, darling, you are mine!" Your Papa robbed me of my sunshine, I shall take his, but I will share your love with him and Violet. Mr. Vancouver, I forgive you freely. I was more to blame because I hardened my heart against my flesh and blood. Tell me of my child? Where she lived, and how she died?"

Violet took a low ottoman at Mr. Lincoln's feet, and Mr. Vancouver seated himself before them, where his eyes could constantly rest on the face of the bride of his youth—the only love of his life.

"Mr. Lincoln, your daughter and I were married the evening that she left her home, and we started at once on a trip to Europe. I have no excuse to offer for our private marriage, only that you always treated me with haughty indifference, and refused many times for your child to accompany me to places of amusement. I argued, that if you would deny me so trivial a request you would do worse if I were to ask her hand in marriage, and I could not give her up. She loved me even as I loved her, and it was not difficult to persuade her to be mine, without your consent. She always believed that you would forgive her upon our return, and when you would not see her, or even read her letters, it broke her heart.

"Now, grand-pa, didn't I tell you so! Oh, oh, what ever made you do so?" and Edith buried her face on Mr. Lincoln's neck, and sobbed aloud.

"I was worse than a brute, Edith! Go on. Tell me all?" said Mr. Lincoln, huskily.

"Her health began to fail her," continued Mr. Vancouver, "and her physician advised me to take her to the country. I did so, and for a time she rallied. Then a little girl-baby came to gladden our hearts, and after that—although she loved it as her life—she was forced to die and leave it."

"And her child?" asked Mr. Lincoln, eagerly.

"I dared not bring it to you—I had no one to go to—and I left it with a kind woman, and went abroad. After my return to America, I went to look after her but she was not where I had left her. I think that she is dead."

"Of course she is!" said Edith, with a toss of her pretty head, not unfeelingly, but with a sense of relief that she would still hold the first place in the affections of Mr. Lincoln. "It is just as well, grand-pa, she would have made you no end of trouble. Besides, if she died when she was a child, she is a great deal better off—nurse Mary says everybody is. Now it is all settled. I am going to come and live with you and Violet, and Papa, you can come and see me once in a while."

They all smiled at Edith's settlement of affairs, and thought what a sweet petted child she was, and not a little willful.

"You had better wait, Mischief, until you receive an invitation," said Mr. Vancouver, laughingly.

"She already has that," replied Mr. Lincoln, drawing the child close to his side. "What does my Heart's-ease say?"

Violet had been strangely silent during the conversation between Mr. Vancouver and Mr. Lincoln. Why must her life be so barren of delight? Why had she found in her father only a burden of shame and disgrace? She could not enter into their joy, her heart was too sore. And her smile was sadly sweet when she drew the child toward her and kissed her rose-bud mouth.

"Edith shall be my dear little sister. I could not do without her," she said.

"And I, Violet?" questioned Mr. Vancouver, as he bent down and laid his hand upon hers.

“My friend, always my dearest friend!” and the sorely tried girl burst into a passionate flood of tears.

Mr. Lincoln thought that he understood why she was so sad. It was because of the secret that was robbing her young life of its richness and bloom, and the happiness of other's had contrasted so vividly with her burdened heart, that she could not control herself longer.

He put Edith out of his lap, and drew Violet's beautiful head to his knee, while he stroked her glossy hair with a touch loving and tender as that of a mother.

“Don't grieve so bitterly, Violet!” he said. “You have a place in my heart sacred to you alone. I know how trying this re union is to you—it makes your own condition more lonely. No father, mother, brother, or sister, only a poor old foolish man, who loves you far better than his life.”

“Oh, Uncle Robert, forgive, oh, forgive me! I am not worthy your love!”

Violet dashed the tears from her eyes and lifted her flushed face to his.

He smiled down upon her, as he thought she referred to his forgiveness for her outbreak of tears, when she ought to be happy, while Violet was thinking regretfully of her deception toward him.

Edith had crept into her Papa's arms, and was almost asleep, the day had been so full of excitement that it had left her completely exhausted.

Mr. Lincoln rang the bell, and in a moment a servant appeared, and he gave orders for a room to be lighted for Mr. Vancouver.

“You must not take the child out to-night,” he said. “She is so tired and sleepy.”

“No, indeed, Edith shall stay with me!” said Violet, bending over the lovely, flushed face.

Edith clasped her arms around Violet's neck, and drew her close to her Papa's side.

Mr. Vancouver gazed down upon the two beautiful faces with a feeling of tender love, and with a desire to clasp both to his heart. Somehow Violet seemed as dear to him as Edith. Then with a deep sigh he placed the child upon her feet, and permitted Violet to lead her away, leaving him alone with Mr. Lincoln.

[To be continued in November Number.]

## THE EDITOR.

THE GRAND BODIES OF THE YORK RITE of Masonry of Ohio, viz:—the Grand Chapter of Royal Arch Masons, Grand Council Royal Select Masters and Grand Commandery Knights Templar, will assemble in Cleveland, on October 6th, 7th and 8th.

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CINCINNATI COMMANDERY, No. 3, Knights Templar, will go to Cleveland in a body, leaving on Wednesday, October 7th, at 3 o'clock, P. M. They have cordially invited Hanselmann, Covington and Newport Commanderies, and sojourning Knights to accompany them on their Pilgrimage. The most elaborate arrangements have been made for an exemplary display of the hospitality of No. 3, and under the attention of her Eminent Commander and Officers, and the management of general and special Committees, every arrangement for a most enjoyable time will be fully carried out.

We thank the Committee for a special invitation to join Cincinnati in her Pilgrimage, and for the tender of special favors.

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A NUMBER OF COMMANDERIES HAVE BY RESOLUTION, instructed their representatives in the Grand Commandery to vote for the Cassil Amendment to Section 13, Article I, of the Constitution of the Grand Commandery, and for the repeal of the Resolution passed at Sandusky, in 1883. The object of this Legislation is to free the Statutes of the Grand Commandery from the enslaving and destroying Scotch Rite legislation which rankles there, and deliver Knights Templar from unholy bonds.

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THE COMPILATIONS OF HISTORIC FACTS(?) concerning *Supreme Councils*, read very much like the compiled text of a zealous preacher who was so mad at one of his parishioners, that he wanted him to die, and in order to hurry up the event of his death, he preached a sermon especially for that hated parishioner, from a compiled text, as follows :

“ And Judas went out and hanged himself.”

“ Go thou and do likewise.”

THE following is from "The *Cincinnati Enquirer*" Masonic column, of Sunday, September 20, 1885 :

The question whether clandestine Scottish Masonry shall be encouraged or rebuked, is now a burning question among the Masons of Ohio, particularly in the various Commanderies of Knights Templar. At the last two meetings of the Grand Commandery of Ohio, there was decided legislation against permitting bogus bodies to be encouraged by Sir Knights, under penalty of expulsion. A resolution was offered at the last meeting by Sir Knight Cassil, of Central Ohio, to repeal this legislation. On last Tuesday night the subject came up before Hanselmann Commandery, of this city, and a resolution was adopted instructing its representatives to vote for this resolution. Two of the representatives present publicly stated that they refused to obey such instructions. One of the Past Commanders of this Commandery communicated this intelligence to Sir Knight Eli Fasold, Grand Commander, and received from him the following communication, which expresses his very decided opposition to such suicidal action as was adopted by Hanselmann Commandery. The Grand Commander writes as follows :

"I need not tell you that a clap of thunder from a clear sky would have startled me less than the action of Hanselmann Commandery endorsing the Cassil resolutions. I cannot believe that the Grand Commandery of Ohio will open the door to clandestine Masonry. There certainly could be nothing gained by such a movement, but, on the contrary, every thing appertaining to our Masonic government would be at an end. A firm policy against invasion at our Grand Conclave will settle the right of the Grand Commandery to legislate for self-protection. Unless this is done, war will go on, and finally discord and strife will enter our Grand Lodge and Grand Chapter. This is to be regretted, and I hope it may be averted. I am sorry to learn that an effort is being made by a few individual Knights to cast ridicule upon Commanderies who disciplined their members for violation of Section 13, Article I, of our Code of Statutes. I trust that the representatives and members of the Grand Commandery of Ohio, will see to it that such conduct will be severely rebuked. Courteously and fraternally yours,

ELI FASOLD, Grand Commander."

The foregoing is a contemptible atrocity, intended to degrade Hanselmann Commandery, while the tendency of the article is to degrade the Grand Commander himself, and the Grand Jurisdiction over which he presides. Could not the silly and unlettered writer of the *Screed* see at least, this far?

One of two things must be certain, concerning this outrage: either a Past Commander of Hanselmann Commandery, has, by an un-official, partisan and false peddling of the business of Hanselmann

Commandery, to the Grand Commander, drawn out from him an argument in defense of the Scottish Rite Legislation, and a reproof, rebuke and reprimand to Hanselmann Commandery,—or, the purported communication, alleged to be signed by the R. E. Grand Commander, is a FORGERY! The reckless and indecent capacity and haste to commit this outrage upon Hanselmann Commandery, would suggest a rare capacity in *contriving a letter*.

For the Grand Commander can have no official knowledge of the doings of a Commandery, unless they are officially communicated to him; then, his reply will be in his official capacity, addressed to the Commandery, and not to a private and irresponsible person, even though he should be "*a Past Commander!*"

For the honor of our Grand Commander, and the Grand Body over which he presides, we are of the belief, as at present advised, that the letter signed "Eli Fasold, Grand Commander," IS A FORGERY!

First: The contents of the letter are of a piece with the paragraph which precedes it, and it seems as if one brain conceived, and one pen uttered both.

Second: All Official communications from a Commandery, or a Sir Knight to the Grand Commander, pass, by vote or consent, through the Recorder of the Commandery, to which the Grand Commander returns *official* replies. Now here is a grossly impertinent and irresponsible communication, *said* to be made by a "Past Commander" to the Grand Commander, to which it is said the Grand Commander sends an *official* reply, which reply is degradingly paraded to the public! We can't believe the *purported* ill devised thing. *It, therefore, must be a Forgery!* and must be so denounced until Hanselmann Commandery, or the *general public* shall be better informed.

\* \* \*

THE PUBLICATION ABOUT RITES AND THEIR MESH OF QUASI HISTORY under the cover and imprint of THE MASONIC REVIEW, for September, was from the pen of Bro. John D. Caldwell, Grand Secretary of the Grand Lodge of Masons of Ohio. The printing of the matter, on account of subject and its length, was a business transaction between the Publisher of the REVIEW and the writer of the article. We were not favorably disposed to its publication in the REVIEW for "sundry weighty reasons," which we state, in other connections, elsewhere. Its publication being, however, a business transaction, as

already stated, and its pages being apart from the standard pages of the REVIEW, altogether changed the condition of things, entirely and happily, relieving the Editor from responsibility in the matter. We also say, that, as Bro. Caldwell was pleased to write the matter, and saw proper to publish it in the manner and form in which it appeared, we are quite satisfied and happy.

We wish to say further, that we felt in duty bound, as in simple justice to the REVIEW and to ourself, to be satisfied, as far as we could be, that the *matter of the article* was of Bro. Caldwell's own will, work and intent. Of course Bro. Caldwell is understood to be able to write for himself, and to write an infinitely better article than that which he has sent forth from our office, but considering the character of the article, — it being a re-statement of the *ad nauseam* text on the subject, and aware of Bro. Caldwell's ability in original and fair discussion, we *explicitly* and *purposely* asked him, if the matter proposed to be published under the imprint of the REVIEW, as his own, were really so, and he declared *that it was*, and we believe him. We felt it to be our duty to be satisfied of this, for under no circumstances now existing, or which we can presently foresee, could *any such matter* be published, as this article has been, under the cover and imprint of the REVIEW, by any person who has made a monopoly of the business of sham, unarticulated, scraggy and perverted histories of Rite matters. Bro. Caldwell understood our question, because it was plain, direct, and clearly indicated its purpose. We say this, because our battalion of correspondents jumped at once to the conclusion that *some other* than Bro. Caldwell got up the old business in the form in which it has been presented; and we desire to put it on record here, that Bro. Caldwell is the sole compiler of the business, and that "no other person had any knowledge whatever, that he was preparing, or had prepared any such article as the one presented."

We should also state, and we do it with pleasure, that our correspondents, in their repeated inquiries on the subject, expressed themselves as glad of the publication, albeit they found no beauty in the "old, old story."

\* \* \*

THE following amendment to Article II., Section 12, of the Constitution of the Grand Commandery of Ohio, was offered at the last Annual Conclave of the Grand Commandery, and will

come up for action at the Conclave in Cleveland, to be held in October.

“Proposed Amendment to Article II., Section 12, to make the second paragraph to read as follows :

“In all other cases, any proposed amendment shall be seconded by at least one-fourth of the members, and shall lie over until the next Annual Assembly of the Grand Commandery, when a concurring vote of two-thirds shall be necessary to adopt such alteration or amendment.”—*Proceedings* 1884. p. 42.

DEAR BRO. MOORE :—It means that every amendment shall be seconded by one-fourth of the members of the Grand Commandery before they know anything about it. It is not then open for discussion, and the consequence is, of course, “gag-law.” Reflect a moment. At Dayton last year, there were 143 votes cast on my amendment. Of these 47 were cast by *permanent* members, —Grand Officers, Past Grand Officers and Past Eminent Commanders. The remaining 96 votes were probably cast by not over fifty persons. Therefore, this amendment would mean, that hereafter, any person who desired to present an amendment that did not suit “The Powers that be” must gain in advance the support of about one-half of those who are not permanent members of the Grand Commandery. He must see these Knights individually and have them attach their names to his amendment. This you know will be well nigh impossible. Again, of the aforementioned 47 votes of the Permanent Members, 46 were cast against my amendment, which is a pretty fair indication that the “Permanents” stick pretty well together.

\* \* \*

WE had the pleasure a short time ago, while in Baltimore, of meeting Bro. Edward P. Shultz, author of “History of Freemasonry in Maryland,” which is being handsomely printed in serial. It is not true, as reported, that the publication of this History had been suspended. On the contrary, Bro. Shultz is most zealously engaged in his work, and the numbers we have had the pleasure of reading are in evidence, not only of his zeal, but of his knowledge, and as well of Bro. Shultz’s entire competency to furnish forth a complete and valuable History of Freemasonry in Maryland. This is indeed an invaluable Masonic History, and should



be in the possession of all who desire to be informed concerning the earlier days of our Order in other Jurisdictions.

We shall be glad to furnish any information we have on the subject, or Masons may address Bro. Edward P. Shultz, Baltimore, Maryland.

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TO THE MASONIC REVIEW :—In your August number Bro. T. B. Fisher recites the outrage committed in Marion Commandery, engineered by a Past R. E. G. C. and Past G. M.

It is pretty generally known who this venerable conspirator is, and the writer was not surprised that he should have implicitly obeyed his master, for while he was Grand Master, he evinced his lack of courage to sustain the dignity of Craft Masonry and its laws. *For Example :*

A certain Master of a Lodge had violated a plain law of the Grand Lodge, which was made the subject of an article in a rural newspaper ; the clipping was sent to the Grand Master, with a brief statement of facts, and an investigation requested. The offending Master was written to by the Grand Master, and the answer given was a reference to the sections of the law charged to have been violated, but no refutation of the alleged violation. This reply the Grand Master sent to the Brother, who sent the clipping, and the indifference to the matter manifested by the Grand Master excited the Brother's indignation, when he secured evidence to substantiate the alleged violation and sent it to the Grand Master. Not hearing from the latter after a reasonable time, and having in the meantime had a conference with the offending Master, who was never again addressed by the Grand Master, the Brother again wrote the venerable dignitary, but was treated with silence. At the succeeding Grand Lodge, an effort was made to have the matter ventilated, but the universal advice tendered was to leave the question alone, that it would only result in the Brother's discomfiture, as the Grand Master would smother the matter and possibly publicly snub the agitator. No reference to the matter was made in his annual address, and this sworn conservator of the rites and customs of Ancient Craft Masonry, *refused* to enforce its laws and maintain the dignity of the Grand Body over which he *sat*.

Is it not about time the Master Masons of Ohio awoke to the fact that *active Master Masons* should administer its affairs? and not select

their officials because of high sounding rank in other grades—grades that are not always true to the *ancient* and *only* Masonry? It has been a notorious fact for years that no one can be elected to an office in the Grand Lodge unless he were of a certain degree. How much in contrast with this was the recent exaltation of the Grand Master of California, to the degree of the Royal Arch! Could such a thing possibly happen in Ohio? No objection is made to the election of a Brother because he has taken the supplementary degrees, but the possession of these degrees should not be a *prerequisite* to election. A devoted, intelligent, active *Master Mason* is what the Grand Lodge wants for an officer, and when the time comes at Cincinnati, for casting the ballots for officers for the ensuing year, if the Masters and Wardens were to enquire something about the labors of the candidates in their *Lodges* it would be for the interest of the Craft, and not its subjugation. The Lodge has been pushed aside too much, and it were time its equality at least were asserted.

MASTER MASON.

\* \* \*

#### THE GRAND COMMANDERY.

THE FOLLOWING IS FROM A MASON AND MASONIC KNIGHT TEMPLAR, who lives more than a “hundred miles away” from here, but can “see from a distance” and understand. He can clearly say his mind, as his readers will readily perceive:—

MR. EDITOR:—You were thoughtful enough to call special attention to the correspondence in the REVIEW, for September. We gave heed thereto, and looked the number over with a little more than our usual care. All along through the Contributors', Editor's and Craft Tidings' departments, everything seemed regular and fully abreast with the times. On reaching the *Publisher's Page*, however, we think we discovered the reason for your thoughtfulness. It consists of Bro. John D. Caldwell's Tract For The Times, entitled “CERNEAUISM A POISON TO MASONRY,” with two intermediate sort-of-sub-titles. These titles are preceded by ten lines signed by the Publisher as a sort of ‘*Epilegomenon*,’ giving, as it were a touch of piquancy to the feast on “Poison to Masonry,” which Bro. Caldwell is about to spread for our delectation, and at which we, ‘Hic in Ohio,’ are invited to sit.

Bro. Caldwell seems to think *Ménú* cards at such a spread were of little moment and begins at once to set up "a square meal" to his brethren composed chiefly of historical hash.

We gave him credit for more sagacity than to blunder in such a manner, for it is a fact, as common as anything to sense, that ill-prepared historical hash is about as uninviting and distasteful as any variety of preparation that he could set up.

This same spread has been made before by one mightier than he. and he should have hesitated, with his age and experience, and expectations, from rushing in where angels are said to be afraid to tread. This may come to him as an afterthought, but he may be happy yet—happier, it may be, than if even so slight a shadow dashed across his way.

It had not—this historical hash—even honest warmth about it, it was stale and cold. But it was hash, and hash was all there was in the cupboard. Let it be the last; for we believe if the Masons of every grade 'Hic in Ohio,' must vote for a re-hash of this sort, *or* a cup of cold Cerneau Poison, they would vote black and gulp down Cerneau.

But when Bro. Caldwell assumes the character of a Medicine Man of his tribe and discourses on Poisons is when he awakes the liveliest interest. The diagnosis of the Ohio case is, in our humble judgment,—being simple Masons only,—the result of a masterly effort of a great mind in perplexity. Now we like a strong, clear, square-cut diagnosis, based upon immutable facts, and bristling with incontrovertible conclusions; for though such a prescience in a case could not be other than distressing, not to say pang-ful, it must put us on our guard, and we could at least take counsel on the future and brace ourselves to receive the inevitable with a diminished shock. But here the Great Medicine Man wabbles—and we, where are *we*? He tells us we shall be poisoned by the apple of Cerneau, and we don't know, being of the Symbolic Degrees, and yet in our innocency—we do *not* know. Our great Grand-mother was in just such perplexity. "The day in which thou eatest thereof, thou shalt surely die," was not sufficient to keep her from trying the flavor of the apple, though the admonition and command came from One having Authority, and not from a scribe. But we digress. The Medicine Man says Cerneauism is poison. How does he know? Now *Doctor*, you make the charge, fetch the proof! Your allegation does not go for proof. Bring forward your evidence. You

are in court and windy suspirations don't go for much in court—even though the Bench be only Square men. Come now, loose allegations—*is not such as is wanted* to build up a case.

Square work! How do you know? Have you any knowledge or information touching the poisonous character of the Cerneau Branch of Scotch Masonry? How did you obtain it? What business have you with an irregular Scotch Body? Who communicated the inner secret work to you? We do not care which body was in the field first.

Brace up now, and give an open, frank answer. We don't want any shuffling, nor "monkeying," not even from a Medicine Man. Don't you *know* that you do *not* know, that the Cerneau poison which you would raise into a sort of painted devil, to frighten the innocents with, is compounded of the same ingredients as the N. J. A. A. S. Rite Mess? Don't you know that the moderately well informed, 'Hic in Ohio,' know that such is the fact? Well then, what is the use of parading that sort of stuff before us, coupled with the airs of an alarmist, and saying in a language stronger than words, "that if ye insist on carrying your manhood into Scotch Masonry, and, by inference, into *any* Masonry, ye shall surely be destroyed, and *I* will medicate you to that end?" If that *isn't* what you would do, if you had the power, and the power is what you *want*, what, in the name of the Most High is all this brawling about?

You are pleased to stigmatise it as treachery and other fine phrased epithets. Do you and your tribe, Medicine Men, Braves and all, stand before honest men—Masons—and have the effrontery to talk of *treachery*? You have lived too long in this world, and there remains too little of your life in which to prepare for entrance into the next, to take such an assertion on your lips. The world knows, up to date, what the history of your tribe is; and, judging the future by the past, we can pretty clearly forecast what it would attempt if it had the power. We cannot be beguiled so easily into the hash business, as to attempt a history of the N. J. A. A. S. Rite. Every student, even a superficial one, knows enough of it already to bring a blush of shame to his cheek, to think that he must hail as brethren in Symbolic Masonry, those who, having become enamored of the bastardized thing which you hug so fondly in your embrace, are seeking to degrade them into supporting its legitimacy.

Moreover, you do not sin in this way, because you have not been near the light. You have had opportunities, beyond and superior to most Masons in this State for acquiring accurate knowledge of facts bearing upon the strife that you and your superiors in the tribe are continually endeavoring to stir up. You have had the light and more's the pity, and the more's the sin. You cannot, like the stubborn man in the jury box say, that you alone are right and the eleven other men are stupidly wrong. That will not do. You are intelligent about other things, and we believe you are on this Rite foolery. But it does not suit your purpose, or rather *another's* purpose, to act upon what we believe are, or should be, your honest convictions. All this dreary diagnosis, Doctor, is of no earthly good now, your patient, 'Hic in Ohio' *will take* the Cerneau poison, and will *not* surely die, but may live to follow the remains of N. J. A. A. S. Rite to its rest and reward.

A word as to your answer to the query, "What right or reason is there in the Grand Commandery of Ohio determining or defining what she recognizes and acknowledges as Masonry?" You say, "by the right of self-protection." So near the light, and yet so far! O, no, Sir Caldwell, you will not seriously ask Templars in Ohio to accept any such answer for the truth. Your Templar prairie picture is happily conceived, but you kindle your fire in the wrong place and by the wrong hands. Let the Templar kindle this fire for himself, for he has found out that he has much more reason to dread the foes of his own hearthstone than "incendiaries" from the open prairie. Much more does he dread unfaithful and conspiring hands "monkeying" with live embers at his own fireside. An open enemy can be noted and guarded against, but those whom you have taken to your heart and to your altar how can you secure yourself against *their* perfidy? *Fire them out!* and if you are honestly on the Templar side you will help the Templars kindle and keep alive the fire, against the encroachments of the N. J. A. A. S. Rite in Ohio.

But where are you in this emergency? You needn't trouble yourself to answer at this time. FOUR THOUSAND outraged Templars in Ohio, will answer for you in such sort as you will be unable in twenty "Tracts For The Times" to gainsay or resist. You must remember that every Mason has it required of him, before he touches the threshold of a Lodge, that he be a *man, free-born*, etc.

*Masonry*, such as plain Templars know, makes him none the less a man, rather more. But *Rite-men* are made slaves of, and you know to what extent this is true. So do we, for we have heard it from the lips of the brethren of your tribe.

And you seek to degrade and enslave Templars under the gauzy pretext of protecting them. This won't do. They will protect themselves like men, and we venture little in the assertion that *you* will live long enough to see the day when the wickedness that men of your Rite in Ohio have been guilty of, towards the Templars, will overtake and overwhelm the perpetrators!

Now, one word more and we shall have done. The time has gone by for discussion, argument or appeal. You,—and by you, I mean, you of the N. J. Scottish Rite, that you uphold and defend,—you have struck at the very life of Templary in Ohio, though you have the effrontery to claim that you protect it. The moment that you destroy a Templar because you claim he is a “Cerneau” (or Knight of Pythias), that moment you strike the four thousand Templars of this Ohio Jurisdiction, who are *freemen*. No amount of threats or curses, or attempts at subjugation can reach them further. They are aroused, and the henchmen and the Rite that stand in the way of their absolute Freedom will be swept from the Earth!

\* \* \*

#### AN ADDRESS

TO THE KNIGHTS TEMPLAR IN OHIO.

BY ONLY A KNIGHT TEMPLAR.

*Knights, Fraters, Defenders of the Faith*: “LEND ME YOUR EAR.”—During the early part of the fourteenth century, Philip the Fair of France, conspired with one of his creatures, Pope Clement V., for the betrayal of the Knights Templar into his power, whereby he was enabled to accomplish the destruction of the Order, the martyrdom of JAQUES DE MOLAY, then Grand Master, of ever-blessed memory, and the dispersion beyond the limit of his power, of the few true Soldiers of the Cross who escaped death by the flames, the dungeon, and the rack, and set a ban upon them throughout the civilized world. \* \* \* \* It is said, and the saying is “worthy of all acceptance,” that history repeats itself. As touching the Knights Templar, however, its verification is reserved until this day, in this land, where the enjoyment of civil liberty is our loudest boast, and in this Templar Jurisdiction of Ohio, where, until within

a brief period, our beloved Order enjoyed for more than forty years, unexampled prosperity, and maintained an attitude void of offence towards all men. But the time came!

To some to whom this address may come, it were a waste of time to state in detail, how and when it came, or by whom it came.

To others, it were an almost equal waste of time, to make a similar statement, or indeed, any statement, as to circumstances or agency. It will be sufficient for the present to say, that it came, and that this was the sign of its coming, viz.:

THE ADOPTION BY THE GRAND COMMANDERY OF OHIO, OF THE RECOGNITION POLICY. By this is meant, the recognition of certain Masonic, or reputed Masonic bodies only as regular, and especially of such bodies as, in the very nature of the case, the Grand Commandery, as such, was, and must be ignorant. Every Templar knows how much of Masonry, and what is requisite before he can be Knighted; and every Templar ought to know, that all legislation emanating in, or enacted by that Grand Body should be in the INTEREST OF TEMPLARY ONLY.

To be of a Grand Commandery and in a Grand Commandery, and attempt to induce a Grand Commandery to enact legislation of any kind, whose object, near or remote, is to advance the interest of, or strengthen any branch or Rite of Masonry, or sect of any sort, save those upon which this Grand Commandery is builded, ought to subject, whoever has done it, to the execration of all men; for he who wittingly plots to weaken, or willfully attempts to destroy the brethren of the household of faith, is not fit to look honest men in the face. "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take"! Yet this was done in the reign of Philip the Fair, and this is done to-day in Ohio! But, Praise God! not quite so successfully. The spirit of the conspirators, even in Ohio, is willing, but the flesh is weak. There, the Church conspired with the State; there, personal liberty was subject to the caprice of the king; religious freedom was subject to the caprice or curse of the Pope; here, every man is sovereign and pope unto himself; and when men—no matter how much mouth-honor they can evoke, no matter how many decorations they can display, no matter what dignities they are, or think they are invested with—when men seek through an organized system of fraud and corruption, first to enslave and then degrade brethren of their household, a power rises to

assert itself, that was dormant and almost unknown to Philip the Fair, a power that, under God, is more potent for good; more effectual against oppression; more determined to combat and overthrow the wrong, even in high places, than all other influences known among men,—the virility of MANHOOD!

When any system, no matter how extensive and elaborate, no matter how perfect its appointment, nor how glittering its pageantry, no matter how bedizzened with the glamor of pomp and circumstance and reiterated asseveration of its kingly legitimacy; no matter by whom championed, and by whom defended; whether by enthusiastic sucklings in the first blush of adolescence, or by hoary-headed time-servers, whose wrinkled palms are reaching forward for the coveted bauble; no matter if presided over by a Supreme Council, that boasts that it is responsible to no man for its acts, and that is itself as venial and corrupt as any cabal this side Gehenna;—when any system—has FRAUD for its foundation stone, PERJURY for its portico, CORRUPTION in its shrine and OUTRAGE at its pinnacle, ALL who by any one of these means, have been induced to connect themselves with the said system, are, and of right should be, absolved from any and all allegiance thereto, and be FREE MEN! *Falsus in Uno, Falsus in Omnibus.* And of such is the system of the domination of the 33d and last Degree of the A. A. S. Rite for the Northern Jurisdiction of the United States, of which “Bro. Henry L. Palmer, of Wisconsin, is the Most Puissant Sovereign Grand Commander,” and whose minions in this great Commonwealth, and Grand Jurisdiction of Ohio, are doing the behests of this “Philip the Fair,” of the 19th century. Look at them! Some of them have enjoyed for years the places of emolument and confidence of the Brethren of all grades in our great Fraternity of Masons. Some of them are endeavoring now, to delude honest, confiding brethren with the idea that they must ‘obey the law’! Obey a law that is covered over—*measly* with fraud? *God forbid!* Other some, white-headed, honored with all the places of distinction in your power, as Templars, to bestow, peddle about your Commanderies such miserable drivel as ‘unless you vote as I instruct you, notwithstanding you have a black and white ball given, by which you can express your choice, you will have the charter of your Commandery arrested’!

First, enact laws to compel you to recognize what you are *ignorant* of, and then assume that you do not know and dare not attempt to



express your choice between right and wrong! and this at the dictum of one who has filled all the high seats in this Grand Jurisdiction. And Fraters, this is a part of the outcome of the recognition policy of your Grand Commandery.

And now answer, if you can, these plain questions: Has there come any good out of this recognition? Has it not been evil, and evil continually?

Does anybody have the hardihood to claim that it has, or may benefit the Templars? No man, even a Scottish Rite man, is fool enough to answer in the affirmative to-day. It was intended to be in the interest of the Northern Jurisdiction A. A. S. Rite only, and that, no man not a fool, will deny.

If in the end of this fooling with the recognizing business, the instigators of this damning, fraudulent, fool-legislation, shall be ruined, their basely-born Rite relegated to the fiends, and those whom they attempted to subjugate and enslave, be more firmly united and harmonious, they will have nobody but themselves to curse for it; and there will be nobody to sigh them regrets.

If they find themselves at the bottom of the pit they have digged for you Templars, they must not complain if, those who have had reason to rue the recognition farce once, cannot be induced to re-enact it.

The Resolution of 1883, that your then newly elected Grand Commander didn't enforce, and lost him his re-election for not enforcing, was another thing as foolish in one way as the recognizing business was in another way.

That Resolution has *now* claimed for it the force and virtue of an original enactment! yet it was introduced and passed at this same session of 1883, merely as an answer to many 'questions,' so said, seeking light.

The question is supposed to have been asked by one of the 'brightest Masons on earth,' and as he was chairman of that committee, whose duty it became to answer, it will be venturing little to say that he answered it himself and to his entire satisfaction, and if such an answer to such a question, have not after all, quite the force of an original enactment to the Constitution, we must conclude that the author thought it would, and he could save the year's time, that a proposed amendment would have to wait, before action could be legally had upon it in the Grand Commandery.

Fraters, your Grand Commandery has become a mere figure-head, behind which, the minions of the dominator in another Rite play at hide-and-seek, while they are maturing plans for your destruction! Look at the composition of the vote on Cassil's resolution, to repeal the obnoxious legislation: 123 votes against its repeal to 11 votes for its repeal.

Your Grand Officers, with but one exception, are all Scotch Rite men; the legislation, aside from that already referred to, has been for years in favor of Northern Jurisdiction Scottish Rite Masonry and Masons. So completely do your new Masters imagine themselves your superiors, that they habitually assume, or as often as caprice dictates, airs akin to condescension towards you and your Order. This is not overwrought at all. One of the members of the Grand Commandery, at its last Conclave, said that he saw, and was made to feel, just such assumptions from these minions of our "Philip the Fair" of the 19th century.

Can you, Fraters, continue to tolerate these things merely for the sake of peace?

Do you not prize your MANHOOD and your Knightly vows, above a peace that is based on enslavement? Shall it be longer said that you, the Defenders of the Faith, who proudly bear the name of those illustrious Soldiers of the Cross, who, rather than belie their manhood, perished at the stake, in the dungeon, or on the rack, are satisfied with this oppression?

Will you remain the mudsills of an arrogant aristocracy, that was begotten of fraud, and that has not, from its birth until now, ceased to perpetuate its existence by all manner of crookedness? Or will you resolve henceforth to be free?

Fraters, your know your strength in Ohio,—put it forth. Do not be deterred by cajolery, by threats or by curses.

Resolve to be free from this bondage, and having resolved, strike for Freedom!

Pass the word along the line, *Beauseant!* and remember that

"God never favors in a fight  
Where might enacts the wrong."

Let your swords no longer rest in their scabbards, while your brethren are being slaughtered by an enemy that has stolen into your asylums through professions of Friendship. Yours is the cause of Truth, Justice, and Rational Liberty; ADVANCE! Let

your trusty blades leap from your scabbards, and never sheath them while an enemy is in presence.

Fraters of Ohio! If your manhood be not clean gone forever; if there remain with you a spark of that virtue that animated and was the sheet anchor of those whose deeds you profess to emulate; if your professions be not an empty boast and your sacred vow a solemn mockery; if by being enslaved you have not degenerated into drivellers; if you be not dazed with the glamour of these minions of our Philip the Fair, who combine in themselves the cringing of a serf with the strut of a harlequin; if you be not minded to suffer these creatures, who have vaulted into every place of official importance in this Grand Jurisdiction, to hold, possess, and occupy them forever; if you do not mean to be regarded from this time forth, as so object, that no man will respect or reverence you, or the cause that you so loudly profess, yet refuse to defend,—**STRIKE! STRIKE OPENLY! STRIKE**, like men who know what Freedom is, and who will battle unto death to maintain it!

Do this, and the Knights Templar in Ohio will again be Free!

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“LET US HAVE PEACE.”

REPLYING TO

“CERNEAUISM A POISON TO MASONRY.”

BY JOHN D. CALDWELL.

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A TRACT *for those who believe that a Master Mason has rights which those of the “Higher Grades” are bound to respect.*

I had hoped that I would escape the “paper war” growing out of the “Scottish Rite controversy.” The article above named, from the pen of Bro. Caldwell, has rendered it necessary that I should make a statement, in justice to myself and (a matter of much greater importance) to place Clinton Commandery right in the eyes, not only of Bro. Caldwell, but also of those to whom he has conveyed an erroneous impression.

I want it to be distinctly understood that I do not propose to cross swords with Bro. Caldwell in forensic discussion. There are none in this great Commonwealth who stand higher as men and Masons than Bro. Caldwell. His years, experience, and Masonic

attainments place him upon such a pinnacle of excellence as would render it folly in me to presume to take a place upon a par with him in discussing questions of Masonic Jurisprudence. My only endeavor shall be to correct an impression which he has formed and promulgated, as to the position which Clinton Commandery occupies in this controversy. Governed by a due sense of the respect which is due to age, experience, genius and Masonic ability, I trust and hope that neither Bro. Caldwell nor my readers will think me presumptuous in temperately stating the position occupied by the Templars of Mount Vernon and vicinity;—and wherein Bro. Caldwell has misjudged us.

Brother Caldwell, in an article of thirty-pages, has devoted twenty-two to the discussion of the claims to legitimacy of the so-called “Cerneau” Supreme Council, 33°, A. . A. . S. . R. . . Of the remaining ten pages, over half is occupied in relating the troubles of the Grand Lodge of New York with two Schismatic Bodies, each claiming to be a *regular* Grand Lodge of Free and Accepted Masons. The tail end, consisting of about four pages, is devoted to an incidental comment upon the actual question at issue.

In other words, we are treated to a very able dissertation upon a certain branch of Scottish Rite Masonry, which, however edifying it may be, is not pertinent to the issue.

As to the claims of the so-called “Cerneaus,” there can be no controversy between Brother Caldwell and myself, but it is a question that it is neither necessary nor desirable to discuss. It was for the very purpose of avoiding such discussions that I proposed legislation that would eliminate the recognition of any Scottish Rite Bodies, that we might not be burthened with the quarrels of a foreign body that it was neither righteous nor expedient for us to assume. Such discussions are not necessary, for they can bring us no good, and have brought great evil. They are not desirable, as every Masonic student, who is jealous of the purity and fair fame of Masonry well knows.

I am a 32° member of the Scottish Rite, having received the degrees under, and now owing allegiance to, the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States. I have no desire or intention of severing that allegiance. I believe that we have a clean record from 1867. I believe that there was at that time such a union of the conflicting bodies claiming to gov-

ern the Scottish Rite as should lead all those who were and are sincerely desirous of peace and harmony, and to promote the welfare of the Order, to abide by that action, and to live obedient subjects of the Supreme Council over which Bro. Henry L. Palmer, of Wisconsin, presides. I believe that we have sufficient strength to maintain our supremacy. I believe that we are able to stand upon our merits, and if we are not, we should fall. I believe that those who have opened this controversy, have done incalculable injury to Scottish Rite Masonry. It has led to a thorough investigation of its history, and its early history in this country is not very savory to the nostrils of those who love Masonry. Let us be content with what we can justly claim. It is beneath our dignity to beg support from other bodies. If such support is necessary to prevent us from falling, it is the strongest argument that we should fall. The plea that has been advanced that our recognition is necessary to protect!! York Rite Masonry, must be accompanied with an audible smile of even those who make it. Six hundred thousand York Rite Masons in the United States, with a history of nearly two centuries, asking protection and support from a few thousand Scottish Rite Masons, with an undisputed genealogy extending but eighteen years into the past. The proposition need only be stated to be answered.

The question is not, whether the "Cerneaus" are legitimate or not, but whether it is right and proper that we as York Rite Masons should enter into the discussion of that question at all. I say *No*. Let Scottish Rite Masons settle their own difficulties.

I come now to that portion of Bro. Caldwell's article in which he discourses upon clandestine Masonry, using the troubles of the Grand Lodge of New York as his example. That case is by no means a parallel one to ours, and has no pertinency at the present time.

The Grand Lodge of New York was dealing with an offshoot from its own body. It was a case of rebellion against its authority, and it was its right and bounden duty to quell it if possible.

The Grand Lodges known as "St. Johns" and "Phillips," claimed sovereign power, and actually chartered Subordinate Lodges—and this, within the Jurisdiction of the Grand Lodge of New York.

Does any such state of facts exist here? Have these so-called "Cerneaus" invaded the Jurisdiction of any of the Grand Bodies

governing the Degrees of the York Rite? Have they made any clandestine Master Masons, Royal Arch Masons, Royal and Select Masters, or Knights Templar? No. Then I ask, what have we as York Masons to do with them? How are we interested in what they do? Do we even know that their system is Masonry? Are we not assuming a power that does not belong to us, in arbitrarily determining which is legitimate and which is not? Even if we have the power, have we ever been asked to act as judges or arbiters in this case? Has any evidence been presented to us? I ask you, Brother Caldwell: Is it not a fact, that when the Grand Commandery of Ohio passed R. : E. : Sir Carson's resolution, at Sandusky, stating what were the *only regular* Supreme Councils, 33°, in the United States, did not the Grand Commandery make a statement, of the truth of which, nine out of ten of its component members were in actual ignorance? Had it one iota of evidence on which to base its verdict? You well know that it had no such evidence, and that its individual members were in absolute darkness as to the facts in the case. Now what think you of the propriety of such action upon the part of a solemn deliberative body, and especially a body of Masons? Had this ended only in resolution (as in Massachusetts), we might have been silent, although grieved at the uncalled for action. But serious evil has resulted therefrom. Those who were interested proceeded to deprive a number of Knights Templar of their rights as Templars. No charge could be laid at the doors of these Sir Knights, but the single one that they had joined this body of so-called "Cerneau" Scottish Rite Masons. It was then, that we of Clinton Commandery, believing that our Fraters had been wronged, and that more evil might follow, felt that it was our duty to enter our solemn protest against this action.

To this, Brother Caldwell, you have objected. You consider it immodest for Clinton Commandery to counsel with its peers, and cite the case of a certain Clinton Encampment in New York, that was summarily dealt with, by the Grand Encampment of New York for contumacy, thereby intimating what our fate might be. In the first place, Brother Caldwell, there is not a single detail in the circumstances of the two Commanderies that is coincident. In the next place, you must think that you are speaking to the *subjects* of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States, which August Body has decided it to be a Ma-

sonic crime to even petition for a redress of grievances. (See address of Illustrious Deputy Carson to Ohio Council of Deliberation, at Cincinnati for 1882.)

We of the York Rite are *freemen*, not *slaves*. You give particular prominence to our memorial as coming from me. It was the unanimous expression of Clinton Commandery. The result of many conferences and private conversation, possessing the seal of approval of our venerable Frater E. Sir J. N. Burr, the first Grand Captain General of the Grand Commandery of Ohio, who was at the head of the committee who presented the memorial to the Commandery, and in an able address gave his reasons for being in favor of its adoption, and entertained the Commandery with a history of his knowledge of the Scottish Rite in connection with the different Grand Masonic Bodies of Ohio.

You object to the memorial as being saturated with "vinegar." The following is a copy of it, and I submit to every fair minded Mason whether it is not, as it was intended to be, a temperate presentation of the views of a Commandery who has no "ax to grind," no grievances or wrongs to revenge, but is actuated solely by a great love for our valiant and magnanimous Order.

\* \* \* \* \*

ASYLUM OF CLINTON COMMANDERY, No. 5, K. T.,

MT. VERNON, OHIO.

At the stated Conclave of Clinton Commandery, No. 5, Knights Templar, held August 21, 1885, a memorial and series of resolutions upon the question of recognition of certain bodies of the Scottish Rite were presented, and, upon motion, were referred to a Committee, consisting of Em. Sir J. N. Burr, (first Grand Captain General of the Grand Commandery of Ohio,) Sir Wm. Koons, Sir S. C. Thompson and Sir Austin A. Cassil, with instructions to report at a special conclave to be held (this) 28th day of August, 1885, at 7 o'clock P.M., for the purpose of considering said report, and that all members of the Commandery be notified of said special conclave (said notice to state the purpose for which it is called), and that they be earnestly requested to be present.

At this special conclave, there being a full attendance, said committee submitted the following memorial and resolutions, which, after thorough discussion, were unanimously adopted:

"Believing that the recent legislation in the Grand Commandery of the State of Ohio, in reference to the recognition of certain bodies of the Scottish Rite, and the consequences resulting therefrom, have produced a crisis of so grave a character as to excite

“ the serious apprehensions of all those who have the welfare of  
 “ our Order at heart, and feeling it to be our duty to raise a voice  
 “ of warning ere it be too late ; therefore, be it

“ *Resolved*, That Clinton Commandery (one of the creators of  
 “ the Grand Commandery—Encampment—of Ohio,) issued the  
 “ following Memorial, stating the views of said Commandery upon  
 “ the so-called ‘ Scottish Rite Controversy,’ which is sowing so  
 “ much discord in our ranks ; to the end that not only the Grand  
 “ Commandery, but all our Fraters in this Grand Jurisdiction, may  
 “ calmly and deliberately consider the same and be fully advised  
 “ in the premises before the next annual Conclave of the Grand  
 “ Commandery ; and with the hope that no ill-advised legislation  
 “ will be had at that time, under the spur of excitement or prompted  
 “ by harsher feelings.

“ Section 13 of Article I of the first Constitution of this Grand  
 “ Commandery (then Grand Encampment) and which was adopted  
 “ October 26, 1844, reads as follows :

“ ‘ Sec. 13—This Grand Encampment acknowledges no degrees  
 “ ‘ of Masonry or Orders of Knighthood to be regular, except  
 “ ‘ those conferred by and under the authority of the following con-  
 “ ‘ stituted authorities in the United States of America, and those  
 “ ‘ of corresponding rank in foreign countries, to wit : The Grand  
 “ ‘ Consistory, the General Grand Encampment and the General  
 “ ‘ Grand Royal Arch Chapter of the United States, Grand Councils  
 “ ‘ of Royal and Select Masters, and the Grand Lodges of the  
 “ ‘ several States. And any Knight holding to, or receiving, or  
 “ ‘ having received any irregular degrees under the assumed name  
 “ ‘ of Masonry or Knighthood shall be required to withdraw there-  
 “ ‘ from, under pain of being expelled from all participation in any  
 “ ‘ of the privileges contained in the provisions of this Constitution.  
 “ ‘ And no Council or Encampment shall be permitted to receive  
 “ ‘ any candidate or visitor into their respective bodies, who in any  
 “ ‘ manner or in any wise, is concerned in or with such clandestine  
 “ ‘ degrees.’

“ This Constitution was revised in 1868, and the foregoing section  
 “ slightly altered, the only change of importance being that it was  
 “ amended so as to read, ‘ Supreme Councils, 33° of Ancient and  
 “ ‘ Accepted Scottish Rite,’ instead of ‘ Grand Consistory ’ as in  
 “ the old Constitution.

“ Under this Constitution we lived together in ‘ Peace, Love  
 “ and Unity,’ for forty years, notwithstanding, that during a large  
 “ portion of this time there was being waged a bitter warfare be-  
 “ tween several bodies, each claiming to be the only legitimate gov-  
 “ erning body of the Scottish Rite.

“ At the annual Conclave of this Grand Commandery, held at  
 “ Sandusky, October 10 and 11, 1883, R. E. Sir E. T. Carson, Il-  
 “ lustrious Deputy for Ohio of the Supreme Council, 33°, A. A.



“ S. R. for the Northern Masonic Jurisdiction of the United States,  
 “ offered the following resolution, which was passed: ‘ *Resolved*,  
 “ That under said section (13) referred to, the Grand Comman-  
 “ dery recognizes as the only regular Supreme Councils of the 33°.  
 “ of the Ancient Accepted Scottish Rite in the United States, the  
 “ Supreme Council of Sovereign Grand Inspectors General, of the  
 “ 33°, for the Northern Masonic Jurisdiction of the United States,  
 “ of which Henry L. Palmer, of Wisconsin, is at present the M.  
 “ P. Grand Commander, and the Supreme Council of Sovereign  
 “ Grand Inspectors General of the 33°, for the Southern Jurisdic-  
 “ tion of the United States, of which Brother Albert Pike, of  
 “ Washington City, is at present the M. P. Grand Commander.’

“ We submit that the Grand Commandery, as such, can know  
 “ nothing of Scottish Rite Masonry, and therefore is not competent  
 “ to pass upon the rival claims of these foreign bodies, and, even  
 “ if it were, would be going beyond the pale of its proper sphere  
 “ of action in so doing. We submit, further, that aside from these  
 “ questions of duty and prerogative, it is highly inexpedient that  
 “ we should assume the quarrel of a foreign body and make it our  
 “ own; that we should transfer to our own altars the strife and ani-  
 “ mosity of the Scottish Rite warfare, to distract our counsels and  
 “ disturb our domestic peace.

“ We respectfully but earnestly submit, that this legislation of the  
 “ Grand Commandery is unjust, unnecessary, and unwise.

“ Unjust, because it punishes, with the severest penalty known to  
 “ Masonry, an act which in itself has no element of evil—or, if  
 “ there be any, we cannot, and do not know it.

“ Unnecessary, because we are thereby compelled to act as Judge  
 “ and Executioner for a foreign body, from the exercise of which  
 “ functions we can derive no benefit, nor add to the prosperity of  
 “ the Order, or the happiness of our Fraters.

“ Unwise, because we thereby disturb the harmony of the Fra-  
 “ ternity in this Jurisdiction; breed discord, and lay the founda-  
 “ tion of a strife that may rend asunder our Grand Commandery.

“ What has been the result of this legislation in the short time  
 “ that has elapsed since its enactment? A number of Knights Tem-  
 “ plar, hailing from several Commanderies, have—by their Com-  
 “ manderies, acting under instructions from superior authority—  
 “ been expelled; and for what? Not because they had committed  
 “ any crime known to the righteous laws of God or man, but be-  
 “ cause they had joined a Scottish Rite organization unknown and  
 “ unrecognized by this Grand Commandery. These Sir Knights  
 “ of irreproachable characters, unblemished lives, and unsullied  
 “ reputations; many of them standing at the summit of commercial  
 “ and social distinction, beloved and honored by all who know  
 “ them, have been thrust from their asylums with the brand of  
 “ *Expelled Masons* on their brows, which, unexplained, will cling to  
 “ them through life, and descend to their posterity.

“ We ask, dear Fraters, do you think that even this Grand Commandery, notwithstanding its long and illustrious career, enriched by the lives and deeds of so many great men, can bear the burden of having committed this great wrong, without sinking under the load? Happily, there is yet time to at least partially remedy the evil.

“ At the next annual Conclave of our Grand Commandery, two amendments will come up for consideration. One amends Section 13 so as to eliminate the recognition of the Scottish Rite bodies altogether. The other repeals the resolution of R. E. Sir Carson.

“ We are of the opinion that there is no need of Section 13. The law specifically defines the prerequisites to the Order of the Temple; we can properly take cognizance of no others, and any legislation upon the subject we think would be either nugatory or redundant. The adoption of these amendments, and the re-instating of the Knights that, as we think, have been unjustly expelled, will give partial remedy for the wrong that has been done, and afford safety for the future.

“ We appeal to you, therefore, dear Fraters, by your sense of justice; by your love of our valiant and magnanimous Order; by your earnest desire for the perpetuity of our institutions, and the preservation of peace and harmony within our borders, that you make right that which is wrong while it is yet time.

“ *Resolved*, That the representatives of this Commandery at the next annual Conclave of the Grand Commandery of Ohio, be and they are hereby instructed to favor the repeal of the 13th Section of article I, of the Constitution of said Commandery, and failing to effect such repeal, then to act in conformity to the views set forth in this Memorial and these Resolutions.

“ *Resolved*, That the foregoing Memorial and Resolutions be printed, and copies thereof be sent under seal of this Commandery, to all of the Commanderies of this Grand Jurisdiction, earnestly, though kindly and courteously, requesting their co-operation at the next annual Conclave, in carrying out the spirit of this Memorial and these Resolutions.”

The foregoing is a correct transcript from the records of Clinton Commandery, No. 5, Knights Templar.

Mt. Vernon, O., August 31, 1885. W. F. BALDWIN, E. .C. .

Attest: SAM'L H. PETERMAN, Recorder.

Now, Brother Caldwell, where is the “vinegar” in the foregoing? Is it not just such an expression of opinion as would be made by a body of Masons who entertained no partisan views, but were desirous only of promoting the good of the Order. In Clinton Commandery I know of but four members of the Scottish Rite, all of whom received the degrees under the authority of the Supreme

Council for the Northern Masonic Jurisdiction of the United States, and all of them, so far as I know, are loyal to their *Sovereign*, and none of them have any grievances real or imagined. Certainly I have not. We feel that we have a right, and that it is our duty, to counsel with our Fraters when we believe the circumstances require it. This, we have tried to do in a calm, deliberate manner, such as the occasion demands. We have not discussed the rights or demerits of the "Cerneaus" or any other foreign body. We have endeavored only to ascertain what is *our* duty in the premises. We say that we, as Knights Templar, can have no actual knowledge of the Scottish Rite, and its claims and *as a matter of fact neither we nor the Grand Commandery has such knowledge.* We say that we have seen Masons driven from their Masonic Homes, not for committing any wrong *per se*, but because they have joined an organization not recognized by the Grand Commandery. We don't believe that this is right. We don't believe that the Grand Commandery is infallible. It is composed of men, subject to like passions as ourselves, and with whom we are supposed to stand upon a par. We say that its recent legislation upon this question has been hasty and ill-advised. We say that we have evidence of this fact in the statements of those who voted for R. .E. .Sir Carson's resolution. We say that it is eminently right and proper that we should discuss these questions with our *peers*. Now, what is there in all this, Brother Caldwell, that you should charge us with presumption and immodesty, and threaten us with Masonic Discipline? Fortunately, the Grand Commandery of Ohio is a *Representative* Body, governed by a Constitution that is neither *Latin* nor *French*, and I have never heard that it was *forged*. It is not left to the dictates of its own will *alone*. We are not liable to be beheaded without at least being heard in our own defense. We believe that this wholesale expulsion of worthy Masons, for joining a body of which we know nothing is fraught with great danger to Templarism. You laugh us to scorn, and treating us as children, inflict upon us the "Chicken Little" story. I thank you for your consideration in transferring the scene to the classic banks of the Kokosing (Owl Creek) in whose limpid waters I have so often sported in the "happy days of childhood." But, "Uncle John," you did not write that. You certainly did not attempt to found an argument upon this, or upon the misprint of "appeal" for "repeal" in our second resolution. You

certainly are not so forgetful of what is due to the honest opinions of your Fraters. Brother Caldwell, this is not the proper manner in which to discuss a subject of this importance. I fear that you have unconsciously imitated the style of your illustrious chieftain, who in the power of invective and ridicule, and the multiplicity of opprobrious epithets, has no peer on earth.

We are not alone in our opinions. Bro. Albert Pike, Sovereign Grand Commander of the Southern Supreme Council, takes substantially the same ground as we do in regard to recognition. V. : E. : Sir T. S. Parvin, Grand Recorder of the Grand Encampment of the United States, in an able article, reviewing the action of the Grand Lodge of Massachusetts, states our doctrine more forcibly and clearly than I have been able to do. Many others, both within and without this Grand Jurisdiction, think with us, that the result of the action of the Grand Commandery has been sufficient to excite the gravest fears for the preservation of the integrity of Templar Masonry in Ohio.

Now, Brother Caldwell, you present two and *only* two arguments, why the present law of the Grand Commandery should stand.

First : Self-protection!! That I have already noticed. You do well not to elaborate upon that point. You incidentally state that the Grand Commandery has continued to recognize this Supreme Council for two generations.

The Grand Commandery has recognized Scottish Rite Masonry since 1844, but it has not recognized this particular branch of the same.

The remaining argument is, that of numbers. The same argument that has been used by tyranny and oppression, ignorance and superstition since the world began. Because you out-voted us at Dayton, therefore, you must be right. That argument would make the world pagan to-day. That argument crucified Jesus Christ, and burned the martyrs of the reformation. That argument would extinguish Masonry to-day, for the Pope of Rome with his three hundred millions of adherents would quickly make Masonry a thing of the past, had he the power. Uncle John we will stand "Chicken Little," but we think that you are presuming upon even *our* ignorance, when you present such an argument as that.

Brother Caldwell, I fear that you have forgotten that you are a Knight Templar, and remembered only that you are a Scottish Rite Mason. I have no word of censure for Scottish Rite Masonry. I

have never regretted taking the degrees, and would recommend all those who desire "more light" to go and do likewise. I think that we are able to support and preserve legitimate Scottish Rite Masonry. If we are not, I am opposed to begging aid, and I am unalterably opposed as a Mason of the York Rite, to assume any Scottish Rite quarrels.

Scottish Rite Masonry is my "dress parade" Masonry. York Rite Masonry is "Active Service." When I am in the Scottish Rite, I am "going visiting." When in the York Bodies, I am "at home," and though it be "ever so lowly, there's no place like home." I have the kindest feelings for the Scottish Rite, so long and no longer than "it minds its own business."

Respectfully submitted, AUSTIN A. CASSIL.

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MASSACHUSETTS AND FRANK W. BAXTER.

TO THE EDITOR OF THE MASONIC REVIEW.

*Dear Sir and Brother:*—In the September Number of THE MASONIC REVIEW, you copy, in part, a report that was written by myself in 1883, for the Grand Lodge of Indian Territory, at the request of its Grand Secretary, Bro. J. S. Murrow.

At the time that report was written, I, in common with many others, believed that the action of the Grand Lodge of Massachusetts, was a *bona fide* one, to protect the York Rite, so-called, from innovation, and as such, for one, I expressed my views thereon; but since then, a more thorough investigation of the subject and the causes that prompted the promulgators of the scheme, has placed the whole question in its different bearings, in an entirely different light. Instead of being a defense of the York Rite, what information I have been able to gather, has led me to think, that it was simply an attempt by the Pike-Palmer branch of the A. A. S. Rite, to protect themselves against the encroachments of the Cerneau branch of that Rite.

Through the representations of the former branch, the Grand Lodge of Massachusetts passed an amendment, that might and did, without investigation, lead one to suppose that it was in the interest of the York Rite, instead of the Pike-Palmer A. A. S. Rite.

Whatever may have been my opinion in 1883, it is *not* in 1885.

I now believe, from what information I have been able to obtain, that the Grand Lodge of Massachusetts erred. That a Grand Lodge

of Master Masons, as such, has no power to legislate for, or in the interest of Degrees or Rites, that it can know nothing of as Master Masons. That all attempts on the part of the A. A. S. Rite to foster their quarrels on the York Rite is unjust, uncalled for, and to be condemned. That no Grand Lodge, Grand Chapter, Grand Council, or Grand Commandery, has the power to go outside of its own limits and define what Degrees or Rites one shall or shall not espouse.

I am a York Rite Mason, through and through; personally, I know nothing, or care nothing, of any other Rite or branch of Rites.

I say, let the Scottish, so-called Rites, fight their own battles and keep their hands off of the York Rite. Let them do that, and not endeavor to secure the fostering care of the York Rite, and they may fight to their heart's content, for all I care. They may "wade in gore" (on paper) until the gore is so thick they can't wade, provided they let us Masons alone, that care nothing for any Rite but the York.

When I am convinced that I am wrong, I will freely acknowledge my error; believing that it is better to "chaw crow" and eat "humble pie" than to continue in wrong through obstinacy or false pride.

As to the legitimacy of the two branches of the A. A. S. Rite, judging from the documents that have been sent me of late, for the life of me I cannot see why one is not as legitimate as the other. As to their antiquity, neither one can do much truthful boasting. As to the forms of government of the two, one man power is not my idea of government. As to their relation to the York Rite, the Pike-Palmer branch, as I understand it, have only *waived* their claim to the E. A., F. C. and M. M. Degrees, while the Cerneau branch, have *relinquished and abandoned* all claims to those Degrees. If such is the fact, Symbolical Masons, would favor the Cerneau branch; as far as I am concerned personally, neither one of them for me.

By inserting the above in THE REVIEW, you will confer a favor, and believe me, I would not encroach upon your space, did I not wish to place myself where I am, after investigation.

Fraternally yours,

Highgate, Vt., Sept. 18th, 1885,

FRANK W. BAXTER.

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**GRAND COMMANDERY AND J. D. CALDWELL.**


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EDITOR OF MASONIC REVIEW :

I have just read the article in the September number of your magazine by my old and esteemed friend and brother, J. D. Caldwell, on the origin and history of the A. A. S. Rite in the United States. I know so little of the constitution and principles of that Rite that I feel incompetent to judge correctly which branch, if either, is lawfully constituted; but it appears from his statement that the men calling themselves Masons, who first instituted the Rite in this country were very *dishonest* and selfish, assuming autocratic powers. They created Consistories and dissolved them at pleasure. They added new degrees and created Supreme Councils of the 33°. They organized and re-organized. They formed unions, and then, by some mysterious power, the Grand Commander absolved the members from their solemn obligations, without their asking; and immediately after formed a new Supreme Council, and imposed new obligations. They must indeed have been Kings and Princes to have exercised such wonderful powers. No wonder that they now strive to rule the Grand Commandery, and in fact the whole York Rite. How ungrateful Templars must be to rebel against their authority!

All this is very interesting reading, but it really has nothing to do with the great question which is now occupying the minds of Templars in Ohio. My learned and worthy brother comes to the point, however, when he asks the following question, which, hoping no doubt to save us trouble, he is kind enough also to answer: "What right or reason is there in the Grand Commandery determining and defining what she recognizes and acknowledges as Masonry?" *Answer*: "The right of self-preservation." Is it necessary, my brother, for the preservation of the life of the Commandery to declare war against the "Cerneau-gift-giving explosive machine"? The Cerneaus do not come into competition with the Commandery. We know nothing about the Cerneau or the Northern Jurisdiction of the Scottish Rite; we have not learned in any of our Masonic lessons that they are Masons. How, then, can we recognize them as such? Is it necessary that we should do so, in order to preserve the life of the Commandery? Must we expel our fraters because they happen to know something which we do not? Will throwing a fire-brand into the Commandery preserve its life? Must we put our cat's-paw

into the fire for the chestnut, to save that of the monkey? Did that resolution, passed at Sandusky, save the life of the Commandery, or of the Northern Jurisdiction? Let the twenty, or more, Templars expelled under that resolution, having committed no crime against the laws of God, or of Masonry, answer.

No! my brother, that resolution has torn the Commandery to pieces; it has engendered a bitterness of feeling that cannot be readily healed. Let me say further, the mischief will not stop in the Commandery, for I know many intelligent Templars who had intended joining the A. A. S. Rite this fall, but who now say they would not join that Rite, if the degrees were tendered *gratis*. The "Cerneau gift-giving explosive machine" may be a very dangerous thing, but thus far it has hurt Templars less than the dynamite of the Northern Jurisdiction. We propose, therefore, to avoid them both, and say, "Depart from me, I know you not."

"But the Cerneau-gift-giving, explosive machine cheapens Masonry." Is that where the shoe pinches? It does not cheapen any Masonry that Templars know anything about. Neither the Lodge, Chapter nor Commandery has suffered from it in that way.

In conclusion, my brother, I will answer your question more correctly than you did. The Grand Commandery has no right to legislate upon any subjects except those of which all the members have some knowledge. The resolution in controversy was on a subject that only a small minority understood, and their knowledge was obtained outside of all Bodies necessary to membership in the Commandery. They, therefore, have no right to legislate upon it in the Commandery. The Northern Jurisdiction must seek protection in some other way.

T. B. FISHER.

What is called "an unprovoked attack" upon Hanselmann Commandery, charging her with "suicidal" conduct, which appeared in the Masonic column of a Sunday paper recently, in the form of a communication without signature, to which was appended a letter purporting to be an indorsement of the communication, from or signed by the R. E. Grand Commander of Knights Templar, was the cause of considerable feeling of indignation in that particular Commandery, and among the Templars generally in Cincinnati. It was an unwise and ill-directed publication, and if conceived for the purpose of imparting information, it certainly failed in that and tended only to disturb the Templar reader and provoke the Knights to serious thoughtfulness concerning such a trespass upon the immunities of a Commandery. We understand that the R. E. Grand Commander reproves the publication of his letter and the parading of such affairs, and courteously submits that his letter was not an indorsement of the arraignment of Hanselmann Commandery, which appears in the communication in the paper, nor derogates from the right of a member or the Commandery to hold and express opinions upon the questions before it; and also submits that Hanselmann had a right to do just what was done at the meeting referred to. On the whole, the writer of the communication is regarded as indiscreet and hasty, and Hanselmann Commandery can afford to forget it. Certainly not all of her excellent array of Past Commanders have any need to rush into print and say, "I am not the one who wrote it."—*Cincinnati Commercial Gazette*.



