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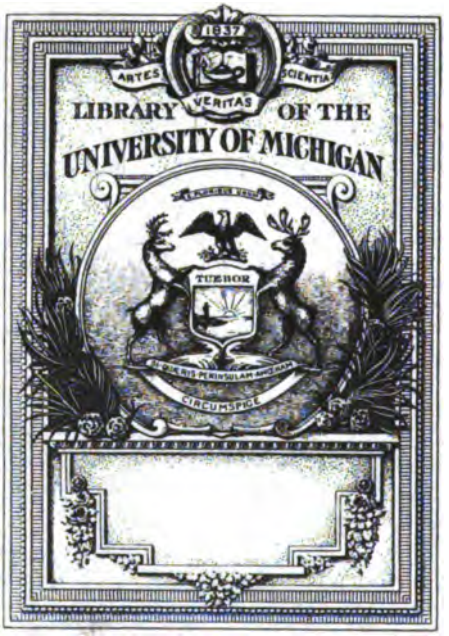

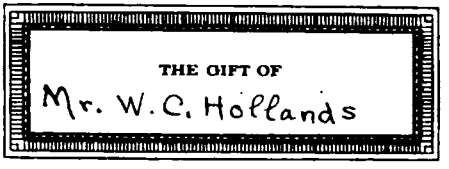

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THE

MASONIC ECLECTIC;

OR,

Gleanings from the Harvest Field of Masonic Literature,

AND THE KINDRED SCIENCES:

Ancient and Modern—Original and Selected.

EDITED BY

JOHN W. SIMONS AND ROBT. MACOY.

"LET ME GLEAN AND GATHER AFTER THE REAPERS."

VOL. III.

NEW YORK:
MASONIC PUBLISHING AND MANUFACTURING CO.
432 BROOME STREET.
1867.

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Gift
Mr. Wm. C. Hollands
10-12-1929

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. JANUARY, 1867. No. 1.

LOOKING FOR LIGHT.

BY THE EDITOR.

We suppose that when a profane has been initiated, passed and raised, and is given to understand that the ceremonies through which he has passed are, so to speak, but the casket in which the jewels of Masonry are enclosed, the key by the aid of which he is to find his way to the inner sanctuary and be enabled to work out for himself the problems that may be presented to him, it is intended thus to impress upon his mind the fact that the true light will not reach him unless he places himself within the influence of its rays, and to encourage him to look for and find light of himself.

We suppose that the object of the many publications on the subject of Masonry has been not only to disseminate such light as their authors may have obtained, but to encourage others to seek, and having found, to divide with brothers and fellows the results of their findings.

We suppose that the great mass of the Fraternity, constantly increasing in numbers by accretions from the profane, are not thoroughly familiar with all that Masonry has to offer in the way of instruction, do not even know many of the most elementary truths of its doctrine, and especially have not so thoroughly digested its system of jurisprudence that they can at once lay hands on the law and equity of any given case.

We suppose that it is better for Masonry, and better for Masons, that, not knowing, they should seek information, and that those who

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do know should esteem it not only a privilege but a duty to aid those who are earnestly looking for light with such information as may be calculated to direct their inquiries in proper channels, and make the task of searching as pleasant and attractive as possible.

We suppose that one of the objects to be attained by Masonic journalism is the dissemination of instruction on all such points as may be publicly treated, thus offering a medium for the ready and prompt solution of difficulties which to the young Mason are sometimes of very great importance, and a wrong impression of which might lead him astray on matters of greater moment.

We suppose that the editor of a Masonic journal, if he be conscientious in the discharge of his important duties, if he will before answering a question take the trouble to ascertain the authoritative decision on it, has just as good a right to impart the information in his possession as any other man, and that a Mason must needs be a Grand Master before his eyes can be opened to the law, the philosophy, the history, symbolism and teachings of the institution, is what the subjects of the Sultan call "bosh."

We take it for granted that the thousands of young men annually received into Masonry do not at once become experts, though they may desire to do so; that the mere fact of being placed in possession of a copy of the by-laws does not qualify them to solve many apparently simple questions, nor at once place them among those who ought to know if they don't; because it is a fact that Masonic knowledge and Masonic skill can only be attained by industry and perseverance, and they do not, like the pig in Paddy's dream, run about the streets crying "ate me," "ate me." It is, therefore, obviously proper that these young Masons should seek instruction from those they believe qualified to impart it.

We take it for granted, as a logical sequence of the foregoing, that when one set of initiates have mastered the rudiments and got a foothold on the road to proficiency the work of instruction is by no means completed, but that other initiates having the same right to knowledge, feeling the same need of light, will in turn propound the same questions and be entitled to the same answers, and so on *ad infinitum*, and that hence when any one finds fault because some question is asked with which he is perfectly familiar he should be reminded that there was a time when he, standing in need of that self-same information, was glad to find some one able and willing to impart it to him. We presume, therefore, that we shall all agree with Grand Master John Q A. Fellows, of Louisiana, when he says:

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"Although the labors of the past year have been somewhat arduous, yet in matters of serious moment my official acts have been comparatively few. Of the minor questions and matters of business I may refer to letters making inquiry as to some point of Masonic law, already determined, and to answer which only required a reference to the authority or a statement of the solution in general terms. To almost any one familiar by the every-day experience of years many of the questions would seem too trivial to require an answer, and yet a moment's reflection would serve to convince the wisest of us that our wisdom was in a great measure acquired by the laudable seeking after knowledge, such as these inquiries manifest; and hence, instead of being even tacitly reprehended as a needless exhibition of ignorance a spirit, a desire for improvement is manifested, which is in every sense commendable, and should on all occasions be encouraged."

It has been well said that there is no royal road to knowledge, and this saying is specially applicable to Masonic acquisition. We see daily developments of a desire to know all about the society, and we see, too, that the zeal thus brought into play is, in a majority of cases, perverted into a red hot devotion to skill in repeating the words of the ritual, that in many, many instances a brother who, by dint of perseverance, at last finds himself able to repeat the whole phraseology of initiation, puts on the mental strut of a he-pigeon, and says to himself, "soul, thou art indeed rich, for thou art Master of Masonry;" while to the most common-place question touching the history, spirit or law of Masonry he would be unable to reply.

This zeal is not according to knowledge, and needs the directing hand of experience, that it may be trained to higher and better purposes; for that is not the most profitable labor which stops at the front door and leaves all the other parts of the house untouched and unexplored. The ritual is an excellent thing in its place, and needs some one or more in each Lodge capable of rehearsing it with skill and effect, that it may thus pass from one generation to another as little changed as possible; but this is not the whole of Masonry, nor is it a worthy exhibition of intellectual skill to be satisfied with proficiency therein. Mere ritualists will rarely become exemplars of Masonry in its best sense, because they find greater opportunity to exhibit their gifts to admiring audiences than they would if they took post in the ranks of the delvers. And yet, having passed through a portion of either experience, we can assure our youthful brethren that there is more real satisfaction in studying out some question of history, philosophy or law

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than in the most skillful enunciation of the forms of initiation; more satisfaction in being able to tell why thus or so is the case than in being able to announce a result in a given form of speech, without the most distant idea of the why or the wherefore.

We suggest, then, to our younger brethren, just setting out on the voyage of Masonic life, that they should make provision so to dispose of their labors that a portion of them shall be given to satisfying the spirit of inquiry, searching for a reason for the faith which is in them, seeking to know the law and why it is the law, digging out each one for himself the grains of knowledge hidden in the symbols and allegories, being not ashamed to begin at the beginning, looking after light and dividing the fruit of his researches with those who are similarly engaged. The columns of this journal and the services of its editors will always be cheerfully given in aid of those who thus seek; and none need fear to ask because he may imagine that some one else has asked the same question before.

We by no means pretend to know everything, and are not ashamed to acknowlege that we are as eagerly looking for light as ever we were, neither shall we hesitate to receive instruction from even the youngest apprentice who may succeed in unearthing some item of knowledge which has hitherto escaped us.

The attrition of thoughts, like the sudden impinging of flint upon steel, has the quality of evolving fire, and when the spark of light falls upon minds and hearts prepared for its reception, warmth and knowledge ensue.

Look at what was called Masonic literature half a century since, and compare it with the present state of Masonic letters, and an estimate can be formed of what comes by perseverance. Many fallacies have been broached, and much written and printed, which at first glance we might be inclined to think had better remained in the brains of the writers. We must, however, upon reflection, concede that upon the whole good has been the general result; for by them the truth has been made to appear in a clearer light, and we know that if there were no errors to expose and refute, truth would grow rusty for want of exercise. Half a century ago Masonry was, more than anything else, a convivial association, and its great lessons were drowned in libations or smothered in culinary delights. For those days it has paid a severe penalty, and out of that penalty has grown a better, truer ideal. We have learned that we can be eminently social without being convivial; that we can laugh with Momus without passing through the temple of Bacchus, and we have risen to a so much higher appreciation of the Masonic system that,

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as we now understand it, it will not be made the cover for merely sensual enjoyment. If there had been no thinkers, no toilers, no writers, we should not have reached our present level; and unless we continue to think and speak and write we shall not reach the next higher step. It is then a duty we owe to ourselves, to each other and to Masonry, to prosecute the search, to ask for what we have not, to divide what we have with our brethren, and each, according to his ability, strive to promote the general good by earnestly looking for light.

LITTLE BY LITTLE.

That there is truth in the current phrase that "one half the world—meaning, doubtless, the people who compose it—does not know how the other half lives," is made evident by the experience of every observer; and many of the readers of this truthful sketch will be able to furnish, from their own reflections, illustrations perhaps more apposite than the following, which really has no merit except that it is true:

John Rooney is a little, quiet, honest, hard-working Irishman, who came over to America many years ago, leaving behind him a young and rather good-looking woman who had, at some previous time, agreed in the presence of the Parish Priest to accept him for better or for worse, to have, hold and—but any lady can supply the formula better than I, for my practice in that direction has not been sufficient to impress it indelibly on my memory. Suffice it, then, to say that she was his wife. They had a little boy—in Ireland a son always remains a little boy in the eyes and speech of the parents—who remained with the mother while John went out on the ocean and over to the free land of America. In due time John arrived at his new home, and diligently set about gathering the means which should enable him to call to his side the dear ones he had left in the pleasant valley of their birth. Diligently he toiled, and carefully he hoarded his savings: dime by dime and dollar by dollar increased the store in one of Mary's cast off stockings, which he had brought with him to serve the double purpose of a bank-vault and a remembrancer of those affections which find a place even in the hearts of the poor, till finally he could send for the loved ones at home; and in due time Mary and the boy arrived safe and sound, and were taken to the home John had provided for them. It was only a third floor in the rear of a back shanty in Orange street, to

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be sure, but then it was the best he could afford, and MARY was fain to exchange the free air of her country life for the compound article that passes for an atmosphere in New York. Nor did she think of complaining, for even their lowly apartment was made pleasant by the smile of affection.

So JOHN went forth to his daily labor, the little boy sold papers, and MARY, not to be idle, opened a "stand" on the sidewalk, in Broadway, for the sale of fruit. They managed between them to keep hunger from the door and to pay the monthly installment of rent, so that the landlord had nothing to say, until finally they were enabled to move to better quarters, where, once in a while, the sun's rays stole through their windows, and they could feel the wind not much the worse for its travels through the great city.

Meanwhile the years sped onward. The little boy had outgrown the paper traffic, and gone off to the war never to return. Gray hairs were mingling with the brown ones that had adorned the temples of our friend, but still he bravely battled his way, and the once blithesome MARY, now a staid matron, with all the dignity of wrinkles and nicely-ironed cap frills, sat by her stand. Summer's sun and winter's frost came and departed, but still she remained, till those who daily passed came to look upon her pleasant face as a way-mark, and many a one turned aside to purchase a trifle because she was an acquaintance, entitled, as it were, to their sympathy and odd change. But the end came at last; illness kept MARY from the stand, and at last the destroyer came, at whose summons she gathered up her feet and died, and JOHN was alone.

Months afterward, when preparing to move into less expensive quarters, he came across a memorandum-book, partly printed and partly written, which he brought to me for translation; and when I told him it was a bank book for more than seven hundred dollars deposited in a savings' bank in his name by the lost one, great beads of perspiration stood on his forehead and tears ran down his sunburnt cheeks; and when I knew the simple story of his life and the self-sacrificing spirit of his good wife, who, through so many difficulties, had laid up this store for her husband in his old age, I felt that her simple spirit had found its way where angels should receive it in their radiant choir, and where the good she had done in secret would openly receive the Father's benison.

If the brethren would but imitate the spirit of this poor but earnest woman; would recognize the ultimate value of continuous effort, however restricted may be its limits; would, day by day and week by week, lay by something that should go to a general fund to

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be used in making a practical demonstration of our tenets and our preaching, no man can estimate or measure the real good they could thus accomplish. If the affiliated Masons of the State of New York would give five cents a week to a fund to be consecrated to purely practical benevolence, they would annually contribute about one hundred and fifty thousand dollars; and surely no brother will say that he cannot do that. Little by little, brethren, we could plant monuments all over the country to bear witness to the reality of our professions and the earnestness of our zeal. Suppose we try?

MASONIC ANECDOTE.

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

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

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

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

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

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The

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officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

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

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

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite, how beyond all price and all appreciation, must have been the delight of the clergyman and the officer? True Masonry, my brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted, is the Charity which has such objects! it elevates its exercisers to a participation of labor with him who is the Father of the fatherless, and the widow's God and guide.

THE MARCH OF LIFE.

Onward be thy motto ever,
  Bearing well this truth in mind:
Those who falter conquer never,
  And the laggarts walk behind.

Willing hearts are staunch and able,
  Yielding reeds the winds will check;
Slender threads compose the cable
  That preserves the ship from wreck.

Seconds lost cost reputation,
  Indecision years of pain;
And a moment's hesitation
  Oft a lifetime to regain.

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SAMUEL SEABURY, D. D.,

THE FIRST EPISCOPAL BISHOP IN AMERICA.

Rev. Samuel Seabury, D. D., first bishop of Connecticut and Rhode Island, and also the first consecrated bishop in America, was born near New London, Connecticut, in 1728, and graduated at Yale College in 1751. His father had been a Congregational minister, but changed his ecclesiastical connection and became the rector of the Episcopal church at Hempstead, on Long Island. Here his son Samuel was appointed his assistant and catechist as early as 1748, with a salary of ten pounds a year.

At this period the contest between Puritanism and Prelacy was so bitter and virulent, in the Anglo-American colonies, that it became the key-note to political liberty. A "society for propagating the Gospel in foreign parts" had been established in England in 1701, which was believed by the Puritans of New England to be a mere disguise for the introduction into America of lords spiritual, with hated tithes and oppressive hierarchy.

After young Seabury had graduated at Yale, he was recommended

*Extract from a work of great value and interest, just published, entitled "Washington and his Masonic Compeers." By Sidney Hayden. With an original Portrait of Washington, etc.

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as rector for a vacant church in New Brunswick, New Jersey, and in 1753 he proceeded to England to receive orders from the Episcopal authorities there. He returned to America in the following year, as rector of the church at New Brunswick; but in 1757 he was removed to the church at Jamaica, Long Island, and in December, 1766, was instituted, at his own request, rector of St. Peter's church in Westchester, New York.

As the religious and political controversies of that period were closely interwoven, many of the Episcopal clergy in America, and among them Bro. SEABURY, entered strongly into the field of polemic warfare. He wrote political pamphlets, under the *nom de plume* of "A Farmer." These were widely circulated, and gave great offense to the liberals, or "Sons of Liberty," as they were called, while they were much applauded by the loyalists.

This was the commencement of the American Revolution, and a party of Whigs, from Connecticut, who were bitterly incensed against Bro. SEABURY and other loyalists, crossed over to Westchester, took them prisoners, and carried them to New Haven; but they were soon reclaimed by the provincial authorities of New York, as they deemed it an unwarrantable action in the then existing state of affairs, more especially the removal and imprisonment of Bro. SEABURY, "considering his ecclesiastic character," say they, "which, perhaps, is venerated by many friends of liberty, and the severity that has been used toward him may be subject to misconstructions prejudicial to the common cause."

Bro. SEABURY was accordingly set at liberty, and returned to his parish; but here he was subject to occasional visits from armed parties, who would offer one hundred dollars for the discovery of that "vilest of miscreants, 'A Farmer.'" Independence being declared, he considered it more prudent to close his church, as he determined there should be "neither prayers nor sermon until he could pray for the king."

This was the period during which WASHINGTON held possession of the city of New York, and nearly all the Episcopal churches in the northern colonies were closed by their rectors, as their customary prayers for the king and royal family gave great offense to the patriots of that day, who could see in them only a stubborn and servile adherence to English tyranny. That King GEORGE needed prayers they probably did not doubt, but these they evidently desired should be for his conversion rather than his confirmation.

When WASHINGTON evacuated New York, after the battle of Long Island, in 1776, Bro. SEABURY withdrew within the British lines, and

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was engaged by General CLINTON, in furnishing plans and maps of the roads and streams in the county of Westchester, to assist the British army in their movements. He also served as a chaplain in a regiment of loyalists, commanded by Col. FANNING, called the "King's American Regiment." This regiment was stationed in New York, and Bro. SEABURY continued to reside there until the return of peace.

Bro. SEABURY was a Mason, but we have never learned when or where he was made one. Local and Millitary Lodges existed in New York while the British troops held possession of that city, and records still exist which show that they not only held their stated communications, but that the Masonic festivals of St. JOHN were observed by them. The pre-revolutionary Provincial Grand Lodge of New York, having become extinct during the war, a new Provincial Grand Lodge was established in the city of New York in 1782, under a warrant from the Grand Lodge of *Ancients* in London, bearing date, September 5, 1781, and before this Grand Lodge Bro. SEABURY delivered an address, December 27, 1782, as seen by the following record of that body:

"*Resolved*, unanimously, that the thanks of this Lodge be given to our Rev. Bro. Dr. SEABURY, for his sermon delivered this day, before this and other Lodges, convened for the celebration of St. JOHN the Evangelist.

That the thanks of this Lodge be presented to Rev. Dr. INGLIS, rector of New York, for the very polite and obliging manner in which he has accommodated this and other Lodges with the use of St. PAUL'S chapel, for the celebration of Divine services this day."

In the following June, the "Loyal American Regiment," of which Bro. SEABURY was chaplain, received a warrant for a new Military Lodge, and of this, it is probable, he was also a member.

In 1784, he went to England to obtain consecration as a bishop, but meeting with some difficulties at the hands of the English dignitaries, he proceeded to Scotland, where he was consecrated at Aberdeen, in November, by some non-juring bishops, as the first bishop of America. He returned to this country and settled in New London, near his native town, as the first bishop of Connecticut and Rhode Island, and continued to discharge his duties as such in an exemplary manner until his death. He died February 25, 1796. His monument stands in the churchyard at New London, bearing this inscription:

"Here lyeth the body of SAMUEL SEABURY, D. D., Bishop of Connecticut and Rhode Island, who departed from this transitory scene, February 25, Anno Domini 1796, in the sixty-eighth year of his age, and the twelfth of his Episcopal consecration.

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Ingenious without pride, learned without pedantry, good without severity, he was duly qualified to discharge the duties of the Christian and the bishop. In the pulpit he enforced religion; in his conduct he exemplified it. The poor he assisted with his charity; the ignorant he blessed with his instruction. The friend of men, he ever designed their good; the enemy of vice, he ever opposed it. Christian, dost aspire to happiness? SEABURY has shown the way that leads to it."

Bro. SEABURY received his degree of Doctor of Divinity from the college of Oxford in England, and he became entitled to a fund of one thousand pounds, which had been left by Archbishop TENNISON in his will, in 1715, toward maintaining the first bishop who should be settled in America. This fund was afterward increased by an equal amount, left in the same manner, for that purpose, by Archbishop SECKER; but we do not know whether Bro. SEABURY ever received or applied for it.

That he continued his support to the Masonic Fraternity, until his death, is seen from a sermon which he preached at the installation of Somerset Lodge at Norwich, Connecticut, June 24, 1795, before a special session of the Grand Lodge of that State. This he published, with the following dedication to WASHINGTON:

"To the Most Worshipful President of the UNITED STATES OF AMERICA, the following discourse is respectfully inscribed,
By his affectionate brother, and most devoted servant,
SAMUEL SEABURY."

From the above dedication, we are induced to believe that in his later years this distinguished bishop and good brother prayed as fervently and heartily for GEORGE WASHINGTON as in former years for the royal GEORGE of England.

Bro. Bishop SEABURY was succeeded, in 1797, by the Right Rev. ABRAHAM JARVIS, D. D., a native of Norwalk. He was born May 5, 1739, graduated at Yale, in 1761, and became rector of the Episcopal church in Middletown about 1764. There he remained until after he was consecrated as bishop in the place of Bro. SEABURY. In 1798 he was appointed Grand Chaplain of the Grand Lodge of Connecticut. In 1799 he left Middletown, and removed to Cheshire, and from thence to New Haven, in 1803, where he died, May 3, 1813, at the age of seventy-three years. The first Episcopal ordination in the United States was by Bishop SEABURY, that of the Rev. ASHBEL BALDWIN, in 1785. Bro. BALDWIN was the first Grand Chaplain of the Grand Lodge of Connecticut, and interested himself much in the prosperity of the Craft. He died at Rochester, New York, February 8, 1846, at the age of eighty-nine years.

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THE INVISIBLE SHIELD.

BY A PAST MASTER.

In the year 183–, the writer of this was a resident in the town of K——, one of the many new places then springing into existence in the luxuriant West. Some thousand inhabitants already constituted what the sanguine proprietors anticipated was but the germ of that mighty growth of population which in a few years was to make K—— a great city. Business and residence "lots" were freely bought and sold in the market, and speculation ran in a stream which had the seeming of a river of prosperity, bearing all who would embark upon it to the wide ocean of wealth, independence and luxury. Alas! how has the lapse of ten fleeting years dissipated the hopes then indulged in, whelming the gay dreamers in bankruptcy and ruin! The paper fortunes amassed at the time I speak of have vanished into thin air, and K——, instead of flouting the heavens with "the gorgeous palaces" of a city, groweth rank weeds in its market-places. Its glory hath departed with the reign of speculation, and the present dwellers there no more resemble the people who founded it than does the lonely barn-door fowl the gorgeous bird of Paradise.

A glorious set were those early founders of the now quiet town of K——! Fashion did then, and there amongst, establish a vice-dukedom of her empire, and Pleasure busied herself in devising new ways to spur old gaffer Time along in his course over this dull and lagging world. Dance, and song, and wine, and the inspiration of woman's beauty, all were laid under contribution; and for a year or two the tone of society in K—— went "as merry as a marriage-bell." I cannot but sigh when I remember those "good old times," and look upon the change which hath been wrought in the worldly condition of those who were the principal actors therein. Many of the gallants of those days have been metamorphosed into sober married gentlemen—the meek fathers of half scores of children, and patient delvers in the mine of life's realities; some have settled down into antiquated, hopeless and subdued old bachelors; others have emigrated to Texas, that El Dorado of the desperate and the adventurous, and become Congressmen or Indian fighters under the single-starred Republic; others again, who were once accounted "bucks of the first water," have gradually subsided through all the gradations of adverse fortune; until finally they rest secure from

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any further reverse of the fickle goddess, in the slough of pure, unmixed *loaferism;* while upon the breasts of some, whose hearts once exulted in the buoyant anticipation of length of years and fullness of joy yet to come, rest the green clods of the valley. Such are the shiftings of life's kaleidoscope.

Among, but distinguished above all, those to whom I have alluded was my young friend Harry L———. With a remarkably fine person he united manners the most engaging. Not destitute of elegance and grace, there was, also, about him an unaffected and manly frankness which at once won the heart. Warm, generous and quick in his susceptibilities, a tale of distress or of wrong could at any time command his purse to relieve, or his right hand to avenge. One or two more points added to his character, and it would have been a perfect one. But he lacked that steady, constant, stern self-control, the absence of which frequently turns even the good traits of a nature such as his into vices. He possessed, in short, passions as fervid as his sensibilities were lively, and by some he would have been called a *roué*. And yet Harry L—— was not that monster, the cold-blooded, flattering destroyer of innocence. No one had a more exalted reverence, in the abstract, for female purity and virtue, or could sooner have been wrought upon to become the avenger of a deliberate seduction. But he was not proof against temptation; and when once the unholy passion was kindled, his pursuit was eager, headlong, impetuous, until gratification brought with it reflection, and reflection remorse —deep, pungent and bitter. Harry L———, more than any person I ever knew, needed some constant *secret monitor*, whose voice should be more potential than, alas! that of conscience often is, unaided by religion, and drowned by the hot flow of youthful blood. That monitor he found in ———, but I will not anticipate.

Among the many beauties of K——, at the time at which I write, was Helen S———. She was, indeed, a being to intoxicate and madden a youthful imagination. A form surpassing in its voluptuous ripeness and symmetry those of all other women—a complexion of that warm, rich brunette, which is peculiar to the passionate South —a clustering profusion of curls, black as the raven's wing, shading a neck and bosom of surpassing beauty—with eyes dark as midnight, large, and lustrous with the light of the feelings of the girl of sixteen—she presented a vision as alluring to the refined sensualist as one of the houris of the pagan paradise to the followers of Mahomet. She was the daughter of a widow in reduced circumstances, and unfortunately had been destitute, almost from childhood,

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of all other guardianship or protection than that of a vain, weak mother, and such as might be derived from that "INVISIBLE SHIELD,"

"Which none but *Craftsmen* ever saw,"

but which, nevertheless, under Providence, has saved thousands from a course of life, than which death were preferable. Young, ardent and guileless in her feelings, a neglected—or rather, I should say, an ill-judged education—had given just that tone and complexion to her mind which fitted her to become an easy prey to the experienced voluptuary, while her extraordinary beauty and equivocal position in society, exposed her in a peculiar degree to the attempts of the designing.

* * * * * *

I know not how it was that Harry L——— and Helen S——— should have so often happened to meet each other, and be found wandering together under the soft moonlight. But so it was:—night after night, by the side of that quiet stream, did I see them on their solitary stroll. Night after night, as I hovered upon the footsteps of that beautiful and unguarded being, did I overhear the warm and burning sentiments that fell from his lips, in language eloquent, it is true, but deriving its inspiration from a passion to which Bulwer's genius has lent the divinity of Love, but which is, nevertheless, "of the earth earthy"—and I trembled for the consequences.

* * * * * *

The midnight hour was past. Helen S——— had lain her soft cheek upon the pillow, beneath her mother's humble roof, and was dreaming of one whom, in her fond and simple credulity, she had began to regard as a *lover!*

In another quarter of the town, the members of an ANCIENT FRATERNITY had met together upon an important occasion. It was to receive into full communion a noviciate, who had served the period of his probation to the satisfaction of the fathers of the Order. The solemn rite was ended—the mystery revealed—the sacred duties expounded and assumed; and as the fair dreamer in that humble dwelling, smiling in her sleep, murmured the name of Harry L———, *he* left, for the first time, the door of the solemn temple dedicated to Friendship and Benevolence—A BROTHER!

* * * * * *

"Harry, my dear fellow, do you intend to *marry* Helen S———?"

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said I the next evening, as, according to our wont, we were enjoying the fragrance of a fine Habana after supper on the balcony of our hotel.

"MARRY her!—certainly not. She's a delightful creature—has a form like Venus, and a deal of passionate romance, with a mind that might, under proper training, have made her a superb woman. I'm confoundedly *in love* with her, but have not for a moment indulged the preposterous idea of making that silly milliner mother of her's *ma belle mere.*"

"Then, in that case, I must forbid the continuance of those long and dangerous moonlight rambles. Helen S——— is, it is true, the daughter of a milliner; and the society around you would probably laugh were you to make her your wife; but then she is the DAUGHTER OF A * * * !"

To the initiated need I say more? These few words lost to Helen S——— a *lover;* but they also gained for her a *friend,* who was unto her even as a brother. And when, some years afterward, her mother died, leaving her an isolated orphan in the world, to find an asylum in the family of one who had *known* her father—and when a noble-hearted fellow of a princely fortune, meeting with her, and attracted by the beauty of mind, (which Harry L———'s fraternal providence of books and instructors had brought about,) as well as by the Juno-like majesty of her person, offered his heart and hand—and when they were married, and all the crusty and malicious old maids and scheming mammas in the neighborhood were mad and jealous enough at her good fortune—wondering, as they did in general conclave, how one so poor and pretty should not have been abandoned—and insinuating that she "was'nt used to be" thought any better than she ought to have been "no how," together with divers other such uncharitable surmises and insinuations—I say, when all these things came to pass, the spiteful *gossips* did not know it, but there were those who could have told, that, notwithstanding her apparently unprotected and perilous situation, there had ever been around her and about her continually the sure protection of THE INVISIBLE SHIELD.

All along the highway of the past there are thickly strewn the footprints of the things which *have been;* stamped in the crimson records of desolating war—or chiseled on the storied monument—or traced on the tell-tale parchment—to which the historian may turn for the warp and woof out of which to weave the web of the world's eventful story.

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INCIDENT OF THE WAR.

A MASONIC SKETCH, BY A. G. MACKEY, D. D.

CHERAW is a considerable village, or perhaps, rather, a small country town, in the northern part of South Carolina, but a few miles from the confines of the neighboring State of North Carolina. Gen. SHERMAN'S victorious army passed through it and remained some days in the month of February, 1865. The inhabitants were, of course, subjected to all the losses and sufferings which in all ages and in all countries have been consequent upon the inroad of a triumphant army into the region of what it deems a peculiarily hostile foe. But even amid the excitement of angry and mercenary passions, which always prevail to too great an extent among the soldiers of an invading and conquering host, the still small voice of Masonry will be heard and felt.

Dr. D———, an intelligent Mason, and a most worthy citizen of Cheraw, has related to me the following anecdote, which I give almost in his own words:

"Some time previous to the appearance of Gen. SHERMAN'S army," said the doctor, "I transported from my plantation to my residence in Cheraw a large amount of provisions, which I had caused to be stored, for safe keeping, in the attic rooms of my dwelling-house. There were living with me at the time my wife and my children, and a lady who was a distant relative, all dependent on me for support. On the day after the appearance of the army in the town, I was standing at the door of my mansion, when an officer approached, accompanied by a guard, and followed by a large baggage wagon. He introduced himself as Lieut. B———, of Wisconsin, when the following conversation took place:

'Have you any specie in your house?'

'I have not.'

'Have you any gold or silver?'

'Yes, I have a gold watch, and my wife has another; and I have the usual plate of a respectable family—some silver forks and spoons, and things of that kind.'

'Well, I will attend to those matters in time. What provisions have you in the house?'

'About enough to last my family a year.'

'Show them to me.'

I conducted him to the attic-room, followed by my wife, and he accompanied by his guard and soldiers. He looked at the goodly

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display of wheat, and maise, and bacon, and corned beef, and then said:

'I have an order from Gen. SHERMAN to take all your provisions, except rations for ten days for your family. Men, set to work and fill the wagon.'

I looked on with consternation. The idea of being left with only ten days' provisions, all means of transportation taken away, the railroad and bridges destroyed, and the possibility, therefore, of getting a fresh supply, was anything but a delectable prospect, as it afforded in the future a very closely approaching picture of actual starvation. But I thought that if he were a Mason there was still some hope of saving myself and family from the threatened ruin; and for the first time in my life, long as I have been a member of the Order, I determined to have recourse to it for that aid which it had promised to be in time of peril and danger.

I commenced, therefore, in the mute but expressive language of our institution, to inquire if Lieut. B——— was a brother of the mystic tie. To my first signals he promptly responded, and in a few minutes I was convinced that he was a Master Mason. I proceeded in the same mysterious manner with my investigations, and was satisfied that he was also a Royal Arch Companion, and one bright too in the ritual. Having learned thus much, I resolved to try the *experimentum crusis*, and to make that last appeal, to which I hoped he would not be inattentive; for upon it was founded my hope of food for my wife and children.

The position of things at this time was thus: I was standing in the center of the room where the provisions were stored; on my right hand was my wife, opposite to me was the lieutenant; the soldiers had just left with the first load of provisions, which they were conveying to the wagon below. I availed myself of the opportunity afforded by their absence, and by the fact that my wife was intently looking on the floor in a pensive attitude, to move back a step and to make that signal to which no true Mason can, without perjury, refuse to respond.

The lieutenant, as he recognized the hail, seemed for a moment surprised, and perhaps confused. He turned rapidly on his heel and retreated to a window, where he sat down and leaned his head upon his hand, apparently in deep thought. After a few minutes the soldiers, who had deposited their first load in the wagon, returned, and were preparing to throw another load upon their shoulders. At that moment the lieutenant rose from his seat, and in a gruff voice, exclaimed:

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'Men! put those things down. You can go.' In response to their look of surprise, he continued, 'I guess there isn't more here than is sufficient for the family.'

The soldiers departed empty-handed, and with them their commanding officer. As he passed out of the door he whispered to the sergeant, who had previously been placed there as a guard over the premises. What that whisper meant I soon learned. After the officer's departure, the sergeant approached me, and in a respectful manner asked if I could accommodate him with a place to sleep. I replied in the affirmative, when he said:

'Another man will soon be here to relieve me, but the lieutenant has given me orders to remain in the house and protect it from any depredations by stragglers.'

The mystic sign had prevailed. I was left not with ten days', but with more than ten months' provisions; my silver and gold were untouched; and my house, under the careful guardianship of the sergeant, was never molested during the remaining stay of the army.

I never saw Lieut. B——— again, said Dr. K———, concluding his tale, but this I know of him, that, whoever he was he was a good and true Mason."

No Mason who reads this little story will, we imagine, refuse his assent to the proposition.

"The heavens declare the glory of GOD; and the firmament showeth his handiwork. Day unto day uttereth speech; and night unto night showeth knowledge." Psalm xix., 1, 2. Whoever attentively regards the heavens must be struck with admiration at the view of this magnificent work of the Creator. How beautiful is the azure vault suspended above the earth; in the day variegated by clouds, and by night resplendent with thousands of stars, and luminous with the moon's silvery radiance! We contemplate this grand spectacle with awe and sublime emotion; we consider with wonder the immensity of space, whose beginning and end we cannot discover, where orbs innumerable, of different degrees of magnitude, roll their spheres one beyond another in their prescribed circles, till distance forbids the eye to penetrate farther in the boundless expanse; and the mind owns its limited powers, while it ponders, in silent astonishment, upon the Supreme Being who made the heaven and the earth.

He who does not find his heart warmed with love toward all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love.

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ALICE, OR THE FREEMASON'S CHILD.

Many have been the poets who have sung of the transient, but all-inspiring glories of the summer—many have been the romantic writers, too, who have eulogized the refreshing sweetness of a July evening, beneath the rich twilight of which the heroes of their tale have breathed the undying attachment of some young and unsuspecting passion! And, in very truth, it is a theme worthy of any genuine worshiper of "the Nine," or of the many keepers with whom rests, as though it were part of their very existence, the richness of legendary lore.

It was on such a night—all nature appeared redolent with its multiplied blessings and attractions, that a gentleman, known to the writer of this simple narrative—a sketch of life in one of those scenes of reality which are occasionally enacted in sublunary spheres—met with one on whom the fullness of female charms seemed to have shed their loveliness in a degree far beyond the commonality of her sex. She was young—scarcely had seen the eighteenth return of her advent to this world of mingled joy and sorrow; yet was there something in her bearing—the beaming of her intellectual countenance, which at once told the lofty towering of her thoughts, and her capability to feel—to cherish—the intensity of human passion.

The spot on which they met was calculated to draw forth a rich estimate of this world's brightest possessions. The charm of antiquity attached itself to a country mansion—the simplest of its many adornments had stood the test of centuries; there was scarcely a stone upon that old domain that was not rich in some memento of the past. Modern taste, too, was not wanting to afford an interesting contrast to by-gone recollections, and historic glories recurred, at every step, to minds full of thought, of interest, and imaginative skill. It was the spot—the season—the girl—when love forced itself, with irresistible power, upon the sensibilities of one, to whom "station" had denied everything but the will to love!

Our hero met the guileless daughter of patrician birth—they spoke, and loved!

* * * * * *

A few short years have passed away, and the "mansion" is forsaken for the "cottage." He who once was lord of many broad acres is but an humble pensioner upon another's bounty. Yet still

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his child—the nursling of his heart's best affections—the motherless offspring of a proud and haughty alliance—tends the author of her being with the devotedness of a daughter's love! What matters it to her that her father's too sanguine hopes have wrecked on the ocean of commercial enterprise, the wealth that might have purchased for them both the homage of a multitude? Money! thou art the curse of thousands! Money! thou art still the treasure which millions covet.

The poor man still was proud. He, who once had his gaudy equipages and liveried lackies, bore, in the decline of his fortune, the front of "heralded" honor; and he knew it.

* * * * * * .

Another pause, and the cottage in the country was succeeded by the "garret" of the Metropolis. 'Twas a fearful change to one so proud—to another, lovely beyond compeer, even in her solitude and poverty. There was now no "'tiring maid," the humblest garment, self-made, self-adjusted, spoke of sad reverses—of the blank of misery. At last, the proud poor man became afflicted with sickness. His last guinea was in his purse. To die was nothing, were he alone—the parish might ungraciously consign him to the pauper's sepulcher, and he grieve not, when the "cold corpse" was far beyond the reach of mortal contumely and disregard. But for his daughter! Let no pen attempt to trace the anguish of that thought at such a moment.

* * * * * *

"Oh! ALICE, water, or I die!" The female hand that had waved its magic influence in gilded saloons now administered to the parched lips of a dying Christian the broken pitcher. This was the daughter of the self-same man who, years ago, had forbidden the love of a "plebian" medical practitioner, the one who is the hero of our page. Fever raged high within the apartment of that sinking soul. To purchase aid no human means were now available; and then, to sue for charity were to combat with a thousand denials, to which former "arrogance" presented difficulties that brought rejection in their train. Full of agony, a desperate step was taken. A neighboring surgery was sought and found. She who was previously the heiress of the mansion met the rejected one—help was afforded—sickness was relieved—health was restored—the progress of time developed such *signs* and *symbols*, that a "Mason's bairn" found beneath the portal of a rich and valued practitioner of the "healing art" the shelter of a "Mason's wife."

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THE SHIPWRECKED MARINER.

It was in a tempestuous portion of the year 1790 that a large ship, which was making a slow progress up the Baltic Sea, found itself suddenly wrapt in one of those wild gales that come down from the mountain gaps, sacrificing nearly all that stood in its course, and

"Reared up the Baltic to a foaming fury."

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward "down the wind," to be dashed upon rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, toward which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, only the master of the vessel reached the land. He reached it exhausted, inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each of the other's vernacular language, hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character; kindness, fraternal goodness and love were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

"You had better ask for manners than money," said a finely-dressed gentleman to a beggar who asked for alms. "I asked for what I thought you had the most of," was the reply of the little mendicant.

We gain nothing by falsehood, but the disadvantage of not being believed when we speak the truth.

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INCIDENT IN THE LIFE OF WASHINGTON.