## OUR TRACING BOARD.

ILL. JOSIAH H. DRUMMOND ON HIGH DEGREE LEGISLATION.—

“ We maintain three propositions :

1. That the Grand Lodge of Massachusetts has the power to define what Masonry is, and prohibit the members of its obedience from practising any other rites under the name of Masonry.

The Grand Lodge of Massachusetts, or any other Grand Lodge has the power, no doubt, to declare what it knows or understands; but as it cannot possibly understand or know anything about any other bodies, than those which constitute the Grand Lodge, how is it going to define “ What Masonry is,” so-called, that is not known to the Blue Lodges? There can be no doubt that the Grand Lodge has the right to dictate to all Lodges in its Jurisdiction everything appertaining to the Blue Lodge; it, however, knows no more as to any other bodies of Masons, than it knows about the internal regulations of either the Kingdom of Heaven or the realms of his Satanic Majesty.

2. That the Grand Lodge having for very many years recognized certain bodies as Masonic, and accepted favors from them as such, it cannot now justly withdraw the recognition it has accorded.

If the question was one before a judicial tribunal, it would be held on the commonest principles of justice and law, that the Grand Lodge is *estopped* to deny to these bodies the recognition it has already accorded. It may have been an error in the first place, but in such cases the law holds that it cannot be corrected at the expense of the acquired rights of others. And in our view Masonic law is no more justified in overthrowing the rights of others at its own sweet will, than the civil law. ‘ Let justice be done though the heavens fall,’ is demanded by the principles of natural law, and, still more, by the principles of Masonic law. In all the discussions against our position, this vital point has been quietly ignored.

That the Grand Lodge has recognized certain bodies and accepted favors from them, is nonsense. Let Bro. Drummond please tell us what favors. The favors have all been one way, and that has been not towards the Grand Lodge. It would be as impossible to stem the current of Niagara as to get a jury of twelve men to concur in Bro. Drummond’s doctrine of *estoppel*, unless they were either specially bribed, or were 33d, or 32d expecting the coveted 33d bauble. Of course, “ Masonic law is no more justified in overthrowing the rights of others, *at its own sweet will*, than the civil law.” Who has denied this proposition. There is no *law* about it, and if there

was, it is not enforced, neither can, nor could it be. No law in this country can be enacted and enforced that will compel men to act contrary to their convictions of equity and free will. This, all Americans, understand to be "Natural law," and we, as Free and Accepted Masons, as "Masonic Law." "Let justice be done!" etc.

3. That, of course, the Grand Lodge may say that it will go no further in this direction now. New bodies cannot claim recognition as a right, on the ground that other bodies have been recognized, especially when it is conceded that, if the question were a new one, it is doubtful whether any of them would be recognized.

Now, as to the expediency of prohibiting the practice of other rites in the name of Masonry; if no one is doing it in a jurisdiction, such prohibition would scarcely be expedient; but if adventurers without character were swindling the Craft in the name of Masonry, we might deem it expedient and even necessary, to take coercive measures, and to declare that Masons attempting a swindle in the name of Masonry should be disciplined therefor.

We have been amused to see the opinions of Bros. Robbins, Gurney and others, who practically deny our second proposition, cited, copied and approved by those who deny our first, and claim that they had a right to practice and teach as Masonry any humbug got up by some fraud for the purpose of 'putting money in his purse.' Both parties denounce the legislation of Massachusetts, one because it has established a rule, and the other because it has made an exception to the rule."

Proposition No. 3 is puerile, and unworthy of the eminent author. No one expects the Grand Lodge to go in further in this silly business. What was done was not the Grand Lodge, but the dark work of a few designing intriguers, who played with it the game so frequently played by children, "open your mouth and shut your eyes, and see what goodness will send you!" The Grand Lodge obeyed, and swallowed the nauseating bolus the same as if it had been a sugar plum. It could hardly be expected that it would be caught with the same taffy again!

MASSACHUSETTS.—HIGHGATE, VT., August 24, 1885.—Editor of THE KEYSTONE—*Dear Sir and Brother*:—In your issue of August 22, you copy from a report that was written by myself in 1883, at the request of Bro. J. S. Murrow, of Indian Territory, what was then my views on the Massachusetts amendment. Inasmuch as you have inserted in your valuable paper what has been said, it in no more than justice to myself that you do the same to what will appear in the Foreign Correspondence Report of Indian Territory, for 1885.

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Under the head of Massachusetts, there will appear as follows:—

When one is convinced that he is in the wrong, or that he has been led away by wrong impressions, it is by far better that he acknowledge his error, than to continue in error through obstinacy, or a false pride that forbids his acknowledging himself wrong.

When I wrote my review of this Grand Lodge, in 1883, I defended her in what has since generally been known as the Massachusetts amendment. Since then, a more extended investigation of the case, coupled with certain facts that have come to my knowledge, have caused me to modify my views in some particulars.

I yet believe that each Grand Lodge has the right to protect herself, *but no further*; that it is *not* within its power to legislate for bodies *not of itself*. I believe that *all other* so-called Rites are but branches of the York Rite, and that many of them are wholly without merit. I believe that the movement on the part of the Grand Lodge of Massachusetts, was not a *bone fide* movement on their part to protect herself, but that she was made a “cat’s-paw” of by the A. and A. S. Rite, to protect herself, (the A. and A. S. Rite), against the inroads of the Cerneau branch of that Rite.

Were the movement a genuine one, I would yet defend it; but I am now convinced that it was not.

I am a York Rite Mason through and through, and know nothing personally of any other Rite, and have no desire to.

To my knowledge the Grand Lodge of Massachusetts has not even attempted to enforce that amendment; it is virtually a dead letter.

Unless I am misinformed, the interdicted Rites have flourished to a greater extent than ever before.

Why does not the Grand Lodge of Massachusetts enforce that amendment? Is it because she *dare not do it*? If she dare not, then it would be better that she repeal it, and let the interdicted Rites *die a natural death*.

Perhaps it is because my skull is that thick that I cannot judge, but for the life of me I cannot see why the Cerneau branch of the A. and A. S. Rite is not just as legitimate, just as ancient (neither of them can do much truthful boasting in that line) as the Pike-Palmer branch.

It would seem that the latter has only *waved*, not surrendered its claim to the E. A., F. C. and M. M. Degrees, while the former claims *no control* over them.

I do not care a snap of my finger for either one of them, but I do object to the York Rite being used as a tool by the Pike-Palmer, or any other Rite. Fight amongst yourselves as much as you please, but "*hands off*" the York Rite.

I have acknowledged my error, and now say that the Grand Lodge of Massachusetts erred when she passed that amendment.

With this apology, retraction, or modification—call it what you will—I await the criticisms of the reviewers; "lay me down gently," please.

FRANK W. BAXTER.

—*The Keystone*, Sept. 5.

SPRINGFIELD, September 5, 1885.

Editor of THE MASONIC REVIEW.

*Dear Sir and Frater*:—I take the liberty of sending you the following item, which if you think it right and proper to publish, and that it is likely to help the cause, you are at liberty to do so.

At a stated Conclave of Palestine Commandery, No. 33, held August 28th, 1885, the following resolution was (after a full and spirited discussion), adopted almost unanimously:

"*Resolved*. That the representatives of Palestine Commandery, No. 33, to the Grand Commandery, be and are hereby instructed to use all honorable means for the repeal of Section 13, Article I, of the Constitution of the Grand Commandery of the State of Ohio."

Since the meeting of our Commandery, we have received a copy of the preamble and resolution adopted by the Clinton Commandery, No. 5, which is, I think, in excellent shape.

This is not an official communication of our Commandery, but thought it would be of interest to you to know of the above resolution, and I have written with the approval of our E. C., Sir H. Vinal.

Fraternally yours.

E. C. GWYN.

ASYLUM OF CYPRUS COMMANDERY,  
NO. 10, KNIGHTS TEMPLAR, ZANESVILLE, OHIO.

Pursuant to the service of a Special Notice, requesting a full attendance of the Fraters of Cyprus Commandery, No. 10, Knights Templar, at their regular Conclave, held September 8th, A. D. 1885, the following preamble and resolution were adopted:

Whereas, By virtue of a resolution passed by the Grand Commandery of Ohio at Sandusky, in 1883, whose intent was to vitalize and make operative Section xiii; Article I., of the Constitution of the Grand Commandery of Ohio, which was originally adopted in

1844, and revised in 1868, and which, by reason of its vagueness and uncertainty, had been hitherto inoperative and void; and,

Whereas, Since the adoption of said vitalizing Resolution, construing the said Section xiii, certain action has been had, in various Commanderies in this Grand Jurisdiction, resulting in the expulsion of a number of Fraters, against whom no charge could be preferred and sustained, other than that they had connected themselves with an organization of Scottish Rite Masons, not recognized by said Section xiii, as regular, and for no other reason, thereby branding them with the mark of dishonor, against which they have no remedy for themselves, or their posterity; and,

Whereas, That Rite of Masonry, in whose favor Section xiii, Article I., was framed, and in whose interest said Resolution of 1883 was passed, is, in its very nature unknown to us Knights Templar; and,

Whereas, All legislation had under said Section has been and is subservient to an organization, whose influence, as recently manifested, is inimical to Templary, degrading to Manhood, and fraught with the gravest danger to the permanency of our Grand Commandery; therefore, be it

*Resolved*, That the representatives of Cyprus Commandery, in the next Annual Conclave of the Grand Commandery of Ohio, be, and are hereby instructed to labor and vote for Cassil's amendment to Section xiii, Article I., of the Constitution of the Grand Commandery, and for the repeal of the Carson Resolution of 1883.

A True Copy from the Records: R. S. MERSHON, E. C.  
W. S. BELL, *Rec.*

OPINION OF THE LATE G. C. LONGLEY.—It has been generally supposed that the late Bro. G. C. Longley was an enthusiastic supporter of the High Grades. The following extract from a published letter of his some years ago, proves the reverse. He, with our late Brother T. D. Harington, had only a laudable curiosity to know them all. He says: "I wish it to be distinctly understood to mean by the term 'High Grades,' a variety of degrees conferred by a variety of Rites, and which degrees are in effect not strictly Masonic, but merely quasi-Masonic. They are not strictly Masonic, for the reason that the Craft Grand Lodge, the ruling body in pure ancient symbolic Masonry, of which every Master Mason's Lodge is a component part, entirely ignores them; it does not acknowledge them, it simply knows them not. . . . All Masonic utility emanates from the Craft Lodge or Grand Lodge itself. Useful, practical, beneficial Masonry begins and ends in the Master Mason, and he is himself the peer or equal of any Mason on earth." . . . . .

All the High Grades professing to be Masonic, cannot in strictness be considered as properly so. It is true that there is no real harm in any Master Mason taking any, or all of them. They are in some cases amusing, in some instructive; they are the toys or recreations of an idle hour, by indulging in which many persons, being but children of a larger growth, find pleasure. They are generally harmless, always unless, and in truth, valueless excrescences upon the Body of Masonry.

As respects the true value of these High Grades, I can speak with some authority, being in possession of about all of them. . . .

To a Master Mason they are of no practical utility. . . . Still, if he is possessed of Masonic curiosity and a spirit of research, if he can spare the time and afford the expense, I can, with a good conscience recommend him to take them, if he can do so conveniently and is not victimized by enormous fees. If they will do nothing else for him, they will, at least, affix certain mysterious numbers to his signature, to wear a variety of costly jewels, and to call himself by certain magnificent titles, such as "Sovereign Prince," "Illustrious Brother," or "Sublime Prince," etc.

## GRAFT FINDINGS.

### United States.

AVON LODGE, too young to take a vacation during the dog days, as is customary among the sister Lodges in the city, held its regular stated meeting on 17th of August. Before Bro. T. Z. Riley, W. M., had chance to open Lodge, a Committee of members of Excelsior Lodge No. 369, consisting of the Bros. Theo. Kraft, W. M., E. H. Kirk, Jas. Durrell, Chas. Durrell, W. H. Harrison and others made their appearance and induced Bro. Riley to call an informal meeting before opening Lodge. This being done, Bro. Kraft stepped forward, and in a few well chosen words that came from the bottom of his heart, presented Avon Lodge with a set of solid silver jewels, a gift from members of Excelsior Lodge. Bro. Riley was so surprised that he hardly found words to express his thanks on behalf of Avon Lodge; but the manner in which he accomplished this task, showed that his heart was too full for any flowery oratorical effect.

The jewels, exact counterparts of those used by Excelsior Lodge, can justly lay claim to being the handsomest in this part of the country. After the presentation ceremonies, Lodge was duly opened and routine business transacted, the officers wearing the new jewels. Lodge having closed in due form, the brethren were invited to partake of something more substantial for the body than Masonic work, and in a body proceeded to Boman's Park on Reading Road, where a lunch had very hastily been prepared, but which was relished by all present, and kept the brethren together until it was time for those living in the city to catch the last car. Excelsior Lodge having furnished quite a number of charter members to Avon Lodge, has by this brotherly act, made the ties of friendship closer than ever, and as long as Avon Lodge will exist it will not forget the above episode.

YEATMAN LODGE.—The Stated Communication of Yeatman Lodge, No. 162, of Pendleton, Cincinnati, on Friday evening, September 25th, was a pleasant re-union; members who are not regular in attendance, put in an appearance, and many visitors met brothers who for years had been as absent friends.

The Third Degree was conferred in an impressive and particularly interesting manner, upon a candidate who has for years been an active worker in operative building, and who now proposes during the best period of his life to combine the speculative, which by aid of the stereopticon was most beautifully illustrated. The fire of Brotherly love lighted every countenance, and with the remarkable work and "good cheer" made the meeting one long to be remembered. The appearance of a Rev. visitor from Giles county, Virginia, was hailed with satisfaction, as was that of the numerous Brethren from the city proper. Yeatman is prosperous beyond any previous record, and the showing in the report to Grand Lodge, will astonish many who hardly know of the existence in our midst of such an active body of Masons.

WASHINGTON CHAPTER No. 43, R. A. M. of Chicago, Ill., held a very notable session on Friday, the 11th of September. It is seldom such a coterie of eminent persons are inducted into any social body at one time, as was the case on this occasion. The grades were worked in completeness, occupying the entire afternoon and evening. At the Banquet, coffee was the only beverage used. The entire companionship will congratulate, if not envy, Washington Chapter upon the acquisition thus acquired. We cheerfully give the graphic account as furnished by our amiable correspondent.

CHICAGO, ILL., September 12th, 1885.

EDITOR OF THE MASONIC REVIEW:

*Dear Sir:*—On last Evening an event occurred at Washington Chapter 43, R. A. M., which was of such interest and importance to the fraternity, and so remarkable in the history of Washington Chapter, that we cannot forbear chronicling it for the readers of the REVIEW. On the occasion mentioned, two teams received the Royal Arch Degree, and it is doubtful whether the degree was ever conferred upon more illustrious candidates. Among them were General John A. Logan, General O. L. Chetlain, General Joe Stockton, and Judge David J. Lyon. The four veterans comported themselves quite bravely to all appearances, although we have reliable information to the effect that they were badly scared. This was, of course, a matter of opinion, but Judge Lyon did confess later in the evening, that he required an indemnifying bond of the genial M. E. H. P. John O'Neill before he would consent to appear on the scene of action. The degree was conferred as only our Jack O'Neill can confer it, and in the presence of an audience that for quality and number has never been excelled in the history of the Chapter. When the call was made from labor to refreshment, the banquet hall was filled to overflowing with those whose appetites for things material, and things intellectual, had impelled them to remain and partake of the good things which were spread, and said, in such abundance. The past prandial efforts of the latest converts of Missionary O'Neill, demonstrated the fact that their fighting qualities were only excelled by their oratorical powers. General Logan, after assuring his hearers that he knew nothing of Masonry, although he had been a Master Mason since the age of twenty-one, proceeded to give one of the finest disquisitions upon the principles and precepts of Masonry, to which we have ever had the pleasure of listening, showing plainly that he had appreciated the lessons inculcated in the Blue Lodge, and giving great promise for his future Masonic career. May he become as illustrious in our Order as he has ever been in other spheres of action. It is perhaps superfluous to state that Judge Lyon'

remarks were well timed and to the point, for those who know him—and they are many—are aware that whenever he takes the floor, he knows just what to say, and how to say it; but it is to be remarked that on this occasion he outdid himself. We have seldom heard more merit commingled with respect for brilliant oratory, than was excited by his remarks, and we will venture to assert that there was not a companion in the room who did not congratulate himself and the Order, upon the acquisition of David J. Lyon. The remarks of both General Chetlain and General Stockton, were a fitting testimonial of their keen appreciation of the Rites and ceremonies through which they had so pleasantly passed, and we dare say, that they were both well satisfied with their faithful guide, who in his selection of routes, showed that Jerry Terwilliger was very familiar with the country through which they had journeyed. So well satisfied were they, that they will doubtless go his bail should Judge Lyon fulfill his threat and issue a warrant against him.

During the evening, the Oriental Quartette rendered some excellent selections, and the music was interspersed with pithy remarks from the M. E. H. P., who was not only happy himself, but seemed bound to infuse his own spirit into his guests and companions. We are sure that he has marked the day with a white stone, both in the history of his own life, and that of the Chapter to which he has devoted so much energy and talent.

G. FRANK LYDSTON.

A. A. SCOTTISH RITE.—*Annual Session of the Supreme Council of Sov. Gr. Inspectors-General of the Thirty-third Degree of the A. A. Scottish Rite of the Northern Masonic Jurisdiction of the United States of America.*—FIRST DAY, TUESDAY, Sept. 15, 1885.—In accordance with action had at the last annual session of the Supreme Council 33° A. A. S. Rite for the Northern Masonic Jurisdiction of the United States, held at Detroit, Michigan, the Supreme Council assembled in Sutton Hall, Masonic Temple, in this city, Tuesday A. M., at 10 o'clock, and was opened in full form by the M. P. Sov. Gr. Commander, Ill. Henry L. Palmer 33° of Milwaukee, Wis. The Divine blessing was invoked by Rev. and Ill. Thomas R. Lambert, D. D., Gr. Prior. The roll being called, the following officers responded:

Henry M. Palmer, M. P. Sov. Gr. Com.; Charles Levi Woodbury, P. Gr. Lt. Com.; Joseph Davis Evans, Gr. Min. of State; Josiah Hayden Drummond, Deputy for Maine; Frank Albert McKean, Deputy for New Hampshire; George Otis Tyler, Deputy for Vermont; Benjamin Dean, Deputy for Massachusetts; Newton Darling Arnold, Deputy for Rhode Island; Charles William Carter, Deputy for Connecticut; Robert M. C. Graham, Deputy for New York; John Woolverton, Deputy for New Jersey; Anthony Eugene Stocker, Deputy for Pennsylvania; David Burnham Tracy, Deputy for Michigan; Enoch Terry Carson, Deputy for Ohio; Nicholas R. Ruckle, Deputy for Indiana; John Corson Smith, Deputy for Illinois; Albert Von Haller Carpenter, Deputy for Wisconsin; Heman Ely, Gr. Treas. Gen. H. E.; Clinton Freeman Paige, Gr. Sec. Gen. H. E.; Samuel Crocker Lawrence, Gr. K. of the Archives; Charles Thomson McClenahan, Gr. Mas. Gen. of C.; Homer Stanley Goodwin, Gr. Mar. Gen.; William Riley Higby, Gr. Standard Bearer; George Otis Tyler, Gr. Capt. of the Guard; Albert P. Morlarty, Assistant Gr. Sec.; Thomas R. Lambert, D. D. Gr. Prior; J. H. Hobart Ward, Henry C. Urner and Ozias W. Shipman, Marshals of Camp.

There were present fifty-two active, three emeriti and eighty-four honorary members. Among the active members not mentioned in the list of officers were Ill. Bros. Edward P. Burnham of Maine, John Christie and Aaron King of New Hampshire, Franklin H. Bascom of Vermont, Lucius R. Page, William Parkman and William S. Gardner of Massachusetts, Thomas A. Doyle



of Rhode Island, George W. Bentley of Connecticut, Daniel Sickels and Henry C. Banks of New York, Andrew B. Frazee of New Jersey, Charles E. Meyer, Samuel Harper, Robert E. Patterson, Geter C. Shidel and Augustus R. Hall of Pennsylvania, Enoch T. Carson, Charles Brown, Brenton D. Babcock and John L. Stettinius of Ohio, Hosmer A. Johnson, Robert H. Foss, Walter A. Stevens, Vincent L. Hurlbut and John C. Smith of Ohio, Albert T. Metcalf and Hugh McCurdy of Michigan, and Charles M. Cottrill of Wisconsin. The emeriti members present were Ill. Brothers John W. Simons and John Innes of New York and Francis A. Blades of Michigan.

Letters were read from the two active members absent explaining their non-attendance, to-wit: Judge John L. Lewis of New York, who was ill, and Albert G. Goodall, who is on his return from Europe. One active member having died during the year, Elbridge G. Hamilton.

Present as visitors were Ill. John V. Ellis, Lt. Commander and Lieut. Col. James Domville, 33°, active members of the Supreme Council of Canada, and Ill. William M. Ireland, Gr. Sec. Gen. of the Southern Masonic Jurisdiction.

After the transaction of the introductory business of the Council, labor on the Thirty-third Degree was dispensed with and members of the consistorial grade, to the number of 134 from various States, were admitted to hear the allocation which was then delivered by the Ill. Gr. Commander, Henry L. Palmer, 33°, and was an able, lengthy and interesting document.

The Council being again in session, Ill. Marquis F. King of Maine, and Ill. Phineas G. C. Hunt of Indiana, were elected active members.

At half-past one a banquet was served in the upper hall, and subsequently the Council adjourned until evening.

At seven o'clock the Supreme Council re-assembled, and the Gr. M. Gen. of C. Ill. Charles T. McClenachan introduced Ill. Brothers Almon C. Waite and Rufus H. Hinckley of Maine; Charles H. Heaton, Howard F. Hill and Myron W. Johnson of Vermont; Samuel B. Spooner and Charles C. Spelman of Massachusetts; Wm. J. Stevens of New Hampshire; J. Edward Simmons, Joseph M. Levey, Willard A. Pearce, Geo. W. Millar, William J. Lawless, John Boyd Thacher, Benjamin Flagler, William A. Brodie, Charles P. Clark, Thomas Glidden, Theodore E. Haslehurst, Hiram B. Berry, George W. Fuller and Charles H. Cummings of New York; J. Frank Knight, George W. Guthrie, John M. Clapp, William B. Meredith, E. Oram Lyte, Charles K. Francis, Edwin G. Martin and Bernard E. Lehman of Pennsylvania; Eben J. Cutler, David N. Kinsman, William B. Melish, Sam Briggs, J. W. Chamberlin, Alexander F. Vance, Jr., J. McK. Goodspeed, F. H. Rehwinkel, D. C. Winegarner, Robert V. Hampson, Calvin Halliday, William Shepard, Martin J. Houck, Alexander G. Patton and John D. Caldwell of Ohio; Bruce E. Carr, Henry C. Adams, Samuel B. Sweet, Samuel A. Wilson and Thomas S. McKinley, of Indiana; Edward C. Pace, John M. Pearson, Lloyd Durant Richardson, De Laska Miller and Charles F. Hitchcock of Illinois; Charles D. Rogers and Frederick L. von Suessmilch of Wisconsin; and the thirty-third and last Degree was conferred upon them in full form, when they were received, welcomed and proclaimed Sov. Gr. Inspectors-General of the Ancient Accepted Scottish Rite and enrolled as honorary members of the Supreme Council for the Northern Masonic Jurisdiction.

SECOND DAY, WEDNESDAY, Sept. 16, 1885.—The Supreme Council resumed labor Wednesday morning at half-past ten o'clock, Ill. Henry L. Palmer, M. P. Sov. Gr. Commander, presiding. The session was marked with increased attendance, there being present fifty-three active, three emeriti, one past active and one hundred and eighty-six honorary members, and for close attention to the business before it.

Ill. William H. Hutton, M. P. Sov. Grand Commander, Ill. John V. Ellis, P. G. Lt. Commander, and Ill. D. R. Munro, 33°, of the Sup-

reme Council of the Dominion of Canada, and Ill. William M. Ireland, Gr. Sec. Gen. of the Southern Masonic Jurisdiction of the United States, were introduced and received with honors, they replying by eloquent addresses on the flourishing condition of the Rite in their respective Jurisdictions.

Ill. Marquis F. King, for the State of Maine, and Ill. Phineas G. C. Hunt, for the State of Indiana, were introduced and crowned active members *ad vitam* of the Supreme Council by the M. P. Sov. Gr. Commander.

As a part of the large amount of business transacted, action was taken whereby the subordinate Bodies of the Rite are to be permitted to bear the dates upon their charters under which they were originally constituted.

Reports were received from the Deputies of the several States in the Jurisdiction and referred to the appropriate committees.

Action was also instituted to the end that every member of the Supreme Council, active or honorary, be invited to file with the Gr. Sec. Gen. a complete biographical record of his Masonic, military and civic life.

At 1:30 the Council was called off for rest and refreshment.

In the afternoon session the following Ill. Brothers were duly named and declared unanimously elected to serve as officers of the Supreme Council for the ensuing three years, the M. P. Sov. Grand Commander being so elected for the third successive term.

Henry L. Palmer, M. P. Sov. Gr. Com.; Charles Levi Woodbury, P. Gr. Lt. Com.; Joseph D. Evans, Gr. Min. of State; Marquis F. King, Deputy for Maine; Frank A. McKean, Deputy for New Hampshire; George O. Tyler, Deputy for Vermont; Benjamin Dean, Deputy for Massachusetts; Newton D. Arnold, Deputy for Rhode Island; Charles W. Carter, Deputy for Connecticut; Robert M. C. Graham, Deputy for New York; Andrew B. Frazer, Deputy for New Jersey; Anthony E. Stocker, Deputy for Pennsylvania; Abraham T. Metcalf, Deputy for Michigan; Enoch T. Carson, Deputy for Ohio; Nicholas R. Ruckle, Deputy for Indiana; John C. Smith, Deputy for Illinois; Albert V. H. Carpenter, Deputy for Wisconsin; Heman Ely, Gr. Treas. Gen. H. E.; Clinton F. Paige, Gr. Sec. Gen. H. E.; Samuel C. Lawrence, Gr. K. of the Archives; Charles T. McClenachan, Gr. Mas. Gen. of C.; Robert E. Patterson, Gr. Mar. Gen.; William R. Higby, Gr. Standard Bearer; George O. Tyler, Gr. Capt. of the Guard; Albert P. Moriarty, Assistant Gr. Sec.; Thomas R. Lambert, D. D., Gr. Prior; J. H. Hobart Ward, Henry C. Urner and Ozias W. Shipman, Marshals of the Camp; Andrew Nembach, Organist. Ill. Samuel C. Lawrence was re-elected as one of the Trustees of the Permanent Fund for a term of seven years.

Majority and minority reports of considerable length were read on the subject of the decree relating to the establishment of the Orders of Merit and Service, the minority report being adopted, which was unfavorable to the proposition.

The next annual session will be held on the second Tuesday in September, 1886, in the city of Chicago.

THIRD DAY, THURSDAY, Sept. 18, 1885.—The Supreme Council resumed labor for the closing day of its three days' session. Thursday morning at 10 o'clock, Ill. Henry L. Palmer, M. P. Sov. Gr. Commander, presiding, and a large amount of legislative business was carefully considered and transacted during the session.

To the representatives of the twenty-four Foreign Supreme Councils near this Supreme Council, present, were fraternally extended the customary honors and courtesies. In response it was ascertained that the entire number of the Sup. Councils were solicitous of being foremost in returns of courtesy.

The Gr. M. of C., Ill. Charles T. McClenachan introduced and the M. P. Sov. Gr. Commander conferred, in full form, the Thirty-third and last Degree upon Ill. Brothers Andrew Bunton and J. Frank Webster of

New Hampshire, and they were proclaimed Sov. Gr. Inspectors-General of the Ancient Accepted Scottish Rite and enrolled as honorary members of the Supreme Council for the Northern Masonic Jurisdiction.

The constitutions were amended in a number of particulars and ordered printed in the proceedings. Fifteen hundred extra copies of these proceedings were ordered to be published, with an accompanying pamphlet to contain the constitutions as amended, together with the constitutions of 1762 and 1786.

The jewels for past presiding officers of the subordinate Bodies were designated and fully described, and their designs are to be further illustrated by engravings in the printed proceedings of the session.

The insignia to be worn by presiding officers of the subordinate Bodies in the transaction of business was defined, and the rituals for the Degrees from the 19th to the 29th, as re-arranged, and the enriched ceremonies pertaining thereto, were especially laid down and minutely explained for the benefit of the Consistories. Five hundred copies of rare and valuable documents pertaining to early days of the Rite, throwing new light upon important subjects, were ordered to be printed.

The officers elected at Wednesday's session were duly installed into their respective stations by Past M. P. Sov. Gr. Commander Ill. Josiah H. Drummond, assisted by Ill. Homer S. Goodwin, Gr. Marshal Gen.:

The following Ill. Brothers were, at the session of yesterday and to-day, unanimously elected to receive the Honorary Thirty-third Degree:

From Maine—William J. Burnham, Silas Alden and Arlington B. Marston.  
New Hampshire—J. Frank Webster and Joseph Shattuck.

Vermont—Sayles Nichols, Charles J. Jones and Rev. Frederick S. Fisher.  
Massachusetts—Rev. Josiah L. Seward, Erastus H. Doolittle and George S. Carpenter.

Rhode Island—Joseph O. Earle.

Connecticut—Arthur H. Brewer and Samuel M. Bronson.

New York—Rev. Foster Ely, D. D., and Albert Becker, Jr.

New Jersey—Edward Mills and Geo. W. Steed.

Pennsylvania—James Kerr, Jr., William H. Stack, James Herdman, Samuel W. Wray, Joshua L. Lyte, Mathias H. Henderson and Vosburg N. Shaffer.

Ohio—Robert Gwynn, Sidney Moore, Edward Matthews, John T. Harris, Joseph H. Dunn, Edward D. Page, Frederick W. Pelton, Huntington Brown, Charles W. Chamberlain and David L. King.

Indiana—Robert Vanvalzah, John W. Cruft, Albert P. Charles, Cyril B. Cole, William A. Foote and William A. Smythe.

Michigan—Daniel D. Striker, Frank Henderson, Darius D. Thorpe and William H. Baxter.

Wisconsin—George H. Benzenberg, Oliver Libbey, Henry S. Bracken, William H. Brazier and David G. Hooker.

A valuable communication was received from the Supreme Council of Switzerland with assurances of reciprocity.

A document from the Supreme Council of Colon was submitted, announcing the ad interim appointment of Bro. Manuel N. Ocejo as Gr. Chancellor and Secretary, in place of Bro. Aurelio Almeida, deceased, and that of constituents they numbered three Consistories, five Councils of Kadosh, twenty-three Chapters Rose Croix and an equal number of Councils of Jerusalem and Lodges of Perfection.

A resolution was passed thanking the Trustees of Masonic Temple for the use of its halls to Ill. Samuel C. Lawrence, 33°, and the committee of which he was Chairman, for the attention and courtesies shown by them to, and for the entertainments provided for the pleasure of, the ladies accompanying the members of the Supreme Council to this city, and to Ill. Henry L. Parker, 32°, and Ill. Charles E. Pierce, 32°, of Massachusetts Consistory, for their kindly attention and services rendered during the session.

Just previous to the close of the Supreme Council Ill. Bro. Lucius R. Paige, 33<sup>o</sup>, of Cambridge Mass., arose, and referring to the next meeting of the Supreme Council to be held in Chicago, said that at his advanced years he could not be expected to go so far, and, indeed, he might not be able to meet with the Supreme Council again. He desired, therefore, to say, should it so be, that in the eighteen years in which he had held a seat in the Supreme Council as now organized, and in the six years before that as otherwise existing, and at what might be the close of over sixty years of Masonic labor, he had no remembrance of having ever received by word or look offense from a brother, nor was he conscious by word or look of having given offense. If he had, he desired to be forgiven. If he never again met his brethren here he hoped he would meet them all where there would be no more parting.

The eloquent language in which Ill. Bro. Paige clothed his sentiments, his trembling voice and venerable appearance gave the scene an impressiveness that thrilled the whole assembly over which there was a consciousness that possibly many there might not meet again. As he concluded all rose to their feet with a general demand that his words should be taken down and made a part of the record. After the Council closed the members crowded around the speaker and warmly shook him by the hand.

The business of the session being concluded, the "Chain d'Union" was formed, and after prayer by Rev. and Ill. Francis A. Blades, 33<sup>o</sup>, the Supreme Council was closed at about 2 o'clock in due form, to assemble again in annual session at the city of Chicago, Ill. on the second Tuesday in September, A. D. 1886.

Ill. Benjamin F. Nourse, 33<sup>o</sup>, by appointment of the M. P. Sov. Gr. Commander, acted as Gr. Seneschal during the whole session.—*Boston Journal*, Sept. 16, 17 and 18, 1885.

THE ANCIENT AND ACCEPTED SCOTTISH RITE.—Ancient and Accepted Scottish Rite Masonry for the United States and their dependencies has had a red letter day in Minnesota. The Order met at North Star hall, on Tuesday morning, and continued its secret work until yesterday afternoon, conferring degrees and going through other ceremonies of the fraternity. Yesterday the Council of Kadosh conferred the grades from the Nineteenth Degree to the Thirtieth, inclusively, in temple on a large class of candidates. After dinner, the Supreme Grand Commander, Edward W. Atwood, Thirty-third Degree, of Bridgeport, Conn., assisted by J. G. Barker, Thirty-third Degree, General Deputy, and G. A. Frambes, Thirty-third Degree, Commander of the Grand Consistory of Ohio opened the Grand Consistory of Minnesota, and conferred Thirty-first Degree and Thirty-second Degree grades on the class above mentioned. Afterwards the Grand Consistory of Minnesota was inaugurated and the officers installed in the presence of a large and appreciative audience of Masonic brethren. The following is the list of officers selected and installed: E. Junius Edwards, Minneapolis, Thirty-third Degree, Commander in Chief; A. J. W. Thompson, Hastings, Thirty-second Degree, first Lieutenant Commander; George A. Todd, Third-second Degree, second Lieutenant Commander; F. B. Kidder, Thirty-second Degree, Grand Treasurer; J. Frank Calhoun, Thirty-second Degree, Grand Secretary; Rev. Joseph B. Starkey, Thirty-second Degree, Grand Prior; Thomas Davidson, Thirty-second Degree, Grand M. of C.

In the evening a grand banquet was served at the West Hotel, at which seventy Masons sat down. The menu, which was printed on elaborate and richly ornamented cards, was of the best which the palatial West can afford, running from Little-Neck clams on the shell, oysters in four styles, roast prairie chicken, and other delicacies in the way of meats, to desert composed of dainties flavored to the most epicurean tastes.

After clearing away the remains of the feast, the following program of toasts was carried out:

- |   |                    |
|---|--------------------|
| Music.....  | Orchestra.         |
| 1. Welcome.....   | E. Junius Edwards. |
| 2. Supreme Council for the United States of A. T. F. and D.—Response by Edward D. Atwood, M. F., Sovereign Grand Council. |                    |
| 3. Grand Consistory of Minnesota—Response by A. J. W. Thompson, Hastings, Minn.   |                    |
| 4. Grand Lodge A. F. and A. M., Minnesota—Response by D. E. Potter, Past Deputy Grand Master, Waterville, Me.             |                    |

Music.  
Grand Consistory of Iowa—Response by N. B. Evarts, Webster City, Iowa.  
Grand Consistory of Ohio—Response by G. A. Frambes, Commander in Chief of Grand Consistory of Ohio, Columbus, Ohio.

Music  
Representative Government—Response by John G. Barker, General Deputy, New York.

E. Junius Edwards, of this city, acted as Toast Master, and introduced the speaker. He referred to the honor of having so many distinguished brethren of the Order present, and bade them all a hearty welcome in the name of the Grand Consistory of Minnesota.

E. W. Atwood was called on to speak for the Supreme Council, and responded briefly, referring to the growth of Masonry.

A. J. W. Thompson spoke a few words for the Grand Consistory of Minnesota.

Mr. Thomas Davidson responded to the toast, "The Grand Lodge A. F. and A. M. of Minnesota."

Mr. N. B. Evarts was next called on to respond to the "Grand Consistory of Iowa."

The speech of the evening was made by G. A. Frambes, of Columbus, O., who responded to the toast, "The Grand Consistory of Ohio."

By special request Professor Patton sang the song, "The Old Man's Song to His Wife," which was enthusiastically received. The last part on the program of toasts was "Representative Government," responded to by John G. Baker, of New York. Some informal speeches were made by other gentlemen, and the banquet broke up at about 12 o'clock.—*Minneapolis Tribune*, Sept. 10.

#### MASONIC BOARD OF RELIEF.

BALTIMORE, August 31, 1885.

At a convention held in the city of Baltimore on the 31st of August, 1885, pursuant to the following call:

#### MASONIC LODGE OF RELIEF, OFFICE OF THE PRESIDENT,

BALTIMORE, MD., May 30, 1885.

*Dear Sir and Brother:*—Believing, by united effort on the part of Boards of Relief and other Masonic Bodies throughout the United States and Canadas, that the Masonic Tramp, impostor and adventurerer may be brought to a sense of justice by concentrated action on the part of the said Bodies, and, for the purpose of devising a suitable plan, and providing ways and means for maintaining an organization for such purpose, you are hereby earnestly requested to send a delegate to represent your interests in a convention to be held in the Masonic Temple, Baltimore, Md., August 31, 1885, when the subject in question will be fully discussed upon its merits, and a proper plan adopted in accordance therewith. Fraternaly,

- D. F. PENINGTON, *President Lodge of Relief, Baltimore.*  
CHARLES R. FITZGERALD, *Sec'y Masonic Board of Relief, Buffalo, N. Y.*  
L. B. JARVIS, *Sec'y Masonic Board of Relief, Wilmington, Del.*  
MARTIN COLLINS, *President Board of Relief, St. Louis, Mo.*  
WM. DELAMATER, *Secretary Board of Relief, New York City.*  
H. D. MOORE, *Pres't Masonic Relief Association, Cincinnati, Ohio.*

issued by authority of the M. W. Grand Lodge of Maryland, and held for the purpose of considering the advisability of organizing a National Board of Relief, the following delegates representing the cities respectively designated were present :

Dr. D. F. Pennington, President ; G. F. Blensinger, Vice-President ; J. H. Kirwin, Treasurer, P. T. Lodge of Relief of Baltimore.

Martin Collins, President St. Louis Board of Relief.

J. R. Pope, President ; Thos. Moore, Vice-President ; Wm. Delamater, Secretary, New York City Board of Relief.

W. B. Isaacs, Grand Secretary of Virginia, and Representative of Richmond Board of Relief.

Rev. H. D. Moore, President ; D. H. Pottinger, Secretary, Cincinnati Board of Relief.

Alfred Shaw, President New Orleans Board of Relief.

Martin J. Higgins, President Milwaukee, Wis., Board of Relief.

I. W. Hirsch, President Charleston, S. C., Board of Relief.

H. J. Parker, Chairman Committee on Charity, Grand Lodge of Massachusetts.

L. C. Williamson, Delegate Washington, D. C., Board of Relief.

James Mitchell, President Masonic Board of Relief, Montreal, Canada.

L. B. Jarvis, Secretary Joint Board of Relief, Wilmington, Del.

The Convention was called to order by Bro. D. F. Pennington, who introduced M. W. Bro. J. S. Tyson, Grand Master of Maryland, who welcomed the visiting delegates to Baltimore.

On motion, Bro. D. F. Pennington was chosen Temporary Chairman, and Bro. Wm. Delamater, Temporary Secretary.

The Mayor of Baltimore, the Hon. F. C. Latrobe, was introduced to the Convention.

On motion, the following committee was appointed to consider and report upon matters arising from the call for a Convention of Relief Boards: Bros. D. H. Pottinger, M. Collins, M. J. Higgins, J. R. Pope, H. J. Parker.

Adjourned to 9:30 A. M., September 1, 1885.

SECOND DAY'S SESSION.

BALTIMORE, *September 1, 1885.*

The Convention was called to order by President Bro. D. F. Pennington, and re-opened by prayer by Rev. Bro. H. D. Moore.

The Minutes of first Session were read and approved.

A letter from the Hon. Henry Lloyd, Governor of Maryland, was read, regretting his inability to be present.

The committee appointed last evening presented the following report, which was adopted :

The Committee appointed to consider and report upon the matter arising from the call for a Convention of Masonic Relief Boards, fraternally submit the following :

That it is deemed advisable to establish a central organization for the purpose of facilitating the discovery and exposure of persons traveling about the country and imposing upon the charities of Masons.

That the methods now in operation for the disbursement of Masonic charity, differing as they must according to locality and class applying for relief, should not in any manner be interfered with.

That local Boards and Committees of Grand Lodges in the various States should be governed by their own needs and circumstances, and should not be

restricted in exercising such discretion in their several localities as shall seem to them best.

That a General Board of Relief is a necessity which has grown in importance, and that this Convention should take deliberate and wise action, looking to the best charitable interests of the fraternity; and believing these interests can be promoted by this Convention, offer the following sketch of a proposed organization for the consideration of this body.

D. F. PENINGTON,  
D. H. POTTINGER,  
M. J. HIGGINS,  
MARTIN COLLINS,  
HENRY J. PARKER,  
JOHN R. POPE.

The plan for organization was then taken up and adopted, as follows :

#### BY-LAWS.

ARTICLE I.—*Name.* This organization shall be known as the General Masonic Relief Association of the United States and Canada.

ARTICLE II.—*Officers.* Its officers shall be a President, First and Second Vice Presidents, Secretary, Treasurer, and Advisory Board of three, who shall be chosen annually by ballot, and serve until the induction of their successors.

ARTICLE III.—*Meetings.* Meetings shall be held annually, at a time and place previously fixed by resolution.

ARTICLE IV.—*Duties of Officers.* Section 1. The duties of the President, Vice-Presidents, and Treasurer, shall be such as are usually performed by and vested in such officers.

Section 2. The duties of the Secretary shall be: 1st, To keep books of records, in which shall be entered all information received from all Grand Lodges and Boards of Relief corresponding with him. 2d. A book of frauds or imposters (which class shall include all suspended and expelled Masons applying for relief). 3d. He shall receive and pay over to the Treasurer, all moneys received for the purposes of this Association, and keep accounts of all receipts and expenditures. 4th. He shall, under direction of the President and Advisory Board, adopt such forms and methods for acquainting the Corresponding Boards of Relief with the names and movements of persons not entitled to relief, as may from time to time be deemed advisable. 5th. He shall conduct all correspondence of this Association, and shall be charged with the duty of immediately giving information applied for.

Section 3. The duties of the Advisory Board shall be legislative only; but in addition, they shall examine and audit accounts.

ARTICLE V.—*Salary.*—No officer shall receive a salary except the Secretary, whose compensation is fixed at \$      per annum.

ARTICLE VI.—*Membership.*—All boards of Relief desiring to avail themselves of the privilege of membership in this Association, shall pay for the same the sum of one cent per capita of the Lodges contributing to their support, and all Lodges desiring information shall be entitled to receive the same by a similar payment through their local or nearest Board of Relief, or from the Secretary direct where no Boards exist.

ARTICLE VII.—*Information.*—The Boards of Relief contributing to and supporting this Association shall furnish to the Secretary the names of *all* applicants, whether worthy or not, immediately after application is made, and for

this purpose the information shall be given on such forms as shall be designated by the Advisory Board.

ARTICLE VIII.—*Representation*.—Each Contributing Board of Relief shall be entitled to two delegates to this Association.

ARTICLE IX.—*Amendment*.—No additions or amendments shall be made to these By-Laws except it be forwarded to the Secretary at least one month before the Annual Meeting and adopted by a two-third vote of the members present.

*Resolved*, That the time for the election of officers be fixed at 9:30 A. M., September 2d.

Adjourned to 9,30 A. M., September 2, 1885.

THIRD DAY'S SESSION.

BALTIMORE, September 2, 1885.

The Convention was re-opened, Bro. D. F. Penington, Chairman, presiding. The minutes of September 1st were read and approved.

Bro. Wm. Delamater introduced the following resolution, which was adopted by a unanimous rising vote, and the Secretary ordered to engross a copy of same and forward to the Grand Master of Masons of Maryland, and publish in the daily papers of Baltimore :

The delegates to the First National Masonic Relief Convention, held in the city of Baltimore, on the 31st day of August, 1885, impressed with the heartiness of their reception and the generous hospitality of the Masons of Baltimore, as represented by the Lodge of Relief, do hereby order the adoption of the following as an expression of the gratitude they feel toward their entertainers :

*Resolved*, That we tender to the Grand Master of Masons of Maryland, to the Lodge of Relief, and to the Committee having our convenience and pleasure in charge, our most hearty and fraternal thanks for the kindness extended to us during the time of our stay in the city of Baltimore ; and that we assure them of our grateful remembrance of their genialty, generosity and kindly treatment of us ; and that we wish them, in their career as Masons and charitable brethren, health, happiness and prosperity.

The election of officers was then proceeded with, Bro. Alfred Shaw in the chair. Bro. J. R. Pope and H. J. Higgins were appointed tellers.

The following were elected :

Martin Collins, St. Louis,	<i>President.</i>
John R. Pope, New York,	<i>First Vice-President.</i>
James Mitchell, Montreal,	<i>Second Vice-President.</i>
D. F. Penington, Baltimore,	<i>Secretary.</i>
Wm. Delamater, New York,	<i>Treasurer.</i>
M. J. Higgins, Milwaukee,	} <i>Advisory Board.</i>
W. D. Isaacs, Richmond,	
I. W. Hirsch, Charleston,	

The Chairman and Tellers were discharged with thanks.

The officers elect then took their respective positions (except the Secretary), being installed by Bro. Shaw.

Recess taken for fifteen minutes.

President M. Collins called the Association to order. The following resolutions were adopted :

*Resolved*, That the matter of salary to the Secretary be referred to the Board of Officers, with power to fix the same before the next Annual Session ;



and be it further *Resolved*, That the city of St. Louis be selected as the location for the next Annual Meeting, and the time for said meeting be the third Wednesday in November, in 1886, at 10 o'clock, A. M.

The By-Law of the Association were read and adopted as a whole.

*Resolved*, That the proceedings of this body entire, be published and distributed to the various Boards of Relief as soon as practicable. Adopted.

*Resolved*, That all Boards of Relief throughout the country be cordially invited to co-operate with this Association in the work which it has in hand. Adopted.

*Resolved*, That the thanks of the Association be and are hereby tendered Bro. Wm. Delamater for the valuable services rendered as Secretary. Adopted by a rising vote. Adjourned, *sine die*. MARTIN COLLINS, President.

D. F. PENINGTON, Secretary.

ROYAL ORDER OF SCOTLAND.—The annual meeting of this Order was held in Boston last week. In the absence of Ill. Bro. Albert Pike, Provincial Grand Master, the Deputy, Ill. Josiah H. Drummond presided. The usual business was transacted, four deaths reported, and a number of new members received.

The business concluded with the annual banquet, at which the wives and daughters of the members were present. The next meeting will be held in the city of Washington, D. C.

A COMMANDERY can only legislate, says the N. Y. *Dispatch* of Sept. 6th, upon subjects within the scope and meaning of the Order of Knights Templar, which wholly relate to a Christian organization, partaking to some extent of semi-military character.

Beyond this their province ceases, and no power lies within it to exact conditions for a continuance of Membership other than those strictly relating to the Orders of Knighthood.

THE OTHER DROMIO.—DETROIT, MICH., August 17.—*Dear Sir and Bro.*: We have mailed to your address our Review since its first publication as an exchange for your Grand Bodies' reports. Do you receive it? If so, how do you like it? Shall be pleased to receive a copy of the last reports of your Grand Bodies. Fraternaly, etc., ED. REVIEW.

JACKSONVILLE, Sept. 7.—Editor *International MASONIC REVIEW*—*Dear Sir*: Your periodical publication does come to my address, without my solicitation. It seems to be printed in the interest of an organization that I do not think ought to exist; and hence I do not feel authorized, by competent authority, to send you the proceedings of the Grand Lodge and Grand Chapter of Florida in exchange for it.

Respectfully, D. C. DAWKINS,  
Grand Secretary Grand Lodge and Grand Chapter of Florida.

## PUBLISHER'S PAGE.

### Rites and Supreme Councils.

THE MASONIC REVIEW has avoided the discussion of the questions concerning *Rites and Supreme Councils* for reasons satisfactory to us, some of which we will now state.

First.—These questions have been discussed by many persons, among whom are, *first*, those who have knowledge of the facts of history, concerning Rites and Supreme Councils, to a greater or less extent—and they have uttered what they know; *second*, those who assumed to have *all* the knowledge of *all* the facts of history; and, *third*, those who have given evidence that they have no knowledge whatever of the facts of history. Those Masons of the first category have had but poor chances against the *Pretentionists* and *Perversionists* of the second class, and the *Presumptionists* and *Imitationists* of the third class. We were not inclined to enter into a *controversy*, which was of others' "getting up," and were not willing, by introducing that controversy into these pages, to subject our pages to any claims, for use, by mere pretenders, perverters, suppressors, oppressors, or simply ignorant persons. We thought the time might come and were willing to wait. The discussion hereabouts has been conducted, irresponsibly and without names of writers, in the newspaper columns to which the writers relegated their work; and it has for the most part been of a kind, that, to read it was unprofitable, and to answer it would have been a gross discount of the value of time and of the just measure of ability—with both of which, time and ability, we could do so much better.

Second.—Being of the Scottish Rite of the Northern Jurisdiction, and *not of any other Rite*, some honestly thought, and others *presumed to dictate*, that we should enter the discussion and show forth our loyalty and maintain our Rite affiliations against all comers; and even the "crack of the whip" and the threat of its lash have been heard whistling and dire toned about our "long ears"—to use the elegant phrase of the owner of the hands which hold the whip—to compel us to their unsavory business. But we have no loyalty to exhibit, and no affiliations to defend, under any such "thrusting on." Besides, History is history, and Facts are facts. Who, we would ask, has any monopoly of history and facts on the subject of Rites and Supreme Councils? Have we not eyes to read? have we not understanding to comprehend a *plain* statement of the current facts and events of which history is made? And we

can, with the facts before us, tell exactly who are either ignorant entirely of what they are talking about, or are perverting and suppressing what they may know of truth on the subject. It is better, incomparably better, to tell the truth about a matter, than, by telling lies and garbling and perverting history, subject yourself and your matter to the assaults and lampoonings of those who are able to discern between the truth and the lie; between him that serveth God and him that serveth him not.

Besides, again, the questions, in some forms of them, were, by the unwise, injudicious and impertinent counsels of fanatics and men "raging mad" and drunk by reason of giddy eminences, or the prospect of attaining them, forced into a plane where we might hope for some *practical* solution of them; and in *that* state of things, viz.: The introduction of a Supreme Council Rite, *not of the Northern Jurisdiction*, we were not willing to give a rehash of the old story in order to show forth our zeal and put in a claim for a reward. We could not and do not now see that we were under any obligation, and it was infinitely far from our inclination, to reiterate others' text stuff, their perversions, their tergiversations, their misrepresentations and their falsehoods, in defence of our *friends*, so-called; and we should certainly have felt more dishonored, had we made ourselves the mouth-piece of such damnatory stuff as against our enemies. In other words, we make no account of and have no use for the ignorance, the cunning interpolations, the base eliminations, the perverse ambiguities, and the meshes of scraggy incoherencies, and all abominations with which these questions have been involved. Whoever expected us to lie for them made a mistake; and, on the other hand, we know who are unfair and irresponsible debaters of serious questions. In these words we are not making any reference to the respectable and responsible compiler of the matter issued under the cover and imprint of the MASONIC REVIEW, viz.: Bro. John D. Caldwell, Grand Secretary of the Grand Lodge of Masons of Ohio, and *then* under election to receive, and *now* invested with the Honorary Grade of Sovereign Grand Inspector General of the 33° and last degree, for the Northern Masonic Jurisdiction of the United States of America. We said "*compiler*." We are compelled to qualify that word, for the reason that the substance-matter of his contribution to this field of Masonic literature, is, after all, but a reiteration of what has been said over and over again by a few others, and as often put in print. It has been before us for a long time, and there is nothing new in this mere repetition of it. Bro. Caldwell claims it as his own, in the sense of *not conferring* with *any one* as to his preparation of it.

BUT IT IS NOT NEW! It is quite old! We could have given him his *dates*, and the substance of his *events*, almost from memory, having *read them so often, and compared them with dates and events, as recorded in history*, to which no reference is ever made in the *models* which he has reiterated. If Bro. Caldwell, with his turn for originality of statement and for investigation, had known of very important dates and events, which, if brought to the light, would have been of great value and importance to the brethren, would he not have stated them, as in a fair discussion, on his part, of the questions in issue? Most certainly he would have done so! We are satisfied that he *did not and does not know* of the whole of the matter, from the fact which is before us, viz.: That he has simply put into the form of so many pages the substance of an *old story*, which bears and always did bear the marks of disingenuousness. It never was, is not now, and never can be the truth, the whole truth and nothing but the truth. And the eminent respectability of Bro. Caldwell for genuine authorship, for considerate statement, for sobriety of estimate of facts, for generous bearing towards an opponent in debate, and for cautiousness in recital of events — all these put together, and well weighed to his honor and integrity, cannot make his compilation to be faithful and true! We speak thus, not of *Him*, but of *It!* Though old, it is not *therefore* true. Other brains conceived the whole spirit and fabric of it, and Bro. Caldwell has *endorsed what he found*. He could have gone further in patient search, and dug some in the ruins by patient labor, and then might have found something of real value and of great importance to the Craft!

Third.—Our third reason to be now stated for not engaging in this controversy about Rites and Supreme Councils is this: We had other business on hand, and did not choose to be diverted ourselves, or permit our readers to be perplexed with the thing. Our business for the time was to denounce in fair terms, and secure popular Masonic interest against Scottish Rite legislation insidiously involved in the Statutes of the Grand Commandery of Knights Templars, of the Jurisdiction of Ohio, for the *protection* of the Scottish Rite, and possibly, as a result, for the destruction of the Holy Order of the Temple, of the York Rite, in this jurisdiction. In this work we have engaged our best intelligence and our profoundest sincerity of purpose. We have said what, at the time, we meant to say, and it was not *misunderstood*. The best evidence that we made ourselves clearly understood on this subject may be found in the persistent assaults of a most heinous and contemptible nature, which have been made by a *combined* but ill-assorted few,

upon the REVIEW, and *personally* upon the editor. We have no marks of the blows which we have received to uncover to our brethren, but we assure them that the *reckoning day* will come. But, more delightfully and particularly, the evidence that we have not been misunderstood in our work is found in the large and imposing company of Knights and Fraters, both of the Scottish Rite 32°, and not of the Rite, but simply Templars, who have responded to our work with alacrity and zeal from all parts of our Ohio Jurisdiction, and from other Jurisdictions throughout the country. Discords and estrangements we had and have no use for; and if we could by any means invoke "the concord of sweet sounds" from the disturbed and distressed souls of the oppressed Knights Templar of Ohio, we should be more than rewarded for our labor and compensated for the immunity of personal outrage, which seemed to be the nightmare and the daywork of the "combined and ill-assorted few." And by the kind sympathy and generous encouragement and help afforded us by a large company of intelligent and valiant Knights, we have been enabled to realize that the "labor we delight in physics pain;" and to them we now, as always, extend our warmest thanks!

These are some of the reasons which have induced us to avoid the discussion, in the REVIEW, of the questions of Rites and Supreme Councils.

We further state that we are not now, and have not been, without historic information concerning these questions. We have all the information that there is on the subject of Rites and Supreme Councils, especially connected with the American Controversy. Our Masonic life and reading extend over a period of more than forty years, and we would be unspeakably ashamed and disgusted were we not able, at this date, to utter some corrective and illuminating word amid the senseless, selfish and pretentious noise and confusion stirred up and prolonged by ambitious and place-and-power-seeking men. They have occupied the field of discussion, and have built their *straw-mud* adversaries, and then gone valorously to work to pelt them down with such weapons of attack as just suited them; while candid men have not entered the field just because the weapons to be used against them were such as they did not care to characterize, much less use, and, from a sense of cleanliness and propriety, disdained the warfare whose processes and instrumentalities were only defiling, and where defeat or victory were results of no moment whatever. No one has entered into the discussion of these Rite and Supreme Councils questions, *on the basis upon which the current controversy has been projected and carried*

*forward*, who has not suffered in his personal and Masonic reputation and good name in the community where he resides. This, by experience, is a fact, and in sober estimate is a forgone conclusion. If you doubt, you are damned! If you "utter forth," you are disloyal, forsworn, perjured! If you hold your peace you are a *suspect*, and are either cajoled with baubles and "vain shows," or made the victim of the lurking cunning of cowans and eavesdroppers, and your name goes on the black list! "*Judgment is turned away backward, and Justice standeth afar off; for Truth is fallen in the street, and Equity cannot enter. Yea, Truth faileth; and he that departeth from Evil maketh himself a prey.*"—(*Ancient Records*).

Let us have Truth. If Truth is not our friend, she will be a most terrible enemy. If we wrong her by attempting to overlay our falsehood with her simplicity and beauty, and thereby defraud our brethren with a mere pretense, then she becomes an avenger, terrible in her strokes and relentless! She wears no mask, nor vaunteth herself. A lie is wanton and bold, behind a flummery-dress and fussy manners, labeled Truth; and not a few are deceived, snared, lost! Our young men, newly-made Masons, unwary and unsuspecting, are subjects selected to work upon by the designing and the profane, and in a little while you find one and another putting on the airs of superiority and practising folly in the presence of those who taught the laws and symbolism of Masonry before they were born. There is great pity in all this, especially in the truth of it.

Let us have the Truth; and if the Truth shall make you free you shall be free indeed. Let us not be deceived concerning persons or things—

"For a lie is a lie, no matter how glib  
The tongue that utters—how fine the nib  
Of the pen that writes—how fair and white  
The page that blurts it forth to the light;  
And never a man, be he prince or clown,  
Is hurt by a lie, if he lives it down—  
Whose hands are clean, and who goes his way,  
In the face of men and the light of day."

We now proceed to the main question, and to make sure of our foothold, we quote as follows:

"IT IS NOT A QUESTION WITH US NOW AS TO WHICH WAS THE LEGITIMATE SUPREME COUNCIL IN THE NORTHERN JURISDICTION PRIOR TO 1863, WHEN THE 'CONSOLIDATION' TOOK PLACE. ANY FORMER ILLEGITIMACY, REAL OR IMAGINARY, AS TO EITHER THE CERNEAU OR GOURGAS RAYMOND SUPREME COUNCILS, WAS MUTUALLY AND JOINTLY CONDONED BY THE UNION THAT TOOK PLACE." (*Carson's Address, Ohio Council of Deliberation, 1884, page 49.*)

Now if this be so, as stated, approved, printed and published, then why this dust-throwing of stuff powdered up from the rubbish of a period long ante-dating the Union of 1863? Why seek to blind the eyes and divert the attention of inquirers and searchers after the truth by the incoherent statements, as for real facts of what is but mangled, effete and corrupt matter at the best, which, though it should be true (which is a large concession), has no bearing upon, and, according to the quotation above, is not to the point of the discussion? These men fly from their texts with impunity, and an utter disregard of the intelligence of their readers. They build their raft in mid-ocean, from the lumber of a sinking ship, and having built it, they jump from it into the sea and are drowned. So far as their arguments from the *text propounded* are concerned, they were dead men long ago. Most of the intelligent Scottish Rite Masons of the Northern Jurisdiction are willing to begin where the real question begins. The quotation from the address—Ohio Council of Deliberation, 1884, says begin at 1863. Begin when the Union Was Formed in 1863! Which Union “Condoned,” “jointly and mutually,” all “*real or imaginary illegitimacy as to either the CERNEAU, or GOURGAS-RAYMOND SUPREME COUNCILS!*” Begin then! Begin at 1863!

We notice then, this fact with reference to this Union of 1863,—that whatever it may have *condoned* concerning “real or imaginary” illegitimacy, as to the Cerneau, or Gourgass-Raymond Northern Jurisdiction Supreme Councils, it DID NOT CONDONE THE VAN RENSSELAER REBELLION against the Supreme Council of Northern Jurisdiction in 1861, which resulted in the sham institution of an opprobriously illicit Supreme Council. This, we say, was not condoned! For the union was formed between the Cerneau and the Northern Jurisdiction Supreme Councils, in 1863, in great part, as a defence *against* Van Rensselaer’s illicit Supreme Council.

The period from 1860 to 1863, represents some very important factors relating to the consummation of the Union in 1863. One of these factors was the Van Rensselaer Rebellion, 1860–61, and the immediately subsequent charges against, and arraignment, trial and expulsion of Van Rensselaer and C. W. Moore, for gross un-Masonic conduct. These proceedings were had in the Supreme Grand Council of Sovereign Grand Inspectors General, 33°, of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America. These Proceedings commenced early in the year 1861, and were consummated in January 1862, during which period Van Rensselaer and his companions and agents carried forward the work of their illicit Supreme Council.

Pending the proceedings against Van Rensselaer and C. W. Moore, the following page occurs in the Historic Record, which we are now consulting :—

“ NORTHERN SUPREME COUNCIL, U. S. A.

- “ M. . P. . Edward A. Raymond, Boston, (P. G. M.) Sov. . Grand Commander *ad vitam*.  
 “ P. . Simon W. Robinson, Lexington, (P. G. M.) Lieut. . Grand Commander.  
 “ Ill. . Peter Lawson, Lowell, (P. D. D. G. M.) Grand Treasurer Gen. . H. . E. .  
 “ Ill. . Lucius R. Paige, Cambridgeport, (P. D. G. M.) Grand Secretary Gen. . H. . E. .  
 “ Ill. . George M. Randall, D. D., Boston, (P. G. M.) Grand Minister of State.  
 “ Ill. . Charles T. McClenachan, New York, Grand Master of Ceremonies.  
 “ Ill. . William Field, Providence, R. I., (P. G. M.) Grand Captain L. . G. .  
 “ Ill. . William B. Hubbard, Columbus, Ohio, (P. G. M.) Sovereign Grand Inspector General, 33°.  
 “ Ill. . J. J. J. Gourgas, New York, (P. S. G. C.) *Emeritus*, Sovereign Grand Inspector General, 33°.

“ Ill. . Aaron P. Hughes, Nashua, N. H., (G. M.) Sovereign Grand Inspector General, 33°, Deputy for New Hampshire.

“ Deputies have also been designated, and will be forthwith commissioned and qualified, to wit :

“ Ill. . Charles S. Westcott, New York, for New York.

“ Ill. . John A. Foster, New York, for New Jersey.

“ Ill. . E. T. Carson, Cincinnati, Sovereign Grand Inspector General, 33°, resides within this jurisdiction, and is understood to remain loyal to this Supreme Grand Council.”

It will be noticed that “ Ill. . E. T. Carson,” has honorable mention in the “ Historic Page ” we have quoted, and that, too,—at the time when the Van Rensselaer rebellion, and the resulting illicit Supreme Council were seeking to undermine the Supreme Council of the Northern Jurisdiction, of which M. . P. . Edward A. Raymond, of Boston, was the Sov. . Grand Commander *ad vitam*.