DURING the latter part of the American Revolution, a mercantile house was established at the instance of Bro. BENJAMIN FRANKLIN (who was a Freemason and Master of the first Lodge ever held in Pennsylvania), in the city of Nantz, by ELKANAH WATSON, who associated himself with a Frenchman by the name of CASSOUL. The object of the house was to receive the consignment of all the American vessels that escaped the English cruisers, and dispose of the cargoes of tobacco, etc., and return French fabrics, cotton, silk, etc., but more particularly to furnish supplies of arms and ammunition to the continental service. At that time WASHINGTON was known as a distinguished member of the Fraternity in Virginia. Messrs. WATSON & CASSOUL (the firm before mentioned) carried a magnificent set of Masonic ornaments to be embroidered by the nuns at an adjacent convent, who excelled in their execution of gold and silver tissue, and sent the same with a letter of thanks to WASHINGTON for his glorious efforts in the cause of independence, and noble sacrifice of his own preferment, to the welfare of his country. The following is his reply:

"GENTLEMEN: The Masonic ornaments which accompanied your brotherly address, January 23, last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented. If my endeavors to arrest the evil with which the country was threatened by a deliberate plan of tyranny, should be crowned with the success that is wished, the praise is due to the Grand Architect of the Universe, who did not see fit to suffer his superstructure and justice to be subjected to the ambition of the Princes of this world, or the rod of oppression in the hands of any person upon earth. For your affectionate vows, permit me to be grateful, and offer mine for *true Brethren* in all parts of the world, and to assure you of the sincerity with which I am yours,

GEO. WASHINGTON.

Messrs. WATSON & CASSOUL, East of Nantz."

Charity is the most brilliant jewel with which Masonry adorns herself. This stands preëminent among the virtues that GOD, in his holy word, calls on man to practice.

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THE YOUNG OXONIAN AND PROFESSOR PORSON.

Porson was once traveling in a stage-coach, when a young Oxonian, fresh from college, was amusing the ladies with a variety of talk, and, amongst other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach, too! roused our slumbering Professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears and rubbing his eyes, "I think, young gentleman, said he, "you favored us just now with a quotation from Sophocles; I did not happen to recollect it there." "Oh, sir," replied our tyro, "the quotation is word for word as I have repeated it, and in Sophocles, too; but I suspect, sir, it is some time since you were at college." The Professor, applying his hand to his great coat, and taking out a small pocket edition of Sophocles, coolly asked him if he would be kind enough to show him the passage in question in that little book. After rummaging the pages some time, he replied, "Upon second thoughts, I now recollect that the passage is in Euripides." "Then, perhaps, sir," said the Professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, "you will be so good as to find it for me in that little book." The young Oxonian returned again to his task, but with no further success, muttering, however, to himself, "curse me if ever I quote Greek again in a coach." The tittering of the ladies informed him that he had got into a hobble. At last, "bless me, sir," he said, "how dull I am! I recollect now, yes, yes, I perfectly remember, that the passage is in Æschylus." The inexorable Professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished Freshman vociferated, "Stop the coach—holloah, coachman! let me out, I say, instantly—let me out; there's a fellow here has got the whole Bodleian library in his pocket; let me out, I say—let me out; he must be Porson, or the devil."

During the troubles, a Master and the Wardens of a Lodge were imprisoned, and subsequently brought before the judges, when they declared upon oath that their meetings were altogether unconnected with religion or politics; and to prove their case, they offered to initiate any of the tribunal. The presiding secretary volunteered, and upon his report the entire magistracy became Freemasons! From that period all prohibitory proclamations were withdrawn, and the Order became protected by the laws, excepting in the provinces under the sway of the Emperor Charles the Sixth.

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This letter is deservedly regarded as one of the most sacred of the Masonic emblems. Where it is used, however, as a symbol of deity, it must be remembered that it is the Saxon representative of Hebrew *Yod* and the Greek *Tau*—the initial letters of the Eternal in those languages. This symbol proves that Freemasonry always prosecuted its labors with reference to the grand ideas of Infinity and Eternity. By the letter G—which conveyed to the minds of the brethren, at the same time, the idea of God and that of Geometry—it bound heaven to earth, the divine to the human, and the infinite to the finite. Masons are taught to regard the Universe as the grandest of all symbols, revealing to men, in all ages, the ideas which are eternally revolving in the mind of the divinity, and which it is their duty to reproduce in their own lives and in the world of art and industry. Thus God and Geometry, the material worlds and the spiritual spheres, were constantly united in the speculations of the ancient Masons. They, consequently, labored earnestly and unweariedly, not only to construct cities, and embellish them with magnificent edifices, but also to build up a temple of great and divine thoughts and of ever-growing virtues for the soul to dwell in. The symbolical letter G—

> * * * "That Hieroglyphic bright,
> Which none but Craftsmen ever saw,"

and before which every true Mason reverently uncovers, and bows his head—is a perpetual condemnation of profanity, impiety, and vice. No brother who has bowed before that emblem can be profane. He will never speak the name of the Grand Master of the universe but with reverence, respect and love. He will learn, by studying the mystic meaning of the letter G, to model his life after the divine plan; and, thus instructed, he will strive to be like God in the activity and earnestness of his benevolence, and the broadness and efficiency of his charity.

GARDANT. In *Heraldry*, a full-faced position, or in the act of looking at an observer; a term appplied to an animal thus represented, whether passant, rampant, or otherwise. *Re-gardant*, when looking backwards.



GARTER, Order of the. The highest order of Knighthood in Great Britain. The precise date of the organization of this noble Order cannot now be traced with certainty; and in the absence of all authentic records, fable and tradition have been called in to supply their place. The public records afford no reliable information on this interesting topic, and the annals of the Order itself are, for several centuries, exceedingly imperfect.



STAR OF THE ORDER.

Sir Bernard Burke, who has devoted patient research on this subject, says: "The statutes of Edward III. have perished long ago, and the so-called copies of them bear internal marks of having been compiled at a much later period. The register, generally known as the Black Book, though treating the Order from its foundation, was not drawn up in its present form till near the end of Henry the VIIIth's reign, when its history begins, for the first time, to assume precision and regularity." Selden fixes, as the foundation of the garter, St. George's day, in the 18th year of King Edward III., and this statement is corroborated by Froissart. The account given by the old Chronicler is, as is usual with him, so naïve and so vivid that, like a painting, it brings the whole scene at once before our eyes: "At

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this time there came into the mind and will of King Edward of England that he would cause to be made and reërected the Great Castle of Windsor, which King Arthur had formerly made and founded, where first was begun and established the noble 'Round Table,' of which were so many good and valiant men and Knights, who went forth and toiled in arms and in prowess throughout the world. And that the same king would make an order of Knights of himself and his children, and of the bravest of his land, and that they should be called the KNIGHTS OF THE BLUE GARTER, and that the feast should be kept from year to year, and should be solemnized at Windsor, the day of St. George." Froissart proceeds to narrate how the king assembled from all his countries, earls, barons and knights, and how he carried out his royal intentions; but our space prohibits our extracting the graphic and interesting details. But even with all these data, there is still a mystery hanging over the subject, which it is in vain to think of solving at the present day; and there is hardly less doubt with respect to the principal ensign, from which the Order has received its name. The popular tradition, derived from Polydore Vergil, is that, having a festival at court, a lady, said to be the Countess of Salisbury, chanced to drop her garter, when it was picked up by the king. Observing that the incident made the by-standers smile significantly, Edward exclaimed, in a tone of rebuke: *Honi soit qui mal y pense*, "Shame to him who evil thinks;"* and, to prevent any further inuendos, he tied the garter round his own knee. This anecdote, it is true, has been characterized by some as an improbable fable; and why has not been satisfactorily stated. It is strictly in accordance with the romantic habits of an age when devotion to woman was one of the first duties of Knighthood. A garter has always been united with sentiments of gallantry, and, to wear a lady's favor, her glove, her ribbon, or anything which belonged to her, was in those days a common practice, and this token or *emprize* was regarded with feelings of respect and admiration. Camden assigns for the period of the foundation of the Order the battle of Crecy, at which, says that great antiquary, Edward ordered his garter to be displayed as a signal for the onset. Be the origin of the institution, however, what it may, no order in Europe is so ancient, none so illustrious; for "it exceeds in majesty, honor, and fame all chivalrous fraternities in the world." The original statutes of this most distinguished institution have undergone, from time to time, many changes. By a statute passed Jan. 17, 1805, the Order is to consist of the sovereign and twenty-five Knights Companions, together with such lineal descendants of George III. as may be elected, always excepting the Prince of Wales, who is a constituent part of the original institution. Special statutes have since, at different times, been proclaimed for the admission of Sovereigns and extra Knights, the latter of whom have, however, always become part of the twenty-five Companions, on the occurrence of vacancies.

HABIT AND INSIGNIA. The Garter, of dark blue ribbon edged with gold, bearing the motto "*Honi soit qui mal y pense*," in golden letters, with buckle and pendant of gold richly chased, is worn on the left leg below the knee. The mantle is of blue velvet, lined with white taffeta; on the left breast the star is embroidered. The hood is of crimson velvet. The surcoat is likewise of crimson velvet, lined with white taffeta. The hat is of black velvet, lined with white taffeta; the plume of white ostrich feathers, in the center of which a tuft of black heron's feathers, all fastened to the hat by a band of diamonds. The collar, gold, consists of twenty-six pieces, each in the form of a garter, enameled azure, and appended thereto. The George, or figure of St. George on horseback, encountering the dragon. The George is worn to the collar; and the lesser George, pendant to a broad dark blue ribbon over the left shoulder.

* Sir N. H. Nicolas says that this motto should be translated: "Dishonored be he who thinks ill of it."

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The star, of eight points silver, has upon the center the cross of St. George, gules, encircled with the garter. The officers of the Order are: The *Prelate*, the Bishop of Winchester; the *Chancellor*, the Bishop of Oxford; the *Registrar*, the Dean of Windsor; the *Garter Principal King of Arms*, and the *Usher of the Black Rod*. Motto: *Honi soit qui mal y pense*.

GAVEL. One of the working tools of an Entered Apprentice. It is a hammer with an edge such as is used by stone-masons to break off the corners of stones, in preparing them for the builder's use. In the Masonic system it is employed as a symbol, by which the Mason is constantly admonished to divest his mind and conscience of all the vices and errors of life, thereby fitting his body as a living stone for the building, "that house not made with hands—eternal in the heavens." It is also an emblem of authority, and is used by the Master in governing the Lodge. It is sometimes erroneously confounded with the setting-maul, which is quite a different instrument. The name gavel is probably derived from the German *Giebel*, the gable or apex of the roof—which its edge resembles. The form of the gavel used by the presiding officer of a Masonic Lodge varies in different sections of the country, as displayed in the



1. 2. 3.

FORMS OF GAVELS USED IN MASONIC BODIES.

annexed engravings, viz: 1. Is very generally used among our French and Spanish brethren, but is more familiarly known as the president's hammer, and common in other societies; 2. The setting-maul, and which is frequently found in use; 3. The stone-mason's hammer, and the appropriate emblem of authority in the hand of the Master of the Lodge. The gavel is also called a "Hiram," *which see*.

GAZE. In *Heraldry*, properly termed



At Gaze; with the face directly to the front; said of the figures of the stag, hart, buck, or hind, when borne in this position, upon an escutcheon. A position expressing sudden fear or surprised—a term used in stag-hunting to describe the manner of a stag when he first hears the hounds and gazes round in apprehension of some hidden danger; hence, standing agape; idly or stupidly gazing.



GEMEL. A pair; twins. In *Heraldry*, bars-gemels are bars voided, or closets placed in couples. They derive their name from the Latin *gemellus*, doubled; in pairs.

GENERALISSIMO. In the Knights Templar system the second officer of a Commandery. He is the assistant of the Eminent Commander, presides in his absence, and is *ex-officio* a member of the Grand Commandery. His jewel is a square surmounted with a paschal lamb.



GENUFLEXION. A bending of the knee, or kneeling. The act of kneeling has, among all people, and in all ages, been a token of reverence, a sign of dependence, supplication, and humility.

GEOMETRY. That branch of mathematics which investigates the relations, properties, and measurement of solids, surfaces, lines, and angles; the science which treats of the properties and relations of magnitudes. It is among the oldest and most necessary of sciences; it is founded upon a few axioms or self-evident truths, and every proposition which it lays down, whether it be theorem or problem, is subjected to the most

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accurate and rigid demonstration, and it is so closely connected with the practice of operative Masonry, that our ancient brethren were as often called Geometricians as Masons. The origin of this great science is attributed to Egypt, where the annual overflowing of the waters of the Nile obliterated the landmarks, and rendered it necessary to have recourse to measurement in order to ascertain the proper allotment of each individual, and render justice among the people; but whatever may have been the origin of the science, the occasions on which it is necessary to compare things with one another in respect of their forms and magnitudes are so numerous in every stage of society that a geometry more or less perfect must have existed since the first dawn of civilization. It was regarded among the wise and great men of antiquity with the highest veneration; for Plato, who had made considerable advances in the science, placed over the portals of his celebrated academy this significant inscription: "*Let none enter who is ignorant of geometry.*" As an element of science speculative Masonry is intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, speculative Freemasonry derives its most important emblem from this parent science. As the earthly temple was constructed under the correcting application of the plumb, the level, and the square, by which its lines and angles were properly defined, so we are accustomed, in the construction of the great moral edifice of our minds, symbolically to apply the same instruments, in order to exhibit our work on the great day of inspection as "well formed, true and trusty." It is not absolutely necessary that Freemasons must be able practically to delineate geometrical figures; but it is important that they should be competent to deduce all their action, works, and resolutions from geometrical, or correct principles.

GIBEON. A city of Judea, which was situated in a northerly direction from Jerusalem. It had a place of worship peculiarly sacred, perhaps the seat of the Tabernacle. Hence the name is used symbolically in France as the appellation of the Master, who must have a pure heart, in which the High and Holy One may dwell. In the Swedish ritual it is also used in the same sense.

GIBLEMITE. The Giblemites were the people of Gebal or Giblos, a city on the coast of Phœnicia, between Tripoli and Berytus, called Byblos by the Greeks and Romans, now known by the name of Jiblah. At the present time it is but little more than a mass of ruins, which are sufficiently magnificent to indicate its former greatness and beauty. Indeed it was famous in former times for the skill of its masons and builders, who excelled all others in the knowledge of architecture. They are frequently mentioned in Scripture as "stone-squarers," a term applied to them as being eminently distinguished in that kind of work. The people of the ancient city of Gebal were famous for their worship of Adonis, who was believed to have been wounded by a wild boar while hunting in Mount Libanus. The river Adonis, whose waters are at some seasons as red as blood, passes by it; and when this phenomenon appeared the inhabitants lamented the death of Adonis, pretending their river to be colored with his blood.

GILEAD. A part of the ridge of mountains which runs south from Mount Lebanon, on the east of Palestine. They gave their name to the whole country which lies on the east of the sea of Galilee. Gilead is the name of the keeper of the seals, in the Scottish degree of the Holy Sepulcher of James VI.

GLOBE. In the ancient mysteries the globe was a symbol of perfection and completeness. The Egyptians, Phœnicians, Syrians, and other nations of antiquity worshiped the globe as the symbol of the Supreme and Eternal God. Among the Mexicans it represented universal and omniscient power. Among Freemasons the globes, celestial and terrestrial, are the noblest instruments for giving the

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most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, Masons are inspired with a due reverence for the Deity and his works; and are induced to apply with diligence and attention to astronomy, geography, navigation, and all the arts dependent on them, by which society has been so much benefited.

GLOBE OF FIRE. In the last century some fanciful brethren referred the circle and point to the cherubic form which was placed at the gate of paradise, to prevent the return of our first parents to that region of never-ending happiness and delight, after their fall from purity and rectitude, in the attempt to acquire forbidden knowledge. The "fire unfolding itself," or globe of fire described by the prophet Ezekiel, represented the Deity, and the living creatures on one side, and wheels on the other, denoted his power and goodness.

GLORY IN THE CENTER. When in the Lodge we elevate our thoughts to the Deity, our eyes involuntarily rest on the glory in the center; then with hearts over-flowing with gratitude and love, we bow reverentially before the all-seeing eye of God, which the sun, moon and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words and actions, by the unerring touchstone of truth and eternal justice.

GNOSTICISM, OR GNOSTICS, from the Greek word *gnōsis*, knowledge. This name was assumed by a philosophical sect which sought to unite the mystical notions of the East with ideas of the Greek philosophers, and teachings of Christianity. The system has features which show conclusively that it was a development of the old Persian or Chaldean doctrine. According to the gnostics, God, the highest intelligence, dwells in the fullness of light, and in the source of all good; matter, the crude, chaotic mass of which all things were made, is like God, eternal, and is the source of all evil. From these two principles, before time commenced, emanated beings called æons, which are described as divine spirits. The world and the human race were created out of matter by the æons and angels. They made the body and sensual soul of man, of this matter; hence the origin of evil in man. God gave man the rational soul; hence the constant struggle of reason with the senses. What are called gods by men —as Jehovah, the God of the Jews—they say are only æons or creators, under whose dominion man becomes more and more wicked and miserable. To destroy the power of these malicious gods, and redeem man from the thraldom of matter, God sent the most exalted of all æons—Christ —who, in the form of a dove, descended upon a Jew—Jesus—and revealed, through him the doctrines of Christianity; but before the crucifixion of Jesus separated from him, and lay the foundation of a kingdom of the most perfect earthly felicity, to continue a thousand years. There have been no gnostic sects since the fifth century: but many of their principles and ideas reappear in later philosophical systems. There are some traces of gnosticism in several parts of Freemasonry, particularly in the degree of the Adepts of the Eagle or Sun, and also in the rite of the mystic Mason. Fessler, and his friends Krause and Mossdorf, were much interested in gnosticism, and Fessler's rite is tinctured with some of its ideas.

GOD. The highest and most perfect intelligence in which all things exist, and from which all things depend. The belief in God is not the result of teaching, not the result of the exercise of reason, not a deduction from the order and regularity of the universe; for faith in a Supreme Being was universal among men in the infancy of the race, and before the human mind was capable of that power of analysis, or had attained to that degree of science which this study of the universe and of the laws of nature supposes. As the notion of an infinite being transcends the circle of sensible and material objects, and is clearly beyond the power of a finite being to create, therefore, that notion must have been communicated

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directly to man by God himself. Man believes in a God, therefore God exists; because, were there no God the notion of such a being could not exist. The crowning attribute of man, and what distinguishes him from the brute, is not the faculty of reason; for *that* the brute has in common with man; but the power of seeing and aspiring to the ideal. Thus man had no sooner looked upon the grandeur, and glory, and beauty of the world, than he saw enthroned far above the world that which was vaster, more beautiful, more glorious than the world, the ideal, that is to say, God. Therefore, Freemasonry accepts the idea of God, as a supreme fact, and bars its gates with inflexible sternness against those who deny his existence. *No atheist can become a Mason.*

GOLDEN CANDLESTICK. This utensil was made by Moses for the service of the temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the center. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the altar of incense and the table of shew-bread, which stood in the same chamber.

GOLDEN FLEECE, Order of. *(Aureum Vellus; Toison d'Or.)* This Order has a classical origin. When Athamas, King of Thebes, in obedience to the oracle, was about to sacrifice his son Phryxus and his daughter Helle, they were rescued by their defunct mother (Nephele), who had been metamorphosed into a cloud, and who gave to her children a ram with a golden fleece, on which they were to cross the seas, and find safety in Asia. Helle fell off by the way, and gave her name to the sea in which she perished—the Hellespont. Phryxus, more fortunate, crossed the Black Sea, and landed at Colchis, a part of what is now called Mingrelia. There he slew the ram, and hung up the fleece, a thank-offering, in the Temple of Mars. The golden wool became an object of universal cupidity; but it was watched by a fiery dragon, whose vigilance was not overcome till the Thessalian Jason came, armed with cunning, and carried off the prize to Greece. In such wise have the poets sung of what is supposed by more matter-of-fact persons to have been a matter of gold-yielding mines in Colchis, and of the sheepskin "cradles" in which the lucky finders washed the auriferous earth. When Philip, the "Good Duke of Burgundy," was about to marry Isabella of Portugal, in 1430, he resolved to celebrate the auspicious event by founding an Order under the patronage of St. Andrew. He had a pious desire to further the extension of the Church and the Christian religion in the East, and particularly in the Mingrelian region, where the Golden Fleece had once hung, and St. Andrew, according to tradition, had preached. But the duke's fleece was to carry the Northern Church and the Romish religion more safely than the ram had borne Phryxus and Helle. This, although the most laughed at, is the most reasonable of the many origins given to this renowned Order. Favin ridiculed it; and laborious Zedler, while he treats Favin with derision, agrees with him in ridiculing the account of the origin of the name and object of the Order. Favin thinks that the fleece of the valiant Grecian was in the mind of the valiant duke when he founded the grand Order of Chivalry. Other explanations are not lacking: some assert that Philip loved a damsel of low degree, who was so little addicted to luxuries that she covered her toilet-table with a fleece, and the sight excited the laughter of a whole bevy of idle courtiers who once followed the duke into her room. Philip swore an oath that he would make every noble in Christendom proud to wear this fleece, which he made the sign of an Order,

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Editor's Trestle Board.

OUR NEW VOLUME.

Entering upon our third year of existence as an independent Masonic journal, we may be pardoned the expression of a fatherly pride in the volumes already in the hands of the Craft, and a slight blast of the trumpet editorial, as we assume the orthodox proportions of a full grown octavo.

The Eclectic was commenced as an experiment, to ascertain how far the brethren might be inclined to support a journal designed not so much to furnish cursory reading for an idle moment as a volume of pleasant and useful reference when completed; and it now appears that our forecast was right, and that there are enough reading and thinking Masons among us to not only support what some of our friends patronizingly called the *little* Eclectic, but to insist upon its formal entreé in the world of Masonic journalism as the peer of the many excellent publications which have preceded or followed its advent.

We shall gladly continue to cater to the taste we have endeavored to foster, because it enables us to pursue the studies in which we have always taken the most delight, and because we think that it will have a beneficial tendency in Masonry by encouraging research into its history and philosophy, and by occupying the Fraternal mind with dignified and profitable employment to the exclusion of irritating topics over which men quarrel without any freshening of their zeal or improvement in Masonry.

We shall not promise that this volume will offer any marked difference from its predecessor, but we will say that the benefits of larger experience and more extensive reading will be brought to aid in our task, and if anything come from them our readers will have the benefit of it.

We take occasion to solicit the aid of the brethren, wherever dispersed, in sending us specimens of their skill from the quarries of thought, that by attrition we may all receive new vigor, and Masonry advance because of our investigations. Our labors have long been directed to the idea of encouraging the brethren to think and speak for themselves, and we gladly receive anything from them which goes to show that they are progressing in the desired direction. We believe in personal progress as the result of personal effort, and we believe, too, that the moral force of the institution will increase in the same ratio that members, by study and application, become more cognizant of the real merits of the society, and more capable of teaching to others what they have learned by their own industry and application. Let us see, then, during the present year, whether, as a body, we are simply conferring degrees, or whether we are really making Masons worthy of the name, and likely to give back to the institution a portion of the light and warmth they have received from it.

And, finally, we ask our friends who believe in the kind of work here indicated, who believe in making Masonry one of the moral and intellectual powers of the world, who believe in creating an aristocracy of mind and moral worth more potent for good than all the exoteric displays that ever have been or ever will be invented, who believe in making Masonry a living profession and not a mere ceremonial, to

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aid in the circulation of our work, to the end that, by preaching to a larger congregation, we may enlist more laborers in the work, and thus promote the greater glory of our Ancient and Honorable Craft. Our readers will bear us witness that we have never bored them with appeals for patronage; for we have never sought to accomplish anything in a pecuniary way beyond the mere expenses of publication; but if our views of Masonic duty are correct we cannot have too many readers; and it is in this sense, and this only, that we now appeal. If then, brother, you think the ECLECTIC is doing good work, help to extend its influence.

MASONIC CONSECRATION OF A BURIAL PLOT AT CYPRESS HILLS CEMETERY.—An interesting and impressive Masonic ceremony took place at Cypress Hills Cemetery, L. I., on the 9th ult. The burial plot of Progressive and Yew Tree Lodges, F. and A. M., was consecrated in the presence of about two thousand persons, most of whom were members of the Order, who were accompanied by their female relatives. About four o'clock the officers and members of the two Lodges in full regalia arrived on the ground. The brethren formed a circle around the plot. ROBERT MACOY, P. D. G. M., assisted by Bro. WILLIAM T. ANDERSON, G. Steward, with the officers of Progressive and Yew Tree Lodges, took a position in the center near two open graves, which were waiting to receive the bodies of two members of the above-mentioned Lodges who had gone to their last homes during the early part of the present year. The opening anthem of the consecration ceremonies, "Before Jehovah's Awful Throne," was sung by a choir of young ladies who had volunteered their services for the occasion. Rev. WM. MORRIS, Chaplain of Progressive Lodge, offered an appropriate prayer, which was followed by the ritual, the responses to which were made by the officers and brethren. The ode commencing "O God! who, when the world was young," was sung by all present, and an eloquent address was then delivered by R. W. ROBERT MACOY. The ceremonies concluded with the consecration prayer by the chaplain, and a closing ode commencing "Brother, rest from sin and sorrow," in the singing of which all present participated.

The bodies of WILLIAM F. KEMP, formerly of Progressive Lodge, and ROBERT DAVEY, formerly of Yew Tree Lodge, were then consigned to their last resting place with all the rites, form and ceremonies of Masonry.

LEUTZE'S PAINTING OF WASHINGTON CLOSING THE LODGE.—We have received from E. F. CROWEN, the publisher, a copy of the above painting, executed in oil by a new process, which imparts to it all the brilliancy and finish of the original painting. Historically, this picture is particularly worthy of attention, from the fact that the features of WASHINGTON are painted from a mask, and are admitted to be the most life-like of any portrait extant; the apron, clothes and Lodge furniture, are all copied from the original articles, thus enabling the possessor of one of these pictures to behold our illustrious brother exactly as he appeared before his brethren, when in their midst. The publisher has expended nearly ten thousand dollars in obtaining the original and perfecting this truly national Masonic picture; and we are glad to hear that he has already received orders from several city Lodges, and that there is a probability of our Grand Lodge securing the original painting. Every Lodge and brother having the means should order a copy of the picture. Tilers and others will find it to their advantage to act as agents. The price of this splendid picture is only ten dollars.

J. L. WHITE, Gen. Agt., 432 Broome.

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JEWISH HIGH-PRIEST IN FULL SACERDOTAL ROBES.

[*See page* 54.]

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. FEBRUARY, 1867. No. 2.

DEDICATION OF LODGES.

As a part of the argument on the subject, and to show the brethren of the present generation by what nice gradations changes and abuses creep into the Masonic system, and how, by adding a little here and subtracting a little there, we first change front, and then, being fairly aligned in the new direction, imagine it a landmark and revere it accordingly, we reprint the subjoined article from the pen of the late Wm. P. Mellen, published by him in the *Acacia* twelve years ago. We think no one can read the argument of Bro. M. without being convinced that the introduction of the Sts. John and other sectarian allusions is due to the spirit of innovation never completely laid, and which was particularly active during the earlier days of the present Grand Lodge of England. Bro. Mellen says:

In our September No., in revising the report made by M. W. Bro. Randall, chairman of a committee in the Grand Lodge of Massachusetts, to whom was referred the petition of Bro. Norton and others, (Jews,) we touched upon the form of prayer. In our October No., we quoted the argument and authorities furnished by the committee, and added thereto all we could find in Oliver on the subject. We also presented R. W. Bro. A. G. Mackey's opinion. We now propose to finish our quotations, and, with a thought or two, close our review of the subject.

R. W. Bro. Dove, in his History of the Grand Lodge of Virginia, has the following:

"It would be at once curious and interesting to inquire into the

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points on which these variant rites are founded, if we had time, many of which, appealing to the influence of the Christian church, sought to propitiate her favor, in propagating their favorite Ritual, by attempting to evangelize Masonry.

"Never was a greater error committed, nor one, if successful, more calculated to circumscribe its usefulness, and dim the bright radiance of the most precious jewel in the crown which adorns her head and heart. We allude to the universality, oneness, and indivisibility of the operation of her glorious tenets in humanizing mankind, and implanting in the breast of wayward and self-willed man those attributes of Divine perfection, so beautifully illustrated in the Masonic teachings of Faith, Hope and Charity.

"The error committed, we say, was the attempt to evangelize Masonry. The means used in public was, first, the interpolation of the sacred name of Jesus in the printed and set form of prayer at initiation; and the second was the still more unphilosophical interpolation of the names of the Saints JOHN in the printed forms of Dedication of Lodges, as Patron Saints in Masonry.

"In confirmation of the modern origin of both these practices, I have already shown you, from the 11th edition of PRESTON on Masonry, printed in London, in 1804, that neither of these names are to be found in his Illustrations of the Degrees or ceremonies. On the Ceremony of Dedications his language is beautiful, from the universality of its application, and its broad and comprehensive adaptation to the whole human family. By him Lodges were dedicated "in the name of the great JEHOVAH, to Masonry, Virtue, and Universal Benevolence;" and this, we infer, was the practice in the Lodge of Antiquity, whose usages were of immemorial origin, as he was the Worshipful Master at this time."

"As a curious and interesting tradition," he copies the same "Old York Lectures," from the same authority, (indirectly from Brother OLIVER,) and then quotes from a French writer, of 1815, of great industry and application," as found in MACKEY'S Lexicon, article "St. JOHN the Almoner:"

"The Saint to whom Encampments of Knights Templars are dedicated. He was a son of a King of Cyprus, and was born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Grecian and Roman churches—his festival among the former occurring on 11th November, and among the latter on the 23d January. BAZOT, who published a Manual of Freemasonry in 1811, at Paris, thinks that it is this Saint, and not Saint JOHN the Evangelist, or St. JOHN the Baptist, who is meant as the true patron of our Order.

"He quitted his country, and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital, and organized a fraternity to attend upon the sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the holy sepulcher. St. JOHN, who was worthy to become the patron of a

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society, whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from the pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to his brethren, who have made it their endeavor to imitate him. Rome canonized him under the name of St. JOHN the Almoner, or St. JOHN of Jerusalem; and the Masons, whose temples, overthrown by the barbarians, he had caused to be rebuilt, selected him with one accord as their patron."

Bro. DOVE then remarks:

"From this, it would seem, we have three Sts. JOHN, claiming to be the peculiar patron of Masonry, and each from the brilliant devotion of their lives and energies to the propagation of its holy and eternal cardinal virtues, equally entitled to the honor.

"To relieve the institution of the charge of sectarianism arising from this practice, the Grand Lodge of England, in the Union Work of 1813, ordered the dedication of Lodges thereafter to be to 'God and his service.' In this country, however, we have preferred to follow the teachings of PRESTON and WEBB, with a little change in the name, and to dedicate our Lodges in the name of the Holy Sts. JOHN, to Masonry, Virtue, and Universal Benevolence. But some of my brethren may ask, if the introduction of their names into our Ritual is a modern innovation, whence originated the custom of celebrating our annual Masonic festivals, on the natal days of these saints, in June and December? For the same reasons they might ask, why hold Quarterly Communications in March and September?

"To these questions there is, in my mind, a ready answer. Our ancient brethren were philosophers, and students of nature and her laws. Among the Druids, Magii and others, they had introduced the Heliacal worship as part of their religious rites, because they looked upon the sun in the firmament as the representative of the Eternal GOD in imparting light, life and productiveness to all sublunary things; the visible effect of his annual influences could not long have escaped their observation, in determining the length of days and the return of seasons; and as the most marked of these are the summer and winter solstitial colures, as now called, at or near the 22d June and 22d December, with the equinoxes occurring at or near the 22d March and 22d September, it is quite natural, and truly in accordance with their known maxims, to say or do nothing without a satisfactory reason, that they should appoint these days as festival epochs to mark time, in the absence of gnomes, quadrants or almanacs, and so we believe they did. And when, in the last century, it was sought to engraft these natal days of our patron saints into the Masonic calendar, nothing was easier than by a day or two changed in these annual divisions of time, to have them fall on the 24th June and 27th of December, in honor of the memories of those distinguished men, and to complete the observation of the four cardinal colures of time by quarterly meetings on or about the middle of March and September.

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"In Scotland, who claims the greatest antiquity for her Masonry, their Annual Festival of Freemasons is held on the 30th November, in commemoration of the natal day of St. ANDREW, as the patron saint of the nation. This day and saint was selected by the Kilwinning Lodges, on the occasion of the ever-memorable voluntary abdication of the Earl of St. CLAIR of his hereditary right to the Grand Mastership, on the 30th of November, 1736, at the Festival of St. ANDREW.

"From all this, it seems evident that the introduction of the names of these saints into the Masonic calendar is the work of comparatively Modern Masons. Any attempt, therefore, at this day to analyze the reasons and motives which actuated these over-zealous brethren to make these changes would occupy too much of your time; let each one do this for himself, bearing in mind, that of the 960,000,000 of human beings on this globe, only 250,000,000 are Christians, in the broadest acceptation of the term, and that the high and ennobling behests of Brotherly Love, Relief and Truth, are as necessary to the temporal and eternal happiness of the 710,000,000 as it is to the Christian—that they are the blessed fruits of Faith, Hope and Charity, alike produced by, and operating on, the Chinese followers of Confucius, or the idolatrous worshiper of Mahomet, as the more humble disciples of Christ."

We believe that we have mentioned all the hypotheses on the origin of the Dedication to the Saints JOHN which have appeared in print.

It will be noted that there are three points of connection between the Lodge and one or both *the* Saints JOHN, or a St. JOHN:

1st. The Dedication.

2d. The phrase, "The Lodge of St. JOHN (or Sts. JOHN) of Jerusalem."

3d. The compound symbol.

We can hardly separate them in our consideration, for one is brought by OLIVER and other writers to sustain the other. It is perhaps proper also that they should be thus brought into our view, as they may have a direct connection with each other.

On the subject of the double emblem, Bro. OLIVER says, in his *Symbol of Glory:*

"In a system of Lectures used by some of the London Lodges immediately after the Union, and communicated to me at the time by an esteemed brother, a Barrister, now, alas! no more, the center and the parallels exhibited a singular specimen of pseudo symbolization which it is difficult to unravel; where the former represented the Deity, and the two latter his Justice and Mercy, as already noticed. The passage was as follows: In all our regular well formed Lodges, there is a certain point within a circle, round which, it is said, genuine professors of our science cannot err. This circle is bounded on the north and south by two perpendicular parallel lines.

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On the upper or eastern part of the periphery rests the Holy Bible, supporting Jacob's Ladder extending to the heavens. The point is emblematic of the omniscient and omnipresent Deity—the circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows, therefore, that, in traversing a Masonic Lodge, we must touch upon the volume of the Sacred Law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that immortal Center whence all goodness emanates."

The present authorized lecture in England he thus gives:

"The elucidation of this portion of our symbol, *which is most prevalent in our Lodge practice at the present time, is this:* In all regularly constituted Lodges there is a point within a circle, round which a Mason cannot materially err. This circle is bounded between the north and south by two grand parallel lines, the one representing Moses, and the other King Solomon. On the upper part of this circle rests the volume of the Sacred Law of GOD, which supports Jacob's Ladder, and its summit reaches to the heavens; and were we as adherent to the doctrines therein contained as both those parallels were, it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines, as well as on the Sacred Volume; and while a Mason keeps himself thus circumscribed he cannot seriously err from the path of duty.

"One other interpretation remains to be noticed. The point is supposed to symbolize an individual Mason circumscribed by the circle of virtue, while the two perpendicular parallel lines by which the circumference is bounded and supported are the representatives of FAITH and PRACTICE. This is the definition. The point represents an individual brother, and the circle is the boundary line of his duty to GOD and man; beyond which he ought never to suffer his passions, prejudices or interests to betray him. The two parallel lines represent St. JOHN the Baptist and St. JOHN the Evangelist, who were perfect parallels in Christianity as well as in Masonry; and upon the vertex rests the Holy Bible, which points out the whole duty of man. In a progress round this circle, the two lines and the Bible restrict us to a certain path, and if this path be steadily persevered in, it will enable us to mount the ladder, through the gates of Faith, Hope and Charity, and finally to take our seat in the blessed regions of immortality."

As pertinent to our subject, and to show where and how many errors crept into the work of the Grand Lodge of England, which gave just cause of offense to the "*Ancients*," we transfer from the same volume a brief history of the lectures; the changes in which Bro. OLIVER attempts to justify:

"The earliest authorized Lectures which I have met with were compiled from such ancient documents as these, and arranged in

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a catechetical form by DESAGULIERS and ANDERSON, as early as 1720. And this form was adopted because it was considered to be more useful in assisting the memory, and affording an efficient remedy against forgetfulness or want of attention, than any other plan. The questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft, as it was understood at that period. The First Lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The Second was shorter, and the Third, called 'The Master's Part,' contained only seven questions, besides the explanations and examinations.

"If, under such an imperfect system, Freemasonry had not been susceptible of improvement, it could not have stood its ground during the rapid progress of a taste for refined literature, and the accomplishments of civilized life, which distinguished the beginning and the middle of the eighteenth century. Intelligent brethren, however, soon became aware that something more than the repetition of a few set phrases and routine explanations, how interesting and important soever they might be in themselves, was required to cement the prosperity and perpetuate the existence of a great society, which professed to convey superior advantages, and laid claim to a higher character, than any of the numerous antagonistic clubs and coteries of similar pretensions by which it was surrounded. A new arrangement was therefore pronounced necessary in the year 1732, and MARTIN CLARE, A. M., a celebrated Mason, who ultimately attained the rank of D. G. M., was commissioned to prepare a course of Lectures, adapted to the existing state of the Order, without infringing on the ancient Landmarks; and he executed his task so much to the satisfaction of the Grand Lodge that his Lectures were ordered to be used by all the brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the Provinces; and in the minutes of a Lodge at Lincoln, in 1734, of which Sir CECIL WRAY, the D. G. M., was the Master, there are a series of entries through successive Lodge nights, to the following effect: that two or more sections (as the case might be) of MARTIN CLARE'S Lectures were read, when the Master gave an elegant Charge, went through an examination, and the Lodge was closed with songs and decent merriment. An evident proof of the authority of MARTIN CLARE'S Lectures, or the D. G. M. would not have been so careful to enforce their use amongst the brethren over whom he presided in private Lodge.

"These lectures were nothing more than the amplification of the system propounded by ANDERSON and DESAGULIERS, enlightened by the addition of a few moral references and admonitions, extracted from the Old and New Testaments. They also contained a simple allusion to the senses, and the theological ladder with staves or rounds innumerable.

"Freemasonry was now making a rapid progress in the island, both in dignity and usefulness, and its popularity was extended in a proportionate degree. Scientific and learned men were enrolled in

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its ranks, and MARTIN CLARK'S Lectures were obliged, in their turn, to give way before the increasing intelligence of the Order. They were revised and remodeled by Bro. DUNCKERLY, P. G. M., and Grand Superintendent for almost half the entire kingdom, whose opinion was considered by the Grand Lodge as decisive on all matters connected with the Craft. *In these lectures,* DUNCKERLY *introduced many types of* CHRIST, and endued the ladder with three principal steps as an approach to the supernal regions, which he called Faith, Hope and Charity. His disquisition was founded on 1 Cor. xiii., and he might have had in view the true Christian doctrine of three states of the soul. First in its tabernacle, the body, as an illustration of FAITH; then, after death, in Hades, Sheol, or Paradise, as the fruits of HOPE; and lastly, when reunited to the body in glory, about the throne of GOD, as the sacred seat of universal CHARITY. *The original hint at a circle and parallel lines, as important symbols of the Order, has been ascribed to him.*

"Thus the Lectures remained until toward the latter end of the century, when HUTCHINSON in the north, and PRESTON in the south of England, burst on the Masonic world like two brilliant suns, each enlightening his own hemisphere, and each engaged in the meritorious design of improving the existing Lectures, without being conscious that his worthy cotemporary was pursuing the same track. There are reasons for believing that they subsequently coalesced, and produced a joint Lecture, which, though regarded at first with some degree of jealousy, as an unauthorized compilation, was at length adopted, and carried into operation by the concurrent usage of the whole fraternity. This course of Lectures was in practice till the reunion in 1813, and I believe there are still many Lodges who prefer them to the HEMMING or Union Lectures, and still continue their use.

"With all these facts before us, it is clear that Freemasonry has undergone many changes since its revival, after the death of Sir CHRISTOPHER WREN."

As mentioned in our last number, we are indebted to Bro. DUNCKERLY, of the latter part of the last century, not only for the illustration, but for the compound symbol itself.

As was shown by us in October, in the testimony of Dr. OLIVER, the double emblem, with its explanation, is no part of Ancient Masonry. It does not appear in the lectures of even the early part of the last century, and as Bro. OLIVER stated, no mention is made of it in the documents in the Royal Library, nor in that in the handwriting of HENRY VI. HUTCHINSON tried to make the third degree wholly illustrative of Christianity. Ordinarily he is no great authority with us, certainly; but he is the very best authority, when he fails to use the emblem in his "lectures" as having reference to the Sts. JOHN, to show that, when he published his book between 1772 and 1777, during the Grand Mastership of Lord PETRE, there

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was nothing in the lecture about the parallelism; and to sustain Bro. OLIVER in his statement that it was first introduced in 1765, by Bro. DUNCKERLY. But HUTCHINSON expressly states:

"We hold our grand festival on the day of St. JOHN, which is mid-summer day; *in which we celebrate* that season when the sun is in its greatest altitude, and in the midst of its prolific powers; the great type of the Omnipotence of the Deity."

He speaks, in another Lecture, of the dedication to St. JOHN, but makes no parallel, nor any allusion to the emblem. We thought we had already quoted from HUTCHINSON on the subject of the Dedication, but in casting our eye back, we do not see his name mentioned, and as his remarks are somewhat peculiar, and have a direct connection with our present point, we will copy from same volume, page 156:

"In modern Masonry, it is given as a principle, why our dedication of Lodges is made to ST. JOHN, that the Masons who engaged to conquer the Holy Land chose that Saint for their patron. I should be sorry to appropriate the Balsarian sect of Christians of St. JOHN as an explanation of this principle:—St. JOHN obtains our dedication, as being the proclaimer of that salvation which was at hand, by the coming of CHRIST; and we, as a set of religious assembling, in the true faith, commemorate the proclamations of the Baptist. In the name of St. JOHN the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest."

He lectures fully on all the other emblems. As we have seen, OLIVER himself states that though the emblems separately were ancient, their combination or illustration is no part of Ancient Masonry. Men are now living who were alive at its introduction.

THE HOLY LODGE OF ST. JOHN.

This title has not necessarily any connection with the dedication to the Sts. JOHN. If any say at the present day "The Holy Lodge of Sts. JOHN," it was not the language of Masonry in Mississippi, if elsewhere, sixteen years ago. "The Holy Lodge of St. JOHN of Jerusalem" will be recognized by old Masons—always in the singular —never in the plural. We have always drawn the conclusion from the difference in numbers, that they had different references, but we find that the language of the more ancient authorities authorizes us to believe that the dedication was to "St. JOHN," and not to the Sts. JOHN. There is another reason why this was most probable, which we will mention presently. A supposition we will make here; one that we have never heard mentioned, but which arose long since in our minds. It is not susceptible of proof, but to us it looks probable.

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WILLIAM RICHARDSON DAVIE,*

GOVERNOR OF NORTH CAROLINA, GRAND MASTER OF MASONS IN THAT STATE.

William Richardson Davie, Governor of North Carolina, and Grand Master of Masons in that State, was of English birth, having been born at Egremont, near White Haven, in England, on the 20th of June, 1756. His father brought him to America when he was but five years of age, and left him to the care of a maternal uncle, the Rev. William Richardson of South Carolina, by whom he was adopted as a son. There in the old Palmetto State he was reared and educated until he was fitted for college, when he was sent to Princeton, New Jersey, where he graduated in the fall of 1776, in the twenty-first year of his age.

During his senior year in college, the storm-cloud of war burst on our land; and when the British army were advancing upon the city of New York, he left his class, and became for a time a volunteer soldier; but after the battle of Long Island, and the capture of the city, he returned to Princeton and completed his studies. His

*Extract from a work of great value and interest, just published, entitled "Washington and his Masonic Compeers." By Sidney Hayden. With an original Portrait of Washington, etc.

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concluding lessons were taken within the roar of the British cannon, and he left Princeton just before WASHINGTON and his broken army passed through that town in their flight toward the Delaware.

The young graduate then returned to his Southern home; but he carried with him the remembrance of scenes he had witnessed at the North, and resolved to enter the field in defense of his adopted country, and resist the aggressions of his fatherland, as soon as an honorable post could be found. No position worthy of his talent at once offering itself he engaged in the study of law at Salisbury, in North Carolina. But the fire of patriotism still burned in his breast, and as the war-clouds thickened, he joined a corps of dragoons as lieutenant, and marched toward Charleston, in South Carolina, to join the legion of PULASKI. In the battle of Stono Ferry a few miles from Charleston, he was wounded in the thigh, and confined with his wound in the hospital for five months.

When he recovered, he returned to Salisbury, and resumed the study of law. In 1780 a regiment of cavalry was raised by the State of North Carolina, and he received in it a commission as major. In the equipment of this troop, he is said to have expended the last shilling of his own private means, and as he mounted his war-horse he had nothing but that mettled steed and his own good blade that he could call his own. He nobly aided SUMTER in his operations on the Catawba, and was at the battles of Hanging Rock, Ramsour's Mills, and at Wahab's Plantation. For his services in that campaign he was rewarded with the office of colonel.

When General GREENE took command of the Southern army, in 1781, he appointed Colonel DAVIE his commissary-general, and he was with that officer in his celebrated retreat, and at the battles of Guilford, Hobkirk's Hill, and Ninety-six. It was at this trying hour, when the fate of the Southern army seemed to hang upon a brittle thread, when its numbers were reduced, its ammunition nearly exhausted, and its commissariat empty, that General GREENE sent DAVIE to represent his condition to the government of North Carolina, charging him to give "no sleep to his eyes, nor slumber to his eyelids," until relief could be obtained. But the dark days of Southern despondency soon passed away, and when the peace of 1783 smiled on the land, the heroes who had won American liberty returned to their former homes and peaceful avocations.

Colonel DAVIE left the army in the autumn of 1783, married a daughter of General ALLEN JONES, and commenced the practice of law in Halifax, North Carolina. In this profession he soon became eminent, and was chosen a delegate to the convention that framed

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the Federal constitution. He was also commissioned in 1797 a major-general of the militia of the State, and in 1798, he was appointed under WASHINGTON a brigadier-general in the army of the United States. In the same year he was also elected Governor of the State of North Carolina, and was soon after appointed by President ADAMS an associate envoy extraordinary to France, with ELSWORTH and MURRAY.

Governor DAVIE was a Mason; but we are unable to state at what time, or in what Lodge, he became a member of that Fraternity. He was twenty-seven years of age when he settled as a lawyer in Halifax. An old Lodge had existed since 1767 in that town, but the sound of its gavel had ceased during the Revolution. When peace was established, the old Lodges of North Carolina resumed their labors, and in 1787 they all united to form an Independent Grand Lodge for that State. Of this Grand Lodge Governor DAVIE became the third Grand Master, a position which he held for many years, and until he was sent as ambassador to France in 1799. It is presumed he was made a Mason in the "Royal White Hart" Lodge at Halifax.

Governor DAVIE took a deep interest in the educational interests of his State, and was one of the founders of the "North Carolina University," at Chapel Hill, the corner-stone of which he laid, as Grand Master of the State, on the 14th of April, 1798, in presence of all the civic and Masonic dignitaries of North Carolina.

It was the most important public Masonic ceremony in North Carolina during the last century, and the Rev. Dr. CALDWELL, a member of the Faculty of the University, delivered an oration on the occasion.

When Governor DAVIE returned from France, he was engaged by President ADAMS in some Indian treaties; but upon the death of his wife, in 1803, he withdrew from public life, and died at Tivoli (some authorities say Camden), in South Carolina, in December of 1820, in the sixty-fourth year of his age. On his retirement from the office of Grand Master, a Lodge was chartered in Lexington, bearing the name of "William R. Davie" Lodge. It is still in existence. Another Lodge called "Davie" was soon after chartered in Bertie County, but it has since ceased to exist.

☞ The sand in the hour-glass reminds us alike of the swift flight of time and of the dust into which we are one day to crumble.

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PRIEST—*Hebrew*, COHEN,

(SEE FRONTISPIECE.)

One who officiates in the public worship of God, especially in making expiation for sin, being "ordained for men in things pertaining to God, to offer both gifts and sacrifices for sins." In the Old Testament the priesthood was not annexed to a certain family until after the promulgation of the law by Moses. Before that time the first-born of each family, the fathers, the princes, the kings, were the priests in their own cities, and in their own houses. In the solemnity of the covenant, made by the Lord with his people, at the foot of Mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel to perform the office of priests. But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, the right of offering sacrifices and oblations to God was reserved to the priests of this family.

The high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation. God had appropriated to the person of the high-priest the oracle of his truth; so that when he was habited in the proper ornaments of his dignity, and with the Urim and Thummim, he answered questions proposed to him, and God disclosed to him secret and future things. He was forbidden to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract or hazard the contraction of uncleanness. He had the privilege of entering the sanctuary only once a year, on the day of solemn expiation, to make atonement for the sins of the whole people.

In general, no priest who had any corporal defect could offer sacrifice, or enter the holy place to present the shew-bread.

The consecration of Aaron and of his sons was performed by Moses in the desert, with great and imposing solemnities.

The garments worn by the high-priest consisted of the following articles: Short linen drawers; over this was a shirt or tunic of fine linen, embroidered, reaching to the feet, and with sleeves extending to his wrists; over this again was another garment called the robe of the ephod, woven entire, blue, with an ornamented border around the neck, and a fringe at the bottom, made up of pomegranates and golden bells. Above all these vestments was placed the ephod, made without sleeves, and open below the arms on each side, consisting

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of two pieces, one of which covered the front of the body, and the other the back, and reaching down to the middle of the thighs. They were joined together on the shoulders by golden buckles set with gems, and two large precious stones set in gold, on which were engraved the names of the twelve tribes of Israel, six on each stone, according to their order. The material of which the ephod was wrought was extremely costly; of blue, purple, scarlet, and fine-twined linen, with rich golden embroidery; also a girdle of fine linen, woven with blue, purple, scarlet and gold, passed twice around the body. Just above the girdle, on the breast of the ephod, and joined to it by golden chains attached to rings at the upper corners, was suspended the breastplate, which was made of the same rich material as the ephod; it was about ten inches square; the front of which was set with twelve precious stones, on each of which was engraved the name of one of the sons of JACOB; these stones were divided from each other by golden partitions, and set in four rows. Upon his head was the miter. This was made of fine linen or silk, blue, wrapped in several folds, in the manner of a Turkish turban. In front, and around the base of the miter, as a band, secured with blue ribbon, was a plate of gold, called the "plate of the holy crown of pure gold," upon which was inscribed, "HOLINESS TO THE LORD," in Hebrew characters.

These vestments should be worn by the high-priest of a Royal Arch Chapter at every convocation, and when worn each of them will convey to the possessor important lessons of symbolical instruction. The various colors of the robes are emblematic of the graces and virtues which should adorn the human mind; the white, of innocence and purity; the scarlet, of fervency and zeal; the purple, of union; and the blue, of friendship. The miter is to remind him of the dignity of his office, and the inscription on its plate to admonish him of his dependence on GOD. Lastly, the breastplate, upon which is engraved the names of the twelve tribes, is to teach him that he is always to bear in mind his responsibility to the laws and ordinances of the institution, and that the honor and interests of the Chapter and its members should always be near his heart.*

* According to JOSEPHUS the ancient Jews gave a symbolical interpretation to the several parts of these vestments. He says that being made of linen signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of its bells resembling thunder. The ephod showed that GOD had made the universe of four elements, the gold relating to the splendor by which all things are enlightened. The breastplate in the middle of the ephod resembled the earth, which has the middle place of the world. The sardonyxes declare the sun and moon. The twelve stones are the twelve months or signs of the zodiac. The miter is heaven, because blue.

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THE MASTER'S APRON.

The Count of Cernay and his wife emigrated from Paris in 1793. Notwithstanding their youth, they were more cautious than many young persons who quitted France at the same epoch. At the commencement of the troubles of '89, they sent a part of their fortunes to England, so that in their exile they were enabled to live with as much comfort as they would have enjoyed in Paris. The Count of Cernay took up his residence in London, and became very intimate with Sir John Melville, a young man a few years older than himself, and lieutenant in the English army. The friendship between them increased daily, and when, in 1814, Count de Cernay left London in order to return to France, and demand of Louis the XVIII. the recompense due to his exile and fidelity, the only sorrow he felt at his departure was that he was to be separated from so intimate a friend. Nevertheless, a slight disagreement arose between the two friends, at the moment of departure.

The Frenchman rejoiced at the unfortunate state of France, and the Englishman maintained that, notwithstanding the advantages the French noblemen would derive from the restoration, they should nevertheless stifle their individual interests, and lament over the misfortunes which surrounded their country. The Count of Cernay returned to France, taking with him a daughter fourteen years old; she appeared at the court, and his fortune, which was already very large, was rapidly increased by the gifts which he received from Louis XVIII. Napoleon returned from Elba. The king was obliged to submit to a second exile, which, on account of the defeat at Waterloo, lasted but one hundred days; and, in 1817, the Royalists predicted a long and happy reign for the elder branch of the Bourbons. It was about this time that Sir John Melville, having attained the rank of major in the English army, sent his son Edward to Paris, and placed him under the care of his friend, the Count of Cernay, informing him, at the same time, that the young man had come to Paris with the intention of marrying. Edward Melville was in his twentieth year; he was one of those handsome young Englishmen, in whom we find the graces of the female figure combined with all that is beautiful in the male. He was the son of a man of wealth and distinction, and was on that account an excellent match for Miss Aldegonde de Cernay. The Count and Countess were aware of this circumstance, and as Sir John had informed them that he wished to have his son married in France, they thought

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that this project, though singular as it might appear on the part of an Englishman, could not concern any one but their daughter.

It was a happy event. It would strengthen the bonds of friendship existing between the two families, and would not be at all displeasing to Miss ALDEGONDE, for she had retained a sweet souvenir of young EDWARD, with whom she had passed the happy and joyful days of her youth. The Count and Countess called her into the parlor. "ALDEGONDE," said the Countess to her, "I am going to announce to you some joyful news: little EDWARD is going to pay us a visit." "Yes, mamma," answered ALDEGONDE, who, having been educated in England, had retained some of the nursery customs of the young English ladies.

Our young heroine remained calm, and did not even raise her eyes, so that the Countess was unable to say whether the arrival of the young Englishman would, or would not, be gratifying to her daughter. "You must remember," continued the mother, "that the little EDWARD is at present a handsome young man, and you cannot play with him as you were wont to do when he was a little boy. He is coming to Paris, ALDEGONDE, to get married."

"Ah! ah!! ah!!!" said the young girl, blushing. The Countess did not tell her daughter that there was a young man coming from the other side of the straits to marry her; but she asked her if her piano was in tune?—if she had procured of her instructor the latest musical romances? and she informed her, at the same time, that her wardrobe was to be renewed. This, we think, was speaking plain enough, without exposing one's self. The Count added that as Sir JOHN MELVILLE was his intimate friend his son would stop with them; he wished also to have the pleasure of presenting him at the castle. ALDEGONDE retired, fully persuaded that before long she would be the wife of the handsome and accomplished young EDWARD.

It was not long before EDWARD arrived in Paris, and took up his residence at the Count's. He appeared tall and handsome; and although he was a true Englishman, and his manners were somewhat harsh, he appeared in the eyes of Miss ALDEGONDE more amiable and polite than the young Frenchmen of his age, spoiled by the education of the empire and by a few revolutionary ideas, of which they had conserved the germ. The Count and Countess Cernay looked at EDWARD in a different light. The young man appeared to them to be charmed with the love of liberty, which was both hazardous and pernicious. When they proposed presenting him at the castle, he did not show all the enthusiasm they expected; he

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also made use of some expressions which were at the same time disrespectful toward the august family of the Bourbons, and displeasing to the Countess of Cernay. On the other hand, he did not conceal his admiration for the captive of St. Helena; for the man whom they still upheld in the saloons of the suburbs of St. Germain, as the invincible of Corsica. EDWARD used all the poetical expressions of BYRON, in speaking of CÆSAR vanquished; but he merely commended the king in prose. He was, however, according to the family of Cernay, a perfect gentleman; his political opinions, which would have been insupportable in a Frenchman, were nothing but a little English eccentricity; and without doubt Sir JOHN MELVILLE, his father, had no other intention in uniting his son with a family so truly monarchical than of opposing by a good marriage a bulwark to the ridiculous inclinations of his son. Miss ALDEGONDE DE CERNAY would (they thought) be the guardian angel who would reclaim Edward and make of him a true loyalist. "Those young folks seem to agree very well," said the Count to his lady; adding, at the same time, that he thought the dreams of Sir JOHN were about to be accomplished.

Mr. de CERNAY understood all the reserve of Englishmen; but, as he thought he was aware of the projects of his friend, he inquired of EDWARD if his father would come to Paris to assist at a marriage, which, according to all appearances, would be consummated without difficulty. "Oh yes, oh yes," answered the young man; "my father will be here in fifteen days."

There was at this time at Paris, in the suburbs of St. Antoine, and nearer to the gate which conducted to the throne than to the bastile, a small haberdasher's shop. The name of the indigent proprietor was a Mrs. MATHIEW. She was a widow, hardly forty years of age, and passed for a handsome woman. She had been the wife of a soldier. Seated beside her in the workshop was a young girl of sixteen, glittering with all the *éclat* of youth, and of astonishing beauty. The neighbors were aware that Mrs. MATHIEW had refused to accept a number of advantageous proposals of marriage which had been made to her, and she watched over her daughter with so much assiduity that Miss JULIA (which was the name of the young girl) was unable to perform a single action, or utter a word, without her knowledge. The young gentlemen who were in the habit of resorting there, seeing that there was no hope of gaining the affections of the mother and the daughter, abandoned the shop, and the young ladies, influenced by that sort of petty jealousy which beauty is very apt to cause, followed the example of the young men;

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so that the mother and daughter were at last left by themselves. False reports were circulated in every direction, and the virtue of the mother and daughter was frequently brought into question. Some went so far as to say that the mother had been the mistress of a rich and influential married gentleman, who resided at the castle, and that Miss JULIA was the result of an adulterous union which had been broken by the religious susceptibilities of the Duchesse of Angouleme. Others thought that Mrs. MATHIEW had been placed there by the police to inform them of the opinions and actions of those residing in the suburbs. During this time of restraint, in which the French were governed by princes for whom they had no affection, every one seemed to the people to be connected with the police. On the other hand, the police being aware of the opinions of Mrs. MATHIEW, and not putting too much confidence in her submission, kept a constant watch near the house.

It was before this shop that EDWARD MELVILLE, a few days after his arrival in Paris, ordered his coachman to stop. On entering, he saluted, politely, both the mother and the daughter, and called for a skein of pack-thread, or whip-cord. He told them he wanted it to make a *snapper* for his superb gold mounted whip, which in reality wanted no such thing. Mrs. MATHIEW could not be deceived by our young hero; she supposed that he had seen her daughter JULIA, at a distance, and he now wished to have a closer view of her; for, allowing that the whip wanted a *snapper*, the groom, who at that moment stood holding the reins, would naturally have come for it, instead of his master. The mother cast a look of distrust at the young Englishman, and rose in order to give him what he wanted. "Can you tell me, Miss," said EDWARD, addressing the daughter, "if I am far from Vincennes?" The young girl, struck by the genteel appearance of this handsome young man, who spoke French as fluently as herself, became as red as the rose, and was leaving her seat to point out to him the road to Vincennes, adding, at the same time, that the distance would appear short, with the beautiful carriage that stood before the house, when her mother stopped her: "Go up stairs, JULIA," said she, "you have some work to do there:" and with a look of sadness which never abandoned her, she said to EDWARD, "You will leave Paris by the gate which is but a few steps from here; the road to Vincennes is strait on; your horse can carry you there in ten minutes."

"What a pretty girl!" said EDWARD, watching JULIA, who was leaving the room (being so struck with admiration, he made use of his natural idiom in giving vent to the exclamation;) "is your daughter's name JULIA?" said he to her mother.

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"There is the pack-thread you asked me for," said Mrs. MATHIEW, without answering EDWARD'S question. The young man made a bow and inquired the price of the purchase he had made. "Two groats, sir," said Mrs. MATHIEW. And as our young Englishman appeared not to understand this small coin, she added, "The half of a sou, sir, a half sou."

EDWARD paid it, and seeing that it was impossible to keep up a conversation, he saluted her, left the shop and entered his buggy, saying to himself, "The daughter is very handsome! but the mother has no great love for Englishmen." In leaving, he forgot two things; the first was, to use the snapper he had just procured, and the second was, that he did not take the road to Vincennes. "I was not mistaken," thought Mrs. MATHIEW.

An instant after, JULIA stole softly into the shop, and opening little by little the door of the backroom, she cried out, "is he gone, mother?" The answer was, "Yes, my child." "Oh, is he not a beauty, mother!" said JULIA. "Never mind," said the mother, abruptly; "he is an Englishman!" The last word uttered by the mother put an end to the conversation, and the young girl, perplexed, went up to her mother's room to put the things in order. There existed in France, at this time, a perfect hatred for the English nation, which had united with all Europe to contend against and to vanquish NAPOLEON, as the French seemed to hate all Europe; but they still kept alive their hatred for Englishmen; for England was in reality the cause of the defeat. The unhappy event at Waterloo had greatly increased the antipathy of the two nations.

After this fatal battle, we supported with impatience our misfortune and our lot: at the same time the arrogance of the English, who had acquired all the honor of the memorable day, increased, although it was in reality the Prussians who had conquered us. Mrs. MATHIEW took part in the general feeling, and went even farther than others; her feelings were wounded at the exclamation of her daughter, who found an Englishman handsome. They said no more of EDWARD'S mysterious visit. However, eight days had hardly passed before another Englishman entered the shop. He was an elderly gentleman, who, although of a grave masculine appearance, had nevertheless a remarkable expression of mildness; he came on foot, and having cast a glance at Miss JULIA, he addressed himself to Mrs. MATHIEW:—

"Is it to Mrs. MATHIEW," said he, "that I have the pleasure of speaking?"

"Yes, sir."

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"The widow of the Imperial Guard, Mr. MATHIEW, who died at Waterloo?"

"Yes, sir."

"I am Major MELVILLE," said he, saluting her; "I came from London on purpose to see you, and to conclude with you an affair which interests us both. Is that the daughter of Captain MATHIEW?" said he, presenting his ungloved hand to Miss JULIA. JULIA, whom the appearance of the stranger had inspired with confidence, and who heard her father praised, placed her delicate little hand in that of the Major, who added softly—

"Well then, my child, you must leave me alone with your mother; I have to relate to her something which concerns you, but which you cannot hear till after her."

Mrs. MATHIEW showed the Major a pair of steps which led to another room; he went in first; Mrs. MATHIEW soon followed, leaving JULIA in the shop. The Major having taken a seat, he found the room decorated with neatness, which is the luxury of the poor. On the mantle-piece there was neither clock nor mirror. He saw but one solitary portrait, which he immediately recognized for Captain MATHIEW, and at the bottom of it was a cross of honor, of which one of the branches was wanting. Mrs. MATHIEW looked at the Major without speaking, expecting every moment that he would explain himself. The Major remained some time silent; at last, putting his hand on his heart, he said—

"Madam, God save the Emperor!"

"Ah! yes," said the poor widow, with her eyes full of tears, "yes, GOD will save him!"

"Without doubt," said the Major, "for there is now no one but GOD that can save him. That is all well," added he; "now we understand one another. Listen to me. I told you that I was Major MELVILLE; I have a very comfortable house in London, a pleasant country seat in the county of Sussex, with fifty thousand pounds sterling invested in the India Company stock, and I came to Paris to marry you!" Mrs. MATHIEW was seated alongside of the Major; in an instant she was at the other side of the room. This man had cried out GOD save the Emperor, but he was an Englishman. The widow answered not, but her beautiful eyes, which were still filled with tears, were turned toward the portrait of her husband. "That is not all," continued the Major calmly; "I have a son, a handsome boy. You know him, Mrs. MATHIEW; he came here to your house eight or ten days ago, and purchased a snapper for his whip; I sent him to Paris to marry Miss JULIA, your daughter, and the child of the brave captain."

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Mrs. MATHIEW, believing that she could not have been chosen as an object of pleasantry, thought at least that she was exposed to the persecutions of a fool. Notwithstanding, as the Major appeared to be in earnest, she said, with mildness and downcast eyes, that it was impossible for her to accept the double honor with which he wished to load her.

"You refuse to comply with my request!" exclaimed the Major; "you refuse! I expected it. Rest assured, madam, that I will not leave this house without your promise to accept my offer!"

"But, sir."

"I asked you to listen to me," said the Major, grasping the widow's hand; "listen to me. I am going to speak to you about your husband. I had the honor of being at Waterloo. You need not suppose that I am going to give you a full history of the battle. I must now, however, speak of the episode, which is the most painful for you. The French were beaten. Those that were not dead or wounded took to flight, except at the extremity of the field of battle. I could perceive from an elevation on which I was stationed with my regiment, about twenty grenadiers of the young French guards, who still maintained their ground, and who, in expiring, dealt death and destruction on the five hundred Prussians that surrounded them. I went immediately to disengage them; for if war, Madam, has any attractions for courageous men, it is when the chances are almost equal, and not when the conqueror abuses his victory by slaughtering his equals, when they are unable to defend themselves. I came up to the Frenchmen, put a stop to the firing, and was about protecting the retreat of those brave men, when a ball, fired but a short distance from me, struck their chief, who fell into my arms. It had pierced his chest. That chief was the brave Captain MATHIEW —it was your husband. I had him brought into my tent, and delivered him into the hands of my friend, an experienced surgeon. I had for a moment the hope of saving him. He, however, had no hope of recovery."

"'Major," said he; 'Major, your name?'

"I told him my name. We were alone; the surgeon left us to see the others that were wounded, and in leaving us, he made a sign by which I understood that he entertained no hope for his patient. Your husband said to me—'I die unhappy, because I do not die altogether—my wife, my child.' 'Captain,' answered I, 'I will take care of them, I am rich.' He looked at me for a moment. 'You are not an Englishman?' said he. 'I am, my friend, one of the truest sons of old England. Die in peace. I say to you again, I

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will take charge of your wife and child.' 'Well then!' said he, 'you are a Mason?'

'And you?' "He gave me the sacred sign by which the Masons of the two hemispheres recognize one another. I seized his hand, and kissed it. Then the vanquished of Waterloo, the son of France, the faithful servant of the great NAPOLEON, unbuttoned his shirt, which was covered with blood, and drew from a small wallet placed on his breast, an object equally covered with gore, through which the ball that killed him had passed, carrying away at the same time one of the branches of his cross of the legion of honor, which is under the portrait, and which I sent to you as soon as possible."

The Major ceased speaking for a moment, and then placed before the widow an APRON, of lambskin, surrounded by a blue ribbon, in the middle of which might be seen three roses, made of ribbon of the same color. This small APRON, folded without doubt in four folds in the pocket of Captain MATHIEW at the moment he was wounded, had four round holes, which marked the passage of the ball; and although originally white, it was now spotted with blood. The Major continued:

"'Brother MELVILLE,' said the dying man, 'there it is. I place it in your hands. Although we are of two different Orients, and although our two countries are at war, we nevertheless are friends—we are BROTHERS. What will you do for my widow? What will you do for my daughter?'

"'The half of my fortune,' cried I belongs to them from this moment.'

"'No, no, that is too much.'

"'My Brother, my entire fortune.'

"'No, no.'

"'Well then! more than that; I will do all that is humanly possible.'

"He gave me his hand and expired."

During this narration, the widow was melting with tears. She wanted to grasp the bloody relic that was before her eyes; and wished to press it to her lips. The Major stopped her.

"Pardon me," said he, "it is the gage of my promise. My regiment, instead of coming to France, was sent to England. I could not come to see you, but I ascertained how you was, and how you lived. While I was contemplating in what way I should fulfill the promise I had made a Brother, that died in my arms, I lost my wife. My various projects were laid aside, for I knew what I had to do. I knew that I should offer something besides charity; I owed

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you an entire protection—I owed your daughter all the happiness and protection that the youth of my son could afford. Notwithstanding, madam," said the Major, while the widow held his hand, within her own, mutually clasped, "perhaps my son EDWARD may not love your daughter, or JULIA may have no affection for him;—but they have seen one another, and the proof is enough!—for us."

"'We also have seen one another,' said the widow, with a voice broken by her sobbing.

"Miss JULIA, Miss JULIA!" cried the good Major, in opening the door that led to the shop, "come here if you please—come here, it is your stepfather that calls you." The young girl hesitated for a moment, but at last obeyed; she went into the back room, but not alone;—a handsome young man, EDWARD MELVILLE, followed her; and they both implored the blessing of Mrs. MATHIEW. That same day, Sir JOHN MELVILLE said to his friend the Count of Cernay—

"I announced to you, my friend, a marriage; we are going to have two; I am to marry the widow of Captain MATHIEW, who died on the field of honor at Waterloo, and my son is to marry their daughter; I wish to invite you and the Countess, and the lovely ALDEGONDE to the wedding." But the Count was deprived of the pleasure; he had an engagement for that day at the castle, the Countess had the headache, and Miss ALDEGONDE was unfortunate enough to sprain her foot the night before in dancing at the Marsan Pavilion. The double marriage was not the less cheerful. The MASTER'S APRON, which bears the bloody marks of the courage of the captain, was deposited with the Royal Alpha Lodge in London, of which the Major, Sir JOHN MELVILLE, is one of the most distinguished members; and this relic is looked upon by the Brothers as the most valuable in their collection.

EDUCATION.—"In whatever light we view education, it cannot fail to appear the most important subject that can engage the attention of mankind. When we contrast the ignorance, the rudeness, and the helplessness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide that they can hardly be regarded as one of the same species. Yet compare the infant of the savage with that of the most enlighted philosopher, and you will find them in all respects the same. The same high, capacious powers of mind lie folded up in both; the organs of sensation adapted to their mental powers are exactly similar. All the difference which is afterward to distinguish them depends upon their education."

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(Continued from p. 88.)

founded in honor of this "light o' love" lady. Some old chroniclers denounce this as a disgraceful story, and tell a worse, touching a lady still less scrupulous than the last, and whom Philip celebrated because of her infidelity. Others, again, come back to the Colchian theory, by asserting that the Duke took the vow of knighthood on a pheasant, a bird which originally came from the banks of the Phasis, in the vicinity of Colchis. There is also a common-sense and an ingenious origin ascribed to this Order, and which may serve to show, too, how it came to be mentioned in connection with Jason and the Golden Fleece. In July, 1430, such a harvest was reaped throughout Flanders, and the prospects of the remainder of the year were rendered so secure thereby, that the Duke, out of pure gratitude, constituted the knightly brotherhood; and as he perceived that the word Jason contained the initials of the names of the five months to come—July, August, September, October, November—he was reminded of the fleece, and took it for a symbol. This is too ingenious a story to be omitted in an account of the origin of the Order. The object of the Order was expressed in an inscription on his coffin:

Pour maintenir l'eglise, qui est de Dieu Maison,
J'ay mis sus le noble ordre qu'on nomme la Toison.

Philip fixed the number of Knights at thirty—all noble and without reproach. They were bound by statutes laid down at considerable length, and ninety-four in number, which required the Knights to be without blemish; but this did not apply physically, for among the thirty original Knights was Baldwin de Launoy, Lord of Molembair, surnamed "the Stammerer." On the occasion of the first chapter, Philip credited only twenty-four Knights; among whom was John de Villiers, an ancestor of the English plenipotentiary (Lord Clarendon) at the late peace conferences of Paris, when the French emperor offered Lord Clarendon the grand cross of a chevalier of the Legion of Honor, which was respectfully declined, on the ground of its being unusual—perhaps illegal—for English ministers to receive orders of knighthood from foreign sovereigns. It was not till the accession of Duke Charles that an English king was invested with the insignia of the Order, in the person of Edward IV., who was created Knight of the Golden Fleece (1467), at the chapter held at Bruges. At the death of Charles, the Netherlands fell into the possession of Maximilian of Austria, the husband of Charles' only child. The Order passed to the Spanish crown with that portion of the Flemish inheritance of Charles V., Emperor of Germany, which was made over to his second son Philip, King of Spain; and the fleece of Jason and of Burgundy was thenceforth established in the Spanish capital, although still retained by Austria. After the abdication of Charles V., in 1556, the Austrian and Spanish line of succession remained in possession of the Order until its failure by the death of Charles II., Nov. 1, 1700, when the war of succession commenced in Spain, in which Charles III. (afterward the Emperor Charles VI.) and Philip V. contested the sovereignty of that crown. Charles, having lost the dominions of Spain, preserved only the *Low Countries;* but, as the Ancient Master of those provinces had been the founder of the Order, he declared himself to be the sole and legitimate head of it, carried away with him its archives on leaving Spain, and celebrated with great pomp its reëstablishment at Vienna, in 1713. Philip V. of Spain, on his part, proclaimed, also, that he was the only possessor of the dignity of Grand Master of the Order, and protested at the Congress of Cambray, in 1721, against the declaration of Charles. Both sovereigns, however, at the Peace of Vienna, in 1725, agreed that each of them, until his death, should retain the titles he had borne and assumed up to that day—thereby tacitly compromising on either side the dignity of Grand Master—but that their heirs should only take the titles of those

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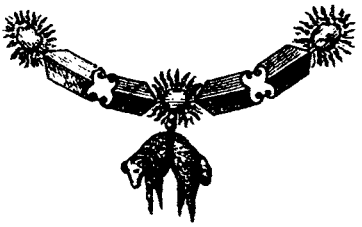
countries which they actually possessed as sovereigns. After the death of Charles, Maria Theresa transmitted the dignity of Grand Master to her husband, Francis I., which produced on the part of Philip V., before the Electoral Assembly at Vienna and at Frankfort, a new protest, whereby he summoned Austria to lay down her pretensions, and to concede entirely this Order to Spain. At the peace of Aix-la-Chapelle, in 1748, France, England and Holland, offered their mediation between the litigating powers; but Ferdinand VI. caused his ambassador to declare that no conciliatory steps were necessary, as the dignity of Grand Master of the Golden Fleece was and should remain inseparable from the crown of Spain. Maria Theresa protested in her turn, and vindicated that dignity in favor of her husband. Neither of the two parties being willing to yield, the dispute remained undecided, and the sovereigns of both kingdoms have ever since that time indiscriminately conferred the dignity of Knight of the Golden Fleece—adding, however, as a mark of distinction, the words *Austrian* or *Spanish*, and using almost similar insignia. On account of the much more remote antiquity of the other Spanish Orders, the Golden Fleece obtained but little consideration in Spain at the time of its institution; but it subsequently acquired a degree of great importance, under the reigns of Charles V. and Philip V. Ever since that period, the Order has been borne, not only by many kings and princes, but by all the emperors who have sprung from the House of Austria; and it has only been conferred upon personages of the highest birth, and for the most eminent services rendered to Austria and Spain. The Knights received a rank above all other persons of the court, except only the princes of the blood or crowned heads; they were exempt from all taxes, and Philip IV. permitted them to *cover* themselves in presence of the king, like grandees of the kingdom, to enter without molestation all the chambers of the palace, etc. Their number is limited to fifty-one, being the number appointed by Charles V. In all other respects the statutes and collars of both branches, under the respective sovereigns of Austria and of Spain, are exactly the same. The statutes of the Order, in which it is styled, "*L'Ordre de la Toison d'Or*," have by degrees undergone various alterations. The most essential, and one which is still in force, is that the chief of the Order appoints the Knights entirely from his own free choice, and that they must all be of *the Roman Catholic* religion; for it can only be conferred upon a *Protestant* by means of a dispensation from the Pope. The badge con-



sists of a Golden Lamb or Fleece, with a gold flint stone, enameled blue, on which is engraved the motto, from Claudian, "*Pretium non vile laborum:*" No mean reward of our labors. The Knights usually wear the badge, pendent to a broad plain red ribbon round their necks; but, on days of ceremony, they wear the collar of the Order, which is composed of double steels, interwoven with flint stones, emitting sparks of fire—the whole enameled in their proper colors, at the end whereof hangs a golden fleece. The fusils are joined two and two together, as if they were double B B's, the cyphers of Burgundy, and the flint stones, the ancient arms of the sovereigns of Burgundy of the first race—with their motto, "*Ante ferit quam flamma micet.*" On days of ceremony the Knights wear an exceedingly splendid costume, consisting of a robe of deep red velvet lined with white silk, and of a long purple velvet mantle, lined with white satin, with a border richly em-

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broidered in gold; and this sentence, in old French, "*Je l'ay empris*," is embroidered in gold, several times, on the exterior white satin border of the mantle. The cap is of purple velvet, with gold embroidery, from which falls behind a piece of the same material, which is attached to the shoulder; a plain band is suspended from the left of the cap. The shoes and stockings are red. On the day of epiphany, a chapter is holden in presence of the emperor, who, at its conclusion, preceded by his court, and accompanied by the Knights, proceeds to the Hall of Knights, and takes his seat under the canopy, while the Knights also occupy their accustomed places. Here the candidates, who have been waiting in the Council Chamber, in the dress of their Order, are led by the oldest Knight, preceded by the King-at-Arms, into the Hall of Knights before the throne. After having received from the Grand Master the investiture by the blows of the sword, and taken the prescribed oath, in which they promise fidelity and obedience to the sovereign, and submission to the statutes, the emperor, with his own hands, puts the collar round their necks, and embraces them, which ceremony is then repeated by the whole of the Knights. On the completion of the ceremony, the procession returns in a similar manner, and the newly-received Knights occupy their allotted places.

GOLDEN RULE. Freemasonry recommends the practice of the golden rule, do unto others as you would have them do to you, not so much to preserve the peace and order of civil society, (which notwithstanding it cannot fail to do) as to inspire in our own bosoms a love of virtue and good will to man.

GOLGOTHA. *The place of a Skull.* A retired spot near Jerusalem, commonly called Calvary, were Jesus was crucified, and which contained his sepulcher. The word is found in the Swediah and also in the Templar rite.