Turning now to the Proceedings of Ohio Council of Deliberation for 1884, page 29, we read the following :—

“ When your Deputy was crowned as a Sovereign Grand Inspector General 33d degree, by the venerable Raymond, in Boston, twenty-four years ago,” &c.—(Carson’s Address).

This takes us back to 1860, the year in which Carson “ was crowned a Sovereign Grand Inspector General.” He was thus crowned “ by the venerable Raymond.” This in 1860. IN 1861, VAN RENSSELAER, and HIS ILLICIT SUPREME COUNCIL CITED “ THE VENERABLE RAYMOND ” TO APPEAR BEFORE THEM FOR TRIAL, and he—Raymond—paying no attention to the citation, “ THEY PROCEEDED WITH AN *ex parte* TRIAL, and VOTED TO DEPOSE ” HIM !

The sum of what we have written and quoted, is this :

Going back to 1860, there were then two Supreme Councils of the Ancient and Accepted Scottish Rite.



1. The Supreme Grand Council of Sovereign Grand Inspectors General, 33°, for the Northern Jurisdiction of the United States of America; presided over by Ill. : Edward A. Raymond, M. : P. : Sovereign Grand Commander : Grand East, Boston.

2. The Supreme Grand Council of the Most Puissant Sovereign Grand Inspectors General of the thirty-third and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the Western Hemisphere, presided over by Ill. : Edmund B. Hayes, M. : P. : Sov. : Grand Commander : Grand East, New York.

These were the Supreme Councils which formed a Union in 1863; which Union "mutually and jointly condoned" "any former illegitimacy, real or imaginary, as to either the Cerneau, or Gourgas-Raymond Supreme Councils."

Van Rensselaer's Rebellion was inaugurated, in the Supreme Council of the Northern Jurisdiction of the United States of America, of which Supreme Council, "Ill. : E. T. Carson," was a Sov. : Grand Inspector General, 33d degree, having been "crowned" by the "venerable Raymond," and who, in the incipency and progress of the Van Rensselaer Rebellion was "understood to remain loyal to this Supreme Council."

We now present to our readers, the Annual Address of Ill. : Edward A. Raymond, M. : P. : Grand Commander of the Northern Jurisdiction, delivered during the Annual Session of the Sovereign Grand Consistory, at the Grand East, Boston, Wednesday, May 22nd, 1861;—one year or less after "Ill. : E. T. Carson" "was crowned" by the "Venerable Raymond." We give the Record in full, and ask for it an attentive and careful reading, as it is not probable that access can be had to it by the multitude of the brethren, only as it is here and now presented. (These Historic Facts will be continued).

The Record is as follows:

WEDNESDAY, MAY 22, 1861.

The Sovereign Grand Consistory was opened at 10 o'clock A. M., Ill. : WYZEMAN MARSHALL presiding.

The M. : P. : Sov. : Grand Commander of the Supreme Grand Council delivered an address, which was referred to Ill. : Bros. : CHAS. S. WESCOTT, JAMES M. AUSTIN and WYZEMAN MARSHALL, and a copy was requested for publication in the Proceedings.

**BRETHREN:**—In the good Providence of Him who rules in the armies of Heaven and among the inhabitants of earth, we have again been permitted to assemble on the occasion of our Annual Meeting. We come together under circumstances which will impart to our deliberations an extraordinary interest. Our beloved country is involved in the horrors of a civil war, while this Institution, so endeared to our hearts, has not wholly escaped the infection of rebellious spirits, who seem determined to divide and destroy what they

are neither able nor worthy to control. These considerations will, I trust, only serve to unite us more firmly than ever in defining and defending the RIGHT, and exposing and denouncing the WRONG.

Since our last Annual Meeting, it has pleased the Sovereign of the Universe to remove from earth the soul of our late Ill. and Rev. Bro. PAUL DEAN, who was for many years a shining light in the firmament of our fraternity. I need not here speak of his attachment to the institutions of Freemasonry; nor is it necessary that I should tell you how bright an ornament he was to the high orders of which he was a true and trusty member—a firm defender—a consistent and conservative counsellor. He has gone from us at the mandate of him who gives and takes away in the sovereignty of His own wise pleasure. May the odor of his masonic memory imbue our doings with something of that elevating influence which was imparted by his living presence when he moved amongst us in the gentleness of that quiet firmness so characteristic of his fearless but guileless spirit.

It gives me pleasure to say that our relations to other foreign Councils continue to be amicable and fraternal. Nothing has occurred, to my knowledge, to disturb the harmony of the pleasant intercourse which has so long and so happily existed between them and this Council. I regret that I am compelled to speak with any qualification upon this point. I am unable to lay before you any specific information in this regard, inasmuch as the late Secretary General has not seen fit to submit for my inspection any of the correspondence with foreign Bodies for the last two years. I need not say to you that such a course on his part has led to great embarrassment on mine. As these communications were necessarily directed to him as the corresponding officer of this Body, I have necessarily been dependent upon him for that information, which it was proper for me to have, and which, as a faithful officer, he was bound to communicate. It affords me pleasure, however, to say that I have had a personal correspondence with the M. P. Sov. Grand Commander of our sister Supreme Council in the Southern Jurisdiction of the United States. Our relations to that Body remain, as they have been for years, harmonious and satisfactory.

Since our last Annual Meeting the Supreme Council has held several meetings, all of which have been duly notified. In accordance with the unanimous vote of the Council at an annual meeting, our Ill. Bros. WILLIAM FIELD, of Providence R. I., and the Hon. PETER LAWSON, of Lowell, Mass., have received the thirty-third degree; and our Ill. Bro. LUCIUS R. PAIGE, of Cambridge, and Ill. and Rev. GEORGE M. RANDALL, of Boston, have been in like manner unanimously admitted to the thirty-third degree at a meeting of the Supreme Council duly notified and constitutionally convened; and those four Brethren have been duly appointed to offices in the Council, have been regularly installed in their several stations, and are now *Active* members of this Body, according to the Constitution. We have still one or two vacancies, which you will take measures to fill at the proper time.

It becomes my painful duty to refer to the unmasonic conduct of certain persons, whose disorderly doings have dishonored our institution. I trust you will bear with me in the relation of a narrative that involves a course of proceedings which every loyal Mason, of whatever Degree, must reprehend as at war with every principle of our time-honored fraternity. For your information, and as forming a basis of opinions which I shall express, as to measures proper to be pursued in the present exigency, I will endeavor to lay before you the principal facts in the order of their occurrence. The course of conduct which the late Grand Secretary General has seen fit to pursue, by withholding from me, for the last two years, all official documents addressed to the Supreme Council, or to him as Secretary, and intended for my action or that of the Council, has involved me in a seeming neglect of duty, and has been a fruitful source of complaint from other Masonic Bodies, whose communications, however important, remained unanswered. This state of things, has, naturally enough, led to the charge of neglect of the duties of my office, and indifference to the general interests of the institution at whose head I have been placed. I regret further to say that we have had no book of records since the Council has been located in this city. It has been the practice of the Secretary, from memoranda, to print, some time during the year and

commonly towards the close, an account of the proceedings in pamphlet form. I was not aware of this neglect until within the last two years, when I gave great offence by some remarks made relative to this subject.

The doings of the annual meeting held in May last were published early in the Autumn, together with other matters having no connection with this Supreme Council, but purporting to be the proceedings of a Body of Masons calling themselves a Supreme Council, meeting and acting without authority, and in derogation of the laws, usages and constitutions of the Order. These proceedings were printed and clandestinely circulated in distant parts of our jurisdiction, for weeks and *months*, before they were allowed to see the light in this part of the jurisdiction.

About the middle of December, having learned that a pamphlet had been published purporting to be the Proceedings of the Supreme Council, and circulated through the Western States, I immediately took measures to procure a copy of the same, but without success. It must strike all upright Masons, and all honest men, as a very extraordinary circumstance, that the first information which the Commander of the Supreme Council had in regard to the printed proceedings of the Annual Meeting, at which he presided, should come to him from a Brother of a distant State; that while brethren in Ohio and other remote States were liberally supplied with copies printed in Massachusetts, the presiding officer, residing in Boston, knew nothing of the existence of such a document; so successful had been the effort of the Secretary General to conceal this fact from his knowledge. The answer of the Secretary to the Brother who applied to him for a copy was, that the proceedings had not been published. This reply was repeated more than once, and as often as the application was made. At length on the 20th of December, a copy was forwarded to Boston from a Western State. The Secretary General, when finally confronted by a Brother who had this copy in his pocket, and after having again denied that these proceedings had been published, permitted the pamphlet to see the light at the *Grand East*, after it had been circulated at the West for several months. To shield this most dishonorable transaction from exposure, by which the base plans of the conspirators would have been defeated, these proceedings were not entrusted to Brother Tuttle to print, who has done the printing for the Supreme Council for the last ten years, and who has been printer for the Grand Lodge of Massachusetts for nearly a quarter of a century; but they were taken to a place in the neighborhood of Boston, and were there privately printed, and as privately concealed from the knowledge of the officers and members of the Supreme Council in this vicinity.

When a copy was finally obtained, the reason for such clandestine proceedings, so at variance with the open, straight forward and manly course of all honorable and high-minded men, was at once apparent. This pamphlet, purporting to be the proceedings of the annual meeting of the Supreme Council and Consistory, together with the proceedings of a special meeting holden in August last, was so imperfect and unfair, (to use no stronger terms) was gotten up so evidently with a purpose to mislead the brethren into whose hands it should come; and so barefaced were the misrepresentations, and so easily confuted, that the persons engaged in publishing it virtually confess, by the secrecy of their actions, that their only hope of success was in keeping the matter from the knowledge of the Supreme Council until the falsehood had imparted its poison, effectually, at a distance.

This pamphlet contained, moreover, the doings of a body of men who assembled together after the Council had been constitutionally closed by me.

The assembling of this body of men, which they had the presumption to call a Council and a Consistory, was in open violation of the Constitution, and of the obligations which every one of them had solemnly taken. The men engaged in this foul conspiracy to overthrow the institution which they had professed to love and honor, knew but too well that their rebellious doings would not stand the searching test of honest truth and Masonic usage in daylight, and hence their hot haste to send off their flaming falsehood on its mission of mischief as clandestinely as possible.

The more profound the guilty secret, and the longer the interval between its issue and its exposure, the deeper its impression and the more difficult the task of eradicating it.

And before proceeding to a more specific statement of facts in confirmation of these published statements, I would remark in more general terms, if all these doings were honest and above board, why court darkness rather than light?—why not trust the Brother who has always done our printing?—why send it to the Western States before circulating it in Massachusetts?—why persist in denying that it had been published at all, when it had been already in circulation for months? Is this Masonic?—is this the course of ingenious men, who are engaged in doing that which is lawful and right?—or is this precisely the course of persons who are conscious that they are doing that which is not right, and that which will not bear the light of open investigation.

I have caused the proceedings of the Annual Meeting, together with the doings of the special meeting held in August, to be published, with copies of which you will be furnished. In addition to what you will find there recorded, I will state a few facts which should be known, in order to a full understanding of the whole and a proper appreciation of the merits of the controversy.

Previous to the Annual Meeting in 1860, our late Ill. and lamented Bro. R. P. Dunlap was removed from his sphere of usefulness on earth. His body was hardly cold in his grave ere I received an application from K. H. Van Rensselaer, soliciting me to appoint him to the office of Lieut. Commander, made vacant by the death of Ill. Bro. Dunlap. As you may well suppose, I was disgusted by such an exhibition of indecent haste, indicating as it did the want of that modesty which is ever the companion of true merit. This act shows plainly the utter absence of the very first qualification for an office of such dignity: and had there been no other objections, I should have long hesitated before conferring the appointment on him; but there were other objections, which, in my judgment, were sufficient, but I will not here name them.

Mortified and chagrined by the wounded pride of disappointed ambition, he sought to obtain by usurpation what he had failed to reach in a legal and constitutional way. With the aid of other men, he has sought (and at this time, no doubt, feels that he has succeeded) to overthrow this Council and to erect another upon its ruins.

At the Annual Meeting in May of last year the plot was formed; then and there rank rebellion raised its hateful head for the first time in our Supreme Council. In the doings of that session there were strong indications of insubordination. Knowing full well the character of some individuals who were engaged in this work, I determined to guard, and, if possible, preserve, the honor and integrity of the Council at every point. Hence I deemed it my duty, as surely it was my prerogative, to insist upon a due observance of the Constitution, and to suffer no encroachments upon the rights of the Chair, especially on the part of those who were not Active Members of the Council. The business of the Annual Session having been finished, the Council was closed without further embarrassment.

In August following, a special meeting of the Council was called to consider certain charges which had been preferred against Andrus Cassard. These charges having been fully sustained, he was expelled, and the Secretary General was directed to give notice of the fact to all other Bodies of the Ancient and Accepted Rite. On the day following (K. H. Van Rensselaer having arrived) an attempt was made to re-insist this expelled Mason by simple resolution. This motion was so manifestly a palpable violation of Masonic principles and obligations, that it was declared out of order, and the Chair refused to entertain it. A communication from Cassard was then presented by the Secretary General. To receive and consider a communication from an expelled Mason was deemed by me to be entirely out of order, and I did not allow it to be read. A motion was then made, by one who was not an Active Member, to close the Council until four o'clock P. M. This motion was considered as a further attempt to embarrass the Council, by an improper interference with the duties and prerogatives of the Chair. The Commander then inquired if there was any further business that required the action of the Council at that time; none being presented, he declared the Council closed until the next morning at ten o'clock, in consequence of his own feeble state

of health, as well as for the convenience of brethren residing out of the city—and above all, for the welfare and best interests of the Institution. K. H. Van Rensselaer, not a member, then openly and defiantly announced that there would be a meeting at four o'clock P. M.

The next day the Council met at the time appointed. After the reading of the minutes, I announced that the business for which the *special* meeting was called had been properly disposed of; and as there was unmistakable evidence of insubordination, and a rude and unwarrantable attempt to overthrow and disorganize the Institution, and as order and decorum in a Masonic Body was the first rule to be observed, I therefore declared the Supreme Council for the N. J. closed *sine die*. Again K. H. Van Rensselaer gave notice to the Inspectors present that a meeting would be held in the afternoon of the same day, and requested his friends to be present.

The persons engaged in this act of undisguised rebellion continued their conclave for several days: during which time they organized a Body, and called it the *Supreme Council*. The doings of this spurious Body they published in connection with *their account* of the proceedings of the Annual and Special Meetings of the Supreme Council.

As a part of their plan for overthrowing this our legal and constitutional Body, and substituting therefor their clandestine association, they addressed circulars to our brethren of the Ineffable Degrees, who they supposed might be induced to commit themselves to the cause of secession. By the grossest misrepresentations, they succeeded in seducing from their loyal allegiance a few brethren, who I am sure, had they been in possession of all the facts, would not have countenanced proceedings so unmasonic and revolutionary in their character, and utterly subversive of the very first principles on which our institution rests. I have no doubt that intelligent brethren who have been thus deceived, will, when rightly informed, promptly renounce all connection with this spurious Body. I am happy to say that the Hon. W. B. Hubbard, of Ohio, who had heard their representation, and under the influence of their deception, indiscretely gave those men a note of endorsement, on learning the true facts of the case, immediately withdrew his approval in explicit terms, in a letter addressed to me, dated Feb. 22, 1861, as follows:

“Had I been possessed of the facts communicated by you to me subsequently, and of which I was at the time wholly ignorant, I would by no means have given my assent; and consequently I wish and authorize you to consider that assent and approval as suspended or revoked, and as having been given under misapprehension.”

It appears from their printed proceedings that this spurious Body, calling themselves a Supreme Council, adjourned to meet on the fifteenth day of May, 1861, (or at least so says the second edition of their printed Proceedings, the first edition not naming any time,) the Annual Meeting of the Supreme Council of the Northern Jurisdiction having been fixed by that Body to be held on the third Tuesday in May, which, the present year (1861), was on the twenty-first day of May; they therefore held their meeting six days before the Annual Meeting of the Supreme Council, but for what object I will not undertake to say, nor by *whom it was called*; certainly not by the Grand Commander, nor by his order. And who else possessed the power to call a meeting of the Supreme Council, he not having (in the words of the Constitution) resigned, died, or removed out of the jurisdiction? Let any one answer who has studied the Constitutions of 1786, which we have *sworn* to obey and be governed by.

But this meeting of theirs was irregular, spurious and unconstitutional, both as to the time, the authority for calling it, and as to the business transacted. It will not and cannot be recognized by any good and true Mason of the Ancient and Accepted Rite who regards his obligation.

It may be asked, what object had they in anticipating the meeting of the Supreme Council? To mislead and deceive the brethren by assuming to be the regular and constitutional Supreme Council. By meeting a week earlier, and making a great display on paper, they would be likely to deceive some honest brethren, who might take the spurious for the regular, the counterfeit for the genuine. It was a part of the plot; it was in the programme, and must be carried out.

During the session of the insurgents, I was repeatedly importuned to attend their conclave. The Hon. W. B. Hubbard, of Ohio, several times urged me to go with him to their assembly; this I declined in the most positive terms. Bro. Hubbard was exceedingly anxious to effect a reconciliation. I assured him, in words both plain and positive, that the only reconciliation that could be effected was in the unconditional surrender of the usurpers, and their loyal allegiance to the authority of the Supreme Council.

Bro. Hubbard assured me that he attended their meeting only for the purpose of using his influence to bring about a reconciliation; and I understood him to say that he should take no part in the proceedings except with a view to this end. Failing to effect this object, he left the city, on his return home, before the session had closed. On leaving, he addressed a note to me, regretting his disappointment, and declaring that he did not expect ever again to meet any of his brethren in Supreme Council on earth; and I believe he meant precisely what he said.

After Bro. Hubbard had gone, these men proceeded to elect him to the office of Sov. Grand Commander. The reason for their doing this is plain; they felt the need of the contribution to their cause of the capital which the publication of such an election might possibly bring, and therefore they elected him after he had gone, and, consequently, could not decline while they were in session.

When these men assembled together for the exercise of powers which had never been conferred on them; arrogating dignities which did not belong to them; intending to overthrow an Institution which had once honored them; in violation of their obligations, what did they do? Among the very first things which marked their reckless and revolutionary proceedings, was the restoration of Andres Cassard, a man who had been expelled by this Supreme Council, and by the Master Mason's Lodge, of which he was a member. This was in perfect character with their doings; what else could have been expected from a body of men met for a purpose so purely unmasonic, so subversive of the first and foundation principles of our Ancient Order? Why should they not take him to their hearts, although he had been expelled from the Lodge, and also from the *regular and constitutional* Supreme Council? He might yet be proper material for a spurious and illegal Body. On such a foundation, it is by no means extraordinary that such material might be wrought into the superstructure. Of the character of this spurious Body we need say nothing more. There they are; let the Masonic world look at them and pronounce upon their work.

We next see them increasing the number of Active Members, and lavishly bestowing the thirty-third degree.

The Constitution, as it came from Frederick, the founder of the Order in its present form, permitted that there should be but two Supreme Councils in this country, and that each of these Councils should consist of no more than NINE members. He made this a *permanent feature* of the Order. This limitation was one of its distinguishing characteristics. With this striking peculiarity incorporated into its Constitution, it has been transmitted to us, without any power to change this fundamental principle.

It may be expected of me that I should say a word or two touching the constitutional aspect of this flagrant act of rebellious secession.

It is well known to you that the thirty-third and last, or governing degree, as well as the Supreme Council itself, was established by Frederick II., King of Prussia, just before his death, in 1786, and the Constitutions, as revised by him, which we are all bound to support and maintain, permit but two Councils in the United States of America. In the year 1801 a Supreme Council was duly established in Charleston, S. C. In the year 1813, a Supreme Council was duly and legally established in the city of New York for the Northern Jurisdiction. Gov. D. D. Tompkins, Richard Riker, Samson Simpson and J. J. Gourgas, were among its principal officers. Subsequently Ill. Bro. J. J. Gourgas became its regular and constitutional Grand Commander, and continued to govern that Body for a number of years, when he resigned, and Ill. Bro. Giles F. Yates succeeded him by virtue of his previous appointment as Lieut. Grand Commander.

I received the appointment of Lieut. Grand Commander from Bro. Yates; and on his retiring from office A. D. 1851, I succeeded to the office of Sov. Grand Commander, in accordance with the provisions and requirements of the Constitution, and was duly installed by him; which office I now hold, and have held; for the last ten years. On my return from Europe, in 1859, I made arrangements with the Ill. Lieut. Grand Commander, Ex-Governor R. P. Dunlap, to vacate the station I then filled, and to install him as my successor, in accordance with the provision of the Constitution. In ten days from that time, and before the contemplated arrangement was consummated, I received notice of his death. During the same year, the spirit of our Ill. and well-beloved Past Grand Commander G. F. Yates, was summoned to another, and, I trust, a better world. At about the same time it was ascertained that Ill. Bros. Gilman and Young were permanently out of the jurisdiction. Thus, within a few months the Supreme Council was deprived of the valuable services of four highly respected members; and the Grand Commander was then in a very feeble state of health. It was under these circumstances that the plot was formed which has recently been developed.

In the interpretation and application of the Constitution, it is to be borne in mind that this is *not*, and was never designed to be, a popular branch of Freemasonry. It originated with a monarch—it was exclusive in its beginning—its founder made it so by the laws which he ordained; he intended to keep it so; this was to be a marked feature, in contrast with those *fortias* of Freemasonry which are intentionally popular, and hence, in their general principles, readily adapted to the spirit of the age in a republican form of government. To undertake, therefore, to popularize this Institution, and to adapt it to the state of things as they chance to be to day in a great Republic, is to divest it not only of a chief excellence, but to rob it of its most distinguishing feature. We have the democracy of Freemasonry, in the fullest measure, in the first three degrees. This has its advantages and its disadvantages. So here we have the highest form of the aristocracy of Freemasonry. If there be disadvantages attending such exclusiveness, there are certainly in this age, when liberty is so rapidly degenerating into licentiousness, no small advantages attendant upon this elevated quality, which partakes so largely of the monarchical and so slightly of the democratic element; but, whether wise or not, well adapted or ill adapted to this country and to this age, *here it is*.

This is its design and purpose. We have received it, and as we have received it we are bound to transmit it. If those who have been admitted to its pale do not like its principles, they are at liberty to retire from its organization and make room for others. And when the people have become so democratic in their *civil, social* and Masonic ideas as not to tolerate this society, it will have no office to perform, and will very properly die of itself. I hold, therefore, that if continued at all, it should be by a strict adherence to its Constitution, in the maintenance of the peculiar features impressed upon it by its founder. To understand my position as the lawful Sov. Grand Commander of the Supreme Council of the Northern Jurisdiction of the United States, it may be necessary to call your attention to that provision of the Constitution, by which the Sov. Grand Commander received his authority, and the tenure by which he holds it, and the mode by which he is require to transmit it.

The third article of the Constitution of 1786, under which we act, provides in case of death, resignation, or absence from country, not to return, of the Sov. Grand Commander, the Lieut. Grand Cammander shall succeed to the first office, and shall appoint from among the Inspectors General his Lieut. Commander. In case of the like occurrence in the second officer, the Sov. Grand Commander shall *appoint* another Inspector General to fill the place thus made vacant. The Sov. Grand Commander shall also *appoint* the Ill. Treasurer and Secretary General, and fill all other vacancies. Thus you see that no provision whatever is made for the *election* of a Sov. Grand Commander and Lieut. Grand Commander, or any other officer of the Council.

The Commander receives his office, not by *election*, but by having been placed in the line of promotion by his predecessor, without a vote or confirmation; by virtue of his legitimate position. Moreover, he is *Commander ad vitam*. This may be very undemocrat, and it may be very unpopular with men whose ambition is never satisfied by any subordinate position, but it is nevertheless the supreme law of the Institution.

The members of this new and self-constituted body calling itself a Supreme Council do not even pretend that they have any *constitutional* authority for their proceedings, but arrogate to themselves the right to make the Institution conform to their notions of expediency. The tendency of the age is to make innovations upon its authority, and thus to divest it of every feature of originality, and clothe it in modern habiliments more in accordance with their taste. But it should be remembered that this is an ancient Institution, and every successful attempt to modernize it robs it of much of its beauty and interest.

This spurious body of men may assemble when and as often as they please in despite and defiance of Masonic law, may pass resolves and ordinances, adopt new Constitutions, and do many other things, but they are not the legal and legitimate successors of Frederick or of the Council established by him. The Ancient Constitution remains unaltered and in full force. They might as well undertake to re-model the Bible to make it conform to their religious faith; but if changes were made in these sacred writings, they would not be the Holy Scriptures.

But suppose the Constitution may be altered by competent authority: the persons who undertook to alter it and to override its provisions were not competent, because they were not members of the Council, and because their meeting was illegal. There was present only one person whom I recognize as a member of the Supreme Council; and surely one member does not constitute a quorum for the transaction of business. The assembly was not legal, because the Council had been duly closed, and had not been again opened by me, or by any one who had authority to open it. At the special meeting in August, 1860, I was present and presided. The object for which the meeting was called having been completed, I announced, in the usual form, that it was my pleasure that the Council be closed, and it was closed. I left the Chair, and the members, with a single exception, returned to their homes. In thus closing the Council, I did not transcend my authority. I did no more, indeed, than the Master of any Lodge may lawfully do. He does not request nor permit his Lodge to be closed by vote of its members; but, by the very first principles of Freemasonry, from the moment when he is installed in the East, no person except himself, when he is present, can either open or close the Lodge; nor can any person lawfully hinder him from opening or closing it, if such be his will and pleasure. This is precisely what I did. I closed the Council because the regular business had been disposed of, and because, in my judgment, the peace and harmony and welfare of the Institution would thus be most effectually preserved.

After the Council was thus lawfully closed, a person, who was not a member, arose, and in my very face appointed a meeting of the Council at four o'clock P. M. In conformity with that unauthorized and disorderly notice, a meeting was held which continued its sessions for several days. And these men had the effrontery to publish their revolutionary doings, at these meetings, as a part of the proceedings of the Supreme Council. Is there an intelligent Mason of any grade who will not pronounce such proceedings utterly void of the shadow of authority, entirely destitute of Masonic principle and usage, and deserving the condemnation of every member of the fraternity and lover of law and union? Would such conduct be tolerated in a Lodge, or in Grand Lodge? Suppose a Master to close his Lodge legally and properly; and suppose, before he left the platform, a Mason present, but not a member, should give notice that at four o'clock in the afternoon of that day or the next, the Lodge would meet in that place. Suppose the Master and loyal officers and members take no notice of this announcement, but the Secretary and sundry visiting brethren get together at the appointed time, call their conclave a regular communication, transact business, pass votes recommending that the Master be deposed, and, at an adjournment of the meeting, some months afterwards, enact the solemn mockery of voting to depose him. Would not such proceedings be universally regarded as *clandestine*? and would not all who were engaged in them be held liable to discipline and to expulsion from the benefits of Masonry for a violation of its laws and their own obligations? Or suppose a Grand Lodge had been thus legally and constitutionally closed by its Grand Master; and, before he left the platform, a visiting brother



should announce that at four o'clock in the afternoon there would be a meeting of the Grand Lodge. The Grand Master and Wardens and most of the members go home. At four o'clock the Grand Secretary and a few visitors assemble, and proceed to do business for several days in succession. express an opinion by formal vote that the Grand Master ought to be deposed, record and publish their doings as a part of the proceedings of the Grand Lodge, and send a printed copy of their spurious proceedings to every other Grand Lodge in the country, months before they permitted them to be seen near home. To cap the climax, suppose, at an adjourned meeting, they pass a vote to depose the Grand Master, and proceed to elect a successor. What action do you think the Grand Lodge would take in the premises? Such, I venture to say, as would place these turbulent men in a position where they would endure to the end of their lives, the proper fruit of their doings, unless they should secure the favor which they had justly forfeited, by a humble confession of their crimes and sincere promises of amendment.

Although there may be no universal law nor any essential fundamental principle, which absolutely forbids the multiplication of Grand Lodges, yet their increase in such a revolutionary manner is universally reprobated as wrong, and subversive of the principles and benefits of the Institution. But in regard to the Supreme Council, the case is still stronger. There is a principle incorporated into its very constitution which absolutely prohibits the multiplication of Councils. There can be but *two* in the United States of America; and there can be but *one* in the Northern Jurisdiction. All beyond that number are necessary *spurious*; and every effort to increase the number is essentially, inherently, and constitutionally wrong, and of no legal effect. Yet, according to the principles on which the seceders from the Supreme Council have conducted, the number of such bodies may be indefinitely increased. Some of their own associates might next year meet by themselves, depose their Commander, and establish a new Council; and so on, *ad infinitum*, in open violation of the fundamental principles of the Constitution.

This spurious body, organized in the manner which I have indicated, held a conclave in this city during the last week, agreeably to a Constitution which they had framed and adopted. This meeting, of course, I did not attend, though notified, because it was unauthorized. Of this meeting I have to say, generally, that it was really no more nor less than an adjournment of the disorderly meeting in August, which has already been described; and all its proceedings, must be regarded as equally spurious and void. If the first meeting was illegal, all the successive stages of its proceedings are vitiated by the same taint. An illegal body cannot legalize itself by an adjournment, either by a simple vote or through the form of a Constitution illegally adopted. Regardless, however, of this perfectly obvious fact, the spurious body assembled, and assumed to perform the functions of a Supreme Council. On Sunday evening I received a note, which was left at my residence during my absence on Saturday evening, summoning me to appear before them on Monday morning for trial, but for what specific offense it would be difficult to determine. Without discussing the question whether a Grand Commander may be lawfully tried and deposed by the members of his own Council, it is sufficient to say that I did not recognize the authority of those persons, and that I paid no attention to their summons. Although they had no more authority than any other equal number of men in the United States to sit in judgment upon me, in my individual or official capacity, yet it appears that they proceeded with an *ex parte* trial and voted to depose me. While I deny the legality of their proceedings, and protested against them as utterly unconstitutional and void, I do not regard it as any disparagement of my Masonic character that they should officially declare that I have no connection with their spurious body. Having voted to depose me, they proceeded to elect a new Grand Commander. In so doing they overlooked or disregarded two important circumstances. The Constitution does not permit the election of a Grand Commander. Moreover, up to the time of the pretended trial, they recognized me as the Sovereign Grand Commander of the Supreme Council. As such, they notified me of the meeting; as such, they summoned me to appear for trial; as such, they voted to depose me. Such recognition was a virtual admission of an unquestionable fact, that all my previous acts, performed

agreeably to the Constitution, were legal and binding. Among the constitutional acts thus performed by me was the appointment of Ill. Simon W. Robinson as Lieut. Grand Commander. Long before I was summoned for trial, I had appointed and installed him into that dignified office, in strict compliance with the provision in the Constitution heretofore quoted. So that if I were actually removed from office by their vote, or by any other means, Ill. Bro. Robinson would now be the legal Sov. Grand Commander of the Supreme Grand Council, and no other person has a right to usurp his authority.

I now take my leave of these disorganizers, and commend them and their acts to the judgment of the Fraternity throughout the world. Before closing my remarks, however, in justice to myself and to the interests of this Institution, I wish to say, that if the brethren with whom I am associated in this Supreme Council have any complaints in regard to my administration, I shall ever be willing to listen to them with the most fraternal and respectful consideration; and I pledge my best endeavors to redress any grievances which I may be convinced are hindering the success of the Order. And should we be unable to agree, I shall be ready to listen to the advice of wiser brethren, to whom we may mutually refer our differences. I am too far advanced in life, and have shared too largely the honors of Freemasonry, to be ambitiously tenacious of office; and I shall be more ready to surrender my authority than I was to receive it, whenever the interests of the Institution may be thus advanced.

The Committee appointed at the last Annual Meeting of the Supreme Council, to revise the Statutes and General Regulations, have attended to that duty, and will lay their report before you.

I have received a petition for a dispensation to open and form a Consistory S. P. R. S. in Boston, and shall recommend that it be granted.

I shall be happy to cooperate with the Supreme Grand Council and the Sov. Grand Consistory, in devising measures for rendering our Order more active and efficient, and shall cheerfully second energetic efforts to secure that desirable result.

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### *Southern Supreme Council and the Latin Constitutions.*

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IN order to present fairly to our readers the ground and reason for the Official Promulgations of Albert Pike, M. P. Sovereign Grand Commander of the Ancient and Accepted Scottish Rite, for the Southern Jurisdiction of the United States of America, we give some extracts from the address of the Deputy of the Northern Jurisdiction for Ohio, delivered to the "Council of Deliberation" for Ohio, in May, 1884. We said extracts—but instead, give the Deputy's address in full so far as it relates to the Latin Constitutions, as follows :

#### CONSTITUTIONS OF 1762 AND 1786.

On motion of your Deputy, the Committee on Constitutions were requested to report a translation of the Constitutions of 1762 and 1786, with the original text, and that the Secretary have the same printed when so translated.

This is a subject that has frequently been referred to in the Supreme Council during the past twenty years. For some reason that body has handled the matter very delicately, and has never yet

clearly and unequivocally, by official act, endorsed or disapproved either of the so-called Constitutions of 1786, one known as the French Constitution, a manuscript copy in English in the archives of our Supreme Council since its organization in 1812, first printed entire in Paris, in 1832, and the other known as the "Latin Constitution," first known to the world, and printed in Paris in 1836.

The subject was fully referred to and discussed by us in our annual address to this Council in 1882, and they were published in your proceedings of that year.

There are at the present time several bogus so-called high grade Masonic organizations in the United States and Canada, carrying on their nefarious business of peddling pretended Masonic degrees for what their victims will pay for them; some of these fraudulent concerns assume to themselves the title of Supreme Councils of the *Thirty-third degree!* One of them has one Edward W. Atwood for its present so-called M. P. Grand Commander, and the other one, Wm. H. Peckham, for its so-called M. P. Grand Commander, both with headquarters in the city of New York. The first was organized by Hopkins Thompson, an expelled member of the Northern Supreme Council, and the other was organized by Harry J. Seymour, an expelled member of the Raymond-Hayes Consolidated Supreme Council.

These spurious bodies are continually harping that the Latin Constitutions of 1786, signed "Fredericus," are a forgery, and charge that our Supreme Council recognizes and is governed by them. That those "Latin Constitutions" are a forgery or spurious is undoubtedly true; we have never denied that, and our Supreme Council has never acknowledged them.

Neither the Atwood nor Peckham bodies make known the fact, however, that those "forged Constitutions," against which they keep up such an eternal clamor, were invented and manufactured by the Cerneau Supreme Council, of which either of them claims to be the lawful inheritor and successor.

As stated in our introductory notes to the Constitutions, published by this Council in 1882, the "Latin Fredericus Constitutions" of 1786, were first printed in Paris in 1836. They were in our opinion the joint production of Elias Hicks, and the Count St. Laurent, as they are signed by the latter, approved by the former, and they first gave them publicity. Hicks was, the M. P. Grand Commander of the Cerneau Supreme Council from 1828 to 1844, and he and his associates, Schieffelin and Smith, with the Count St. Laurent, aforesaid, in 1832 formed the "United Supreme Council for the Western Hemisphere," &c., claiming under their forged Constitutions the entire territory of the United States to the *exclusion* of the Southern and Northern Supreme Councils.

This forgery purports to be signed by the Marquis de Lafayette, and it is worthy of special note in this connection, that this famous, or rather infamous document did not make its appearance until more

than two years after the death of Lafayette. "Dead men tell no tales."

This literary and historic forgery was FORMALLY and OFFICIALLY APPROVED by the UNITED SUPREME COUNCIL (CERNEAU) in New York, December 6, 1836, AND OFFICIALLY SIGNED as follows :

ELIAS HICKS, 33d, M. P. Gr. Com.

FRANCIS DUBUAR, 33d. 2d Lieut. Gr. Com.	JONATHAN SKHIEFFELIN, 33d. 1st Lieut. Gr. Com.
DE LA FLECHELLE, 33d.	JOSEPH BOUCHAUD, 33d.
JOHN B. SATTERTHWAITE, 33d.	THOMAS LONGWORTH, 33d.
AARON H. PALMER, 33d.	P. REMY, 33d.
SETH DRIGGS, 33d.	H. WESTERVELT, 33d.
Sov. Gr. Ins. Gen.*	JAS. HERRING, 33d.
J. DA ROCHA GALVAO, 33d.	WM. WRIGHT HAWKES, 33d.
JOS. MICHAEL, 33d.	G. DE LOYNES, 33d.
T. W. SATTERTHWAITE, 33d.	

Sealed by me, Grand Keeper of the Seals.

[L.S.]

By Order.

[L.S.]

JOHN TELFAIR, 33d.

DD. NAAR, 33d.

Ac. Sec. Gen.†

In view of the well-known historical fact that these "Latin Frederic" Constitutions were, beyond the shadow of any reasonable doubt, *manufactured* by the *Cerneau Supreme Council itself*, or by that body in conspiracy and connivance with the Masonic charlatan, the Count St. Laurent, and some Masonic humbugs in Paris, it is truly astounding that the Hopkins-Thompson and the Wm. H. Peckham-Cerneau Supreme Councils should have the brassy effrontery and audacity to dare to charge this literary forgery upon others than their own boasted ancestors. Brass, brass! nothing but brass!

The Northern Supreme Council always treated these Latin Constitutions as the great Hicks-Cerneau Supreme Council fraud, evidently

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\* Seth Driggs was in 1883 elected an active member of the Hopkins-Thompson-Folger "Supreme Grand Council for the U. S. of America," &c., an honor(?) formally accepted by him October 29, 1883. He was elected Grand Standard Bearer of that delectable, brassy humbug and fraud. He died (1884) a few months ago. "The Supreme Grand Council of the U. S. of America," &c., indulged in appropriate sentimental whining over the death of "Ill. Bro. Driggs," one of the original promulgators, aiders and abettors of the Latin Frederic Grand Constitutions of 1786 Masonic literary fraud. The gush over the "Illustrious Bro.," reminds us of Sterne's renowned lamentation over a dead ass, as related in the sentimental journey. The following poetical quotation ends the whine:

"His voice like Cato's was ne'er employed  
To clear the guilty, and varnish crimes  
Nor bow his knee to pomp inveiled with guilt."

This from an organization that is continually and persistently denouncing the Latin Constitutions of 1786. Is not this the superlative of brassy insolence and audacity, the very "*Ne plus ultra*" of the "mysterious ladder" of deception and lying?

†Folger's History, page 253.

mainly gotten up for the purpose of enabling that body, under the pretended authority of Article V. of those Constitutions, to seize the entire North American continent to itself.

When your Deputy was crowned as a Sovereign Grand Inspector General, 33d degree, by the venerable Raymond, in Boston, twenty-four years ago, the Constitutions of 1786 used in the ceremony upon that occasion, were those published by this Council in its proceedings of 1882.

Inasmuch as the Supreme Council has failed to act in this matter, and in view of the fact that the illegal Thompson and Peckham bodies are persistently charging this Masonic literary forgery and great crime of their ancestors upon us, I would recommend that you take action in this matter, and denounce the Latin Fredericus Constitutions, and formally and officially consign them to the Hopkins, Thompson, Folger, and Peckham Cerneau Councils where they belong. Forgery to forgery! Lying to lying! Fraud to fraud! Let evil have its own.

I would also recommend that you approve and acknowledge the Constitutions, as published by you in 1882, and substantially those printed by the Supreme Council in 1869, as the only Grand Constitutions of 1786, to which the members of the Scottish Rite in Ohio owe and hold fealty and allegiance.

I would also recommend that you cause them to be reprinted with such verbal corrections as are apparently necessary to correct the language, in no respect, however, changing the original meaning. It would be well, too, to include in the reprint the Constitutions of the Rite of Perfection of 1762.

It will be noticed particularly, we hope, that in the above address, the Deputy says, "I would recommend that you take action in this matter, and denounce the Latin Fredericus Constitutions."

The address of the Deputy, so far as it concerns the Latin Constitutions, was referred to a committee of three, who were *instructed* by the Deputy, and, *tacitly*, by the Council of Deliberation, to *denounce* the Latin Constitutions, as FORGERIES, and Officially relegate them,—“Forgery to forgery! Lying to Lying! Fraud to fraud.”

This was an immensity of business, a huge contract imposed upon the Committee, and upon the Council of Deliberation, to *denounce* the Latin Constitutions, upon which the superstructure of the Southern Jurisdiction, and the co-ordinate Supreme Council of that Jurisdiction was “Based,” as FORGERY! LYING! and FRAUD!

The Committee consisted of Bros. Wm. L. Buechner, 33°, William Shepard, 32°, and Jacob Menderson, 32°, who reported as follows:

The Committee on Constitution of 1786 submitted the following report, which was, on motion, adopted :

CINCINNATI, May 29, 1884.

*To the Officers and Members of Ohio Council of Deliberation, A. A. S. Rite :*

BRETHREN—Your Committee being appointed to report on so much of the address of the Ill. Deputy and Commander-in-Chief, E. T. Carson, 33°, as relates to the “Latin Fredericus Constitutions, of 1786,” beg leave to submit the following :

That we feel satisfied from the exhaustive investigations of our Ill. Deputy in regard to the above mentioned document that the same is a forgery, first heard of in 1836, and was evidently intended for some ulterior purpose to supersede the old ones, first brought to *public attention* by Dr. Dalcho in 1802, and we repudiate it.

That we acknowledge and approve the Constitution published by the Ohio Council of Deliberation, in 1882, and substantially those printed by the Supreme Council in 1869, as the only Constitutions of 1786, to which the members of the Scottish Rite in Ohio owe and hold fealty and allegiance.

We would recommend that the latter be edited and reprinted, together with the Constitution of the Rite of Perfection of 1762, with such explanatory foot-notes by the Ill. Deputy as are illustrative of the original text.

Respectfully and fraternally submitted,

W. L. BUECHNER, 33°, }  
W. SHEPARD, 32°. } Committee.  
JACOB MENDERSON, 32°.

*It is safe to say that the Committee OBEYED and DENOUNCED!* The Report was Adopted! It may not be so safe, but it is nevertheless pertinent, to ask—*Upon what authority did the Committee denounce?* Is it presumable that, in one single night's intermission of sessions, the Committee could so exhaust inquiry as to be prepared to *denounce* the very “Basis” of the Sister Supreme Council of the Southern Jurisdiction, and send her and her Constitutions to the Forger! the Liar! and the Fraud,—so as to “Let evil have its own”? Nothing of this kind appears to be the case from the Report of the Committee!

We now present the following “Supplement,” and commend it to the attention of our readers :

# SUPPLEMENT.

## PART I.

### DOMESTIC—OFFICIAL.



FROM THE GRAND ORIENT OF CHARLESTON, IN THE STATE OF SOUTH CAROLINA, THE 8TH DAY OF APRIL, 1885, V. E. :

The Supreme Council (Mother-Council of the World) of the Inspectors-General, Grand Commanders of the House of the Temple of Solomon, of the 33d Degree of the Ancient and Accepted Scottish Rite of Free-Masonry, for the Southern Jurisdiction of the United States :

BY THE GRAND COMMANDER :

UNTO the Grand Master of the Kadosh of the State of Kentucky, and the other Dignitaries, the Officers and Masters of the Grand Consistory of Masters of the Royal Secret of the 32d Degree of the said Rite, of the said State :



It appears unto us that, on the 28th day of May, 1884, in the Ohio Council of Deliberation of the Ancient Accepted Scottish Rite, at its annual session then being held in Cincinnati, the Bros. : M. J. Mack and Jacob Mendenson being present as members thereof, a report made by a Committee to which the subject of the Latin Constitutions of 1786 had been referred, was presented, signed by three members, one of whom was the said Jacob Mendenson, in which, speaking of said Latin Constitutions, the Committee said :

“ That we feel satisfied from the exhaustive investigations of our Ill. : Deputy, in regard to the above-mentioned document, that the same is a forgery, first heard of in 1836, and was evidently intended for some ulterior purpose to supersede the old ones first brought to *public attention* by Dr. Dalcho in 1802, and we repudiate it.

“That we acknowledge and approve the Constitution published by the Ohio Council of Deliberation in 1882, and substantially those printed by the Supreme Council in 1869, as the only Constitutions of 1786 to which the members of the Scottish Rite in Ohio owe and hold fealty and allegiance.”

Which report was, on motion, adopted.

If the Brothers Jacob Menderson and M. J. Mack were convinced upon investigation that the Latin Constitutions, which our Supreme Council adopted in 1859, and by which it is governed, and which each of them vowed to support, when he received the Degrees above the 16th to and including the 32d in our Bodies at Louisville, are forged, and cannot have any binding obligation upon them, it was the right of one so to report and of both so to vote, and to take such course afterwards as their action naturally required. We impute no blame to them therefor. Being members of the Lodge of Perfection and Council of Princes of Jerusalem in Cincinnati, and the Supreme Council of the Obedience whereof they thus are, being governed by the French Constitutions and the Council of Deliberation of which they are members now declaring ours forged, they necessarily adhere to the French Constitutions, and reject and repudiate the Latin ones as in no wise binding on them.

By doing so, each of them did, on that day, if he was a member of the Grand Consistory of Kentucky, necessarily and instantly cease to be a member thereof, inasmuch as it was impossible to be so a moment longer than he acknowledged to be valid and obligatory the Constitutions under which he received the Degrees and obtained membership in your Consistory and its subordinates.

Since the 28th of May, 1884, therefore, Max J. Mack and Jacob Menderson have not been members of any Body of our Obedience, having voluntarily severed themselves therefrom. And they are to be regarded by you as having received the Degrees from you as agents of the Bodies in Cincinnati, and as having no other relations toward you and your Bodies than such as they would have if they had received the Degrees in Cincinnati: being, for you, lawfully in possession of the Degrees obtained by them in Louisville; and for the Bodies in Cincinnati also, if they see fit so to consider it.

The same consequence has followed in regard to any Brothers residing in Cincinnati, who, having received the Degree above 16° in Louisville, and become members of the Bodies there, were members of and present at the session of the said Council of Deliberation.

And it also follows that the election of Brother Jacob Menderson by us, in October last, to be Knight Commander of the Court of Honour, was null and void.

It further results that in every case where a Brother who, being a resident of Ohio, received the Degrees from 16° to 32°, or any part of them, in Louisville, and became a member of your Grand Consistory or one of its subordinates, if he now continues to be a member of a Body subordinate to the Supreme Council for the Northern Jurisdiction in Ohio, he being bound to abide by the decision of said Council of Deliberation, or to withdraw from the



Bodies of the Obedience thereof, and not having done the latter, must be taken to have, on said 28th day of May, 1884, elected to sever his connection with the Bodies of our Obedience, and to have then ceased to be a member of any or either thereof.

And it furthermore follows that, as no Brother, being a member of a Lodge of Perfection or Council of Princes of Jerusalem in Ohio, is at liberty to regard our Grand Constitutions as genuine, or can be considered there or by himself as under any obligation to obey them, by virtue of a vow to that effect, no Body of our Obedience can hereafter, under any circumstances, confer any of our Degrees upon any such Brother. No Body or Inspector of our Obedience has any power to administer unto any Brother any vow or obligation other than those contained in our own Rituals, or to omit any of those.

In all which you are to see nothing unfriendly on our part to our Sister Supreme Council, or to the Bodies or Brethren of its Obedience; but simply a declaration of the legal effects of accomplished facts of legislation.

May our Father Who is in Heaven have you always in His holy Keeping!

Given under the hand of the Grand Commander, and Counter-signed by the Secretary General, and the Great Seal of the Supreme Council hereunto affixed, at the Grand Orient aforesaid, the day and year aforesaid, and of the Supreme Council the 84th year.

[SEAL ]

ALBERT PIKE, 33°,

*Grand Commander.*

WM. M. IRELAND, 33°,  
*Secretary General.*

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Or. : OF WASHINGTON, 23d April, 1885.

BRO. : JACOB MENDERSON, 32°:

You have been entirely misinformed in regard to my having taken offence at the Report made to the Ohio Council of Deliberation or at yourself.

That you were a member of the Committee that made the Report, and that Bro. : Mack was present as a member, compelled me to at once inquire and advise the Grand Consistory of Kentucky of the effect of the decision and action of the Council on your and Bro. : Mack's membership thereafter in the said Grand Consistory. I had to decide that you had voluntarily severed your connection with it by denying the validity of the Latin Constitutions which govern it, repudiating them as forged. And I had further to decide that the effect of the action had in Ohio was the same in regard to every one of the Brethren in Cincinnati, who, having received the higher Degrees at Louisville and become members of the Grand Consistory there, continued to be members of the Lodge of Perfection at Cincinnati. And it also followed, and I so decided, that no one could hereafter, while a member of a Lodge of Perfection in Ohio, receive any Degrees in our Bodies at Louisville, because he would not be able to swear obedience to Grand Constitutions which at home he is bound to hold for; and our

Bodies have no right to swear him to support and obey any others.

You are right in speaking of the amicable relations existing between our Supreme Council and yours. These have not been disturbed by our adoption, in 1859, of the Latin version of the Grand Constitutions instead of the French version, by which we had, until then, been governed, and by our sister Council preferring to continue to be governed by the French version. We find no fault now with its decision, and we take no offence now with that of the Ohio Council of Deliberation. It thinks the Latin Constitutions forged, and requires all who are of its Obdience to consider them so. We, on the very respectable and very positive testimony of eight respectable gentlemen, given in writing, and upon confirmatory intrinsic evidence contained in themselves, think them genuine. There is nothing to quarrel about in that; and I have simply stated, in my decision for the government of the Grand Consistory of Kentucky, the logical and absolutely necessary results that flow, for us, from the decision of the Ohio Council of Deliberation. There is no feeling at all in the matter; we have *done* nothing, but only stated the legal and logical results of what your Council of Deliberation has done in Ohio.

Another result which of course follows, is, that we cannot make 33ds or Knights-Commanders of the Court of Honor of Brethren who, having, while citizens and residents of Ohio, received the 18th and 32d Degrees in our Jurisdiction, have continued to be members of Lodges of Perfection or Councils of Princes of Jerusalem in Ohio. There is no longer any danger of difference of opinion between our two Councils as to that, nor any necessity for discussion of a question to settle which amicably our Supreme Council proposed its reference to a Joint Committee. As we can no longer claim any jurisdiction over such Brethren, we can no longer claim the right to make them 33ds, and your Council of Deliberation has thus kindly relieved us of what might have been a troublesome and vexatious ground of disputation.

It is proper that I should add, that nothing in my decision, or in this letter, is to be construed as in the least denying the right of the Grand Consistory and its subordinates in Kentucky to receive and welcome you and Bro. Mack and any other Ohio Brethren as visitors.

Receive assurances of my fraternal regard for yourself and them.

(Signed)

ALBERT PIKE 33°

*Grand Commander.*

## REPLY

TO THE RESOLUTION OF THE OHIO COUNCIL OF DELIBERATION.

The reasons that induce us to adhere to the opinion that the Constitutions of 1786 in French (first seen, so far as is known to any one or stated anywhere, at Charleston in 1801, and which were, for the first time, printed in full in 1832, by the Supreme Council of France, in the *Recueil des Actes*, printed by Sétier), were an imperfect translation into French of a more full and formal

original, in German or Latin, brought to Charleston from France by the Comte de Grasse when he returned there in 1801 on his way to Santo Domingo, are these:

1°. That, while they purport to have been drawn up at Berlin, they are in the French language; and by the memorandum or statement of "Privileges attached to the 33d Degree," which follows them, it is provided, that every Inspector General should have a certificate, in a form given, "written in *French* and *English*, which all the Inspectors-General will sign." Evidently this provision could not have been made by a Supreme Council established at the Grand Orient of Berlin. Frederick himself wrote French, and French was the Court-language of the day, but English was not used on the Continent.

2°. While these French Constitutions purport in the preamble to have been made and approved in a Supreme Council the 33d Degree already duly and legally established and constituted at the Grand Orient of Berlin, the 1st day of May, 1786, at which Supreme Council Frederick II., King of Prussia, Most Puissant Sovereign Grand Commander, was present, they are in no manner authenticated by any signature whatever, and give us no information whatever as to the membership of the Supreme Council by which they purport to have been made, except that the King was its Grand Commander.

3°. Their Article V. provides for one Council of the Degree "in each Nation or Kingdom in Europe; for two in the United States of America; for one in the *British West Indies*; and one in the *French West India Islands*." But none is provided for for Canada; none for the Province of Louisiana, or the Spanish Possessions in North America or Central America; and none for South America.

Why was none provided for for Canada when one was given to the British West Indies? Was the latter provided for to avoid trouble with the Grand Council of the Princes of the Royal Secret, 25th Degree, of the Rite of Perfection at Kingston, in Jamaica, which had not only existed some years in 1801, but which claimed to be the superior of the Grand Body of the same Degree at Charleston, by which the superiority so claimed was admitted?

Why was one provided for the *French West Indian Islands*? Must it not have been because the Comte de Grasse was going thither, and this with the avowed intention of establishing and being a Grand Commander of the Supreme Council in Santo Domingo, for those Islands? And is it not probable that the copy of the Constitutions which he brought with him to Charleston was especially adapted by him to suit that purpose?

Why should a Supreme Council at Berlin in Prussia, in 1786, or Frederick the Great, while providing for but one Council for Prussia, one for Austria, one for France, one for Great Britain, one for Spain, one for Russia, &c., the great, populous, powerful Kingdoms and Empires of Europe, have been so specially regardful of the lately born United States of America as to provide that they might have two? Why have a particular care for Jamaica and the other British West Indian Islands? Why for Santo Domingo, Martinique, Guadaloupe, and the other Windward and Leeward

French Islands? All these were Colonies of Great Britain and France. Why not have provided, then, for the other Colonies, Canada and Louisiana? Why not for the Great Colonies and Provinces of Spain, Mexico, Peru, Terra Firma? Why not for Brazil?

4°. Their Article VI. provides that "the power of the Supreme Council *does not interfere* in any Degree below the 17th;" and Article VII., that only Councils or individuals *above* the Grand Council of Princes of Jerusalem may bring their appeal to the Supreme Council. This was necessary, in 1801, at Charleston, to prevent hostility on the part of the Grand Lodge of Perfection and Grand Council of Princes of Jerusalem, then and theretofore existing in South Carolina. Why was it necessary in 1786, in Prussia, where no Lodge of Perfection or Council of Princes of Jerusalem existed?

5°. The fees for the 33d Degree and for the Patent of it are expressed to be payable, not in German, but in French coin.

6°. No Rite whatever is mentioned in these French Constitutions. Not even the word 'Rite' is found in them; nor is the phrase 'Ancient and Accepted Scottish' or any part of it. Chapters of Rose Croix are not mentioned, nor the 18th Degree; and all moneys arising from initiations in *the Councils above the Princes of Jerusalem*, are to go into the Treasury of the Supreme Council. It was clearly, therefore, intended, *that there should be no Bodies of the 18th.*

Now it is pertinent to inquire—

1°. Where the Supreme Council for the Northern Jurisdiction finds *the title of the Rite* of which it is a power? and where was it found by those who established it at Charleston in 1801? Not in the French Constitutions. No Rite at all is mentioned in them.

2°. Where was the list of degrees found in 1801? There was and is none in the French Constitutions. There must have been *some* document, *somewhere*, in which the Rite was named, and in which the scale of Degrees composing it was given. If the Latin Constitutions were made at a later day, where is the title of the Supreme Council for the Northern Jurisdiction to the name of the Rite or the scale of Degrees?

3°. The French Constitutions prescribe no collar or Cordon of the 33d Degree, no jewel of it, no grand decoration, no flag. The Grand Seal is defined—a large black eagle with two heads, with beak of gold and wings displayed, grasping a sword, with "DEUS MEUMQUE JUS" underneath and above the eagle, on a scroll. "Supreme Council of the 33d Degree."

By what right has the double headed eagle of the Ohio Council of Deliberation got a *crown* on the two heads of the eagle? Whence did its Supreme Council get the crown, and the rayed triangle over it, on the two heads? *Did it not take them from the Latin Constitutions?*

4°. The members of the Supreme Council for the Northern Jurisdiction wear the Grand Decoration of the 33d Degree. Have they not taken it from the Latin Constitutions? What right have they to wear it if these are forged and they repudiate them?

Bro. Carson broadly asserts that the Latin Constitutions were forged by Elias Hicks and the Comte de St. Laurent. He offers no evidence of this. What is such an assertion worth towards the establishment of a historical fact?

He says that they were not published (with the Treaty of Alliance) until two years after La Fayette died, and infers that, "as dead men tell no tales," the name of La Fayette was forged.

The Supreme Council of France really made the publication, for the document was printed and published at Paris by authority of it and the other three Councils.

La Fayette undeniably represented the United S. C. of the Western Hemisphere at the making of the Treaty, and as its representative signed the Treaty. This Treaty refers to and adopts and promulgates the Latin Constitutions. It was made on the 23d of February, 1834, and the Certificate of Authentication of the Grand Constitutions bears the same date. Does Inspector-General Carson mean that *all* the eight signatures are forged, or only that La Fayette's was, and that the other seven connived at the forgery, and permitted the world to believe that La Fayette's signature was genuine, as their's were?

The Baron Freteau de Peny, the Marquis de Giamboni and the Comte Thiebault were members of the Supreme Council of France, gentlemen, men of honor. Did they connive at the forgery of the signature of La Fayette? Sétier, also a member of that Supreme Council, was the printer, in 1832, of the *Recueil des Actes*, which contained the French Constitutions. Did he and the other three members of the Supreme Council of France certify to a lie, and use the forged signature of La Fayette, who was also then a member of the Supreme Council of France, to gain credence for their own false statement?

The Comte de St. Laurent was then and for a long time afterwards a member of the Supreme Council of France. He signed the Certificate. Did any body ever *charge him* with having forged the Grand Constitutions so certified to?

The presumption is that d'Andrada and Menes Vascos de Drummond were men who might be believed on oath. Did they sign a wilful and deliberate lie? And if all these signed the Certificate, what reason can be conjectured why La Fayette did not? All the others were men whose word was as good as his. He was a party to the Treaty. Why *should* not he have signed what they did?

The slashing method of discussion, by imputing lying, forgery and perjury to reputable men, upon a hypothesis, is audacious, and will sometimes enable one to carry with him a Committee or a larger Body; but its value, in any inquiry as to the truth of things, is merely nought.

What historical evidence is there of the actual making at Berlin, in 1786, of the French Constitutions? Simply none at all.

What historical evidence is there of the actual making at Bordeaux or elsewhere, of the Constitutions of 1762? Simply none at all. They appeared in manuscript, unauthenticated, but purporting to have been so made. That was all.

What evidence is there of the authenticity of Anderson's Constitutions? None at all.

Yet, to say that all these were 'forged' would be mere bosh. A thing cannot be made to be so by asserting it.

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ANCIENT AND ACCEPTED SCOTTISH RITE  
OF FREE MASONRY.

VALLEY OF CINCINNATI, O., *May 18th*, 1885.

HON. ALBERT PIKE, 33°.

*Grand Commander Supreme Council, S. M. J.,  
Washington, D. C.*

My Dear Sir and Ill. Bro.: In reply to your favor of the 23d ult., would refer you again to my last letter, wherein I ask for enlightenment upon this subject, and would like to know what can now be done to make matters satisfactory. Our Council of Deliberation meets again on the 26th of this month, and expecting to be present, I would be much obliged if you would fortify me with all the evidence in your possession to support the position you take regarding the Latin Constitutions of 1786. The questions have been asked—Where is the original copy? Who ever saw it? When did the first copy first appear? Why so long after it was written? You are, undoubtedly, better aware what will come up on this matter, and I hope in your reply you will strengthen me so that I can prove what you say of the genuineness of the Constitutions aforesaid. Until then will you kindly reconsider your decision concerning what you consider the right of membership of the Hebrew B.B. here in the Grand Consistory of Kentucky. You surely cannot condemn and convict some forty men unheard, for an offence committed by a Body in which they had no voice, power or control. Before deciding upon this question I would suggest that you permit each man to express himself upon this matter, and be guided by the results. Will you kindly also inform me in what obligations of the Degrees from the 18th to the 32d in your Jurisdiction do your members swear fealty to the Latin Constitutions of 1786?

With my kindest regard, and awaiting your early reply, I am,  
Yours sincerely and fraternally,

J. MENDERSON 32°.

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IN DEO FIDUCIA NOSTRA.

SUPREME COUNCIL, 33D, A. & A. S. RITE OF FREE-MASONRY, FOR  
THE SOUTHERN JURISDICTION OF THE UNITED STATES.

433 Third Street, N. W.,

OR. OF WASHINGTON, D. C., *May 25th*, 1885.

BRO.: JACOB MENDERSON, 32°.

DEAR BROTHER: The question of the genuineness of the Latin Constitutions has been discussed by Bro. Carson and myself, at intervals for nearly twenty years. In the "Historical Inquiry,"

published in our Edition of the Regulations 1762, and the Latin and French Versions of the the Constitutions of 1786, that question is thoroughly examined; and you will find in it all that I had been able to discover on the subject. In the forthcoming number of our Bulletin (No. 1 of Vol. VII.), you will find also a summary of the reasons why we adhere to the opinion that the Latin version is genuine, and that the French was taken from it, with some alterations. When you read these, you will see that I cannot be expected to discuss the whole subject again in a letter, repeating at great length what has been long in print.

Nor, if I did it, would the information avail you, for the purpose stated by you, because your Council of Deliberation has no power to pronounce the Latin Constitutions genuine, your Supreme Council having always accepted the French ones as the supreme law.

The discussion has always been a friendly one, each Council adhering to its own opinion, we saying that, however, wherever and whenever the Latin version originated, we adopted it in 1859 as the supreme law for our Jurisdiction; and that this was enough, because the differences between it and the French version are unessential. The enemies of the Rite and of both our Councils have always denied the genuineness of both, alleging that *no* such Constitutions were made at Berlin, none sanctioned by Frederick, and none heard of until 1801, when they were forged at Charleston. This imputation is, of course against the French version, which, and not the Latin one, our Supreme Council had and was governed by from 1801 to 1859; and to continue to be governed whereby we fully admit the perfect right of your Supreme Council. We could with perfect propriety have continued to do so ourselves, holding, as we have in our Rituals informed our Initiates, that they owed their authority as the organic law to their adoption by the Supreme Council of the United States in 1801.

We only think that it would have been wiser, as well as more in accordance with the comity that has always existed between our two Supreme councils, for the Ohio Council of Deliberation to refrain from pronouncing that the version of the Constitutions by which we are governed was *forged* in New York in 1832, and therefore not obligatory on any member of any Body of the Rite in Ohio, of the obedience of your Supreme Council. It is not courteous nor gracious to us, and was not necessary in a polemic against Cerneauism.

In my letter to the Grand Consistory of Kentucky, I simply stated the results and consequences of this action of your Council of Deliberation, affecting the status in our Jurisdiction of Brethren belonging to Bodies of the Rite in Ohio. I did not "condemn or convict" any one. Every member of a Lodge of Perfection in Ohio, if he elects to continue such, is bound by the adjudication of your Council of Deliberation made in your Report, to repudiate the Latin Grand Constitutions as a forgery of Cerneauism; and these certainly cannot be spurious to one and the same man in his character of a 14th, and valid and genuine in his character of 32°. How could you sit in a Lodge of Perfection or Chapter of Rose Croix in Louisville, and co-operate in exacting from candidates an

oath to support Constitutions which, in Ohio, you *must* hold to be a forgery of Cerneauism.