GOOD SAMARITAN. A side or androgynous degree, conferred only on Royal Arch Masons, their wives and widows. It should be conferred in a Royal Arch Chapter room. It is founded on the tenth chapter of St. Luke, 30–35 verses. The principles of mercy and hospitality are forcibly inculcated during the ceremonies.

GORE. In *Heraldry*, it consists of two arch lines, meeting in an acute angle



in the fesse point; a charge which may be either dexter or sinister. The former is always an honorable charge, but the latter, being tenne, an abatement for cowardice in battle. *Gusset*, a similar charge, is sometimes, but erroneously, called *Gore*.

GOTHIC CONSTITUTIONS. These comprise all the statutes, laws, and regulations enacted for the government of Masons, from the convention of York, A. D. 926, down to the revival, A. D. 1717. These were revised by Dr. James Anderson, and published for the first time in 1722.

GRAMMAR. The science which has for its object the laws which regulate human language; one of the seven liberal arts and sciences. It is grammar which reveals the admirable art of language, and unfolds its various constituent parts —its names, definitions, and respective offices. "God created man," says Sanctius, "the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is Grammar, which rejects from language all solecisms and barbarous expressions; the second is Logic, which is occupied with the truthfulness of language; and the third is Rhetoric, which seeks only the adornment of language."

GRAND ARCHITECT. This Most High Being ought to be duly revered by every brother as the Great Architect of heaven and earth, and his name ought never to be spoken but with the greatest humility and reverence. It is not improper, when we are always speaking of Masonry, to call God the Great Architect.

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of heaven and earth, as we also call him the Lord of lords and King of kings. Every one, even those who are not Freemasons, call him the Creator of heaven and of earth. He has created everything that we can see; and it is certain that he has created many things which we have not power to see; and when the brethren strive to adorn his greatest work—when they assist in carrying on the spiritual temple in the manner he has ordained—they most assuredly fulfill his holy law.

GRAND BODIES, Masonic. The organization of Grand Bodies for the government of Masonry in its representative character is of recent date, as compared with the age of the institution. Every Lodge or body of Masons was originally independent, as "a sufficient number of Masons not less than seven met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons and practice the rites of Masonry without warrant of constitution. The privilege was inherent in them as individuals." The custom prevailed in the early period of Masonic history for the brethren to assemble annually for the purpose of consulting on the general concerns of the Craft. At these yearly meetings the Grand Master, or Grand Patron of the Order for the kingdom or province, was elected by the whole brotherhood then assembled. These gatherings were called *Annual Assemblies*, and were attended by members of the Craft without regard to grade or position. At a general assemblage of the Fraternity of England in 1717, the following regulation was adopted: "That the privilege of assembling as Masons, which had hitherto been unlimited, no longer rested in the power of the Fraternity generally; but that every Lodge to be hereafter convened, except the four old Lodges, at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant no Lodge should be hereafter deemed regular or constitutional."

GRAND EAST. Wherever the superior body of the Masonic institutions is situated that place is called the Grand East *(Grande Orient)*; London, York, Dublin, Edinburgh, Paris, Vienna, and Amsterdam, are all Grand Easts in Masonic language. Every State in America has a Grand East, and every other place where there is a governing Grand Lodge is called by Masons the Grand East. The East with Masons has a peculiar meaning. It is well known that the sciences first rose in the East, and that the resplendent orb of light from that quarter proclaims the glory of the day. "And behold the Glory of the God of Israel came from the way of the East, and his voice was like the noise of many waters; the earth shined with his glory. The East Gate shall be shut; it shall not be opened; and no man shall enter by it, because the Glory of the God of Israel hath entered by it. It is for the Prince."

GRAND ELECT, PERFECT AND SUBLIME MASON. The 14th degree of the Ancient and Accepted rite, sometimes called the "Degree of Perfection." In France it is called "Grand Scotch Mason of Perfection of the Sacred Vault of James VI." The degree is considered to be the ultimate rite of ancient Masonry, as it is the last of the Ineffable degrees that refer to the first temple. The Masons who had been employed in constructing the temple acquired immortal honor. Their association became more uniformly established and regulated after the completion of the temple than it had been before. In the admission of new members their prudence and caution had produced great respect, as merit alone was required of every candidate. With these principles firmly established many of the Grand Elect left the temple after its dedication, and, traveling into other countries, disseminated the knowl-

(Continued in No. 3.)

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Editor's Trestle Board.

ONE THING AT A TIME.

It is a difficult matter for a man of ordinary ability to maintain a divided allegiance; with the best possible intentions he inevitably gets things mixed up and is uncertain whether in serving one master he is not falling short of his duty to the other. It is the idea conveyed in the old saw about having too many irons in the fire, a nice degree of manipulation being required to keep them all at the proper heat. On this principle, we hold that a man who wants to be a Mason should determine to be that in reality, and devote whatever of time and talent may be at his disposal to perfect himself in a knowledge of the ways of the Craft, and in discharging the various duties resting on those who assume its obligations. If he does this he will find that he has neither time nor inclination for other affiliations, and he will keep aloof from them, unless he is willing to play second fiddle in both. The rules and doctrines of Masonry are pertinent to itself, and differ so widely from those of modern imitative societies that men cannot readily adapt themselves to both, and hence, those who have been previously educated in some of the societies of the day find it difficult to conform to the old fashioned rigidity of our system. We have remarked, too, that members of other societies are apt to bring with them into ours the business and difficulties they may have participated in, and thus govern their action in one body by occurrences in the other. Trouble always ensues, and trouble too with which most men have the least patience, because it is needless. The better way is to be one thing at a time, and be that well rather than, attempting two or three, fail in all.

Chickering Pianos.—We take pleasure in referring brethren in want of a first class piano of American make to the advertisement of Messrs. Chickering & Sons, on second page of cover, and in doing so, would call attention to the following extract from a letter received by this firm from the United States Consul at Berlin, Prussia, the Hon. H. Kreismann: "All those who have seen, heard, examined and played upon your magnificent Chickering Grand Piano, selected for me by Leonhard, the eminent pianist of your city—among them the very best judges in Berlin, piano players as well as piano makers—cannot sufficiently admire it, and pronounce it superior to any Grand Pianos made here or elsewhere in Germany, not excepting the widely and justly celebrated 'Bechstein' instruments, of this city. The quality of the tone of your splendid instrument is found to be so refined and pure, it "sings" so beautifully, as the Germans express it, the quality of its tone is so full, round and ample; the graduation of strenth from the lower to the upper registers so complete and even, and its action and mechanism so perfect, that all concur in the opinion that its equal in excellence and perfection has not before been seen in Berlin.

So numerous have been the encomiums passed upon it, in many instances, from local pride, given only because their sense of justice and love of truth compelled the eminent gentlemen to give them—and for that reason all the more valuable—that, I assure you, gentlemen, I esteem it a privilege, and feel proud to be in possession of this splendid specimen of American art, ingenuity and skill."

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THE LATE MASONIC FAIR in aid of the Hall and Asylum Fund was a marked, indeed all things considered, a wonderful success. It was, in the first place, a new undertaking, with the details of which the members of the Committee were entirely unacquainted, and it required a generous and hearty coöperation on the part of the brethren to make it successful. To make the brethren understand the proposition and to ensure their enthusiasm in carrying it to completion involved a degree of labor not to be contemplated with equanimity, requiring, as it did, an almost total abnegation of other duties, and the absolute setting aside of any thought of leisure during its continuance. Brethren were found, however, equal to the task, and their appeals met with a generous response. The ladies gave their countenance and support, as they always do to any good cause, and from that moment all doubt ceased as to ultimate success, and the only question was as to the extent of the result. When the fair was opened the public filled the halls steadily to the end, the last night's receipts for admission fees differing but slightly from the first. Many ladies were in constant attendance on the tables of the Lodges from the opening to the closing, and that, too, without the hope of other reward than the grateful remembrance of the brethren. Many persons not at all connected with the Fraternity gave liberally to the fair in merchandise and money, and finally many brethren, among whom it will not be invidious to mention WILLIAM T. WOODRUFF, JOHN J. GORMAN, ISAIAH RYNDERS, JAS. M. AUSTIN, WILLIAM H. THOMPSON, JOHN HOOLE, JOHN BOYD, WARREN C. BENNETT, WM. H. DEVINS and WM. H. GLINSMAN, labored from the announcement of the project to the closing of the fair with a zeal which no words of praise can sufficiently laud, and for which they seek no reward but the satisfaction of success and the consciousness of having faithfully labored to promote the great cause in which they with us have enlisted.

This fair, like all others, illustrates one of the curiosities of human nature seen in that spirit which leads us to insist upon doing things in our own way or not at all; thus many persons spent their money in the purchase of materials, and their time in manufacturing articles of fancy, which could not be sold except at a sacrifice, but these same persons, would not have given outright the sum invested in material, to say nothing of the time occupied in making up; and again, many persons who could not bring themselves to give ten dollars direct to the fund spent that sum several times over in purchases of articles in the fair, demonstrating over and over how difficult it is to persuade men to give directly to the object contemplated, instead of beating the bird about the bush, attaining probably the same result, but at a greatly increased cost. However, the fair is the means of a very handsome increase to the fund, and will materially shorten the delay between this and the commencement of the building.

HONORARIUMS.—Appropriate and well-merited testimonials have recently been presented to W. Bro. WM. R. MERRIAM, by Crescent Lodge, No. 402; to R. W. Bro. JOHN H. ANTHON, by Independent Royal Arch Lodge, No. 2; to W. Bro. E. H. CRAIGE, by Stella Lodge, No. 485; to W. Bro. ISAIAH RYNDERS, by Strict Observance Lodge, No. 94. These all took the shape of gold watches and trimmings. W. THOS. SOMMERS, received one in his thirteenth reëlection to the Mastership of Kane Lodge, No. 454, which, though not as tangible as gold, is a sufficiently strong proof of the esteem entertained for him by the brethren, and of the devotion which has sustained him through all these years of labor for the upholding of his Lodge, and the greater glory of the institution. Of the brethren above mentioned, Bro. ANTHON retires after six years and Bro. RYNDERS at the end of seven years' acceptable service. Bro. MERRIAM still continues.

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SEWING MACHINES have now become as indispensable to a well regulated household as knives and forks to the table, and they have been brought to such perfection that they may almost be said to run themselves. Prominent among them stands the WHEELER & WILSON machine, which, for the various demands of family sewing, has proved itself entitled to the first place. Now, there are throughout the country many, very many families, deprived of husband and father, by the exigencies of the war or in the natural course of events, who are more or less dependent on the assistance of friends, for the daily crust and needed shelter. Most if not all of them would gladly avail themselves of an opportunity to provide for their own wants, and to be producers as well as consumers, had they but the capital to embark in some business suited to their abilities, and this stumbling block keeps them ever in the toils of poverty, and ever needing the helping hand of more fortunate neighbors. It must be admitted, however, that it would be infinitely better to provide some employment and encourage habits of industry, both for the parties themselves and the community at large. Especially is this the case with those having claims upon the relief funds of our Lodges. Five or ten dollars given to a family may bridge over a sudden emergency, but they afford no basis for permanent amelioration; out of a series of such gifts craved and accorded as pressing necessities may demand, nothing can be saved for the future, while habits of thrift and foresight are entirely set aside, till at last the idea of permanent industry becomes irksome and there is another addition to the grand army of the helplessly poor. But few Lodges have escaped such experiences, and we trust there are none but would gladly adopt a means by which their benevolence could be made to effect permanent good, add to the ranks of the industrious instead of the idle, and thus bless alike the giver and the recipient. To such the sewing machine offers opportunity, by the investment of a small sum, to place the worthy at once in a situation to provide for themselves. Bro. J. T. ELLIS, of 935 Broadway, in this city, will furnish machines at manufacturers' prices, and when required make the payments easy to Lodges.

A MASONIC CYCLOPEDIA.—We have before us a copy of the latest issue from the fertile press of the Masonic Publishing Co., which is a beautiful octavo of some 556 pp., executed typographically in the style for which the house is distinguished. It embraces the whole of OLIVER'S Dictionary of Symbolical Masonry, together with a COMPREHENSIVE SUPPLEMENT, containing definitions of technical terms used by the Fraternity, also an account of the rise and progress of Freemasonry and its kindred associations—ancient and modern. This work, edited by ROBERT MACOY, assisted by several well-known and able Masonic writers, presents the largest array of facts in connection with the history and technicalities of Freemasonry ever before presented in a single volume, and Masonic readers and students will find it an indispensable *vade mecum* of reference, which will save them the trouble of wading through many volumes to find the verification of, perhaps, a single assertion. We most heartily commend it to the attention of the Craft, certain as we are that every brother who examines it will agree with us that it is one of the most reliable contributions ever made to Masonic literature.

DEAD.—We regret to announce the death, on the 7th ult., of our friend and brother NEHEMIAH PECK, well and favorably known to the active Masons of New York city, as a quiet and unostentatious gentleman, but a zealous workman and an earnest and conscientious Mason. He was a member and Past Master of Mechanic Lodge, No. 31, and a member of various other organizations. We sincerely condole with his family and friends in the loss we have sustained.

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FRANCE.—The Grand Orient of France is composed of the Grand Master, the Council of the Order, and the presiding officers of all the bodies in the jurisdiction. The Grand Master is elected for five years, by ballot, at a general assembly of the Grand Orient, specially convened for that purpose. His powers are executive and, in connection with the Council of the Order, administrative. He has the right to preside at all Masonic meetings, promulgates the decrees and decisions of the Grand Orient, and convokes its assemblies. He has also the right to remit the penalties incurred by Masons or Lodges. The Grand Master has the right to appoint two Deputy Grand Masters, for such length of time as he may think proper, who take his place when necessary, and who have rank, seat, and voice in the deliberations of the Council of the Order and in the assemblies of the Grand Orient. At the expiration of the Grand Master's term of office, the functions of his Deputies cease.

The "Grand College of Rites," Supreme Council for France and the French possessions, established as a part of the Grand Orient, holds its meetings in Paris, and is composed of members regularly in possession of the 33d degree. The number of members is limited to thirty-three, which comprises the Grand Master of the Order, who is Sov. Grand Commander, and his two Deputies, who hold the positions of First and Second Lieut. Grand Commanders. It alone has the right to confer the 33d degree. Its special mission is to confer the 31st, 32d, and 33d degrees.

The Grand Orient of France recognizes eight different rites, as follows: French Rite, Rite of Herodem, A. and A. Scotch Rite, Rite of Kilwinning, Philosophical Rite, Reformed Rite, Rite of Memphis, and Rite of Misraim.

By the French constitutions, the sons of Masons may be initiated at the age of 18, with the consent of their father, mother, or guardian, but cannot receive the second or third degree until they have attained the age of 21,

The Grand Master of France is Gen. MELLINET; of England, the Earl of Zetland; of Ireland, the Duke of Leinster; of Hanover, King GEORGE V.; of Holland, Prince FREDERICK; of Portugal, Count de Paraty; of Sweden and Norway, King CHARLES XV.

THE WASHINGTON RELICS.—The Lodges throughout the State of New York were appealed to by the M. W. Bro. HOLMES, in June last, to subscribe an amount not exceeding five dollars for each Lodge, to make a fund for the purchase of the relics of our Illustrious Brother, WASHINGTON, now in private hands but offered to the Fraternity for a consideration. Many of the Lodges have already responded to the appeal, but as the circular was issued at a time when more than the number of Lodges were at recess it is possible that in many cases it may have been forgotten. We, therefore, take the liberty of reminding all Lodges which have not contributed that a considerable amount is still needed to complete the amount required.

Since the above was written, this very interesting letter of Bro. WASHINGTON has been purchased, and a lithographic fac-simile been produced, which can be had for the trifling sum of 40 cents a copy, at the Grand Secretary's office, of the Mas. Pub. & Man. Co., 432, Broome street, or of J. W. SIMONS, 30 Catharine street, New York.

FAIR ENOUGH.—At the conclusion of the Masonic fair a number of the brethren who desired to perpetuate the remembrance of the pleasant moments of its existence, and at the same time to mark their sense of appreciation of the constant and arduous services rendered by Mesdames AUSTIN and SIMONS, presented to each of them a service of plate.

NOTICE.—Agents for the ECLECTIC are furnished with printed receipts, on colored paper, having the stamp of the Masonic Publishing and Manufacturing Co. on the front, and the signature of J. L. WHITE, General Agent, on the back.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. MARCH, 1867. No. 3.

DEDICATION OF LODGES.

[Continued from page 50.]

Is it not possible that there might have existed, at some remote day, a spurious Masonry and spurious Lodges, the true hailing from the Lodge of St. JOHN of Jerusalem, as we hail from York to distinguish our rite from the Scottish and French Rites? It was an answer, perhaps, to a test question.

In 1717, the phrase "The Holy Lodge of St. JOHN" was used by ANDERSON. In 1721, the same words were used in another form. In the "Old York Lecture," so called by OLIVER, we "have the patronage of Masonry passed from SOLOMON to St. JOHN the Baptist," and it was only until "a little later in the century in a ritual practiced in the north of England" the name of St. JOHN the Evangelist occurs. In the Charter of Colne or Cologne, (a document of doubtful authenticity,) of 1535, it is asserted that the Brotherhood were dedicated to Holy St. JOHN, and were called the "Initiated Brothers of St. JOHN." Dr. OLIVER himself asserts that Lodges have always been dedicated to GOD and Holy St. JOHN, from the very beginning of the Christian era. It is St. JOHN'S Masonry, not Saints JOHN, in Scotland. Again: we have the expression "that the introduction of the legend of St. JOHN into Masonry was the work of the Templars." The Masons on the continent admit the connection of St. JOHN with Masonry, but give the honor to St. JOHN the Almoner. So it is perfectly certain that *the dedication to St. JOHN the Evangelist is the work of the last hundred years* and was the result of the introduction of the Sts. JOHN in connection with the parallels.

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DEDICATION TO ST. JOHN.

We must look to St. JOHN the Baptist, or to St. JOHN the Almoner, as the original patron Saint of Freemasonry, if we go behind 1717.

HUTCHINSON says:

"In modern Masonry, it is given as a principle, why our dedication of Lodges is made to *St.* JOHN, that the Masons who engaged to conquer the Holy Land chose that Saint for their patron," and adds, "I should be sorry to appropriate the Balsarian sect of St. JOHN as an explanation of this principle. St. JOHN obtains our dedication, as being the proclaimer of that salvation which was at hand."

This was written a little less than a hundred years ago. If we go back to KILWINNING for authority, we find its origin in the battle of Bannockburn, on the 24th June. Bro. MACKEY and Bro. DOVE trace it to the heliacal worship of the ancients. The festivals being at the solstices, and the fêtes of Sts. JOHN being so near, in course of time, after the establishment of Christianity, the former celebrations were merged in the latter. In this, they have adopted TOM PAINE'S opinion. PAINE, however, was not a Mason, but wrote against Masonry. We reject this, however, without further remark, so far as it relates to the *dedication*, for the reason that the dedication was to only one St. JOHN, as we have shown in a former part of this article, and the ancient festivals were held on both the summer and winter solstices. The festivals, however, on St. JOHN'S days may have had their origin in the ancient ceremonies of reception, among the Knights of St. JOHN of Jerusalem. The following promise was made:

"I, ———, do vow and promise to Almighty GOD, to the eternal Virgin MARY, Mother of GOD, and to *St.* JOHN *the Baptist*, to render henceforth," etc.

Bro. MACKEY, in the same article from which we make this extract, says:

"In 1048, some pious merchants from Amalfi, in the kingdom of Naples, built a Church and Monastery at Jerusalem, which they dedicated to St. JOHN the Almoner. The monks were hence called Brothers of St. JOHN, or Hospitallers."

Here we have allusions to both Sts. JOHN, the Baptist and Almoner, in one association. The promise or oath to the Baptist, and the dedication to the Almoner. Which of these two had the original honor of our dedication, as well as the date of the commencement of that dedication, will obtain our consideration. That the year A. D. 1048 is as early as the selection of either for patron of Ancient Craft Masonry was likely to have been made. In rejecting the "JANUS" hypothesis, we did not reject the supposition that Masonry passed through the Dionysiacs into the *Collegia Fabrorum* incorpo-

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rated by NUMA; for many of the rules and symbols of the *Collegia Fabrorum* were identical with those of Freemasonry, as well as the moral teachings and inculcations of obedience to masters. The term of service (seven years) was the same. There are, indeed, many points of resemblance. Yet Masonry was elsewhere, and it was several centuries after CHRIST that the Gospel was received by all the nations of Europe even.

Christianity had only made "some progress" in the *fifth* century, among the Franks and Germans. It was not until A. D. 432 that SUCCATHUS (St. PATRICK) arrived in Ireland, and even in Britain the Christians were persecuted by the Picts, Scots and Anglo-Saxons. The Vandals persecuted them in Spain, Gaul and Africa. "Progress" was made in the conversion of the English in the seventh century. The Archbishoprics of London, (afterward translated to Canterbury,) and York, with twenty Bishoprics, were established in the seventh century. The Germans were finally converted by BONIFACE only in the eighth century, while the conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Bulgarians and Russians, was only a fact in the ninth century. In the tenth, the Hungarians and Polanders were converted, and Christianity became the established religion in Muscovy, Denmark and Norway; but it was not until the twelfth century that the island of Rugen kneeled to the cross by the command of WALDEMAR, and Finland was compelled to yield its paganism to a victorious general. And it was not until 1198, within two years of the 13th century, six hundred and fifty-seven years ago, only, when the Livonians were "dragooned into the profession of Christianity," according to Dr. MOSHEIM, that Christianity was the professed religion of the whole of Europe. We had made this brief collection of facts to show the folly of the assertion made by the Massachusetts Committee, that "we have no evidence that there have been any Lodges but *Christian* Lodges, since the destruction of Jerusalem," but we use them here to prove that unless Masonry waited for Christianity nine hundred years at Jerusalem, and then traveled *pari passu* with it, over the continent of Europe as well as Asia, the following extract, which we copy from the Massachusetts report, is full of gross errors:

"When Masonry was in the custody of the Jews, there is no doubt that Lodges were dedicated to SOLOMON. But after the destruction of the temple at Jerusalem, and dissolution of the Jewish polity, both civil and ecclesiastical, Masonry naturally fell into the hands of Christians. From that time to this, our tradition is, that they were dedicated to the Saints JOHN, and no historical facts have been, or can be, adduced, to show that tradition in this respect is erroneous."

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And that the dedication to St. JOHN could not, at least, have been universal among Masons much, if any, earlier than the crusades is also shown by the history of the progress of Christianity.

Although St. CLEMENT, in his first Epistle to the Corinthians, speaks of "Sanctos Apostolos," and St. AMBROSE, as early as the fourth century, applies the epithet *Sanctus* to JOHN the Baptist; and others of the Fathers, at an earlier date, very probably, may have done the same, as it was soon applied to the martyrs, also, and others, on the authority of individual bishops; yet the *Church* did not commence the canonization of any until the *ninth* century. It is probable that it was about or subsequent to this period the custom of placing children under the protection of particular Saints, or the choosing of a certain Saint as a patron at the baptism of a child, was commenced. Church buildings and Church societies and organizations were afterward dedicated to them. In Christian countries, it is possible that Masonic Lodges may have been dedicated to St. JOHN, being then none who dared to oppose, the enmity between Jews and Christians being more intense than between those who knelt to different gods; and the persecution of the Christians by the Jews was repaid with interest by the Christians to the sons of Israel. And, finally, if we are to believe the Massachusetts Committee, Jews were not in England admitted into the Lodge; for they assert:

"From the best of our information, it was not until about the middle of the last century that the Jews were admitted into Freemasonry, with the exception of their connection with the spurious Lodges of the Continent."

In the middle of the last century, the Jews in England began to reclaim their rights in the Lodges, and we very much question whether any authority, written or traditional, of the last or any previous century, and certainly there is none in this, of any weight which says that there was any rule in a single Lodge in Great Britain, or on the Continent, authorizing the opinion that Jews, applying for initiation, were rejected on account of their faith. We do not find it in ANDERSON, PRESTON, nor HUTCHINSON, nor Dr. OLIVER.

We are wandering, however, from the point in hand. "The Old Lectures in Masonry," says Dr. OLIVER, in his "Antiquities," ask: "What is the chief reason why our Lodges are dedicated to St. JOHN? In the time of the Palestine wars, the Masonic Knights having united with those of *St. JOHN of Jerusalem* to fight against the infidels, having placed themselves under the protection of that Saint, and proving victorious in battle, they agreed, after returning thanks to GOD, that the Lodges of Masons should forever be dedicated to GOD and Holy St. JOHN."

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An allusion to these "Old Lectures," under the phrase "others say," was made by Bro. OLIVER in his *Mirror*, but not so fully. The "Old Lectures" here quoted do not appear to bear any relationship to the "Old Lectures," or "Old York Lectures," mentioned elsewhere. He confined, subsequently, the tradition to the Masons on the Continent of Europe. In his *Antiquities*, he does not so confine it, but calls the Lectures "the Old Lectures of Masonry." It will be noted that in this Lecture is the authority from which Bro. OLIVER derives the dedication to GOD and St. JOHN, but which he failed to produce in his *Mirror*, for his assertion there is "that Lodges had always been dedicated to GOD and St. JOHN."

It appears to us, in reviewing all the authority and traditions, that there is no reliable evidence that St. JOHN the Baptist had any connection with Masonry until 1717, at the "revival of Masonry in the south of England," and when Lodges were first chartered, or not allowed to open without a warrant from the Grand Master. Dr. OLIVER places great stress upon the intelligence and information of the Masons of that day, and whatever they allowed or adopted was of antiquity. Such is not our view. When we consider that "Masonry was at a low ebb" and almost blotted from existence, it is difficult to conceive that there should have been an extraordinary amount of Masonic knowledge or wisdom *at that period, in London*, whatever there might have been at York. It is well known that ANDERSON lacked many materials, on account of the fear which prevailed among the brethren that he would publish too much, and they refused him all aid, and destroyed many manuscripts. The manuscripts which he had have been preserved, doubtless, by the Grand Lodge of England.

That Lodges held their meetings on the festivals of the Sts. JOHN, or that of one of them prior to that time, may be true; but whether, on account of change of days from the solstices or not, there is no evidence of the dedication being to those Saints. The Lectures mention St. JOHN of Jerusalem; this was neither the Baptist or the Evangelist. That the adoption of a Saint for a patron was after the ninth century, and before the Reformation, we think tolerably certain. Every individual Church, Guild and Corporation, when the Catholic Church held undisputed sway over Europe, including Great Britain, chose some Saint as patron, and even the bells of the Catholic Churches and Cathedrals then, as now, were baptized with the name of some Saint. Even nations had their patron Saints; England her St. GEORGE, France her St. DENNIS, Scotland her St. ANDREW, etc. It was a part of the system of the Roman Catholic Church. That the

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dedication is coeval with that portion of the lecture which speaks of the Holy St. JOHN *of Jerusalem* we think not impossible, the dedication, as we have seen, being but to one St. JOHN; and not being able to determine on any time subsequent to the crusades when Lodges were not dedicated to St. JOHN, and the time necessary to make the custom universal, we are inclined to adopt the opinion that the dedication had its origin at Jerusalem and that then, or immediately on the return of the crusaders to the west of Europe, the phrase, "From the Lodge of the Holy St. JOHN of Jerusalem," was adopted. *The other Sts.* JOHN *were not designated St.* JOHN *or Sts.* JOHN *of Jerusalem*, in the Church, nor in ecclesiastical or profane history; but St. JOHN, the founder of the hospital at Jerusalem, was always so designated. That the dedication was changed from him to St. JOHN the Baptist, and then to the two Sts. JOHN, *in London*—the latter change about the time Bro. DUNCKERLY added the parallels—is, we think, certain. The former, subsequent to the time of ANDERSON, is the most probable conjecture. It was an easy matter to add the Baptist to the "Holy St. JOHN;" but we think it doubtful whether it was affixed until the parallels were added to the Lecture, and the "Dedicated to the Holy Sts. JOHN" followed, almost as a matter of course. In the ritual of ANDERSON, nothing is said of the dedication to either of the Sts. JOHN, nor St. JOHN; but we have the following:

Q. From whence come you?
A. From the Holy Lodge of St. JOHN.
Q. What recommendation do you bring from thence?
A. A recommendation from the brethren and fellows of that right worshipful Lodge and Holy Lodge of St. JOHN, from whence I came, who greet you thrice heartily.

This was the earliest lecture. There is nothing said here about St. JOHN the Baptist.

In Bro. DUNCKERLY's lectures, which Bro. OLIVER is persuaded are identical with MARTIN CLARE'S, (he has said elsewhere that DUNCKERLY had enlarged and improved the previous lectures,) he says:

"*The same asseveration is repeated; and more than this, St.* JOHN *was* NOW *introduced into the style of the O. B., that the great truth might be fully impressed upon every candidate at his first initiation.* It ran thus:—'In the presence of GOD, and this right worshipful and holy Lodge, dedicated to GOD and Holy St. JOHN;' and this asseveration corresponded with it—'So help me GOD and Holy St. JOHN.'"

This, in truth, conclusively proves that NEITHER St. JOHN the Baptist, nor the Evangelist, was connected, AT THAT DATE, (1717,) WITH FREEMASONRY; THE PARALLELS AND THEIR EXPLANATIONS HAVING BEEN INTRODUCED SUBSEQUENTLY BY DUNCKERLY. This settles the whole question.

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The only point which remains for us to consider is: Shall we again change our dedication, either to that of 1717, or to the original dedication, whatever it may have been?

We arrive at the conclusion, in review of the authorities quoted, that the dedication of Lodges to St. JOHN the *Evangelist* was less than a century old; that to St. JOHN the *Baptist* had its origin within the last century; and that, prior to that period, the honor was to St. JOHN the *Almsgiver*, otherwise called ST. JOHN of JERUSALEM, and that this usage commenced subsequent to the ninth, and most probably after the twelfth century. This usage was, we think it not unlikely, brought to the west of Europe by the Masons among the Crusaders, or had its commencement in the year A. D. 1500, when the Grand Master of the Order of St. JOHN was the Grand Master of the Masons in England. Prior to the dedication to St. JOHN of Jerusalem, the honor was given to SOLOMON, or Lodges were dedicated to GOD and his service. According to Dr. OLIVER, the old lectures of Masonry gave the dedication to GOD and St. JOHN. Considering all the testimony and the probabilities of the case, we are of opinion that this is the oldest dedication of which we have record evidence, and that the addition of St. JOHN was the result of the influence of the Roman Catholic Church, and the custom by that Church of adopting patron or guardian Saints. We are here met by the questions:

Shall we retain the dedication to the Sts. JOHN? Shall we return to that of St. JOHN the Baptist, or to St. JOHN the Almsgiver? Shall we dedicate to SOLOMON or to GOD?

If any change be now made, we take it for granted that there will not be any difference of opinion about the propriety of going back to the original dedication—to SOLOMON, or to GOD. Whether the Grand Lodge of England, in 1813, adopted "to GOD and his service," on an argument that this was the original dedication, we are not informed. *Our* text-books and *lectures* have told us that, before the Christian dispensation, the dedication of Lodges were to SOLOMON; but to this we have to oppose the argument drawn from the oldest dedication of record, "to GOD and St. JOHN," and the supposition that St. JOHN was an addition made to the original dedication. We should thus be giving a preference to the record over mere tradition, which, being connected with a modern innovation, we do not esteem of the same value with our other traditions; that is, it being manifest that the dedication to St. JOHN of Jerusalem was, comparatively speaking, a recent affair, it results that the dedication was, prior to the adoption of St. JOHN as a patron, to GOD or to SOLOMON—that

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it was to GOD, in connection with St. JOHN" at one time we have the evidence of the oldest formula preserved, and in that the name of SOLOMON was not mentioned.

But we have higher testimony. The temple at Jerusalem was dedicated to Almighty GOD; and that the Masonic Fraternity should dedicate themselves to GOD, as composing a temple of which that at Jerusalem was the acknowledged type is at least a very reasonable supposition.

We can trace back the time to the origin of the dedication to the Sts. JOHN, the Evangelist, the Baptist, and to the Almoner, but not to the time when it was changed from SOLOMON to GOD, if it ever occurred. There is a possibility that the original dedication may have been to SOLOMON; but the weight of the testimony is decidedly, we think, on the side of the original dedication having been to GOD.

Ought the dedication to be now changed, having determined to whom the dedication was originally made?

There was a time when we should strenuously have opposed any change. When it was understood that the dedication was to the Sts. JOHN, not because of their connection with CHRIST, but on account of their Masonic zeal, neither Jew nor Gentile had a right to complain. When, however, in tracing back the history of the dedication, and of our lectures, we have noted the addition of emblems with Christian explanations, and have seen the rapid progress made in *sectarizing* Freemasonry, and a new reason given for the dedication—and when we see that this dedication has become the stand point and support of other innovations—when it is argued that the dedications being to the Sts. JOHN, Freemasonry is no longer cosmopolitan in its character, that Christians alone should have control over the institution, that Masonry is "progressive," and that we must tack on to it everything which *we* may think good—and when we contemplate the effect of these innovations, which must inevitably result in the adoption of all the *isms* of the present day in morals, politics, and religion, down to those which almost disgrace humanity, and these as variant as the localities of our Lodges—we cannot doubt our duty.

We believe that the Grand Lodge of England acted wisely, and for the best interests of both Christianity and Masonry, by restoring the old dedication, and by striking from the ritual of the latter all reference to the former. It has been urged against Freemasonry that many of her initiates were relying on Masonry as "a good enough religion for them," while on the other hand, the connection destroyed its universality and proportionably the usefulness of our

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code of moral law with many, by whom every Christian will think it as much needed as by himself, and will do much to prevent a propagation of the knowledge of the ever-living and true GOD.

Though with some inconsistency for him, Bro. OLIVER well remarks: "I do not mean to infer that the introduction of the Sts. JOHN is essential to the character of ancient Masonry, because I am not insensible to the fact that such a construction might possibly compromise its universal application to every age and nation in the world."

He objects to MOSES and SOLOMON as patrons, being Jews, and for that the Craft is almost solely in the hands of Christians, and there are but few Jewish or Turkish Lodges in comparison. This is no reason, however, to oppose the dedication to GOD, and we think it best that all Lodges should be dedicated to the G. A. O. T. U.

When a union has long existed, though in some measure between discordant subjects, it may be it is not without difficulty and perhaps pain that a divorce is brought about. Even so it is in discarding an error which we have long embraced as truth. It is doubly so when the error is beautiful in itself, and is only evil by position—and, instead of being demoralizing, is elevating in all its influences. The long exercise of a custom becomes like a personal habit, onerous to change; so it is with a long cherished opinion or tradition in Masonry. Relying mainly on our unwritten traditions, it is with the greater tenacity that an old Mason adheres to the traditions given to him at his initiation. We cannot soon forget the pang we felt when we learned that the Royal and Select degrees were no part of Ancient Masonry; nor that which the knowledge gave that much of Royal Arch Masonry was but a century old. The results to which we have arrived will cause a like pain to many of our readers, and a feeling for a moment of a loss of confidence in tradition; but the history and tradition from which these results are drawn are not ours, and in good truth, one of them was contrary to our convictions when we commenced these series of articles in review of the report in Grand Lodge of Massachusetts; but our conclusions were irresistible. We believe that all good Masons will, in reflecting on this subject, exclaim with the ancient philosopher: "Dear unto us is SOCRATES, and dear unto us is PLATO, but *the truth* is dearer unto us than both."

The M. W. Grand Lodge of England was the first to adopt the innovation, and has been the first to discard it. We cannot materially err in this matter, by following her example.

"The prerogative of infancy is innocence; of childhood, reverence; of manhood, maturity; and of old age, wisdom."

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GENERAL MORDECAI GIST,*

AN OFFICER OF THE REVOLUTION AND GRAND MASTER OF SOUTH CAROLINA.

General Mordecai Gist was one of the patriots of the Revolution, whose name is alike honorably connected with the annals of Masonry and with the history of our country. His ancestors emigrated from England to Maryland at an early day, and settled in Baltimore. He received a mercantile education, and was employed in that business when the war of the Revolution commenced. It is not known at what age or in what Lodge he became a Mason. Two Lodges of Ancient York Masons were chartered in the city of Baltimore, by the Grand Lodge of Pennsylvania, in 1770, and it is probable he was made in one of these, as he had risen to the rank of Worshipful Master previous to the Revolution.

When the war of the Revolution commenced, the young men of Baltimore formed an independent company, of which they elected Mordecai Gist as captain. This was the first military organization in Maryland for the defense of American liberty. In 1776, Mr. Gist was appointed Major of a battalion of Maryland regulars, and bravely led his men in the terrible conflict on Long Island in that

*Extract from a work of great value and interest, just published, entitled "Washington and his Masonic Compeers." By Sidney Hayden. With an original Portrait of Washington, etc.

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year. For his bravery on that occasion he was commissioned as a colonel in 1777; and in 1778, while in command of his Maryland troops, at Locust Hill, near New York, he was attacked by the combined forces of Generals SIMCOE, EMERICK, and TARLETON, of the British army, but he discovered their approach in time to escape from their hands. He was engaged in the battle of Paoli, where the terrible massacre of American troops took place, and distinguished himself soon after at the battles of Germantown and Whitemarsh.

In January of 1779, he was appointed by Congress a brigadier-general in the Continental army, and was honored with the command of the second Maryland brigade. In the winter of 1779–80 he was encamped with his command at the general headquarters of the American army at Morristown, in New Jersey.

While in their winter-quarters here, the Masonic brethren in the army celebrated the festival of St. JOHN the Evangelist. The meeting was held under the charter of the American Union Lodge, and WASHINGTON and a large number of distinguished officers of the American army, who were Masons, attended on the occasion. The Masonic Lodges of America had formerly all owed their existence to, and been dependent upon, the Grand Lodges of Great Britain; but the misfortunes of war had caused all intercourse to cease between them and their parent head; and although some Provincial Grand Lodges still existed in this country, they were regarded but as the subordinates of the Masonic powers in Great Britain by whom they were created.

At this army festival of the Masonic brethren in 1779, a petition was presented, setting forth the condition of Masonry in the new political state of the country, and expressing a desire that a general union of American Masons might take place under one general Grand Master of America. A committee was appointed to take the subject into consideration, consisting of distinguished Masons from each division of the army.

The committee met in convention on the 7th of January, 1780, and chose General MORDECAI GIST as their President, and General OTHO HOLLAND WILLIAMS as their Secretary. An address to the different Grand Masters of the United States was drawn, considered, and adopted on the occasion, setting forth the same general views as those embraced in the petition they were called on to consider, and asking that measures might be taken to secure a union of all the Lodges of the country under one American head. Copies of this address were sent to the different Grand Masters in the United States; and although the convention had delicately forborne to

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mention the name of WASHINGTON as their choice for General Grand Master, yet it was well understood that such was their wish.

In the following spring, General GIST was sent with his command to assist General GATES in South Carolina. While at the north, he and the brethren in his troops had enjoyed Masonic privileges in the different Masonic Lodges in the army. No Military Lodges existed in the southern army, and he therefore applied to the Grand Lodge of Pennsylvania for a warrant to hold one in the line under his command, and a warrant was granted, constituting him its Master. This Lodge was numbered 27 on the Pennsylvania Grand Lodge registry. Its warrant bore date, April 4, 1780.