I do not clearly see how a man can, in this way, serve two masters. I was sorry to see the action that was taken by your Council of Deliberation, because it was a challenge to a renewed discussion, unprofitable, to say the least; and unwise, in view of the fact that forty members of Lodges of Perfection of the Obedience of your Council are all members of a Consistory or Chapter of the Obedience of ours; but certainly I did not impute wrong to you or to them, in any sense. But if you stand upon a limb of a tree, and chop off the limb between you and the tree, and some one tells you that you have by your own act come to the ground, he dose not "condemn or convict" you of any offence, and cannot well "reconsider his decision."

The truth is, that, when your Supreme Council made Bro. : Mack a 33d, it claimed him as a 32d of its own Jurisdiction, though he was not affiliated in any Consistory there. This was formally to declare him a 32d of that Jurisdiction, unaffiliated; that is, that the Chapter, Council of Kadosh, and Consistory at Louisville had conferred their Degrees upon him *for and in behalf* of the Bodies of the same Degrees in Cincinnati, or for your Supreme Council; and that, as 18th, 30th, and 32d, he owed allegiance, not to us, but to it. Necessarily, then, he was not lawfully, affiliated with the Louisville Bodies, and his affiliation there was a nullity.

We saw this long ago, but thought it the wiser course not to stir the questions arising out of this anomalous condition of things; and, when the question was forced upon us whether *we* would give the 33d Degree to a Brother residing in Cincinnati and member of a Lodge of Perfection there, but who received the 18th and 32d at Louisville, and is enrolled as a member of the Chapter and Consistory there, we proposed the reference of the whole matter to a Joint Committee of our and your Supreme Councils for full adjustment, to prevent possible difficulty and trouble.

But the Ohio Council of Deliberation has intervned and settled the question for us. Under its adjudication, a Brother cannot be a member of a Body in Ohio and of one in Kentucky at the same time. He must withdraw from one or the other.

And, if you *were* to withdraw from the Bodies to which you belong in Ohio, it might become a question with your Council, (upon which I express no opinion), whether, being citizens of and residing in Ohio, you *could* be members of Bodies in our Jurisdiction. I do not know what *our* Council might decide in regard to that.

Every person who has received the Degrees from 18th to 32d, in Bodies of our Obedience, has vowed allegiance to the Grand Constitutions purporting to have been made in 1786, as adopted and promulgated by our Supreme Council. As our Edition of the Grand Constitutions, published before you received the Degrees, shows, the Latin Constitutions are those adopted and promulgated by us. In what Degree you took this vow, you ought to know.

You have individually concurred in the decision of the Council of Deliberation that these Latin Constitutions are a forgery. I understand your question, "In what obligations of the Degrees from



the 18th to 32d, in your Jurisdiction, do your members swear fealty to the Latin Constitutions of 1786?" to be expressive of a doubt whether you ever swore fealty to them specifically, or only to the Grand Constitutions of 1786, without reference in words to either the Latin or French version. If you could show that you never swore fealty to the Latin Constitutions, you would thereby conclusively show that you are not of our Obedience by being lawfully a member of one or more of our Bodies. You are not charged with violation of them. You repudiate them, and in doing so, whether you swore fealty to them distinctively or not, you chop the limb off between yourself and the tree. You have a perfect right to decide for yourself where you will belong, by deciding which Constitutions, the Latin or French, are the authentic original. Both are not so, and you do no wrongful act by choosing between them. You have made your choice.

As to the other Brethren, those who did not concur in the decision, but are only bound by it as members of Bodies in Ohio, all that I have decided, is, that while they, by continuing to be such, continue to be bound by it, their connection with our Bodies is severed. I do not say that it would not be revived if they should cease to be members of Bodies in Ohio. I have said nothing as to that, it not being my purpose to advise their taking that course, nor even to speak of it, lest I should seem to advise or desire it.

Very truly and fraternally yours,

ALBERT PIKE, 33°,

*Grand Commander.*

## DE LA MOTTA-ISM A POISON TO MASONRY.

Disloyalty of THEIR Leaders to Symbolic  
and Templar Masonry.

A Reply to Sovereign Grand Inspector General John D.  
Caldwell, 33°, of the "Northern Jurisdic-  
tion" of the Scottish Rite.

"MAGNA EST VERITAS EST PREVALIBIT."

A few days before the appearance of THE MASONIC REVIEW for September, it was announced in one of the daily papers, that John D. Caldwell, *Grand Secretary of the Grand Lodge of Ohio*, would present in that number of the REVIEW a "strong paper," that would "deal with Cerneauism without gloves," etc., etc. And in the same column the announcement was also made, that John D. Caldwell was a candidate for—and was about to leave for Boston to receive the 33° grade at the hands of the "Northern Jurisdiction" of the Scottish Rite.

This information, very naturally, created a desire on the part of the Fraternity to read Bro. John's "strong paper". But more particularly to observe, if John would attempt to write as Grand Secretary of the Blue Lodge, or, pitch into the "Cerneaus" rough shod as a full blown "High Prerogative," S. .G. .I. .G. .33°.

The "REVIEW" came to hand, and was carefully perused. A diligent search was instituted all through the "strong paper" in the hope of finding some trace of "John D. Caldwell, Grand Secretary of the Grand Lodge of Ohio," but without success. But Sov. . Grand Inspector General Caldwell, 33°, *was there*. All over the "strong paper."

Very few people, out of the circus, can ride two horses at once. Bro. John must have been conscious of this (circus) axiom, and concluded not to attempt it in his "Tract For The Times."

Mounted on his Scottish Rite charger, his good right hand wielding the—"jaw-bone of an ass," his cold eye glittering with the fire of-of-the 33°, shouting the "Northern Jurisdiction" slogan of, "Stop Thief!" he charged full upon

That arrant Knight, Sir Neau,  
And thought to lay him low,  
Prone in the dust.

The time, and route, selected by Grand Inspector General Caldwell, 33°, for the appearance of his "Tract" was opportune. Its purpose is generally understood to be a Place-bo. in effect, but not in intent. We have already witnessed the *effect*, now what *was* the intent?

The York Rite Grand Bodies will soon assemble in annual session. At those sessions it is understood that a determined effort will be made by the "Northern Jurisdiction" Scottish Rite members, to introduce, and, if possible, have adopted, such legislation that will discriminate in favor of *their* rite; to declare it *legitimate*, and the Ancient Accepted Rite for the United States of America, their Territories and Dependencies, (Cerneau,) *illegitimate*.

It is natural to suppose, that in order to induce this action on the part of the Grand Bodies, it would be necessary for Inspector Caldwell, 33°, to prove two things:

First, that the "Northern Jurisdiction" of the Scottish Rite is *legitimate*.

Second, That the Ancient Accepted Rite for the U. S. A., etc., (Cerneau) is *illegitimate*.

This at least is the logic of the case.

As to the first proposition, Inspector John *ignored* it altogether.

As to the second, his effort was to show the "Cerneau" Rite spurious—by spurious logic.

His letter to the Secretary of No. 343 is so full of inconsistencies, *misrepresentations* and perversion of plain historic facts, that no extended reply to it is at all necessary. It is full of assertions, but wanting in proofs; it deals in charges, but lacks the evidence.

In this letter John D. Caldwell forgot one serious matter—that *he* was writing in the capacity of *Grand Secretary of the Blue Lodge* to a *Blue Lodge Mason*. In that body there is now no disturbing element. All is peace and fraternal feeling. As a Body, it knows nothing, and should care nothing, about what the Scottish Rite, Knights of Pythias or Nobles of the Mystic Shrine are doing. Heretofore, its wise and conservative course, in not interfering in its neighbors' quarrels, has been productive of solid harmony in its time-honored borders.

Did he remind the Nevada brother of these facts? Did he labor, in that portion of his "strong paper," as a Grand Officer of the Grand Lodge of Ohio, to do his whole duty as such? To preserve its fair escutcheon from being tarnished by such scenes as are enacted in the Grand Encampment of Knights Templar of Ohio? Let the reader judge.

So much for his letter to the Nevada brother.

Inspector Caldwell attempts to prove that Joseph Cerneau was "not a recognized Blue Lodge Mason," by first asking the curious question, "To what Blue Lodge did he belong *in New York?*" and then goes off into a rambling discourse about some Chapter, called "Triple Union," and a proposed Lodge, called "L'Amitie," without giving us to understand where the proof came in that Cerneau was "not a recognized Blue Lodge Mason."

It seems never to have occurred to him (Caldwell) that he (Cerneau) should have been a recognized Blue Lodge Mason of the State of New York, in order to organize the Bodies which he did organize.

The question is, was he, or was he not, a Blue Lodge Mason?

Caldwell answers this himself on page 7, "strong paper," by stating that Cerneau was an officer "of a Lodge at Havana, under the Grand Lodge of Pennsylvania."

The "Northern Jurisdiction," of which Caldwell is a member, was founded in New York in 1813, by Emmanuel De La Motta; but De La Motta was not a member of a New York Blue Lodge, and Caldwell fails to tell us where he did belong, or if he was a Blue Lodge Mason at all.

The point is made, that Cerneau's patent as S. : G. : I. : G. : 33°, limited him to Cuba. Of this *no* proof is offered. The assertion that Cerneau's patent is in the Archives of the Southern Council, is altogether doubted.

But what authority did De La Motta have to enable him to found the "Northern Jurisdiction? None. This is a matter of clear record. Let us quote his own words:

"In the early part of May, 1813, I arrived here (New York), not on any speculative office hunting, or MASONIC ERRAND, but in *quest of health*, \* \* \* *being unfurnished* with any Masonic documents," etc., etc.

Albert Pike, Commander of the Southern Jurisdiction, in an address before the Supreme Council, March 29, 1860, says:

"It is greatly to be regretted that \* \* \* Bro. : De La Motta was induced in 1814 to violate the Constitution of 1786, and organize a Supreme Council in New York," etc., etc.

Now let it be observed, from the account he gives himself, and the testimony of the Council he hailed from, this De La Motta had no authority whatever for establishing his "Northern Jurisdiction" Supreme Council. It was an usurpation of territory belonging to the "Cerneau" Bodies. Cerneau, according to E. T. Carson, was the first to occupy the territory, and first in point of time.

Therefore, the De La Motta Council being spurious *then*, it is spurious *now*.

This *is the* logic of the case.

Caldwell states, and so does De La Motta, that the latter called on Cerneau and demanded to see his patent, etc., etc.

Cerneau done just exactly what any man of spirit and self-respect would do under the circumstances—refused. Cerneau had regularly established his Bodies on unoccupied territory in 1807. Had published the fact to the Masonic world. Had even notified De La Motta's Charleston Council of the same; was acknowledged by the Supreme Council of France, etc., etc.; and yet, after an interval of *six years*, along comes De La Motta, *without any authority himself*, and cheekily intrudes himself into the presence of Mr. Cerneau, and demands to see Cerneau's authority, etc., etc. Is it any wonder that De La Motta was refused and rebuffed?

De La Motta's *own* account of *his* interview with Governor Clinton, and upon which Caldwell lays so much stress, *proves nothing*. Nothing but "cheek" and "brass," in paying quantities, in the redoubtable De La Motta, who *was proved* an impertinent fellow.

If Cerneau operated in the Island of Cuba, under the authority of a regular patent, which is admitted, and as the patent of every Deputy Inspector gives them the power to organize bodies in unoccupied territory, then the natural presumption is, that Cerneau *had* the authority to organize his bodies in New York, and such is the historical fact.

Caldwell next asks the question, "When did the 'Cerneau' Consistory cease to exist? And then quotes Folger, in reply, "The Sovereign Grand Consistory terminated its existence in the year of 1827."

Here the evident intention of Caldwell is to mislead.

In the early part of this year, the anti-Masonic or Morgan excitement broke out, sweeping everything before it. All Bodies which bore the name of Masonry were dissolved. On the 28th day of November, by common consent, the labors of the Grand Consistory ceased. So the records show.

So much for that question.

What next follows is a rambling solo, on a new name, for the Grand Consistory, and a treaty of union with Foreign Councils, and efforts to revive the Consistory towards the close of the anti-Masonic excitement; talks considerably about Folger, and garbles his history to suit, but admits that prominent members of the De La Motta-Gourgas Council knocked at the "Cerneau" door

for admission to THE legitimate Council, which created dissatisfaction in the "Cerneau" ranks.

Possibly these dissatisfied ones could see further into the future than their Brethren. For subsequently, in 1866, a faction of the De La Motta Council, that had been previously "taken in out of the cold," committed a most wanton act of treachery, deserted and overthrew the Cerneau Body, revived and built up their own on the ruins thereof. (See reprint of the N. J.)

The next section of Inspector Caldwell's "strong paper" is headed

"THE IMBROGLIO OF 1823."

In which he labors to show that "St. Johns Grand Lodge," of New York, was a villainous affair, concocted and carried on *exclusively* by members of the "Cerneau" Rite. He speaks flatteringly of "Grand Master Walworth." Misrepresents the expulsion of Atwood and Folger. Emphasises *Walworth's* charge, that Atwood and *his* associates conferred degrees on "persons who are not Master Masons." Misrepresents the whole affair; and perverts historic facts to sustain his untenable position. A complete refutation will be found in—"A Statement of Proceedings and the Reasons for reviving St. John's Grand Lodge, 1853."

This "Grand Master Walworth" is on record. When the Anti-Masonic excitement swept every Lodge into silence, this same Walworth turned his back on the Order, "and took part with its most violent opposers." Besides, "he was a non-contributing member to the institution, and not a regular member of any Lodge, for twenty-five years."

Inspector Caldwell, 33°, concludes his first article with the following words: "As a Mason of the Blue Degrees, I trust that the Craft throughout Ohio, will refuse to harbor emissaries of a fraudulent money-making machine."

The Ostrich, when escape from its pursuers is impossible, thrusts its head beneath the sand, and thinks itself secure.

A microscope would be needed to discover all through the "strong paper," "a Mason of the Blue Degrees."

We say, amen! to his appeal, "that the Craft will refuse to harbor emissaries of a fraudulent money-making machine," which we now propose to show is the so-called "Northern Jurisdiction" of the Scottish Rite, of which Inspector Caldwell, 33°, is a bright and shining light.

The first that ever was heard in the United States of the Ancient Accepted Rite, was on the 31st day of May, 1801, when a circular,

published in 1802, announced that a Supreme Council had been established in Charleston, South Carolina.

Ragon, the historian, says of it:—

“The Prince Masons of Charleston, who were mostly Jews, not satisfied with the Rite of Perfection, consisting of Twenty-five Degrees, in 1801, erect Eight Degrees more, making in all Thirty-three Degrees, and *on their own authority, without any legal Masonic right whatsoever*, constitute themselves the Supreme Scottish Council of America, and the French possessions.”

“This Supreme Council issues a circular, \* \* \* *but never once, intimating in the whole of that monstrous and amazing document* the origin of their authority as a Supreme Council. The Venerable Grand Lodge of Scotland, on receiving the same refused to notice it or to recognise the body, with much severe remark on their gross conduct.”

“The brethren who were thus constituted, were *illegal in every respect*, and could not lawfully establish the Rite of Perfection, or make substitutes in any place.”

The Grand Lodge of South Carolina took exceptions to the Fraud, which became very offensive to the Masons of the State.

The printed Report says, “*the unheard of powers which they arrogated to themselves, of controlling and directing all the York Lodges of the Symbolic Degrees* by virtue of Stephen Morin’s power.

“Clavel, Thory, Kloss, all disinterested authority, deny the regularity of the Charleston Council. Born in 1801. Died in 1802. Resurrected *Officially* in 1860. Its present Grand Commander unable to say ‘when he was elected a member, or when Grand Commander.’”

De La Motta was one of the founders of this Charleston Council. Note the fact.

In 1807, Joseph Cerneau, armed with authority, emanating from the ruling Council in France, established the Ancient Accepted Rite in the city of New York. *It has a record of its proceedings*, to prove its continued existence and activity until December 13th, 1866.

In 1813, De La Motta came to New York, as he states, “not on any speculative office hunting, or MASONIC ERRAND, but in quest of health,” and organized the “Northern Jurisdiction” Supreme Council.

Ragon gives the following account :

“The news of Cerneau’s success reached Charleston, S. C., and apparently jealous of the profits he made by his initiations, the Jews of the De La Motta Council of Charleston, determined to contend

with him for the gains. To this effect they sent to New York Emmanuel De La Motta, who, *immediately after his arrival*, elevated to the Thirty-third Degree several brethren, and went with them to Joseph Cerneau in order to interrogate him on the origin of his powers. He refused to answer them, or give them any satisfaction." "After having made an *ample harvest of dollars*, and after having constituted on the 5th of August, 1813, a Sup. Council of Sov. Gr. Insp. Gen'l. chiefly Jews in New York City, which had for its first Grand Commander, Daniel D. Tompkins, Vice President of the United States, Emmanuel went on his way to propagate in other parts of the Republic the great mysteries which he claimed to possess, proclaiming himself to be THE ILLUSTRIOUS GRAND TREASURER AND GRAND SOLE HIEROPHANT OF THE ORDER IN THE UNITED STATES."

"The Jews who had been initiated by De La Motta for the purpose of founding and establishing a new Supreme Council in New York City, were 'also "TRAFFICKERS in Masonry," more adroit and less selfish than Mr. Cerneau. Among them were some honorable and honest persons, not Jews, whose names served that body as a recommendation and a *cloak*, and under the shelter of these names they reserved for their own profit all the receptions, diplomas, patents, and other moneys received by that body, and the amount was by no means small. And in order to avoid rendering an account of the same, they convoked their Supreme Council but very seldom, only when they could not avoid it, and very irregularly. And at such meetings of their Council, few, and far between, instead of rendering account, explanations, etc., they managed always to have receptions, initiations, etc., and designedly prolonged the ceremonies, addresses, etc., that the whole session should be occupied in ceremonies, and no time or opportunity given for transacting the more important business of the Council in money matters.

"They published at different times Edicts against Cerneau, accusing him of abusing the confidence of Masons, by conferring a false Scottish Rite. They also charged Cerneau with peculation, while in their own body they were pocketing the money as fast as it came in, and deceiving the honest and honorable members of their own body, whom they were leading by the nose. The last manifesto which they published was in 1817, which led to a rupture in their own body, and the honest members kicked the Jews out. But the sequel showed that the Jews who were kicked out were the main-spring and very support of the Council, and when they were



kicked out, the Council died. *The Supreme Council existed no more.*"

This was the beginning of Caldwell's beloved "Northern Jurisdiction." They done no "peddling of degrees"—oh! no.

The De La Motta Council became *defunct* in 1818, and had no existence from that year until 1848, a period of *thirty years*. It was then revived by one Gourgas.

Of this "hefty" Council Albert Pike says, in his address, 1878, page 19, that "*Brothers Gourgas and Yates used to meet and transact business as a Supreme Council.*"

Ill. Bro. John W. Simons, in June, 1866, says: "Bro. Gourgas, who had no Council until he created one from whole cloth, whose powers, if he ever had any, had lain dormant, and whose organization had been dead for more than THIRTY years."

Gourgas soon wearied and removed his Council to Boston in 1851. "Up to that time they had no *subordinate Bodies* or *acknowledgements.*" Edward A. Raymond became its Sov. Gr. Commander in that year.

In 1860 the De La Motta-Gourgas-Raymond Council quarreled among themselves, and had a high old time. A split was the result, one faction remaining under Raymond, the other going off under Van Rensselaer.

According to Caldwell, the Van Rensselaer faction were the "outlaws," the "misfits," "traffickers" and "peddlers," "degree mongers," rebels to lawful and *constituted authority*," etc., etc.

The Van Rensselaer faction brought the De La Motta "money-making machine to Ohio. They call it the "*Northern Jurisdiction.*" Before the advent of the dreaded Cerneaus," the "machine" made lots of money. Whether it does so now, it is difficult for an outsider to determine.

Both these factions were declared irregular by the Charleston Council, and both in turn formally EXPELLED each other. Rich!

In 1863 the Raymond faction knocked at the door of the Cerneau Council, and were admitted, after adjourning their Council *sine die*.

Albert Pike says, in an address 1866, pages 75, 76: "I am inclined to think, that if the Body of which Ill. Bro. Raymond was chief was the Supreme Council for the Northern Jurisdiction, *it ceased by merger. It is the Hayes' Council that still exists*, in substance, though now no longer in name. Its laws govern, its Grand Commander presides. The constitutions of the Raymond Supreme Council are not repealed or abrogated, but thrown aside as useless.

There was a *virtual dissolution* of the Council, 'an *absorption* of it by an illegal body.'

Thus it will be seen, that to all intents and purposes, the Northern Jurisdiction Council was merged into and became an integral part of the "Cerneau" Body. Their members had no rights except as members of the "Cerneau" Body. If, as they now charge, the Cerneau Supreme Council was spurious, *they* were spurious. And when they *DESERTED* the "Cerneau" Body, as they subsequently did so, in order to resuscitate their "Northern Jurisdiction," they went simply as members of the "Cerneau" Body; so that all the rights, titles, privileges and dignities which the members of the present "Northern Jurisdiction" have, or claim to have, they obtained from the "Cerneau" Body, from which they come. They can make no title, not traceable to that source. And whatever others may say, they are estopped from denying the genuineness of the "Cerneau" Supreme Council.

The doctrine of estoppel is a rule of morals as well as of law, and prohibits a party from denying the genuineness of that title under which he holds. In other words, prohibits him from "befouling his own nest."

No matter how spurious the "Cerneau" Council may be, or how irregular it may be, it does not lie in the mouths of the "Northern Jurisdiction" to criticise or disparage it. The law of morals and the law of masonry, as well as the common law and common sense of mankind, requires that, upon that subject, their lips should be sealed in everlasting silence.

Edward A. Raymond, died a member of the Cerneau Council.

In 1865, Edmund B. Hayes, on account of ill-health, resigned the office of Sov. Gr. Commander of the "Cerneau" Council, and was succeeded by Simon W. Robinson, who had formerly held the second office in the "absorbed" Raymond body.

The year 1866 was a most notable and important period for the Supreme Council of the United States of America, (Cerneau). There was a movement contemplated to unite the bodies of the Ancient Accepted Rite, in consequence of which the annual meeting in June, in New York city, was very fully attended—'*probably one of the largest and most harmonious assemblages of Ineffable and Sublime Masons ever convened within the walls of a Council Chamber*'. A Resolution was adopted, setting the time for the next annual meeting on the third Tuesday in October, 1867.

The following Resolution was also adopted, providing for absorption of any more of the De La Motta bodies who might knock at the door for admission, viz :—

“ *Resolved*, That a committee of five be appointed for the purpose of receiving any proposition which may be made to this body from any source within its Jurisdictional limits, to adjust any differences which may exist therein, and that they be and are hereby empowered to make such settlements, and give such positions to bodies, or individuals in the Order as may in their judgment be deemed just and proper, *provided that any proposition affecting the present STATUS of this Sup. Council, or having any reference whatever to the thirty-third Degree, be submitted to and determined by this Council while in SESSION.* That the Committee have until the *next Annual Meeting* (October, 1867), to act and report, and should circumstances warrant an application for a special meeting of this Council, its utility shall be determined by the first three officers.”

Scarce six months elapsed from the passage of the above resolution, when Simon W. Robinson, and “his men in (De La Motta) green,” in a most barefaced and shameless manner, *deserted* their posts, and the “Cerneau” Council, proceeded to Boston and went through the farce of resuscitating the old De La Motta-Gourgas-Raymond Council of the “Northern Jurisdiction.”

Robinson had notified the members of the Van Rensselaer faction to meet him there also, to help in the grand “resuscitating” act. But the “Van Rensselaers” remembered the “*high old time*” in 1860, and ignored the summons. It is now said they were looking to a union with the Cerneau body.

The whole affair was a grand “sell out” of the Cerneau body by the Raymond men, and a bold attempt to re-establish the De La Motta-Gourgas-Raymond dynasty, together with the “*forged*” constitutions of 1786.

In 1867 the Van Rensselaer faction united with the “resuscitated” Raymond body. No doubt believing they were uniting with the “Cerneau” Council, as Robinson and his De La Mottas took care to have it understood that his “move” was by general consent, and was a union of all Bodies of the Ancient Accepted Rite. Many were deceived, and the subordinate bodies misled. Many Cerneaus refused to be sold, but had no proof sufficient to actively oppose the action of the deserters. But in 1881 the “Northern Jurisdiction” believing all was lovely and irresistible, and all opposition beneath their feet, unluckily conceived a notion to have a “reprint” of the proceedings of the old Council. On the appearance of that now famous publication, the old Cerneau members saw the evidence of the fraud practiced on them in 1866. That was sufficient. A number who were members of the “Northern Jurisdiction,” went boldly into open Supreme Council,

and formally withdrew in an honorable, upright manner, and, then, with others who never had any thing to do with the De La Mottas, proceeded to set the old Cerneau Body upon its feet, where it stands to day.

Inspector Caldwell's effort to belittle Joseph Cerneau because he was a "French gentlemen" is in perfect keeping with the balance of the "tract for the times." But there was a time in the history of this country when a "French gentleman" was a grateful sight. Especially if he bore a musket, or wielded a cutlass. His "Chickens Little" story only suggests the thought as to who did the most cackling, the Inspector or the chickens?

As to the suggestion that the Cerneau body desires recognition from the "Northern Jurisdiction," that is purely an invention of the enemy. It will be time enough to talk about that when the "Northern Jurisdiction" can prove their own "reprint," which they now suppress, to be a fraud.

As already shown, the Charleston Council, the "mother" of the present "Northern Jurisdiction," assumed control of the Blue-Lodge Degrees, and was sat down on by the Grand Lodge of South Carolina therefor. It is well understood that the present Charleston Council had a ritual printed embracing the Blue Lodge Degrees. Why does not Inspector Caldwell explain this *weighty matter* to the Masons of Ohio?

In Europe, in States where there are no York Rite Bodies, the Ancient Accepted Rite prevails, and all degrees from Entered Apprentice to the highest are worked. From such sources was transmitted authority to Deputies to establish Bodies elsewhere. Joseph Cerneau derived his authority from one of these sources; but from the start he notified the Grand Lodges that he disclaimed all control of the Blue Degrees. Has the Charleston Council done the same?

The "Cerneau" Council minds its own business. It refrains from intruding its affairs upon the York, or any other Rite. It believes that the good old "Monroe Doctrine" is just as applicable to Masonic Rites as it is to States. It is opposed to any and all quarrels and strife, although often constrained to defend itself from base attacks of its enemies.

"It is opposed to all defamatory and libelous publications, as Expulsions, Suspensions and Breaches of Covenant of any kind, holding it to be obligatory and proper to notify all its subordinate bodies of any action taken in the premises, but never to disgrace itself or the Order by attempting to assail private character, or interfere with secular business or mercantile pursuits by the spread of

infamous *Libels* and their distribution broadcast through the world."

Can the De La Motta, Gourgas, Raymond, Robinson, Caldwell, "Northern Jurisdiction" say the same? Who, but it, from the De La Motta exploit, in 1813, down to the present time, has been the aggressor and mischief-maker in Masonry? Who, but it, rushed into the Grand Commandery of Ohio, and taking advantage of the confidence of its members, and obtained by stealth, legislation favoring itself, and excluding the "Cerneau" Council? Who, but it, attempted to introduce the cause of discord at the last meeting of the Grand Lodge? They dare not answer, for it is too well known.

In conclusion, the arguments and points of Inspector Caldwell's "strong paper" were made and refuted half a century ago, and was supposed to be dead and buried, but he has dug them up for an airing once more. It would be refreshing to read something new on the subject. As Mark Twain said, when shown an Egyptian mummy, "If you must show us a corpse, bring us a fresh one."

JAMES C. KROESEN,

*Secretary A. A. R. U. S. A.*

## REPLY TO JOHN D. CALDWELL,

— BY —

ILL. BRO. ROBERT B. FOLGER,

*Grand Secretary-General, etc.*

TO THE EDITOR OF THE MASONIC REVIEW :

My attention has been called within the last week to a production in your *valuable* "MASONIC REVIEW," published over the signature of JOHN D. CALDWELL, and entitled, "CERNEAUIISM A POISON TO MASONRY," and I confess that the essay, taken as a whole, filled me with surprise. I could not believe that any well-informed Mason would indite such a Farrago of Billingsgate, mis-statement and falsehood, as that paper contained. Undoubtedly it is calculated to do a great deal of injury, not to the *Sup. Council for the United States of America, their Territories and Dependencies*, against which it is mainly aimed, nor to the members of that Body, who are all well acquainted with its history from its commencement to the present time, and who are very well known to the fraternity wherever they may be, but to those who have not made themselves acquainted with the true Status of the *Sup. Council for the United States of America, their Territories and Dependencies*, and who are too willing to believe all the stories they may hear from those who assume to be Teachers of the "*Ignorant and Unlearned.*"

I am not acquainted with Mr. Caldwell. I have never seen him, or even heard of him before. I am informed that he is about journeying to Boston, in order to receive the Thirty-third Degree from the Northern Jurisdiction at its Annual Session there, and that, in all probability, he has, in order to gain eclat at the meeting, produced this "*wonderful piece of Architecture*" for their study and approval.

Mr. Caldwell has made copious Extracts from my History of the Ancient and Accepted Rite, with no very complimentary remarks, and I conclude, that however troublesome and laborious the work of separating the matter from this mixed up mass may be, I will attempt it, and forward to you a short reply, and I will be as concise as possible, not having any desire to occupy too much room in your valuable REVIEW.

And, *First*—Concerning the “*Errors*” and “*Falsehoods*,” which form the basis of his paper.

At page 2, he says :

“And in 1881—say 15 years thereafter—each of them (*Harry J. Seymour and Hopkins Thompson*) claim in starting anew a Scotch Rite Council; that he is the original ‘*Jacob Townsend*.’ “Both stand forward, cap in hand, soliciting money and offering Degrees at a reduced rate.”

*Harry J. Seymour* left the “Supreme Council for the United States of America, their *Territories and Dependencies*” in anger, at being supplanted by Charles T. McClenachan as Grand Master of Ceremonies, October 21st, 1864 (pages 190 and 191, reprint). He was unanimously and justly expelled, December 14th, 1865, for gross non-Masonic conduct (page 208, reprint), after which he started a Supreme Council on his own responsibility, manufactured out of new material.

*Hopkins Thompson* withdrew from the Supreme Council for the United States (Northern Jurisdiction) personally and publicly, September 21st, 1881, and soon afterward became one of a company of Thirteen Sov. Gr. Ins. Genl., 33°, who met together September 27th, 1881, for consultation. All the company were old members and in good standing in the old Council. They revived the *Supreme Council for the United States of America, their Territories and Dependencies*, October 27th, 1881, sixteen years after Seymour was expelled. There has never been any connection of the Supreme Council for the United States of America, their Territories and Dependencies, with the Seymour Body. (See official manifesto, 1881).

Page 2, Caldwell says :

“A Union was effected and hostilities ceased.”

This is another barefaced statement. It is altogether untrue, as there was no Union effected in 1863. Mr. Raymond formed his new Council in Boston in 1860, and believed at the time that he would be acknowledged by Albert Pike. In this he was disappointed, and then applied to the Supreme Council for the United States of America, their Territories and Dependencies, which Body was acknowledged by the leading Councils of the world. This was refused. After lengthy negotiations the said Bodies agreed upon ARTICLES OF CONSOLIDATION, not “Union,” February 7th, 1863, and on February 18th, 1863, the Raymond Council was dis-

solved, and the Body closed "SINE DIE." (See reprint, pages 105 and 106). On April 15th, 1863, two months afterward, (see page 152, reprint), the Supreme Council for the United States of America, their Territories and Dependencies, at its usual session, received the Articles of Consolidation, which were unanimously adopted; after which the following Brethren were introduced, viz: Simon W. Robinson, George M. Randall, Aaron P. Hughes, Peter Lawson and William Field. Edward A. Raymond was not there, nor was he ever present at any meeting of that Body. He had resigned his office and retired. The before mentioned brethren signed the Oath of Fealty, became affiliated and took the places assigned them according to the Articles of Consolidation, (which see page 103, reprint). The Supreme Council for the United States of America, its Territories and Dependencies, then went on with the transaction of its usual routine business.

The Supreme Council for the United States of America, their Territories and Dependencies continued on its course until 1866, when it was sold out and betrayed by Simon W. Robinson, December 13, 1866. He turned his back upon that body, forsook it, and declared himself the successor of Edw. A. Raymond, who had been dead two years, (see reprint, pages 227 to 229), and immediately opened the "Raymond Council, as it was before its union with the Hays Council," (in 1863), and received all that would come as members. (Reprint, pages 231 to 232.) But the Cerneau members were not there, nor would they come, *they remained out*. In May, 1867, the new formed "*Raymond Council*" united with the Gourgas Van Rensselaer Council at Boston, and those two bodies now form the Northern Jurisdiction. (See Proceedings Sup. Council, 1867.) Thus it will be seen that the Cerneau members of the Sup. Council for the United States of America had nothing to do with these intended unions of 1863 and 1867. (See reprint, pages 227 to 237.)

Page 2. "Yet a lingering thirst 'TO BE FREE IN THE DEE-STRICT'—to be boss in peddling the degrees and honors, soon began to be manifested. Dr. R. B. Folger who had great experience as historian of the Cerneau branch of '*Misfits*' found it congenial again to put up Sign and open Cerneau Shop—Wholesale and Retail."

My history of the Ancient Accepted Scottish Rite was first published in 1862, nineteen years before the resuscitation of the Sup. Council for the United States of America, their Territories and De-



pendencies. The first edition was soon sold. In March, 1881, I published a second edition, seven months before the idea of reviving the Ancient Council was made known. That edition is now nearly sold out. The Supreme Council was never resuscitated in order to peddle degrees, nor has it ever done so. All its proceedings are regular and open to all whom it may concern. Nor was it revived "in the hope of a re-union. This it has never asked, or sought for. Nor would it under any circumstances consent to a union with the Bogus Northern Jurisdiction. It stands upon its own foundation, with "*Liberty*," "*Equality*," "*Fraternity*," for its motto—a purely Representative body—ignoring all the absolutism of the Northern Jurisdiction, its inclusiveness, partiality, and malice. Its members meet upon the Level, and part upon the Square. Its leaders and members have had four years for solid reflection, and the prosperity of the body is greater, its strength firmer and its confidence stronger than it was ever before. It shows no disposition whatever to retrace its steps. Its record is clear, its history based upon Documentary evidence, and its members are proud of their origin as a legitimate body. They are proud of their success in cultivating the field of pure Scottish Masonry. All honor and kind remembrance to those who have gone before, and who have so ably defended the principles which we so highly esteem.

Mr. Caldwell labors hard to prove "*that Joseph Cerneau was not a recognized Blue Lodge Mason.*"

"In the tableau of the Feast of St. John (5801) of Lodge La Reunion des Concours, *of the Ancient Constitution of York*, regularly constituted as the O. . of Port Republican (during the French rule it was called Port au Prince), on the 18th day of the 10th month, 5798, of which Germain Hacquet, Notary Public, born in Paris, and aged forty years, R. A. S. P. du R. S. . and Deputy Inspector, was Venerable Joseph Cerneau, Merchant, Goldsmith, born at Villeblarin, aged thirty-seven years, R. A. Keeper of the Seals and Archives."

As early as 1801, Mr. Cerneau was a member of a Lodge of Perfection, and Council of P. of Jerusalem, and also the 25th degree, or White and Black Eagle. These degrees he received in St. Domingo, he being a Master Mason before he left Paris. After he went to Cuba, he was W. M. of a Blue Lodge working under authority of the Grand Lodge of Pennsylvania. He was received

as a visitor to the Grand Lodge of the State of New York in 1808, and certainly he could not have been there if he was not a regular and acknowledged Master Mason. It is a piece of folly on the part of Caldwell to trump up any such stuff, and in so doing he only exposes his great ignorance. The Right of Perfection is based upon the first three degrees, and Cerneau must have been a regular Master Mason before being introduced into it.

Mr. Cerneau, in company with a number of French Brethren, did apply June 10th, 1807, to the Grand Lodge of the State of New York for a Charter for a Blue Lodge by title "Le Temple de Amitie." The petition was rejected by the influence of John G. Pardie who was a member of Lachelle's spurious bodies, and a most bitter enemy of Cerneau. He was W. M. of L'Union Francais at the time, and was a member of the same Lodge under Lachelle. He possessed great influence in the Grand Lodge. In this opposition he was assisted by his own members, and by the many falsehoods which were uttered, he succeeded in having the petition rejected. Pardie afterward became an associate with Gourgas, who was a brother Swiss, and finally a member of the Gourgas Supreme Council. The Lodge, Temple de L'Amitie was recommended by St. Andrews Lodge No. 3, one of the most respectable Lodges in the city, and nothing was brought up in derogation of the character of Mr. Cerneau.

I shall pass over all that relates to Achille Huet Lachelle and his High degrees in 1795, as having no connection whatever with Cerneau, he not being in the country until ten years afterward.

*Abram Jacobs* was not connected by membership with any Supreme Council. He was a Jew peddler of the degrees. He, according to his Register (Doc. No. 15), received the second degree of Masonry from St. Andrews' Lodge, Boston, Mass., July 22d, 1782, and the third degree in No. 1, at Charleston, S. C. The degrees, up to the 14°, were conferred upon him in a Lodge of Perfection at Charleston, S. C., under the auspices of Joseph M. Myers and Barend M. Spitzer, May 1st, 1788. In the spring of 1790 Moses Cohen and Abram Forst, Grand Inspectors, established a Consistory at Jamaica, W. I., and promoted Jacobs to the degree of "*Kn't of the Sun.*" (See Certificate of Moses Cohen, page 76, Doc.) He left for Savannah, Ga., in the fall of same year. In 1792 he commenced the conferring of the degrees, although he

had gathered a large number in Augusta, Ga., and conferred the degrees upon them in 1792; again, in 1796, in Savannah; also, same year, in Washington, Ga.; again in Savannah, in 1801; in New York City, in 1804 and 1805, at which time Thos Lowndes received the degrees in company with Wm. J. Hunter, Richard Riker, Joel Hart and Mordecai Myers. In 1808 their contemplated bodies were broken up by the discovery of the character of Jacobs. The brethren disbanded, and many of them united with the body of Joseph Cerneau. Thos. Lowndes and Col. Wm. T. Hunter were among the number.

Jacobs was a Jew peddler of the degrees of the Ancient Accepted Rite, up to the year of his death, 1840. He was not connected with any legitimate body of that Rite, but was arrayed against them all, by being a peddler and selling the degrees for what he could get from any one who would take them. He had no Masonic standing here whatever, and the introduction of his name in connection with the Ancient Accepted Rite in a favorable manner displays Caldwell's ignorance and folly.

Hon. DeWitt Clinton was M. W. Grand Master of the Grand Lodge of the State of New York, and was also Sov. Gr. Commander of Supreme Council for the United States of America, their Territories and Dependencies, up to the day of his death. He took a very lively interest in both offices, was present at the meetings when required, and delivered several very eloquent addresses, which may be found engrossed in their proceedings.

Mr. Caldwell, the author of this strange "*hash of stuff*," has undertaken to give an account of a split in the Grand Lodge of the State of New York in 1823, which is one of the most ridiculous affairs to be found in his paper. He tries to make it appear that the Hon. Martin Hoffman, Elias Hicks and Henry C. Atwood, were the leading conspirators in 1823. The history of that affair is told in few words. In the year 1823, at the Annual Meeting of the Grand Lodge of the State of New York, a difference arose among the brethren concerning a series of resolutions concerning the constitutional law of proxies, and also "*removal of the Grand Lodge from New York City to Albany, N. Y.*" The resolutions had been brought up at the Annual Session of 1822, and had laid over one year. A heated and long debate followed, which lasted until midnight. Finally the *question was put*, and the decision was in favor

of the resolutions; whereupon the split took place, all the City Lodges, the Brooklyn Lodges, and many outside Lodges, retiring to St. John's Hall, Frankfort Street, formed a Grand Lodge, at 1 o'clock P. M., were installed by a P. G. Master, and they took the name of "*the City Grand Lodge of the State of New York.*" The members who remained behind were then known as "*the Country Grand Lodge.*" They removed to Albany and met there afterward. Thus there were two Grand Lodges in the State of New York, and these two Grand Lodges continued their existence until 1827, when the Anti-Masonic excitement broke out, and it was deemed advisable by both bodies to unite, which they accomplished in order to breast the coming storm. (See Proceedings of Grand Lodge, 1822 to 1827 inclusive.)

Joseph Cerneau had nothing to do with this matter, it being an effort made by the country members to remove the Grand Lodge to Albany, and to cut off the proxies, thus holding the balance of power. Henry C. Atwood was not a resident of New York in 1823. He came to New York from Connecticut in 1825, started a Masters Lodge in 1826, in which he introduced the "*Cross system of work,*" and became very popular as an expert in the work and lectures of Mr. Cross. His Lodge (Mystic Lodge) was chartered in 1826 by the City Grand Lodge. The City Grand Lodge was never known as "*St. Johns Grand Lodge,*" that body being formed fourteen years afterward, viz: 1837. (See Proceedings.) Martin Hoffman and Elias Hicks never heard of *St. Johns Grand Lodge* in the city of New York.

The St. John's Grand Lodge was formed in 1837, and grew out of the arbitrary proceedings of the Grand Secretary. A full account of the matter may be found in my history, pages 222 to 225 inclusive. The offense committed by the brethren was, simply making a turn-out of Masons in the public streets, in the way of a procession, to celebrate St. John's day, 1836. For this "*grave offense*" they were expelled. This organization continued until 1850, and numbered over four thousand members. In 1849 the Grand Lodge of the State of New York negotiated a full *Union* with that body, and they became *one*. This Union was a consequence of the defection of the City Lodges on the old question of "*Past Masters' votes.*" The City Lodges had retired from the Grand Lodge and formed a grand Lodge under Isaac Phillips as M. W. Grand Master,

carrying twenty-seven Lodges with them, and leaving the Grand Lodge without a single subordinate Lodge in the city. Hence the Union of St. John's Grand Lodge with the Grand Lodge of the State.

The records of the Supreme Grand Council for the United States of America, their Territories and Dependencies, have been so fully published by myself in my history of the Rite, from 1807 to the present time, and also in various pamphlets over my own signature, that I deem it quite unnecessary to go through the terrific number of mis-statements and falsehoods published over the signature of Caldwell in his notable paper relative to that Body. A more "*jumbled up mass*" could not well have been put together. It is quite sufficient to state that, notwithstanding the violent fulminations issued by Caldwell, Carson & Co., of Ohio, headed by Albert Pike, the Supreme Council for the United States of America, their Territories and Dependencies, continues in the active exercise of its functions—is in a higher state of prosperity—and in expectation of largely increasing the number of its subordinates during the coming year.

Much of Caldwell's paper is taken up with "*Abuse,*" "*Defamation,*" "*Slander*" and low "*Vulgarity.*" I pass all this by as being "*unworthy of notice.*" I have noticed in this reply only some of the leading statements contained in Caldwell's paper, giving "*references*" to prove the truth of what I have stated, and trust it may be satisfactory to those brethren who may feel sufficiently interested to peruse it.

ROBT. B. FOLGER, 33°,  
*Gr. Sec., etc.*

## Reply to R. W. John D. Caldwell's Circular Letter.

John D. Caldwell, 33°, of the Northern Jurisdiction Supreme Council and Grand Secretary of the Grand Lodge of Ohio, has lately issued a pamphlet which has been inserted as an addenda to the MASONIC REVIEW of Ohio, entitled "Cerneauism a Poison to Masonry," wherein he not only places himself in a false position relative to the arguments erroneously set forth, but involves the Grand Secretary of the Grand Lodge of New York in the same category. He first attempts to prove that Cerneau, the founder of the Supreme Council in America, was not a recognized Blue Lodge Mason. In his endeavor to prove his statement, he quotes the history of the Lodge La Tendre Amite Américainè which was instituted under foreign authority in the city of New York during the year 1793.

The Lodge above mentioned, in the year 1795, was, on their petition, granted a Dispensation under the authority of the Grand Lodge of New York, and was then known under the title of "Lodge L'Unite Americaine." During the year 1797 a division took place among its members causing considerable controversy in the proceedings of the Grand Lodge, and owing to its decision, a portion of the dissatisfied members of the Lodge applied for and was granted a warrant from a Deputy of the Grand Orient of France. They then met and assembled under the title of "Lodge L'Union Française," but afterward surrendered the said foreign authority and were warranted under the authority of the Grand Lodge of the State of New York. At the time of the formation of said Lodge they received a warrant, from the aforesaid Deputy, for the establishment of a "Sovereign Chapter of Herodium of Kilwinning," now known and conferred as the "Royal Order of Scotland," by Albert Pike. John G. Tardy and his associates, who were at a later date the prominent assistants of E. De La Motta and J. J. J. Gourgas were the principal actors in the above proceedings and disturbances.

Therefore it is readily forseen that all this production of Brother Caldwell, through the assistance of Bro. E. M. L. Ehlers, can have no possible connection with the status of Blue Lodge Masonry of Cerneau in America.

In the year 1798, Venerable Joseph Cerneau was located at Port au Prince, and was the keeper of the Seals and Archives of the body known as the Rite of Perfection, under the authority of the Grand Orient of France. Owing to the insurrection occurring in the island of St. Domingo, Joseph Cerneau embarked for Havana, in the island of Cuba, and became Master of a Blue Lodge in that city, and was thereat delegated and constituted a Deputy Inspector General over the Rite of Perfection. The present system of the A. & A. S. Rite was adopted by the Grand Orient of France, in the year 1804, and on the arrival of its Deputy for America, Cerneau was invested with the necessary authority and proceeded to the city of New York late during the year 1806, and was not banished from the island of Cuba.

During the year 1807, a number of the members of Lodge L'Union Française petitioned the Grand Lodge of New York for a Dispensation to organize a Lodge under the title of "Le Temple de L'Amitié, which, owing to remonstrances of the members of Lodge L'Union Française, was refused. From the original papers we find Joseph Cerneau's name among the petitioners.

In the design to prove that Joseph Cerneau was not connected with Blue Lodge Masonry in New York. Bro. Caldwell furnishes all the facts necessary to prove that he was intimately connected with the prominent members and officers of the Grand Lodge of the State of New York, as on page 12 he asks :

"What Grand Lodge was Cerneau at home with in New York, and in which did he secure influence for his French friends abroad" ?

He answers as follows :

"Martin Hoffman and Elias Hicks had been officers of Grand Lodge in New York, and were Cerneau officers. In 1823, a pretext was found, used by these men with the leading conspirator, Henry C. Atwood, to secede, and form St. John's Grand Lodge, so called. Martin Hoffman (the head of the Cerneau Consistory) its Grand Master, and Elias Hicks Grand Secretary. At once Joseph Cerneau had friends in this spurious Grand Lodge, and secured charters for a Lodge in Vera Cruz, Mexico, and one in La Guyara, Republic of Columbia."

On page 15 he says :

"In 1826, this spurious organization chartered Mystic Lodge in the city of New York, No. 389, Henry C. Atwood, of subsequent fame, W. M."

“ Also, warranted, in New York city, Zorobable Lodge, Robert  
“ B. Folger, S. W.”

On page 17 he says :

“ The St. John’s Grand Lodge Revolt in June, 1823, had for its  
“ Revolutionists, Elias Hicks, Grand Secretary ; Martin Hoffman,  
“ Grand Master ; Henry Marsh, Grand Steward ; also, John W.  
“ Mulligan.”

“ This mischievous work drew off twenty-seven Lodges into all  
“ the demoralization incident to this conspiracy.”

Now it is only necessary to say, that St. John’s Grand Lodge was not established until November, 1837. Martin Hoffman was the Grand Master of the Grand Lodge of the State of New York, for the years 1823, 1824 and 1825, after a continued service from the year 1804 to 1819, as Deputy Grand Master ; while Elias Hicks was its Grand Secretary from the year 1817 to 1826, inclusive. Henry C. Atwood did not reside in the State of New York until 1825, and did not receive the A. . and A. . Rite Degrees until the year 1827. Therefore, we consider Bro. Caldwell and Bro. Ehlers have conclusively connected and identified Bro. Cerneau with the Grand Lodge and Blue Masonry in the State of New York.

Now, one word in reply to the information furnished on page 7, by Bro. Ehlers :

“ After careful examination of the *earliest* Grand Lodge Registry  
“ of members in this Jurisdiction, and also the Annual Returns of  
“ L. Sincerité Lodge, No. 122, from 1807 to 1827, I fail to find the  
“ name of Joseph Cerneau recorded. Fraternally yours,

“ E. M. L. EHLERS, Grand Secretary.”

The Grand Lodge of New York was not in possession of a Grand Lodge Registry until 1830, when after the election of James Herring Grand Secretary, he attempted to make one but only succeeded in securing a partial list of some thirty or forty Lodges, during the years above mentioned, and abandoned the same. The system of Registry for the Grand Lodge of the State of New York, was not in existence until the year 1850. La Sencerité Lodge, No. 122, was dormant, and not in existence from the year 1812 to 1824, when it was revived.

JOHN G. BARKER,

P. G. Librarian, Gr. Lodge of New York.





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## THE CABBALAH.

By BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

### No. II.

The present form of the books of the New Testament has come down to this time with little change, certainly from the beginning of the fourth century. How to account for the modes of construction of the manuscripts selected to compose this form is now, and as far back as known was, a problem. Agreeably to the laws of evidence for historical facts the existence of the blessed man, the Savior, Jesus, the Jew, is to be accepted as true; and it is this truth upon which the whole burden of the Gospels and the remaining books of the New Testament is made to rest. The record of His life is the portraiture of the *perfect man*, the Adam-Cadmon, the Archetypal Man, the express image of God in perfect holiness, our elder brother, friend and helper. From His time commenced the worldly tradition of the incidents of His life. This must have become widely spread, and through a sufficient length of time to cause those incidents to bear a various narration and a various connection. What appears to be singular with regard to this tradition is that so little, if any trace of it was ever derived as of and from the place of its source, Holy Land, and that its first appearance seems to have been clothed in the garb of the Greek language, perhaps of Alexandria, the seat of so much mystic philosophy. The lack of any trace of origin of tradition in the country about Jerusalem, in

the language of that country is as strange as though a series of like occurrences had happened in and about London, of constantly growing popular interest for a space of fifty or one hundred years, the sole evidences of which were to be found only in the French language, with not a trace of record in the English.\* But be this as it may the books as we now have them show that they are the results of compilations upon compilations,—that the substance thereof embraced the development of a *system* requiring much change of circumstances and a considerable lapse of time after the destruction of the Temple. The subject matter being open and plastic there is no certainty as to what extent modification of recital, with even new matter, could have been worked in upon original tradition, during a formative period of from one to two and three hundreds of years when final results were reduced to a fixed and unalterable condition. Critical exegesis of these books touching such matters is very interesting. It is a singular fact that germs for much of the essential part of these books already were contained in the old Grecian theosophy, which in time had been derived from the old Hebrew books,—from whence, again, the New Testament claims its authoritative source.

The life of the Blessed Savior, human in fact, but Divine in manifestations of character, is an unequalled and unparalleled one in all human annals and experiences, save one, and because so such a life history must have been through all time beyond the range of possible conception to any genius however exalted, or to any learning of human character however great or deep. The exception is this, viz., that His life record seems to be the combination or aggregate in one individual of a great number of fragmentary descriptions to be found throughout the Old Testament; and indeed, from the books Job, the Psalms, and the Prophets, can be drawn material sufficient to almost duplicate His history. The substance of such a life, *i. e.* the Divine truths taught in it, had to become, through the influence of a Divine source; and the causative thereof is distinctively to be found set forth in the Hebrew books. The parallels of the Old and New Testaments so abound as to embrace most of the substance of the

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\*It was said of Eusebius that the original of the Book of Matthew was written in the Hebrew dialect, and every one translated it as he was able. But there are intrinsic evidences in the book itself that this could not have been the case, which if necessary could be pointed out.

latter,—and its detail to a large extent. He is styled the second Adam; as Noah went down into the Ark and was delivered therefrom, and as Jonah went into the belly of the fish and was rescued alive, so He went under the earth and came forth; as Moses the leader of the hosts through the waters and the wilderness was the precursor of Joshua who, only, could enter the promised land, so John the Baptist was in the wilderness the fore-runner of the second Joshua (for this is Jesus' name); Samson was His prototype as to breaking through the gates of Darkness and entering into the Spring-time life of the resurrection; and He was claimed in a spiritual sense as sitting by right in the seat and on the throne of His father David, in the restored Paradise of the second Eden. It seems as if the salient features of the whole scope of the Old Testament had been epitomized in Him as a purposed novel mode of their exhibition, and republication in this new dress, for an unaccustomed part of the world.

The lapse of time, after the destruction of the Temple, through which the materials for the books of the New Testament might have undergone change by an insensible progress, or molding transition, to center them about a purposed fixed system,—such a long lapse of time opens these books to the criticisms of the Tubingen school of examination in a number of important regards.

In its teachings the New—may in great part be looked on as a modified form and a development out of the Old Testament. This being said, it is certainly the fact that by the Early Church Fathers the *outward form* was pronounced to be a garment, or cloak, or veil, for an inward hidden sense, a reading between the lines, having an esoteric meaning and intent. This view on the secular establishment of the Church as an arm of the Government, was suppressed. Thus it appears that as there has been assertion of a Cabbalistic mystic interpretation of the Old—among the Jews, so the Christian Early Fathers made like claim for the New Testament.

After Constantine, when the Church was made, as said, an arm of the Imperial Government, all right of private interpretation of the Sacred Text was taken away, and a fixed mode of reception of the same was enforced by the strong hand of the State or temporal power. The books of the Old Testament as prepared by Jewish learning and care, were adopted without question as to right reading. The Church held and enforced as the only accepta-

ble mode of interpretation for the Old and New Testaments, that the visible text orally read conveyed all the meaning, or intent of meaning thereof; and by this the sole value of these books was made by force of Supreme physical authority to consist only in the open letter,—and this state or condition of acceptance and reception continued unquestioned down to the time of the German Reformation.

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### FAREWELL TO EARTH.

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[London Freemason.]

Farewell, farewell,  
 Like the music of a bell  
 Floating downward to the dell,  
 Downward from some Alpine height,  
 While the sunset—embers bright,  
 Fade upon the hearth of night;  
 So my spirit, voiceless—breathless,—  
 Indestructible and deathless,  
 From the heights of Life Elysian gives to Earth my parting song;  
 Downward through the starlit spaces,  
 Unto Earth's most lowly places,  
 Like the sun-born strains of Memmon, let the music float along,  
 With a wild and wayward rhythm, with a movement deep and strong  
 "Come up higher!" cry the angels,—this must be my parting song :

Earth, O Earth, thou art my Mother,  
 Mortal man, thou art my Brother,  
 We have shared a mutual sorrow, we have known a common birth;  
 Yet with all my soul's endeavor,  
 I will sunder, and for ever,  
 Every tie of human passion that can bind myself to Earth—  
 Every slavish tie that binds me to the things of little worth.  
 "Come up higher!" cry the angels: "Come and bid farewell to Earth."

I would bear a love platonic to the souls in earthly life,  
 I would give a sign Masonic to the heroes in the strife;  
 I have been their fellow Craftsman, bound apprentice to that art,  
 Whereby life, that cunning draftsman, builds his temple in the heart,  
 But with Earth no longer mated, I have passed the First Degree;  
 I have been initiated to the second mystery,  
 O, its high and holy meaning, not one soul shall fail to see,  
 Now, with loftiest aspirations, onward through the worlds I march,  
 Through the countless constellations, upwards to the Royal Arch.  
 "Come up higher!" cry the angels: "Come up to the Royal Arch."

Written for THE MASONIC REVIEW.

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## A WAYSIDE VIOLET.

BY ADNA H. LIGHTNER.

## CHAPTER XVIII.—A MUTUAL UNDERSTANDING.

The afternoon following Kate Carter's startling disclosure to Earnest Treherne, he called upon Mrs. Willett, happy that he had so reasonable an excuse for presuming on his short acquaintance with her.

He found her even more charming than he had thought her when at Violet Lincoln's, and they conversed for some time very pleasantly, before touching upon the object of his call.

At last he could not fail but notice an eager questioning in Louise's eyes and a flush of excitement on her cheek, and he said :

"Mrs. Willett, your maid, Miss Carter, gave me quite a pleasant surprise last evening. She has told you, has she not?"

"Oh, yes, Mr. Treherne! I have just been wild to talk with you about it, but I thought that you never would mention the affair," and Louise gave a merry, roughish laugh, in which Earnest joined her.

"I perceived that you were becoming wonderfully excited over something," replied Earnest archly. "Do you not think it the strangest story you ever heard?"

"I certainly do," replied Louise, eagerly. "I did not know that Carl was married, and little did I guess that Violet was a bride."

"And that I was the minister who performed the ceremony," added Earnest.

"You, Mr. Treherne!" exclaimed Louise, breathlessly. "Well, I am almost ready for anything in the way of the miraculous. And you did not recognize Violet?"

"Mrs. Willett, she was but a child of fifteen, when I made her the bride of Carl, and three years have wrought a wonderful change in her," replied Earnest, thoughtfully.

"Please tell me how it happened, Mr. Treherne?" asked Louise. "It must have been a strange wedding."

Earnest reflected a moment, not knowing just what to do. If he related the circumstances truthfully it might wound her feelings, and he could not prevaricate.

Louise understood that his reluctance in some way concerned herself, and she hastened to relieve his mind of any embarrassment the thought might cause him.

“Do not spare me, Mr. Treherne,” she said blushing. “I want you to relate all. I did not love Carl, and he only thought that he loved me. We were only good friends—If we had married we could not have been more to each other. Love cannot be called into existence by the simple word of command, nor can it be taken from the happy possessor by physical force. It is a gift made sacred by the sanction and blessing of God.”

Earnest’s handsome face flushed with a sudden glow of joy, and he could not refrain from a low, half-audible “Amen”—perhaps because the expression had become a habit with him.

“It may be, Mrs. Willett, that you do not know that I was to have performed the ceremony which would have made you the wife of Carl, and when you told him that it could not be, he requested me to go abroad with him. I had been studying hard, and the recreation he offered was gladly accepted. We were on our way when a wreck of cars detained us sometime at a little village called Weston. To beguile away the tedious waiting, we rambled out into the wood adjoining the village, and while there we came upon a child crying bitterly. We questioned her, and found that she was about to marry one whom she disliked with all her heart—that she was to be forced into the marriage by an aunt with whom she lived. Carl’s heart was crushed and empty because of your rejection, and without a thought of the result he offered to marry her himself, that she might be saved from the young man’s persecutions. He knew that I had the marriage certificate with me that had been intended for you, and before I had hardly realized the wrong, he had persuaded me to unite them in matrimony. Then we continued on our way to Cape May, and from thence we sailed for Europe. That is all I know of the affair.”

Louise listened attentively to the history of the rash marriage, then said:

“But where did he meet her afterwards, Mr. Treherne? and how did she become the adopted child of Mr. Lincoln?”

“Carl met her on the homeward-bound vessel in which he sailed, and fell in love with her. Beyond that I do not know.”

“And he does not dream that Violet is his wife, and she does not know that Carl is her husband! What a strange, strange tangle.”

“I am very sure that Carl is deceived,” said Earnest, his eyes flooded with thought, “but I cannot understand the possibility of Miss Lincoln failing to recognize him. His name has not been changed, and he looks very much as he did three year’s ago.”

“Perhaps she does recognize him, Mr. Treherne, and on account of the vagrant, whom she believes to be her father, she is keeping her identity a secret from him.”

“Ah, I had not thought of that, Mrs. Willett! I have no doubt your conclusion is the proper one. I had thought of everything else I believe. When will you explain the deception to Miss Lincoln?”

“Soon—to-morrow, I think. I was waiting to see you before going to her.”

Earnest’s heart thrilled at her words, because they betrayed an interest in him—she had expected him to call, and was not displeased.

“I have not seen Carl as yet. I called on him but he was not in,” said Earnest, then he added, as though thinking aloud, “The conversion of Miss Carter will disentangle a thread of mystery and intrigue beyond anything we could guess at. You believe in the prompting and guiding of the Holy Spirit, do you not, Mrs. Willett?”

“I hardly know what I think, Mr. Treherne,” replied Mrs. Willett, somewhat embarrassed at the pointed question. “I have not time to give such matters even a passing thought. You know I am not a professing Christian, but I am glad if Kate has been converted, and through a change of heart she has been persuaded to confess a terrible wrong. I suppose some one must wear the laurels for it all, and I have no doubt but that God deserves the credit more than any other agency. Do you believe in a God who punishes one for every idle word and action regardless of their intentions—an omnipotent being?”

“Certainly, Mrs. Willett,” and a shade of regret stole over the face of Earnest at the question. “It would grieve me very much if I believed you did not.”



Louise gave him a quick bewildering glance from her dark eyes, then said softly :

“Then I shall not say what I believe, because I desire to please, not to grieve you.”

Earnest's face flushed hotly again, at her glance and words, and he wondered how it was possible for Carl to love even the fairest girl on earth, after his intimacy with this glorious woman.

“Excuse me, Mrs. Willett, but I see so great perfection in your character, that it may be said of you, as it was spoken to one of old, ‘one thing thou lackest’.”

“And I might respond to your kindly expressed compliment, that ‘almost thou persuadest me to be a Christian,’ Louise murmured in low, sweet tones, then throwing back her head as though casting aside unpleasant thoughts, she added lightly, “Oh, dear! Let us talk about something else—the thought of death and eternity always makes me shudder. What do you imagine Carl and Violet will say when they are enlightened in regard to their relationship?”

“Indeed, Mrs. Willett, I have no idea, but this much I do know, that it will be a happy time,” said Earnest smiling, at her promptness in changing the subject.

“I would like so much to hear what Carl thinks—would it be asking too much, Mr. Treherne, for you to call and tell me? If you have other engagements do not hesitate to say so—I know that you are assisting with the services at Fifth Avenue Church,” Louise said half-reluctantly.

“Thank you for your kind invitation, Mrs. Willett, I will surely come—I may see Carl yet to-day. Somehow, I feel a need of haste in the matter wholly unaccountable.”

“And I too, will go to Violet this evening—something might transpire to prove to-morrow one day too late.”

“I believe it to be best, Mrs. Willet; and it will be a pleasure to me to know that we are on similar errands of mercy at the same time. I shall think of you often this evening,” and with a lingering good-by Earnest passed out from her presence, his heart a willing captive to the charm of her manner and the beauty of her face.

As the shades of evening drew near he sought the rooms of his friend, and this time he was more fortunate, Carl was at home and gave him a warm welcome.

"The very boy I wanted to see!" exclaimed Carl heartily. "How did you happen to appear in answer to my desire?"

"I did not 'happen,' Carl, I came with a purpose," Earnest replied. "I have something of vast importance to relate to you."

"Not fell in love with Louise already? Eh, Earnie!" and Carl laughed merrily at the evident embarrassment of his friend.

"It is not to make you a confidant to that effect that I am here, Carl," replied Earnest, evasively "It is something of unbounded interest to yourself."

"What, Earnie! You know that I have no patience. Does it concern Violet or Dora?"

"Both, Carl!"

"Both! What do you mean?"

"Carl, Violet and Dora are one and the same. Do you understand?"

Carl sprang from his chair and grasped Earnest's arm until he could have almost cried out with pain.

"Earnie, for God sake, tell me what you mean? Violet is Dora, the girl I made my wife? It cannot be! You are surely mistaken."