After the capture of CORNWALLIS, General GIST joined the southern division of the army under General GREENE; and when the army was remodeled in 1782, General GREENE gave him the command of the "light corps." It was a part of his command, under General LAURENS, that dealt one of the last blows to the enemy in an engagement on the banks of the Combahee. Thus was it the fortune of General GIST to fight gallantly for his country from the commencement to the close of the war. He had heard its first clarion notes and its last battle-shout; and when it was closed, he retired to a plantation which he had purchased near Charleston, in South Carolina, and, like WASHINGTON, engaged in agricultural pursuits.

The warrant from the Grand Lodge of Pennsylvania to General GIST, empowering him to hold Lodges in the Maryland line of the army, was, by resolution of that Grand Lodge, vacated at the close of the war; but in 1786 another was granted to him to hold a Local Lodge, with the same registry number (27), at Charleston, South Carolina, by the same Grand Body. This warrant constituted General MORDECAI GIST Master, and THOMAS B. BOWEN and EPHRAIM MITCHELL Wardens. In 1787, the Lodges of Ancient York Masons in South Carolina united to form an Independent Grand Lodge for that State; and of this Grand Body General GIST became the first Deputy Grand Master.

The Hon. WILLIAM DRAYTON, chief-justice of the State, was at the same time Grand Master. He was the first Grand Master of Ancient York Masons in that jurisdiction. General GIST was his Deputy in 1787–88–89, and succeeded him as Grand Master in 1790, and held the office for two years, when he was succeeded by Major THOMAS B. BOWEN, who had been his first Senior Warden under his Pennsylvania Local Lodge warrant.

Gen. GIST had two sons, whom he named INDEPENDENT and STATES. He died September, 1792, at the age of fifty years.

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FREEMASONRY IN INDIA.

H. R. Addison, in his "*Hours in Hindoostan*," says: "The glories of Calcutta are well ushered in by the charms of Garden Reach, a spot so perfectly beautiful that the newly-arrived Englishman, on passing this part of the river, on his voyage from Diamond Harbor to the metropolis, at once begins to believe himself in Fairy-land. The magnificent stream up which he is sailing is here wide, and, comparatively speaking, clear. The banks on either side, sloping gently down to the water's edge, are covered with the only real verdure I ever saw in Bengal. Flowers and shrubs, of every hue, peep forth from amongst the foliage; while bungalows, of the most refined taste, stud the sides, and invite the traveler to land and try a foretaste of Indian hospitality. There was a time, indeed, when every rural habitation of this kind was open to the new-comer, and bed, board, and a hearty welcome, were proffered to every Briton who here arrived. Even though the master of the cottage was away, the servants had, *then*, orders to receive and wait upon whoever might seek the shelter of these picturesque roofs. Those times have passed away—munificence and reckless expenditure have given place to economy and prudence. The style of persons who now seek the shores of Asia has also altered. '*Tempora muntantur, et nos mutamur cum illis.*' But Garden Reach is still the same as regards its picturesque beauties; and though every bungalow is not now open to the stranger and the wayfarer, the person who travels up by water from the place of anchorage to Calcutta will do well to stop here, and partake of the good fare which a very nice hotel proffers. It is to this house that many families go to meet their relatives arriving from England, and hence conduct them to the capital. Never was I more delighted with the sight of any spot than I was with Garden Reach. I eagerly gave orders to be set on shore, anxious at once to land on the lovely spot, and meet some friends who had written to Madras, telling me to expect them here. As I approached the neat little hotel, so different from our suburban smoking inns at Blackwall and Greenwich, I met a large party escorting an elderly gentleman and a young lady, who seemed to be his daughter, down to a budgerow which was to convey them to a vessel lower down the river, only waiting their arrival to sail for Europe. At the water's edge the parting took place, and a more affectionate one I never beheld. The departing friend had apparently been long endeared to them: he was evidently highly esteemed by them all. On some

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of their parching cheeks I even saw a tear trickle down, as they wrung his hand with earnest friendship; and a light drop glistened in many of their eyes, as they fervently pronounced 'God bless you!' Bowed down more by ill health than years, their friend hid his face in his handkerchief, and hurrying his daughter on board the boat, hastened into the cabin, to conceal the emotion he felt at thus parting—parting most likely forever from the companions of his youth, the friends of his middle age—to whom he felt endeared by every tie of affection and long acquaintance—about to return to a land, which, though once his home, had become desolate to him from the loss of those he loved; about to change the warm welcomings of friendship and regard for the cold suspicious salutation of strangers; about to visit the spot where he had left parents and kindred, now numbered with the dead; to recommence life as it were, and recognize once familiar and dear objects, now the property of strangers, perhaps enemies—in a word, to rend every tie he had so happily woven; to burst asunder every link of friendship, and begin life again, at an age when sanguine youth no longer lends its energies to overcome difficulties and bear up against unkindness. Such was the fate of him who now left the shore. Though a stranger, I could not help joining in every wish for his future happiness. There was a look of mild resignation, of philanthropic feeling, beaming in his countenance, which at once engaged my best regards. During tiffin, I asked who he was, and found his name was ROBINSON. He had been a resident in India during twenty years, but unfortunately, having been more generous than prudent, he had managed to amass but little wealth—he was worth, perhaps, ten thousand pounds, certainly not more; with this he was now returning to Europe, the doctors having declared a longer sojourn in Asia would endanger his life. Poor, but respected, he therefore left his friends, having taken home with him his fortune, invested in indigo, the exchange of the rupee being so low as to compel the Anglo-Indian to remit it in anything rather than in specie. ROBINSON had not insured his investment, as he was to sail in the same ship with it. I do not remember the name of the vessel, but we will style it 'The Dover Castle.' On arriving at the hotel, which was one of the sweetest bungalows I ever entered, commanding a splendid view of the river, we found tiffin ready, and the acquaintances of MR. ROBINSON waiting to join us in our meal. I soon learnt these gentlemen were all Freemasons, who had come down thus far to do honor to their friend, who for many years had presided over the Lodge in Calcutta; that he had been greatly instrumental in its foundation, and ever

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attended it, and benefited it, during the twenty years he had spent in India. They not only deplored his departure as a friend, but as a bright and shining luminary in the Order of Masonry.

"They spoke so highly of their Lodge, and were so pressing in their invitation to me, that I consented to dine with them on the following day, and assist in celebrating one of their greatest festivals. Being discovered to be a Mason, a thousand kind offers were made, and many a warm palm proffered to me. The next evening I was just stepping into my hired palanquin, about to start for Chowringhee, where the Lodge was held, when a *punc* (a messenger) suddenly arrived, and announced the dreadful intelligence that 'The Dover Castle' had been totally wrecked on the dangerous sands near Diamond Harbor, and that, though all the crew and passengers were saved, everything in the shape of freight was utterly and irretrievably lost. 'Alas! poor ROBINSON!' involuntarily ejaculated I; 'he is then completely ruined!' and, though personally unknown to him, I jogged away to my destination with a heavy heart.

"To describe the mysteries—to touch upon the interior of a Mason's sanctum—of course is not my intention; suffice it to say our labors were followed by the most splendid banquet I ever beheld, and every one seemed happy and elate. As a stranger, I had not supposed it necessary to tell the news I had heard; I naturally imagined they had also learnt the afflicting tidings. In this, however, I was wrong; for in the evening, a *chit* (a note) was brought to the President, who, with unaffected emotion, read it aloud. It told in a few words what I had already learnt, and confirmed the suspicion I had, that poor ROBINSON was now pennyless, compelled to remain in India at the risk of his life, again to toil for the uncertain chance of living to amass a sufficient competency to return to Europe. A general gloom was evident on every countenance, and many a sigh spontaneously burst forth on hearing the dreadful tale. Presently the countenance of one whom I dare not name suddenly brightened up; a proposition was made, which instantly diffused general pleasure, and called forth long and unanimous applause. In Europe the fact will seem almost incredible —yet it is strictly true, that within one month from the circumstance I have just mentioned, ROBINSON sailed with his daughter for England, bearing with him a fortune of twelve thousand pounds, the amount of a voluntary subscription created by his warmly-attached Brother Masons in Bengal."

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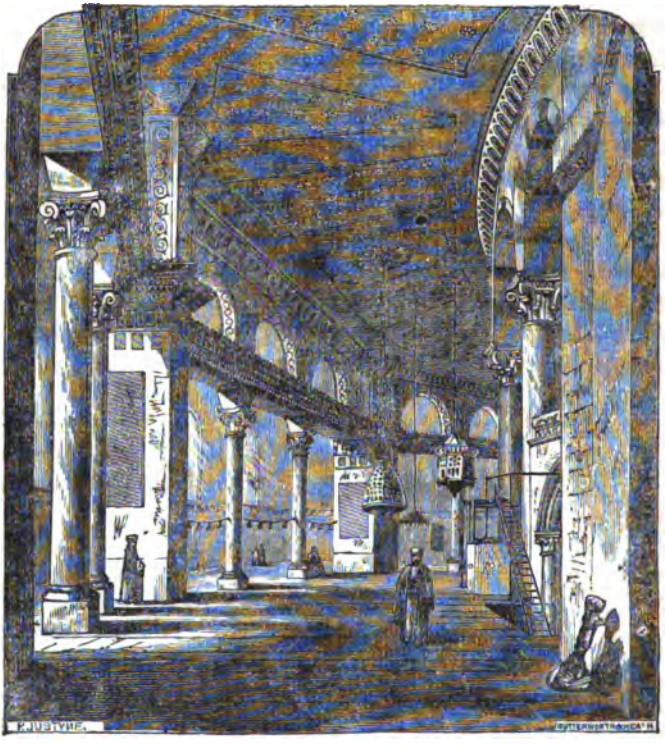

THE MOSQUE OF OMAR.

THIS magnificent Mosque is believed to have been commenced by the Caliph OMAR, the first of that name, and father-in-law of MAHOMET, between the years A. D. 638 and 644, and very much enlarged, beautified and enriched, in fact, quite rebuilt by the Caliph ABD-EL-MELEK in A. D. 686. It was seven years in building: the Moslems believe it to stand over the rock on which JACOB was sleeping when he saw the vision of the heavenly ladder; but it is still more sacred to them, as to us, from having been the sacred rock beneath the altar of SOLOMON'S Temple, whereon the daily sacrifice was offered.

During the time of the Latin kingdom in Jerusalem this Mosque became a Christian cathedral, where the service was daily sung and an altar erected on the summit of the rock. The building was called by the Crusaders the "Temple of the Lord."

The fanciful and intricate patterns of the porcelain walls of the

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Mosque, the graceful letters of the inscription round it, and the tracery of the windows are still more beautiful on a closer inspection—nothing can be more perfect of their kind, or more peculiarly charming than the harmony of the colors; the windows are filled with stained glass of the very richest and most brilliant colors, that even the palmiest days of the medieval ages could produce in Europe—the effect of the dim religious light upon the interior of the dome, which was once entirely gilt, on the adornment of the walls and columns, and on the bare, naked, rough rock below, is singularly beautiful.

Two rows of columns encircle the center, forming a double corridor, and support the clerestory and the dome: these columns have evidently belonged to some other building—their capitals are mostly of acanthus leaves.

The rock itself is enclosed in a metal screen of lattice work about six feet high, and to it we are told by the Bordeaux Pilgrim in A. D. 333, the Jews came every year, anointing the stone with oil, wailing and rending their garments, thus proving its authenticity in their minds; it had been for many years polluted by an equestrian statue of the Emperor Adrian elevated on the very rock itself.

The Bordeaux Pilgrim specially mentions that this rock adored by the Jews was *pierced:* below it is the "noble cave" spoken of in the Mishna, into which the blood, etc., from the altar drained, and descended thence by a conduit into the valley of Siloam, the gardens in which were enriched by this drainage.

ANECDOTE OF GEN. PUTNAM.

"BROOKLYN, CONN., was formerly the residence of Sen. Maj.-Gen. ISRAEL PUTNAM, *a true patriot and a devoted Mason.* He was ploughing 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 so generally known. In the French and Indian War, PUTNAM commanded a corps of partisans on the frontiers. 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 faggots 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*

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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 faggots were dispersed, and the officer rescued PUTNAM at the imminent peril of his own life. *So powerful is the word that binds our Brethren in the hour of peril!* 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*. Through life his zeal and services to the '*Good Cause*' were equal to the debt he owed, and after a long life spent in the service of his country, *on the square*, he met the *grim tyrant* with the firmness of a Mason, and the hopeful resignation of a Christian."

LEAF BY LEAF THE ROSES FALL.

LEAF by leaf the roses fall,
Drop by drop the springs run dry;
One by one, beyond recall,
Summer beauties fade and die;
But the roses bloom again,
And the springs will gush anew,
In the pleasant April rain,
And the summer's sun and dew.

So in hours of deepest gloom,
When the springs of gladness fail,
And the roses in the bloom
Droop like maidens wan and pale,
We shall find some hope that lies
Like a silent gem apart,
Hidden far from careless eyes,
In the garden of the heart.

Some sweet hope to gladness wed,
That will spring afresh and new,
When grief's winter shall have fled,
Giving place to rain and dew—
Some sweet hope that breathes of spring,
Through the weary, weary time,
Budding for its blossoming
In the spirit's glorious clime.

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HARPOCRATES.

Among the Greek writers he was compared with Apollo, and identified with Horus, the Egyptian god of the sun, the youngest son of Osiris and Isis. Both were represented as youths, and with the same attributes and symbols. He was believed to have been born with his finger in his mouth, as indicative of secrecy and mystery. The Greeks and Romans worshiped him as the god of quiet life, repose and secrecy. He is described by Plutarch as lame in the lower limbs when born, to indicate the weak and tender shootings of corn. He also symbolizes the sun when in its early or feeble condition. He is sometimes represented, in sculpture, as a child wearing the skull-cap or *pschent*, the crown of the upper and lower world, and holding in his hands the whip and crook, to expel evil influences. He is also represented mounted upon a ram, which carries a ball on its head; his left hand is armed with a club, while he presses the two forefingers of his right hand upon his lips, as the symbol of silence. Being armed with the club identifies him as the Hercules of the Egyptians.



Female Confidence.—"Women should be careful never to make unnecessary confidants. The choice of intimates should always be a point of consideration. A woman should remember when she admits another to her friendship how much she places in her power; and as she should ever have a guard upon her tongue, so should she instantly check all idle indiscretion in her presence. The mischief to society, and the individual misery occasioned by the vicious practice of retailing the faults of others is incalculable in extent. Let it be called tittle-tattle, or scandal, or what you will, it springs ever from selfish vanity, and can only be encouraged by vacant indolence or listless folly. If a woman be well informed, she will have more interesting subjects of conversation; if she be industrious, she will have other matter to employ her mind; if she be amiable, she will hate it; if she be talented, she will despise it; if she be wise, she will avoid it."

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INNOVATIONS IN MASONRY.

BY ALBERT G. MACKEY, M. D.

NOTHING is more offensive to the true Freemason than the remotest attempt at innovation on the ancient usages and customs of the Order. So important is it considered to preserve these ancient landmarks, that in the installation of every Master of a Lodge, he is solemnly called on to acknowledge "that it is not in the power of any man, or body of men, to make innovations in the body of Masonry." It is in consequence of this conservative principle that Freemasonry, notwithstanding many efforts have been made to alter, or as it was supposed, to amend it, still remains unchanged—now, after the lapse of centuries, as it has always been.

The middle of the eighteenth century was the most prominent era of those attempted innovations, and France the principal country in which they were enacted.

After the downfall of the unfortunate House of STUART, and the defeat of the Pretender's hopes, in the year 1715, his adherents vainly endeavored to enlist Freemasonry as a powerful adjunct to his cause. For this purpose, it was declared, by those who had engaged in this wild design, that the great legend of the third degree alluded to the violent death of CHARLES I., and CROMWELL and his companions in rebellion were execrated as the traitors whom the Lodges were to condemn. To carry out these views, new degrees were now manufactured, under the titles of *Irish Master*, *Perfect Irish Master*, *Puissant Irish Master*, and others with similar appellations.

The Chevalier RAMSAY, so well known in Masonic history, soon after made his appearance in the political world, and having attached himself to the fortunes of the exiled House of STUART, he endeavored still more effectually to carry out these views, by reducing the whole system to perfect order, and giving it the appearance of plausibility. For this purpose, he invented a new theory on the subject of the origin of Freemasonry.

He declared that it was instituted in the Holy Land, at the time of the Crusades, where the Knights Templars had associated themselves together, for the purpose of rebuilding the churches and other sacred edifices, which had been destroyed by the Saracens.

These latter, however, having discovered this holy design, and being determined to thwart it, had employed emissaries, who, secretly mingling with the Christian workmen, materially impeded, and often entirely paralyzed their labors. The Christians, as a security against

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this species of treason, then found it necessary to invent signs and other modes of recognition, by which intruders might be detected.

When compelled, by the failure of the Crusades, to leave the Holy Land, these pious as well as warlike Knights were invited by the King of England to his dominions, where they devoted themselves to the cultivation of architecture and the fine arts.

RAMSAY pretended that the degrees thus originally established by the Knight Templars were those of *Scotch Master, Novice, and Knight of the Temple*, and he even had the audacity to propose, in the year 1728, to the Grand Lodge of England, to substitute them for the three primitive degrees of symbolic Masonry, a proposition which met with no more success than it deserved.

In Paris, however, he was more fortunate, for there his degrees were speedily adopted, not indeed as a substitute for, but as an addition to, Ancient Craft Masonry.

These degrees became popular on the continent of Europe, and in a short time gave birth to innumerable others, which attempted, by the splendor of external decorations, and gorgeousness of ceremonies, to compensate for their want of consistency with the history, the traditions and the principles of the Ancient Institution. Happily, however, the existence of these innovations has been but ephemeral. They are no longer worked as degrees, but remain in the libraries of Masonic students as subjects of curious inquiry, as instances of intellectual ingenuity, and as relics of an important era in the history of Freemasonry.

Among the innovators who were thus engaged in throwing meretricious ornaments around the simple edifice of Ancient Freemasonry, MARTIN PASCHALIS is another who, perhaps, next to RAMSAY, is entitled to our attention. In the year 1754, he instituted a series of nine degrees, out of which he formed a system, which he called the "Rite of the Elected Cohens."

The science, legend or history of this system, was very extensive, embracing nothing less than the creation, the fall and the subsequent punishment of man. CLAVEL says, that the object of the initiation was the regeneration of the candidate, and his restoration in his primitive innocence to the rights that he had lost by his original sin. For this purpose, the temptation and the error of the garden of Eden were enacted in the person of the aspirant, who, violating the command imposed upon him to abstain from tasting the fruit of the tree of science, is precipitated into flames. Subsequently, however, he passes through many laborious ceremonies, by which he is supposed to repair his fault, and having entered upon a new life, he

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is animated by a divine spirit, and becomes acquainted, in the highest degrees of the Order, with the hidden secrets of nature, and is invested with a knowledge of alchemy, the Cabbala, and other abstruse sciences. This system, it will be perceived, partook very little, if in any thing, of the nature of Masonry, and although it extended through several of the cities of France, and was even adopted in 1767, by many of the Lodges of Paris, and embraced some learned men among its disciples, it did not long flourish. In dying, however, it was speedily replaced by other systems, which, like itself, bore no resemblance to Freemasonry, except in the names of the first three degrees, which they all assumed as a part of their series. Among them were the rite of Martinism, invented by the Marquis of St. MARTIN; the imposture of Egyptian Masonry, devised by the celebrated CAGLIOSTRO; the systems of SCHRODER, ZINZENDORF, and FESSLER; and the Order of African Architects. Of the most important of them, we shall, from time to time, take opportunities to say something in the course of these pages. At present, we shall conclude with a brief notice of the last of these innovations that we have above enumerated.

In the year 1767, one BAUCHERREN, instituted in Prussia, with the consent of FREDERIC II., a society, which he called the "Order of African Architects." The object of the institution was historical research, but it contained a ritual which partook of Masonry, Christianity, alchemy, and chivalry. It was divided into two temples, and was composed of eleven degrees. In the first temple were contained the three degrees of Ancient Craft Masonry. In the second, were the degrees of Apprentice of Egyptian Secrets; Initiate into Egyptian Secrets; Cosmopolitan Brother; Christian Philosopher; Master of Egyptian Secrets; Esquire; Soldier, and Knight. The Society constructed a vast building in Silesia, intended as a Grand Chapter of the Order, and which contained an excellent library, a museum of natural history, and a chemical laboratory. For a long time the African Architects decreed annually a gold medal, worth fifty ducats, to the author of the best memoir on the history of Masonry.

In conclusion, it must be observed that the chapitral degrees of the York rite, the *hautes grades* of the French rite, and the philosophic degrees of the Ancient and Accepted Scotch rite, are not altogether innovations, but rather illustrations of pure Symbolic Masonry, and as such will be found to be the depositories of many interesting traditions, and instructive speculations, which are eminently useful in shedding light upon the character, history, objects, and ceremonies of the institution.

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QUALIFICATIONS OF MEMBERSHIP.

BY A. C. L. ARNOLD.

We are more and more convinced, every day, that our Order has grown too rapidly, and that its beauty and usefulness are very much impaired by the unworthy conduct of those among us who have a name to live, but are dead. The time has now come when a check should be put to this excessive increase, and efforts should be made to elevate the standard of moral and theological qualification.

Those should be forever kept out of the Order who have only selfish views in seeking its membership. We have known some men who were the bitterest opposers of Freemasonry, so long as they could make capital out of it; but when circumstances changed, so they could drive a lucrative trade by jumping to the other side of the question, they have done it with a facility which would make one believe that there was no more any such thing as conscience.

Freemasonry can gain nothing by such acquisitions. It has no need of such supports, and will at length cast them away with indignation.

There is another class of men who will do us no good, if allowed to come among us. They are rebellious, ambitious, fault-finding, mischief-making spirits, who are ever restless, and appear to have no enjoyment but in a storm. Persons of this description do great injury to our Lodges—they will either rule or destroy. They love the Order, it may be, but they love themselves more; and when the Order no longer flatters their foolish pride, they are ready to engage in the opposition and denounce it. These men we do not want.

Again, the Order is based upon religious ideas. It does not claim to be a religion, but it recognizes and accepts reverently all the facts of religion, the sanctity of the Scriptures, and the everlasting verities of Christianity; consequently it is no place for an infidel. The Order is for Humanity, for men; and Humanity is naturally religious, and men yield everywhere to the law of worship. Therefore, they who deny GOD, a future life, and divine retribution, having thus cut themselves loose from Humanity, and sold their birth-right as men, cannot, without perjury, join themselves to us, nor can we, without danger, receive them.

Those, and those only, should be admitted who can come with generous hearts and open hands, and kind dispositions and loveful spirits. The selfish, the profane, the impious, and the unbelieving, should be rejected utterly. It is to be hoped that those who have a

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real regard for the Order, will be watchful of its interests, and see that no harm come to it by the introduction of unworthy men.

An old myth relates, that on a certain time the demigod Hercules wished to become a member of one of the secret societies of antiquity. He accordingly presented himself, and applied, in form, for initiation. His case was referred to a council of wise and virtuous men, who objected to his admission, on account of some crimes which he had committed. Consequently, he was rejected. Their language to him was, "You are forbidden to enter here; your heart is cruel, your hands are stained with crime. Go, repair the wrong you have done; repent of your evil doings, and then come with pure heart and clean hands, and the doors of our Mysteries shall be opened to you." After his regeneration, the myth goes on to say, he returned, and became a worthy member of the Order.

Let Freemasons contemplate this example, and profit by it. We should allow no persons, whatever be their standing in society, whatever be the dignity of their social position—be they as great and famous as the god Hercules—to become members of our Order, who have not the qualifications requisite for such a relationship.

We should not permit ourselves to be dazzled by any outward show whatever, but scrutinize carefully, and ascertain whether the applicant for admission to our Order has really a *heart* within his bosom—whether he has a *soul*, and is capable of sympathy. If our association is ever ruined, it will be by the hands of unprincipled and selfish men, who manage to get among us. We have quite enough of this class already, and it is time now to commence closing the doors against all suspicious persons. The Order is now so popular that everybody is rushing toward it, and demanding admission, so that we may say, in the language of Scripture, "it suffereth violence, and the violent take it by force." There is no safety for us but by imitating the example of our ancient brethren, in the rejection of all the unworthy, without hesitation and without fear. Brethren, let us think of this.

"ANACHARSIS, though a Scythian, uttered sentiments as beautiful as PLATO himself. Among his fine sayings is the one, 'The vine bears three grapes: the first is that of pleasure, the second is that of drunkenness, the third is that of sorrow.' A certain Greek poet, in a very ingenious distribution, gave the first bowl, or crater, to the Graces, Houris, and Bacchus; the second to the other heathen deities; the third to Mischief."

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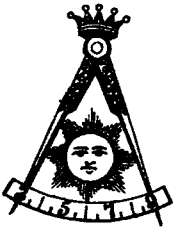
(Continued from p. 66.)

odge they had acquired, and instructed in the sublime degrees of ancient Craft Masonry all who applied and were found worthy. The Lodge is styled the Secret Vault. The hangings are crimson, with white columns at regular intervals. 24 lights—9 in the East; 7 in the West; 5 in the South; and 3 in the North. The apron is white, lined with crimson; in the middle is a square flat stone, in which is an iron ring. The collar is crimson: the jewel, a gold compass, open on a circle of forty-five degrees; between the legs of the compass is a medal representing the sun on one side, on the other the flaming star. On the circle is engraved the figures 3, 5, 7, 9. The compass is surmounted with a pointed crown. The ring of alliance is of gold. On the inside is engraved: "Virtue unites what death cannot separate;" with the name and date of initiation of the owner.



GRAND INQUISITOR COMMANDER. The 31st degree of the Ancient and Accepted rite. It is not a historical degree, but is simply administrative in its character; the duties of the members being to examine and regulate the proceedings of the subordinate Lodges and Chapters. The meeting is designated a "Sovereign Tribunal," and is composed of nine officers, viz: a Most Perfect President, a Chancellor, a Treasurer, and six Inquisitors—one being elected to perform the functions of Inspecting Inquisitor. The decoration of the Lodge is white, with eight golden columns; on the dais above the presiding officer's throne are the letters J. E.; there is also an altar covered with white drapery. In the East, on a low seat, is placed a case containing the archives of the Order, covered with blue drapery, having on its front a large red cross; on the right of the altar is the table of the Chancellor, on the left that of the Treasurer. The floor of the Sovereign Tribunal is covered by a painting, the center of which represents a cross, encompassing all the attributes of Masonry. There is no apron; the members wear a white collar, on which is embroidered a triangle with rays, having in its center the figures 31, to which is suspended the jewel—a silver Teutonic cross. In France the regulations direct a white apron, with *aurore* (yellow) flap, embroidered with the attributes of the degree.

GRAND LODGES, JURISDICTION OF. At first there were no clear nor well defined notions in regard to the territorial jurisdiction of Grand Lodges. Until within a few years each Grand Lodge claimed the right to constitute Lodges in any part of the world. At the time of the breaking out of our revolutionary war the Grand Lodges of England, Ireland and Scotland had Lodges in Massachusetts and other colonies. The principle, however, is now well settled that the Grand Lodge of a Province or State has exclusive jurisdiction within such territory, and that no other Grand Lodge can legally charter Lodges therein. A Grand Lodge is supreme over its own affairs. There is no Masonic authority or power above it: it is subject only to the unchangeable laws of the Order, the acknowledged constitutions, and the Ancient Landmarks.

GRAND LODGES, ORGANIZATION OF. A Grand Lodge primarily consists of the Master and Wardens of all the Lodges under its jurisdiction and such Past Grand officers and Past Masters as may be particularly specified by its constitution. The officers are a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Senior Grand Deacon, Junior Grand Deacon, Grand Stewards, Grand Marshal, Grand Standard Bearer, Grand Pursuivant, Grand Sword Bearer and Grand Tiler.* In a country or state

* In some Grand Lodges other officers are named, such as Grand Orator, Grand Lecturer, District Deputy Grand Master, Grand Registrar.

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where there is no Grand Lodge three or more legal Lodges may meet in convention and organize a Grand Lodge. Then these Lodges surrender their charters to the Grand Lodges from which they received them, and take others from the new Grand Lodge.

GRAND MASTER. The chief officer of Masons, and the presiding officer of a Grand Lodge, and to whom is entrusted the execution of important duties. The office of Grand Master is one of such antiquity as to be coeval with the origin of the institution, and, therefore, precedes the organization of Grand Lodges. The office is one of great honor as well as power, and is generally conferred upon some individual distinguished by a respectable and influential position in society; so that his rank and character may reflect credit upon the Fraternity.* It is an elective office, the election being annual and accompanied with impressive ceremonies of proclamation and homage made to him by the Craft. The powers of the Grand Master are varied and extensive. While his prerogatives are in some things beyond any control but that of the Landmarks, it is not so in all, because, since the formation of Grand Lodges, the government of these bodies, and of the Fraternity under their control, is founded on written constitutions, which the Grand Master, like every other Mason under his jurisdiction, is bound to observe and respect, and at his installation he enters into a solemn engagement that he will do so, and waives to that extent his unlimited prerogatives. An appeal cannot be taken from the decision of the Grand Master while presiding in the Grand Lodge, or during a recess of the body, except with his consent; yet the custom prevails in all jurisdictions for the Grand Master to submit his decisions and labors during the recess of the Grand Lodge to that body for approval or disapproval. The Grand Lodge has, however, the power to exercise discipline over the Grand Master, and may try and suspend or expel him for unmasonic conduct, or for a violation of the Landmarks of the Order. Whatever may have been the original powers of the Grand Master they are now in some things subject to the provisions of the Grand Lodge constitution and legislation, and the Grand Master accepts office upon condition that he will enforce the laws and execute the legislative acts of the Grand Lodge, and that he will discharge the duties of his office under the authority thereof. Some of the powers belonging to the Grand Master are in themselves Landmarks—not subject to legislation,—and while even these have, to a considerable extent, yielded to the force of public opinion, the following are given as his prerogatives: 1. To convene the Grand Lodge at any time he may deem proper. This is the same power exercised by a Master of a Lodge, and is subject to the same restrictions, and such others as may be prescribed in the Grand Lodge constitution; 2. To preside at all meetings of the Grand Lodge; 3. To summon any Lodge in the jurisdiction; to preside therein, and to require an account of its doings; 4. To grant his letter of dispensation for the formation of new Lodges, under such restrictions as may be provided in the constitution and regulations of the Grand Lodge; 5. To constitute new Lodges and install their officers, when a charter has been issued by order of the Grand Lodge; 6. To arrest the charter of a Lodge, or to suspend the Master or any of the officers from the functions of their stations until the succeeding annual meeting of the Grand Lodge; 7. The right to make Masons at sight, under the restrictions prescribed in the Landmarks. While this is an inherent prerogative, it is one which is seldom exercised, and one that will gradually cease to be practiced altogether by the growing force of opinion, which is rapidly arriving at the conclusion that there should be but one entrance to

* Of the thirty-six Grand Masters who have presided over the Craft in England since the revival of Masonry in 1717, thirty have been noblemen, and three princes of the reigning family.

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the fold, and that all aspirants should pass through it in like manner and under similar restrictions; 8. The power to heal irregularly-made Masons; 9. The right of appointment of such officers as are not made elective by the constitution of the Grand Lodge, or that may not be appointed by the action of the Grand Lodge. He also appoints the committees, and representatives near other Grand Lodges, when not otherwise provided; 10. He may summon any Grand officer before him, require an account of his doings, and, for cause, suspend him from the functions of his office; 11. In case of a tie, the Grand Master gives the casting vote, except in the election of officers. From the foregoing it will be seen that the powers of a Grand Master are not absolute; that even those which are indisputably his are seldom exercised except in obedience to the regulations of the Grand Lodge, and that as he is the first Mason in his jurisdiction, so should he be the most prompt in his obedience to the laws which he administers.

GRAND MASTER ARCHITECT. The 12th degree of the Ancient and Accepted rite. In this the principles of operative Masonry become prominent; it is a purely scientific degree, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon. Although the lectures on the Fellow-Craft degree illustrate architecture from the same point of view, the subject is susceptible of great extension, and under the "Grand Master Architect" numerous details illustrative of the temple dedicated to the Most High by the wisest man might be worked out. In the absence of distinct information upon many points, there is some exercise for the imagination in furnishing a complete description of Solomon's Temple, which was an astonishing and magnificent work for the time in which it was built; and it seems to have been distinguished from all other temples of remote antiquity by its sumptuousness of detail. The principal officers of this degree are the Master, denominated Thrice Illustrious, and two Wardens. The body is styled a Chapter, and is decorated with white hangings, strewed with crimson flames; the ornaments are the columns of the five orders of architecture, and a case of mathematical instruments. The apron is white, trimmed and bordered with blue, and fringed with gold. On it are painted or engraved a protractor on the flap, and in the middle a plain scale, a sector, and the compasses, so arranged as to form a triangle. The sash is a blue watered ribbon, worn from the left shoulder to the right hip. The jewel is a heptagonal medal of gold. In each angle, on one side is a star enclosed in a semicircle. In the center, on the same side, is an equilateral triangle, formed by arcs of circles, in the center of which is the letter ש. On the reverse side are five columns, of the different orders of architecture, with the initial letter of the proper order below each, in old English letters, arranged from left to right: T. D. I. C. C. Above these columns are a sector and a slide rule; below them, the three kinds of compasses, the plain scale, and parallel ruler; and between the 2d and 3d and the 3d and 4th columns are the letters ש. ח. This is suspended by a blue ribbon.

GRAND MASTER OF ALL SYMBOLIC LODGES. The 20th degree of the Ancient and Accepted rite. This degree affords a thorough exemplification of the philosophical spirit of the system of Freemasonry. Philosophy and Masonry, being one and the same principle, have the same object and mission to attain—the worship of the Great Architect of the Universe, and the disenthralment of mankind. Here the candidate is charged with the responsible duties of instructor of the great truths of the universality of Masonry, inspired by an upright and enlightened reason, a firm and rational judgment, and an affectionate and liberal philanthropy. This degree bears the same relation to Ineffable Masonry that the Past Master's

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degree does to the symbolic degrees. Nine attributes—Veneration, Charity, Generosity, Heroism, Honor, Patriotism, Justice, Toleration and Truth—are inculcated, and compose the great lights of the system. The body is called a Lodge; the hangings are blue and gold. The presiding officer is styled Venerable Grand Master, and is seated in the East. A Lodge cannot be opened with less than nine members. In the East is a throne, ascended by nine steps, and is surmounted by a canopy; the Lodge is lighted by nine lights of yellow wax. The apron is yellow, bordered and lined with blue; the sash is of broad yellow and blue ribbon, passing from the left shoulder to the right hip; the jewel is a triangle, of gold, on which is engraved initials of the words.

GRAND PONTIFF. The 19th degree of the Ancient and Accepted rite. The degree is founded on the mysteries of the Apocalypse, relating to the new Jerusalem, as set forth in the Revelation of St. John, XXI. and XXII., which it illustrates and endeavors to explain. The assembly is styled a Chapter. Two apartments are required. In the first apartment the hangings are blue, sprinkled with gold stars, and is lighted from the East by the triple interlaced triangle, with the sun in the center, in full blaze. The second apartment is a plain dark room. The presiding officer is styled Thrice Puissant Grand Pontiff. The members are called Faithful Brothers. The jewel is an oblong square, of solid gold, with the letter א engraved on one side, and ת on the other.

GRAND PRIORY. The title applied to the head of the Templars in Scotland. It is synonymous with Grand Encampment, Grand Conclave, Grand Commandery, etc.

GRAND SCOTTISH KNIGHT OF ST. ANDREW. The 29th degree of the Ancient and Accepted rite. It is also called "Patriarch of the Crusades," in allusion to its supposed origin during those wars, and it is also sometimes known by the name of "Grand Master of Light." This degree is devoted to toleration and freedom of man in the great moral attributes. It inculcates equality—representing the poor Knight equal to the monarch, and exhibits the requisites of knighthood; protection to the defenseless and innocent; the possession of virtue, patience and firmness—and represents the Knight as the exponent of truth, and one alike without fear and without reproach. The assembly is called a Chapter. Two apartments are required. In the first apartment the hangings are crimson, supported by white columns. During the reception this room represents the court of Saladin, the great Sultan of Egypt and Syria. The second apartment should be a well-furnished room, decorated in the eastern style. The presiding officer is styled Venerable Grand Master. The Knights are all dressed in crimson robes, with a large white cross of St. Andrew on the breast. The jewel is two interlaced triangles, formed by arcs of large circles with the concave outward, of gold, and enclosing a pair of compasses open to twenty-five degrees. At the bottom, and to one of the points, is suspended a St. Andrew's Cross, of gold, surmounted by a Knight's helmet; on the center of the cross is the letter ר, inclosed in an equilateral triangle, and this again in a ring formed by a winged serpent; between the two lower arms of the cross may be suspended a key.

GREAT LIGHTS. The Fraternity are enlightened by what are technically called greater and lesser lights. The Bible, the Square and the Compasses belong to the first; and the Sun, the Moon and the Master to the second. The great lights are immortal, and neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the square our actions; and the compasses keep us in a bond of union with all mankind, especially with a brother Mason. Or with other words, the Bible directs us to elevate our spirits to a reasonable and

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Editor's Trestle Board.

GRAND CHAPTER OF NEW YORK.

The Annual Convocation of this body of Royal Arch Masons was held in the city of Albany, commencing on the 5th day of February last, and continuing by adjournments till the 8th.

Over one hundred Subordinate Chapters were represented, and there were a number of distinguished Companions present, including the M. E. John L. Lewis, General Grand High-Priest; Comp. Pierson, G. G. K., of the G. G. Chapter U. S.; Past Grand High-Priests: Barnum, Perry, Thatcher, and others.

M. E. Horace S. Taylor presided and delivered his annual address, which, though brief, was in good taste, and included all matters of real importance to which it was necessary to direct the attention of the Grand Chapter. We copy the opening paragraphs as the best exposition of the condition of Royal Arch Masonry in this jurisdiction that can be given:

"In the beautiful and impressive opening ceremonies in which we have just participated our thoughts have been directed upward to that Supreme Being who governs the universe, and by whose favor we have been permitted to meet together again in our Annual Convocation. It is meet that we should ask the blessing of him with whom all wisdom dwells, before we enter upon the very important duties which will devolve upon us. Through his gracious protection our lives have been spared, and we to-day have the privilege of again beholding the faces and grasping the hands of our Companions, in fraternal greeting.

"While we mourn the loss of many who have within the last few years been removed by death, and while we have not even yet become accustomed to the absence of Town and Wadsworth, and Church, and many others, who were so long looked up to and honored by us, as the pillars of our Grand Chapter, it is a subject of profound congratulation that death has not during the past year invaded our circle. We should be devoutly thankful that so many of the beloved and venerable companions who have for so many years given character and dignity to our Grand Chapter, are to-day permitted to meet with us. We greet them year by year with joy and gladness, and we part with them with regret, feeling that our intercourse with them on earth must soon be ended. They have watched over our institution through the dark and gloomy days of opposition and calumny, and have, by their inflexible integrity and dignity of character, caused all men to respect it. Let us thank God that during the past year death has not been permitted to take from us any of those whom we so much love and venerate. And while they remain with us, let us endeavor to learn from them such lessons of wisdom as will enable us to preserve in all its purity the glorious work committed to our keeping, and transmit it unsullied to those who shall come after us.