"No, Carl, I am not mistaken. Listen and I will convince you also. Last evening after services at the church, a young girl who had just been converted, asked for a few moment's private conversation with me. She said that her name was Kate Carter, and that she lived at Weston. Then she confessed that to please her sweetheart, she had deceived you by personating Dora Markley, and that Dora had left home immediately after she was married and had never returned. Her lover had come to the city, and fearing treachery, she had followed him and found that he had recognized in Violet Lincoln, Dora Markley, your bride. Even now he is disguised as an old destitute man, and deceiving the confiding young lady until she believes him to be her father, and by this means extorting money from her."

"Earnest, Earnest! Shake me and see if I am awake, or only dreaming! If what you tell me is true, I shall be too happy for this world. Violet, my wife, and I did not know it!"

"But, Carl, Miss Lincoln surely knew you? Why has she kept silent?" asked Earnest.

"I do not know,—I care not! If she is mine all else will be explained. I know that she loves me, that is joy enough for the

present. Excuse me, Earnie, but I must go to Violet at once. I cannot wait a moment longer."

"I sympathize with you, Carl, and do not blame you for your boyish eagerness. Do not let me detain you. I will see you in the morning. Shall you ride or walk?"

"Walk, Earnest! I could not wait for a carriage," said Carl, walking restlessly up and down the room.

"Then I will accompany you a short distance."

Earnest expecting Louise to call on Violet during the evening, had decided to attend church, and together they passed out to the street.

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#### CHAPTER XIX.—CARL AND EARNEST TO THE RESCUE.

The two young men had walked quite a little distance, and Earnest was about to part company with his friend, when Carl grasped his arm and said:

"Earnest, is not that Violet talking with that old man? Yes, I cannot be mistaken. See, she is about to enter the carriage. Earnest, what does it mean?"

Earnest gave one searching glance in the direction indicated by Carl, and comprehended to some extent, that she was to be more deeply deceived, and perhaps, cruelly wronged.

"She must not go with him!" he exclaimed, eagerly. "Quick, Carl, come with me!"

The wicked plan of Rufus Day had worked like a charm. He had tortured Violet with his threatenings until completely worn out, she had consented to leave Mr. Lincoln and go with him. It may have been, that after her old friend had found in Mr. Vancouver a son-in-law, that she had reasoned that she was only in the way—that Edith would fill her place in his heart and home, and surely the child had by far the best right. Be that as it might, Rufus was exultant because success seemed so near.

He had handed Violet into the carriage, and halted a moment to give the driver some directions, when he was roughly grasped by each arm, and turned to find himself in close quarters, with the flushed, angry face of Carl Leslie looking into his.

"Rascal! What would you do with Miss Lincoln? Rufus Day, I know you! Your whole villainous plot is detected. Begone, dog, or I will hand you over to the police!"

Carl and Earnest released their hold upon his arms, and defeated and crest fallen, Rufus hasted away.

"Come, Violet!" Carl said turning toward the carriage, "That man is not your father—he is Rufus Day."

But Violet did not answer, and Carl sprang into the carriage.

"Earnest, to the driver's seat, quick!" he said, his voice husky with emotion. "See that he drives to Mr. Lincoln's without a moment's delay. Violet has fainted!"

As the carriage started Carl clasped Violet in his arms and showered passionate kisses upon lips, cheek and brow, calling her by every endearing name found in a lover's vocabulary.

They had but a short distance to go, and in a very few moments the carriage drew up before the residence of Mr. Lincoln. Together Carl and Earnest carried Violet into the house, and gave her into the care of Mrs. Burnett. Soon the sweet face began to tinge with color, and the bewildered girl opened her eyes, and looked up eagerly into Carl's face, bending so near her own.

"Violet, darling! You are better?" he said, his voice agitated and trembling with doubt.

"Yes, Carl—what happened? How came I here? And oh—!" she covered her face with her hands, while her form quivered with emotion.

"Do not think about it, Violet! It was all false. No one in all this world shall claim you! You are mine,—all mine!" Carl said tenderly.

"Violet, child! What is the matter?" said Mr. Lincoln as he entered the room.

"Nothing, Uncle Robert. I think I must have fainted. See I am myself again."

And Violet sat up and drew him down by her side.

"Mr. Lincoln, allow me to introduce my friend, Mr. Treherne, and to explain so far as possible, what no doubt seems very mysterious to you," said Carl.

Mr. Lincoln acknowledged the introduction gracefully, then turned toward Carl.

"I am listening, Carl!" he said, "Go on!"

At this moment the door was thrown open, admitting Mr. Vancouver, Edith and Louise.

Edith ran straight into Mr. Lincoln's arms, regardless of those around, crying :

"Grandpa, I was naughty, and wouldn't stay at home! and I tormented Papa until he was glad to bring me back. Now I am never, never going to leave you again! Do you hear that, Papa?"

They all joined in a merry laugh at the earnestness of the child, and when Mr. Vancouver could be heard he said :

"It is true, Mr. Lincoln! When I sought to convince her that she could not live with you, she developed into a perfect little tragedy queen, and I was forced to bring her to you for the sake of peace."

"That is so, Grandpa!" and Edith nodded her head in gracious confirmation of her Papa's explanation.

"Right, darling! You shall stay with me," said Mr. Lincoln, kissing her fair brow, "Send her wardrobe and dolls to-morrow, Mr. Vancouver, and she shall have a room fitted up for her exclusive use."

"I was not naughty, too, Mr. Lincoln, to make it necessary for Mr. Vancouver to escort me here," said Louise, laughingly. "I met them at the door—that is the reason we all came in together."

"I am not so sure, Louise!" exclaimed Violet.

Then a moment of embarrassment followed. Carl did not like to speak before Mr. Vancouver, and Mr. Lincoln felt a delicacy about insisting, as he did not know the nature of his disclosure, but after a moment's thought he said :

"Carl, perhaps it would be best for me to offer a little explanation before you go on with your story. You heard this darling little mischief call me Grandpa, and in some respect she has that right. Mr. Vancouver is my son-in-law—the husband of my only child. I did not know the truth until last evening. The marriage was private, and I did not even know the name of my daughter's husband. I was most to blame, because I was proud and unforgiving. Edith is not my daughter's child, but the child of a second marriage. It is not necessary to go into detail, but all is forgiven, and I trust that my child in Heaven looks down with gladness. Now, Carl, do not hesitate to proceed with your explanation."

For some little time it would have been impossible for Carl to have attempted to explain—all was surprise and excitement.

Questions were asked, congratulations tendered, and every one well-pleased.

“Mr. Lincoln. I imagine that my explanation will be equally as surprising as yours, and I trust will be as pleasantly received,” said Carl. “There is no such a young lady as Miss Violet Lincoln, but instead, I will present Mrs. Violet Leslie, my darling wife!”

“Oh, Carl! How did you find out? How could you be so indiscreet!” cried Violet, as she hid her flushed face on Mr. Lincoln’s shoulder.

“Is this so, Violet?” asked Mr. Lincoln, his voice low and trembling.

Violet lifted her head and placed both her arms around Mr. Lincoln’s neck,

“Yes, Uncle Robert,” she murmured, every word pleading his pardon. “Forgive, oh, forgive me! I did not realize how wicked it was to deceive you, until only a few days ago. But it all happened, Uncle Robert, before I met you—if it had not, I am sure I would have told you.”

“Never fear, Violet, Grandpa will forgive you—he don’t look the least bit like he did before he forgave Papa,” and Edith peeped archly around into Mr. Lincoln’s face.

“You need not feel neglected or insulted, Mr. Lincoln,” said Carl. “She did not even tell me. I have met her day after day, without so much as guessing that she was my wife. Oh, Violet, why did you keep this from me?”

Violet turned her love-lit eyes to Carl’s reproachful face and wondered if he would still regret her silence, when she had confessed all.

“Carl,” she said tenderly, “When we met on board the Comet, I knew you at once, and I thought if I could win your love I would explain who I was. Then afterward when I saw Louise and heard that you had been engaged to marry her, I thought perhaps you would love her again, and I waited—if it had been so, I would have kept my secret forever. After I found that Louise did not love you, and you were true to the vows made on the vessel, another obstacle to the confession presented itself. My father found me out, and I could not expect you to accept the child of such a degraded creature for your wife. Oh, Carl, do not despise me! Through it all I loved you, until my heart is almost broken!”

Carl, entirely heedless of those around him, clasped his beautiful wife close to his joyful heart, and received the first kiss from her lips since she gave him the caress by the spring.

“What in the name of common sense does this mean? Husband and wife, and not recognize each other!” exclaimed Mr. Lincoln.

“Mr. Lincoln, I think I can enlighten you,” said Earnest. “The wedding was one of impulse, not common sense. They had never met before, and the bride was but fifteen years of age. Carl married her to save her from a union with one she very much disliked, and immediately left her. They did not meet again for three years, and by that time, Mrs. Leslie was so much changed that Carl did not dream she was his wayside bride.”

“There is a link in the chain that I think none can supply but myself, said Violet, lifting her head from Carl’s shoulder. After I had been made the wife of Carl, I found out that those with whom I lived had no claim whatever upon me, and when they tried to force me to give up my marriage certificate, and forget it had ever been, I fled in the night and took the train for this city. On the train I met Edith and her Grandmother en route for England, and as the child’s maid would not leave America, they offered me the position of companion to Edith, which I gladly accepted. The vessel on which we sailed caught fire in mid-ocean, and in the hurry and dismay, I was separated from Mrs. Lynne and Edith. Then Mr. Lincoln, the dearest friend a poor girl ever found, took pity on me because I was friendless, penniless, and alone, and placed me in school across the water, where I remained for three years. Then, as the last crowning favor, so unstintedly lavished upon me, he adopted me, and gave me his name, and shared his wealth with me. I was perfectly happy until my father found and claimed me—”

“Violet, why do you still say father?” interrupted Carl, forgetting that he had not explained that part of the affair. “The villain is not your father. He was Rufus Day disguised as an old man.”

Violet sprang to her feet, every feature illuminated with indiscribable joy, her hands clasped in exultation.

“Oh, Carl, Uncle Robert, can it be so!” she exclaimed. “Thank God that I am not the child of such a wretch! And

he was taking me to his home, he said. Oh, Carl, what would have become of me if you had not interfered?"

"I do not know—I dare not think—but I shall follow him to Weston—"

"Where, Mr. Leslie?" interrupted Mr. Vancouver, breathlessly.

"To Weston, a little town some thirty miles from the city. Rufus Day and his mother are two of the worst cases unhung." Carl explained, his hands clenched and his eyes flashed angrily.

Mr. Vancouver sprang to the side of Violet, and grasped her arm almost rudely in his agitation.

"Great heavens! What strange fancies fill my brain! Violet, tell me the name of your father and mother?" he cried.

"Mr. Vancouver, I do not know beyond that of "Raymond" and "Violet." I have their letters, and mother's are dated from 'Rose Cottage,' and my father's 'Oxford, England'."

Mr. Lincoln sprang to his feet, and Mr. Vancouver caught the bewildered girl in his arms, while his manly form quivered with a great joy.

"Violet, you are my daughter—the child of Violet Lincoln. God be praised for this moment of blessing! Did you not know that my name was Raymond? Your name while with Mrs. Day was Dora Markley?"

"Oh, yes, yes! I feel—I know—it must be so! Father, and my own dear Grandfather! Carl, is this not joy enough to fill a lifetime?"

"My darling Heart's-ease!" said Mr. Lincoln, tenderly, taking her in his arms. "It is true, my heart claimed you long before my mind was enlightened. Human instinct is the best guide after all. Surely I have lived to see the perfection of earthly happiness!"

Edith had looked and listened completely bewildered and somewhat distressed at the turn of affairs.

"Papa Vancouver, look at me one minute!" she exclaimed indignantly. "If Violet is your child, then who am I? And she claims my Grandpa too. Violet, I always did love you but I cannot stand everything!"

"Oh, you little darling! You are my own sweet sister!" cried Violet, catching the child up in her arms. "It is your Papa and mine—your Grandpa and mine! Don't you understand, Edith?"



“Well, why didn’t you say so a long time ago, before I felt so badly. I was just ready to cry, because I thought that I did not belong to anyone!”

“Carl, remember, the ceremony by the spring must be repeated, before you can claim your bride,” said Mr. Lincoln. “There were no guests, no wedding ring, and no cake.”

“And no brides-maid,” said Louise, laughingly.

“I will agree to anything so that I can claim my darling soon,” replied Carl.

“And I shall be glad to officiate under more favorable circumstances than those I so well remember,” said Earnest.

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#### CHAPTER XX—“ROSE COTTAGE.”

The pure snowdrops and star-eyed daisies were just peeping their modest heads from their winter covering, and one bright, particular spring morning all was hurry and happy commotion at Rose Cottage, the beautiful summer resort of Mr. Lincoln, on the bank of the Hudson.

It was Violet’s second wedding day.

The happy girl had expressed a desire to be married at Rose Cottage, and although it was too early in the season to change for the summer, the house had been made ready for the important event.

Violet was, with Mr. Lincoln, spending a few moments before she began to make ready for the marriage ceremony, and Louise had stolen away into the deserted parlor, and was standing by a window sheltered by the heavy folds of rich lace, looking out carelessly, but thinking deeply of her own life.

“Louise!”

A tender, manly voice, thrilling with passionate emotion, broke in on her reverie, causing the rich crimson to surge over cheek and brow, and the dark eyes to light up suddenly, then droop in sweet confusion to the floor.

Earnest Treherne caught the gleam in her eyes, and somewhat encouraged, he continued:

“Louise, I have something to say that I almost fear will displease you, but I cannot live in doubt longer. Need I tell you that I love you with all the power of matured manhood—that no other love has ever filled my heart? Louise, pardon me, if I have presumed too much upon your kindness and favor—if I

have been deceived and encouraged because of your graciousness?"

Louise turned and lifted her dark expressive eyes to his face, then with modest hesitation, but truthful candor, she laid her jeweled hand in his.

"Louise, you do not chide me! You will crown my life with the richest of earth's blessings?" said Earnest, his face shining with rapture beyond expression.

"Earnest, the love of my life has come to me at last!" Louise murmured. "God has kindly led me through temptations and in paths I knew not of, from the bondage of fancy, to enjoy the glorious freedom of love."

Earnest bent his head and kissed the fair uplifted face, and with that caress he claimed her all his own.

"Then at last, my willful Louise acknowledges that she believes in Omnipotence—that she has been led by the power of the Holy Spirit!" said Earnest, half-laughingly, half-seriously. "Will you come to me, darling, when the June roses blossom?"

"If it is your desire, Earnest," Louise replied with a rosy blush.

At this moment a servant requested Louise to come and assist Violet, and Earnest was left alone with his great joy.

Edith, the winsome little fairy, had been absent from the side of Violet for quite a while, and when she returned she carried a bouquet of violets, and gave them to the bride.

Out on the bank, sloping to the water's edge, the violets grew wild and luxuriant, while nearer the house they were cultivated into the dark, velvety pansy, but Edith liked the wayside violet best. There was something about its shy beauty which to her sensitive imagination seemed strangely similar to her beautiful sister Violet.

"I found them hiding away in the grass on the bank, Violet," the child said eagerly, "and they looked so modest and sweet, just the color of your eyes, that I gathered them for you. I was most sure that you would like them better than those roses that grew in the house. Why, these smell for all the world like the deep, dark woods."

"Thank you, little sister, they are very beautiful, and I admire them much more than the roses," said Violet, and handing them to Louise she requested her to place a cluster in the lace on her bosom, and in her dark hair.

Edith watched Louise while she adjusted Violet's veil, then flew from the room, and in a moment her clear ringing voice was heard calling down the stairs:

"Carl, come here! Violet says that you may come up and see how beautiful she is—well, no, she did not say that, but I know she is just dying for you to see her—and I say she is the most beautiful sight you ever looked upon."

Carl sprang up the stairway and catching the tiny form up in his arms, kissed her happy, smiling face, then placing her upon his shoulder, entered the presence of his lovely, blushing bride.

He gave one glance of awe and wonder, then quietly placed Edith upon her feet—it was a moment too precious, too sacred, for the least levity. Could this rare vision of loveliness be the poor little girl whom he had met by the spring? We could not wonder at the thought. The shy, sweet wayside violet, through tender care and cultivation, though still retaining its woodland fragrance, had blossomed into the richness and beauty of the pansy, and never in all her life had the fair young girl appeared so regally beautiful.

Her dress was of creamy lace over pale blue satin. Necklace and bracelets of elegant diamonds, the gift of Mr. Lincoln, graced her snowy neck, and fair, rounded arms. Over all was a long, floating veil of gossamer richness, confined by a circlet of matchless diamonds, and through its soft folds gleamed Edith's dark blue violets—a suitable tribute to her exquisite toilet.

"Beautiful! Beautiful!" burst from Carl's lips. "My own sweet Violet!"

It was fortunate that Louise was near by, and determined to protect the beautiful dress, else Carl would have clasped the happy girl close to his heart, utterly indifferent to the destroying effect. As it was, he was laughingly dismissed from the room, until he should be summoned to take charge of his own, until death.

He had not long to wait, and tenderly, but, oh, so proudly, he led his lovely bride into the presence of their many friends. Louise, with an intimate friend of Carl's, assisted as bride's-maid and bride's-man, and once more, although under far more favorable circumstances, the clear, thrilling voice of Earnest gave utterance to the beautiful and impressive marriage ceremony.

After awhile, when Violet had changed her elegant bridal robe for a dainty, delicate traveling suit, Mr. Lincoln clasped her close

in a yearning regretful embrace, realizing that she would never belong to him again, as of old, and it was so hard for him to give her up.

“Heart’s-ease, do you know that the light of my life goes with you? But my desolation is your complete happiness—that one thought cheers my old heart through the parting. May the richest blessing of God attend my own pure Violet.”

Edith had stood listening to the words of Mr. Lincoln, and now as he ceased speaking, she exclaimed:

“Grandpa, just look at me! What do you mean by the light going out of your life? I guess I am going to stay. Don’t you think I am any body? then the dainty head drooped, and great tears fell upon her clasped hands. “I love you so much, Grandpa—and I thought that you loved me. Have I been naughty?”

“No, my precious darling! You are the joy of my heart,” and Mr. Lincoln gathered the grieved child into his arms. “No one could be desolate while they possessed this winsome fairy. Yes, little Edith, I love you even as you love me. God has been very kind, inasmuch as he has not left me comfortless.”

Edith smiled her tears away, her heart fully satisfied with Mr. Lincoln’s expression.

Louise flitted here and there like a ray of sunshine, and at the last moment, under cover of arranging Violet’s veil, she whispered in low, faltering tones, her little love secret.

Violet kissed her, then said, roguishly:

“I am so glad, Louise! I knew that it would be so from the first. Carl will be so delighted.”

Carl and Violet spent the remaining weeks of spring in the sunny South, then returned and took possession of their elegant home on Fifth Avenue, the gift of Mr. Vancouver.

Edith and her father lived with Mr. Lincoln, the old man would have it so—he could not give up his lovely, willful darling—and as his life drew calmly, peacefully to a close, he realized that “his last days had been his best.”

Rufus Day and his mother, immediately after their overwhelming defeat, had sold their property in Weston, and had gone far away, and no one seemed to care for their future. Carl was too happy to even think of revenge, and reverently he reasoned, that although the path had been rough, the landmarks dim, yet the hand of God had led them out of the wilderness into the Canaan of their delight and peace.

Pretty misguided Kate outlived the momentary pain occasioned by the knowledge of the treachery of Rufus, and was perfectly happy with Mrs. Willett, so happy that she had promised to accompany her kind mistress across the Atlantic, to her home in England when the June roses were in blossom.

And now, thankful for the peace and joy that has so abundantly blessed the lives of all, we leave them, acknowledging the truth of Carl's words, when he said, "God will care for you," and fully realizing, that when our *WAYSIDE VIOLET* shall be transplanted, through the law of Nature, it will be to richly blossom in the Eden of God's dominion.

THE END.

## A NEW SORROW.

BY BESSIE CHANDLER.

(The Advance.)

Untamed and strong as storms upon the sea,  
 She burst the bars which held my fast-closed door,  
 And rushed in like a tempest, wild and free;  
 Then, sobbing, threw herself upon my floor.

Her troubled presence fills my little cot;  
 I cannot feel or think of aught beside,  
 She may not for a moment be forgot,  
 Nor yet may she be conquered or defied.

I sit beside her, 'neath the numbing spells  
 Which over heart and head she seems to cast,  
 And vaguely wonder if with me there dwells  
 The old familiar Sorrow of the Past.

Is she still with me? Could I rise and seek  
 In some dim, silent corner, would I see  
 That well-known form, that face so sad and meek,  
 That for long years has lived my life with me?

Or can it be that, jealous of the thought  
 I give to this new comer fierce and strong,  
 She has with all the shadows that she brought,  
 Gone forth unnoticed, never to return?

Oh! if she has—if, after all these years  
 We two are parted—is it ill or well?  
 This strong new grief demands so many tears  
 And fills my heart so that I cannot tell.

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**ISLAND WORLDS AND WANDERING THOUGHTS.**

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BY EMILY THATCHER BENNETT.

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Pertinent and poetic is the remark, "an age more soft and sweet; more spontaneous and peaceful; more rich in flower and fruit than the 'Golden' must have preceded the white man's discovery of many of the tropic isles."

Can it be true, also, that "neither the English nor the French religious and maritime records of early voyages to the Polynesian Islands will bear the scrutiny of honor and morality"?

Again, we read the suggestion that neither the religious fanaticism nor the conquering swords of Cortez and Pizarro did as much wrong, taught as much error, to the simple aborigines of Central America as resulted from their first period of contact with the commerce of other European civilizations. And yet, previous to 1840, the London Missionary Society had labored more than thirty years for the moral welfare of Tahiti, whose island name signifies "beautiful." An unfortunate and severe judgment, indeed, whether entirely true or not. We have little cause to contemplate or remember such statistical possibilities. The verdicts of the ages to come relative to right and wrong-doings in the past will be their own, irrespective of opinions entertained in our era concerning "man's inhumanity to man" in times remoter than ours. Alas! that a poet Freemason's wail expressed in these words, still verifies the unholy truth that "thousands mourn" in consequence of the inhumanity of their "brother" men!

Cowper's verses to the "Gentle Savage," doubtless were inspired by a native of Tahiti conveyed to England with the ship's crew of the famous Captain Cook, whose description of the Society Island group was translated into several languages in Europe.

No fierce, wild animals were found by the early voyagers in all Polynesia. A remarkable evidence of the Supreme Creative thought. Other tropic islands were the natural homes of hyenas, tigers, etc. The Polynesians are said to be naturally superior to the Australians.

Many Pacific isles, and some in other seas, consist mainly of one or two lofty peaks of rocks, generally of volcanic formation. These heights may be the sources of pure, bright streams that increase by secret springs under clinging foliage, or meet each other as they

wander down the jagged sides, or dash over precipices in foamy cascades and crystal spray; else the ravined pile with its inaccessible crowning heights may form a rugged tower in barren evidence of nature's mysterious and unknown rock-forged where a mightier power than Vulcan's designed its "model." Such mountains provide shelters for detached and dying whirlwinds, and resting-places for innumerable songless birds of the air and the wave. Some show little more than rock-surface, and others seem to love the typical affection of moss and fringing grass, widening their base to meet the clasp of verdant vales and spontaneous fruits and flowers, where uncultured types of mankind may subsist in the careless bliss of ignorance. Around such miniature island worlds the breaking surges of summer seas sweep musically over the interlacing coral structures below, where fishes revel in palaces they have not bought or builded, and are easily captured for food. We do not imagine a South Sea Islander so barbarous as ever to slay fish merely for the sport of killing, like some "men" of our period in the abused Adirondacks and elsewhere.

Yes, sweet singer of Erin, sorrowful Moore, we *do* sometimes murmur your refrain,

"O had we a bright little isle of our own,  
In a blue, summer ocean, far-off and alone."

But why "far-off"? The heart ever asks happiness *here* and *now*. "Ah," methinks I hear your far-off spirit answer, "happiness is surer away from the haunts of discordant men in throngs. Love—tender union of two hearts that 'beat as one,' desires isolation, peace, freedom, beauty around as well as within itself,—a beauty that it sometimes creates!" *Ah!* again, "departed" poet, such love is selfish, exclusive; mutual devotion is not magnanimous. Though it *may* 'grow on what it feeds upon,' it will wither and die sooner than if the wide world of needy humanity be its field of benevolence and charitable increase. Have you, poet of love and song, found any "isle," in all the Paradise of Immortality, where *only* two souls may together enjoy sinless ecstasies?

The Golden Age of history has been long the ideal delight of poets, the ambition of artists to image, the longing of idle dreamers to be restored,—as if nought in the present hour represents the chimaera as a possibility of freedom from warfare, or conflict, mental or physical. If there be no symbolical and golden vitality now

representing gratified longings of hearts and the aims of ambitions realized, there is a golden mystical time of the future, surnamed Hope, but not hope personified. Alluring, delusive and elusive, in a thousand paths and conditions it is, and we do not really know that we are believing always in Hope's Golden Age to come.

The present never was rich in our personal estimate, therefore never matured in the gold of happiness, but auriferous it might be, times and occasions innumerable, if we could forget that hopes often deceive, and how we facilitate their deceptions by asking too much.

Although the passing day or moment, constitutes a link, a bridge-span, between past and future, which moves while we see not as we feel the motion, in it alone is real happiness, far more at our command than blindly we realise. "Man never is, but always to be blest," is one of the most striking prose lines in English poetry.

*The Fatherhood of God, and the Brotherhood of Man!* Grand epitome of Masonic theory and teachings! No lonely island of material beauty for the occupation of two mortals in sweet repose and exemption from care, is suggested by this noble motto of the Order.

It has been intelligently asked, "Was the genius of chivalry active three centuries for nothing? Rather evasively we add: Its body alone ceased to be active; it left a glowing record marred with dark lines—not Rembrandt shades—which its admirers like to ignore. The poetic conceit that called chivalry the "youth of civilization" is subject to qualifying criticism. The detraction that styled chivalry "The decrepit childishness of barbarism is a mental monstrosity." Pure and austere, emphatically, in its youth, it "degenerated as all human institutions" may, which the G. A. O. T. U. does not will to perpetuate and preserve from decay. It answered His purposes beyond human computation, and when it no more exalted the ambition of young men, no longer received the smiles and patronage of high-born ladies, when it failed to protect the feeble, and to employ virtuously the time of idle noblemen, as a thing of the past, more bronzed than "golden," it became confusedly historic, but an ever-fascinating story of heroism, daring, sentimental devotion, religious fervor and zeal. To the now statuesque genius of chivalry the higher degrees of Freemasonry owe more than Masonry is expected to admit.



## DOG-STAR DAYS.

BY M. BALLARD HOLYOKE.

Summer's scorching heats have come.  
 Spring-time singing birds are dumb.  
 Snowy lily, rare-red rose,  
 Perfumed sweets no more disclose.  
 Droop we in the shady bower,  
 For the Dog-star rules the hour.

Through the glowing heavens higher,  
 Rides the sun-god's car of fire.  
 From his eyes shoot dazzling glances  
 Bannered hosts of gleaming lances,  
 Tipped with flame, that burn their way  
 All the swelt'ring Dog-star day.

Not a moment's cooling breeze!  
 Not a leaf stirs in the trees!  
 Nature seems to make a pause:  
 E'en the hours forget their laws,  
 Dragging leaden-weighted-feet—  
 Hours that erst were light and fleet.

Fainting, gasping, nigh to death,  
 Cry we for one cooling breath.  
 "Blow from Northern snows, O gale!  
 Touch electric, thee we hail!  
 Kinder friend than tyrant-lover  
 Whose hot kisses burn us over."

\* \* \* \* \*

Soul! O soul! art thou a-weary  
 Of the fever-heat of life?  
 Fainting with the endless struggle,  
 Bruised with the needless strife?  
 In thy secret depths dost moan:  
 "True hearts dead, and false ones flown"?

In thy zodiac of duty  
 Rains the Dog-star's baleful fire?  
 From thy rosebush fall the roses?  
 From thy nerveless hand, the lyre?  
 Pantest thou for breath divine  
 Re-inspiring life of thine?

Deem not strange th'allotted ways.  
 Whitest souls have saddest days.  
 All thou feelest is the heat  
     Thee to shape in beauty's mould.  
 Lo! yon emerald sea of wheat  
     Dog-days ripe to sea of gold!

Everywhere one law controls  
 Realm of sense, and realm of souls.  
 Had there been no blaze of sun  
 Harvest-plenty there was none.  
 Patience! after blinding light  
 Comes the cool and pleasant night.

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### THE GAVEL.—Concluded.

BY BLAZING STAR.

Recurring to Mackenzie, he further says of Miölnér: "Bal-dur's (Buddha's—the producing Sun's) funeral pile (the months of Summer cumulatively and in their ending) was consecrated (marked—especialled) by Thor (the Thunderer) with the hammer Miölnér (Electric reverberation)." (At the period of the Fall equinox when the Sun enters the lower hemisphere, inaugurating the Valley of Death in the Northern, much Thunder and Lightning are rife—and in commemoration of the departure of the bright God of Day, whether taken as an event of eventide in the ordinary roll of the twenty-four hours, or the passage below the Equinoctial when the Sign Libra heralds the approaching Night of the Year—the Winter—the nations of the earth indulge what is everywhere known as the sunset gun, which is an electric requiem or knell to extinguished worth.)

"The same symbolical Mallet (hammer of Thor) was used in the solemn ceremonies of marriage, and, to this day, the Finns, in their nuptial rites, strike fire with flint and steel, in humble imitation of the terrible Thunderbolt (which answers a synonym to all generation or new life). With the hammer, the banquetting cups of the ancient Norsemen were rendered auspicious; and, according to Geiger, *food and drink were blessed (engendered—brought about) with Thor's hammer sign*. The learned Therlaciuss asserts, that 'the stone axes found in the graves of Scandinavian warriors were merely *simulacra armorum*, and that they were designed to typify the resistless power of Thor's hammer, which falls with killing force upon his demon adversaries; or, in other words, they were the em-

blems of the irresistible might attributed to Miölnér.' (But, perhaps, better expressed, were the emblems of the resurrective force inherent in the life-giving Electric Fluid which finds expression in the revival of Nature at each recurring Spring equinox—intimated Masonically in the *resurgent* blow that eventuates in the *raising* from the *dead level* to the *living perpendicular* at the *Eastern* gate—the ritualism implying the extinction of the *past* and the institution of the *new* life.)

Thor's mallet laid upon the knee of the veiled bride (Virgo in her setting or passage into the shady hemisphere at Springtime) inaugurated her into her new destiny (that of crop-bearing through the prolific powers of Mother Earth—the womb); and, as in the case of Baldur (the producing Sun, the Buddha who incarnates himself) the same symbol consecrated the funebral timber (Summer's embers—last days—those of fiery August) on which the lifeless corps (of Virgo—Mother Earth) was burned (consumed—ended)." (As only a shade of difference between death and new life exists, it is clear by the dual symbolism of Thor's hammer that the former state is not other than a prelude to the latter—that all death is, in truth, but a condition of rebirth or newer existence.)

"With this sign (the Mallet—Thor's hammer) the Norse God restored the dead goats (Capricornus with the Kids of Auriga overwhelmed with the darkened stagnate Ether of Winter) to life (brightness—life-producing light. Electric power, rotating the Earth in its orbit, causes the return of the Spring equinox with the brightness and all concomitants due to the Vernal period).

"Thor's hammer was a cross *cramponée*.

At the end of the last century, the candidate for Masonic initiation was consecrated (admitted) into the mysteries with the Mallet or Gavel, by three slight blows (ti ti tum) on the head of the Compasses (the circumscriber of the Mason's walk between the lines parallel—the tropics, as also the symbol of man's compound nature and of the year's alternate death and vivification—the Winter, chaos; the Summer, life); and both hammer and chisel (Lightning and penetrating or cutting Light) were symbolized in the Fellow Craft degree (the Middle Chamber otherwise Summer hemisphere) at that time.

"According to Grimm, Charles Martel carried the little hammer in initiation of Miölnér, or Thor's hammer, probably as a symbol of

power. Martel is a diminutive form of the Latin *malleus* (mallet). The decisive victory of Charles Martel (Miölner) at Tours (figuratively, the Spring equinox) led to the modification of this emblem, being too pagan for general use, and the sword and *mace*—whence the name Mason, according to Lessing in “*Ernst und Falk*,” were substituted” (An honoring, with an especial significance, of one of the three most ancient Grand Masters, led to the adoption of the term *hiram* for the Gavel, in the nomenclature of the Lodge. Hiram has at all times been the great Masonic embodiment of the laying down and the taking up of life, his consonant symbolic colors being the blue and his station the South. And here we may fittingly add that the Gauge, the Square, and the Setting Maul, by the material of their composition, represent the three great Kingdoms of Nature, to-wit: the Vegetable, the Mineral, and the Animal, and that these kingdoms, philosophically speaking, are but component parts of the one grand whole, wherof the presence of any one, to the other two, in the vast chain of Cosmic being, is utterly indispensable. When Hiram was lost—the Word, the life, the light was lost, and darkness and confusion overspread the Temple as at the Crucifixion of Jesus of Nazareth. The loss of the expanding light at the solstice of Summer is the incipency of the extinction of the Thunderbolt, which is the voice—the ‘*bath col*’—the Word.

Turning to Lundy’s “*Monumental Christianity*” we find some very opportune remarks. Among other things, that the Jaina Cross is the symbol of the Hindu *Agni* or god of fire, and is the oldest form of the cross known. That “as this symbol was in general use in all the ancient pagan world from India to Italy, so it is found among the other forms of the cross in the Christian Catacombs at Rome.” That “*the Hindus allege that Agni or Fire had an existence, in an elementary state, before the formation of the Sun, but could not be said to have dominion till its force was concentrated*” That “when the ancient Hindu worshiper would produce Agni or fire at his sacrifice, he took two pieces of wood and arranged them in the form of a cross, and by whirling them rapidly together with a bow, obtained the desired fire by the violent friction.” That “this instrument, which every Brahmin possesses, is called *Arani*, and should be made of the sacred *Sami* tree.” That also “as a symbol it is called *Swastica*, and is, like many other symbols, marked on the forehead

of young Buddhists as well as Brahmins, and was so used from all antiquity." That it has the "same signification with the Christian *Christma*, marked on the foreheads of the baptized, *i. e.*, *Salvation*," which, as already shown, is its Hermetic import.

Burnouf, speaking of this Cross, affirms it to be found "personified in the ancient religion of the Greeks under the figure of Prometheus, the bearer of fire; the god is extended on the cross on Caucasus, while the celestial bird, which is the *Cyena* of the Vedic hymns, every day devours his immortal breast."

The modification of this Vedic symbol, remarks Lundy, "became the instrument of torture and death to other nations, and was that on which Jesus Christ suffered death at the hands of the Jews and Romans (in the allegorical sense)."

Personified, "Agni was painted a deep red color, with two faces, three legs, and seven arms; a flame issuing from each mouth; his crown, a tiara surmounted by a seeming Cross.

Moor, who gives a drawing from a picture in his possession, thus interprets the figure or image: "The two faces allude to the two fires, solar and terrestrial, or to creative heat and destructive fire; the three legs, to the three sacred terrestrial fires of the Brahmins—the nuptial, the ceremonial or funeral, and the sacrificial; or to the influence of fire in and over the three regions of the universe—heaven, earth, and hell; or, as he remarks elsewhere, to the *creative heat*, the *preserving light*, and the *destroying or regenerative fire*; his seven arms, like the seven heads of Surya's horse, or the seven horses of his car, were emblematic of the seven prismatic rays of light"—as also of those rays equilibrated to organic ends through the seven months of the ancient Summer.

This Cross is referred by Lundy to the "Divine Lamb slain from the foundation of the world," somewhat as we find it existing in Templar Masonry, where the Cross of the Lamb as associated with the mystic Crown is invariably and most appropriately depicted red to point the red ray of light and its especial office in the whole beam, in that God or Light giveth life, and God or Light equally taketh life away.

But going back to our earlier train of thought, we may, in this connection, well ask where in the whole range of modern science can we learn the *modus operandi* of the evolvement of the Thunderbolt by the actinism of the three prime rays—the yellow, the red,

and the blue, but notably the red? To this there can be but the one exact and truthful answer—nowhere, in that our boasted intelligence is but the impotency of ignorance as against the omniscience or God-wisdom of ancient thought. Thinking we know, when tested by the oracle of Truth, we are ingloriously lost amid the rubbish.

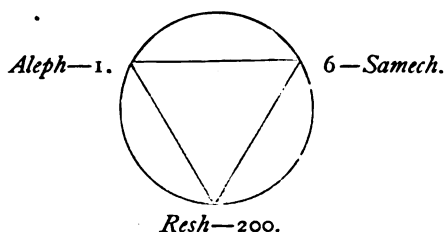
But some Brother may ask what connection really has the Gavel with the three prime rays of light? We answer that all trine references, in mystic lore, are to these especial rays in the sense of foundation for all that is. Hence, we recall the observations on these rays or colors as given by Cross in the Installation Charges of his Monitor or Chart. To the Worshipful in the East is allotted the color white or the whole beam of light; white being but another expression for the golden yellow that dominates the East in the Spring quadrant of the year. To the West appertains the all-powerful red, while the South, as already stated, takes on the ethereal blue that both vitalizes and devitalizes or carries within itself the dual principle of life and death. These colors are responsive to the three Altar Lights of the symbolic degrees, which, be it noted, are in trine aspect, and are the direct expressives of the Godhead Power inherent in the three Principal Officers who form and rule the Lodge. Therefore, the deduction that every intelligent Brother Mason must make, that the Worshipful of the East, clothed in the insignia of his office, with Gavel in hand, intoning his commands to his Lodge, is but the impersonation of the great Jupiter, when possessing and wielding his Thunderbolt, with omnific force and far-reaching effect. That, also, Masonry, root and branch, is *the science of Light*, admitting neither of question nor qualification.

But beautifully is this science of Light evidenced to the enquiring mind in the ritualism of the world-wide Institution! In the Master's Lodge we hail the Holy Light, by which Masons work, in its trine division. Three is the number that suggests generation, and Lodge labor is generation. The square of three is nine. Nine is *telios*, the perfected or finished, and refers, of course, to the ultimatum of gestation. It is called the Seal of Truth (the Logos—New Birth). "The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication, considered it as the emblem of matter which, though continually changing its form, is never annihilated. It was also consecrated to the Spheres,

because the circumference of a sphere is 360 degrees, and 3 and 6 and 0 are equal to 9." (Mackey, *Lexicon*, p. 325.) In Masonry, synonymous with Geometry, its value consists in its being the product of 3 multiplied into itself, and hence it is always denoted by the expression 3 times 3. It is conserved very effectively in the various grades of Scottish Rite Masonry by the number of lights employed. We recall the degree of "*Knight of the Ninth Arch*" for a striking exemplar. There the illumination is by three lights East, three West, and three South. The ninth arch is the Sign Pisces, the first arch being the Sign Cancer—all Enochian—wherefore, "all the days of Enoch were three hundred and sixty and five years" (the measure of the Zodiac, the one Enochian year answering in value to the one Solar day). "And Enoch walked with God, and he *was* not: for God took him"—the Cycle closed, and the 365 days vanished with completed time—this at the solstice of Summer. But, antecedently, the Sign of the Fishes having been passed and the Sun standing at 0° Aries, God said, "Let there be light and there was light," which could no otherwise be in the presence of Enoch who was the Initiator or the Bright One, or as Bro. Skinner would say, "the Right One." The opening and closing of the year on the June solstice is Enoch's whole career of life, for Enoch is the Year, and his walk with God is the Sun's traverse of the Signs Aries, Taurus, and Gemini, upon each of which the Kabbalistic hundred, the character for life— $\text{⚔}_0$ —must be placed to meet the requirements of *Gen. v, 22*.

But not omitting to trace the numerical scale, upon which we set out, to its ultimatum, the square of the number 9 is 81. This is the Moon's seal number, and arises symbolically from the 9 crescents or Neomenias the Moon has to make in her traverse from the solstice of Summer, where the Logos is lost, to the equinox of Spring, where the Logos is again found in strength and beauty, each crescent or Neomenia being equal to a birth, and a birth having 9 for its symbolic number! The great importance attached to this number 81 is shown, like the number 9, in the lights essential to certain grades of Scottish Rite Masonry, such as *Secret Master, Prince of Mercy, Knight of St. Andrew, etc.*, where the display is by 9 times 9. And because any very much greater number of lights than 81 is a physical impracticability, a resort to tradition is had to maintain the knowledge of scientific fact ascertained. It is said that in 1656 a Great

Light appeared in the East, which, in plainest terms, is to say that the Sun met the Sign of the Ram at the Vernal Crossing, which is the East, or what is the same thing, the morning of the year. Now 1656 is 6561 inverted, or the numeral reading of the latter arrangement of the characters from right to left, and 6561 is the outcome of the squaring of the number 81! 6561, in its solution, denotes a straight line value in such relation as true diameter bears to true circumference, which, mathematically, constitutes its sterling worth. This diameter is, however, cosmically, a direct East and West line of the Zodiac in the plane of the Ecliptic, intersecting the Equinoctial points, taken to develop the Great Light on the Circle of the Ecliptic as the symbolic circumference of the whole boundless Universe! The *pi* value answering to 6561 is 20612, which, read in terms of the British inch, is 20.612 inches; 20.612 inches being the secret cubit of the ancient Egyptians which was utilized in the construction of the Great Pyramid of Cheops at Ghizeh, and, as a number, is masked in the Hebrew characters: Aleph 1, Samech 6, and Resh 200, which, placed at the corners of an equilateral triangle, apex inverted, the same being inscribed within a circle (circumference) will read 20612. Thus:



Taken in order:  $200+6=206$ , to which annex the 1 making 2061, and repeating the 2 of the 200 to complete—gives 20612.

Now the English equivalents of the Hebrew characters Aleph, Samech, and Resh are the letters A O R, which, received as a word, and translated, yield the Mason's greatest pleasure—LIGHT! Thus, by a geometrical progression from the three *primal rays* of the Blue Lodge, up through the various Scottish Rite grades given, is developed the relation of exact diameter to exact circumference for all Cosmic admeasurements, with an evolvment of a word that truly defines the precise science Freemasonry is! How marvelous, therefore, ye Suns of Light, how marvelous all these things are!



## INTOLERANCE.

[Translated from the Spanish, by BRO. DR. RAVOGLI.]

There is a bastard sentiment which we find in intelligences of small extension, and remains in dried and atrophied hearts. This intolerance is manifested in any order of ideas. Sciences, arts, politics, philosophy and religion, and just the last is capable of producing facts of the most disastrous effects. Look into the history of all the peoples since the most remote age, to the present, and you will see intolerance prevent human progress, followed always with a great number of victims, which raise their hands to the heavens for mercy and justice.

The Indians, the Chaldees, the Ætyops and the Ægyptians, peoples which have a long antiquity, used to hide their knowledges in the colleges of priests, and with the principles of absolute domination, followed by every clique of priests in the world, any knowledge was kept unknown and only represented to the people under dark and vulgar emblems, involving the people in the most ridiculous superstitions. From that, religious intolerance arose, confused at first with politics. Intolerance caused the destruction of those gigantic monuments, whose ruins fill us with admiration to day. Intolerance approached the lips of the teacher of Plato, the divine Socrates, the cup of poison causing his death. Intolerance nailed on the Cross, Symbol of Redemption, the *Just among the Just*, propagator of a religion of peace and of gentleness. Intolerance, which instigated by the thirst of conquering put in the hands of Julius Cæsar the burning torch which destroyed the 400,000 volumes collected in the Library of Alexandria, forty-three years before our era. Intolerance which, four centuries after, produced the same destruction when in the fire of the temple of Serapis, 300,000 manuscripts, containing the old science, were devoured by the flames; terrible conflagration, which spread in the whole world, thick clouds of smoke, which darkened for ten centuries the brilliancy of the arts and of the sciences. Intolerance, which inspired Tustinianus to destroy every school of the empire, because the instruction was given from Christians. Intolerance which, with the invasion of the barbarians in the Empire of the West, ended to compromise the progress of the Sciences and of mankind, when, among so much ignorance, it was found that in Constantinople was the seat of the sciences. Intolerance armed the hands of the Cru-

saders who entered in that city, in the XIIIth century, destroyed many libraries, going together with ignorance and the regress. Fortunately the remaining books saved from so many conflagrations, and as valuable reliques taken in Spain from the Kaliff Almaden after the fanatic destruction of the Library of Alexandria, from Omar, were afterwards studied with interest and made the nucleus of the characteristic science of the epoch of the renaissance.

During the long and dark period of the middle age, intolerance continues its infernal work, and we find that this fatal prompter of the pre-occupations of the Greek art and philosophy of the war of the Romans, of the barbarous invasions of the North, of the Arabian fanaticism, and of the destructions in the beginning of the middle age, black page of the human history, makes alliance with the Catholic fanaticism, and obliged the free thinkers to seek refuge in working secret societies. From the warm religious discussions, persecutions arose from ignorance. War continued which with the most ferocious violence kept on in the work of destruction. Mourning and tears everywhere! We can say that in the volumes saved from the ruins of Alexandria, the spark was preserved which ought to produce the inquisition which with its terrific fire eclipsed the destruction of the pagan age.

Inquisition extended a new system of ideas very profitable for the tyrants, and declaring itself follower of Aristotales, imposed to the intelligent the iron oppression of the scholastic. Ragelius Bacon in the XIIIth century, and Frank Bacon in the XVth, signed with Montaigne the way to discover the truth; and the art of printing in 1440, multiplying the signs of the thought contributed a great deal to the great enterprise of the independence of the human mind initiated by Martin Luther. Sciences, arts, philosophy, religion, social system, all is transformed and has its birth again, following the unchangeable law of the constant and progressive evolution. Here came Copernicus, Kepler, Galileo, Newton, Descartes, Huyghens, &c., accumulating the valuable materials for the foundation of the great modern Scientific edifice. But some of these zealous benefactors of the human kind suffered the terrible storm of intolerance, which saw the darkness disappear at the light of science—darkness which only its existence makes its victims. James Huss, Galileo, Savanarola, Giordano Bruno, Michel Serveto and many others, fall under the persecutions; and the bloody tragedy of the

terrible night of St. Bartholomy and the Draconadas prompted by the politic or religious intolerance, show at what pitiful condition can go the man on account of this sentiment which we at the beginning of the article qualified as a bastard one.

In our age characterized by the empire of the reason, free by the light oppression; in this very age when physical phenomena, and the most transcendant moral opinions pass through the crucible of analysis; in this age, when some necessary fact happens is minutely described in its particulars in relation to its apparition, trying to investigate the determining cause to find out the difference between the consequences, and find out the relations between the cause and the effect, studying all the modifications which can arise; in this age of physical experimentation and of free moral examination, it was creditable that intolerance would keep back and leave humanity go on in its progress. But unfortunately it is not yet satisfied, and to-day, so as yesterday, the monster moves its limbs in the moral world, but these movements probably showing its agony are not able to produce the effects of other times. The infamous tortures of the inquisition are replaced by the excommunication and by the anathemas, full with threats of tortures and punishments in the future eternal life,—life and place very problematic. The prisons, the attachment on the property, the public edicts, the exorcisms, are now converted, in denying the burial in certain places, which the people constructed and support; but in this grand century, XIX, we say with the poet—

What interest for inert dust,  
Returning to its primitive element,  
Be in this or in other place  
There is with it the active mind?

Meanwhile the Cremation, which late or soon must impose itself as a useful and providential idea, will take off all the nonsense of Catholic Rite, without any effect before the multiplicity of religions, tolerated to-day in the majority of the nations, and especially before the Registry and the civil Matrimony.

In spite of the convulsive efforts of the Intolerance at the moment of its agony, and in spite of the work of the followers of exclusive and utilitarian religions; in spite of all the fanatics of any order of ideas either politic or religious, either philosophic or moral, the laws of the physic world must be executed. These laws are

perfectly and exactly determined, and can be comprehended in a short and mathematic formula. If the existence of these physic laws was not unknown to the intelligence of the old philosophers, if Plato, when questioned on the Divinity, said that the *geometries* he thoroughly understood, that the Universe is ruled by geometric laws, and the modern philosophy brings again in the moral world the extensive idea of Plato.

Settled the point of departure, initiated the first movement, atoms, cosmic matter, nebulosæ luminous orbs, worlds, inorganic matter, idea, systems, and all, all must move, modify and progress. Now, against this strength, against this vigorous impulsion, against the intensity of this strength, can be appreciable the microscopic opposition of the fanatics.—(*La Logia Mayagués.*)

Written for THE MASONIC REVIEW.

## THE CUCKOO.

A FABLE.

DEDICATED TO THE KNIGHTS TEMPLAR OF OHIO.

“The Cuckoo builds no nest of its own, but lays its egg in the nests of other birds, who brood upon it and hatch it, along with their own. The young Cuckoo, having been thus warmed into life, rewards its benefactors by incontinently thrusting the legitimate offspring from the parent nest and usurping the inheritance of the lawful heirs.”

NAT. HIST., *parsim.*

Near an old orchard, in a wood,  
 A leafy maple tree once stood,  
 Upon whose softly swaying breast,  
 A pair of robins built their nest  
 To rear their young. In feathered pride,  
 They poured their song, till far and wide  
 The woodland rang. At eventide,  
 When showers refreshing rains had shed,  
 And the flecked sky, in gold and red,  
 Blushed with the kisses of the sun,  
 Then rose their graceful warblings. On  
 The evening air they told their love:—  
 The purpling foliage of the grove,  
 Stirred by the breeze, its gentle sigh  
 Joined to the song-bird's symphony.  
 Thus passed their lives in peace and praise;—  
 The happy nest, the shimmering days,

The beaming sun, the clouded sky,  
The night of storm,—all passed them by,  
Nor left a trace of sorrow, where  
In peaceful home, the happy pair  
Dwelt in the ever-restless bough,  
Under the maple's emerald brow.

It chanced upon a sunny day,  
A wandering cuckoo came that way,  
And spied beneath the maple's dome,  
The absent robins' peaceful home.  
Pleased with the sight, with envy filled  
Because no home its bosom blessed,  
(The cuckoo knows not how to build,)

It dropped an egg within the nest,  
And flew away to watch and wait  
What might be the young fledgling's fate.

Time sped; the mother robin laid  
Four tiny eggs, of apple green,

While father robin, in the shade,  
Carrolled his joyous notes between,  
The faithful mother brooded o'er  
The treasure of their little store,  
Nor noted in her kindly heart,  
The shameless cuckoo's fraudulent art.

Two gliding weeks of sun and storm,  
The robin kept her treasures warm,  
And when the second se'n-night fell,  
Each birdling pecked from out the shell;  
Three little robins, bare and blind,  
And one bird of the cuckoo kind.

Then rang the woods with joyful song,  
The happy parents poured along,  
Nor stayed they in their kindly care,  
To furnish forth the daily fare.

The humming insect fell a prey,  
Th' succ'lent worm adorned the feast,  
Robin and Cuckoo shared by day,  
Both warmed at night by mama's breast.

The third day, in a happy mood,  
The parents homeward bore their food,  
But one of all the birdlings found,—  
The rest lay dead upon the ground.  
The ungrateful Cuckoo, filled with lust  
Of power, had hurled them to the dust,  
Though nourished by their kindly care,

Content at first their love to share,  
 When he to strength sufficient grew,  
 The rightful heirs he overthrew,  
 And claimed with clamor loud and clear,  
 To be the one original heir.

## MORAL.

Templars, beware! lest when too late,  
 You find you've met the robin's fate;  
 Guard well your nest, or, hapless wight,  
 Some surreptitious Cuckoo Rite  
 Will gain your home, and thrust you forth,  
 (Claiming priority of birth,)  
 And leave you nought of any worth.  
 Count well your eggs. Perchance a kind  
 Unknown in form and size you find;  
 Don't wait to turn the thing about,  
 But without mercy hurl it out.  
 And if, in spite of all your care,  
 You find an alien nestling there  
 Don't show him mercy, if you do  
 He'll no compassion show to you.  
 Better to slay the thirty-thirds,  
 Than sacrifice good Templar birds.

BETA.

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THE word "Mystery" in the Scriptures, is well defined as simply meaning, "a revealed truth, a truth which man could not discover, but which God makes known."

The Sacred or Holy Mysteries, preserved in the cloisters of the early Christian Church, are anterior to the Christian religion, being the spirit of prophecy. "They saw Christ by faith, and represented Him and His doctrines by symbols." They are in existence to-day, as they were then. The Advent of Christ confirmed them in their full glory. They teach that *none* can claim the right of eternal life beyond the grave but those who "*Believe* on Him that liveth and was dead, and is now alive forever more," and follow the Lowly One, in the narrow path which is marked out for pilgrims in their sojourn here. They are dogmatic; they discard all metaphysical reasonings and speculative theories, and declare with a trumpet tongue the "fall of sin"—the innate corruption of human nature and the necessity of regeneration.

## THE EDITOR.

THE sun is declining to the winter solstice, November being the last fall month, when he will touch one of the "perpendicular parallel lines;" he will then return in his circuit and move upward and onward with exact regularity, until he shall touch the other perpendicular line—at the summer solstice. So long as the sun thus touches, in his circuit, these lines, the solar universe shall not materially err.

The recurrence of these "times and seasons" speak to the Freemasons of duties and privileges. Their exactness and equal regularity are subjects of Masonic monition, and teach that the Mason should so bound and circumscribe himself, that in the circuit of his life—as a sphere of Moral Being—he shall touch upon the parallel lines in which his circle of movement is described. So long as he thus moves, he shall not "materially err,"—he shall not be forever lost!

SHAKESPEARE'S King Henry IV. was a Knight Templar. Perhaps he was a Prophet, and seer-like saw the "stronds afar remote."

"So shaken as we are, so wan with care,  
Find we a time for frighted peace to pant,  
And breathe short-winded accents of new broils  
To be commenc'd in stronds afar remote.  
No more the thirsty entrance of this soil  
Shall daub her lips with her own children's blood;  
No more shall trenching war channel her fields,  
Nor bruise her flow'rets with the armed hoofs  
Of hostile paces: those opposed eyes,  
Which, like the meteors of a troubled heaven,  
All of one nature, of one substance bred,  
Did lately meet in the intestine shock  
And furious close of civil butchering,  
Shall now, in mutual well-beseeming ranks,  
March all one way, and be no more oppos'd  
Against acquaintance, kindred, and allies:  
The edge of war, like an ill-sheathed knife,  
No more shall cut his master.

Therefore, friends,  
As far as to the sepulchre of Christ,  
(Whose soldiers now, under whose blessed cross  
We are impressed and engag'd to fight,)  
Forthwith a power of English shall we levy;  
Whose arms were moulded in their mother's womb  
To chase these pagans, in those holy fields,  
Over whose acres walk'd those blessed feet,  
Which, fourteen hundred years ago, were nail'd  
For our advantage on the bitter cross."

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EM. SIR KNIGHT E. S. WHITAKER, FORMERLY OF THIS CITY, now of Watertown, N. Y., of Cincinnati Commandery, No. 3, and a true friend and Knight, was the guest of Cincinnati Commandery, at Cleveland, where he was greeted and made happy by the salutations of many old friends and Companions and Knights. During the last days of October, he was in Cincinnati, the guest of Em. Sir Woodward, and Sir H. L. Stanton, of No. 3. He remembers with pleasure his old home, and the Old Commandery where he received the Orders of Knighthood, and did successful and accomplished Templar work,—for which, and for his many excellent qualities, he received the highest honors the Commandery could give. Personally, we always found him a thoughtful and careful adviser, and a true, faithful friend.

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THE Head-quarters of Cincinnati Commandery, No. 3, at Cleveland, during the annual Conclave of the Grand Commandery, were thronged, during the days of sojourn there, with Fraters and civilians, who shared the generous hospitality of this Commandery with enthusiastic congratulations and delight. The homelike features of the quarters rendered them easily accessible, and unusually enjoyable. No airs of assumption, or red-tape rules were observed; but social freedom of intercourse, attended with all the courtesies of such an occasion prevailed with utmost harmony, and to the entire satisfaction of all. The Officers of the Commandery, and the Committees, were most active, thoughtful and constant for their guests, and secured for the Commandery the meed of praise during their sojourn, and on leaving, were followed with the pleasantest memories.

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“The columns of the Masonic Periodical in this city, have reeked with the foulest personalities, and the vilest insinuations have been made, month after month, against many of the prominent Masons in the State. The last two numbers of this periodical have made charges of such a scandalous nature against one of the purest Masons in the State, and they certainly should be made a subject of official inquiry.”—*Enquirer*, Oct. 4.

Who the writer of the above really is, no one knows. The Editor of the *Enquirer* will not tell who it is; the writer of it would deny its authorship, and no body believes what he has written to be true, not even himself, *while we and our readers know it to be false.*



SINCE arraignment for "Un-Knightly Conduct" is in order—at the instigation *secretly* and in *local newspaper* columns, *without any name attached*, suggestive of responsibility,—would it not be as well for these immaculate and *shocked* men to examine *themselves*? Brethren! we will go into the Chamber of Reflection with you, holding a lighted taper, and will avert our face, while you look at your Masonic hands! *Do we not know? Have we not considered?*

THE Editor of "The International Standard" says, in September number:—

"We wish to call the attention of our readers to the fact that we have on hand a number of Charts of the Great Pyramid. The plan was drawn by Mr. A. A. Honsberg, one of the first draughtsmen of the country. It exhibits very clearly the proportions and method of construction of the Great Pyramid. A drawing was first made in Pyramid inches on a scale of 100th of an inch to the foot. But Mr. (Bro.) J. Ralston Skinner, of Cincinnati, begged us to construct it according to the measure of the British inch. Mr. Skinner believes that the British inch of to-day is the original exact length handed down from generation to generation, and mysteriously preserved intact and exact through thousands of years. We at first combatted Mr. Skinner's theory, but after a lengthy examination we made a discovery of an important character, put forward in the paper—*What is the Pyramid Inch?* Vol. 2, No. 3. This convinced us that Mr. Skinner was right, and the Chart was constructed with the use of British measures. We propose in our next to give a plan of the Chart with the measures thereof, taken from Mr. Skinner's 'Crown Jewels'."

A SCRAP-BOOK may be a good thing, and *it may not be*. But a *good memory*, and a fondness for fair statement, will prove to be of more advantage than a scrap-book. If truth is what we are after, a scrap-book is not greatly necessary. It is well, and perhaps a pastime to keep one; we have one ourselves, and have had it this long time. But, alas! we have never used it. Why should we? If a man says that we "lie," "steal," and such like, why should we put that in a scrap-book? Our *memory is good*, however. So good, that we sometimes feel like saying, with the Philosopher—"Track me to forget!"

“WHOEVER heard of a Scottish Rite Mason, publishing and circulating pamphlets?” &c.—It was a brashy question, and we thought it caused a smile on the face of Sov. Grand Inspector General, Bro. John D. Caldwell, as he said to himself—There goes that gun again, and pointed right at his friends!

—

WE picked up two or three of the *offensive* missiles, which were hurled at us by nameless writers hereabouts, and, handling them with some care, we put a point and edge of *truth* upon them, and *at a venture*, hurled them in the direction whence they came, and the result was, a crashing of their exposure, of which they themselves gave notice by their woful crying. We stood knee deep in such weapons of war as they hurled them and never whimpered; but two or three of them sent back to them, and well and truly sent, set them to writing letters, and crying at the corners, because of our “*atrocities*” (?) and suggests to them the work of *instigating* our *arraignment* at the bar of the Grand Commandery! *Poor Innocents!*

—

WHEN a person says that he knows more about *Rites* and *Supreme Councils* than any other man in the United States, he wantonly underrates the intelligence and common sense of his hearers. Now dump such a grist, as is this statement, into the *logical hopper*, and please bring us the result! or, extract the *square root* of such a statement, and show us the outcome.

—

THE following is an extract from a letter received by an eminent Masonic scholar, and student of the mysteries of Religion and Masonry, residing in a Southern State, and it has been kindly furnished us. It will interest our readers on many accounts. It is from a friendly letter written southward by a *nom de plume*, whose writings are, however, familiar to the readers of the REVIEW:

\* \* “That you can not spare many moments to the discussion of scientific subjects, I am more than convinced. But, I suppose you, like myself, having tasted somewhat the fruits of knowledge, I may say, metaphorically, the fruits of Paradise, cannot forego a further indulgment, now and then, of the “nected sweets.” It used to be said that “a man once getting Texas mud on his heels, if he left the State, could not stay away;” and so it is with the mystic philosophy, having somewhat imbibed, the desire springs

eternal in the breast, to partake, yet further, whatever obstacle is in the way.

“The article by our friend, J. Ralston Skinner, entitled the “Astronomical Clock,” in THE MASONIC REVIEW, is good, very good. Skinner knows well whereof he writes or talks. He is shedding light in an abundance of dark places. I presume an article from his pen may be counted on monthly for sometime to come. It has been suggested that a contribution from you, now and then, as you can gather a moment to spare, to grace the pages of the REVIEW, would be most acceptable. That you are a “Master in Israel,” worthy of cultivating, for the literary good that may be evolved, is a foregone conclusion. Hence will you kindly act on the hint and be heard from? I think more sense and less wrangling in all the Masonic publications of the day, would be a thing in most excellent order and taste. There are many who could and would, if solicited, gladly contribute articles of mystic lore to the pages of the REVIEW that would lift it far above all contemporaries. That this may happen, I most fervently wish. The REVIEW is an old, I may say, a venerable publication, and ought to be in every way, pre-eminent, in its literature and subject matter. That it *can* be, *I know*. There is a large body of the Craft now looking for something beyond the usual rodomontade and constantly reiterated and stereotyped platitudes we see interlarded in all Masonic addresses and lectures going the rounds of the Masonic press. Skeletons, guideposts, landmarks, and glittering generalities are all well enough in their way, but something more is wanted. An opening up of the Ancient Arcana, and a clear view of the transcendent beauties of the Divine East is demanded. A *stabenè* to the ignorance of the past, and an autopsy of the hidden things of God is now in order. “Can’st thou by searching find out God? Can’st thou find out the Almighty unto perfection?” “Yes,” to the first—to the last the antheical, “No.” Still it were well to search out what we can, even if we may not attain all. “The goods of wisdom” are only withheld from those who do not make “Truth” the object of their search. “Pearls are not cast to the swine.” But I am running into platitudes, and becoming tiresome.”

THE discussion of questions concerning the “*history and legitimacy*” or otherwise of Supreme Councils of the Ancient and Accepted Scottish Rite, was introduced under the cover and imprint of THE MASONIC REVIEW, by “Sovereign Grand Inspector General, 33° and last degree,” Bro. John D. Caldwell. Until this introduction of the subject by him the REVIEW had not in any way referred to it. In the October number we gave our reasons for having abstained from handling the matter, principally among

which, and most presently important, was the fact that our attention was directed to another and entirely different question, viz :—the right of the *Supreme Council of the Northern Jurisdiction, A. .A. .S. .* Rite, through its administration in Ohio, to overlay the statutes of the *Grand Commandery of Knight Templars* of Ohio, with its *peculiar legislation*, and *quasi amendments*, being, in one instance, merely a resolution. This was the question we had in hand, and we followed it with such ability as we had, and with frankness, fairness and faithfulness. Nor could we advocate any other view of the question than that which we were convinced was the just and righteous view. *Solicitations*, not a few, to view the question differently, were unavailing,—while the menacing words, and threats of all sorts of personal and Masonic disaster which should come upon us if we did not keep silence, were *super-serviceable*,—albeit, most wicked and venomous,—and we kept on our course. If maliciously threatened prosecutions,—threats made by Sovereign Grand Inspector Generals in the *public newspaper*, and verbally, in *promiscuous non-Masonic companies*, and which have been uttered in the most flippant and trifling manner,—threats which have assumed some shape of *actual process*,—if such prosecutions should, by any array against us of malice and cunning contrivance, result in our *expulsion*, we shall proudly walk the way in which better men have traveled; and in passing along to the “*dead line*,” we may perhaps utter some word, *which may not be unprophetic!* But, in all the storm, we hail the blessed memory of Jacques de Molay! and say with him :

“SPES MEA IN DEO EST.”

A WORD more of *repeated* statement : We have never uttered a word—because there never has been occasion to—concerning Ohio Sovereign Grand Consistory, Sublime Princes, 32°. The Sublime Princes—to the number of from twelve hundred to fourteen hundred members of this Grand Consistory—are, by large concession, favorably disposed towards the course of the REVIEW. Concerning the A. .A. . Scottish Rite, we have said nothing, nor have we instituted or suggested any unseemly or disparaging comparisons. The “Sovereign Grand Consistory of Ohio” occupies no position whatever on the questions concerning the Supreme Council and the Grand Commandery of Knight Templars, except that her membership of

Sublime Princes 32°, largely disapprove of the course pursued towards the Grand Commandery of Knights Templar. It is not "Ohio Sovereign Grand Consistory" that the Knights Templar of Ohio are called upon to *recognize*. Not at all! It is the Supreme Council of Sov. Grand Inspectors General, or its *personnel* in Ohio, that demands and enforces the obedience of Knights Templar! And we believe it has never been claimed for the *Supreme Council*, that it is a *Masonic body!*—in such sense as to *demand recognition of the York Rite*. No Templar, no Mason, *as such*, can pay or owe any fealty to any Supreme Council, or lawfully come under any obligation to save or defend it. Nor can he suffer in his rights and privileges at its dictation, seeing that, as a Templar or a Mason, he cannot by any possibility trespass against it.

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#### CONCERNING QUOTATIONS.

IT IS NOT ALWAYS SAFE TO PUBLISH ANYTHING WHICH ONE MAY have *heard*, purporting to have been *said* by another. For *another* may *deny* having said any such thing as is alleged. Instances of this kind are constantly occurring, even among men and brethren claiming peculiar conditions of honor and probity for themselves, and absolute immunity from contradiction under any and all circumstances. It is not *safe*, therefore, to repeat words merely *spoken*, for your integrity may be brought into such competition as would be simply an annoyance without remedy. If the subject under consideration and discussion be an important and vital one, we might be tempted to quote language which we have actually heard spoken—*par authoritie*—by another; but it would not be *always safe* to do this. For when one *denies* the words which another alleges he heard him utter, then integrity comes into competition with a bad memory, or worse, and it becomes undesirable in all points of view to pursue the matter any further. But integrity, like a mountain peak, is soon clear and radiant, while the clouds and vapors are far below. Albeit, honor and probity are not clean gone, though they may not appear to all men's eyes!

A *written* word, however, may be quoted, especially if it be printed and published. But, alas! even here we are sometimes made subject to the charge of not quoting correctly—of taking only what may suit our purpose, and leaving out modifying sentences,—of quoting "out of place"—of "mangling,"—of putting words

and sentences together which make the author we are quoting appear absurd, illogical, and contradictory.

We shall, therefore, avoid publishing in these pages what *somebody* is declared to have said in spoken words; but we shall *quote* from authors' writings and publications, especially when they bear the stamp of authority, the imprint and superscription of Cæsar.

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We print the following *Quotation*, because it contains *information*, and is one of those strokes of wise utterance, upon which even the most careless and indifferent writers will sometimes stumble. That there may be no question, so far as we are concerned, as to our fairness in quoting, we give ourselves squarely to our readers by saying, that we quote from "Proceedings of Ohio Council of Deliberation, Ancient and Accepted Scottish Rite, May 9th, 1882," and especially from the address of the Illustrious Deputy, delivered before that Body, at that time. Our quotation begins on page 15, sixth line from the top, and closes on page 17, fourth line from the bottom, including foot notes, as follows:

"In 1880, your Deputy offered an amendment to Article 79, paragraph 5, of the Constitution. The purpose being to make Sovereign Grand Inspectors General of the 33d degree, amenable to discipline for un-Masonic conduct to the *subordinate bodies of the Rite* of which they may be members. The Committee reported and the Supreme Council adopted the following:

"The proposed amendment would take from the Supreme Council the exclusive jurisdiction over Sovereign Grand Inspectors General of the 33d degree in case of discipline. Your Committee believe that this would not only be unwise, but in *direct violation of the fundamental principles of the Rite*, and they recommend that the proposed amendment be not adopted.\*

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\* "Perhaps some of our members have heard of the so-called "Secret Constitutions." Brother Pike translated them from the French into English and published them a few years ago. There is a copy of them in manuscript in our archives. The Committee must have familiarized itself with these "Secret Constitutions" before making their remarkable report. Article 20 of these wonderful Constitutions is as follows. Read and bow with submission. "No person in the world has the right to institute any proceeding against a Sovereign Grand Inspector General, Grand Commander of the thirty-third degree; nor even cause him to submit to any penance. He imposes that upon himself; and all causes that concern him are called up into the Sovereign Court of the Grand Com-

“As the law now stands a Sovereign Grand Inspectors General of the 33d degree, is quite beyond the reach of discipline by any subordinate body of which he may be a member. He can violate the civil, moral, or masonic law with perfect impunity so far as his Lodge of Perfection, Council, Chapter, or Consistory is concerned. The Supreme Council *may in time* redress all such wrongs. (?)”

“Your Deputy does not concur in the views taken by the Supreme Council. He believes that the position assumed is an aggressive and unnecessarily offensive encroachment upon the rights of the subordinates.

“Suppose that the present rule was repealed, and that a Sovereign Grand Inspector General of the 33d degree should be tried by a subordinate Scottish Rite Body, of which he is a member, for conduct unbecoming a member of the Ancient Accepted Scottish Rite, and that he should be unjustly convicted, would he not still have his appeal to the Supreme Council, and could not that body set aside the finding and sentence, if the circumstances of the case justified and required it, just as the Grand Lodge reverses the action of the Lodges?\*

“Is not this all the protection that Princes of the Royal Secret, 32d degree, have from acts of injustice or oppression by the bodies of which they are members? Why should a Sovereign Grand Inspector General, 33°, be entitled to more?

“It is the general idea, and a correct one, too, as I think, that trials for masonic offenses should begin in the lower bodies of *the Rite*, and end in the highest body, or court of appeals, the Supreme Council—the supreme court—so to speak. That high body by its present law reverses this most equitable and just principle and decrees that we shall *begin* the trial of a Sovereign Grand Inspector

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*manders.*” When a Sovereign Grand Commander of the thirty-third degree is about to seat himself in Lodge, College, or Council, etc., he *merely* makes a profound inclination of the head to the President, who returns it, and he then in the same way salutes the body itself. When there are several Sovereign Commanders, and one enters, the others remain seated, and when he has taken his place he salutes the others *before saluting the President of the Lodge or Council*, and they return the salute.

\* “Any member disciplined may appeal to the Supreme Council within six months, where the sentence may be reversed, etc. Constitutions, Supreme Council, Article 79, paragraph 4.

General where we think it should *end*, in the supreme court—Supreme Council.

“The following amendment of Article 68, Section III, of the Constitutions was adopted :

“None but *affiliated* members of *each inferior grade* OTHER THAN SOVEREIGN GRAND INSPECTORS GENERAL, (!) shall receive membership in any body of a superior grade, and when any such member hereafter loses his membership in any body, his membership in the superior bodies shall be suspended until he regains membership in the inferior bodies; and when such membership shall have been suspended for two years, it may be terminated by a vote of the body after due notice.’

“Under this law, if a Prince of the Royal Secret, 32°, loses his membership in his Lodge of Perfection, his membership in all the superior bodies is *suspended*, and ultimately he may be expelled, but a *Sovereign Grand Inspector General of the thirty-third degree*, may drop his membership in his Lodge, Council, Chapter, and Consistory, and still enjoy all the rights of visitation in any of those bodies, and be entitled to and exact all the honors and prerogatives attached to his high grade. I believe the law requiring members of the Rite to keep up his membership in *all* the bodies is unnecessary and injurious; if a brother desires to retain his active membership in one or more of the bodies he should be allowed to do so, the selection should be left to himself.

“Then, if the law is right, requiring membership in the lower bodies to regain the standing in the higher, why should an exception be made in favor of Sovereign Grand Inspectors General? By what magic wand or power have they been touched that they should be raised so far above their brethren, the Princes of the Royal Secret, Thirty-second Grade, that they should be set apart as a sacred order of royalty, or nobility, in the Order, exempt from the laws and responsibilities which in Masonry should govern and protect all alike, be they Secret Masters or Sovereign Grand Inspectors General?

“Because power and absolutism may have aggregated to itself until it has become arrogant and despotic, through the inertness or apathy of the governed, does it follow that it is permanent or stable? To the thinking, philosophic mind apparent strength and power is often the unmistakable evidence of weakness and final disaster!



“ Before the French revolution, when the French people were ground into the dust by royalty, the nobility and the clergy, when politically the French nation had no existence, when the superb Louis XIV exclaimed, “ The State ! I am the State ! ” when the king was the sole governing power, he alone promulgating laws and imposing taxes, “ when the bulk of the population urban and rural may be said to have literally possessed no rights, *except that of paying taxes !* ” there were a few who saw that the apparent strength and power and absolutism of the government was a sham, they sounded the tocsin of alarm, but in vain ! A brilliant and truthful writer of the history of this eventful period in modern history has forcibly and truly said, “ A revolution, therefore, was inevitable, *because it was necessary !* ”

We expressed our hearty approval of the above at the time it came forth ; we approve of it still.

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EDITOR OF THE MASONIC REVIEW.

I remember that when Brother Horace M. Stokes was Grand Master, he and Brother George Rex were sitting in the parlor of the Neil House, conversing about Masonry, the evening preceding the meeting of the Grand Lodge, and the former asked, “ Do you know, Brother Rex, that a dangerous element is springing up among the Masons of Ohio, known as the Ineffable or Scottish Rite ? They are clannish and aggressive, and by a secret combination are trying to monopolize all the important offices of the Masonic Grand Bodies, so as to influence legislation in their interest. ” Brother Rex replied, “ That may be true, but I hope the Masons of Ohio are too honest and honorable to engage in such a conspiracy. ” Those two good and wise Masons have passed away ; but I have lived to see that prediction fulfilled. At this time every officer in the Grand Commandery is a member of the A. A. Scottish Rite, of the Northern Jurisdiction. How many officers of the other Grand Bodies belong to the same Rite, I do not know ; but certainly a large number. By insidious means, under the guise of friendship for the Commandery, they have robbed us of “ inalienable rights ”—liberty and the pursuit of happiness. They have assumed to legislate upon subjects with which a large majority of Templars are wholly unacquainted, and of which they have not had the means of acquiring knowledge. They order Fraters to be tried, because they happen

to know something that all Templars do not know. They now deny the right of instruction. Where in America, before this, has an elective legislative body denied the right of instruction? Such a monstrous doctrine can only come from the autocratic teaching of the Northern Jurisdiction. There is a large number of life members of the Grand Commandery, who say they are independent of instructions from their Commanderies. Pray tell us, what made you life members? Was it not the vote of your respective Commanderies? Have you no gratitude for past favors and present honors? Can you afford to snap your fingers in the faces of your constituents, and say, "We defy you?" Templars, the time for argument has passed—they will not listen to reason;—action is needed. They have combined against us, and we must unite in self-defence. You have one remedy left. Be careful, in future, to vote only for delegates who will obey your instructions. That infamous Sandusky resolution of 1883 must be rescinded. *Repeal, Repeal*, must be our watchword. The preliminary work must be done in Subordinate Commanderies. Remember that, "a day—an hour, of virtuous liberty is worth eternity in bondage."

In conclusion, let it be distinctly understood, that I do not object to all the Royal Arch Masons in America joining the A. A. S. Rite. It is their right, and I shall not think the less of them, provided they accord to Knights Templar the same privilege of joining any moral social society outside of their own organization. That liberty I insist upon and will never relinquish.

T. B. FISHER.

*Marion, Ohio, October, 1885.*

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EDITOR MASONIC REVIEW:—The Grand Commandery of the State of Ohio at its last annual Conclave put the chain of servitude about its own neck, locked it, and placed the key in the hands of the Sovereign Grand Commander of the Ohio Consistory. Templar Masonry should now proceed one step further, and strike the word "Free" from its title. We no longer belong to the organization heretofore so proudly supported by *Free*-masons throughout the world; on the contrary we have become the vassals of the A. and A. Rite, and are made to do the bidding of the Supreme Council of the 33°.

This abject submission to the will of a despot has been brought about by long continued interference with York Rite Masonry by

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men who by public utterances and private intrigue have succeeded in packing the Grand Commandery with tools of their own. The vote on the Cassil amendment shows that among the active workers in York Rite Masonry the majority was in favor of the repeal asked for. The balance of power was held by 33° Masons of the A. and A. Rite, a majority of whom have no active interest in Templarism, have done nothing to further the interests of the order save one or more years service as Eminent Commander, and who care nothing for its advancement. Even where they have respect for the wishes of those who have conferred favors upon them in the York Rite, the Jesuitical oath they have taken as 33° Masons binds them to unhesitating obedience, in all things Masonic, to the arbitrary command of the General of the Consistory. Whenever, in the opinion of the Sovereign Grand Inspector General commanding, the interests of the A. and A. Rite are in conflict with those of any of the York Rite bodies, the latter must go to the wall. Hence the S. G. I. G. for the Ohio Consistory has been for years industriously engaged in securing control of the Grand Commandery of Ohio with its officers, who understand what their business as officers shall be, and if they do not *suit*, they will be "left." And if perchance one who is inclined to the exercise of private judgment is found, he is wheedled into becoming a 33°, and then by his iron-clad oath deprives himself of the exercise of private judgment. So it has come about that Templar Masons have become mere whippers-in of the A. and A. Rite in Ohio.

Templar Masonry has received a wound that without the exercise of great skill will prove mortal, and if it is to lead a mutilated existence, suffering its vitality, its traditions, its grand history to be swallowed up by a body which omits no opportunity to cast opprobrium upon it, which vilifies it in private conversation and attempts to degrade it by public acts, better would it be to disband, throw away its charter, burn its history, and go out of existence in a dignified way, than draw out an emasculated existence, "a thing for laughter, fleers and jeers."

It received its mortal stab at the traitor hands of the men whom it has delighted most to honor. The honorary members of the Grand Commandery are men who have achieved no distinction outside of Templarism. They are mere cyphers in the Ohio Consistory. Let one of them aspire to honors in that body, and a howl

of indignation would go up from the men who now fill all its offices in Cincinnati. Whatever distinction they have achieved has been obtained through the friendship of their fraters in the subordinate commanderies. Gratitude for favors shown them is cast to the winds at the bidding of the magnates of the A. and A. Rite. Templarism has been betrayed in the house of its friends. Those who have received all the Masonic honors they possess from Templar fraters are the first to rush in and inflict the traitorous wounds.

“ So the struck eagle, stretched upon the plain,  
 No more through rolling clouds to soar again,  
 Sees its own feather on the fatal dart  
 That winged the shaft that quivers in his heart.  
 Keen are his pangs, but keener far to feel  
 He nursed the pinion that impelled the steel,  
 While the same plumage that had warmed his nest  
 Draws the last life drop of his bleeding breast.”

BETA.

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#### rites and Supreme Councils.

##### HISTORICAL.

NOTWITHSTANDING OUR STATEMENT AT THE CLOSE OF OUR ARTICLE on this subject in the October number of the REVIEW, that would continue the Historical Statements in the November number, we have been solicited by letters and otherwise, to present the further records in the case; thus showing a strong desire for the *facts of History*, so coherently and plainly stated as to be easily understood, without any explanations, by “ifs” and “buts,” by which, so often, things reasonably clear in themselves, are by confusion made to be beyond the comprehension of the reader, or, to mean just the reverse of that which the simple history would convey to the ordinary inquiring intelligence.

Our article in the October number closed with the Annual Address delivered before the Sovereign Grand Consistory, at the Grand East of the Supreme Council for the Northern Masonic Jurisdiction of the United States, by the Most Puissant Sovereign Grand Commander, Ill. Bro. Edward A. Raymond. Notwithstanding the length of that address, we are assured from the tone of our correspondents on the subject, that it was read and pondered, and occasioned much inquiry. That address was delivered on Wednesday, May 22nd, 1861, Ill. Bro. Wyzeman Marshall, presiding in the Sovereign Grand Consistory.

On Friday, July 12th, 1861, a Special Communication of the Supreme Grand Council of the Northern Jurisdiction A. A. S. Rite was held, by order of the M. P. Sov. Grand Commander, at which the Eminent Degree of Sovereign Grand Inspector General was conferred upon a number of Ill. Brethren.

On Friday, August 30, 1861, another special Communication was held, by order, opened in ample form, and pursuant to unanimous vote, the Eminent Degree of Sov. Gr. Ins. General, was conferred upon an Ill. Bro., who was thereupon appointed to the Office of Deputy for the State of New Jersey.

Another Special Communication was held, by order, of the M. P. Sov. Grand Commander, on Tuesday, Nov. 19, 1861; at which, "a Committee, consisting of Ill. Bros. Charles T. McCleachan, William Field and Peter Lawson, was appointed to consider and report on the condition of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States of America."

At the continuous session of the Supreme Grand Council, at this Special Communication, held two days after the above, viz., Thursday, Nov. 21, 1861:—

"Charges were presented by Ill. John A. Foster, against Ill. K. H. Van Rensselaer and Ill. Charles W. Moore; and the M. P. Sov. Grand Commander was requested to assign the time and place for action thereon, and to cause the parties to be duly notified."

#### SPECIAL COMMUNICATION, JANUARY, 1862.

WEDNESDAY, January 22, 1862.

The Supreme Grand Council assembled this day at 10 o'clock, A. M., in the city of Boston, pursuant to the order of the M. P. Sov. Grand Commander, as made known by the following:

#### NOTICE.

The Supreme Grand Council S. G. I. G. 33°, for the N. J. of the U. S. A., will hold a special meeting at No. 8, West Chester Park, in the city of Boston, on Wednesday, the 8th day of January instant, at 10 o'clock, A. M., to take such action as shall be judged proper in regard to certain publications which have recently been circulated, and to transact any other business which may be legally presented. Also the said Supreme Grand Council will hold a special meeting at the Winthrop House, in the city of Boston, on Wednesday, the 22d day of January instant, at 10 o'clock, A. M., to investigate and act upon certain charges presented against Ill. K. H. Van Rensselaer, and Ill. Charles W. Moore, and to transact any other business which may be legally presented. By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, *Gr. Sec. Gen. H. E.*

Cambridgeport, January 1, 1862.

PRESENT.

- M. . P. . EDWARD A. RAYMOND, *Sovereign Grand Commander.*  
 P. . SIMON W. ROBINSON, *Lieu. . Grand Commander.*  
 Ill. . PETER LAWSON, *Grand Treasurer General H. . E. .*  
 Ill. . LUCIUS R. PAIGE, DD., *Grand Secretary General, H. . E. .*  
 Ill. . GEORGE M. RANDALL, DD., *Grand Minister of State.*  
 Ill. . WILLIAM FIELD, *Grand Captain of L. . G. .*  
 Ill. . AARON P. HUGHES, S. . G. . I. . G. . *Deputy for New Hampshire.*

The Supreme Grand Council was opened in ample form, the M. . P. . Sov. . Grand Commander presiding.

The business commenced on the 8th was resumed.

Ill. . Bro. . Randall read a draft of an answer to a recent publication over the signature of "Delta," which was considered and unanimously approved; and it was

*Resolved*, That Ill. . Bro. . Randall be requested to make any necessary revision, and to cause said reply to be published, under the direction of the M. . P. . Sov. . Grand Commander, at the expense of the Supreme Grand Council.

The Supreme Grand Council was called off until 3 o'clock P. M.

WEDNESDAY AFTERNOON, January 22, 1862.

The Supreme Grand Council was called to order by the M. . P. . Sov. . Grand Commander. Present as in the morning.

The special subject assigned for consideration at this meeting was taken up; and the following charges against Ill. . K. H. Van Rensselaer, together with the summons and certificate, were read by the Grand Secretary General:

*To the Supreme Grand Council of Sovereign Grand Inspectors General of the Thirty-third Degree of the Northern Jurisdiction of North America:*

The undersigned prays that your illustrious Body will investigate the following charges against Killian H. Van Rensselaer, 33°, and that such action may be taken in regard to the same as may seem proper.

CHARGES.

*First*—That said K. H. Van Rensselaer has attempted to destroy this Supreme Council, and to establish a spurious and clandestine Supreme Council, arrogating to itself the name and powers of this Supreme Council.

*Second*—That he has assumed the name and attempted to exercise the powers and functions of Lieutenant Grand Commander of the H. . E. .

*Third*—That he has presided over the said spurious Supreme Council, pretending to assume the powers of this Supreme Council.

*Fourth*—That, while presiding over said spurious Council, he has assisted in creating Sovereign Grand Inspectors General, 33°, in an unlawful and unconstitutional manner.

*Fifth*—That, while presiding in said spurious Council, he has, in a most unconstitutional, insolent and outrageous manner, presumed to try and depose the Sovereign Grand Commander of this Supreme Council and the Grand Treasurer General of the H. . E. ., and proceeded to fill their places.

*Sixth*—That he has granted dispensations to Ineffable Bodies, empowering them to work, in a clandestine manner, thereby assuming the powers of the Sovereign Grand Commander.

*Seventh*—That he has caused to be published and has circulated the Proceedings of such spurious Council, declaring it to be THE Supreme Grand Council of this Jurisdiction.

*Eighth*—That after his removal from the position of Deputy of Ohio, he has continued to exercise all his former powers.

*Ninth*—That he has received the sum of five hundred and twenty-five dollars from Ill. Bro. Lawson, employing him, as his agent, to purchase certain books, papers and pamphlets from Ill. Bro. J. J. Gourgas, Most Puissant Past Grand Commander; that he purchased said papers and documents from Ill. Bro. Gourgas; but that he has refused to deliver up to Bro. Lawson said papers and documents, and has *fraudulently* appropriated them to his own use and possession.

*Tenth*—That he has collected moneys from Ineffable Masons and Ineffable Masonic Bodies as Deputy, which moneys he has appropriated to his own use, and has never made return of the same to this Supreme Council.

*Eleventh*—That he has used his official position as a means of raising and obtaining money for his own use, to the great scandal of the Ancient and Accepted Rite in this Jurisdiction.

*Twelfth*—That his character has always been bad, and disreputable; and that it was by the concealment of such character that he was enabled to obtain the Ineffable Degrees.

JOHN A. FOSTER,

New York, July 11, 1861.

Kt. R. t. A-D-H., S. P. R. S.

To Ill. K. H. VAN RENSSELAER :

The foregoing charges having been duly presented against you, and the Supreme Grand Council having entertained the same, and having requested the M. P. Sov. Grand Commander to assign the time and place for action thereon, the M. P. Sov. Grand Commander has assigned Wednesday, the twenty-second day of January, A. D. 1862, at ten o'clock A. M., as the time, and the Winthrop House, in the city of Boston, Mass., as the place, for the investigation of said charges and adjudication thereon by the Supreme Grand Council; at which time and place you are hereby summoned to appear, to make answer to said charges, and to show cause, if any you have, why judgment should not be pronounced against you.

DEUS MEUMQUE JUS.

By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, 33°, *Gr. Sec. Gen. H. E.*

CAMBRIDGEPORT, January 1, 1862.

I certify that on this first day of January, A. D. 1862, I deposited in the Post Office at Cambridgeport, Mass., a package, containing an attested copy of the within written charges, and an original summons, of which the foregoing is a true copy, addressed to "K. H. Van Rensselaer, Cambridge, Ohio."

Attest:

LUCIUS R. PAIGE, 33°, *Gr. Sec. Gen. H. E.*

Ill. K. H. Van Rensselaer was thrice called to appear and make answer to the foregoing charges, but made default. Evidence was then heard in support of said charges; and after a full consideration, the question was taken in the ancient form, and the said K. H. Van Rensselaer was unanimously adjudged guilty of the offences set forth in the first, second, third, fourth, fifth, sixth, seventh and ninth charges. No witnesses were present to substantiate the eighth, tenth, eleventh and twelfth charges, and said charges were not sustained.

On motion of the P. : Lieut. : Grand Commander, the following preamble and decree were unanimously adopted, the same form in voting being observed.

*Whereas*, Ill. : K. H. Van Rensselaer, of Cambridge, Ohio, has been adjudged guilty of the several offenses set forth in the first, second, third, fourth, fifth, sixth, seventh and ninth charges presented by Ill. : John A. Foster, it is therefore unanimously

*Resolved and Decreed*, That said K. H. Van Rensselaer be, and he is hereby expelled from all the rights and privileges of the A. : and A. : Rite.

Ill. : Bro. : Randall, upon his own request, had leave of absence for the remainder of the session.

The following charges against Ill. : Charles W. Moore, together with the summons and certificate, were read by the Grand Secretary General :

*To the Supreme Grand Council of Sovereign Grand Inspectors General, 33° , Ancient and Accepted Rite, for the Northern Jurisdiction of the United States :*

I do hereby prefer charges against Bro. : Charles W. Moore, a Sovereign Grand Inspector General, 33° , and pray that the same may be investigated, and he be dealt with as required by our Ancient Constitutions and Regulations.

#### CHARGES.

*First*—Said Charles W. Moore did conspire with Killian H. Van Rensselaer, (a Deputy Grand Inspector General), and with others to organize and establish a spurious and clandestine Body, which called itself the Supreme Grand Council for the Northern Masonic Jurisdiction of the United States of America.

*Second*, That said Charles W. Moore did conspire with said Van Rensselaer and others to elect officers of their said spurious Body, and claimed that such officers were the officers of the Constitutional Supreme Grand Council.

*Third*, That said Charles W. Moore did conspire with said Van Rensselaer and others to publish two documents purporting to be the Proceedings of the Supreme Grand Council for the Northern Jurisdiction of the United States of America, when they were in fact the Proceedings of said clandestine and spurious Body.

*Fourth*, That said Charles W. Moore did conspire with said Van Rensselaer and others to use, and did use, the seal of the Supreme Grand Council (surreptitiously in their possession) upon documents emanating from said spurious and clandestine Body.

*Fifth*, That said Charles W. Moore, with said Killian H. Van Rensselaer and others, did, in a clandestine and unlawful manner, confer the degree of Sovereign Grand Inspector General on various persons, namely, A. B. Thompson, W. S. Gardner, Winslow Lewis, N. H. Gould, A. E. Stocker, H. A. Johnson, George W. Deering and William Parkman, as in the printed Proceedings of said spurious Body is more fully set forth.

*Sixth*, That said Charles W. Moore, conspiring with said Van Rensselaer and others, did unlawfully and illegally detain and appropriate to the use of said spurious Body certain documents and archives which are in fact the property of the Supreme Grand Council.

*Seventh*, That in all the aforesaid acts the said Charles W. Moore has violated his obligations as a Sovereign Grand Inspector General.

JOHN A. FOSTER, *Sov. : Gr. : Ins. : Gen. : , 33° ,*  
New York, Nov. 20, 1861.

*Deputy for the State of New Jersey.*



To Ill. CHARLES W. MOORE :

The foregoing charges having been duly presented against you, and the Supreme Grand Council having entertained the same, and having requested the M. P. Sov. Grand Commander to assign the time and place for action thereon, the M. P. Sov. Grand Commander has assigned Wednesday, the twenty-second day of January, A. D. 1862, at ten o'clock A. M. as the time and the Winthrop House, in Boston, as the place, for the investigation of said charges and adjudication thereon by the Supreme Grand Council; at which time and place you are hereby summoned to appear, to make answer to said charges, and to show cause, if any you have, why judgment should not be pronounced against you.

DEUS MEUMQUE JUS.

By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, 33°, *Gr. Sec. Gen. H. E.*

CAMBRIDGEPORT, January 16, 1862.

I certify that on the sixteenth day of January, A. D. 1862, I placed in the hands of the Ill. Charles W. Moore, an attested copy of the foregoing charges, and an original summons, of which the above is a true copy.

Attest: LUCIUS R. PAIGE, 33°, *Gr. Sec. Gen. H. E.*

Ill. Charles W. Moore was thrice called to appear and make answer to the foregoing charges, but made default. Evidence was then heard in support of said charges; and, after a full consideration, the question was taken in the ancient form, and the said Charles W. Moore was unanimously adjudged guilty of all the offenses set forth in said charges.

On motion of the P. Lieut. Grand Commander, the following preamble and decree were unanimously adopted; the same form in voting being observed:

*Whereas*, Ill. Charles W. Moore, of Boston, has been adjudged guilty of the several offenses set forth in the charges presented by Ill. John A. Foster, it is therefore unanimously

*Resolved and Decreed*, That said Charles W. Moore be, and is hereby, expelled from all the rights and privileges of the Ancient and Accepted Rite.

*Resolved and Decreed*, That a circular, under the seal of this Supreme Grand Council, and attested by the signatures of its officers, be forwarded to all sister Supreme Grand Councils over the surface of the two Hemispheres, and to the Subordinate Bodies under this Jurisdiction, in form and manner following, to wit:

DEUS MEUMQUE JUS.

FROM THE GRAND EAST OF THE SUPREME GRAND COUNCIL OF SOV. GRAND INSPECTORS GENERAL OF THE THIRTY-THIRD AND LAST DEGREE OF THE ANCIENT AND ACCEPTED RITE FOR THE NORTHERN JURISDICTION OF THE U. S. A., UNDER THE C. C. OF THE Z., NEAR THE B. B., WHICH ANSWERS TO 42° 21' 22'' N. L.

*To all sister Supreme Grand Councils throughout the Universe; to all Sovereign Grand Inspectors General of the thirty-third degree; to all Ill. Most Valiant and Sublime Princes of the Royal Secret, Knights of K-H. Knights of Rose Croix, Princes of Jerusalem, Ill. Princes and Knights, Grand Ineffable and Sublime Free and Accepted Masons, of all degrees, Ancient and Modern, over the surface of the two Hemispheres; to all of whom these Letters shall come:—*

GREETING:

*Whereas*, for more than a year, a spirit of insubordination has existed in this Jurisdiction, resulting in open rebellion against the authority of this Su-

preme Grand Council, and in the organization of a spurious and clandestine Body, which has assumed the name and attempted to exercise the functions of this Supreme Grand Council; and *Whereas*, one of the members and sundry Sovereign Grand Inspectors General not members of this Supreme Grand Council were the most prominent actors in said disorderly and rebellious proceedings; and *Whereas*, the patience and forbearance hitherto exercised towards the offenders has not induced them to abandon their evil designs and practices, and severe discipline has become imperatively necessary!

Now, therefore, know ye, that this Supreme Grand Council, deferring final action at this time in regard to others, has selected two of the principal offenders, namely, Charles W. Moore, of Boston, formerly Grand Secretary General H. . E. ., and Killian H. Van Rensselaer, of Cambridge, Ohio, formerly Deputy Grand Inspector General for Ohio, and, after due trial, has unanimously expelled the said Charles W. Moore and Killian H. Van Rensselaer from all the rights and privileges of the Ancient and Accepted Rite, for such gross un-Masonic conduct.

And all sister Supreme Grand Councils are requested, and all Masons and Masonic Bodies owing allegiance to this Supreme Grand Council are strictly enjoined, to hold no intercourse or communication in the Ancient and Accepted Rite with either of said expelled persons, or with the said spurious and clandestine Body which they have assisted to establish.

Given at the Grand East of Boston, this twenty-second day of January, A. D. 1862, and certified under our hands and seal of the Supreme Grand Council.

The M. . P. . Sov. . Grand Commander closed the Supreme Grand Council until the Annual Meeting in May next, unless sooner called together on special emergency.

Attest: LUCIUS R. PAIGE, 33°, *Gr. . Sec. . Gen. . H. . E. .*

We are bearing in mind the *lesson* given us by one, who, if not a participant in these matters,—he at that time being a Sov. . Grand Ins. . General,—was certainly not in ignorance of the course of events. This lesson is as follows:—

“IT IS NOT A QUESTION WITH US NOW AS TO WHICH WAS THE LEGITIMATE SUPREME COUNCIL IN THE NORTHERN JURISDICTION PRIOR TO 1863, WHEN THE ‘CONSOLIDATION’ TOOK PLACE. ANY FORMER ILLEGITIMACY, REAL OR IMAGINARY, AS TO EITHER THE CERNEAU OR GOURGAS RAYMOND SUPREME COUNCILS, WAS MUTUALLY AND JOINTLY CONDONED BY THE UNION THAT TOOK PLACE.” (*Carson’s Address, Ohio Council of Deliberation, 1884, page 49.*)

But, these transactions we are now recording lead up to 1863, and we are giving no proceedings of any Council but those of the Supreme Council of the Northern Jurisdiction. We are moving in a right line, and giving only recorded History. *No one can know more than the facts*; if he presumes and affirms that he *knows more* than the facts, then, logically, he knows nothing, or must send the proof along with his statements, as he makes them one by one.

THE HISTORY OF FREEMASONRY; Its Antiquities, Symbols, Constitutions, Customs, etc. Derived from official sources throughout the world. By Robert Freke Gould, Past Senior Grand Deacon of England. Superbly illustrated with etched portraits of American and European Masonic celebrities; engravings of Masonic marks, medals, fac-similes, curiosities, events, etc.

We respectfully call attention to the above Masonic work, which is being published by subscription, and will be delivered to subscribers as rapidly as possible. The (London) *Freemason* says: "It will be the Masonic work of the century."

The Masonic Editor of the *Commercial-Gazette* says of it:

"It will form a magnificent work, with numerous etched and engraved portraits of American and European celebrities, and engravings of Masonic marks, medals, fac-similes of old constitutions, architecture, curiosities and events. From examination we are convinced that this splendid work will bear the same relation to Masonry that Macauley's history does to England, Guizot's to France, and Bancroft's history to America. Brother Gould is an eminent barrister-at-law, and during his long research and labors, has been assisted by a number of the most learned and enthusiastic Masons of the world. *The American edition has been much enlarged and improved by a thoroughly qualified American Masonic authority. The amount of 'light' to be derived from this work is marvellous, and it will enrich many of the Masonic libraries of Cincinnati.*"

John C. Yorston & Co., publishers, New York, Cincinnati and Chicago.

We shall be glad to give information to any Masons who may inquire of us concerning this invaluable work.

THE following is the announcement of a new book from the press of Houghton, Mifflin & Co., Boston and New York, which will prove of value to the Masonic fraternity:

*Solomon's Temple and Capitol, Ark of the Flood, and Tabernacle; or, The Holy Houses of the Hebrew, Chaldee, Syriac, Samaritan, Septuagint, Coptic and Itala Scriptures; Josephus, Talmud and Rabbis*, by Timothy Otis Paine, LL. D., Professor of History in the Theological School of the General Convention of the New-Jerusalem Church in the United States. With forty-two full-page plates and one hundred and twenty text-cuts, being photographic reproductions of the original drawings made by the author. Large quarto. Published in four parts, and sold by subscription. Five dollars a part, *net*.

The "Holy Houses" include the Ark of the Flood; the Sanctuary of Sinai, or Tabernacle; the House of Jehovah, or the Tem-

ple ; the House of the King, or the Capitol ; the City of Jehovah Shammah ; and the City of Revelation.

Prof. Paine has devoted to this work the enthusiastic and careful study of thirty-three years, and he is now satisfied that he has succeeded in representing with strict accuracy the Temple of Solomon and the other holy houses of the Scriptures. His studies have been followed with deep interest by many architects, orientalist and biblical students of America and England.

Mr. Hiram F. Mills, the eminent Civil Engineer and Fellow of the American Academy of Arts and Sciences, writes under date of Lawrence, Mass., May 27th, 1885 : "I have carefully read the press copy manuscript of the Temple, and compared the author's references to his plates with his original drawings, and it is my opinion that the drawings are warranted by the descriptions as translated by the author."

The Rev. Selah Merrill, United States Consul to Syria, and a well-known student of the antiquities of Palestine, wrote from Jerusalem, August 1st, 1882, to the author : "The beauty and artistic merits of your drawings are surprising. Your insight into the meaning of the Hebrew text, being characterized as it is by the accuracy of one of our ablest Semitic scholars, has enabled you to reproduce, from the details which the Old Testament itself contains, that Temple which was once the glory of this land, but whose massive and inspiring form men had long since forgotten. . . . When your restorations, with the accompanying text, are published, I am sure that the Christian world will regard your work as one of the most valuable that has ever appeared. I can hardly find words to express my very high sense of the accuracy of your work, of its truthfulness to the sacred record, and of the immense importance of what you have accomplished."—[*New Church Messenger*.

## GRAFT FINDINGS.

### GRAND BODIES.

The Grand Masonic Bodies of Ohio Jurisdiction, have held their annual meetings, as follows :

The Grand Council of Royal and Select Masters, Tuesday, October 6th.

The Grand Chapter Royal Arch Masons, Wednesday, October 7th.

The Grand Commandery of Knights Templar, October 8th, 9th.

The Grand Lodge of Free and Accepted Masons, October 20-22.

The first three Grand Bodies named, assembled in Cleveland, in the eligible and spacious room, known as Case Hall.

The Grand Lodge met in Cincinnati, in the easily accessible, large and quiet Eureka Hall,—one of the finest halls in the city, located at the corner of Walnut and Ninth streets.

The business transacted in the conventions of these several Bodies was of the usual and routine, but always interesting character—such as the appointment of Committees, Reports from Committees on the various matters submitted to their intelligence and care, the discussion of old and new questions concerning individuals, subordinate Bodies, or the general welfare,—including, and prominently, the Annual Address of the Chief Grand Officer, at the beginning of the session, and the election of Officers for the ensuing year, which usually takes place by special order of time, and is conducted without interfering with the current business of the Grand Body. Important matters, routine, or of the occasion, being referred to the regular or special Committees, are carefully examined and reported upon to the Grand Body. These reports of the committees are, as a rule, adopted without debate, the subject matter being made clear by the Committee, so that the Body is at once ready to accept and adopt the Report, and it goes upon the Records. Sometimes these Reports involve questions upon which there may be a division of sentiment in the Grand Body, when a debate will occur upon the Report of the Committee, at the close of which the Report may be approved, rejected, or referred back, as the majority may elect.

THE ANNUAL MEETING OF THE GRAND COUNCIL of Royal and Select Masters, on the 6th of October, was a quiet and harmonious gathering of the Representatives of the subordinate Councils of the Jurisdiction. The Representatives consist of the first three officers of the subordinate Councils, or their proxies. It was altogether a pleasant Re-union. The Address of the Most Illustrious Grand Master, Comp. D. P. Chamberlain, was well prepared, and distinctly and impressively pronounced, without display, a plain, business statement of the duties devolved upon him, and discharged during the past year,—clear views of the character, duties and usefulness of the Order,—monition and exhortation concerning the responsibilities and privileges of subordinate Councils, their Officers and the Royal and Select Masters over whom they preside,—encouragement to activity and zeal in promotion of the best interests of harmony and prosperity throughout the Jurisdiction, and a happy salutation and congratulation upon the outlook of Cryptic Masonry in Ohio. We shall refer to this address more particularly, when we can have it before us.

The following officers were elected to serve during the ensuing year:

Gr. M., D. P. Chamberlin, Toledo; Dep. Gr. M., D. C. Winegarner, Newark; G. P. C. W., George D. McBride, Gallipolis; Gr. Treas., Samuel B. Evans, Circleville; Gr. Rec., John D. Caldwell, Cincinnati.

The appointment officers are as follows:

Gr. Capt. Guard, David Tarbell, Georgetown; Gr. Conductor, Thos. Kite, Jr., Cincinnati; Gr. Steward, Graff M. Achlin, Toledo; Gr. Chaplain, Thos. J. Melish, Cincinnati; Gr. Sentinel, Jacob Randall, Waynesville.

Meet in Toledo, Thursday, next succeeding first Tuesday in October, 1886.

THE Sixty-ninth Convocation of the Grand Chapter of Royal Arch Masons, convened October 7th, with Most Excellent Grand High Priest Comp. John W. Chamberlain, presiding, opened in ample form, and business promptly

entered upon and dispatched. The Annual Address of the M. E. High Priest, covered the usual ground, and was an interesting exhibit of the condition of Capitular Masonry in Ohio Jurisdiction, as well as a summary of the various duties which during the year had devolved upon the M. E. High Priest, and which all present could well see, had been faithfully discharged.

We shall, hereafter, present to our readers some extracts from this excellent address.

The Committee on Laws, Rules, Regulations, Decisions and Resolutions of the Grand Chapter, made a full Report and presented a Codification thereof which evidenced great industry, ability and faithfulness on the part of the Committee in the discharge of the important duty which had been committed to their trust. This Codification, when published, will form one of the most complete systems of good Rules, Decisions and Resolutions, for the government and direction of Subordinate Chapters, and Royal Arch Masons, in this Jurisdiction, we have ever known, and may prove a model for contemplation, at least, to Grand Chapters in other Jurisdictions. This Report occupied largely the time of the Grand Chapter, and all the Companions present gave their earnest attention to the subject as the Report proceeded its length along.

Fraternal Companionship went hand in hand with the Proceedings of this Grand Body, and its work was well and faithfully done.

The following officers were elected and installed to serve during the ensuing year: Jacob L'H. Long, Ottawa, Grand High Priest; William B. Hillman, Cleveland, Deputy Grand High Priest; James W. Iredell, jun., Cincinnati, Grand King; William W. Savage, Wilmington, Grand Scribe; Robert V. Hampson, Salem, Grand Treasurer; James Ne-bitt, Grand Secretary; Rev. L. Van Cleve, North Carlisle, Grand Chaplain; William Trost, Lebanon, Grand Marshal; Jacob Randall, Waynesville, Grand Guard.

THE Forty-third Annual Conclave of the Grand Commandery of Knights Templar of Ohio, was held, commencing on Thursday, October 9th, and closed on the evening of the 10th. In the absence of the R. E. Grand Commander, E. S. Fasold, V. Em. Deputy Grand Commander, Sir Charles E. Stanley, presided over the deliberations of the Body during the sessions. This call upon the Deputy to preside, coming suddenly to him, he was ably assisted in the discharge of his duties, by P. R. E. Grand Commander, Sir H. H. Tatem.

Here, as in the other Grand Bodies, there was the usual business transacted in the usual order and with dispatch. Considerable interest gathered about the discussion of the Scottish Rite Legislation on the statutes of the Grand Commandery, whereby Knights Templar and Subordinate Commanderies are visited with extreme pains and penalties, for the defence and support and safety of the Scottish Rite—a Body about which the Grand Commandery of Knights Templar—as such—can know nothing. The discussion was warm and at times somewhat exciting. The vote upon 'Cassil's Amendment,' &c., stood 76 for and 108 against. Upon the call of *Commanderies*, during the

vote, the friends of Cassil's Amendment were in the *majority*, but the roll-call of Past Commanders and Grand Officers turned the scale in favor of the Scottish Rite power.

An Amendment offered at Dayton, 1884, came up for action at Cleveland—in substance this :—

All Amendments hereafter offered, shall be seconded by “one-fourth of the members present;” before coming to a vote, it was amended so as to read, “one half of the members present,” which was *approved*, and the amendment as amended was adopted.

Dispensation was granted for new Commandery at Cleveland, to be named Forest City Commandery.

Next Annual Conclave will be held in the city of Akron, on the 14th of October, 1886

The following Officers were elected to serve the ensuing year, and were duly installed: Sir Charles E. Stanley, Cleveland, R. Em. Grand Commander.

Sir LaFayette Lyttle, Toledo, V. Em. Dep. Grand Commander.

Sir F. H. Rehinkle, Chillicothe, Em. Grand Generalissimo.

Sir Orestes A. B. Senter, Columbus, Em. Grand Captain-General.

Sir LaFayette Van Cleve, New Carlisle, Em. Grand Prelate.

Sir L. W. Buckmaster, Washington C. H., Em. Grand Senior Warden.

Sir Calvin Halliday, Lima, Em. Grand Junior Warden.

Sir J. Burton Parsons, Cleveland, Em. Grand Treasurer.

Sir James Nesbitt, Troy, Em. Grand Recorder.

Sir Huntington Brown, Mansfield, Em. Grand Standard Bearer.

Sir Henry Perkins, Akron, Em. Grand Sword Bearer.

Sir William B. Melish, Cincinnati, Em. Grand Warder.

Sir Jacob Randall, Waynesville, Em. Grand Captain of Guard.

Sir Enoch T. Carson, Cincinnati, Chairman Committee Foreign Cor.

THE Seventy-sixth Annual Grand Communication of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Ohio, was held in Eureka Hall, Cincinnati, October 20–22, inclusive. The Hall is one of the most pleasant and spacious in the city, and comfortably seated the members of the Grand Lodge, and large numbers of visiting Master Masons. The Hall was well lighted, and warmed when necessary, and the arrangements of the resident Committee for the comfort of the Grand Lodge, while in session, were eminently satisfactory, and deserving of the thanks of the Fraternity. The Grand Lodge was in session morning and afternoon during the days, except the first and last afternoons, the Grand Lodge having closed at noon on the 22d.

The first afternoon the brethren of the Grand Lodge went about such business or pleasure, as their duty and inclination may have suggested. The resident Committee made no arrangements for excursions, junketings or banquets, incurring onerous expenses, without any satisfactory results, but, well knowing the spirit of Ohio Grand Lodge, made all necessary arrangements for the

sessions of the Body, and the convenient dispatch of business. The members came to attend to business, they attended to it, and returned to their homes, no doubt satisfied with duty done to the best of their ability, and without any complaint that large money had not been spent for their entertainment.

The Grand Lodge was opened in ample form. The Most Worshipful Grand Master, Bro. Joseph M. Goodspeed, presented his Annual Address—a most excellent paper, of fine literary quality, and pertaining only to the matters concerning the Masonic Jurisdiction over which he had presided during the year. We shall present, at another time, extracts from this invaluable address.

Bro. Goodspeed, as a presiding officer, is of commanding, though quite unassuming presence, is well gifted in voice, of quietness of manner, and is possessed of a large *reserve* of thought, which leads him into clear views, and prompt and clear decisions, when called upon to make them,—certainly no partisan, and apparently free from any bias in disposing of questions; in a word—an upright Mason, and for two years, a wise, dignified and courteous Grand Master,—he has passed to the supernal angle of 60°, and will be seated at the “right hand.”

The usual range of business was entered upon, and through efficient Committees, was presented to the Body, in such form, as to be acted upon without much discussion, if any, on the part of the members. There was considerable activity in the Body, and in some cases quite divergent varieties of opinion, but harmony prevailed throughout the sessions. Some excellent resolutions were adopted, looking towards facilities for the dispatch of business at future Communications of the Grand Lodge, which will reduce *labor and time* to a minimum, without impairing in the least the regularity, justice, and harmony of proceedings.

The following officers were elected and duly enstalled:

- Bro. S. Stacker Williams, M. W. Grand Master.
- Bro. C. M. Godfrey, R. W. Deputy Grand Master.
- Bro. William J. Akers, R. W. Senior Grand Warden.
- Bro. Leander Burdick, R. W. Junior Grand Warden.
- Bro. Charles Brown, R. W. Grand Treasurer.
- Bro. John D. Caldwell, R. W. Grand Secretary.

OHIO GRAND LODGE, F. AND A. M.—*The New Grand Officers.*—*Who They Are and Their Masonic Record.*—The recent session of the Masonic Grand Lodge of Ohio, at Cincinnati, was one of the most harmonious ever held. The Grand Officers elected give great satisfaction. R. W. Grand S. Stacker Williams, 32°, of Newark, has passed the chairs in all the subordinate bodies and is one of the brightest Masons in the State. He has been very active in attempting to found a Masonic Library for the Grand Lodge. R. W. Deputy Grand Master, Dr. C. M. Godfrey, of Ottawa, was promoted from Senior Grand Warden to Deputy. He is an old Mason and has been influential in the Grand Lodge for years.

The Grand Secretary and Grand Treasurer are so well known in the fraternity that nothing remains to be said of their record. Brother John D.



Caldwell, 33°, was installed into the office of Secretary for Ohio for the thirty-fourth year. He is an old and valued member of N. C. Harmony Lodge, No. 2, of Cincinnati. Charles Brown, the Grand Treasurer, 33°, is also a veteran in his position, and is an old member of Cynthia Lodge, No. 155, of Cincinnati. He has also long been the Treasurer of the Scottish Rite Bodies of Cincinnati.

Wm. J. Akers, 32°, of Cleveland, Senior Grand Warden, is a member of Ohio Grand Consistory, and a remarkably well-informed and important member of the Grand Lodge.

Leander Burdick, 32°; the new Janior Warden, is a member of Rubicon Lodge, No. 237, of Toledo, is a Past Master of his Lodge, Past Eminent Commander of Toledo Commandery, No. 7, P. Illustrious Master of Toledo Council, No. 33, and Present King of Fort Meigs Chapter No. 29. He was promoted from Senior Grand Deacon.

Allen Andrews, Grand Orator, is Master of Washington Lodge, No. 17, of Hamilton. Emmet V. Rhodes, Grand Senior Deacon, is a member of Pharos Lodge, No. 355, of St. Paris. Levi C. Goodale, 32°, of Cincinnati, has a splendid Masonic record in the various Masonic bodies over which he has presided. Of the appointed Grand Officers, none are more prominent than Brother Lafayette Van Cleve, 32°, of Carlisle. He has worthily served in the capacity of Grand Chaplain for many years, not only in the Grand Lodge, but in other Masonic bodies. He is a member of New Carlisle Lodge, No. 100, and also a prominent Knight Templar.

The appointment of H. B. Furness, of Cincinnati, as Chairman of the Committee on Foreign Correspondence, was an excellent one. Charles S. Ammel, the Grand Marshal, is a member of Goodale Lodge, No. 372, of Columbus, Chapter No. 12, Columbus Council No. 8, and Past Eminent Commander of Mt. Vernon Commandery, No. 1, and at present holds the position of Generalissimo of the body. He is also Secretary of the Scottish Rite of Columbus.

Jacob Randall, the Grand Tyler, is a member of Waynesville Lodge, No. 163. He has served in his present position for fourteen years and is very popular.

The annual reports show that there are 30,000 Masons in Ohio, over one thousand of whom belong to the six Lodges in Toledo and Lucas County.

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#### Canada.

THE Supreme Rite of Memphis now numbers between seven and eight hundred in Canada. Four new Chapters have been organized by Bro. Ramsey, assisted by Bros. Johnson and Witchelo, since January.

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#### India.

BRO. ROBERT RAMSAY was elected on Tuesday, May 5th, an Honorary Member of Anchor of Hope Lodge, No. 234, E. R., Calcutta, India. This Lodge, like many others in Hindostan, has its regular communication twice a month.

### THE CABBALAH.—No. III.

By Bro. J. RALSTON SKINNER, (McMillan Lodge, No. 141.)

#### THE GERMAN REFORMATION AND JOHN REUCHLIN.

"It is the spirit of some single mind  
 Makes that of multitudes take one direction,—  
 As roll the waters to the breathing wind,  
 Or roams the herd beneath the bull's direction."  
 —*Barham on the Genius of John Reuchlin.*

The word "*protestant*" has reference to sifting evidence, separating true from false or vicious, and *protesting* against the alliance. This was the office and task of those who set in motion the Reformation in Germany.

Systems of religious government have the Bible as their base, because some element of the kind is necessary to fasten with firm, natural, unyielding hold upon the deepest feelings, hopes and aspirations of the human heart, in perfect purity.

But this done, then, almost always, this base, in alliance with a subtle, corrupted power, is made to sanction abuses of all sorts against common good, right and sense. Such abuses, especially those that arise out of a cultivated superstition, become enlarged on just in the measure of growth of sottishness and ignorance (by cause of that same superstition) of the population on which they are to be worked, without love, or pity, or limit. By a kind of natural process, such resulting condition reacts upon conspirators, reduces them to like low states; so, the current once set in direction, people, and teach-

ers, and rulers, alike, sink into barbarisms of civil and religious life, more or less open, or more or less subtle, almost beyond recall, or even hope of recall. This was about the situation in Germany prior to 1348, the date of establishment of the first German University at Prague;—after which others were founded in the following order: Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Erfurth, 1392; Leipsic, 1409; Rustuk, 1419; Griefswald, 1456; Freiburg, 1457; Treves, 1472; Ingolstadt, 1472; and so on. Nor was the situation much different for the better, in the interval from 1455, the date of the birth of John Reuchlin, to 1517, when Luther posted his ninety protesting propositions on the gates of Wittenberg. For it was one thing to learn philosophy as it was then taught (poorly enough) and to treat on it, and entirely another thing to criticise a lame theosophy in any open, public way. “Theology had a certain circle beyond which inquiry dared not stir, for freedom of the teachers was limited by the strong arm of the Church and her ministers. \* \* \* Theology had long made philosophy her slave, and she was still enchained when the age in which Reuchlin was born and educated vigorously broke through the shackles.”\* It was then, as if to-day, by supreme punishing power, the great geological epochs were made to be published in all books treating thereon, as limited within the space of six natural days, because the Church so interprets the reading of Genesis. In Germany, as elsewhere, at that time, simple truths of Holy Writ had been, by innocent ignorance and cunning deceit, warped and dressed up in false garbs to suit the purposes of power, playing upon a still lower state of ignorance, and a baser superstition; and, as we all know, the attempts at undressing the monster, so as to expose and set free real truths,—however just and equitable, in themselves, however necessary to advancement of humanity in freedom of individual knowledge,—before long, in partially accomplishing this, had to do it through hells of torment, oceans of blood, and convulsions of the nations. And all in and for the name of Christ! It is said “partially,” because even after the Reformation the work of exposing truth and eliminating error was not by any means accomplished.

The Reformation, which was a result certain to attend the spread of intelligence, sooner or later, was precipitated upon the world not

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\* Much of the substance of this article is taken from Barham's “Life of Reuchlin,” and Köstlin's “Luther.”

in and by virtue of itself, as a matter of primary investigation into theological questions, but as an incident, an objective point, worked towards by extraneous causes,—political and social, as well as religious. The country, in the masses of its people, which in England are called “yeomanry,” and in this country “farmers” or “planters,” but then, as now, “peasants,” (a *caste* term for a low-down, degraded class,) was suffering under intolerable oppression of every kind. Little if any care was evinced for this part of community, which, as now, was, at bottom, that producing class on which all others rested for support, but which did not then, as now, in our own country, make itself felt as the very necessary and almost only intelligent saving bulwark to preserve the purity of government and the liberties of the whole people. This part of community suffered under crying wrongs. The burgher classes, even in the free cities, had little if any representative right in the councils of the nation. They were divided in interests and counsels; and were after all subordinated to the men-at-arms, who lorded it by the strong right hand. The heads of this last class were, the titled nobility, and the ecclesiastics,—removed to an immeasurable distance from the suffering, toiling, human body and heart, which supported them in their high estates. The indications of the extremes to which affairs had reached, were to be found in the “peasant insurrections” repeatedly made during the last half of the fifteenth, and that one arising in the first half of the sixteenth, century, as an outgrowth of the preparing Reformation. “Their grievances were the intolerable and ever-growing burdens laid upon them by the lay and clerical magnates, the taxes of all kinds squeezed from them by every ingenious device (very much as with us now); and the feudal service which they were bound to perform.” The grasping, cheating, robbing, strong or crafty hand was, as usual, at last over-reaching itself in the convulsive movements of outraged humanity. Like the overstrained earth, storm and tempest, and the upheaving earthquake threatened everywhere. Ready to make use of every offering pretext, the occasion of the sale of indulgences to raise means for constructing St. Peter’s, at Rome, by Leo X., was seized upon by intelligent men (especially Luther) to lay bare the jugglery made of things Divine, to humbug, and bamboozle, and oppress in every way. Every incisive blow at miserable false pretence thrilled through the whole people, as a blow does upon a steel bar, as a wel-

come harbinger of betterment from wrong. That the people at least thought that in Protestantism they had seized on the main solution of their troubles is found from the fact that "Before Protestantism was fifty years old, in spite of all difficulties, ninety per cent. of the population of Germany were protestant." The Reformation was in a measure prepared for by the teachings of individual men, to some extent known,—but until the time stated, no opportunity had offered for presenting unquestionable truths to an aroused and fired popular hearing. "Individual great men had made immeasurable efforts for the benefit of the coming era of new light and many teachers. For instance, Huss and Jerome, of Prague, preceded by Conrad Stickna (1309), Johann Miliez (1374), and Math. v. Janon (1394), who, as deeper theologians, had prepared men's minds, and excited an inclination for better instruction." But that instruction was new, was surprising, and difficult to realize. So much so, that Luther, as to his experience, wrote Spalatin: "I have hitherto, unconsciously, taught everything that Huss taught, and so did John Staupitz; in short, we are all Hussites without knowing it;"—and long before this, in 1473, John Wessel, who was called "the light of the world," had made impression as novel as profound upon the youthful mind of John Reuchlin, eager for the newly offered learning, when he said: "The popes may be mistaken. All human satisfactions are a blasphemy against Christ, who has perfectly reconciled and justified mankind. To God alone pertains the power of granting entire absolution. It is not necessary to confess one's sins to the priests. There is no Purgatory except God himself, who is a consuming fire, purifying from every stain."

So bound, so stultified were the minds of the ablest men, that they received the plainest and simplest truths of freedom only by great effort, and as a surprise, as a shock, and as a trenchant subversive discovery. It resulted, that, after all, the Reformation involved only a partial clearing up of befogging mysteries;—and such only as lay under the very eyes, upon the upper surface of things.

The great preparation came with the "Revival of Learning" in Germany; which traveled that way *from the East*, by way of Italy, after the fall of Constantinople. That fine writer, Mrs. Jamieson, says: "The 15th century was a period perhaps the most remarkable in the whole history of mankind,—distinguished by the most extraor-

dinary mental activity, by rapid improvement in the arts of life, by the first steady advance in philosophical inquiry, by the restoration of classical learning, and by two great events of which the results lie almost beyond the reach of calculation,—the invention of the art of printing, and the discovery of America. \* \* \* The fermenting activity of that century found its results in the extraordinary development of human intelligence in the commencement of the 16th century. We often hear in these days of ‘the spirit of the age,’ but in that wonderful age, three mighty spirits were stirring society to its depths: the spirit of bold investigation into *truths of all kinds*, which led to the Reformation; the spirit of daring adventure, which led men in search of new worlds, beyond the eastern and western oceans; and the spirit of art, through which men soared even to the seventh heaven of invention.”

The revival of art in Italy commenced with Cimabue, in the end of the 13th century, and culminated in the end of the 15th; and with this came the great revival of learning. Leonardo da Vinci was born 1452, John Reuchlin 1455, Michel Angelo 1474, Titian 1477, Albert Durer about the same time, Raphael and Martin Luther 1483, Carreggio 1493. Attendant upon the revival of study of the Hebrew, the Dominican outrages, headed by the grand inquisitor, Hoogstraaten, broke forth in 1509–10. They had their origin in the advice of a Christian Jew, John Pfefferkorn, to obtain an edict from the emperor to destroy all Hebrew literature with the exception of the Sacred Books, or Old Testament. These outrages in the prosecution of this most worthy and catholic enterprise, were breasted and overcome by John Reuchlin, but endured with all malice and bitterness till 1515. They prepared for and ushered in the Reformation;—and the Reformation itself, Martin Luther being its chiefest exponent, took place in 1517.

At fourteen years of age Luther was placed at school at Magdeburg, with the “Null” or “Noll” brethren,—laymen and clergymen. These brethren, otherwise called “Humanists,” were the chief originators of the great movement in Germany, at that time, for promoting intellectual culture, and reviving the treasures of ancient “Roman and Greek Literature,” which opened the mind to a contempt for the old Scholasticism, “or the theological and philosophical School Science of the Middle Ages, a system of thought and instruction, embracing, indeed, the highest questions of know-

ledge and existence. but at the same time not venturing to strike into any independent paths, or to deviate an inch from tradition or dogmas or decrees of the Church." Luther's mind was from the start made free by the new classical learning. "It was the Greek and Latin poets, in particular, whose writings stirred the enthusiasm and emulation of the students. For refined expression and learned intercourse, the fluent and elegant Latin language was studied, as given in the works of classical writers. But far more important still was the free movement of thought, and the new world of ideas thus opened up. In proportion as these young disciples (Luther being one) of antiquity learned to despise the barbarous Latin and insipidity of the monkish Scholastic education and jargon of the day, they began to revolt against Scholasticism, against the dogmas of faith propounded by the Church, and even against the religious opinions of Christendom in general. History shows us the different paths taken, in this respect, by the Humanists; and we shall come across them in another way, during the career of the Reformer (Luther), as having an important influence on the course of the Reformation."

John Reuchlin was at the head of the school of the Humanists. Of him it is said, in D'Aubigné's History of the Reformation: "To the triumph of truth it was before all things necessary that the arms with which she was to conquer should be drawn from the arsenals in which they had been laid aside for ages. Those arms were the sacred writings of the Old and New Testaments. It was necessary to revive in Christendom the love and the study of the sacred Greek and Hebrew literature. The man chosen by Providence of God for this task was named John Reuchlin." Luther's mind was opened, taught and stimulated toward thoughts, aspirations and gleams of light of freedom, preparing him for his course as reformer, through their teachings, Reuchlin being by him recognized as their head. This he fully acknowledges in a letter to Reuchlin himself, as follows:

LUTHER TO REUCHLIN.

"God be with thee, brave man. I give thanks for the mercy of God manifested in thee, in that thou has been able to stop the mouths of the blasphemers. Thou, though unconsciously, wert the instrument of the Divine Counsels, greatly desired by all

friends of a purer theology. Thou and thy followers had thought to carry on the matter one way, but God turned it another. I always wished to show myself as *one of thine own*, but no opportunity presented itself, yet my prayers and my good wishes were ever with thee. What was then denied to me as thy ally, falls abundantly to my share *as thy successor*, for the fangs of this Behemoth fasten upon me, as if they would wipe out the disgrace which they endured in the quarrel with thee (that of Pfefferkorn, and the Dominican monks, headed by Hoogstraaten, the grand inquisitor). I also resist them, if with far less power of mind, yet with no less confidence than thou didst oppose to them, and whereby thou didst hurl them to the ground. They refuse to fight me, and will not answer, but press on with might and power; but Christ lives, and I can lose nothing, for I possess nothing. Thy force has no little broken the horns of these beasts. By thee the Lord has brought it about that the tyranny of the Sophists has at last learnt to withstand the true friends of theology more prudently and mildly, and that Germany has begun to breathe again, after having been for so many centuries oppressed, nay, almost annihilated by the school theology. The beginning of better learning could only have been effected by a man of no small gifts, and as God did (if the comparison may be permitted) reduce into dust the greatest of all rocks, our Lord Christ, and afterward from this dust raised so many rocks, so wouldest thou have brought forth but little fruit, if thou hadst not also been killed and trodden into dust, (by the Dominicans,) whence now arise so many defenders of the Holy Scripture. \* \* \* This is the doing of my soul, which is bound to thee, which is intimate with thee, not only by memory, but also by studying thy works. \* \* \* Farewell, rejoice in the Lord, thou, my most honored teacher."