"In my last Annual Address it was my privilege to congratulate you upon the unexampled prosperity of Royal Arch Masonry in the State. What was true in this respect then I may repeat, even in stronger language now. The growth of our Chapters exceeds that of any

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former year since the organization of this Grand Chapter. And I believe it has been such a growth as will add to the moral and intellectual strength of our institution, as well as to its numbers. I do not share in the apprehensions of many worthy companions, that our Chapters are increasing too rapidly, or as it is expressed, 'doing too much work.' I have witnessed too many evidences of the benefits of Royal Arch Masonry, not to desire its increase. As compared with our Lodges, our Chapters are yet few. And our Lodges contain abundant material for the enlargement of our present Chapters and the formation of new ones. I trust, however, that the very intelligent men who preside over the Chapters in this jurisdiction need no caution from me, to induce them to be vigilant in scrutinizing the material offered for their acceptance."

The second day and part of the third were devoted to the discussion of a draft of Constitution, due to the pen of M. E. Seymour H. Stone; after slight amendment, the whole was finally adopted, and officially proclaimed as the Constitution of the Grand Chapter, and all former and conflicting laws were repealed.

The Grand Chapter then proceeded to the election of officers, with the following result:

M. E. Seymour H. Stone, G. H. P.,
" Jno. W. Simons, Dep'y G. H. P.,
R. E. Rees G. Williams, G. K.,
" Jos. B. Chaffee, G. S.,
" Wm. Seymour, G. Treas.,
" C. G. Fox, G. Sec'y.,
" Chas. H. Platt, G. Chaplain.

At the election of Grand Secretary, a most touching episode occurred. The M. E. John O. Cole was unanimously elected to that office for the forty-third successive time. He thanked the Grand Chapter in appropriate terms for this renewed manifestation of their confidence; and then referring to his declining years and failing health, claimed to be excused from further service. It took a few moments of silence for the Companions to realize that the official link between them and their venerable Grand Secretary was at last severed; that never more would he occupy his long accustomed place, and keep his earnest and trusty vigil over the affairs of the Grand Chapter. It was, however, patent that the body could not insist on retaining in office one who had, by so long and so ill-requited service, earned his title to repose; and while, therefore, the *nunc dimittis* was granted, the wages due were most cheerfully paid, and a check for five thousand dollars accompanied the "God speed" of the brethren. Appropriate resolutions were also adopted, expressing the sense of gratitude and appreciation entertained for him by the Grand Chapter, and they were ordered to be engrossed and presented to him, as a memorial of his long and useful official life.

The M. E. John L. Lewis installed the officers elect, including the following appointed by the Grand High-Priest:

David F. Day, G. C. of H.,
John D. Williams, G. P. S.,
John S. Dickerman, G. R. A. C.,
Daniel Wolf, G. M. of 3d V.,
J. C. Cassidy, G. M. of 2d V.,
J. D. Pollard, G. M. of 1st V.,
Amza Fuller, G. Tiler,
Jackson H. Chase, G. Lecturer.

M. E. Comp. Ogden, from a Special Committee, presented a report and resolutions embodying an appropriate tribute to the memory of the late M. E. Jos. Enos, P. G. H. P.

M. E. Comp. Perry presented complimentary resolutions to M. E. Comp. Lewis G. Hoffman, father of the American Masonic press, and first Chairman of the Committee on Foreign Correspondence of the Grand Chapter.

The degree of Royal Arch Mason was exemplified by the Grand Lecturer, assisted by the officers of Temple Chapter No. 2.

Comp. White presented a carefully written report on Foreign Correspondence.

Ten new warrants were granted, among

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which are COPESTONE Chapter, N. Y. city; PROGRESSIVE, Williamsburgh; STATEN ISLAND, Staten Island; and ROCKLAND, Piermont.

Resolutions of thanks to the retiring Grand High-Priest, who, it should be said, positively declined a reëlection, were unanimously adopted, and a committee named to procure an appropriate embodiment of the general appreciation and good will.

Testimonials were presented to Past Grand High-Priests, E. S. BARNUM and JOHN S. PERRY, by M. E. Comp. LEWIS, in behalf of the Grand Chapter; and a Memorial Album to the late CHARLES L. CHURCH was also presented and received by the Deputy Grand High-Priest, in behalf of the family.

During the week, the Council of High-Priests assembled and conferred the Order of High-Priesthood on twenty-three candidates.

Various items of business were transacted, and the Grand Chapter was closed in ample form.

BURIAL ASSURANCE.

AN association has been formed in the city of New York, under the title of the "Masonic Mutual Relief Association," the object of which is to afford to members the certainty of a fixed sum, payable to their representatives in the event of death. The plan of operations, which is very simple, is this: Applicants for membership, who are required to be Masons, in good standing and in good health at the time of making application, pay an initiation fee of six dollars, which is invested, and the interest used to pay the current expenses of the Association. Whenever a member dies, the Association pay his heirs as many dollars as there are members in the Association, each surviving member being required to pay one dollar for that purpose. Thus, if the membership be five hundred, the family of the deceased member will receive five hundred dollars; and so for any number. The payment of this sum does not depend on any contingency of business or profits, but simply on the payment of a dollar by each member when one of the number dies. The only question likely to arise in the mind of an intending member would be how often he would be likely to be called on each year for the payment of a dollar. By reference to the mortuary tables of any established life insurance company, it will be seen that, of five hundred individuals in average health, the probabilities are that not more than two or three will die in each year; and hence, that a member living fifty years, and paying regularly, will not, at the end of that time, have paid more than one-fourth of the sum due to his heirs in the event of his own death. It is an extremely simple and extremely practical operation; and we should think that the membership would soon run up to a thousand in this city alone. We most heartily commend the project to the favorable consideration of the Craft. Rev. Dr. MCMURDY, of the *National Freemason*, is President; and the office of the Association, for the time being, is at No. 39 Nassau street, where membership can be effected. Names can also be enrolled at the office of this journal, 432 Broome street.

EASTERN STAR RECEPTION.—THE ladies in attendance on the tables in the late fair have formed an association, and propose to hold a public reception at Irving Hall, the proceeds to go to the Hall and Asylum Fund. Brother HARRISON has kindly tendered the use of the rooms; and Brother GEO. H. WALLACE, and the members of his fine band, have generously volunteered their services for the occasion. Under these circumstances, it cannot be doubted that not only will the reception be brilliant, but the net proceeds a handsome addition to the fund. The reception takes place on the 7th inst., and we hope to see a jam.

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THE FREEMASONS AND THE POPE.—The Freemasons of Antwerp have addressed the following letter to the Pope in reply to his attack on Freemasonry:

"Following the example of several of your predecessors, upon the Pontifical throne, you have thought it compatible with the honor of the Roman people to stigmatize in the eyes of the world a modest society which styles itself Freemasonry. Among our brethren, spread over the surface of the globe, a small number only have replied to these accusations, as unjust as offensive, and we should have imitated the example of the majority if the moral influence the Roman Church still enjoys in Belgium did not render it our duty to proclaim once more in the light of day the immutable greatness of our principles.

"They may be summed up in two words—liberty and labor—whence our name of Freemasonry. We do not consider liberty effective unless it is based upon the real independence of life, created by labor; we do not consider the independence of life guaranteed except by liberty. And not liberty alone, but also solidarity between mankind can only be based upon labor; for we cannot be regarded as mutually responsible unless we clearly perceive that we are mutually useful.

"Masonry desires to establish social order upon the permanence of the simplest and most necessary relations between mankind; and thus, as reason alone is able to understand and fix the importance of those relations, she is the sole sovereign. She alone is able to display that fund of actual truths, comprehensible by all; and who shall show to human beings that they are equal in right and must be so in fact?

"Liberty, equality, solidarity, not realized by the sword and by blood, but peacefully carried out in the bosom of a progressive society—such is our aim. It is so great, so truly human, that no one—be he who he may—who bears the name of man can view it with aversion. We desire to make men greater in dignity and in happiness. Is this not an ideal which must be inviting to all, whatever their religion or their especial philosophy?

"Freemasonry is above all religions and all systems of philosophy, because it accepts them all, in so far as they are willing to concur in rendering men better and more worthy. But whenever a religion, departing from this social mission, declares itself as a truth superior to humanity, and pretends to be anything but an instrument of progress perfectible by the hand of sovereign man, it is our duty to declare that this religion places itself outside the pale of humanity, and that human reason ought to reject it.

"Such is the danger, most Holy Father, you cause the religion you represent once more to run.

"If it desires to continue to oppose itself to reason, and the onward march of humanity, it necessarily prepares its ultimate ruin. Nations freed from its trammels will not even retain for it that pious remembrance they owe to that they have themselves sincerely felt. For everything that man does in the sincerity of his conscience is worthy of respect; and all who sincerely seek the truth ought to be supported and loved."

JEWISH LOVE OF THE HOLY LAND.—As an example of the fervid religious attachment of the Jewish population to the Holy Land, in which they believe the chosen people are one day to be gathered, the case of a destitute young widow is mentioned, who had wealthy relations in Germany, and whom it was proposed to assist in returning to them. She declined the offer with gratitude, but with an enthusiasm worthy of Sir WALTER SCOTT's Rebecca, said "GOD has granted me the high privilege of living to breathe the hallowed atmosphere of the land of our forefathers, ABRAHAM, ISAAC and JACOB. He has caused his grace and mercy to descend upon me, by bringing me, when an infant, unto this sacred spot, whence the radiant glory of his divine law emanated. He has permitted me to tread on that hallowed ground on which our Prophets and teachers lived, and I would rather starve, together with my children while kissing the dust in the Holy City of Jerusalem, than live in plenty elsewhere."

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. APRIL, 1867. No. 4.

A QUESTION OF POLICY.

BY THE EDITOR.

The laws enacted by the Medes and Persians have long been cited to the world as models of stability and unchangeability, but their peculiarity was due, not so much to any intrinsic merit of the laws themselves, as to a custom of the people which forbade the idea of change. The alterations and vicissitudes which affect all earthly things, which doubtless were known and observed among the Persians as well as all others, which they had no power to resist, and whose effect, in spite of their unbending laws, they had to obey, came of a power greater than the Medes or the Persians, and put their puny pride and self-sufficiency to shame by the ordinary sequence of natural events.

This old spirit has been frequently exemplified in the subsequent history of the world, and it needs no very sharp glance to detect the fact that it still exists and is made apparent in the daily occurrences of our modern life. Men seem to take delight in closing their eyes upon the changes constantly taking place, notwithstanding the pleasant fiction that there are some things which are unalterable in their nature and therefore not to be changed by the differing circumstances surrounding them. We say, for instance, that the laws and principles of Masonry are immutable, that what the fathers made them in the beginning we must continue to maintain them, and our successors, imitating us and obedient to the precepts we shall leave for their guidance, must and will preserve them

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intact to the latest generations. Considered as an abstract proposition, we may admit this to be true, but the moment we apply the touchstone of practical reality to it we shall find that the idea of constant and thorough immunity from change belongs to nothing made with hands or conceived of the mind of man. The ritual which in 1721 was a simple form confined to the mere technicalities has grown to be a formidable compendium of all that the ingenuity of man could invent as tending to elucidate and elaborate the original design. The principles taught are the same, but the method of teaching has certainly undergone vast change. The regulations of 1721 provide that any proposed change must be submitted at the annual feast, and that even the youngest Entered Apprentice has voice and vote; now-a-days we hold it to be the law that changes can only be enacted by the Grand Lodge, composed of Master Masons representing constituencies called particular or subordinate Lodges. In 1721 a Fellow-Craft could be Grand Master, now he cannot even be a member of a Lodge. Previous to 1717 seven Masons, having obtained consent of the sheriff, could meet in any convenient place and proceed to make Masons without any of the forms of petition, investigation, and, so far as we know, of ballot; now a candidate must not only submit to this preliminary ordeal, but he is liable to be interrupted during his progress by the objection of a sitting member, and may possibly never succeed in reaching the goal for which he has started. We might easily extend this list beyond the limits of this article, but we pause here to inquire: Why have these changes in an unchangeable institution been allowed? The answer at once suggests itself: Because the necessities of the Institution, acted upon by the changing circumstances of society at large, have demanded them. With all the restrictions we have been able to invent to operate as drags on the wheels of initiation, those wheels still revolve with fearful velocity, and the profane are being admitted to our privileges with an increasing volume and speed that will soon make it possible to enumerate them as human births are averaged, that is, about one a second. How would it be if these restrictions were taken off, and we were to allow any seven Masons to assemble at convenience and proceed to make Masons as in times of yore? That would never do, of course, for we cannot move backward. The wheels of destiny revolve continually, but always forward, and we must per force move with them, keeping as close as we may to the ideas and traditions of our Craft, but still bending to the inexorable fiat, which, placing man upon the earth, and giving him the problem of

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existence to solve, has ever required that he should move onward toward the accomplishment of his task.

We make these preliminary observations in order that the reader may understand our position in the case we now propose to consider, and that his mind may be prepared to know that even in our Fraternity changes have been accepted and adopted as a matter of policy, that inherent and unquestionable rights have been given up, to the end that the harmony and prosperity of the Craft in general might thereby be promoted.

In the earlier days of the existence of Masonry, on this continent, it was the rule or custom that a person desirous of becoming a Mason should select the Lodge most agreeable to himself in which to be initiated, the question of residence forming no part of the consideration. A moment's reflection will convince us that this custom was in true accord with Masonic principle, because it looked to the merits of the individual, apart from all other considerations. Up to a comparatively recent period, the custom afforded satisfaction, because the society was not popular in the modern acceptation of that term; men were not over-anxious, nor in a desperate hurry to be initiated, and Lodges were satisfied with doing a moderate amount of work. Of late years, however, Masonry has indisputably become popular; men of every rank and condition of life, from the wearer of the royal purple to the humble toiler for daily bread, are constantly seeking admission, and the question is, rather, who shall be kept out, than who admitted. Among the multitudes of applicants, there are, of necessity, many not fit to become a part of our spiritual temple; and they are, usually, the most persistent in the endeavor to force the barriers and obtain admission. A refusal in one place is but an incentive to them to seek admission in another; and the knowledge that their reputations at home would effectually shut our doors against them, leads to the endeavor to circumvent that refusal by seeking initiation at the hands of those who can only judge by appearances, assumed for the occasion, and studiously made to conceal the moral deformities which confront them when put on their defense where their lives have been passed, and where their deeds are known. To provide against the success of these designing gentlemen, it has come to be a law among the Grand Lodges of this continent, with a single exception, that a profane can only be initiated in the place of his actual legal residence, unless he obtain the written consent of the Lodge in which he might properly apply, to his initiation elsewhere. This is undoubtedly a question of policy, but it is a policy in the interests of the

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Fraternity as opposed to the profane; intended to secure the rights of those within the Courts as against the wishes of those without, and to preserve the workmen, as far as possible, from the inconsiderate intrusion of strangers. The Grand Lodges throughout the country, viewing the subject from this stand-point, have tacitly adopted it, and thus it has come to be a law, not of the ancient usages of the Craft, but as a result of the necessities growing out of our unprecedented and increasing growth. Jurisdiction is now claimed over the profane so far as to say that if a man will not apply to the Lodge nearest his place of residence in the jurisdiction thereof, then no other Lodge shall initiate him. Now, it is clear that this law cannot be enforced except by mutual agreement among the several Masonic authorities. New Jersey, for example, cannot make a law that is binding on New York or Ohio; but New Jersey can make a regulation forbidding her subordinates to initiate any one who is not a *bona fide* resident of her jurisdiction; and thus, a resident of New York or Ohio, making application to a Lodge in New Jersey, would, under this regulation, have to be refused. New York and Ohio respond by a similar enactment in their jurisdictions, which operates against a citizen or resident of New Jersey, should he apply; and thus the material of each Masonic jurisdiction is kept where it can best be scrutinized, and where the liability of imposition by flawed blocks can be kept at the lowest point. We are not aware that any Grand Lodge claims the right to legislate for profanes; but we think that there can be no dispute as to the right of every Masonic legislature to fix the standard of qualification for admission to its household, and hence to claim, as a matter of comity among its peers, that its material, worthy or unworthy, shall not be garnered in other jurisdictions.

The convenience, justice and equity of this policy, has so commended itself to the good sense of the Grand Lodges, that they have adopted it by general consent, with the single exception above referred to, and it cannot now be infringed without creating trouble and discord affecting the relations of corresponding bodies. Even the dissident Grand Lodge admits that each supreme authority may regulate the conditions of admission for its own jurisdiction; but it claims to exercise the same right for itself, and declares that it will not be bound by the legislation of others. In other words, it fixes the conditions of admission in its Lodges with a view to its own interests, and without regard to those of its neighbors. As the declaration of an abstract right, this position is tenable; as entirely ignoring the progress made by the Craft, and the spirit of courtesy

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actuating the various Grand Lodges of the country on this subject, it is open to objection.

We sum up the matter, then, in this wise: Every Grand Lodge has, abstractly, the right to make Masons through its subordinates of any proper candidate, without regard to his residence. Every Grand Lodge has the clear right to enact such regulations in regard to the qualifications of those applying to its constituent Lodges as it may deem most consonant with their interests in particular, and the welfare of Masonry in general. The great rush of the profane to our doors, the determination of many unfit men to obtain admission by fair means or foul, make it imperative that, when a check has been devised of so fair a nature as to meet the unhesitating acquiescence of thirty-nine-fortieths of the Grand Lodges, it must be commendable, and ought to be unanimous; and, hence, it is good judgment, as well as sound policy, to waive the abstract right and adopt the safeguard which helps to protect the Institution from the assaults of the unworthy.

LILY.—This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Savior as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of GABRIEL to the Virgin MARY, and in fact has been held in mysterious veneration by all people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in holy Scripture, that mirror of purity, SUSANNAH, is defined SUSA, which signifies the flower of the lily, a name given to the chief city of the Persians, for its excellency. The three leaves of the lily in the arms of France mean piety, justice, and charity.

OUR Brother KOSSUTH says of Bunker Hill monument: "Silent like the grave, and yet melodious like the song of a cherubim. Senseless, cold granite, and yet warm with inspiration like a patriot's heart. Immovable like the past, and yet stirring like the fortune which never stops, it looks like a prophet and speaks like an oracle."

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JOHN SULLIVAN, LL. D.,*

A MAJOR-GENERAL OF THE REVOLUTION; FIRST GRAND MASTER OF THE GRAND LODGE OF NEW HAMPSHIRE, AND GOVERNOR OF THAT STATE.

JOHN SULLIVAN, the first Grand Master of Masons in New Hampshire, was of Irish descent. His father emigrated from Ireland to this country and settled in Berwick, in Maine, a few years before his birth. There, on the 17th of February, 1740, the subject of our sketch was born. He was his father's oldest son, and his early years were spent in assisting him upon his farm. When he came to manhood he studied law, and was regularly admitted by the court as an attorney. He established himself in his profession in Durham, New Hampshire, and soon rose to distinction as an attorney and politician. In 1774 he was sent as a delegate from New Hampshire to the Continental Congress. On his return home he was engaged with some other distinguished patriots of his State in taking possession of the British fort in the harbor of Portsmouth. It was a bold act, and one hundred barrels of powder and a quantity of cannon and small-arms were secured for the future use of the colonists by the transaction.

*Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

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He was reëlected to Congress the following year, and remained in it until his services were required in his own State, when he returned home with a commission as one of the eight brigadier-generals which Congress appointed, and soon after repaired to WASHINGTON's headquarters at Cambridge. When the Continental army was organized in 1776, he was promoted to the rank of major-general, and was sent to take the command of troops in Canada. He was not successful in this expedition; was superseded in command of the northern division by General GATES, and joined the army of WASHINGTON at New York. Here the illness of General GREENE placed him in command of his division at the battle of Brooklyn, in which he was taken prisoner. Being soon after exchanged for General PRESCOTT, he again joined the army, and was placed in command of one of its four divisions. He was with WASHINGTON at the battles of Brandywine and Germantown, but while the army was quartered the following winter at Valley Forge, he was sent to Rhode Island to take command of the troops stationed in that State. In the summer of 1778 he besieged the British force at Newport; but the want of the desired coöperation of the French fleet prevented his full success.

While in command in Rhode Island in the autumn of 1778, our first Masonic record relating to General SULLIVAN as a Mason appears. It was the permission granted by him to the brethren under his command to join in the Masonic Festival of St. JOHN, on the 28th of December of that year, in Providence. General VARNUM, who was also stationed in Rhode Island, delivered the Masonic address that day.

General SULLIVAN had doubtless been made a Mason previous to the Revolution, but we have seen no record of the time or place. In the spring of 1779 he was called into a new field of operations, being sent in command of the expedition against the Indians and Tories of New York. In this service he was accompanied by General CLINTON, and Colonel PROCTOR with his regiment of Pennsylvania artillery, in which a Military Lodge had recently been organized under Colonel PROCTOR as Master.

This expedition, successful in its designs but tragic in its events, was a distinct feature in the war of the Revolution; and the pages of our country's history have invested with a kind of romance the details of its progress and consummation. From the commencement of the war, the loyalists of the north had been joined with the Indians of the Six Nations in New York in cruel and destructive warfare on our northwestern borders. In Canada and along the

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mighty lakes and rivers of the north were British fortresses, in whose strongholds the loyalists found safe retreat and shelter from danger; and between these and the settlements and towns of the States which were in arms against the king, were the hunting-grounds and the war-paths of the Iroquois. Here, for years which they numbered by the leaves of their forest-trees, their old men and their women had rudely cultivated rich interval lands along the streams, and in many favorite places their cone-like cabins had clustered into villages. Around these the fruit-trees of their distant civilized neighbors had been planted and grown to maturity, and abundant cornfields supplied their wants when the fortunes of the chase failed them.

From these British fortresses upon the lakes, and the intervening wilderness fastnesses between them and the American settlements, the loyalists and Indians commingled together, and fell in predatory bands on many defenseless towns and villages, whose natural defenders were absent in the general defense of the country under WASHINGTON. Like arrows from an unseen bow, or fire-bolts from a mantling summer-cloud, they often came when and where they were least expected, and retired so quickly that no trace was left of them except the work of the firebrand and the hatchet, or the blood-stained footsteps of their captives in their hurried return to the wilderness of the Iroquois or the forts at Niagara. The forest domains of New York were a hiding-place for loyalists, and a storehouse and home to the Indians. The leaders of the loyalists were Sir JOHN JOHNSON, Colonel GUY JOHNSON, and Colonels BUTLER and CLAUS, all relatives, and all formerly distinguished Masons of the Mohawk Valley, and members of St. Patrick's Lodge. Their Indian ally, BRANT, the war-chief, was also a Mason. To him history has sometimes paid a tribute of respect for a remembrance of his Masonic vows during the bloody scenes of war, but to JOHNSON and BUTLER never. Their eyes had become blind to the Mason's sign, their ears deaf to the Mason's word. In the Masonic traditions of the Revolution, they have since stood as Ishmaelites in Israel. But let the mantle we seek to draw over our own faults in part cover theirs. History is not always impartial.

The expedition of General SULLIVAN in 1779 against these loyalists and Indians was a war measure, planned and approved by WASHINGTON as a punishment for the unjustifiable warfare of the allied loyalists and Indians; and by breaking up their strongholds and destroying their means of subsistence, to prevent their future depredations on our unprotected settlements. Sternly he gave

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what he deemed a necessary command, and most faithfully and severely did General SULLIVAN execute it. History has told it on its pages, and we have only space for some of its incidents.

Having no previous military road to use, General SULLIVAN was obliged to cut his pathway from Easton on the Delaware across a mountainous wilderness to Wyoming on the Susquehanna. As he approached the latter place, he sent a small advance company ahead under Captain DAVIS and Lieutenant JONES. They were met by a party of Indians, defeated, and the Captain and Lieutenant both slain and scalped. They were left by the Indians on the ground where they fell, and after their departure were hastily buried by their surviving comrades. Captain DAVIS and Lieutenant JONES were both Masons, and when General SULLIVAN reached the Valley, he had their bodies taken up and reinterred at Wyoming with Masonic ceremonies. It was the first Masonic meeting ever held in that valley, and the procession of brethren that bore the bodies of their slain companions from their first resting-place in the forest, for a more decent interment at Wyoming, was attended by the regimental band, which played Roslin Castle on their march. This Military Lodge, on that occasion, met at the marquee of Colonel PROCTOR. Neither history nor tradition has given us the names of brethren present, but it is well known that a large number of the officers in that expedition were Masons, all of whom, whose duty permitted it, it is presumed, were present. The old town at Wyoming had, at that time, a few permanent inhabitants, whose descendants still reside there; and traditions of these events have the most positive verity. Fifteen years later (1794) a Lodge was chartered in the same place by the Grand Lodge of Pennsylvania, which still exists as No. 61, at Wilkesbarre.

General SULLIVAN proceeded soon after on his expedition, following up the Susquehanna to its junction with the Tioga. Here, while awaiting the arrival of General CLINTON, who was to meet him with additional forces at this point, a Masonic funeral sermon on the death of Captain DAVIS and Lieutenant JONES was preached by Dr. RODGERS, one of the chaplains of the expedition. This service was held on the 18th of August, and the text was from the seventh verse of the seventh chapter of Job, "Remember that my life is wind." The progress of Masonry was thus following the footsteps of war in its advancement into the American wilderness. The sound of its gavel was renewed at old Tioga Point under a warrant granted by the Grand Lodge of Pennsylvania in 1796, for Lodge No. 70, which is still working but a few rods from where this Masonic sermon was preached in Fort Sullivan in 1779.

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From the commencement of General SULLIVAN's wilderness march, the scouts of BRANT, and his Tory associates, JOHNSON and BUTLER, had watched his progress. They no doubt knew his design was to penetrate the heart of the Indian country, and perhaps proceed to Niagara. His superior numbers had now gained him an admission to their *House*, as they termed their country, the south-door of which they said was at "Tioga Point." There General SULLIVAN had been joined by two thousand men under General CLINTON, making his number then five thousand.

With this strong force BRANT, JOHNSON and BUTLER saw General SULLIVAN enter the *south-door* of the Iroquois, and proceed up the Tioga. When near what was afterward called Newtown (now Elmira), they laid an ambuscade and prepared to give him battle. His strength overcame their cunning and bravery, and defeated and disheartened they fell back before his victorious army, and saw him destroy their cornfields, cut down their orchards, and burn their towns without again offering a united resistance. One of the incidents of this devastating march is painfully interesting, and of a character entitling it to a place in Masonic narrative.

After General SULLIVAN had passed into the heart of the Indian country, and was near the Genesee River, he sent Lieutenant BOYD with a guide and twenty-six men to reconnoitre an Indian town six miles ahead. His guide mistook the way, and on the return of the party, they were drawn into an ambuscade by BRANT and BUTLER with several hundred Indians and rangers, as the loyalists were called, and nearly all of his men were killed. BOYD was wounded, and with one of his party taken prisoner. He had been captured once before at the storming of Quebec, but then was exchanged. From the private ranks he had risen to that of Lieutenant of a rifle company of the Pennsylvania division, and was about twenty-two years of age. He was the largest and most muscular man in his company; but, having been wounded, he was now in the power of the enemy. Lieutenant BOYD was a Mason, and knowing the ferocity of the Indians after seeing their towns burned, he gave to BRANT, who was also a Mason, a sign of the Fraternity, claiming protection. The dusky chief recognized it and at once promised him his life. But being called away soon after, BOYD was left in the care of General BUTLER, who, as before stated, had formerly been a member of St. Patrick's Lodge on the Mohawk. BUTLER demanded of the captive information which his fidelity to his own commander would not allow him to give. The scene became one of tragic interest. Enraged at the silence of BOYD, BUTLER had him placed

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before him kneeling upon one knee, with an Indian on each side holding his arms, and another standing behind him with a tomahawk raised over his head. BUTLER inquired the number of SULLIVAN'S men. "I cannot answer you," was BOYD'S reply. He then inquired how his army was divided and disposed. "I cannot give you any information, sir," again replied the heroic captive. Again, for the third time, BUTLER harshly addressed him:

"BOYD, life is sweet; you had better answer me."

"Duty forbids," was the reply; "I would not, if life depended on the word."

Reader, contemplate the scene. Both were Masons; the one haughty, imperious, and forgetful of his vows; the other a captive in his hands, with fortitude undaunted and fidelity unshaken, thrice refusing to betray his trust. His last refusal cost him his life; for before BRANT returned to his captive, and unknown to him, BUTLER delivered him into the hands of the infuriated Indians about him, and, amidst tortures too horrid to describe, Lieutenant BOYD fell a martyr to his trust, on the 13th of September, 1779. His remains were found on the following day, and buried by order of General SULLIVAN, on the borders of a small stream, where they lay undisturbed until 1841, sixty-two years after the event, when they were identified, collected in an urn, and reinterred with much ceremony in Mount Hope Cemetery at Rochester.

General SULLIVAN proceeded no further on this expedition than the Indian towns on the Genesee, and returned to Tioga, still burning wigwams, and destroying every means for subsistence within his reach. So dreadful and widespread was the devastation he made, that he was afterward called by the Indians "The Town Destroyer." General SULLIVAN was absent from the headquarters of the army in this expedition about five months, and on his return received the thanks of Congress for his services; but he was dissatisfied with the action of the Board of War, pleaded ill-health, and resigned his commission in the army. He then retired to private life, and resumed his former profession. He was, however, immediately elected by the State of New Hampshire a delegate to Congress, and took his seat in that body in 1780. He left Congress after one year's service, and again returned to his profession. In 1783 he was appointed attorney-general of his State, helped to form its constitution, and was chosen a member of its council. In 1786 he was elected Governor of New Hampshire, and held the office for three successive years.

During the last year that General SULLIVAN occupied the guber-

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natorial chair of his State, an independent Grand Lodge was formed in that jurisdiction, and he was elected its first Grand Master. Masonic Lodges were not numerous in New Hampshire at that time; but five having then been organized in the State, and but one of these (St. JOHN'S at Portsmouth) preceding the Revolution. During the same year that General SULLIVAN was Grand Master of the State, he was also Master of this old Lodge at Portsmouth. In October of 1790, at a meeting of this Grand Lodge, General SULLIVAN communicated to that body by letter the fact, that the alarming state of his health would no longer permit him to serve as Grand Master, at the same time expressing his grateful acknowledgments for the honor they had conferred upon him. Dr. HALL JACKSON was therefore elected Grand Master in his stead.

General SULLIVAN soon after received an appointment as Federal Judge of his district, and held that office till the close of his life. He died on the 23d of January, 1795, in the fifty-sixth year of his age. Twenty years of his life had been spent in public service, but still he had found time to acquire a fund of general literature, and had been honored by the university at Dartmouth with the degree of Doctor of Laws. He led a life of usefulness, and his death was felt as a public loss.

ISIS.

THE chief goddess in the Egyptian mysteries, the symbol of nature, and mother and nurse of all things. DIODORUS says that OSIRIS, ISIS, TYPHON, APOLLO and VENUS were the children of JUPITER and JUNO. OSIRIS, who is identical with the DIONYSUS of the Greeks, married ISIS, the moon, and they both made the improvement of society their especial care. Men were no longer butchered, after ISIS had discovered the valuable qualities of wheat and barley, and OSIRIS had taught how to prepare them. ISIS and OSIRIS were undoubtedly persons superior in mind and intelligence to the age in which they lived, who organized society, and contributed largely to the improvement of mankind, on which account the gratitude of after ages elevated them to the rank of gods. The mysteries of ISIS are interesting to Masons, as being the foundation of those of the Sidonian builders, or Dionysian architects, which have contributed so many elements to the Masonic rites.



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FREEMASONRY ABROAD.

[Original.]

While it is theoretically true, that Freemasonry is essentially the same in aims, principles and symbolisms, the world over, and the same from age to age, yet the *outward phases* of the institution differ according to the government of the country under which it is established, and the particular customs of its people. These differences are so striking that persons, poorly informed upon the fundamental principles of the society, cannot easily be convinced but what a change has been made, by some persons, in the landmarks. Our American brethren, going to European countries, and taking a superficial view of the Craft there, sometimes bring home a story of innovations; which if they, themselves, better understood the groundwork of Freemasonry, they would see much occasion to modify. So, when our foreign brethren visit us, and express their opinion of our Masonic works by word or pen, they often make mistakes that are really ludicrous, in criticising our peculiarities; because they overlook the only essential fact in the case, viz., that we are working upon *the same landmarks* as themselves.

The present article is designed to show some of the peculiarities of foreign Masonry, as they strike the eye of an instructed brother, who travels from the United States. The illustrations are given at random, being such as they occur to the mind of the writer, and neither better nor worse than many others that might have been deduced.

I. In banquets and festivals, the English Masons greatly excel. Almost every Lodge-meeting is concluded with refreshments; for which purpose tickets are sold to the brethren, prior to the close, so that the landlord may know for how many to provide. As the majority of Lodges meet in public houses, it is easy to do this, only requiring a change from one apartment to another. Masonic Halls, well furnished, capacious, and adorned with Masonic imagery—such as are common in the United States—are extremely rare in foreign countries. More frequently the rooms used for Lodge-purposes are small, and meanly furnished.

At the English festivals toasts are always prepared, upon a stereotyped plan, beginning with—"The King and the Craft;" or, under the present administration, "The Queen and the Craft." This opening toast is not always tasteful to strangers; and, indeed, might with propriety be omitted: but our English brethren are famous for

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mixing politics in their Masonry as well as their religion; and they would think they were removing a landmark were they to leave it out. Following this—"The Grand Lodge;" "Grand Master;" and other strictly Masonic toasts, are offered. To every toast, except the first, responses are made by persons previously designated for the purpose. These are always in good taste, and often eloquent and pathetic specimens of table-oratory might be culled out of English Masonic literature, worthy of preservation. Judging these addresses by their elaborateness of illustration and exquisite choice of language, it is safe to conclude that they have been previously written out; although, as a general thing, the British public do not like to see a man with notes in hand while speaking. It is very rarely the case that the remarks made at a Masonic festival, in the United States, are worthy of being reported.

Among the regular toasts, there is always one, entitled, "Our visiting brethren;" and this is coupled with the name of some visitor present, who has acquired a Masonic reputation, either for his official title or his intelligence and zeal. His remarks, whether appropriate or not, are most kindly cheered—every pause being marked by the loud "Hear, hear!" so common in a British assembly. This, which at first produces some confusion in the speaker's mind, becomes, in time, a refreshing stimulus, and affords opportunities of collecting thought and gathering the breath. The writer acknowledges to the wish that the practice might be adopted in American Masonic assemblies.

II. Our foreign brethren do not hesitate to make a more practical use of their Masonic relation than we do in this country. For instance, in a late Masonic periodical, published in London, there are advertisements of the following character:

"A clergyman, for ten years a missionary in a tropical country, chaplain to several Lodges in that distant land, at present having temporary sole charge of two small parishes, desires a permanent sphere of usefulness, where, by assiduity in the work of the ministry, care and frugality, he shall be enabled to provide for the maintenance and education of his family."

"Wanted, by the advertiser, a Master Mason, an established agent in the city to meet with another commission, either in silk, wool, or cotton goods."

"As instructor, in the three degrees. Good references."

"To Masons: A brother, who has been engaged in a book-selling, stationery and printing business, in the country, for some years, wishes for a situation, etc., etc."

"A brother Mason would be thankful to any one to recommend him to employment, either as barman, cellarman, or time-keeper."

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"A brother, aged 26, Master Mason and Past Master, earnestly desires a situation, where steadiness and trust are required."

The columns of the English Masonic press abound with notices of this sort; yet, none that are derogatory to the Craft, or improper for publication.

In the principal English Masonic periodical—the *Freemason's Magazine*—paragraphs appear weekly that look odd to our American readers. For instance, the most trivial movements of the queen and all her family are chronicled with a particularity calculated to provoke a smile: "Her majesty drove out;" "her majesty drove to the station;" "her majesty went in the grounds;" "her majesty walked and drove," etc., etc., are specimens of this twaddle—unworthy of the best Masonic organ in Europe. But, of course, its readers like it, else it would be discontinued.

III. The London Lodges are famous for their "Lodges of Instruction," many of which are as regularly constituted, numbered and worked, as the chartered Lodges. Thus, we see, such titles as "Strong Man Lodge of Instruction, No. 45;" "Metropolitan Lodge of Instruction, No. 1056" (newly formed); and very many others. A brother who visited Europe in 1859-61 gives a graphic account of these Lodges: how every brother has before him a little table for his beer-mug and tobacco-pipe; how the presiding officer recites a section of the lectures, then calls to refreshment; then, another recitation, and another call to refreshment, etc., etc. The published records of one of the Lodges of Instruction say: "The ceremony of initiation was very efficiently performed; after which, sections of the first lecture were worked. The usual weekly meeting was held, when the second and third ceremonies and the first and second sections of the first lecture were worked."

The Lodges of Instruction are almost always held at public houses, the profits derived from the sale of refreshments amply compensating the proprietors for their outlay in lights, fuel and apartments.

IV. The Earl of Zetland has been Grand Master of England, ever since the death of the Duke of Sussex, which occurred more than twenty years ago. His fraternal solicitude in everything that relates to Masonry is an excellent part of his character. His brethren give him credit for putting a kind construction upon their acts, and exercising great gentleness of manner in his dealings with them. The meetings of the Grand Lodge are admirably conducted under his instructions. One of his Masonic neighbors said of him, at a recent festival, that he would add his meed of praise to the Grand Master

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as a friend, a neighbor, a sportsman, and a landlord. "Few," he said, "can stand at the head of that fame, if it is not the Earl of Zetland. If I speak of him as a landlord—where is there one so good? or, *as a master of fox hounds*—where is there a pack that shows more sport? As a private gentleman, his hospitality is well known to us; and as a man and Mason, in popularity, he is at the head of the Craft in this Province (North Wales and Shropshire); and you know how esteemed he is by us all. He is very well known, born as he was in the neighborhood, and possessing, as he does, a princely property."

But while the office of Grand Master remains from year to year, by successive reëlection, in the same hands, those of Deputy Grand Master and other Grand Lodge officers are subject to frequent changes. The names of noblemen, and other persons having titles, or eminence for merit, are put forward for these positions; and to be a high officer in the Grand Lodge of England is an endorsement of position.

V. In a previous paragraph it was remarked that a majority of the English Lodges hold their meetings in public houses; or, as called there, taverns. This is an evil regretted by many of their wisest men. In evidence of this, may be quoted the prospectus of "The South Metropolitan Masonic Hall Company," organized to erect an edifice on the Surrey side of London. This prospectus says: "The necessity of holding Masonic meetings in buildings set apart from taverns, and specially adapted to that purpose, is generally acknowledged by all members of the Craft, as being more in accordance with the pure principles of Freemasonry." The paper adds: "It cannot be doubted that this project will meet with the support of the brethren whose sympathies are in favor of the separation of Masonry from tavern accommodation."