As John Reuchlin was the head and front and substance of the Humanist movement, which was attended by the consequent results of freedom of thought, and also of the Reformation, when the last was forced by the sale of indulgences, he obtained by right the title by which he has since been known,—

#### THE FATHER OF THE GERMAN REFORMATION.

The sum and substance of the Reformation, out of all kinds of opposition, was simply this: to afford to any individual the literal text of the Scriptures, in every language, with perfect freedom to study, comment upon and discover the real, essential meaning of the same, without terror of fanatical persecution for so doing; in which way, and this alone, the real merit of religions could become,



as Guizot affirmed it ought to be, commonly acquired and accepted.\*

Reuchlin, in his research into the original Hebrew language of the Old Testament, and into the literature pertaining thereto, became acquainted, by instruction, with the especial literature of the Cabalah, as a sacred divine teaching of the Old Testament. This, to the best of his ability, he gave to the learned and Christian world *as an essential part of the new learning and of true theology*; and, therefore, as part and parcel of that Reformation, John Reuchlin was right. The end and perfection of the Reformation could not be attained without reception of the Cabalah. But the

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\*Guizot says: "What is the object of religion?—of *any* religion, true or false? It is to *govern the human passions*, the human will. All religion is a restraint, an authority, a government. It comes in the name of a divine law, to subdue, to mortify human nature. It is, then, to human liberty that it directly opposes itself. It is human liberty that resists it, and that it wishes to overcome. This is the grand object of religion, its mission, its hope.

But while it is with human liberty that all religions have to contend, while they aspire to reform the will of man, they have no means by which they can act upon him; they have no moral power over him, but through his own will, his liberty. When they make use of exterior means, when they resort to force, to seduction, in short, make use of means opposed to the free consent of man, they treat him as we treat water, wind, or any power entirely physical,—they fail in their object; they attain not their end; they do not react; they cannot govern the will. Before religions can really accomplish their task, it is necessary that they should be accepted by the free will of man; it is necessary that man should submit, but it must be willingly and freely, and that he still preserve his liberty in the midst of this submission. It is in this that resides the double problem which religions are called upon to resolve.

They have too often mistaken their object. They have regarded liberty as an obstacle and not as a means; they have forgotten the nature of the power to which they address themselves, and have conducted themselves toward the human soul as they would toward a material force. It is this error that has led them to range themselves on the side of power, on the side of despotism, against human liberty; regarding it as an adversary, they have endeavored to subjugate rather than protect it. Had religions but fairly considered their means of operation, had they not suffered themselves to be drawn away by a natural but deceitful bias, they would have seen that liberty is a condition, without which man cannot be morally governed; that religion neither has, nor ought to have, any means of influence not strictly moral. They would have respected the will of man in their attempt to govern it. They have too often forgotten this, and the issue has been that religions, power and liberty have suffered together.

time had not then come for its recognition and acceptance, because Reuchlin did not receive the keys for the proper interpretation of the Cabbalah, though his instructors may have had them.

In publishing the fact of the existence of the philosophy of the Cabbalah, Reuchlin opened up sources and fields for reformation far beyond the narrow confines within which the utmost capacities of Luther were necessarily limited by reason of the narrowness of his knowledge; and it is to these sources and fields that we will now turn our attention.

“ ARE YOU A MASON ? ”

Rev. Magill, Rector of St. Paul's Church, Peru, Illinois, being asked the above question by a lady, responded in the following verses:

I am one of a band  
 Who will faithfully stand  
 In the bonds of affection and love;  
 I have knocked at the door,  
 Once wretched and poor,  
 And there for admission I stood.  
 By the help of a friend,  
 Who assistance did lend,  
 I succeeded an entrance to gain;  
 Was receiv'd in the West,  
 By command from the East,  
 But not without feeling some pain.  
 Here my conscience was taught,  
 With a moral quite fraught  
 With sentiment holy and true,  
 Then onward I traveled,  
 To have it unraveled,  
 What Hiram intended to do.  
 Very soon to the East  
 I made known my request,  
 And "light" by command did attend;  
 When lo! I perceived,  
 In due form revealed,  
 A Master, a Brother, a Friend.  
 Thus far I have stated,  
 And simply related,  
 What happened when I was made free;  
 But I've "passed" since then,  
 And was "raised" up again  
 To a sublime and ancient degree.  
 Then onward I marched,  
 That I might be "Arched,"  
 And find out those treasures long lost,

When behold! a bright flame,  
 From the midst of which came  
 A voice which my ears did accost.  
 Through the "vaults" I then went,  
 And succeeded at length,  
 The "Sanctum Sanctorum" to find;  
 By the "Signot" I gained,  
 And quickly obtained,  
 Employment which suited my mind.  
 In the depths I then wrought,  
 And most carefully sought  
 Fortresses so long hidden there;  
 And by labor and toil,  
 I discovered rich spoil  
 Which are kept by the Craft with care.  
 Having thus far arrived,  
 I further contrived,  
 Among the valiant Knights to appear,  
 And as Pilgrim and Knight,  
 I stood ready to fight,  
 Nor Saracen foe did I fear.  
 For the widow distressed,  
 There's a chord in my breast,  
 For the helpless and orphan I feel;  
 And my sword I could draw,  
 To maintain pure law,  
 Which the duty of Masons reveal.  
 Thus have I revealed,  
 (Yet wholly concealed),  
 What the "Free and Accepted" well know,  
 I am one of a band,  
 Who will faithfully stand  
 As a Brother wherever I go.

Written for THE MASONIC REVIEW.

## A BUNCH OF HOLLY.

BY ADNA H. LIGHTNER.

The front room, second floor, was a complete surprise to every occupant of the old tenement house, it seemed so bright and cheery—so different from every other room in the building.

Crimson curtains formed a drapery for the windows. A coal fire sparkled from the little open stove, throwing a soft, mellow glow into every corner of the room, while dainty articles of fancy work betrayed the presence of womanly taste and skill. A slight girlish figure, robed in black, with a fair, sweet face, brown eyes and dark brown hair, stood by a basket of English Holly, tenderly caressing the glossy green leaves and scarlet berries, until at last the tears began to fall and glisten like diamonds amid the bright foliage.

A handsome boy of ten years had been silently watching the drooping form for several moments, then with a bright smile he stepped forward and said :

“Sister, let me take some Holly to the store this morning. The sight of it will cause the clerks to remember that to-day is Christmas anyhow, even if it is not much to give them.”

Blanche Mace lifted her head slowly, and smiled through her tears into the eager face of her brother, glad that his young life had not as yet become saddened like her own.

“Certainly, Claude, if you desire it,” she said, softly. “I have more than I can possibly make use of; but I love it so, that I had forgotten how selfish I am with it. Do you remember, Claude, what papa said about the Holly only one year ago this morning? Oh, what a long, weary year it has proven—but, for all, we have a cosy little place, and I have my own little brother.”

A quick, dry sob ended her expression that she had begun so bravely. She could not talk of her old home even now, without faltering, it was so dear to her.

The expressive face of the boy grew earnest with thought, and moisture gathered in his eyes as he remembered that upon the last Christmas all had been so different with them.

“Yes, Blanche,” he said, with a sudden lifting of his head, “papa told us that if one should form a wish with the first sight

of a bunch of Holly on Christmas morning, that no matter how improbable the wish was, that it should come to pass. Why did you ask, sister? Have you been wishing for Max Miller?"

A rosy blush came to the face of the fair girl, and her lips trembled, while she strove to smile away her embarrassment.

"I have made a wish, Claude," she replied, "and I think that it will severely test the truth of the old English superstition, for it is the most improbable one in all the world."

"Well, if it was for Max, I most know that he will come. If it had not been true, papa would not have spoken as he did," the boy said with great seriousness. "Now give me all the Holly that you can spare, sister, and I must go. I think it is a shame to have to work all day Christmas, but Mr. Cline don't care, if he only makes money."

Blanche bent over the basket again and selected the brightest bunches of Holly, and gave them to Claude, then, as his quick, springing footsteps died away, she turned wearily to her work.

One year ago Robert Mace had been spoken of as a man of wealth and influence, his beautiful daughter praised and flattered, and his elegant home, just beyond the dust and smoke of the city, visited by the *elite* of New York society. But he had passed away, and with his death came the knowledge of his failure in business. The beautiful home had passed into the hands of strangers, and dainty Blanche, with her little brother, had been forced to earn their own living;—Blanche with her paints and brush, and Claude as cash-boy in the large dry goods store of Boyd & Cline.

One year ago Max Miller had stood by the side of Blanche in her elegant parlor, and had taken a spray of Holly from her brown hair and placed it in the buttonhole of his coat.

"I am going across the ocean, Blanche," he had said, "and when I return I shall have something to ask of you far more precious than this bit of Holly. Can I hope that it will be given me as freely?"

And her honest brown eyes had flashed him a satisfactory answer; but all had changed since then, and she thought bitterly, that Max would not care to claim her now in her poverty and distress.

A large cluster of English Holly grew in the yard near the dwelling of Mr. Mace, and during his life it had been highly

prized by him because of its scarcity and pleasant Christmas associations. And only the day before, Blanche had humored the longing of her heart, and had visited her old home, requesting but a tiny bunch to take away with her, and had been kindly given permission to gather as much as she desired. But the memories that its glossy leaves and scarlet berries had awakened proved far more sad than gay.

Claude entered the store bearing his Christmas offering, and as he passed through he left a small bunch of Holly in the hand of each wondering clerk. Every cheek glowed with a flood of remembrance, and some lifted the Christmas token tenderly to their lips, perchance thinking of the child Jesus, then it was carefully placed amid the lace at the snowy throat, or in the button-hole of its possessor, all breathing kind thoughts of the giver.

Claude found Mr. Cline, one of the proprietors, in the private office, and with bashful grace he laid a bunch of leaves and berries on the table by his side.

Mr. Cline glanced down indifferently at the Holly, then turned again to his morning paper, but somehow he could not read understandingly. Pictures of other days came between him and the paper, and with a sudden rush of recollection he lifted the bunch of Holly from the table. He was a boy again, standing in the old home, bidding mother good-by, that last Christmas under the home roof, and she had left a spray of Holly in his hand, so like the one he now held in his trembling fingers, when she had kissed his beardless lip and cheek. And he had promised that he would always be true and pure, ever striving to make money his servant, not his master. Had he kept that promise? One Christmas after another came and went, as he reviewed his past life, and with a shudder he realized how sadly he had betrayed a mother's sacred trust, in his desperate struggle after riches. Sweet charity had been crowded out from his heart, and like letters of fire he seemed to read "inasmuch as ye did it not to one of the least of these ye did it not to me." A quick formed resolution took possession of his soul, that, to some extent, he would repair the wrong he had done mankind, and with caressing touch he pinned the bunch of Holly to his coat. What would his clerks think of such foolishness? He, the hard-hearted

master, with no thought but for gain. But his heart was no longer hard, something had crept in, warming and flooding every nook and corner with its sunshine, and after awhile, when Claude peeped in, as he was passing, to see what had become of his Holly, he heard a low love-song trembling on his lips, and a smile of kindness beaming from his eyes. As the morning wore away and the hour of noon drew nigh, each clerk was electrified with a crisp five-dollar bill, and a release from duty for the afternoon, and somehow the credit was given to the bunch of Holly still resting conspicuously over the heart of their employer.

As Mr. Cline was about to leave his office a caller arrested his attention, and he exclaimed eagerly :

"I am glad to see you home again, Max, my boy."

"The joy is mutual, Uncle Charlie," Max Miller replied ; then his eyes rested on the bunch of Holly, and he continued, "Where did you get your Christmas Holly, uncle?"

"Ah! The only Christmas I have received, Max. You need not ask for it. One of my cash-boys, little Claude Mace, gave it to me."

The crimson rushed to Max Miller's handsome face, and he said eagerly :

"Where is he, Uncle Charlie? Can I see him at once?"

"I believe so, Max. Here he comes," said Mr. Cline. "Claude," he continued, as the boy came up to the open door, "this gentlemen wishes a bunch of Holly. Can you supply him?"

Claude halted before his employer, and lifted his eyes to the face of the stranger for a moment, then cried out joyfully :

"Oh, if it isn't Max Miller! I told Blanche that her wish would come true."

Max laid his hand upon the shoulder of the boy, and smiled down into his excited face.

"What did she wish, Claude?" he questioned.

"I don't know exactly, Mr. Miller, but I guess that she will tell you if you ask her."

Mr. Cline laughed knowingly, and Max blushed more deeply than before.

"Come, let us go and see, Claude," he said.

And together they passed out, leaving Mr. Cline light-hearted and well pleased with himself, because of the influence of a bunch of Holly.

Blanche sat before the fire, swaying slowly backward and forward, in a low rocker, resting a few moments before beginning again her labor. She dared not waste one day, even if it were Christmas, so much depended upon her exertions.

A timid rap came upon her door, and opening it, she met the eager, anxious face of Max Miller, her lover, and the delighted countenance of Claude.

"Blanche!" he said, and with an utter disregard for the presence of the boy he clasped her close to his heart.

Not many words were exchanged between them, but each felt so sure of the other's thoughts that there was cheer and joy in the silence to both.

"Oh, Max! I am not the Blanche whom you left one year ago," she said. "You do not know—Claude and I are all alone, and so poor. I shall not ask you—" ah, me, the power of renunciation the heart of woman possesses—"you shall not be forced to keep faith with me now; you are free."

But the eyes of Max only glowed with a deeper, warmer light, and his clasp was closer and firmer while he said:

"All that I care to know, darling, is that I have found you at last. You are mine, all mine, from this moment, and Claude shall be my brother. I did not love you for your wealth or position, but for your own sweet self."

Then he told her of his letters returned to him unopened, his almost complete loss of faith in woman, of his return and visit to her old home, and his disappointment in finding it in the possession of strangers, and how a bunch of Holly assisted him in his search for her, because of the remembrance of the one she had given him one year ago.

"What was your wish, Blanche?" he added, suddenly recalling the words of Claude.

"The most improbable thing in all the world," she said, laughingly; then an earnest, honest light came into her eyes, and she continued, "I wished for you, Max."

"So it was your wish over a bunch of Holly that brought about our meeting after all, and I deserve no credit whatever for my search," he said, his voice low and tender. "I thank you, darling, for showing me all that a noble, true woman may accomplish, because she is true."

A month later there was a quiet wedding, very different from the one Blanche had thought over in the past, but she was just as happy and contented. And upon their return from a little trip to the East, Max took her to the beautiful home of her girlhood, and proudly pronounced her its mistress through all the years to come. It was a glad surprise to the young bride, and everything about the sacred home prized beyond expression, because of their pleasant associations, but most of all was the English Holly tended and cared for, because it had given her back the one love of her life, and brought light out of the shadow of sorrow.

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### CLIQUEES.

BY BRO. GEORGE MARKHAM TWEDDELL.

No cliques should we be able e'er to trace  
 In a Free Mason's Lodge: there all should be  
 Kind, just and candid—perfect amity;  
 Each able an implicit trust to place  
 In every Brother's honor. Are not we  
 Bound each to aid each other and our race?  
 To seek in daily practice to embrace  
 Each virtue that adorns humanity?  
 Cliques spring from selfish thirst for place and power,  
 And are most un-Masonic: let them ne'er  
 Disturb the harmony with which we cheer  
 The pilgrimage of life. Love is a dower  
 Too precious to be idly cast away;  
 And Justice, Mercy, Truth, will blessings bring for aye.

*Rose Cottage, Stokesley, Yorkshire, England.*

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KORAN.—In the celebrated Tomb, erected by the Mogul Emperor, Shah Jehan, at Agra, in the East Indies, the whole of the Koran is inscribed upon the interior of the dome, in Mosaic of precious stones, jasper, lapis, lazuli, heliotrope, chalcedony, cornelian and other stones. The graceful forms of the Arabic letters, give the appearance of a light, and graceful vine running over the walls. Amidst the sentences thus traced upon the marble in costly and imperishable material, are interspersed flowers and fruits, all of precious stone, inlaid, designed to represent one of the bowers of Paradise, referred to by Mahomed, in his visions.



## HEROIC HUMILITY.

EMILY THATCHER BENNETT.

It were easier to define or to illustrate what the humility of a brave soul is not, than what it is.

Some of Milton's ideal immortals

“Retreated into a silent valley,” to sing,  
 “With notes angelical, to many a harp,  
 Their own heroic deeds.”

Self-laudation may, by “the fiat of the Almighty,” constitute a privilege of angelic or seraphic character, but in the terrestrial existence it is neither admirable nor admissible, although all mankind *are* “hero worshippers” by impulse.

Emerson said, “All mankind love a lover.” The sage gave no immediate qualification of his apothegm, though we do not suppose he meant a self-lover. The genus of *self-lovers* is as large as that of *Homo*:—all are fond of praise, few exemplify the wise maxim of the Greek sage, “know thyself;” and therefore self-love, robed in vanity, is quick to adorn its folds with flowers of flattery from the seeds of its own planting.

“I am Victor Hugo,” a great poet, at least a Frenchman, may remark, but even he should not harp his own heroic deeds, lest the hero worshippers sicken at the sight of such egoism.

Briefly, to illustrate what heroic humility is not, let us recall a historic scene which, about the time of America's discovery by Columbus, transpired within the rural villa of a Medici governor of Florence.

Lorenzo, “the Magnificent,” the “refined Platonist,” who had advanced learning, accumulated treasures of art, written poetry, talked philosophy in his groves at Careggi, like his Athenian masters, the inheritor of the presidency of the Florentine Republic, this lordly scholar, who, by his “vaulting ambition” and self love, had virtually become a sovereign, was at last two years dying in his elegant palace, a few miles from the capital city of his pride. Incurably diseased, innumerable nightingales sang in vain, Edens of roses blossomed in fragrant failures to charm away and cure Lorenzo's malady. The “advancement” of medical science, the questionable art of prolonging a sufferer's life, in those days had

never been tested with the thousand-dollar *considerations* which retained such heroes as GARFIELD and GRANT in the mortal state, and yet the high-born sufferer lingered long. The enchanting heights of Fiseole, the soft outlines of the Tuscan hills, slowly lost their power to please and divert this esthetic and imperious invalid. The shining waters of the Arno, in their river stream along the valley, famed for its Eden beauty, had no quality to "wash away" the sins of a dying man who now would be "absolved." Lorenzo, on his couch at Careggi, summons his confessor, "the only honest friar in all Florence," as he has said.

And who is *he*? "A Reformer before the Reformation;" a hero-martyr, no less brave, sincere and true than the noble JACQUES DE MOLAY, martyred in a kindred cause, kindred because true, for Truth is Jehovah's unity.

It was the daring Prior of the Convent of San Marco, the priest who denounced vice, hypocrisy and unbelief in bold opposition to some of the politic measures of his church. It was GIROLAMO SAVONAROLA whom Lorenzo de Medici called to hear his last confession. As a Dominican monk of ecclesiastical fame, he had been invited by Lorenzo to leave his native Ferrar and settle at Florence, after which his illustrious patron discovered that Savonarola was "too free from covetousness to be bribed by wealth, too void of ambition to be captivated by sovereign favors."

It is recorded, also, that this early reformer labored with heart and soul for church and country. \* \* \* \*

Soulful, unambitious laborers for moral and humanitarian purposes and needs, have seemingly numbered too few in all historic ages. Many such are required now for the up-lifting, the higher good and happiness of a mixed, a desperate, despairing and discouraged humanity.

The various banded fraternities of men, whether of the secret orders, so called, or the more arbitrary industrial interests, involving subsistence or starvation, have their records of the age to *live*, to mould and command.

The greatest of these modern organizations of power for the people, born as it was, however, in the struggling and conflicting radiations and shades of a warlike, questioning and chivalric past, and gradually builded toward a temple perfection not yet climaxed,

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we hesitate not to declare, *is* the grand Order of FREEMASONRY. Developed, strengthened, perpetuated, by many a secret conclave of earnest men, while guarded simply by the faithful Tyler, the principles of truth that it inculcates will plant *good seed* in minds and hearts which can, with credulous enthusiasm, receive and nourish it. These principles will make men true, heroic, charitable, humble in self estimate, and thus great in heroism.

To return to the death-bed picture of the famous Florentine : Faithful always, Savonarola came at the command of Lorenzo. Before the prostrate ruler, whom none had dare contradict, stood the devout priest in his ecclesiastical robe.

"Father," said Lorenzo, "I wish to confess three sins—only three!"

"God is good, God is merciful," gently answered the confessor.

Then feebly the "penitent" related the nature of his three sins.

"Three things are now required of you," more firmly responded the priest.

"What are they, father?"

"First, a firm faith in God, His power and mercy; second, you must restore, or command your sons to do so, all that you have taken from others."

Lorenzo's emaciated face now tried to nod assent from his luxurious pillow, assuming also a grieved expression.

"Lastly," resumed the confessor, "you must restore full liberty to the people of Florence."

Now the false penitent, not brave in humility at the last hour of life, scornfully moved his face toward the wall, making no response. Immediately the dignate Prior left the "presence."

Lorenzo died, evincing not the sincerity of great minds, a self-lover, to the exclusion of some of the noblest qualities, human and divine.

Many Florentines of his time believed him to be as generous as he was accomplished, and were proud of his scholarly renown. But it was SAVONAROLA, preaching in the Convent garden, who illustrated the poet's aphorism: "An honest man *is* the noblest work of God."

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"As the mind becomes imbued with the goodness of the Divine Creator, and man truly realizes the relationship existing between the Infinite Being and himself, so he becomes religiously impressed."

Written for THE MASONIC REVIEW.

**THE TALE OF SINBAD, THE SAILOR,**  
**A PARAPHRASE FROM THE ARABIAN NIGHTS' ENTERTAIN-**  
**MENT, WITH A MORAL.**

DEDICATED TO KNIGHTS TEMPLAR OF OHIO.

Sinbad, the sailor, thus the tales inform,  
 Wrecked by the rage of an avenging storm,  
 Tossed by the billows on an unknown strand,—  
 Alone of all the crew to reach the land,—  
 Found, when the waves had ceased their angry roar,  
 The welcome freshness of a vine-clad shore.  
 On every hand the leafy boughs disclose  
 A welcome shade, where flocks and herds repose,  
 While through the air the brilliant song-birds flew,  
 Of varied note, and ever varying hue.  
 The breeze soft moving fanned his tired frame,  
 Till slumber all his weariness o'ercame.

Long slept the wanderer; but when at last  
 Kind nature's balm for the spent frame was past,  
 Refreshed in body, and with manly mind,  
 He sought what food, what shelter he might find.  
 Then towards the east he cast an anxious eye,  
 Some hospitable dwelling to descry,  
 Where craving hunger he might satisfy.  
 No sign of dwelling met his nearer view,  
 But dim against the sky's cerulean hue  
 The outline of a distant city, set  
 With stately dome and slender minaret,  
 Rose on his vision. As the breeze passed by  
 He heard the loud-voiced Muezzin's morning cry,  
 Calling the faithful to their early prayer.  
 Straightway the Moslem's benison to share,—  
 "Allah is Allah," cried the grateful man,  
 And kneeling on the verdant turf, began  
 To pour his thanks to the great Power who guides  
 Alike on land and on the rolling tides.  
 Then rising, toward the distant city strove,  
 When, by the wayside, in a leafy grove,  
 Lo, a poor mendicant, both lame and old,  
 Pleading for pitying charity. He told  
 A dismal tale of misery and woe,  
 Friendless, decrepid, prey to every foe,  
 Carried by demons to that lonely spot,

By all his kin, by all the world forgot.  
 Would the kind stranger, pitying his pain,  
 Assist his home in yonder town to gain?  
 The sturdy sailor, filled with grateful thought  
 To Him who had his own deliverance wrought,  
 Lest of his gratitude there might be lack,  
 Took up the crippled beggar on his back.  
 But, as with charitable thought intent  
 His footsteps toward the distant towers he bent,  
 His burden, light at first, now heavy grew,—  
 The domes appeared more distant to his view.  
 Steep and more rough became the weary track,  
 While the proud mendicant upon his back  
 Urged him to haste, with angry words and blows,  
 Until the exhausted sailor sought repose,  
 Where with umbrageous arm the olive grows;  
 And 'neath the grateful foliage of the tree,  
 Prone on the turf bemoaned his misery.  
 But to the generous sailor's back still clung  
 The cripple, now grown strong;—with ribald tongue  
 He bade the victim rise, his way pursue,  
 To gain the town, more distant from his view;  
 Twined his strong limbs, now hard and brawny grown,  
 About his benefactor's throat: the moan  
 For gentle pity, such to him was shown,  
 Quite unregarding. Days and nights thus passed,  
 With no surcease of pain, until at last,  
 Exhausted with his toil, the sailor drew  
 His painful breath. But still more heavy grew  
 The dreadful burden, kindly self-assumed,  
 And the brave mariner to death was doomed.

Yet in his last distress, with fertile thought,  
 The means of his deliverance he wrought.  
 O'ercome with thirst he sought the fruitful vine,  
 And from the purple cluster pressed the wine.  
 This set aside, fermented in the sun,—  
 In fervid climes the change is quickly done.  
 Refreshed with wine, again his spirits rise,  
 And hope revived beamed in his joyous eyes.

The old man seeing how his courage burned,  
 For some of the refreshing beverage yearned.  
 The sailor, nothing loth, his want supplies—  
 A generous draught bedims his drunken eyes,  
 (Thus Bacchus oft betrays his votaries.)  
 And with a maudlin sigh he turned around;

Released his grasp and fell upon the ground.  
 The mariner, to vengeance overwrought,  
 Smote his tormenter dead upon the spot ;  
 And jubilant with his well-earned release,  
 Pursued his onward journeying in peace.

MORAL.

Knights of the Temple, what dire fate befell  
 The Arab sailor will be yours as well  
 Though the weak Scot besought your kindly aid,  
 See how your chiv'rous kindness is repaid.  
 Now grown to strength, he seeks with fraudulent heart  
 To make you act the sailor Sinbad's part,  
 And o'er your dying agony to gloat,  
 Tightens his iron grasp upon your throat.  
 Reflect before reflection is too late ;  
 You raised the beggar to his high estate,  
 And if you exercise the strength your own,  
 From off your shoulders you can hurl him down.  
 The moral of the Arab tale is true :  
 If you don't throttle him, he'll throttle you.

BETA.

[The following article was intended for our November issue, but was unavoidably crowded out.]

**A ROLAND FOR THE LONDON FREEMASON'S OLIVER.**

BUCYRUS, OHIO, Nov. 4th, 1885.

TO THE EDITOR OF THE MASONIC REVIEW.

*Dear and Venerable Brother* :—My attention has been called to numerous eulogies and a few criticisms of the Address I had the honor to deliver at the dedication of our A. & A. Scotch Rite Temple, which you kindly published from the original manuscript, in your invaluable and widely circulated Masonic Magazine. These eulogies and criticisms appear notably in the London *Freemason*, Detroit *International Masonic Review*, and many other prominent Journals of the Craft in Europe and America. The most of them speak in terms of high, but certainly unmerited, praise ; a few criticize with kindest consideration ; while one, who should be a Brother, but forgetting the fraternal amenities of our Order, has earned the reputation of an illogical, dogmatic scold. For my eulogists, thanks ; my critics, argument ; and my scold, silence.

The purpose of this article is to review and answer these criticisms. The following extracts, from carefully prepared editorials in the London *Freemason*, which advertises itself to be the special organ of "His Royal Highness the Prince of Wales, the Most Worshipful Grand Master of England; His Grace, the Duke of Abercorn, M. W. Grand Master of Ireland; Sir Archibald C. Campbell, Bart., M. W. G. M. of Scotland, and the Grand Master of Many Foreign Grand Lodges," and is one of the ablest and most authoritative Masonic Journals in Christendom, found in No. 863, Vol. 18, page 442, published September 19th, 1885, are selected as presenting the subject-matter of such criticism with the most candor, clearness and intelligence :

"THE MASONIC REVIEW, of Cincinnati, Ohio, is a grave and reverend journal, which has entered on its 64th Volume. Yet the following passage is taken from An Address 'delivered on St. John's Eve, June 24th, A. D. 1885, at the dedication of the Ancient and Accepted Scottish Rite Masonic Temple, at Bucyrus, Ohio, by Hon. J. R. CLYMER, 32°,' and published in the August number of our worthy contemporary. 'There are those,' says Bro. CLYMER, 'who affect to despise Freemasonry, its teachings and history; who do not remember, or else never knew, that England numbers of record 51 Grand Masters, from A. D. 597 to A. D. 1717, including among them the great names of King ALFRED, the intellectual father of the English realm, King ATHELSTANE, EDWARD THE CONFESSOR, Kings HENRY I., EDWARD III., and HENRY VII., Cardinal WOLSEY, THOMAS CROMWELL, King JAMES I., and Sir CHRISTOPHER WREN, the Architect of St. Paul's. The greatest men in nearly every walk of life, during the past ages, have conceived it to be an honor to enroll their names as Craftsmen. Look at some of them—JOHN LOCKE, the greatest metaphysician, NEWTON, the wisest of philosophers, SHAKESPEARE, the foremost poet of the world;' with GOETHE, and others, the majority, if not all, of whom are, or are known to have been, members of our Society. We confess to having experienced a deep sense of annoyance on reading the above extract from Bro. CLYMER's Address in the pages of THE MASONIC REVIEW. We have a right to expect graver and sounder teaching than this from so distinguished a member of the A. & A. Rite in so respected an organ of Freemasonry; nor, with such an example before us, have we any cause to be surprised that the small fry of

American Masonic journalism should follow suit. ATHELSTANE has always been associated traditionally with our Order; and Bro. GOULD to the contrary notwithstanding, there are good grounds for believing, though there is no direct and positive evidence of the fact, that WREN was a Freemason; but as regards the other English Sovereigns and great political personages enumerated by Bro. CLYMER, it is sheer mockery to speak of them as Grand Masters, while in the case of JOHN LOCKE and WILLIAM SHAKESPEARE there is very little to be said in favor of their membership—a doubtful letter in the case of the former, and a few Masonic expressions, culled from the plays of the latter, being about the sum total adducible. Can we then wonder there are people who ‘affect to despise Freemasonry,’ when its leading lights and journals are thus utterly careless of the truth in their exposition of its history? Bro. CLYMER’S Address would have been as forcible without the errors, and, as a natural consequence, a thousand fold more convincing, and if our writers would only bear this in mind, we should stand a fair chance of winning that respect for our traditions and history which the world yields to us ungrudgingly for our principles. We commend this point to Bro. CLYMER and our contemporaries.

\* \* \* \* \*

“King ALFRED, the intellectual father of the English realm,” possessed all the attributes of a good and great Freemason. He encouraged learning and the arts and sciences; he reduced government to a system; and he did all in his power to uphold and promote the cause of religion and morals; but vastly as these things are to the credit of our greatest and worthiest Anglo Saxon King, they do not justify Bro. CLYMER in including him among the 51 Grand Masters—mostly supposititious, as it happens—who flourished ‘from A. D. 597 to A. D. 1717.’ \* \* \* \*

“The history of Masonry, both traditional and circumstantial, is certainly respectable, and what we are desirous of urging now is, that nothing shall be said or written of a character calculated to lower us in the world’s esteem. ‘*Dulce est desipere in loco,*’ only in what relates to Masonry, the ‘*locus in quo*’ must not be the world at large.”

While commending the vigorous Saxon, elegant Latinity and kindly spirit of the venerable editor of the London *Freemason*, exhibited in the foregoing passages, I am surprised at his pound of assump-



tion as compared with his grains of fact and argument. It was Lord BACON who wisely said, "one fact is worth a thousand fancies." As a soothing anodyne to "the deep sense of annoyance" our dear Brother across the Atlantic feels over that portion of my Address which relates to Ancient Masonry in Great Britain and her mighty men, I quote *in extenso*, as original matter from his organ, the London *Freemason*, the following tableau of "the fifty one Grand Masters of England prior to 1717," as I find it re published *verbatim, et literatim*, in *The Voice of Masonry*, of Chicago, Illinois, one of the most sound and conservative Masonic Journals in America, edited by Dr. BAILEY, in its July number, 1870, Vol. 8, pages 326-7, which is this moment before me :

"THE FIFTY ONE GRAND MASTERS OF ENGLAND PRIOR TO A. D. 1717. Copied from the London *Freemason*, of Great Britain."

- A. D. 597—Austin, the Monk.
- " 680—Rennet, Abbot of Wirral.
- " 856—St. Swithin.
- " 872—King ALFRED.
- " 900—Athered, Prince of Mercia.
- " 928—ATHELSTANE.
- " 956—Dunstan, Archbishop of Canterbury.
- " 1041—EDWARD, THE CONFESSOR.
- " 1066—Gondulph, Bishop of Rochester.
- " 1100—HENRY I.
- " 1135—Gilbert de Clare, Marquis of Pembroke.
- " 1155—Grand Master of the Templars.
- " 1199—Peter de Colechurch.
- " 1216—Peter de Rupibus, Bishop of Winchester.
- " 1272—Walter Gifford, Archbishop of York.
- " 1307—Walter Stapleton, Bishop of Exeter.
- " 1327—EDWARD III.
- " 1357—William A. Wykeham, Bishop of Winchester.
- " 1375—Simon Langham, Abbot of Westminster.
- " 1377—William A. Wykeham, again.
- " 1400—Thomas Fitz Allen, Earl of Surrey.
- " 1418—Henry Chicheley, Archbishop of Canterbury.
- " 1443—William Waynfleet, Bishop of Winchester.
- " 1471—Richard Beauchamp, Bishop of Salisbury.

A. D. 1500—The Grand Master of the Order of St. John, Henry VII., Patron.

- “ 1502—HENRY VII.
- “ 1515—CARDINAL WOLSEY.
- “ 1530—THOMAS CROMWELL, Earl of Essex.
- “ 1543—John Touchett, Lord Audley.
- “ 1549—Edward Seymour, Duke of Somerset.
- “ 1552—John Poynt. Bishop of Winchester.
- “ 1560—Sir John Sackville.
- “ 1567—Sir Thomas Gresham, in the *South*.
- “ “ —Francis Russell, Earl of Bedford, in the *North*.
- “ 1580—Charles Howard, Earl of Effingham.
- “ 1588—George Hastings, Earl of Huntingdon.
- “ 1603—King JAMES I., Patron.
- “ ——— Inigo Jones, Grand Master.
- “ 1618—William Herbert, Earl of Pembroke.
- “ 1625—King Charles I.
- “ 1630—Henry Danvers, Earl of Derby.
- “ 1633—Thomas Howard, Earl of Arundell.
- “ 1635—Francis Russell, Earl of Bedford.
- “ 1636—Inigo Jones, again.
- “ 1643—Henry Jermyn, Earl of St. Albans.
- “ 1666—Thomas Savage, Earl of Rivers.
- “ 1674—George Villiers, Duke of Buckingham.
- “ 1674—Henry Bennett, Earl of Arlington.
- “ 1685—Sir CHRISTOPHER WREN.
- “ 1698—Charles Lennox, Duke of Richmond.
- “ ——— Sir Christopher Wren, again.
- “ 1717—Anthony Sayer, Esq.

The above Tableau, given to the public by the London *Freemason*, puts our critical Brother, the editor of that Journal, in the comical situation of the Hibernian, who, when asked by the Court as to his guilt or innocence of the offense charged in the indictment, replied, “Yer Haner, I’m on the *defensive*, av ye plaze.”

If that Journal was right *then*, is it wrong *now*? Is it disposed to commit *hari kari*, or, still more to the point, is it ready and eager to slaughter the Innocents,—the children of its own loins?

Our erudite Brother says, “In the case of JOHN LOCKE and WILLIAM SHAKESPEARE there is very little to be said in favor of their

membership—a doubtful letter in case of the former, and a few Masonic expressions, culled from the plays of the latter, being about the sum total adducible.” In reply, it is entirely proper for him to dispose of the records in the Bodleian Library, concerning HENRY the VI., and JOHN LOCKE’S connection with them as a Mason, together with the fact that the Craft were in the habit of giving his name to many of their Lodges, and many other evidences at hand, before it can convince the public that he was not a member of our Order.

As to WILLIAM SHAKESPEARE,—this is the first and only time I have ever heard it disputed that he was an honored member of our Ancient Society. Where did he get those “few Masonic expressions, culled from his plays,” if not *inside* a Masonic Lodge? Were they evolved from his genius, his inner consciousness, so to speak? Or did he get them while “traveling” over the same “road” all Masons have traveled before or after him? How does the *Freemason know*, and how can it *prove* that SHAKESPEARE was *not* a Mason? In an old Masonic book before me, published in New York city, 51 Maiden Lane, A. D. 1797, which gives a list of “*Foreign and Domestic Lodges*,” I find the following :

“No. 38. SHAKESPEARE Lodge, Shakespeare Tavern, Birmingham, England, constituted A. D. 1733; 1st and 3rd F.”

“No. 131. SHAKESPEARE Lodge, Covent Garden, London, England, constituted A. D. 1757. 3rd Thursday.”

“No. 138. Beaufort, SHAKESPEARE Lodge. Princess street, in Bristol, England, constituted A. D. 1757. 1st and 3rd Tu.”

“No. 150. St. Alban’s Lodge. SHAKESPEARE, Birmingham, England, constituted A. D. 1762. 1st and 3rd Tu.”

Does any sane person believe that these, with many other Lodges, would have borne the name of “SHAKESPEARE” if he had been a “profane” and not a Mason?

I invite the attention of all those who are trying to rob the Craft of one of her crown jewels, as well as all candid enquirers after truth, to the overwhelming evidence contained in the following Masonic Ode, composed a century before the London *Freemason* had an existence, by JAMES BISSET, steward of St. Alban’s Lodge, Birmingham, and sung on the occasion of laying the corner stone of STRATFORD Lodge, the home of Shakespeare, where he was born, reared to manhood and died, which Ode I find in a little

volume in my Library, published in New York A. D. 1797, by Jacob S. Mott, for Charles Smith, entitled "*A Choice Collection of Masonic Songs.*"

I.

The corner stone, this day we have,  
 By solemn dedication,  
 Of STRAFFORD LODGE—most firmly laid  
 On our most grand foundation.  
 Great SHAKESPEARE'S name the pile shall boast,  
 A name so much renowned, sir ;  
 With flowing bumpers let this toast  
 Then cheerfully go round, sir.

CHORUS.

May this new Lodge forever stand,  
 To grace Masonic story ;  
 The wonder of this happy land,  
 And raise *our* Shakespeare's glory.

II.

The mystic arts of Masonry,  
 From East to West extending,  
 From pole to pole expands apace—  
 A gift of Heaven's own sending.  
 Blest light divine, sent from above,  
 To cheer the discontented,  
 To make mankind unite in love,  
 Like Masons thus contented.

CHORUS—Blest light, etc.

III.

Great honours have been paid before,  
 But SHAK-SPEARE'S name to blazon,  
 Or give him fame—none can do more  
 Than say—HE WAS A MASON !  
 " UPON THE SQUARE " he firmly stood,  
 Such lovely structures reared, sir,  
 That ne'er before, nor since the flood,  
 Have buildings such appeared, sir.

CHORUS—" Upon the Square," etc.

IV.

All nature's secrets he explored ;  
 With wonder struck she viewed him ;  
 She " never saw his like before,"  
 And all her works she shewed him.

The child of Fancy, e'en in youth,  
 In knowledge he surpassed her ;  
 None ever could with him compare,  
 But HIRAM, our GRAND MASIER.

## CHORUS.

May SHAKESPEARE'S LODGE forever stand,  
 To grace Masonic story ;  
 The wonder of this happy land,  
 Old STRATFORD'S boast and glory.

All fair-minded men and conscientious thinkers must deplore and deprecate the spirit which actuates the intellectual and moral iconoclasts of this Nihilistic age. Their logic would transfer the laurels of our SHAKESPEARE to Lord BACON ; change the history of WILLIAM TELL to a legendary myth ; despoil our WASHINGTON of his civic and Masonic glory, filch from Freemasonry her brightest ornaments, and eliminate JESUS CHRIST from the sacred canon of our holy Religion.

To conclude : It is now incumbent on the London *Freemason*,

I. To *prove*, not merely assert, that the foregoing tableau of the Grand Masters of England is not substantially correct ; or

II. Acknowledge that such Tableau was a literary forgery, first conceived, formulated and published by *it*, to deceive a credulous and unsophisticated Masonic public.

III. Prove by evidence that JOHN LOCKE and WILLIAM SHAKESPEARE were *not* Freemasons, and

IV. Prove that the internal evidence of SHAKESPEARE'S writings, and foregoing facts of history, which establish his Masonic membership beyond serious question, are not entitled to credit or belief.

Albeit a little ungenerous, I commend the London *Freemason* to a careful perusal of its suggestively caustic Latin maxim—*Dulce est desipere in loco*, "it is pleasant to play the fool on the proper occasion ;" and most courteously remind it of an equally suggestive couplet :

"The moles and bats, in full assembly, find,  
 On special search, the keen-eyed eagle blind."

Respectfully and courteously yours,

J. R. CLYMER.

## CHRISTIAN EMBLEMS ON ANCIENT COINS.

BY BRO. ROB MORRIS.

It requires considerable knowledge of ancient history to understand the part that the current coins bore as *educators* to the people in the days of old. An American looking upon the tasteless and unmeaning array of figures stamped upon the coins to which he is accustomed, may well wonder to be told that Greek and Roman coins were *hand-books, catechisms, metallic leaflets*, in which every figure had an important bearing upon the National History and the National Religion. Yet, it was so, as has been amply demonstrated\* by scores of our best numismatic historians.

Upon our coins of the United States is a woman's head, representing no particular woman, but said in some way to refer to "Liberty!" A figure of a bird, unlike any bird in nature, is said to represent our national "Eagle!" A rod holding up a phrygian cap, is said to represent the *rudis* of the Roman, while the cap records the *pileus*. Arrows, wheat heads stars, shields, olive-wreaths, laurel wreaths, fillets, etc., are thrown in indiscriminately, as if to fill up according to the ingenuity of the mint-master.

And this takes the place of the grand and sublime symbolisms of the ancients, in which every object had a historical or mythological signification.

Now, when the great Constantine resolved that Christianity should be made the National Religion of Rome, in place of heathenism, he was compelled, amongst other mighty changes, radical and great, to change the symbolisms on the National currency. Heretofore, the coins in gold, silver, and copper, had been impressed upon their reverse sides, with the portraits and appurtenances of the National gods and goddesses, with legends to correspond. To remove that was a work not the least in difficulty of all the tasks that wonderful man, Constantine, undertook. The *obverse* or front side of the coin required no changes. The portrait and titles of the reigning Emperor were retained, even as they are now retained upon the coinage of monarchical nations generally. But the *reverse* was subjected to changes, slow and gradual, yet, culminating in a full acknowledgment of the Divinity of Christ, as the object of Imperial worship.

What excitement this produced among the people we can only conjecture. The historians of that day said but little of popular opinion. There were no newspapers, and even had there been, the editors would not have dared, at the peril of their lives, express opinions adverse to the government. Like Russian journals, at the present day, they would have echoed merely the sentiments of the Court. But we know that the people were attached to their respective superstitions, in which they had been educated, and which were all contrived to retain their hold on corrupt minds. Philosophers, priests and governors were doubtless combined against the Emperor in his determination to make the world Christian. All that learning, eloquence, prejudice interest and power could oppose to the change, stood in his way. Yet he brushed away those difficulties with a hand as stern and relentless as he brushed away successive rulers, governments, armies, nay, his own son, that stood in the way of a firm, united empire.

Upon the coins in gold, silver and copper he and his successors stamped every suggestion of Jesus Christ, as the Divine, as the Ruler of Heaven and Earth, as the only true object of human worship, that the wit of artists, scholars and moneyers could conceive! Mottos (in Greek), such as "Jesus Christ, the Conqueror," "Jesus Christ, the King of kings," "Conquer under this," etc., were stamped in the coins. Portraits, designed to represent Mary, the Mother of Jesus, various Apostles of the Nazarene, and finally, Jesus himself, were impressed on the *obverse* of these coins. One of his successors, John Zimisces, who reigned about A. D. 975, made millions of coins having portraits of Jesus as artists professed to have revived the likeness, the head surrounded by a halo and pressed back against the beams and upright of a Cross. In the hand is a scroll, representing the Divine Law. The breast is covered with a breast-plate. Over the shoulders are the first and last letters of the word Jesus Christ (all in Greek) and for an epigraph the word *Emanuel*. Upon the other side are the Greek words alluded to above.

There are some points of history, illustrated by the Christian monuments that have been but little regarded even by those who have written lengthy treatises upon the periods they illustrate. I may refer to them in a future article.

## A SOLITARY HOUR.

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A wild bird's free, contented note,  
 In soft refrain, not too remote,  
 Did with my autumn reverie float.

I coveted the power to sing,  
 Almost with tearful murmuring,  
 As though I might one absent bring!

I asked a miracle to be  
 A presence dear to comfort me,  
 In loving tangibility!

I know not where, sweet friend, you are,  
 Upon our planetary star,  
 And yet your thought cannot be far;

If on some islet fair and sweet,  
 Where many perfumes blend and meet,  
 Where poet lives are made complete!

If sailing on a river's breast,  
 If in some voiceless duty's quest;  
 If kneeling by some altar blest;

Or if amid the cares of men,  
 Trusting a veiled and mystic "*when*,"  
 Or sealing sorrows that have been,

With resignation calm and chaste!  
 O if my hand in yours were placed,  
 I'd pray the hour to hide its haste!

\* \* \* \* \*

The singing bird has left the tree,  
 While I, dear one, have mused of thee,  
 And love's unuttered minstrelsy!

Not lost the hour, not dead the note  
 Of any bird's harmonious throat;  
 Sweet memory's *chausous* always float.

EMILY T. BENNETT.

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“No creeds of sectarian form are prescribed for us to adhere to, as that would interrupt and preclude the universality of that brotherhood, which tolerates freedom of opinion, and the exercise of pursuits consistent with Divine and moral law and order.”



### SIGNS OF THE ZODIAC.

These signs, introduced by way of decorative symbols into churches, are neither general nor exceptionally rare. I have met with them in churches in different parts of the Kingdom, and at Chichester Cathedral. The signs are, of course, of great antiquity, and, according to Josephus, were marked upon the robes of the Jewish High Priest. The following seems to be the application which may be made of them to Christian truths:—Beginning with Virgo, this constellation is marked by the bright star Spica, placed on the ear of corn in the woman's hand, and indicating the promised seed. Next is Libra, the scales; they suggest the office of the Savior, weighing the price. In Scorpio, the Devil himself seems represented by a reptile that can sting when wounded. Then comes Sagittarius, shown in the act of drawing an arrow in a bow. This reminds the student of the Redeemer sent forth into the world. In the next sign, Capricornus, the goat, crouching down as if to be put to death, we realize the idea of our Savior having to undergo sacrifice as a victim. Again, in Aquarius, with its stream of water issuing forth, is illustrated the purifying influence of sacrifice. Pisces consists of two fishes united by a band, depicting, as it were, the faithful under the old and new dispensations. In Aries we get the idea of the sacred victim again, not crouching, however, this time, as if for sacrifice, but as if it had been slain; even in the words of Revelation, "A lamb standing as it had been slain." It may be remarked here that there is a triangle of three stars in this constellation, close by which was the Sun's place at the time of the Crucifixion. It has been argued that it was divinely ordered that during the miraculous darkness these three stars were seen close to the Sun. *This triangle of stars was said by the ancient Greeks to contain the name of the Deity, and to be a most divine emblem.* In Taurus, we are reminded of power over foes, the Redeemer reigning. In Gemini, one considers the two different natures of Christ expressed, His divine and His human nature. Cancer, the Crab, again, is an animal that clutches fast its prey. Therein we see the firmness with which the Savior will hold the faithful whom He has purchased with His life's blood. Leo, an animal who can rend and conquer, drawn over the serpent, conveys the image of Him who will undoubtedly, ultimately put all enemies under His feet.—HARRY HEMS, in the *Building News, London, Eng.*

## LETTER FROM BRO. ROB MORRIS.

LA GRANGE, KENTUCKY,

AT THE "OLD KENTUCKY HOME," 25th Nov., 1885.

BRO. T. WRIGHTSON—*Dear Old Friend*:—The kind expressions in your letter of November 17th, show that while years have been stealing portions of your outer tabernacle, and weakening what remains, the *real tenant*, the *soul*, is unchanged in any feature. You are exactly what you were, when, some thirty years since, I first took your hand. What a strange thing is this, that while such radical, such enormous changes occur in the *outward man*, the *thinking* and guiding part *abides with us* even to the end.

For me, I find that I am the same being, spiritually considered, as when first I began to think. Memory connects the period of early boyhood with the period of late manhood,—*eight and sixty-eight* are thus linked together in unbroken continuity. Though the outward man has perished, to quote the words of that profound thinker, Saint Paul, "the inner man is renewed day by day." Though the frame-work of my material existence is daily falling to pieces before my eyes—though eyesight fails—hearing is dimmed—the voice which once sung melodiously is harsh and restricted in scale—the powers of locomotion reduced—the sinews of strength relaxed—though this body, like an old dwelling, will soon have not enough roof and walls to contain its long-time tenant, yet the *I* within it *will abide*, and we know there will be a spiritual house prepared for us, one not made with hands, and, therefore, not subject to decay or disrepair.

Is not this a comforting thought? We know in whom we have believed, and He has promised that we shall see Him face to face.

From a child I have admired that grand passage referring to old age, in the 12th chapter of Ecclesiastes. What a warning to the young, if they would but heed it, does that Scripture present! How graphically has the Royal philosopher combined the phases which life presents to the aged. May I attempt a paraphrase of it?

At last life's powers fail; the silver cord  
Is loosed; the wheel of life and golden bowl are broken.  
The sunny days return no more.  
There come, through every avenue, the token  
That death is knocking at the door!  
The grinders cease; the eyes grow dim,—  
Gray hairs are blossoming above—

The ear no more can catch the happy hymn,—  
*The heart* no more doth kindle up with love:  
 The ruffian death his work completes;  
 The mourners go about the streets,  
 Our souls with sympathy to move;  
 Beneath the green sprigs they entomb  
 The joy, the life of the Mason's home;  
 What then? is there for all his toil  
 Through life's long, weary week,  
 No corn, and wine, and oil?  
 Ye unseen, hovering spirits, speak!  
 Hath the Grand Master no reward  
 For him who sleeps beneath the sod?  
 I tell you *yes!* and when the wick  
 Of life's poor taper all is spent,  
 And the body goes to banishment,  
 The soul, the soul, the white-robed soul,  
 Its earthly dross off-throwing finds its goal:  
 The pillar finds its place in Heaven high  
 To stand in honor to eternity,  
 And God our faithful laborer will take!

What an argument for the Immortality of the Soul is found in the line of thought with which I commenced this letter. That you and I, once merry, careless boys, should have shouldered the burdens of life, sorrowed under the lash of death, borne weary loads of fatigue and discouragement, and come down toilfully to the very margin of the grave, and yet be the same creatures as to all that makes up the man!

Well, how am I getting on? Sitting by the lamplight, penning these thoughts, with the faithful old mistress opposite, who has not wearied with me, she says, for forty five years, *I. ROB MORRIS, greet you.* Suffering from an incurable disease, yet I have abundant hours of relief from pain; and then my spirits, which you know were ever buoyant, rise and buoy me up, and make me forget the shadow that impends, and I bless God that I have lived so long. Our six children have sedulously obeyed the great law, and our Family Bible reckons up the second generation at twenty-one grand children. To-morrow is Thanksgiving Day, and our invitations have gone forth to all; one family in Nashville, two in Chicago, etc., and the Family Board, we expect, will be graced with a happy group.

Ought I not then to be happy? I am. Barring some anxiety about financial matters, and some disappointment at the want of alacrity shown by the better class of Freemasons in taking up my new work, my last years are my best years. And when the summons shall come from the Inexorable, as soon it must, I hope to go cheerfully to the earth which has fed me so long, and offers me so quiet a rest within her motherly bosom.

Affectionately, your old Friend and Brother,

ROB MORRIS, *Poet-Laureate.*

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## MASONIC INTERFERENCE IN VIRGINIA.

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The impertinent interference of "High Degree" Masons with the management of various Masonic Bodies, which has been so marked in Ohio, during the past two or three years, is well illustrated in a little pamphlet, which comes from Virginia.

In 1867, a Master Mason, belonging to St. John's Lodge No. 36, under the Jurisdiction of the Grand Lodge of Virginia, was expelled, after due trial, for debauching the wife of a Fellow Craft, a member of the same Lodge, and who was at the same time receiving instruction in the lecture of the Fellow Craft degree from the accused. The Master Mason eloped with the erring woman, established himself in business in Washington City, became wealthy, and acquired such *respectability* as money can confer. In 1869, he petitioned for reinstatement in regular form, and was rejected. Two subsequent petitions for reinstatement were made, and with like result.

To this decision of his Lodge an appeal was taken in 1885, eighteen years after the expulsion, on the ground that the accused was expelled on insufficient evidence, although he was then, and had been from the time of his expulsion cohabiting with another man's wife, a fact which had not been, and could not be denied. The strongest advocate for appeal was the brother who presided in St. John's Lodge at the time of the expulsion, and who subsequently reached a high office in the Grand Lodge of Virginia. The petition for reinstatement did not claim that the expelled brother did not commit the crime alleged, but that the Lodge which expelled him, had not sufficient evidence of it, although he still retained possession of the fruits of the sin, and the brother who took the appeal for the expelled Mason did not state his ground therefor.

So far the case bears the impress of an effort, not to do justice to an expelled Mason, for that was done by the Lodge when the accused was expelled—justice not to the brother only, but to the whole Masonic fraternity also, for none can be more interested than a Mason in the moral purity of the Order—but it also shows a desire on the part of the friends of the accused that justice should be tempered with mercy; in fact, it would seem from the proceed-

ings as published in the pamphlet that the "High Degree" Masons were desirous to dilute the justice of the case below Hahneman's 33d trituration.

On the 14th day of April, 1885, in St. John's Lodge, one Williams, a Master Mason, and a member of the Lodge, when the question of reinstatement of the expelled brother was before the Lodge, made a statement in regard to the expelled brother, in no manner complimentary to him, and as he was not personally acquainted with the expelled, stated that he had his information from a source to which he accorded full credence. For this statement, Williams received a note late one evening, requesting him to meet him (the expelled) at a hotel in Richmond for explanation. Williams repaired to the hotel, was taken into a retired room, and found, not the gentleman who requested the interview, but four Masons, members of the Grand Lodge, who demanded the name of Williams' informant. He declined to give it. After repeated threatenings and intimidations, intimating that his life was in danger if he refused, without effect, Williams was requested to withdraw for a few minutes. On his return, he was informed that he was in open Lodge, and bound to speak. Taken by surprise, and not fully knowing his rights in the premises, he divulged the names of his informants, and was allowed to go. The brethren had assumed the power to open a Lodge of Masons in an out-of-the-way place without notification to the brethren, and by this means compel a brother to divulge the secrets of a Master Mason received by him as such, and which he was bound to keep; all to further the ambition of High Degree Masons to assist an unworthy man whose wealth was the only incentive to their consideration.

The case has not its exact parallel in Ohio, but the recent "High Joint Commission" appointed to try Bro. Moore smacks of the same spirit. The latter case is not ripe for comment, but it shows equally with the Virginia case, how our Masonic *Nobility* is determined to ruin any Mason who has the temerity to oppose their encroachments upon the rights and privileges of Freemasons.

" Man, vain man,  
Clothed in a little brief authority  
Plays such fantastic tricks before high Heaven,  
As make the angels weep."

H. B. FURNESS.

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**ONE HUNDRED YEARS AGO — AND TO-DAY.****A SUGGESTION.**

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It is a well-known fact of history, and indeed all the facts connected therewith are well established, as the history of this great country, that taxation without representation was the great cause of the American Revolution. Upon this subject it is not necessary to enlarge, or quote the authority. We merely mention it to show that causes lead to results, and that results as surely follow a cause, as that water runs down hill. That a freedom loving constituency, from various causes, may endure much, may be long suffering, and may put up with, and tolerate for a long period, repeated acts of tyranny and oppression, may be true, yet the time will come when the freedom loving masses will throw off the yoke and assert their true manhood.

We have said this much by way of introduction to what we believe to be needed reforms in the organization of the Grand Bodies of Masonry, or associated Masonic Grand Bodies.

We believe that the Grand Bodies of what is usually termed the York Rite, should all be representative bodies,—representing the views and interest of the masses—the body of the Craft.

As at present organized this is not the case with Grand Commandery.

The Grand Commandery is composed of *Past Eminent Commanders* and the three highest officers of the Commanderies. This might have been all right one hundred years ago, when there were but few Past Eminent Commanders, and but few Commanderies.

While the three highest officers of the Commanderies are supposed to be, and probably are, fair representatives of the great body of the Fraters in the jurisdiction, it cannot be claimed for a moment that the Past Eminent Commanders represent any one but themselves, or something, or some interest other than the subordinate Commanderies. They are members of the Grand Commandery for life,—an inherent right that cannot be abrogated—cannot be disturbed, except for crime or cause.

These Past Eminent are in the majority in the Grand Commandery, and entirely control its legislation. They constitute the upper stratum—the responsible to nobody portion of the Grand Commandery. They are the lords—the cannot touch me portion of the body.

Now, what are the further facts in the case? These Past Eminent are nearly all 32° Scotch Ritters,—many of them 33°—and the remainder hoping to be. We will not allow ourselves to be misunderstood,—we do not object to either 32° or 33°, as such, but to interference with the Order of the Temple, and with the rights of *those* Fraters who are not connected with the Scotch Rite.

What is the consequence? Why, legislation in the Grand Commandery endorsing the legitimacy of a certain branch of the numerous progeny of the Scotch Rite to which these Past Eminent are attached, and covering with attempted degradation and infamy of all who dare to question the legitimacy of this recently born, and by all confessions of its most enthusiastic de:fenders, doubtful heir to the autocratic pretentions of Frederick the Great of Prussia.

As a Grand Commandery, it cannot, by the very nature of the case, know anything about the matter; and, therefore, any legislation in regard to the status of any branch of the Scotch Rite by the Grand Commandery is “merely going it blind.” The Grand Commandery, as a body, does not know, and has no right or occasion to know, that such a body or organization has a being as the A. & A. Scotch Rite. Hence no business to legislate.

In regard to this very legislation and in support of the position we take in the premises, we quote from the address of R. E. Grand Commander, Brenton D. Babcock, (also a 33°), delivered at the Grand Conclave held at Put-in-Pay, August 27, 28, 1878. He says:

“Permit me to call your careful attention to Art. I., Sec. 13, p. 11. of the Statutes and Regulations of the Grand Commandery.”

Upon which he says:

“I believe the time has long since passed, if it ever existed, when a rule like this, arbitrary in its nature—uncharitable and discourteous—often violated and never enforced, should be permitted to retain a place among the Statutes by which we claim to be governed.

“We are constantly receiving into our asylums Knights of foreign and neighboring jurisdictions contrary to the letter of this law, and, so far as I can learn, no other Grand Commandery within the jurisdiction of the Grand Encampment of the United States, deems a similar rule necessary for its protection against the contaminating influence of imaginary evils.

“I most urgently recommend the unconditional repeal of said Sec. 13 of Art. I.”

So much for Scotch Rite influence in enacting pernicious legislation for Templars.

Indeed, so far as we are informed, or can know, and that is only by the assertions of prominent members of the A. & A. S. Rite, that where the A. & A. S. Rite exists there is no necessity for the Order of the Knights Templar—that it is superfluous—that all the degrees are conferred in and by the A. & A. S. Rite, and that those who take both merely duplicate them. Hence they say it is better to join the A. & A. S. Rite, and thus save time, money and complications. This being a fact—not being personally posted, we have to take the *ipse dixit* of those who should know—there is a conflict, and ever must be between Knights Templar and the A. & A. S. Rite.

That in this contest the Order of the Holy Temple must ever be at a disadvantage—they must constantly contend with an opponent in ambush—one that they cannot see—that is in the very heart of the Templar organization—that can, and whose interest it is, to sap its very foundations and destroy the structure of the Holy Temple, by its insidious control of its Grand Body.

This should not be. A change is needed—a reformation required so that the Grand Commandery may become a truly representative institution—republican in its organization. Let the masses be fairly, properly, and fully represented. Abolish all hereditary membership—let there be no longer a house of lords and bishops—but let there be a Grand Commandery taken wholly from the ranks—composed of the three principal officers of the subordinate Commanderies, who are the representatives of the Commanderies. The Grand Commandery would then be a representative body, the same as the Grand Lodge, the Grand Chapter, and the Grand Council.

By this means the Grand Commandery would be brought into strict consonance with democratic principles, and be in accord with all the prejudices of the American people. It would put the Commandery in line with the true spirit and genius of our government, and throw out all outward and extraneous causes of contention and discord, and restore peace and harmony in the Templar Order.

It will be said by the advocates of Autocracy that this is Rebellion—Revolution. No, it is Reformation. It is the cause of the masses against hereditary autocracy. Democracy instead of a lordly rule. A basis of rule by the people and for the people, and the only rule which, as true American citizens, can or should be advocated by the free and independent.

SHIBOLETH.



## TEMPLAR HISTORY — THEN AND NOW.

The following extract from Addison's History of the Knights Templar, p. 291, is respectfully recommended to the attention of the Masonic Knights Templar of Ohio. In modern times the civil authorities stand in the way of a holocaust, but the *spirit* of Pope Clement still rides upon the gale :

“On the 16th of October, 1311, the General Council of the Church, which had been convened by the Pope to pronounce the abolition of the Order, assembled at Vienne, near Lyons, in France. It was opened by the holy pontiff in person, who caused the different confessions and avowals of the Templars to be read over before the assembled nobles and prelates. Although the Order was now broken up, and the best and bravest of its members had either perished in the flames or were languishing in dungeons, yet *nine* fugitive Templars had the *courage to present themselves before the Council and demand to be heard in defence of their Order*, declaring that they were the representatives of 1,500 to 2,000 who were wandering about as fugitives and outlaws in the neighborhood of Lyons. Monsieur Ravnouard has fortunately brought to light a letter from the Pope to King Philip which states this fact, and also informs us how the holy pontiff acted when he heard that these defenders of the Order had presented themselves. Clement caused them to be thrown into prison, where they languished and died. He affected to believe that his life was in danger from the number of the Templars at large, and he immediately took measures to provide for the security of his person.

“The assembled fathers, to their honor, expressed their disapprobation of this flagrant act of injustice, and the entire Council, with the exception of an Italian prelate, *nephew* of the Pope and the *three French* bishops of Rheims, Seus, and Rouen, all *creatures* of Philip,” (*candidates for higher rank.*) “who had severally condemned large bodies of Templars to be burned at the stake in their respective dioceses, were unanimously of the opinion that before the suppression of so celebrated and illustrious an Order, which had rendered such great and signal services to the Christian faith, the members ought to be heard in their own defence.

“Such a proceeding, however, *did not suit the views of the Pope and King Philip*, and the assembly was abruptly dismissed by the holy pontiff, who declared that since they were unwilling to adopt the necessary measures, he himself, out of the plenitude of the papal authority, would supply the defect. Accordingly, at the commencement of the following year the Pope summoned a private consistory, and several *cardinals* and *French bishops* having been gained over, the holy pontiff abolished the Order by an apostolic ordinance.”

Can it be that this “case” is one of the precedents relied upon in the recent trial in Cincinnati? There is certainly a family resemblance.

BETA.

# THE EDITOR.

## THE LESSON OF A SONG.

BY JAMES BUCKHAM.

(The Advance.)

A bird, with death, at best, so near,  
 And hawk and arrow in the air,  
 Sees naught but sunshine everywhere,  
 And sings away its little year.

Doth man not die that he may live,  
 And sorrow that he may rejoice?  
 If there be tribute, then, of voice,  
 Shall he alone refuse to give?

O craven spirit of a man!  
 That frowns and sobs at God's decrees,  
 And, ever looking downward, sees  
 No radiant bow the heavens span!

Take thou a lesson from the bird,  
 That sings, though earth be all its hope,  
 Whilst thou canst see the heavens ope'  
 And angels choiring to the Lord!

\* \* \*

DECEMBER.—This month brings the Sun and Planets, in their courses of perpetual and sublime regularity, to the Nativity of Christ, and to the birth of Saint John, the Evangelist: The former, by surface-sight, of now almost universal recognition, but suggestive of profounder meanings than men ever dream of; the latter, a Masonic event as to Time, Symbolism and Mystery. Since the Twenty fourth of June, the Sun has traveled from one Zodiacal parallel line toward the other, which will be reached on the Twenty-fourth of December, the eve of the Nativity. Thus ever traveling and traversing, with sublime constancy and amazing regularity, the promise is realized—"Seed time and harvest, summer and winter shall not fail."

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"YET ALL THIS AVAILETH ME NOTHING, SO LONG AS I SEE MORDECAI, THE JEW, SITTING AT THE KING'S GATE."—*Son of Hammedatha, the Agagite.*

THE *self constituted* Templar TRIUMVIRATE, *terrorizing* more than Six Hundred Knights Templar—members of the two Commanderies in Cincinnati—is a *spectacle* to look upon, and a *contemplation* for the thousands of valiant and magnanimous Knights in the Jurisdiction of Ohio! Some time ago, there was an infamous suggestion of the “*point of the bayonet* ;” will there be any instigation towards its realization? Or is a *dark deed* in reserve as the fitting outcome of the *threats of personal violence*,—the consummation of which is heralded by the gratuitous dispensing of the *emblems of mourning*, from *charitable hands*, the palms of which are itching for the price of blood?

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WHO IS IT THAT IS TALKING WITH PROFANE SPEECH about the “*degradation of a Knight*” ? and by such assumption of honor and saintliness, is making a mockery of the exalted rectitude, integrity and Knightly honor and Saintly memory of Jacques De Molay, and others of high renown, whom neither Pope, nor King could taint with corruption?

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AND SO ON FOR QUALITY. All of which, though it make “the unskillful laugh, cannot but make the judicious grieve” :—grieve for the integrity, honor and welfare of the Holy Order of the Temple, when it is set upon by the Triumvirate!

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WE DARE to challenge argument and will assert integrity and honor in the Chapter of Noachites, and will abide the *tests*. Nor will we say—“*I did's't*” :—but—“*thus did's't thou!*”

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WE ARE grateful for many, very many letters from Sir Knights and Masons in Ohio and other Jurisdictions, expressing the most fraternal regards and sympathy in language which is faithful and not to be misunderstood. We have also been surprised at the very general understanding, which these letters express, concerning the *persons*, and the *animus* of the proceedings which have been instigated against us. Such letters are daily coming to us, and when the peculiar outrage shall have been consummated, we shall take opportunities to publish one, and another and another of them,—which, though personal epistles, yet they cover such Masonic and Knightly ground, as to be instructive reading to brethren and Sir Knights everywhere.

“YET I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”—*Ancient Records.*

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#### THE COMMISSION.

“EM. SIR MOORE” will be excused by his many friends and by the Fraternity generally, from saying anything with regard to the Commission appointed to sit and investigate his trial case, under charges of “un-Knightly conduct,” rendering a verdict of “guilty,” and *suggesting—not inflicting*—the penalty of “Indefinite Suspension.” The case was appealed to the R. E. Grand Commander. There the matter rests for the moment.

“Em. Sir Moore,” while duly estimating the gravity of the case, is not, all things considered, “grieved at the result,” so far as any result has been reached.

It is proper and right, however, that “Em. Sir Moore” should say, here and now, that the charge of un-Knightly conduct was based upon the allegation that Sir Moore, as Editor of THE MASONIC REVIEW, “*did write, or cause to be written, did publish, or cause to be published,*” an article in a certain number of the REVIEW reflecting upon a member of the Grand Commandery of Ohio. Sir Moore did *not write* the article in question, nor *cause it to be written,—did not publish it, nor cause it to be published.*

The appeal of the case to the R. E. Grand Commander, was the right, duty and privilege of Sir Moore, and is not, in itself, and necessarily, any reflection upon the integrity of the Commission.

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#### THE TRIUMVIRATE.

NO SOONER had the verdict of “guilty,” with the suggested penalty of “Indefinite Suspension,” been pronounced, when the Triumvirate flashed the sacred and secret Masonic doings over the telegraph wires to near and distant places, that it might appear in the next morning newspapers. And the Triumvirate had no sense or conscience of the fact that they were guilty, in this act, of debauching the work of the Commission, and are liable to the charge of gross un-Masonic conduct :—especially when it is remembered that not a single *Knight Templar was permitted to be present* during the investigation of the case. This is a gross insult to the Commissioners. And still they prate of “un-Knightly Conduct !”

A NUMBER of Knights Templar applied at the door of "Room number Four," of the Hotel Emery, where the Commission was in session, and courteously demanded admission, and to be present at the trial of a Templar. Their demand was refused, "under the rules."

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"WE INTEND to crush you and the REVIEW," said a Sov. Gr. Ins. Gen.

It was said *not long after last Ascension Day*, and in the presence of a witness. There is no doubt but that "We intended." But it was a foolish speech, and not the word of a wise man. We hope to live long enough to outlive enmity, malice and ill-will, and to have opportunity and ability to say some comforting, solacing words to the victims of conscience and remorse.

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BRO. T. S. PARVIN, the Grand Secretary of the Grand Lodge of Iowa, has addressed a circular to the friends of the Library Enterprise of the Grand Lodge. (by the way, it is well worthy of all commendation.) that they have established an Arcæological Department, connected with the Library, and invites contributions from Brethren and friends. The Library Building is a most elegant, fire-proof structure, and undoubtedly is the finest edifice, devoted to this purpose, and contains probably, the best Masonic Library in the world.

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BRO. R. M. BARTLETT's superior knowledge of Commercial Science, and his ability to impart the same to others, is a guarantee to all who would become Masters in Book keeping, per cent., equations, etc. We say go to R. M. Bartlett's Commercial Institute, if you desire a complete Commercial Education. We speak only of what we know. R. M. B. has been a teacher of Commercial Science for nearly two generations.

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THERE is an error of omission in the article on Cabbalah by which injustice is inadvertently done. The matters involved between the Dominicans and Pfeffercorn on one side and Reuchlin on the other, was finally decided in favor of Reuchlin by a papal court. Reuchlin was protected by Leo X, the great patron of letters, who said as to him:—"Never fear, Poggio, I will not suffer any harm to happen to this man."

BROTHER ROB MORRIS has promised to furnish us, commencing with our January issue, in monthly numbers, a series of original papers. They will consist of matter strictly original, serious and humorous, prose and verse, drawn for the most part from his own Masonic experience of two score years. To those who are familiar with his style it is not necessary to speak further.

Attention is also called to the advertisement in the present issue of "The Laureate Edition" of his Masonic Poems, of which we are pleased to learn the second thousand is now in press.

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THE FOLLOWING ADDRESS was made by Em. Sir L. C. Harris, on retiring from the office of Eminent Commander of Hanselmann Commandery:—

*Officers and Sir Knights of Hanselmann Commandery*:—Before proceeding to the election of officers to serve you for the ensuing year, I desire to express to you my most sincere thanks, not only for the honor you conferred upon me one year ago, in electing me to the office of Eminent Commander, but also for the courteous and cordial support you have given me in the discharge of my duties, and to promote the welfare of our beloved Commandery and in this my endeavor you have most courteously assisted me, and I sincerely thank you. I also desire to express my high appreciation of the Fraternal kindness and courtesy of the officers and Sir Knights of our Mother Commandery, Cincinnati, No. 3, during the year, and for the very generous and Knightly manner in which they have been forward on all occasions, to promote among us the sentiments of harmony, and to insure the prosperity of the Order in this city. And now, Officers and Sir Knights, I ask for my successor in office the same Fraternal consideration which you have so generously accorded to me, and even more abundantly, and my best desires and labors shall be for unity, harmony and prosperity in this Commandery and throughout all our Templar borders.

And after having installed my successor in office, my term as Eminent Commander will close, and I will cheerfully take my place again in the ranks, glad to serve as a private in any way which will conduce most to the prosperity of Templar Masonry, and Hanselmann Commandery in particular.

Sir Knights, I again thank you for the many courtesies you have extended to me on all occasions during my term as Eminent Commander.

A TRIUMVER is busy in making the statement that the R. E. Grand Commander will issue an edict approving the Verdict of Guilty, and ordering the infliction of the penalty proposed by the Commission. This is an insult to the R. E. Grand Commander, and is grossly un-Masonic and un-Knightly. But then the asserter is a Triumver!

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#### THE CASSIL AMENDMENT AND THE GRAND COMMANDERY.

MR. EDITOR :—We attended the meeting of the Grand Commandery of Ohio, at Cleveland, on the 8th and 9th of October, and though we took no part in the labors of that Grand Body, we were present during the entire session, and saw and understood pretty well, what was done. The labor was done mainly by those whose experience and skill, and other requirements, “in the various acts and sceres,” had secured to them, beforehand, positions, in which they proved themselves able to design as well as execute; and, so far as the work entrusted to them is concerned, we feel constrained to say, it was so well done, that it ought to win, for some of them, the crown of success, and we guess it will. The chief point of interest in the whole Conclave appeared to be, the measuring of strength of the Knights Templar in their own Grand Commandery, as evinced by the number of votes they were able to count for Cassil’s amendment, which under the law, had laid over one year, and which came up for action. The vote as recorded showed a gain over the vote had on Sir Cassil’s resolution, embodying nearly the same features as the one just referred to—in Dayton, last year. The vote in 1884, as is pretty well known and remembered, was, *eleven yeas to one hundred and twenty three nays*. On nearly the same question, in the Conclave just closed, the vote was, 76 yeas to 108 nays. This would make it appear that 65 more votes were cast *for Templary* in 1885 than in 1884, and that 15 votes *less* were cast *against Templary* than in 1884. Or, in an aggregate vote of 184, the Templars of Ohio lacked just 17 votes of a majority, in their own Grand Commandery. This 76 should have been increased by as many as 6, and perhaps more votes, had the representatives of some of the Commanderies that had instructed, *voted as instructed*; in other words, had they observed one of the clearly implied duties imposed by their vows. And lest some disputatious individual should feel called upon to rise, let us say, that the person, or persons,

who represent a subordinate Commandery in the Grand Body do so, as the *proxy* of that particular Commandery, and is by both duty and honor bound to vote on any specified question as instructed. *Else, the creature is right in assuming superiority to the creator.* Moreover, these 76 ought to have been further increased, by the attendance and affirmative votes of many Past Commanders who staid at home. The strength of the Templars in the Grand Commandery of Ohio, was increased over the showing of 1884 nearly seven fold. Can anybody explain how this was accomplished? Did the Templars out of a desire for *reform* do it? Or, did the 33ds do it? We do not pretend to know all who are 33d, and who are invested with the official stations in the Grand Commandery of Ohio, but those whom we do know or know about, we should no more think of accrediting with voting in the interest of Templary, than we should of holding their hands among live embers to cool them! What then did it, and who? We believe we can answer in part, thus: Certain plain Knights, Templar, and certain 32d Scottish Rite Masons who are determined to maintain their manhood, and who are marked men to-day, because they did it. How do we know this? Because certain Scottish Rite Masons of the 32° grade told us that the Grand Commandery of Ohio was PICKETED with scouts of the domination! Doesn't the retirement of NIEMAN and GILLESPIE prove what we say about manhood? Does anybody believe that they owe their retirement to anything save their vote for the Cassil amendment? NO! Is a plain Templar worthy of a place among the officers of the Grand Commandery of Ohio, and if not, *why* not? Isn't it a Grand Commandery of Templars? And if *not*, put away your Banners and Beauseant and proclaim what it is. "Tear down the flaunting lie!" and reconstitute the whole Body under a new title, thus: "The Grand Commandery 33° and last disgrace of K. T." We do not like false trade marks. We do like truth; we don't like false pretenses, either as to faith or knowledge; we do like Knights, Masons Men, who have but one face and that one turned towards God; with but one heart and that one honest as in the sight of God; with at least *one* cardinal virtue, viz: the irrevocable determination to maintain an unsullied Manhood! In the Grand Commandery, we listened to a great deal that was said about this same virtue—some of it was garbled extracts from the REVIEW; some was read from the Grand Commandery Scrap Book, with running comment, but



it could not be spoken of without using the word itself. It sounded strangely on the lips of the Scrap Book Scribe, but sacred things will sometimes be applied to strange uses, and while the act and application may amount to a profanation, the sacredness of the thing or name profaned is in no sense abated or compromised. We shall take occasion to note additional reflections on the work of the Conclave of 1885.

TEMPLAR.

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THIS being the season in which the annual meetings of the various subordinate bodies are held, we would deem it a kindness of the Secretaries to send us the names of the newly installed officers, together with such items of intelligence as will be of general interest to the Craft. It is also a good time to renew, as well as make new subscriptions to the REVIEW. Send in the names.

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A correspondent of the London *Freemason* says, in answer to an inquiry: "A Past Master who ceases to be a subscribing member of any Lodge, for twelve months, ceases to be a member of Grand Lodge, till he again becomes a Warden or a Master of a Lodge." *Vide Constitution*, Rule 9.

## OUR TRACING BOARD.

### SCOTTISH RITE MASONRY.

A HISTORICAL SKETCH OF ITS MASONIC POSITION IN THE UNITED STATES.  
SOME INTERESTING STATISTICS, THROWING LIGHT UPON  
EGYPTIAN DARKNESS.

BY E. T. CARSON, DEPUTY FOR OHIO.

[From Commercial Gazette, Dec. 5, 1885.]

The first Lodge of Perfection and Council of Princes of Jerusalem in America was established in Albany, N. Y., in 1768. A Lodge of Perfection was organized in Philadelphia in 1781, and in Charleston, S. C., in 1783. Bodies of the "Sublime Degrees" were also established in New York city and in New Orleans late in the last century and early in the beginning of the present century.

We have no record, printed or written, giving any account of our present system of thirty-three degrees, until the appearance of the celebrated circular issued at Charleston, S. C., by Dalcho, Auld, De La Motte, Mitchell and Alexander, bearing date December 4, 1802. The Southern Supreme Council of Sovereign Grand Inspectors General of the thirty-third degree was organized and opened in Charleston, S. C., on the 31st of May, 1801.

In 1807, Joseph Cerneau formed a Consistory in the city of New York. Whether he was legally authorized to do this we will not stop to inquire. He and his followers claimed that it was regular, and they dated the beginning of their Supreme Council as of 1807. In 1813 Emanuel De La Motta, acting under authority from the Supreme Council at Charleston, S. C., organized a Supreme Council in the city of New York. This body took the name of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, the Cerneau Body having assumed the name of "Supreme Council for the United States of America, Its Territories and Dependencies."

War began between the Cerneau and the De La Motta Bodies at once. The two organizations went on with more or less success for a time, but with continued warfare between them. Both bodies became dormant, or at least were not heard of for long intervals, at different times down to about 1850. Then, with the revival of Masonry which took place about that time, when the anti-Masonic storm had passed, both bodies began to make more or less stir in the Masonic world, each claiming to be the only legal Scottish Rite organization in the North. In 1860 a schism took place in the Northern Supreme Council, of which Edward A. Raymond was the Grand Commander. It is not necessary for the present purpose to go into the details as to the causes that led to this schism; it is sufficient for the present sketch to say that Mr. Raymond was *declared* deposed from his office of Grand Commander, and the members elected Killian H. Van Rensselaer as Grand Commander, proclaiming their organization to the lawful Supreme Council for the Northern Masonic Jurisdiction. It continued to meet regularly, charter bodies, etc.

Mr. Raymond also continued to act as Grand Commander of another organization, composed of members who followed him. This body also claimed to be the only lawful Northern Supreme Council. Then there were three Supreme Councils in the Northern Jurisdiction, Edmund B. Hays as Grand Commander of the Cerneau Body, Raymond of another, and Van Rensselaer of a third. The Bodies of the Rite in Ohio, which had been organized in 1852, adhered to the Van Rensselaer Supreme Council. All three of these Bodies were in fierce conflict with each other. In 1863 the old Cerneau-Hays or New York body, and the Raymond-Robinson or Boston Body were, by mutual agreement, consolidated into one Supreme Council, the Cerneau fully recognizing and condoning any alleged irregularity of the Raymond-Robinson members, and *vice versa*, each body recognizing the members that had been created by the other. Then there were but two Supreme Councils in the Northern Jurisdiction—Hays at the head of one, Van Rensselaer at the head of the other, each claiming to be the only legal Scottish Rite organization in the Northern Jurisdiction. A fierce war raged between these two bodies down to May 16, 1867, when wise counsels prevailed and the two Councils were, by mutual agreement, consolidated into one Supreme Council under the name of the Supreme Council Sovereign Grand Inspectors General of the 33d degree for the Northern Masonic Jurisdiction of the United States of America. Each of the contracting parties agreed to accept the members of the other as regular Scottish Rite Masons, with all the rights, titles and dignities they had acquired in either Rite, all the past was to be by-gone. Cerneauism, Gourgasism, or Raymond and Van Rensselaer were swallowed up and forever buried by the union, and there was forever, thereafter, to be but one Supreme Council in the Northern Masonic Jurisdiction of the United States. The only test that was required from either side to be fully entitled to membership was to take the oath of fealty or allegiance to the united body. All congratulated themselves that hereafter peace was to reign among the brethren.

Mr. Folger in his history says: "When the two bodies came together, the Sovereign Grand Commanders of both bodies resigned, together with all the respective officers of each body, thus dissolving both the Hays Cerneau and

and the Raymond Council, each Sovereign Grand Inspector General retaining his status as such."

From this date, May 16, 1867, down to September 21, 1881, there was peace in Scottish Rite Masonry. When the union took place there were upwards of one hundred subordinate bodies on the registry of the Hay-Cerneau Supreme Council, about an equal number on that of the Van Rensselaer Supreme Council, with very nearly an equal membership in each; both sides accepted the union in good faith, all the subordinates joined in the union. Not one of them defaulted in loyal allegiance to the united body down even to this very day. Not a member ever wrote or spoke a word of protest against the union—all accepted it, all took the oath of fealty.

On September 21, 1881, a little coterie of men in the city of New York set up a body which they called the Cerneau Supreme Council, with one Hopkins Thompson as Grand Commander, and one Robert B. Folger as Grand Secretary. They claimed that they had been deceived by the union of 1867; that the Cerneau Supreme Council never went into it, setting up that in June, 1866, the Cerneau Supreme Council held a meeting in New York, at which a committee was appointed for the purpose of receiving any proposition which might be made to adjust differences, etc., the committee to report at the next annual meeting.

The time of meeting was changed from June to October in each year; therefore it followed there was no meeting in October, 1866. Robinson, the M. P. G. Commander, called an extraordinary session, to meet in Boston, December 13, 1867. Mr. Folger, referring to the June session, says: "Thus closed probably one of the largest and most harmonious assemblages of Ineffable and Sublime Masons ever convened within the walls of a Council chamber." There were twenty-two members present at this meeting, and there were twenty-five present at the December meeting in Boston. Robinson, with the approbation and concurrence of the members present, reorganized the Supreme Council, the object being to secure the recognition of foreign Supreme Councils, it having been claimed that there was some imaginary or real irregularity in the organization as it then stood. All those present accepted the change, and no one ever spoke a word of protest against it until September, 1881, when Mr. Hopkins Thompson and Robert B. Folger hoisted the standard of treason and pretended to organize a new Supreme Council. Both these men had taken the oath of loyalty to the United Supreme Council in 1867.

Folger says that the Cerneau were not represented at the meeting in Boston. The truth is that of the twenty-two members who were present in New York in June, fifteen attended the meeting in Boston. Who were absent? Here are the names: Daniel Sickles, John A. Foster, (both are with the United Supreme Council to day), Hopkins Thompson, (turned traitor), and John Jones, J. B. Chaffee, John Moon and Israel Hunt, (the status of the last named four is unknown). Thus it is clearly shown that seventeen out of the twenty-two participated in and approved of the proceedings in Boston, one is a traitor to the Supreme Council, and four unknown. There was about an equal number of the Cerneau members and the Raymond Boston members who participated in the Boston meeting.

The present Cerneau-Hopkins Thompson-Folger combination say they were waiting from June, 1866, to September 21, 1881, for that meeting, which they say they expected to be held in October, 1867. During that long period—fifteen years—they never held a meeting, and not one of them ever said or wrote a word against the action of Robinson at the December meeting of 1866, or the Grand Union in May, 1867. Does any impartial, sensible person believe this Munchausen story?

A few words as to the history of the Rite in the State of Ohio. The first organization was in 1851, under the authority of the Northern Supreme Coun-

cil, of which body Raymond was Grand Commander at that day. The Rite had a steady, not a rapid growth, never was disturbed by internal discord or strife, and the State was never invaded by any irregular Scottish Rite organization until 1883. At that time there were nineteen subordinate organizations in Ohio with an aggregate membership of 1,400. Unquestionably the State was at that time, in Masonic parlance, occupied territory — and there can't be two coördinate governing Masonic bodies in the same district or territory. This is a well settled principle of Masonic law.

In 1883 a few disgruntled Masonic malcontents residing in Columbus, Ohio, betrayed the Masonic vows to the Northern Supreme Council, and started bodies in Columbus under the authority of the Hopkins Thompson-Folger-Atwood-Cerneau body of New York.

Here is an extract from the oath which the Cerneaus of Columbus took to the Palmer Supreme Council only a few weeks before they committed their Scottish Rite treason: "I do promise on my word of honor, and swear true faith, allegiance, and fealty to the Supreme Council of Sovereign Grand Inspectors General of the Thirty third and last degree for the Northern Masonic Jurisdiction of the United States of America, sitting at its Grand East in the city of Boston, Mass., of which the Illustrious Henry L. Palmer is the Most P<sup>r</sup> Sovereign Grand Commander, and will support and abide by its Constitution, Statutes orders and decrees.

"That I will hold allegiance to the said Supreme Council and be loyal thereto as the Supreme Authority of the Rite so long as I may continue to reside within its Jurisdiction; will hold illegal and spurious every other body that may be established within its jurisdiction claiming to be a Supreme Council, and every other body of said Rite within the same jurisdiction that does not hold its powers mediately and immediately from said Supreme Council, etc., etc. And may God aid me to keep and perform the same, Amen," etc.

And this: "And if I violate this vow may I be denounced throughout the world wherever honor is loved and infamy is detested, as a base ignoble man, and forsworn Mason and Knight, and may I be degraded from the Orders of Masonic Knighthood, and may God punish or reward me as I keep or violate this vow. So help me God."

There has been a great outcry about a certain article in the Constitution of the Grand Commandery of Knights Templar of Ohio, making it a misdemeanor for a Templar to dabble of any kind of irregular Masonry. It is continually repeated by the Cerneau combination that E. T. Carson was the author of this legislation, which was re-adopted in 1868. This statement is utterly untrue. Mr. Carson was in Europe when this was re-adopted, and had nothing whatever to do with making it a law, although he fully endorses it. One of the principal promoters of this Cerneau Combination in Ohio, is Mr. Wm. A. Hershiser, of Columbus. He is an officer of the Cerneau Supreme Council. In 1868 he was Deputy Grand Commander of the Grand Commandery of Knights Templar of Ohio, and voted for this very law which "robs the Templars of Ohio of their manhood," as they are pleased to say.

And from the date of its re adoption in 1868, down to September, 1883, a period of fifteen years, Mr. Hershiser, nor any other member of the "Combination" ever wrote or uttered a word of protest against this dreadful law. In 1884, however, there was a change. Scottish Rite Masonic treason was abroad in Ohio, and then Butler's lines tell the story.

Who ever felt the halter draw,  
With good opinion of the law?

Of the men who organized the Cerneau-Hopkins Thompson-Folger Supreme Council in New York in 1881, three of them, viz., Robert E. Roberts, Robert B. Folger and Andrew J. Fisher, were expelled by the Grand Lodge of Free

and Accepted Masons of the State of New York, September 27, 1853, for indulging in the little enterprise of starting a bogus Grand Lodge of their own, simply because their candidate for Grand Master of the Grand Lodge was not elected. They started symbolic Lodges in the State of New York.

By their fruits ye shall know them.

The Northern and Southern Supreme Councils are recognized as regular by every Supreme Council in the world, the present "Cerneau Combination" by none.

The Columbus Combination try to raise a dust to deceive by going back into the early history of the Rites in the United States. All questions of legitimacy as between the two contending Supreme Councils were finally settled by the union of 1867. Proving that Benedict Arnold was a patriot and soldier during the French and English war won't wipe the stain of treason from his base act at West Point. Proving that the Cerneau Supreme Council was the only legitimate Supreme Council in 1807, that it had recognition by the Grand Orient of France, won't wipe the stain of Masonic treason from the act of those Scottish Rite Masons who pretended to reorganize the Cerneau Supreme Council in New York, September 27, 1881, nor will it remove the stain of Scottish Rite Masonic treason from those Scottish Rite Masons of Columbus, O., who, on August 27, 1884, undertook to organize Scottish Rite Bodies in Ohio, where the Order had been legally established for more than thirty years. Masonic or Templar dishonor is a fast color, the chemicals falsehood, misrepresentation, and doctored or distorted history will not remove, but rather tend to intensify and make it more pronounced. He who has it may, in the language of Lady Macbeth, cry: "Out, damned spot," but it will remain with him, sleeping or waking, ever reminding him of what he once was; it will be his bird of evil omen, croaking "'ever more."

**A LAST FAREWELL.**—*Albert Pike's touching letter to a dying friend.* The following beautifully worded letter to Dr. Thruston, of Van Buren, Ark., was received by him the day before he died:

WASHINGTON, Sept. 3d. 1885.

*My Dearest and Best and Truest Old Friend.*—I have just received your loving message, sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart, that you were about to go away from us. In a little while I shall follow you, and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it.

I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction—the only real revelation, which to me makes absolute certainty—that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it is not folly to pray; that our convictions come from Him, and in them He does not lie to or deceive us; and that there is to be for my very self another—a continued life—in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here.

You have led an upright, harmless and blameless life, always doing good, and not wrong or evil. You have enjoyed the harmless pleasures of life, and have never wearied of it, nor thought it had

not been a life worth living. Therefore, you need not fear to meet whatever lies beyond the veil.

Either there is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect.

There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own nearly approaching departure, I do not feel that I lose the friends who go away before me. It is as if they had set sail across the Atlantic sea to land in an unknown country beyond, whither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness or suspicion coming between us, that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there, but none so dear to me as you—none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years.

I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone; you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good by! May our Father who is in Heaven have you in His holy keeping and give you eternal rest!

Devotedly your friend,

ALBERT PIKE.

## GRAFT FINDINGS.

### United States.

ONE of the most brilliant and memorable Red Cross meetings ever held in this city for a conclave of members and visitors was that of Cincinnati Commandery, No. 3, on last Tuesday evening. Eminent Commander, W. H. Woodward, presided, with Sir John Slatterly as Generalissimo, and Sir H. B. Furness, as Prelate. There were over three hundred Knights in attendance, including many prominent Masons and visitors from abroad. The especial excellence of the work, which was performed by the regular officers of the Commandery, met with the highest commendation, and many old Masonic "landmarks," from whose lips fell words of wisdom, speaking from age and experience, declare that it could not have been better performed, and they ought to

know. The occasion was rendered unusually interesting from the fact that one of the candidates for the honors of the Christian grades was Brother J. B. Foraker, Governor-elect of Ohio, who was accompanied by Brother S. W. Gano, in the Masonic ceremonies. An elegant banquet, as usual on these occasions, closed the conclave, during which a number of congratulatory letters were read from distinguished Knights Templar, and the customary toasts were responded to by officers and visitors. On Friday evening, at a special meeting of the Commandery, the same two candidates were invested with the grades of Templar and Malta by the officers of Cincinnati Commandery, in the presence of a large concourse of Knights Templar. A pleasant "social" closed the meeting.—*Cincinnati Com. Gaz.*

THE marble bust of Bro. E. T. Carson, presented by his Brethren, was unveiled on Saturday, November 21st, at his rooms in the Burnet House. It is life size and the work of Preston Powers.

AT the annual meeting of Cincinnati Lodge, No. 133, the following officers were elected for the ensuing year: D. Heinsheimer, Jr., W. M.; Dr. A. A. Tucker, S. W.; Samuel Koch, J. W.; Nathaniel Newburg, Treasurer; L. E. Wertheimer, Secretary; Jacob Ottenheimer, S. D.; Dr. Geo. W. Fels, J. D.; Dr. A. Ravogli and M. Bauer, Stewards; Dr. H. A. Dowling, Tyler, and Louis Krohn and N. Newburg, Trustees Widows' and Orphans' Fund.

THE annual election of officers in McMillan Chapter resulted as follows: I. Faulkner, H. P.; H. G. Stiebel, King; L. E. Wertheimer, Scribe; J. Ottenheimer, C. of H.; Reuben Levi, P. Soj.; Anson Burk, R. A. Cap.; Ed. Kirk, M. of First Vail; A. Ravogli, M. of Second Vail; Chas. Folger, M. of Third Vail; Chas. Brown, Treasurer; E. Pottinger, Recorder.

At the annual meeting of McMillan Lodge, No. 141, the following officers were elected to serve the ensuing year: Bro. Henry D. Moore, W. M.; Bro. A. J. White, S. W.; Bro. Joseph Hart, J. W.; Bro. Jas. H. Murray, Treasurer; Bro. F. S. Holmes, Secretary; Bro. W. E. Harkness, S. D.; Bro. John Roberts, J. D.; Bro. F. F. Miller, Tyler; Bros. J. M. Champlin and Littell, Stewards; Trustees, Bro. J. M. Champlin, Henry C. Threlkeld, Chas. A. Brown, Levi C. Goodale and Henry D. Moore.

THE annual meeting of Walnut Hills Chapter, No. 151, Royal Arch Masons, was held December 4. The election of officers for the ensuing year resulted as follows: M. E. High Priest, William Rendigs; King, P. B. Cottle; Scribe, Dr. A. B. Isham; C. of H, S. W. Smith, Jr; R. A. C., Charles Kruse; P. S., W. E. Harkness; Masters of Veils, D. W. Brown, R. T. Skinner and Charles Hoffman; Secretary, C. E. Logan; Treasurer, Quintan Eagle. One of the events of the evening was the presentation to the retiring H. P., H. L. Stanton, of a beautiful jewel, the emblem of a P. M. E. High Priest, on behalf

of the Companions of the Chapter, in a well chosen presentation speech, by Companion Dr. A. B. Isham.

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THE following officers were elected for the ensuing year at Yateman Lodge, No. 162, F. and A. M.: T. S. Dewar, W. M.; Nicholas Mann, S. W.; A. M. Countryman, J. W.; James Wilson, Treas.; W. A. High, Sec'y; J. M. Kells, S. D.; F. C. Moeller, J. D.; Lee Mallott, Tyler; Geo. Wakefield, David Dewar, Geo. King, Trustees.

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THE following officers were elected for the ensuing year in Miami Lodge, No. 46, on Tuesday evening, December 1, and installed by Past Master Victor Abraham: James C. Irwin, W. M.; Robert W. Lillard, S. W.; M. Holcroft, J. W.; E. L. Mehner, Treasurer; William H. K. Boake, Secretary; A. W. Bruck, S. D.; G. M. Roe, J. D.; John Christie and L. M. Braham, Stewards; Samuel J. Moses, Charity Committee; J. K. Hagen, Tyler.

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MIAMI COMMANDERY, No. 22, K. T., held their annual election, November 27, with the following result: Joseph W. O'Neill, E. C.; William H. McKinney, Gen.; W. S. Hufford, Captain Gen.; John T. Nixon, Prelate; J. Morrow Condon, S. W.; William E. Frost, J. W.; M. A. Jameson, Treasurer; C. W. Randall, Recorder; A. C. Baker, Standard Bearer; J. P. Rawels, Sword Bearer; L. F. Coryell, Warder; A. M. Hinsch, Third G.; A. H. Graham, Second G.; R. G. Hufford, First G.; A. H. Youse, Sentinel.

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THE annual election of officers of N. C. Harmony Lodge, No. 2, resulted as follows: F. S. Ferry, W. M.; A. M. Brown, S. W.; Edwin Ruthven, J. W.; Clement Bates, Treasurer; Anson L. Burke, Secretary; William J. Williams, Jr., S. D.; T. E. Mooney, J. D.; Henry Spear, Tyler; member of Property Committee, J. E. Bruce. The Property Board of the Temple for the ensuing year consists of John C. Davis, H. P. Lloyd, T. B. Stone, F. S. Ferry, A. M. Brown, Edwin Ruthven and J. E. Bruce.

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EXCELSIOR LODGE, No. 369, has elected the following officers: Theo. Kraft, W. M.; S. F. Hiskett, S. W.; W. H. Harrison, J. W.; Robert Allison, Treasurer; W. M. Tugman, Secretary; Samuel Barrett and Joseph Durrell, Stewards; E. A. Tucker, S. D.; N. H. Schwartz, J. D.

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MADISONVILLE LODGE, No. 419, F. and A. M., elected the following officers: J. A. Ward, W. M.; Amos Hawes, S. W.; J. A. Fisher, J. W.; T. A. Moore, Treasurer; C. W. Crugar, Secretary; G. M. Bacon, S. D.; D. Kline, J. D.; L. Brown, Tyler; W. J. Behymer, L. K. Maphet, Stewards; H. B. Wheisel, G. Tompkins, C. L. Metz, J. H. Crugar, A. Brown, Trustees.

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MANSFIELD LODGE, No. 35, F. and A. M., on Wednesday night, December 2, elected the following officers for the ensuing year: John F. Stine, W. M.; J. E. Brown, S. W.; C. W. Fritz, J. W.; Charles Augustine, Treasurer; John



L. Dehn, Secretary; Robert Coates, S. D.; C. F. McBride, J. D.; W. S. Burns, Tyler; Trustees, R. Smith, George Zillner, J. E. Brown, L. A. Armentrout, S. S. Donnell.

WILMINGTON CHAPTER, Royal Arch Masons, has elected the following officers: High Priest, W. H. Harrison; King, Robert McMillan; Scribe, J. W. Wise; Captain of Host, W. H. Rannels; Principal Sojourner, E. S. Hadley; Royal Arch Captain, A. E. Clevenger; Master of Third Vail, Jacob Bui-t; Master of Second Vail, F. S. Taylor; Master of First Vail, A. E. Crumley; Treasurer, A. Gallup; Secretary, D. A. Lamb; Guard, G. F. Hill.

AT the regular meeting of the Wilmington Commandery, K. T., the following officers were elected: Eminent Commander, A. H. Hains; Generalissimo, W. H. Harrison; Captain General, M. Betts; Prelate, W. W. Savage; Senior Warden, E. S. Hadley; Junior Warden, C. R. Fisher; Treasurer, C. A. Bosworth; Recorder, C. I. Hockett; Standard Bearer, D. A. Lamb; Sword Bearer, E. W. Shepherd; Warder, J. W. Wise; Sentinel, C. W. Swaim.

MANSFIELD CHAPTER, No. 28, R. A. M., elected the following officers on Tuesday, December 1: J. E. Brown, H. P.; George W. Cole, King; Thomas G. Bristol, Scribe; John A. Massa, Captain H.; William Dow, R. A. C.; John F. Stine, Principal Sojourner; S. B. Day, Treasurer; John L. Dehn, Secretary; George L. Brooks, Master Third Vail; J. R. Lowe, Master Second Vail; C. H. Voegle, Master First Vail; William S. Burns, Guard. The officers were installed by Past High Priest H. M. Alvord.

THE GRAND LODGE OF KENTUCKY.—We learn from Brother Rob Morris that the sessions of this Mother Grand Lodge of the Mississippi Valley, which closed October 22, were entirely harmonious and full of interest. Among the visitors the most conspicuous was, R. W. Thomas M. Reed, Grand Secretary of Washington Territory, himself an old Kentuckian, who was welcomed with that spirit which the Masons of the Blue Grass State know so well how to evince.

The annual exhibition of the Masonic Widows' and Orphans' Home, was filled with those performances always so gratifying to the Craft, who have sustained it so long and so generously. It is in its 15th year, with a pupilage of nearly two hundred. Then the maturity of the scholars of both sexes, who have gone forth to the responsibilities of life, extends its fame far and near. A young man of twenty-three, who had graduated as a beneficiary, visited the Grand Lodge as a Texas-made Mason and excited the members to a *furor* by his announcement.

The Grand Lodge adopted a measure that promises to bring back many of those who by the dissolution of their Lodges have been thrown out in a condition quite anomalous. Any such brother, by paying the Grand Lodge the sum of \$4.50, may have a demit, and be enabled to affiliate with a live Lodge.

The Grand Master elect, Bro. B. G. Witt, of Henderson, is one of our brightest young Masons, and we expect under his care, to have a pleasant and fruitful year.

FRANKFORT, KY., November 23, 1885.

GENERAL ORDER, No. 2.

*To the Eminent Commander of the Several Commanderies Subordinate to the Grand Commandery of Kentucky:*

SIR KNIGHTS—Your attention is directed to the following:

I. As it is the custom I herewith send you a list of my appointments of Division Commanders, and their instructions, for your government. These officers you will receive as the immediate representative of myself; and I am sure that in carrying out such instructions they will receive your cordial and hearty support and co-operation. It is their duty to report to me all deviations they may observe in the ritual and work, to point out such irregularities as may occur, and by friendly and Knightly intercourse with your officers and members, cultivate that truly and chivalrous feeling that should animate all Knights Templar.

II. Special inspection will be held in the Commanderies in this Grand Jurisdiction during the time intervening between the promulgation of this order, and the 15th of April, 1886, on such dates as may suit the convenience of the several inspecting officers, who will notify the Eminent Commanders as to the time of their proposed visit.

III. Eminent Commanders will afford inspecting officers every facility for the proper inspection of their Commanderies.

IV. Inspection officers will report in writing, to these Headquarters, *not later than April 20th*, 1886, especially noting the work, proficiency in the tactics, uniforms, records and accounts, financial condition, asylum and paraphernalia of the several Commanderies to which they are assigned.

V. The Grand Officers will inspect the Commanderies assigned to them severally, as follows:

Right Eminent Grand Commander, James M. Saffel—Maysville Commandery, No. 10, and Ryan Commandery, No. 17.

Very Eminent Deputy Grand Commander, John S. Lyle—Newport Commandery, No. 13, and Robbins Commandery, No. 22.

Eminent Grand Generalissimo, Henry G. Sandifer—Marion Commandery, No. 24.

Eminent Grand Captain General, Horace January—Covington Commandery, No. 7, and Cynthia Commandery, No. 16.

Eminent Grand Prelate, John K. Lake—Bradford Commandery, No. 9, and J. C. Breckinridge Commandery, No. 20.

Eminent Grand Senior Warden, William H. Meffert—Moore Commandery, No. 6, and Bowling Green Commandery, No. 23.

Eminent Grand Junior Warden, John W. Pruett—Louisville Commandery, No. 1, and De Molay Commandery, No. 12.

Eminent Grand Treasurer, David P. Robb—Webb Commandery, No. 2.

Eminent Grand Recorder, Lorenzo D. Croninger—Frankfort Commandery, No. 4.

Eminent Grand Standard Bearer, Charles H. Fisk—Carlisle Commandery, No. 18, and Richmond Commandery, No. 19.

Eminent Grand Sword Bearer, Thomas J. Flourney, Jr.—Henderson Commandery, No. 14, and Owensboro Commandery, No. 15.

Eminent Grand Warder, James D. Lewis—Paducah Commandery, No. 11, and Alida Commandery, No. 21.

Eminent Grand Captain of the Guard, Samuel H. Stone—Versailles Commandery, No. 3, and Montgomery Commandery, No. 5.

VI. This order will be read to each Commandery at the Stated Conclave next after its reception.

VII. The next Annual Conclave will be held in the city of Paducah, on Wednesday, May 12th, 1886, at 12 o'clock M. The Annual Review and Parade will be held on Wednesday, May 12th, 1886, at 10:30 o'clock A. M. Competitive Prize Drill, Wednesday, May 12th, 1886, at 3 o'clock P. M. Commanderies desiring to complete their arrangements, will correspond with Eminent Sir Knight Thomas J. Flourney, Jr., Paducah, Kentucky.

To..... *Division Commander.*

VIII. In appointing you to the office of "Division Commander," I do so with full confidence in your skill and capacity. I trust that during the Templar year you will prove your devotion to the Grand Commandery by a faithful and diligent discharge of the duties of the office; also rendering prompt obedience to the instructions contained in this order.

You will visit every Commandery in your division once during the Templar year, at such time when you deem it will be most advantageous to the Commandery you are visiting.

Should you at any time be called upon to visit a Commandery in your division more than once during the term of your office, I hope you will try and avail yourself of the opportunity.

You will notify me as soon as practicable after each official visit, of such visit, with your report thereon, of any suggestions as may present themselves to your mind as needing the attention of the Grand Commander.

On your visit to the Commanderies of your division you will see that the officers and members are proficient in the secret work of the Order. That the officers and members are *uniformed* in accordance with the regulations.

That the officers and members are proficient in the secret work, and in the opening and closing ceremonies, it is my desire that the officers of the respective Commanderies *shall perform their own work.*

Impress upon the Commander the importance of opening their Conclaves promptly on time fixed by the By-Laws.

You will call attention to the Statutes of the Grand Encampment of the United States, that no Sir Knight can be admitted to the Conclaves of a Commandery, unless in the uniform as ordered by the Eminent Commander for

that Conclave, which must consist of at least Belt, Sword, and Fatigue Cap, unless personally excused by vote of the Commandery.

By order of R..E..Sir Knight JAMES M. SAFFELL, *Grand Commander*.

HENRY G. SANDIFER, *Grand Generalissimo*.

[SEAL] Attest : L. D. CRONINGER, *Grand Recorder*.

GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS,  
OF THE STATE OF WEST VIRGINIA,  
Office of GRAND SECRETARY, WHEELING, November 18, 1885.

*Dear Sir and Brethren* :—Be it known unto you, that at the twenty-first communication of the M. W., the Grand Lodge of Ancient, Free and Accepted Masons, of the State of West Virginia, held in the city of Wheeling, November 10th and 11th, A. D. 1885, A. L. 5885, the following officers were elected, appointed and installed for the current year :

- M..W..Odell S. Long, of Charleston, Grand Master.
- R..W.. Hiram R. Howard, of Point Pleasant, Deputy Grand Master.
- “ “ William S. Summers, of Charleston, Senior Grand Warden.
- “ “ Gustave Brown, of Charlestown, Junior Grand Warden.
- “ “ Hugh Sterling, of Wheeling, Grand Treasurer.
- “ “ George W. Atkinson, of Wheeling, Grand Secretary.
- “ “ Charles H. Collier, of Wheeling, Grand Lecturer.
- “ “ John W. Grantham, of Middleway, Grand Chaplain.
- W.. Frank Burt, of Mannington, Senior Grand Deacon.
- “ William H. Riggs, of Martinsburg, Junior Grand Deacon.
- “ James J. Peterson, of Huntington, Grand Marshal.
- “ A. G. Bailey, of Spencer, Grand Pursivant.
- “ Timothy W. Bliss, of Wheeling, Grand Tyler.

In Testimony Whereof, I have hereunto appended my official signature, and have affixed the seal of the Grand Lodge of the State of West Virginia. Ancient, Free and Accepted Masons.

Done at the office of the Grand Secretary, in the city of Wheeling, this 18th day of November, in the year of Light Five Thousand Eight Hundred and Eighty-five. [SEAL] GEORGE W. ATKINSON, Grand Secretary.

PALESTINE COMMANDERY, No. 18, of New York city, intend to give their Eighth Annual Reception on the evening of January 14th, 1886. Palestine Commandery have established a world-wide and enviable reputation for their receptions. The Metropolitan Opera House, on the occasion, will no doubt be filled to repletion with the elite and most fashionable society of the metropolis. Em. Sir James W. Bowden, M.D., is in command, and assisted by the valiant Knights of Palestine, will omit nothing to make the affair, what these receptions have hitherto been, the most brilliant society gathering of the season. We wish the Fraters all the unalloyed enjoyment that they anticipate.

M. E. GRAND ROYAL ARCH CHAPTER OF WEST VIRGINIA.—The Sixteenth Grand Annual Convocation of the M. E. Grand Royal Arch Chapter of West Virginia, was held in the city of Wheeling, on the 9th day of November, 1885; the following named officers were severally elected, or appointed, and installed for the ensuing Masonic year:

- M. E. Odell S. Long, of Charleston, Grand High Priest.  
 R. E. William G. Bennett, Weston, Grand King.  
 “ “ Joseph Hall, Wheeling, Grand Scribe,  
 “ “ Hugh Sterling, Wheeling, Grand Treasurer.  
 “ “ Will H. Riggs, Martinsburg, Grand Secretary.  
 E. John W. Grantham, Middleway, Grand Chaplain.  
 “ William H. Rose, Wheeling, Grand Lecturer.  
 “ Kephart D. Walker, Fairmont, Grand Captain of Host.  
 “ John W. Morris, Wheeling, Grand Prin. Sojourner.  
 “ George Brinkman, Grafton, Grand R. A. C.  
 “ Charles E. Pratt, Charlestown, G. M. 3d V.  
 “ N. B. Newlon, Weston, G. M. 2d V.  
 “ James J. Peterson, Huntington, G. M. 1st V.  
 “ Thomas S. Spates, Clarksburg, Grand Marshal.  
 “ Timothy W. Bliss, Wheeling, Grand Tyler.

The business transacted was mainly in the usual routine.

The office of the Grand Secretary has been changed to Martinsburg, W. Va.

MYSTIC SHRINE.—Mecca Temple, of this city, held an interesting meeting in the Asylum Chamber, Masonic Hall, on Thursday evening last. Notwithstanding the severe storm that prevailed there were fully five hundred Nobles present representing the active members of the higher grades of Masonry. Nobles from the leading cities of this State, New Jersey and Connecticut, braved the storm and by their aid fourteen candidates were enabled to cross the sands of the desert in safety. A representative from Damascus, Holy Land, a chief officer of an Oriental Temple, was formally introduced, and though he could not speak English, his speech in Arabic was eloquent and evidenced a strong appreciation of the manners of his Western confreres as exhibited by the Nobles of Mecca Temple, and others, with whom he had come in contact since his advent into the United States. Prof. Roylance translated the speech of the distinguished Arabian.

To enumerate the names of all would take more space than we have to spare, therefore, shall simply say that we observed that the cities of Albany, Troy, Amsterdam, Gloversville, Utica, Syracuse, Rochester, Buffalo, and Brooklyn, in this State; Jersey City, Newark, Elizabeth, New Brunswick, Trenton and Patterson, in New Jersey; Stamford, Norwalk, Bridgeport, New Haven and Hartford, in Connecticut; Philadelphia and Reading, in Pennsylvania; Boston and Springfield, in Massachusetts, were represented by large delegations. The banquet that followed was excellent, and each Noble enjoyed the drama, both within and without, with great gusto. The singing of the quintette, the bugle playing of Noble Liberati, and the ritualistic labors of the officers were

pleasant and refined, and gave ample reason for the great success which Mecca Temple has attained to date.—*New York Dispatch*, Nov. 1.

GRAND COMMANDERY OF KNIGHTS TEMPLAR OF THE STATE OF IOWA.—Office of GRAND RECORDER, DES MOINES, October 23, 1885.—At the Twenty-second Annual Conclave of the Grand Commandery of Knights Templar and appendant Orders of the State of Iowa, held at Marshalltown, October 22, 1885, the following officers were elected and installed for the ensuing Templar year, 1885-6:

- Sir Kt. William A. McGrew, Ottumwa, R. E. Grand Commander,
- Sir Kt. Almon R. Dewey, Washington, V. E. Deputy Grand Commander.
- Sir Kt. Abram R. Townsend, Marshalltown, E. Grand Generalissimo.
- Sir Kt. Abram L. Beardslee, Manchester, E. Grand Captain General.
- Sir Kt. M. A. Johnson, Burlington, E. Grand Pre-late.
- Sir Kt. Charles A. Wise, Cedar Falls, E. Grand Senior Warden.
- Sir Kt. George F. Loveder, Clinton, E. Grand Junior Warden.
- Sir Kt. Erwin Baker, Oskaloosa, E. Grand Treasurer.
- Sir Kt. John C. Parish, Des Moines, E. Grand Recorder.
- Sir Kt. V. W. Carey, Council Bluffs, E. Grand Standard Bearer.
- Sir Kt. James R. Powers, Creston, E. Grand Sword Bearer.
- Sir Kt. Eli W. S. Otto, Cedar Rapids, E. Grand Warden.
- Sir Kt. Theodore Schreiner, Mt. Pleasant, E. Grand Sentinel.

The Twenty-third Annual Conclave will be holden at Des Moines, on the third Thursday, (the 21st day) in October, A. D. 1886.

[SEAL]

JOHN C. PARISH, Grand Recorder.

GRAND CHAPTER OF ROYAL ARCH MASONS, STATE OF IOWA.—Office of GRAND SECRETARY, DES MOINES, October 22, 1885.—At the Thirty-second Annual Convocation of the Grand Chapter of Royal Arch Masons of the State of Iowa, held at Marshalltown, October 20th and 21st A. D. 1885, the following officers were elected and installed for the year 1885-6:

- Sylvester S. Bean, Creston, M. E. Grand High Priest.
- Thomas R. Ercanbrack, Anamosa, R. E. Deputy Grand High Priest.
- Charles H. Cogswell, Cedar Rapids, R. E. Grand King.
- Henry C. McNeil, Sioux City, R. E. Grand Scribe.
- Thomas J. Van Horn, Mt. Pleasant, R. E. Grand Treasurer.
- John C. Parish, Des Moines, R. E. Grand Secretary.
- Downing Baugh, McGregor, E. Grand Chaplain.
- Jerry Forney, Marshalltown, E. Grand Captain of the Host.
- Alexander N. Goodrich, E. Grand Principal Sojourner.
- Erwin R. Fonda, Council Bluffs, E. Grand Royal Arch Captain.
- Ozias E. Palmer, Algona, E. Grand Master Third Vail.
- Francis H. Loring, Oskaloosa, E. Grand Master Second Vail.
- Calvin Broadstreet, Sanborn, E. Grand Master First Vail.
- Theodore Schreiner, Mt. Pleasant, E. Grand Guard.

The Thirty third Annual Convocation of the Grand Chapter will be held in the city of Des Moines, commencing on the third Tuesday (19th day) in October, 1886, at 10 o'clock, A. M.

[SEAL]

JOHN C. PARISH, Grand Secretary.

PAST GRAND MASTER GEORGE H. HAND, of Dakota, as the representative of the Dakota Brethren, did a very pleasant and merited thing in presenting that Gold Watch to Bro. T. S. Parvin, the Grand Secretary of the Grand Lodge of Iowa. They had a wonderfully enjoyable time on the occasion, and every body said it served Bro. Parvin right to be "watched," and we concur in the opinion.

GRAND LODGE OF NEW MEXICO.—At the eighth annual communication of the M. W. Grand Lodge of the ancient and honorable fraternity of Free and Accepted Masons of the Territory of New Mexico, held at Las Vegas, on Tuesday and Wednesday, November 10th and 11th, A. L. 5885, the following officers were installed for the ensuing year: Max Frost, M. W. Grand Master, Santa Fe; C. N. Blackwell, R. W. Deputy Grand Master, Socorro; J. H. Kuhns, R. W. Senior Grand Warden, Albuquerque; D. H. Dotterer, R. W. Junior Grand Warden, Raton; J. S. Pishon, R. W. Grand Treasurer, Las Vegas; A. A. Keen, R. W. Grand Secretary, Las Vegas; Charles W. Danver, W. Grand Lecturer, Las Vegas; Rev. J. D. Bush, W. Grand Chaplain, Socorro; S. R. Riggs, W. Senior Grand Deacon, Las Cruces; John Corbett, W. Junior Grand Deacon, Deming; Richard English, W. Grand Mar-hall, Raton; S. A. March, W. Senior Grand Steward, Watrous; F. H. Kent, W. Junior Grand Steward, Albuquerque; Charles F. Easley, W. Grand Sword Bearer, Santa Fe; W. T. Treverton, W. Grand Tyler, Las Vegas. The M. W. Grand Master appointed the following committee on Foreign Correspondence: Alpheus A. Keen, Las Vegas; C. Frank Allen, Socorro; Dr. W. S. Harroun, Santa Fe.

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### Canada.

EDICT.—SOVEREIGN GREAT PRIORY OF CANADA—*Of the United, Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta.* SUPREME GRAND MASTER'S OFFICE,

PRESCOTT, ONT., October 27th, 1885.

*To all Knights Templar in Obedience to the Sovereign Great Priory of Canada:*

*Whereas*, the Sovereign Grand Priory of Canada was duly formed at Toronto, on the 8th day of July, 1884, by the representatives of all the Preceptories but one, (see Proceedings of 1884, pp. 6 and 7) then existing in the Dominion of Canada, in National Great Priory assembled; and that Preceptory, before the last annual assembly of this Sovereign Great Priory, enrolled itself under the banner of the Sovereign Great Priory;

*Whereas*, this Sovereign Great Priory there declared itself to be the sole legally constituted Sovereign Grand Templar Body, exercising absolute and

supreme jurisdiction over the whole Dominion of Canada, in all matters relating to the United Orders of the Temple and Malta, and Appendant Orders;

*Whereas*, H. R. Royal Highness the Prince of Wales, Grand Master of Convent-General of the United Order of the Temple and Malta, and the Hon. J. E. Withers, the M. F. the Grand Master of the Grand Encampment of the Knights Templar of the United States, have recognized this Sovereign Great Priory as being lawfully constituted;

*Whereas*, notwithstanding these circumstances, there exists in the Province of New Brunswick, two Encampments of Knights Templar, viz., the St. John Encampment, at St. John, and St. Stephen Encampment, at St. Stephen, within the territory of this Sovereign Great Priory, which do not recognize its authority, but continue to hold allegiance to a foreign body, the Chapter General of the Religious and Military Order of the Temple of Scotland, and profess to obey its behests, and persist in violating this territory of the Sovereign Great Priory;

*Whereas*, at the Annual Assembly of this Sovereign Great Priory, held at Hamilton, Ontario, on the 7th July, 1885 it was unanimously

*Resolved*, That from and after the passage of these resolutions, all Templar intercourse between Fraters owing allegiance to the Sovereign Great Priory of Canada, and members of the said Encampments of St. John and St. Stephen, working under the authority of the Chapter General of Scotland, is prohibited; and the said Encampments are hereby declared to be irregular and clandestine; and all persons hereafter made, or attempted to be made Knights Templar, Knights of Malta, and Appendant Orders, in the said Encampments, are illegal and clandestine.

*Resolved*, That hereafter, no Preceptory of this Jurisdiction shall, without the consent of this Sovereign Great Priory, admit as a visitor, or receive as a member any person who is now or may hereafter become a member of either of the said Encampments, now working in New Brunswick, under authority of the Chapter General of Scotland.

*Resolved*, That the Grand Chancellor notify the Preceptories and Pories working under the Sovereign Great Priory of Canada, the Grand Encampment of Knights Templar of the United States, the Grand Commanderies of the several States and Territories; the Convent General of England and Wales and its dependencies, and the Great Pories of England and Ireland, of this our solemn act and declaration of non-intercourse with the Scottish Encampments of Knights Templar, and all members thereof, now working in the said Province of New Brunswick.

THEREFORE, be it KNOWN to You, that I, by virtue of the authority invested in me as Supreme Grand Master of the Sovereign Great Priory of Canada, of the United Orders of the Temple and Malta, and Appendant Orders, and by virtue of the action of this Sovereign Great Priory, do hereby declare and proclaim all Encampments, Commanderies, Preceptories, and Pories, holding allegiance to any Foreign Grand Templar Body, to be irregularly and illegally existing in the Dominion of Canada; and I hereby further declare and PROCLAIM ALL TEMPLAR INTERCOURSE TO BE SUSPENDED, and to cease, between this Sovereign Great Priory and its subordinate Preceptories, and all Knights Templar in obedience thereto, and such other Templar Bodies and all mem-



bers in obedience thereto, holding allegiance to any Foreign Grand Templar Body.

And All Knights Templar acknowledging the authority of the Sovereign Great Priory of Canada are hereby commanded to hold no intercourse, as Knights Templar, with any member or members of any Templar Body existing in the Dominion of Canada, enrolled on the register of any Foreign Grand Templar Body, or owing allegiance thereto.

And this Edict is to remain in full force and effect until revoked by the Supreme Great Priory, of which all Knights Templar of this obedience will take due notice, and govern them-selves accordingly.

Given under my hand and the seal of the Sovereign Great Priory, at Prescott, Province of Ontario, Canada, this 7th day of October, A. O. 767, A. D. 1885.

‡ W. J. B. MACLEOD MOORE, G. C. T.

‡ Supreme Grand Master, United Orders of the Temple and Malta, in Canada.

[SEAL] Attest : ‡ DANIEL SWEEPS, Grand Chancellor of the United Order.

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#### Ireland.

THE Craft in Ireland has sustained a great loss through the death of their respected Grand Master, the Duke of Abercorn, and Masons everywhere, but especially in this country, will accord them a full measure of heartfelt sympathy. It is but the other day we published the glad news that his Grace had been pronounced well on his way towards recovery from a severe attack of illness; but a relapse followed, and our distinguished brother tranquilly breathed his last on Saturday, October 31st, to the deep and lasting sorrow of his family, his countrymen, and his brother Masons. The part he took in the government of the Grand Lodge of Ireland may not have been a very active one. Men of high rank like him, on whom devolve the weightier cares of political and social life, seldom have much leisure at their disposal; nor, indeed, in Freemasonry is it expected of such a chief that he should often take upon himself the personal direction of the body he presided over. But his Grace's influence was felt everywhere, and it is needless to say that influence was uniformly exercised to the benefit of the Craft. Moreover, when time and the cares of office permitted, his presence in Grand Lodge and at other important Masonic gatherings in Ireland, might be reckoned upon with certainty, so that, though it will be easy enough for our Irish brethren to choose from among themselves a man of character and ability to succeed him, it will be difficult to find one so admirably qualified in all respects for the office of Grand Master. For, in faith, he was "a worthy gentleman" and "wondrous affable," and so long as Freemasonry in Ireland, as in England, remains what it is and always has been—a Society of men who "love the Brotherhood, fear God, and honor the King"—so long will the sterling virtues and beneficent sway of our late brother, James, first Duke of Abercorn, Grand Master of Ireland, remain enshrined in the memory of all good men and brethren.—*London Freemason.*

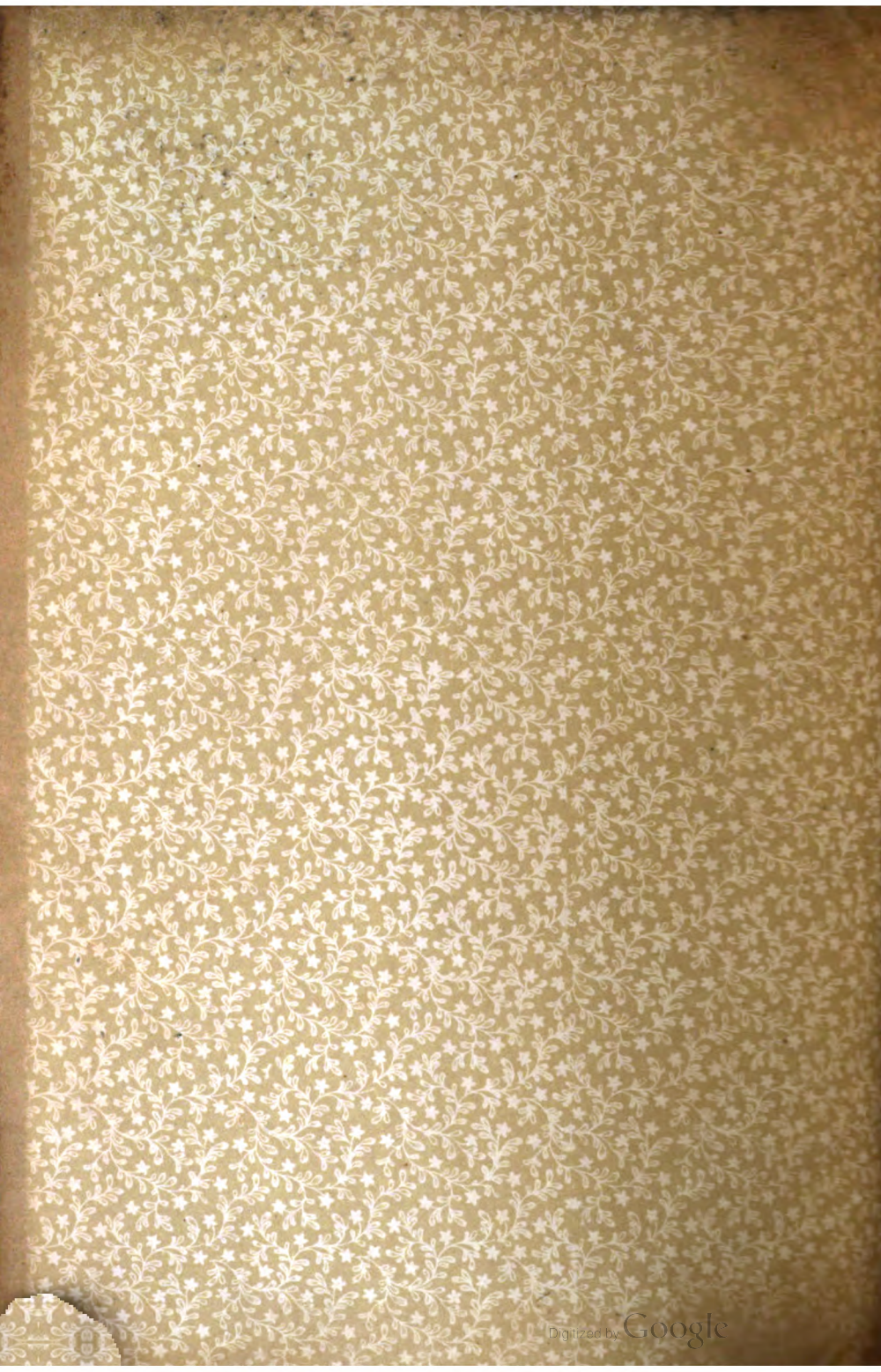












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