VI. The English Craft are slowly awakening to the importance of Masonic literature. A brother, writing to the London Masonic organ, forcibly says: "Why should we not have Masonic readings in the Lodge? We have amongst us men of giant intellects and profound erudition. We have, also, men with the minds of dwarfs, and of very imperfect education. There are some who have delved into the very depths of our mystic lore; and others, who have never read a page of Oliver's writings. Why, then, should not these men be instructed? Extracts from Masonic works might be introduced in readings, in open Lodge." A brother (Dr. John Pearson Bell) has lately published a chart, six feet by thirty inches in dimensions, entitled "The Stream of English Masonry"—designed to depicture,

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at a single view, the rise and progress of Freemasonry in England; including the organ of the Royal Arch. The press, both Masonic and secular, of England, has spoken out in the most approving terms of this praiseworthy attempt to take up the mantle of the great OLIVER, who is incapacitated by age from further labors in a cause to which he has given so much of his life.

VII. Much stress is laid, in foreign countries, upon the possession of a diploma or certificate, authenticated by the joint seals of a subordinate and a Grand Lodge. Without this, many Lodges, both in Great Britain and on the Continent, will refuse a brother admission as a visitor; with it, in certain localities, no further test of admission is demanded. The fact concerning this, however it may clash with our preconceived American notions, is, nevertheless, one that ought to be more generally known. An English brother, coming to this country, is careful to provide himself with a diploma (called by him certificate), and is surprised to find, on presenting himself as a visitor at the door of one of our Lodges, that not only is the fact of his possessing such a document little regarded, but that, in many cases, it is not even asked for; and, if produced by him, is returned unopened. On the other hand, American Masons, going to foreign countries, unprovided with written vouchers of this kind, will scarcely find a welcome or even an admission into their Lodges. Therefore, Masonic periodical writers should take more pains to make this fact known.

FREEMASONRY.—Masonry, whitened with the frost of ages, comes down to us bearing on his grim countenance and furrowed brow the relics of antiquity. It lives while kings and conquerors have passed away, and thrones and scepters crumbled to dust—while cities which were once renowned for their greatness, magnificence and splendor, have had *Ichabod* written upon them by the finger of time, and empires rocked and crushed have split into fragments and disappeared—Masonry, like some mighty tree, has spread itself from the center to the circumference of our globe. Neither the weakness nor perfidy of its professed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time cripple her energies.

THE mission of Freemasonry is one of mildness and peace. It carries with it no panoply of power, but its own purity of purpose; its own intrinsic excellence and value.

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THE IDEAL OF THE MASONIC SOCIETY.

BY AUG. C. L. ARNOLD, LL. D.

It has been well observed that every event or movement in the history of humanity, is a new *apocalypse* of man, or Nature, or God! This thought is eminently true. There is not a movement in the material world, nor an event in the life of man or society, but is a revelation of eternal truth—a new step of humanity in its upward progress. All revelations in society—the great questions which agitate nations—the mighty ideals which burn in the bosom of Christendom, laboring to realize themselves in the various philanthropic enterprises and benevolent associations of the age, have a deep and solemn significance—are attached to the divinest sentiments of the soul—are expressive of the soul's aspirations—responses to the great needs of humanity. They mark the victories of man over ignorance and selfishness, and are pledges of an ever-growing perfection. For, while man *labors*, he *thrives;* while society struggles, and is in conflict, it advances. All the phenomena of life, all institutions or movements in society, devised by human genius, have been so many attempts of man to fathom the mystery of his being—so many struggles to reach and embrace an ideal beauty or excellence which glimmered in the immeasurable heights above him. Hence all these movements are of momentous import—are providentially devised; and are worthy of a profound study and investigation, and *will* be studied by those who reverence virtue, and cherish a genial love and large hope for man.

Among the providential institutions which should arrest the attention of thinking men, are the Mysteries, as they were formerly called, or Secret Societies, as they are now denominated. In the earliest periods of the world, the wisest and best of men withdrew from the imperfections of the exterior society, and in their secret temples sought to sound the mysterious deeps of God, nature, and the soul, and to live out their idea of a true life. The mysteries of Egypt, of Eleusis, of the Cabiri, and those of India and of the north of Europe, had a widely-extended influence; and so important were they that an investigation of them is necessary, if we would have an accurate view of the theology, philosophy, science, and ethics, of the past times.

The singular tendency to secret association in all ages, and the remarkable progress and prevalence of these societies at the present time, in spite of the selfishness and materialism of the age, indicate most clearly a providential origin and a providential design. When

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the conditions and circumstances attending them, and the position they have occupied and do still occupy—the countless thousands of earnest and intelligent men who have worshiped and do worship even to-day at their altars, are considered—who will say that these institutions, which have, in all periods of the world, commanded the admiration, and reverence, and services of the wisest and best of our race, have not exercised a powerful influence on the life of the past, and are not destined to accomplish mighty results in this present age, and wield a prodigious influence over all its thought and life? What have been those results, and what may we expect them to be in future? What has been, and what is destined to be their influence on, and their relations with, the progressive development of man?

It is a part of the mission of the Masonic societies in general to elevate the tone of public and private morals, and to realize, in all the arrangements of life, a diviner sentiment of justice, a truer ideal of charity, and more enlightened notions regarding man's relations with his fellow-man. They are a means of intellectual, moral, and social progress, and belong to the great category of divine instrumentalities, ordained by Providence, for the advancement of the human race.

This remark is eminently correct as it regards the ancient mysteries. They were the sources of moral life—the fountains of theology, philosophy, ethics, science, and politics—the ministers of progress—in a word, the mother of civilization. In the Egyptian, Grecian, and Indian mysteries, and the Druidical institutions of the north of Europe, were nourished and developed those moral principles and sentiments, and those social ideas, which afterward entered into the *life of the people*, and became *actual* in their social forms.

And this is the divine method of human progress. Men, in the mass, do not, and cannot rise at once to the comprehension of absolute truth; nor is it possible for them to appreciate it in its fullness, nor, unaided, to apply it to any practical result. Neither do they advance, either individually or socially, by virtue of their own energy, but receive the elements of progress, growth, and expansion, from the spiritual world—that is to say, from God. When new elements of life are to be sent forth from the bosom of the Deity, for the revivification of the nations, or new ideas are to be promulgated to further their advancement toward a more perfect civilization, a few earnest and far-seeing spirits are first agitated by them—to them the revelation is first made. They invoke these new ideals, and labor to bring them down from heaven to earth, and

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make them living and actual in the world's life. But a wide sea of ages sometimes rolls between the ideal and the actual—between the discovery of a principle and its full and perfect application to life; yet cherished by the enlightened few, illustrated in their mystic circle, it grows, expands, gains influence, and at length blends with the people's life, and modifies all the institutions of society.

So, in modern times, we have seen a certain social idea—the idea of equality, of the worth of man as man, and his right to elect his own superior or chief—pass through several phases, till it attained to a perfect incarnation in our political institutions. This idea, born in one of the monachal orders of the Roman Church—that church of strange contrasts, where democratic and free sentiments flourished under the shadow of the most unmitigated despotism—realized in the internal arrangements of the secret orders of the middle ages, became fully developed and defined in the fraternity of Freemasons, and, with that association, spread through every country of Christendom. But as yet it had not changed the political aspect of society: it was only an ideal of a new state, the consolation and hope of those earnest men, who, looking with longing toward the future, sought refuge from the withering arrangements of the outward life in the fraternal embraces of their secret institution. It was a type of an order of things yet to be created. But as every *thought* finds its appropriate *word*, so, sooner or later, will every idea find an expression in some of the forms of life. Thus, this social idea which had been laboring for ages in the hearts of the good and wise, which in these secret associations had been worshiped for centuries, and which the Masonic brotherhood adopted as its leading thought, found an utterance, an embodiment, in the institutions of the American Republic.

From what has been said, it follows that the mysteries are not only useful, but necessary. There is always the need of an institution where a higher ideal of life shall be worshiped and sought after, than is yet to be found realized in the existing political organizations—an institution which will recombine the scattered elements of society, arm itself against the selfish tendencies of the race, give men faith in virtue, and confidence in each other, and reveal to the world a diviner ideal to be actualized in its life.

If our theory be correct, these societies are precisely the institutions which the world needs at this particular crisis, and are demanded by all the wants of man. Society needs an ideal of a higher and better state, to which it may aspire. These associations reveal that ideal, and give it an actual being in their own particular

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forms. They present to the world the picture of a new order of life—a new social arrangement far above, and in advance of, the most perfect of our political compacts. Men need faith in virtue and confidence in each other; for, without these, there can be no stability in business, nor improvement in individual or public morality. They create this faith in virtue, and insure this mutual confidence. They strengthen public morality; promote peace and good will between man and man; and seek to apply, always and everywhere, the Christian idea of union and love, as they are revealed in the command, "Bear one another's burdens."

MASONIC ANECDOTE.

THE following extract is from a work by HARRY LORREQUER: "We were staggering along, under light canvas, when the look-out ahead announced a light on the weather-bow; it was evidently coming toward us, and scarce half a mile distant; we had no more than time to hang out a lantern in the tops, and put up the helm, when a large ship, whose sides rose several feet above our own, swept by us, and so close, that her yard-arms actually touched our rigging as she yawed over in the sea. A muttered thanksgiving for our escape, for such it was, broke from every lip; and hardly was it uttered, when again a voice cried out, 'here she comes to leeward!' and sure enough the dark shadow of the large mass, moving at a speed far greater than ours, passed under our lee, while a harsh summons was shouted out to know who we were, and whither bound. The 'Northumberland, with troops,' was the answer; and before the words were well out, a banging noise was heard—the ports of the stranger ship were flung open—a bright flash, like a line of flame, ran her entire length, and a raking broadside was poured into us. The old transport reeled over and tumbled like a thing of life—her shattered sides and torn bulwarks let in the water as she heeled to the shock, and for an instant, as she bent beneath the storm, I thought she was settling to go down by the head. I had little time, however, for thought; one wild cheer broke from the attacking ship—its answer was the faint sad cry of the wounded and dying on our deck. The next moment the grapples were thrown into us, and the vessel was boarded from stem to stern. The noise of the cannonade, and the voices on deck, brought all our men from below, who came tumbling up the hatches, believing we had struck.

"Then began a scene, such as all I have ever witnessed of carnage and slaughter cannot equal. The Frenchmen, for such they were,

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rushed down upon us as we stood defenseless and unarmed; a deadly roll of musketry swept our thick and trembling masses. The cutlass and the boarding-pike made fearful havoc among us, and an unresisted slaughter tore along our deck, till the heaps of dead and dying made the only barrier for the few remaining.

"A chance word in French, *and a sign of Masonry*, rescued me from the fate of my comrades, and my only injury was a slight sabre-wound in the forearm, which I received in warding off a cut intended for my head. The carnage lasted scarce fifteen minutes; but in that time, of all the crew that manned our craft—what between those who leaped overboard in wild despair, and those who fell beneath fire and steel—scarce twenty remained, appalled and trembling—the only ones rescued from this horrible slaughter.

"A sudden cry of 'She's sinking!' burst from the stranger ship, and in a moment the Frenchmen clambered up their bulwarks—the grapples were cast off—the dark mass darted onward on her course, and we drifted away to leeward, a moving sepulcher."

MYSTERIES.—The world is full of mysteries: the chamber in which the infant opens its eyes is a universe of mysteries. The father's voice, the mother's smile, reveal to it slowly the mysterious world of the affections. The child solves many of these mysteries; but as the circle of knowledge is enlarged, its vision is always bound by a veil of mystery. The sun that wakens it at morning, and again at night looks in at its window to bid it farewell, the tree that shades its home, and in whose branches the birds sing before the dews are dry, the clouds with shining edges that move across the sky, calm and stately, like the chariot of an angel—all are mysteries. Nay, to the grown up man there is not a thing which the hand touches, or on which the eye rests, which is not enveloped in mystery. The flower that springs at your feet—who has revealed the wonderful secret of its organization? Its roots shoot down, and leaf and flower rise up and expand into the infinite abyss of mystery. We are like emigrants, traveling through an unknown wilderness; they stop at night by a flowing stream; they feed their horses, set up their tent, and build a fire; and as the flames rise up, all within the circle of a few rods around is distinct and clear in its light. But beyond and bounding this, are rocks dimly seen, and trees with vague outline stoop forward to the blaze; and beyond the branches creak, and the waters murmur over their beds, and wild, unknown animals howl in the dark realms of night and silence. Such is the light of man's knowledge, and so it is bounded by the infinite realms of mystery.

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INDIAN MYSTERIES.

THE leading idea of the Indian philosophy is that a state of absolute quiescence or rest constitutes the most perfect bliss, and that it can be attained only by the most complete self-abnegation. This idea naturally grows out of the pantheistic nature of their religion. They believe in unity existing in all things, and all things in unity; GOD in the universe, and the universe in GOD; and regard nature as a revelation of the divine intelligence. Everything is thus the perpetual transformation or metamorphosis of GOD. This doctrine is taught in all their mysteries, and upon this theory rests the idea of the reciprocal influence of worlds upon each other, and their central light, and the conception of the universe as a perpetual creation, as does, likewise, the belief in metempsychosis, or the transmigration of souls after death. Beginning and end are mingled, and mind and matter are continually striving for predominance in the universe, which, therefore, exhibits an eternal struggle between good and evil, light and darkness. The notion of GOD taught in the highest Hindoo mysteries is pure and elevated. He is called *Brahm*, *Atma*, *Branatma*. Before the creation he reposed in silence, and absorbed in himself. "This world," says MENOU, "was all darkness, undiscernible, undistinguishable, altogether as in profound sleep, till the self-evident and visible GOD, making it manifest with five elements, and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures by an emanation from his own glory, first created the waters, and impressed them with the power of motion; by that power was brought the wondrous egg, bathed in golden splendors and blazing like a thousand suns, from which sprang Brahma, the self-existing, the parent of all rational beings. In the Hindoo mysteries GOD is represented under three forms: Vishnu, Siva, and Brahma; for that is the order in which the three are expressed by the letters A U M, that form the mysterious and ineffable name, OM, which is never spoken, but is the object of silent and constant contemplation. The Lingam is worshiped in these rites the same as the Phallus in the Egyptian. The Lotos, too, is a sacred attribute in these mysteries, as it was in those of Isis. The whole initiation represented the same idea as the Egyptian. The eternal combat between the opposing forces of good and evil, of light and dark, and the ultimate triumph of the former, is the leading feature of both, showing conclusively, that the Egyptian system, which is the parent

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of the Grecian, Roman, and, consequently, of our Masonic system, was itself the offspring of the old Indian mysteries. The most celebrated temples where these rites were performed were those of Elora, Salsette, and Elephanta.

MAGIANS.

THE name of the members of the priestly order among the ancient Medes and Persians. The word is of Indian origin, being derived from *mag*, which, in the Pehlvi language, signifies *priest*. In the last half of the seventh century before CHRIST, ZOROASTER reformed and reorganized the Order, and divided the members into three classes or degrees: 1. Herbeds, or Apprentices; 2. Mobeds, or Teacher and Master; 3. Destur Mobeds, or Perfect Master. The Magians claimed to have the gift of prophecy, a supernatural wisdom, and power to control the secret forces of nature. They were held in the highest reverence among the people, and no transaction of importance took place without or against their advice. Hence their almost unbounded influence in private as well as in public life; and, quite apart from the education of the young princes being in their hands, they also formed the constant companions of the ruling monarchs. Their mode of life was of the simplest and severest, befitting their station. The food, especially of the lower classes, consisted almost entirely of flour and vegetables; they wore white garments, slept on the ground, and were altogether subjected to the most rigorous discipline. The initiation consisted of the most imposing and mysterious ceremonies. Purifications of several months duration, and fastings of the severest test, had to precede it; and it was long before the candidate could be led into the realms of the dead, where all is darkness and misery, thence to the higher stages of glory and perpetual life. Gradually, however, their influence, which once had been powerful enough to raise them to the throne itself, began to wane, and in the course of time, its members dwindled down to the number of seven, and finally to extinction.

In the seventeenth century an Order of Magians was established in Florence, and still later a sub-division of the Order of Rosicrucians bore this name. We find, also, the appellation *Magus* applied to the 8th degree, or the 1st degree of the Grand Mysteries of the Illuminati to the 9th and last degree of the German, Gold, and Rose-Cross, and to the 7th grade of the Clerical system of the Strict Observance. THORY also mentions a *Sovereign Magus* of the 5th degree of the Clerical-Cabalistic system.

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(Continued from p. 100.)

rational faith; the square teaches so to discipline our minds as to make them correspond with a pure and prompt obedience to the laws of our native land; and the compasses teach us so to cultivate our understandings as to enable us to live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.

GREEN, the emerald; symbolically the color of spring, (the youth of the year,) of hope, particularly hope of immortality and of victory beyond the grave. Among the ancients green was the emblem of victory. It is the emblematic color of a Knight of the Red Cross, and of a Perfect Master. The Red Cross Knight is reminded by this color that Truth is a divine attribute, and the foundation of every virtue, and that like the green Bay tree it will flourish in perpetual verdure. The Perfect Master is admonished by it that being dead in sin, he must hope to revive in virtue.

GRIP AND SIGN. In ancient times, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for a signature, it was usual for Master Masons to give their apprentice a grip or sign, by which he should make himself known to any Mason as a regular E. A. P. to the trade; and another when he had completed his apprenticeship, and passed on to the rank of a journeyman, or F. C.; and a third when, by assiduity and skill, he had become himself a master of the work, took buildings to rear, hired Fellow-crafts or journeymen, and received apprentices. The word, the sign, and the grip, in those days, were the certificate of the Craft to its regularly taught members.

GUIDE. At our introduction into Masonry, we seek for an able guide to conduct us from this dark state of human life into light, and when arrived at that desired point, we are struck with the symbolic representations before us; and under promise of fidelity we begin our career in this secret society of Free and Accepted Masons. We emerge gradually from the lowest vale, and by study arrive at the highest degree of the occult science, or to the greatest mental perfection.

GUILD, GILD, GELD, OR GELT, as the word is variously written, had many significations among the early writers. It was understood to signify, primarily, a payment, mulct, composition or amercement; it also denoted an enfranchised district, endowed with free customs and peculiar privileges; in later times its most usual acceptation was in the sense of an associated brotherhood or body, which might be a whole town, or only a business fraternity, organized for mutual aid and protection. Johnson defines the word as meaning "fraternities originally contributing sums to a common stock; the word is to be found in various tongues—in old French, Teutonic and Icelandic—*gilde, convivium, symposium;* a society, a fraternity or company, combined by orders and laws made among themselves, and by their prince's license. Hence the word *guild* proceeds, being a fraternity or commonalty of men gathered together in one combination, supporting their common charges by mutual contribution." These associations had their secrets and peculiar means of knowing and recognizing each other, and the principle of union that united them assimilated in a great degree to that sacred bond of brotherhood which has ever characterized the institution of Freemasonry. Ecclesiastic organizations frequently identified themselves with the peaceful guilds, and with those devoted to the profession of arms, and history furnishes ample proof that they were fostered and patronized by the Church of Rome, until the period when the wealth of some of the chivalric orders having attracted the envy of both prince and pontiff, they first fell a sacrifice to the avaricious demands of those ambitious despots; and the policy of the Church ever afterward denounced all secret associations, *except those within their own control*, as irreligious and he-

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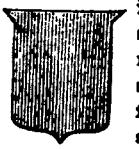
retical. The associations of trading and working guilds, however, continued to flourish, as the various benevolent, though secret, organizations of the present day do, notwithstanding the allocutions and anathemas of the bigoted and tottering vatican of Rome. In these guilds all the more important and essential processes of their crafts were concealed as mysteries in the true sense of the term. Regularly constituted assemblies were convened; at their head a brother presided as Alderman or Master, assisted by Wardens and other officers; new members were admitted according to the form or code of law selected to govern the association; the exclusion of the uninitiated or profane from their communities; business in which every matter pertaining to their trade was freely discussed, and dispatched in the usual manner; the members enjoyed equal rights, acknowledged mutual obligations, and regarded one another as brethren. During the earlier periods, the hereditary character of the handicraft must have greatly assisted in preventing the profane from withdrawing the vail; other means were practiced for the purpose of keeping the secrets of the trades or societies, and defending their monopoly, including many awe-inspiring ceremonies and initiations—sometimes terrific, sometimes painful or ludicrous. From these organizations little doubt exists that the present system of Freemasonry obtained many of its important symbols and teachings.

GULES, from the Latin, *gula*, reddened skin. In *Heraldry*, a red color, intended, perhaps, to symbolize courage, animation, or hardihood, and indicate in engraved figures of escutcheons and the like by straight perpendicular lines.



GUTTURAL. Pertaining to the throat. In the symbolism of Masonry, the virtue of temperance is alluded to, which demands a cautious habit of restraint, such as may be necessary to preserve us from the risk of violating our obligations and incurring its penalty.

GYRON. In *Heraldry*, a charge, probably of Spanish origin, as the word in that language signifies a gusset, or triangular piece of cloth sewed into a garment. A sub-ordinary bounded by a line from either angle of an escutcheon, and one from the middle of the adjacent side, or, when there are more than one gyron on the shield, by any two lines drawn from the circumference, and meeting in the fesse point.



GYRONY. Covered with gyrons, or divided so as to form several gyrons—said of an escutcheon.

H.

HAGGAI, one of the prophets, was born at Babylon, during the captivity; he accompanied Zerubbabel and Joshua to Jerusalem, and assisted in rebuilding the temple. In the Royal Arch Chapter he constitutes one of the Grand Council, and is represented by the Scribe, because he expounded the law to Zerubbabel, Joshua and the people. His position is on the left of the High Priest; clothed in a purple robe, and wearing a turban of the same color.

HAIL, or HELE. The Masonic word usually spelt hail is more properly the old English word hele, from the ancient German *hehlen*, to conceal. From this comes our word hell, corresponding to the Greek hades, and the Hebrew sheol, the invisible, the unseen. *Hele*—pronounced hale—should be used in the catechism. The fact that this Saxon word is found in the ritual of Freemasonry proves the relation and connection between the modern system of Freemasonry and the German Building Corporations.

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HAND. When the calamities of our brother call for our aid we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not encumbering or injuring our families or fortunes, charity or religion may dictate for the saving of our fellow-creature. As the hand is the great instrument of action, so is it eminently fitted for affording aid to the mind and vision, by the signs and indications which it makes.

HAND-CLAPPING. Among Masons the common expression of applause, approval, and agreement. Its use is universal in the Order.

HARMONY, Order of. An order embracing both men and women, founded in 1788, by Grossinger, under the auspices of Augusta, Countess of Staff. The Duchess of Newcastle was Grand Mistress. They bound themselves by a solemn oath to be eternally faithful to the obligations of friendship and love.

HARMONY, Order of Universal. A new French rite, which, in 1806, arose out of a stock company, through which they hoped to cultivate an East Indian trade. It could not have less than 26 degrees, with military rank up to Marshal of the Empire.

HARODIM. In 2d Chronicles, II. 18, it is recorded that Solomon "set three score and ten thousand people to be bearers of burdens, and four score thousand to be hewers in the mountains, and three thousand six hundred overseers to set the people at work." These overseers were called Harodim, or Princes.

HARODIM, Order of. A Masonic organization founded in London, in 1787, by Wm. Preston. Dr. Oliver gives this explanation of its character and operations: "The mysteries of this Order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skillful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections of the lecture are called Lecturers; and out of these the General Director is always chosen."

HAT. Among the Romans the hat was a sign of freedom. Formerly Masons wore hats in the Lodge, as a symbol of freedom and brotherly equality. In English and American Lodges it is now exclusively an attribute of the Master's costume.



HATCHMENT, sometimes called **Achievement.** In *Heraldry*, the funeral escutcheon, placed in front of the house of the deceased, or elsewhere, setting forth his rank and circumstances. It is in the form of a lozenge, and in its center are depicted the arms of the deceased, single or quartered. If the arms are only those of the dead person, the escutcheon bordering them is made black; but if those of survivors, as of a husband or wife, are also represented, the part bordering the arms of the deceased is made black, that adjacent to those of the survivors being white. On the decease of the last of a family, a death's head surmounts the shield in place of a crest.

HEAL. An act of a legally constituted body of Masons by which a person who has been irregularly admitted to the mysteries of Freemasonry is made a lawful Mason. When the person to be

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"healed" has been initiated into a self-constituted or false Lodge he can be healed only by a reinitiation. Members, however, of schismatic Lodges may be recognized as legitimate by the action of a Grand Lodge. There is a difference between a clandestine (or sham) Lodge and one that is simply schismatic. The founders and members of the first are impostors; the latter are regular Lodges, but from some cause are not recognized by the legitimate Masonic authorities.

HEARING. Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody, with all the agreeable charms of music; by it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and by means of this sense our reason is capable of exerting all its power and energy.

HERMANDAD. *Brotherhood.* This Spanish society was founded A. D. 1295, in the cities of Castile and Leon. It was based on the Masonic principle of secrecy, having ceremonies of admission, secret signs of recognition, and secret places of meeting, where causes were tried and offenders against justice were judged and punished. It invested itself in a garment of mystery, and the blow of justice fell from its hand surely and swiftly, like the bolt of lightning. It sought not only to punish crime, but to prevent it. It warned every nobleman who showed a disposition to wrong a citizen, of the certain destruction that awaited him if he persisted. Should he rob or injure a member of the Order, or a citizen, and refuse to make restitution, or give security for better conduct in future, his cattle, his vineyards and gardens were destroyed. The mysterious power of this terrible but righteous brotherhood penetrated every place—through barred and bolted gates and armed sentinels—and often dealt its retributions in the royal presence itself. Of the utility of this Spanish Fraternity there cannot be a doubt, and its beneficial effects in those stormy times were immeasurable. Its ideas were justice, absolute justice, in the administration of the laws, and equality in society and before God.

HERMAPHRODITE. This word is often used, although improperly, in Masonic Lodges; for in the human species there is no such thing. Among the lower races such monsters are sometimes found, though rarely.

HERMETIC MASONRY. The Hermetic philosophy was introduced into the Masonic system very early in the 18th century, and for a time was very popular with the most distinguished members of the Order. It even now constitutes the substance of one degree, and is taught in the philosophical and moral Lodges of the degree of Prince Adepts.

HERODEM. ROYAL ORDER OF. Dr. Oliver claims that this Order was instituted by Robert Bruce, after the battle of Bannockburn, which took place on St. John's day, 1314. He says: "The Royal Order of H. R. D. M.—Herodem—had formerly its seat at Kilwinning, and there is reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the 16th and 17th centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century, at Edinburgh; and in order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S., i. e., Herodem and Rosy-cross." It is more probable, however, that Chevalier Ramsay had more to do with the creation of this Order than Robert Bruce. This appears to be the opinion of Ragon. There is no reason for believing that this Order has any connection with that of the Culdees, notwithstanding that monastic society once had an establishment at I-colm-kill.

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Editor's Trestle Board.

2:40.—"The days follow, but do not resemble each other," is the burden of a French proverb of common application, but serving to shew that in the present state of Masonry, there is a considerable degree of sameness, one day with another. The transactions of Grand Lodges, from every part of the country, the burden of the Masonic press and the experience of individuals, all tend in the same direction. All speak of the vast influx of initiates; all alike dread the consequences, yet no one seems to have the courage to stand in the breach and attempt to stem the tide. We have never been able to comprehend why there should be too many Masons, because we have always supposed that the object of the society was to gather under its banners good men of every country, sect and opinion, and by its elevating tendencies and restraining influences, bring about a better state of society, and raise men from the level on which we are moving to a higher and better one, preparatory to yet greater amelioration of the conditions of social existence; but we can easily see that the indiscriminate making of Tom, Dick and Harry, is not the way by which we shall advance toward the contemplated objects of the institution. The real danger then is not in the number made, but in the fact that the approaches to our temple have been worn so wide that tolerably rough specimens get by with little or no trouble. The sentinels at the gates look through the wicket and see a multitude without clamorous for admission; they look hastily along the front to see if they are all square, level, and plumb, but the mathematical precision of their glance is disturbed by the sheen and rustling of many greenbacks, and in their anxiety to garner the tempting harvest thus glitteringly displayed, they loose their grasp on the bolt, and while they are clutching the dollars the morally halt and deformed glide into the outer courts, and thence into the adytum. We know very well that we are not saying anything new, but we hold it to be a duty to keep up the warning cry, and to repeat what others are every day saying, that evil must come of the present method of transacting the business of Masonry. The brethren who have sufficient veneration for the institution to wish that it may continue to exist must have sense enough to know that the hot house plants we are growing will not stand the peltings of the storm when it comes, and come it will some day or other, as all past experience proves. Many of the proudest stalks will wither when the cold blast of adversity blows upon them, and many a one who is now a Mason because it is fashionable, would forget the very ground on which we stand if the fickle breath of popular favor were turned against us. This then is what we must do. Scrutinize the candidates rather than the dollars. Apply the most rigid tests, and especially be convinced that the men admitted have the moral stamina to withstand the storm as well as to bask in the sunshine. See that they understand that being made a Mason is in one sense like getting married—for better or for worse, and that he who will accept both conditions should not be allowed admission among us. If we do not adopt these precautions, the first squall

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that happens will catch us under full sail, and cast us on our beam ends. Let us be wise in time.

MERIT ACKNOWLEDGED—Speaking of beam ends reminds us that on the last trip of Capt. THOMAS W. FREEMAN, in the ship Resolute, from Liverpool, he fell in with the ship Bavaria in a sinking condition, rescued nearly two hundred human beings from her, and put himself and crew on short allowance for the remainder of the voyage, to enable him to feed the distressed beings he had saved from death. Capt. FREEMAN is a member of Central Lodge, No. 361, Brooklyn, and the brethren of that Lodge, on learning the facts, at once ordered a gold medal to be struck and presented to Bro. FREEMAN in commemoration of the gallantry and humanity displayed by him. The presentation occurred on the 5th ult., in the presence of a crowded Lodge and many distinguished visitors. The presentation speech by W. DAVID CAVAN, Past Master of Central, was neat, heartfelt and to the point, and the response in the modest tone of real merit. The whole affair reflects the highest credit on all concerned, and forms an excellent precedent for future imitation.

HONORARIUM.—And speaking of presents reminds us that our friend, R. W. WILLIAM SINCLAIR, D. D. G. M. who, quiet and reserved as he is, has in him the spirit which actuates good Masons, was the other day the recipient of a very beautiful and costly jewel, presented by the brethren of Perfect Ashlar Lodge, No. 604, in remembrance of his untiring zeal and service in founding the Lodge, and placing it in working order. The gift was entirely unexpected by Bro. SINCLAIR, and we are sure he will cherish it the more that he cannot have failed to be convinced that it was the offering of fraternal love and the symbol of an earnest appreciation of his labors.

Wonder if it will ever be the mode to embody appreciation of Masonic editorial labor in some form other than that used by the printers?

LODGES U. D.—During the past month we have attended the meetings of several of these inchoate bodies, which, however, will in June assume all the importance of regularly organized Lodges. Not being among those who fear the too rapid extension of the temple doors, but rather an admirer of the throngs repairing to its venerable halls, we were pleased to find that the new candidates for Masonic privileges were among the trusty and well-known workers of the Craft. Several of the new Lodges are presided over by Past Masters, assisted by officers who have occupied similar chairs in other locations—said locations being too far removed from their present residences to enable them to occupy them as often as they wished. In fact, most of the Lodges U. D. are organized by brothers too remote from old Masonic associations, and surrounded by old associates who are desirous of reviving the same, and they are scrupulously careful in the admission of new material; consequently we find full meetings and good work everywhere.

WALKS IN AND AROUND THE TEMPLE.—Thoroughly satisfied with the work and the workmen in the temple, we took a walk around the ancient edifice, and were glad to find its principles recognized and exemplified in various forms. The lively interest which is being taken to secure to the workingman's family, after his decease or during his sickness, an amount sufficient to relieve the mind from immediate anxiety is particularly noticeable, and highly commendable, for the fact that this is to be done by the parties themselves, and in such a manner that all can do it. The societies already or about to be organized for the above object are distinct from the Lodge, and will have a tendency to restore the Lodge-room to its true uses and the revival of Ancient Masonry—a consummation devoutly to be wished.

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THE LADIES OF THE EASTERN STAR had a grand time at the reception last month in Irving Hall. The house was crowded, the company select, the music delightful, and, better than all, the result a handsome addition to the Hall and Asylum Fund.

By the way, it may be encouraging to the friends of this undertaking of providing a home, under Masonic auspices, for the aged, the widow and the fatherless, to know that the spirit of emulation is abroad in various parts of the State, and that wives, mothers and sisters are at work to increase the fund by their labors and influence. Mrs. C. F. PAIGE and other ladies gave a series of tableaux at Binghamton, and were generously seconded by the public. The brethren at Buffalo, Penn Yan, and Canandaigua have given concerts and receptions, and all have met with a kind response by the public, and have materially increased the fund by their exertions. This is in the right spirit, and we have only to keep the ball rolling to accomplish a great success, and build the house which shall be the record monument of our zeal and devotion.

DEATH OF BRO. WILLIAMSON.—While we can add nothing to the force of the many and kindly notices that have already appeared in connection with the death of Bro. AMOS J. WILLIAMSON, we desire to add our humble tribute of respect to his memory. Our relations with him as proprietor of the "New York Dispatch," in which, for two years, we conducted the Masonic department, were of so pleasant a nature that we shall ever cherish them among the bright memories of life; and such as was his treatment of us we know was his general demeanor to all with whom he came in contact. Prominently known as a politician, he had, of course, many opponents; but even they will agree that his opposition was frank and manly, and in honorable contrast with the petty manœuverings too often connected with the name of politician. He was a member of Normal Lodge, No. 523, and though, from the engrossing nature of his avocations, not a constant attendant, still he displayed in his life the fact that he had knelt at the mystic altar and imbibed the sacred influence of our teachings. In common with those who frequently saw him, we have long known that the hand of the destroyer was upon him, and we have marked the gradual approach of the time when the last farewell must be said. In common with them, too, we could have wished that his last hours might have been spent in the bosom of his family, and in the presence of his friends, than whom no man ever had warmer or more devoted; but it was otherwise decreed, and there only remains for us the sad duty of consigning his remains to mother earth to await the final reunion.

We most sincerely condole with his family and friends in the loss of husband, father, brother, friend. To have been numbered on his list of friends was an honor; to mourn his loss, the strongest impulse of nature; and to hope for a happier meeting hereafter, the truest consolation.

HOW TO BE HAPPY.—When you rise in the morning form the resolution to make the day a happy one to some fellow-creature. It is easily done; a left-off-garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the starving—trifles in themselves light as air, will do it at least for twenty-four hours. And depend upon it, it will tell when you are old, and if you are old, rest assured it will send you gently down the stream of time into eternity. By the most simple arithmetical rule look at the result. If you send one person happily through each day, only one, that is 365 in the course of the year. And supposing you live only *forty* years after you commence that course of medicine, you have made 14,000 beings happy, at all events for a day.

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THE BATTLE-FIELD.—It is published to the world upon the very respectable authority of Prof. LAWSON, that in the deadliest of the fight, at Buena Vista, near where MCKEE, CLAY, VAUGHAN, and WILLIS fell, a young Kentuckian of the 2d Infantry was struggling with unyielding and manly courage to protect the honor of his flag, and the bright renown of his gallant State, when, upon a vigorous and overwhelming attack of the enemy, he found all the brave hearts that supported him borne down by the sabres of the Mexicans, and himself cast to the earth, dangerously wounded, whilst an hundred bright lances gleamed above him. In this hopeless situation, when all his comrades had fallen, and the chances of the fight had entirely deserted his cause, he felt justified by his love of life to appeal to a sign that is never made to a true Mason without a response. The sign was scarcely made before the bravest Mexican of them all leaped from his saddle, took him to his embrace, and in a glorious effort to save his fallen brother, was himself felled to the earth by his dastardly and ferocious countrymen, who were ignorant of that holy tie which thus bound those two kindred spirits together in the dread collision of arms, and winged their gallant souls from the gory fields of death to the bright fields of paradise above. Locked in each other's arms, they both yielded up their lives, and thus gave to the world one more imperishable example of the force of those links that unite the hearts of Masons, in prosperity, in adversity, and in life, and in death.

JUNE 24, 1867.—Among the many celebrations that will take place on the anniversary of St. JOHN the Baptist, in all parts of the United States, none will excel in brilliancy and influence the dedication of the new Masonic Temple in Boston. We understand that President JOHNSON, who is a Master Mason, those of his Cabinet, and of the Senate and House of Representatives, who are Masons, are expected to be present and unite in the ceremonies. The Grand Master in his last annual address expresses himself in regard to the temple in the following language: "It is not surpassed in beauty by any building in this country, and while it attracts the attention, and excites the admiration of all who pass it, the members of our Order have especial pleasure in its peculiar features, and look forward with much interest to its completion, and with satisfaction that the time is near at hand when the Grand Lodge can enter upon the possession and enjoyment of their own apartments."

WEEKLY MASONIC PAPERS are the prevalent fashion which it is to be apprehended will, like all other fashions, only last for a time. The National Freemason, the pioneer in this style of Masonic literature, has been followed by the "Weekly Review," Cincinnati; the "Weekly Review," Baltimore, and, we believe, one or two others, which we have not seen. If all Masons were fond of reading there would be room for them all; as it is, some of them will turn up missing when the tide changes.

MASTERS OF LODGES who find it difficult to keep up the interest of their members in Lodge meetings without a ceaseless succession of work, may find a suggestion in the story of the parson who was taking one of his parishioners to task for falling asleep during sermon time, and advised him to take a pinch of snuff occasionally to help keep himself awake. How would it be, quietly responded the parishioner, if you were to put a little *snuff into your sermons!*

NOTICE.—Agents for the ECLECTIC are furnished with printed receipts, on colored paper, having the stamp of the Masonic Publishing and Manufacturing Co. on the front, and the signature of J. L. WHITE, General Agent, on the back.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. MAY, 1867. No. 5.

MODERN IMPROVEMENTS.

BY THE EDITOR.

Among the vast numbers now making up the aggregate of the Masonic Fraternity there are few, we trust, who would not resent the proposal to modernize our "Ancient and Honorable Society;" few who, following the instructions given them at their initiation, do not esteem it a matter of just pride to belong to an institution the foundation of which dates so far back that the "memory of man runneth not to the contrary." The stress of our teaching through reports, addresses and ceremony is always and ever to maintain intact the Ancient Landmarks, without, it must be confessed, any very clear perception on the part of many, who iterate and reiterate the cry, of what those landmarks are.

One would suppose that with all this lip service at the altar of Antiquity there ought to be a corresponding degree of practical observance, and that in all things we should have the words, forms and proceedings of Masonry the same now as they were—say one hundred and fifty years ago. Every reading Mason knows, however, that such is not the case, and that we are constantly shooting off from the circumference and performing sundry gyrations which we fondly presume to be improvements on the grim old practices of the fathers, much as we seek to improve in our modern tenements on the quaint old gable ends of our Dutch ancestors. It may be true that the square-built house of 1867 is a vast improvement on the old peeked roof of Peter Stuyvesant and his peers; but our modern houses are not Dutch houses by a long chalk, nor would the

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spectator, looking at a row of brown-stone fronts, be enabled to form a very accurate idea of how the row would look if, instead of the present style, it were built in that prevailing a century ago. In this case, however, the change is necessary and justifiable; because, as a community, we have no sympathy with the past, nothing to bind us to the observance of its traditions, and everything, on the other hand, to lead us to forget them and to put in their places the ideas and the acts of the day in which we live. With Masonry the case is very different; its leading idea, as we have already remarked, is to keep intact the old forms and doctrines; doctrines which are at the very foundation of all truth, and to change which would be to change the whole moral superstructure erected upon them. The forms of imparting a knowledge of these truths belong to us as an exclusive appanage, and we can neither part with it by force or good will; as it came to us, so must we maintain it, and so too must we hand it down to our successors. Among us it is held as an incontrovertible axiom, admitting in fact of no argument, that, "No man or body of men can rightfully make innovations in the body of Masonry." The idea is, in short, that the old forms, the old ceremonies, the old landmarks, the old words are to be maintained in 1867 what they were in 1667 or any other anterior period. But we take it out in theory; the practice is quite different. Thus, when a Grand Lodge desires to enact some regulation which upon examination is found to be in opposition to some established landmark, the Grand Lodge forthwith resolves that the landmark is no landmark, and then they pull it up and throw it away, and leave themselves a clear field for modern improvement.

The Grand Lodge of England has twice practiced this method of improvement, and the probabilities are that in the course of time ancient craft Masonry will become extinct in that tight little island.

The Grand Orient of France, although indebted to England for its Masonic existence, now pays no attention whatever to the old charges and regulations, and makes its laws in accord with the philosophical notions of that people. So far as France is concerned, there are no landmarks at all. Among the Grand Lodges of this country, some revere the ancient charges as published in the Anderson Constitution; some those of later and "improved" editions; and some, on the ground of never having formally adopted them, refuse to be bound by any charges. From which it will be seen that notwithstanding our much profession to the contrary, the barrier between the stage-coach and the locomotive is far from impregnable.

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The ritual has always afforded and still affords a fine opportunity for the introduction of water and gas. An excellent illustration of this point will be found in Brother NORTON'S article on another page. His data were, however, collected to show the unauthorized introduction of sectarian matters, while we refer to the general tendency to pull down the old building—or what amounts to the same thing—to so cover it with the frippery of modern adornment, that it is gradually becoming like an old friend one meets at a masquerade, the voice sounds familiar, but the outward seeming is passing strange. One of the oddest phases of this ritual business, by the way, is the fact that out of the attempt to produce a forced uniformity has grown more discord and dissonance than anything else. The idea of making all the Masters in a large jurisdiction pitch their voices by one tuning-fork suggested the idea of some to hold that instrument, and an office was accordingly created, and its incumbent dubbed a Grand Lecturer. Unfortunately in selecting the brethren for this station greater regard has usually been had for their capacity to repeat a certain formula, than for their literary ability; and somehow it most frequently happens that men strive to show their acquirements by means with which they have the least acquaintance. Thus it comes that a lecturer who could not distinguish between an edition of LINDLEY MURRAY and a treatise on extinct animals, finds fault first and most with the *grammar* of the ritual, and sets to work to retouch it with much the same success as might be expected to attend the labors of one who should attempt to mend the tints of a cabinet picture with a pound brush. He may succeed in introducing a few modern improvements, but he very decidedly mars the original production. Under the manipulations of these gentlemen the ritual has increased largely in volume, and in many respects the "improvements" may be truly said to be full of sound and fury, signifying nothing.

Another branch of improvement is noticeable in the method of conducting Masonic trials. In old times it used to be the fashion when a brother was accused of an offense against Masonry, to ascertain the facts in the case, and assess the punishment accordingly; but our modern improvers have changed all that, and there is now as much uncertainty in regard to the result of a Masonic trial as in a case before a law court. Our fathers innocently supposed that where differences arose among the brethren, common honesty and common sense were sufficient to govern the arbitration. Now it needs a lawyer well skilled in his profession, and having a proper contempt for common people and common proceedings, to get up

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the case *secundem artem*, and fight it through. The rules of evidence as practiced in our courts are constantly brought into play, and all the subtleties and technicalities of the civil law are brought to bear, to the great satisfaction of escaping delinquents and the utter confusion of the non-professional, who look upon the learned counsel as did GOLDSMITH's villagers upon their schoolmaster, and wonder

"How one small head could carry all he knew."

Under the guidance of these towering intellects, men of means now snap their fingers at the idea of discipline, and sin without fear or favor, because of their reliance upon the ability of counsel to carry them through. We could cite more than one case within our knowledge where an offense has been fully established by incontrovertible proof and where the brethren, guided only by common sense, it is true, have awarded suitable punishment, which on appeal has been entirely set aside on the merest and baldest of technicalities—a mere legal quibble in the very face and eyes of justice and common sense.

Fortunately for Masonry the brethren of the legal persuasion do not yet predominate, and the friends of old-fashioned things have occasionally the gratification of seeing the mass, when assembled in Grand Lodge, swayed by a controlling sense of right, rise in their might and sweep out of sight the whole structure of chicanery and quibble, requiring months of labor for its preparation, but bearing on its face the evidence of intent to thwart reason and justice. We admit that there must be some rule to govern us, and that the name and fame of a brother on trial ought to be guarded with care; but we do not admit that there is any necessity on that account for lugging in COKE and LITTLETON by the head and shoulders, and making an inquest into the fact that Brother JONES is an habitual drunkard the excuse for a display of legal tactics sufficient to carry a chancery suit. In such a case, what we desire to know is, whether it be a fact that JONES makes a common practice of drinking himself drunk or not, but put the case into the hands of a lawyer, and he will first challenge the right of inquiry into a man's personal habits; then the right of the appointing power; then the capability of the brethren appointed to act as a jury; then the rules of evidence are brought into play, and the right to impeach a witness is frequently claimed. If all these fail in preventing a conviction, and justice at last lets fall the sword, an appeal is taken on some technicality known to the profession, and before we are clear as to what it is all about, the

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appeal is sanctioned and the whole proceeding quashed—not, mind you, because JONES is not an habitual drunkard—not that there is any lack of proof to the fact, but because in the course of the trial some technical observance has been overlooked, and an admitted delinquent must therefore go free. The converse of this proposition holds equally good, for the same machinery which shields the guilty from punishment can, by reversing its wheels, be organized to convict, and thus the administration of Masonic justice is made a farce.

We object to improving Masonry at all, but especially in the ways we have briefly pointed out. We hold, on the contrary, that it should be our endeavor to stand on the old ways, and with all our powers to resist the introduction of modern improvements.

ORDER OF THE PALLADIUM.—The date of the origin of this society is unknown. It first appeared at Douay, France. Its ritual and statutes are ascribed to Fenelon; the rules admitted both sexes to membership; its professed objects were spiritual and moral improvement. The male members were called the "Companions of Ulysses," and the female the "Sisters of Penelope." The seal of the Order was a heart, crowned with flowers, upon an altar, ornamented with a garland, with a branch of laurel at the right, and another of palm, at the left. Upon the heart was the inscription: "*Je sais aimer*," I know how to love. This device and the intimacy which prevailed between the Companions of Ulysses and the Sisters of Penelope indicate with sufficient plainness the certain end and principal object of the Order of the Palladium. Its existence was of short duration.

SIDE DEGREES.—Certain degrees having no real connection with Freemasonry, invented by enthusiastic brethren, are thus designated. Some of them are conferred for their supposed utility, and others for the harmless amusement they afford. The degree of Secret Monitor belongs to the first class, and that of the Knight of Constantinople to the second.

SIGNET.—A sign, token, or seal. Formerly, rulers had seals or signets with which they invested their ministers, as signs that they acted by royal authority. The signet of King Solomon, or rather of Hiram, known among Masons, is said to have been a token of friendship which the King of Tyre sent to the Hebrew monarch.

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THE OUTWARD APPEARANCE OF MASONS.

THERE is much to criticise in the appearance of Freemasons in many of their public appearances at corner-stones, dedications, and funerals—much that is so far from winning a good impression from bystanders, that it has the contrary effect. If the saying of a well-known Masonic writer, "One funeral service, well performed, produces a dozen applications at the door of the Lodge," so it may be justly said that our careless display of the Lodge will retard its advancement by at least that increment.

We have somewhere read in a foreign paper that when a Lodge was about to throw open its doors and go in procession publicly to a church, the Worshipful Master thus anxiously and fraternally addressed them:

"As we are now about to expose to the external world who are not Masons the ornaments, furniture, and jewels which illustrate our ancient Order and distinguish our respective ranks, it behoves us to remember that our demeanor, while doing so, ought to correspond with the moral lessons we are taught to draw from them in the Lodge. Unseemly levity or loose behavior on our part, viewed in connection with those signs and symbols, will naturally suggest feelings of ridicule for us and them to the minds of those who are ignorant of their hidden significance; whereas, by a dignified and upright carriage, we can visibly reflect in our own conduct the wisdom and beauty of our emblems. You, brethren, have all of you hitherto evinced so practical a regard for the Craft as to convince me that you will not now peril its good report before the unenlightened. In going forth and returning, let us walk as good men and true Masons—our bodies being the emblems of the uprightness of our minds as our feet of the rectitude of our actions."

This advice was timely and good, nor can we doubt that the result was to impress solemnly upon the minds of his hearers the importance of a dignified behavior in public. *That* procession was doubtless an orderly one, and many a boy and youth may, in a future day, date back his connection with Freemasonry to the favorable opinion it gave him.

Compare this orderly and gentlemanly method, so appropriate in a system like Freemasonry, to the practice too prevalent among our Lodges, of letting the members of the procession be each "a law unto himself." Shall we describe what we have more than once seen even in a funeral cortege of Masons: The officer of the day smoking a cigar and talking leisurely with some brother in the procession—talking, too, not of the loss the Craft and the community have sustained in the death of the good man in his coffin in the

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rear, but of some of the ordinary topics of the day; the members sauntering in every form of disorder, by twos and by threes, at irregular distances, some smoking, some talking; some—shame to relate it—laughing loudly; the Tiler leading anything but a due line in the van; the Worshipful Master, with some gossiping friend by his side, forgetful of every propriety of the place and the occasion, bringing up the rear. Shall we mention other acts of disorder and unmasonic conduct connected with an affair of this kind? No. The story is too humiliating.

But can any one suppose that a public exhibition of this kind will reflect any credit upon the Masonic institution? will win public favor? will allure good men to attach themselves to the Society, or good women to train their boys up as its friends and advocates? or gratify the hearts of stricken mourners yearning for sympathy, and keenly sensitive to whatever appears as a slight? It were absurd to suppose it.

How well the writer can recall the first appearance of a Masonic procession that ever greeted his eyes! The Tiler, a venerable, *sober* man, thoroughly experienced in his peculiar duties, his sword resting on his shoulder, his head thrown back, his countenance solemn; his eyes cast far forward, as if looking for the grave to which he was marching. The brethren in perfect order, two and two; their aprons snow white; their evergreens symmetrically disposed upon their coat fronts—silent, solemn, keeping good step. The officer of the day vigilant, active, rectifying any little irregularities in an undertone. As we stood by the side of the way and scanned the entire procession as it passed, the comparison was irresistibly pressed upon our mind of that other funeral procession, which, issuing from the gates of Nain, passed under the inspection of the Son of Man, and so attracted his gaze that he caused it to halt, and by his Omnipotent power changed it from a *funeral* to a *festive* occasion! It is more than likely that the sight of that first Masonic procession that ever came under our observation won our favor to the institution, which gave it faith; but certain we are, we have seen many since whose effect upon our mind would have been the very reverse!

What we have said of Funeral and Festive appearances of Freemasons, collectively considered, is applicable to the out-door exhibitions of the Craft in their individual capacities. The whole Society suffers in the disgraceful conduct of any one. A Mason publicly drunk is the *whole fraternity drunk;* a Mason publicly profane is the whole fraternity cursing the God who made them, and whose

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Word form so important a part of their emblems. It is well said in the Installation Service of the Worshipful Master that he should charge the members of his Lodge to practice *out of* the Lodge those virtues which are inculcated *in it*. It is childish folly or servile imbecility to pretend to a discriminating world that *the institution* is good if *its members* are bad. For what is a society but its membership? The society is only the name of its aggregated members.

It may easily be seen why, in the first organization of a Lodge, the outward show of the membership makes a more favorable impression upon the public than in subsequent years. It is because at the outset the members are more particular in their choice of materials. In time they become careless and indifferent, and the body itself becomes corrupted, at least in the public estimation, by the admission of members of a different class from the worthies who founded the Lodge. The writer can point to Lodges that are not only a discredit to the name they claim, *Masonic*, but are considered an injury to the moral and religious interests of the place in which they are established. Is not this a terrible thing to contemplate?

Let us always "put our best foot foremost" when we appear in public, either as individuals or in our associated capacity; and if we have any spots upon our Masonic face, let us veil them from the public gaze, that "the outward appearance of Masonry" may not suffer in our persons.

THEOLOGICAL VIRTUES.—Faith, Hope and Charity are thus named, and are said to constitute the chief rounds of the Masonic ladder, by the aid of which the good Mason expects at last to ascend to the perfect Lodge above. These virtues are enforced in various parts of the rituals, and enlarged upon in the first lecture of Craft Masonry. The great duties of man to God, his neighbor and himself, are the precepts most strongly enforced; hence the points to direct the steps of the aspirant to higher honors are Faith, Hope and Charity.

PELICAN.—It was formerly believed that this bird, when food could not be found, would sacrifice itself to its young and nourish them with its own blood. Hence the Pelican nourishing its young ones with its blood has often been used by various societies as a symbol of self-sacrificing benevolence. Ragon says that in the hieroglyphic language the Eagle signified a wise, and the Pelican a benevolent, man, and therefore concludes that the Eagle and Pelican of the Rose Croix degrees symbolize perfect Wisdom and perfect Love.

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PRINCIPLES, NOT FORMS, THE TRUE LANDMARKS OF MASONRY.

BY BROTHER JACOB NORTON.

The discussion in Masonic journals in relation to the question of Johannite, or sectarian in Masonry, has thus far accomplished at least one good result, viz: diffusion of Masonic information. The readers of the Eclectic must have been surprised to learn from the articles reprinted from the "Acacia," that the Saints John were introduced as "parallels" and "patrons" as late as the middle of the last century. To prove still further that the legends about the Saints John are spurious; that they were unknown to the fraternity in olden time, let the reader examine Halliwell's Poem, written about the close of the fourteenth century, and the Constitution of Strasburg, 1459, in Steinbrenner's History of Masonry. In both he will find mentioned the "Trinity," "Mother Mary," and the "four holy crowned martyrs," but no allusion whatever to the Saints John. Again, examine the first Masonic book ever printed, viz: Anderson's "Constitution and History of Masonry," 1723. Anderson had every opportunity of learning all the tradition then known among Masons; he was put in possession of all the documents that were preserved in the Masonic archives; he gave a detailed account of all the successive Grand Masters from Adam down to his own time; he informed us of the names of Deputies and Wardens, of Grand Masters Moses and Joshua; that Rabbins Hillel and Shammai were the Grand Wardens of G. M. Herod (the great), but utterly ignored the Saints John, either as Grand Masters, patrons, or even as Masons. In 1756 the "Ahiman Rezon," or the Constitution of the rival Grand Lodges, was printed; Dermott, the author, doubtless had access to the archives of the York Masons. Their traditions and legends could not have been unknown to him; but he also appears to have known nothing about the Masonry of the Saints. Hutchinson, Calcott, Preston, and Dr. Ashe, who are the most prominent Masonic writers of the second half of the last century, were also unacquainted with the Masonic St. John's legend.

The reader will further be surprised to learn, that not only the Saints John are of a very modern origin, but that nearly the whole of our ceremonies and lectures date from the revival of Masonry, viz: 1717. At that period, the Bible did not form one of the three Great Lights; there were no "parallel lines," no Saints John, no

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theological ladder, nor three pillars, or Sabbath in the work and lectures of the Lodge. The first catechetical form ever introduced into the Lodge was by ANDERSON and DESAGALIERS in 1720. This form was adopted because it was considered to be more useful in assisting the memory. The questions and answers, says Dr. OLIVER, "were short. In the first degree the lecture was longest; the second it was shorter, and to the third degree there were only seven questions." The Point within the Circle was simply alluded to as a geometrical figure. It was soon found that brethren got tired of hearing the same thing over and over again. In 1732 MARTIN CLARE revised the lectures. He introduced quotations from the Old and New Testament; alluded to the human senses, and made the theological ladder, with rounds innumerable. About twenty years later, THOMAS DUNCKERLEY next tinkered the ritual. He introduced the "parallel lines," the Saints JOHN, added many types of CHRIST, and adorned the ladder with the "three most important rounds." In 1763, WILLIAM HUTCHINSON next undertook to improve the work. He claims the third degree as exclusively Christian, introduced the "three G. Pillars," the "four cardinal virtues," and gave to the star its Christian significance.

We have thus far seen that all the lecture-makers and improvers have departed more and more from the ancient charges of the fraternity, which enjoined *universality*, requiring each brother to keep his particular theological opinions to himself, and not to intrude them in presence of the brotherhood—each of the above-named striving more and more to Christianize the institution. PRESTON was the first that conceived the true spirit of Masonry, and endeavored to reform the work of the Lodge. In 1772 he revised the Lectures. In his "Illustrations" the Saints JOHN are not alluded to, and the Prayers are purely Masonic. These Lectures continued in vogue until the union of the two Grand Lodges in England in 1813. When the Rev. Dr. SAMUEL HEMMING, in conjunction with others, produced what is known in England as the "Union Work," or Lectures, since then the names of the saints are not alluded to, either as patrons or parallels, nor are the Saint JOHNS' days observed as festivals. "The M. W. G. Lodge of England," says Bro. MELLEN, "was the first to adopt the patronage, etc., of the Saint JOHNS, and has been the first to discard it." "The PRESTON Lectures" (says a writer in the "Masonic Monthly," vol. 1, page 20), "were communicated to THOMAS SMITH WEBB in the latter part of the last century." According to WEBB's testimony, he made but little change in his first edition of his "Freemason's Monitor," pub-

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lished 1797. In that edition WEBB dedicates to Masonry in the name of the GREAT JEHOVAH, *neither is there any allusion to the Saints* JOHN *in any way.* In the first edition of the Constitution, published by the Grand Lodge of Massachusetts, 1792, mentions only constituting and consecrating Lodges, and nothing about dedicating. The first word we find in relation to the matter is contained in the Massachusetts Constitution, published in 1798, and then they *dedicated to only one Saint* JOHN. WEBB, in 1805, adopted the Massachusetts formula. In 1816 he (WEBB) dedicates three times: first, in the name of the GREAT JEHOVAH, to Masonry; second, in the name of the Holy Saint JOHN to virtue; and third, in the name of the whole Fraternity, to Universal Benevolence. In 1843 a convention was held of representatives of all the Grand Lodges in the United States in Baltimore or Washington for the purpose of establishing uniformity throughout the United States, and some compromise was effected for that purpose; but in 1848 Massachusetts resolved to return to her own system, when a discussion took place in the Grand Lodge, among the old lecturers, as to their "ancient landmarks;" some believed that Saint JOHN (our saint) was the proper expression; others asserted Saint JOHNS, the most proper; and a third party gave the dictum that Saints JOHN was the orthodox mode, and it was adopted accordingly. The question here naturally suggests itself, Whence originated the fiction that the Saints JOHN were Masons? that it is a fiction, no rational man will undertake to dispute; but how did their names become connected with Masonry? The reader has noticed that the "point within a circle," which ANDERSON alluded to *almost parenthetically,* when in describing the *point, line, superfices,* and *solids,* how this slight idea has become amplified, and what a theological superstructure has been raised upon that slight foundation, we may reasonably infer that the casual introduction of the name of Saint JOHN, in connection with a society of Masons of a former period, and the observance of the Saints JOHN days as festivals by the Fraternity in England during the middle ages, these two incidents were seized by the pious lecture-makers; the legend was invented, the religious Christians welcomed and gladly adopted it, and neophytes of course believed; and these two points have since formed the main arguments of the Johannite advocates. It is not, however, difficult to trace the causes why in two or three instances certain Lodges of Masons were known by the appellation of "St. JOHNS' Brethren," nor the reason why the Masons in England observed the Saint JOHNS' days. First: It is very natural when a body of working-men

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were employed for years in erecting a church that was to be dedicated to St. JOHN, that they should assume that name and retain it. For several reasons, there must have been more churches dedicated to a St. JOHN, in the middle ages, than to any other saint. According to ANDERSON, the first church built by the Fraternity in Europe, was St. JOHN'S Church at Pisa. In Scotland, also, the first church built by Freemasons was dedicated to St. JOHN. The Knights of St. JOHN doubtless employed the fraternity in erecting their churches, most of which bore the name of their patron saint.

Dr. OLIVER says that the Kilwinning Lodge (Scotland) is said to have retained the name of "St. JOHN'S Brethren" on account of having built a church at Kelso, dedicated to that saint. And secondly, the stress laid by Dr. OLIVER and others on the observance of St. JOHN'S days prior to 1717, can, I believe, also be explained by an acquaintance with the manners and customs of the English people during the middle ages. It will be seen that the Saints JOHNS' days was not a festival peculiar to Masons, but was observed during Catholic supremacy by all the *guilds* at their festivals.

In HONE'S "Year Book," page 985, says a writer, "St. JOHN the Baptist's day was a high day with the Catholics in the middle ages, and on it their *guilds* appeared with unusual splendor." CLARKSON, in his history of Richmond, in *Yorkshire*, says: "they" (the guilds) used to make solemn procession through the town on St. JOHN'S day with the portable shrines of St. JOHN, and torches lighted, bearing the host in a tabernacle, with banners and colors flying, and masses, dirges, etc., were said for the prosperity of the brethren and sisters; they also collected money for the poor brethren and sisters," etc.

It will readily be perceived that the writer speaks of *guilds*, which includes all the trade societies then in existence. I may here mention that that custom must have extended all over England, as in London the sheriffs are still chosen annually by the "*Livery*," or the members of their *guilds*, on Midsummer's day, June 24th; that day is also termed "quarter's day" for the collection of rents and taxes, etc.

Now as the Freemasons were never numbered among the guilds in England, it is evident that they must have borrowed the custom of meeting on the 24th of June, because that day was the adopted day of all other trades, and when it was found necessary by them to hold quarterly meetings, they incidentally adopted for their midwinter's quarterly meeting, the Evangelist's day. In Scotland, ever since the formation of their Grand Lodges (1736), their festivals

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were held on St. ANDREW'S day; and as already stated, since 1813 the English Grand Lodge hold their annual festival on Wednesday next following St. GEORGE'S day. I have shown that the legend of the Grandmastership of the St. JOHNS are neither *true nor ancient;* the fable, etc., were introduced for the purpose of Christianizing the Institution. That our conduct is inconsistent with Masonic doctrines, no honest man can deny; the *universality* of the dedication to the saints can no longer be pleaded, as England has discarded the practice. Why, I ask, should Masons in America be unjust, untruthful, and outrageously inconsistent, while in England it is maintained in accordance with the principles of Justice, Truth, and Consistency?

IN DEO NOS CONFIDIMUS.

[Inscribed as a motto on a banner presented by Sisters of the American Adoptive Rite to a Masonic Lodge.]

BY ANNA CLOUSTON ARNOLD.

IN Deo Nos Confidimus!
What glorious words are these?
Spread them where'er the earth extends,
And bear them o'er the seas;
Upon our Banner's silken folds—
The joy of age and youth—
Aye, let them shine—the sacred base
Of Charity and Truth.

Take, Brothers, take this oriflamme;
Wave it your heads above;
It summons all, of every name,
To works of peace and love.
In heaven's pure air free let it stream,
Nor ever more be furled,
Till Virtue, Joy, and Friendship beam
Victorious on the world.

MASONIC USEFULNESS. Important as are the forms and the ceremonies of the Order, it is to the practice of the sound principles of morality that are inculcated in every step of the Mason's progress, that it is indebted for its usefulness. The practice of these principles in public and private life, in the Lodge and out of it, is that which is to distinguish the Brethren of this ancient and honorable Order from every other.

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LADIES AND FREEMASONRY.

BY ANNA CLOUSTON ARNOLD.

In this age of the world, when there is such a clamoring for equal rights and privileges, we know no reason why ladies, whose near relatives are Masons, should not receive some recognition from the Order, and be attached thereto by Masonic forms, which would enable them to prove their Masonic connection among strangers. It is well said, that the regular Masonic degrees are not adapted to females, inasmuch as they deal entirely with masculine employments. We do not, therefore, complain of being excluded from these rites; we should be out of place there. But a mystic circle, strictly Masonic, *is possible*, by which ladies can become regular Masons.

The Freemasons of France long ago discovered their duty in this respect, and Adoptive Masonry is recognized as regular by the highest Masonic authority in the Empire.

The Lady Masons of France exercise a very salutary influence in the country, and are among the most distinguished, virtuous, and intelligent defenders of the Order.

We have the American Adoptive Rite, or the "Order of the Eastern Star," which unites ladies to the Fraternity, and is calculated to do much good. The writer of this article has been a member of this Order over ten years, and has reason to bless the day when she first saw the "Star in the East." She advises all ladies who are entitled to these degrees to seek admission into the Order, and then employ all possible, gentle influences to move their husbands, brothers, or fathers to urge the Grand Lodges to which they belong to recognize the Order, and give it a legal existence. The "Order of the Eastern Star," however, is so full of intrinsic excellence, that it will work its way through the United States without such a recognition. The number of Lady Masons is even now large, and we hope the friends of the American Adoptive Rite will spare no pains to propagate it extensively, and it will not be long before the idea will be obsolete that a lady cannot be a Mason because she "cannot keep a secret," nor before some Grand Lodges, at least, will recognize the Order of the Eastern Star as a regular Masonic Institution.

This article is intended chiefly for ladies, whom we advise not to let their husbands, etc., etc., rest until they have made themselves acquainted with the Order and secured the admission of their wives,* etc., etc., to it in the usual form.

* Wives, widows, sisters, and daughters of Master Masons in good standing are eligible to membership.

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The "Manual of the Eastern Star," which contains an explanation of the symbolism of, and of the virtues inculcated by, the degrees, is a beautiful book, which every lady will find interesting and profitable to study.

The signs, symbols, and decorations of the Order have, besides their obvious utility as means of recognition, an instructive character, and are eloquent with sublime and holy meanings. They lead the mind into a pure, moral atmosphere, and make it constantly active with sacred thoughts.

We are aware that some Freemasons are opposed to allowing ladies to participate, in any form or degree, in Masonic labors or fellowship. They admit that the wives, daughters, and sisters of Freemasons are entitled to Masonic sympathy and assistance, but consider that brothers are already bound by their obligations to render to them whatever aid their circumstances may require. True, Masons are thus bound; but how will they know that the females who are applicants for Masonic aid, when at a distance from home, and among strangers, are not impostors? The wife, sister, or daughter of a Mason may be so situated as to be subjected to the severest trials for the want of some means of proving that she has claims upon the Brotherhood everywhere. Now these needed and much-desired proofs are furnished by the American Adoptive Rite. The Order of the Eastern Star opens a Masonic Temple to ladies who are eligible, where they can fly for refuge. The intelligent sister of the Order always possesses the means of proving her Masonic character. By her pass-words and language of signs she can at the same time appeal for assistance, and show that she is entitled to receive it.

The utility of Adoptive Masonry is so obvious, and the necessity of something of the kind so apparent, we cannot believe that any objection can seriously be urged against it.

Lodges of Adoption, we think, might be organized with great advantage to the Fraternity. It certainly will not harm Freemasons of the masculine gender to share some Masonic labors and duties with those of the feminine. On the contrary, we believe that the general recognition and practice of the rite of the Eastern Star would give to the Masonic Brotherhood in the United States new elements of life and an energy and capability of good far greater than the most ardent Mason has ever yet dreamed of. With its Order of female Masons—true sisters of a real charity—it could penetrate farther into the realms of suffering and achieve triumphs of benevolence hitherto unknown.

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"LET me die the death of the righteous, and let my last end be like his," was the selfish ejaculation of one who "loved the wages of unrighteousness." It is vastly nobler to live the life of the righteous, leaving one's fate in the hand of GOD.

A *vail* is interposed between the present and the future, between our labors and their rewards, through which the keenest vision cannot clearly discern what is beyond. This, like all other dispositions which concern man's welfare, has a profound significance. It is as if our master should say to us: "Attend diligently to the work of the present, which lies clearly in view upon the moral *trestle-board;* perform the duties and endure the trials that are appointed to you, and be not concerned about your *wages;* I will attend to that." If a man could have enough faith in GOD to rely with undoubting confidence upon this divine assurance, with what cheerful alacrity would he not address himself to the obvious duties of every-day life, with what unshrinking fortitude would he endure "hardness," and with what courage he would encounter and combat obstacles and opposition! No dark forebodings would disturb his serenity, no adversities would daunt him, and no selfish solicitude about his own personal welfare would disquiet him. Duty, performed with alacrity, would bring sweet peace into his soul. When each day's work was done, he would hear the hail of a spirit-voice, calling from labor to refreshment, and saying to him: "Go thy way; eat thy bread with joy, and drink thy wine with a cheerful heart, for GOD now accepteth thy work."

Who shall dare affirm that acts which are prompted by hope of reward or fear of punishment have in them any ingredient of moral virtue? It is a proverb that "he gives twice who gives freely," and we are assured that "GOD loveth a cheerful giver." The heart that is aglow with the perfect love which "casteth out fear" gives without stint, withholding nothing; not for reward, but from its own irrepressible promptings; and its reward, for which it has not bargained, is likewise given in unmeasured abundance. One who is unspiritual does not understand the exhortation to unceasing prayer and devotion; he says to himself, "how can a man be always on his knees?" not understanding that prayer consists, not in the prostration of the body, but in the submission of the soul to GOD; nor how it is possible that a man should have within his own breast a shrine, from which as from an altar, holy desires may constantly ascend, like incense; which would make his life a continual prayer, ever offered and ever answered.

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WISE JURY. At the Kent assizes, JOHN ROUGH was indicted for stealing sixty pounds' weight of lead, value six shillings, fixed to a church at Swanscombe. The prisoner was arrested with the lead on his back, and it was found to correspond with the part whence it was taken. He admitted to the constable that he had stolen it. The jury returned a verdict of "Not guilty!" which appeared to surprise the prisoner as well as everybody else in court. The learned judge said—"Not guilty, gentlemen?" One of the jury—"The prisoner was not seen to steal it—it was only found upon him." His lordship—"Why, gentlemen, he acknowledged it!" His lordship, addressing the prisoner—"Prisoner, the jury must think you a very bad fellow, for they won't believe you.

LOVE OF COUNTRY. AS ABERNETHY said the parks of London were its lungs, so our mountains, forests, and moor-lands are the lungs of the whole country. It is there we drink in from all things around us a new life, a new feeling, full of the benevolent calm which is shed by its Creator over the world. SCOTT said he must see the heather at least once a year, or he should die. CRABBE mounted his horse in a passion of desire which could no longer be resisted, and rode fifty miles to see the sea; and more or less of this feeling lies in every bosom that is not totally dead to the true objects of life.

OPHITES. An Egyptian Gnostic brotherhood, sometimes called "Brothers of the Serpent," because the serpent was an important symbol in their mysteries. It made its appearance in the second century, and held, in common with the Valentinians, the doctrines of the two principles, of æons and of the theogony therewith connected. They were peculiar by the reverence in which they held the serpent, a living one being employed in their ceremonies. It was an emblem of wisdom—*sophia*—and not, as in other systems, a symbol of evil.

A STRONG ARGUMENT. The late Dr. MASON once said to an infidel who was scoffing at Christianity, because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the path of morality?" The infidel admitted that he did not. "Then don't you see (said Dr. Mason), that, by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent.

AN orator, holding forth in favor of women, concluded thus, "Oh, my hearers, depend upon it nothing beats a good wife." "I beg your pardon," replied one of his auditors, "a bad husband does."

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VIRTUE.

MAN, being of two natures, the animal and the spiritual, has two predilections; one to live the life of an animal, and the other to live the life of a spiritual being. While we keep these distinctions clearly in view, we shall find it comparatively easy to discriminate the quality of moral virtue, and to determine the line of rectitude in human conduct.

We do not actually, and in perfection, live merely as animals or as spiritual beings; nor are we capable of so doing. One or the other of our two natures is in the ascendant, and in some degree subordinates the other to its sway; yet sometimes the subject nature revolts against the reigning power, and, snatching the scepter of dominion from its grasp, reigns in its stead; or, if not successful in accomplishing a complete revolution, interposes hindrances to the execution of the designs of the sovereign of the mind, which render their perfect accomplishment impracticable.

In a character determined by the predominance of those faculties which man possesses in common with other animals, may be manifested many amiable dispositions and graces. In personal beauty and dignity man is superior to other animals, and in most respects in which he resembles, he is capable of excelling them; he may be more courageous than the lion, fiercer than the tiger, more crafty than the fox, more faithful than the dog, and more graceful than the fawn; his affections may be stronger, his sensibilities more tender, and his delicateness more exquisite than those of other animals, yet in all these respects he may excel only as an animal, and in these excellencies there may not be any quality of moral virtue. We often see persons of whom we are tempted to remark, that they are admirable animals, while we discover in them few or only slight manifestations of any qualities superior to the superlative of animality. Many animals are models of fidelity and of constancy in affection; many are graceful in form and gesture, or noble in aspect, and even dignified in deportment. Some are habitually courageous, and others are equally so when their affections are alarmed; even the timid hen will defend her brood at the risk of life as valiantly as the she-bear or the tigress. Animals in seasons of plenty lay up hoards which serve to supply their wants in times of scarcity, and display sagacity and skill in their provident arrangement for comfort as well as subsistence. Often they live in communities, mutually laboring for their common welfare, and respecting each other's rights and possessions, displaying at times the most perfect sympathy for one another; and when the companion or the friend of one of them dies, the survivor will pine, sometimes even to death, for the loss of his dead friend or mate. Some males among them exhibit a chivalric courtesy toward the females and their young, defending them with desperate courage from danger, and forbearing to take an equal share with them in the food which they have discovered for them. Of how many human beings can it be said that they exhibit all of these and other good qualities of the animals inferior to themselves; and of how many may it not be truly said that they emulate and exceed many of the worst qualities of brutes?

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Undoubtedly the first of human duties, in point of time, are those which grow out of our bodily necessities; provision of food, raiment and shelter; and such are the actual inequalities of condition and circumstance in life, that many are so unfortunate as to find little opportunity for other occupations than those that are enforced by their bodily necessities. Yet, of those who are left at almost perfect liberty in the choice of occupation for their time and abilities, we see a considerable proportion who seldom manifest that they have any higher purpose than the gratification of the wants, desires and passions of their animal natures. Nay, more; do we not often see them employ all their intellectual powers, their fancy and skill, in aid of the purposes of mere animal gratification, repressing the energies of their moral natures, the rising emotions of religious sensibility, and all the more generous impulses of their souls, that they may not be hindered in or diverted from the ignoble pursuits which they have chosen? There is no appetite or desire of our animal nature which may not innocently be gratified to its full capacity, short of excess, if this gratification may be obtained without neglecting the gratification of the nobler desires and impulses of the soul. The happiest condition of a human being, as well as the most healthful, is that wherein both the spiritual and animal functions of his being have their amplest development and freest exercise, always excluding the idea of excess. Inordinate indulgence and undue repression are equally hurtful; but if one nature must suffer in order that the other may thrive, can there be a doubt in any mind which should be made to yield the precedence?

The animal cannot incur moral guilt, neither is there any sin in feeding, clothing and comforting the body, in indulging its desires, and ministering to its pleasures within the bounds of moderation. What is sinful consists in repressing the energies and dwarfing the faculties of the soul, and especially in reducing the spiritual nature, in any degree, into a condition of subserviency to the animal nature. Doubtless the soul, invested with the full measure of its rightful supremacy, will, in the exercise of its clemency, concede to its servant, the body, all needed comforts and healthful exercise, and even gratification, and will subject it only to such restraints as are consistent with its proper health. It is only when the animal nature spurns wholesome restraint, rebels against its rightful sovereign, and aspires to ascendancy, or manifests a tendency to inordinate self-indulgence or to passionate excess, that restraint and chastisement become necessary, and then the mortification of the body becomes an act of virtue, because it is necessary for the good of the soul. "Bodily exercise profiteth nothing, but godliness is profitable unto all things."

There is a very general misconception of the rule of moral duty in this respect, growing out of the confusion of our "ideas" in relation to the moral quality of actions. The man who sins against moral law does so not merely by any bodily or outward action, violative of a supposed arbitrary moral law, but by wronging his own soul; for it is to the healthy development and the free and harmonious exercise of his superior, supra-

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animal nature that he is bound by moral law to direct his efforts. No outward and bodily conformity to rules of action can be accepted by way of substitution for the exercise of the affections and pure intentions of the spiritual nature. If either the soul or the body must have its energies crippled and its development checked, the latter, as the least valuable and important, must be the sufferer. These are the first and highest dictates of moral law. We have plenty of instructors of the purely emotional school who are profuse in exhortations to the cherishment of virtuous feelings and sentiments, and others of the dogmatic school equally emphatic in their commendation of certain actions and in reprobation of others, yet they seldom instruct us upon the true line of virtuous principle. They often insist that animal enjoyments are more or less sinful, and that to be strictly virtuous we must make ourselves more or less unhappy and more or less disagreeable to ourselves and others; and the same person who would witness with complacent satisfaction the sports and gambols of his flocks and herds, when loosed from their temporary restraints, would contemplate with a power of disapproval an equal degree of hilarity in human beings under similar circumstances.

Certainly the disciplinary chastening of inordinate desires and rebellious passions is attended with a degree of distress and unhappiness, and whoever will persist in a virtuous line of conduct must have occasion at times to suffer from this cause or from the evil consequences of the excesses of himself or others; but beyond this there is no moral "profit" in being miserable or in making ourselves or others uncomfortable in mind or body. The animal faculties do not, of themselves, recognize the authority of conscience, nor voluntarily yield themselves to the control of the superior faculties; but, unless when they have been excited to the degree of passion, they yield with docility to this control, as domesticated beasts submit to the yoke and the curb; and as the analogy between the entirety of an animal and the inferior faculties of a man is perfect, except in degree, the discipline and restraint which are found by common experience to be proper and effectual with the one are appropriate to the other.

It is apparent, then, that whoever, in violation of the salutary law above indicated, gives loose reign to animal impulses and desires, and especially he who gives unrestrained license to the fierce passions that are sometimes liable to be engendered in the human breast, is guilty of a grievous wrong: and he is to be likened to the madman who takes a serpent to his bosom, or to the wretch who should wantonly let loose poisonous reptiles and ravenous beasts to prey upon and afflict his fellow men.

While we think it no harm to allow the young of animals, or any of those kinds that are harmless and not employed in labor, to roam at will and disport themselves at their own pleasure, *within certain inclosures or ranges*, we all agree that to allow the same liberty at all times to beasts that are suitable for performing work and bearing burdens, would be a thriftless and reprehensible waste of valuable labor-power; and we are equally unanimous in regarding him who turns loose a furious bull or an untamed tiger

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or ravening wolf upon a peaceful community, as an enemy of the human race—a monster of cruelty. So we restrain the liberty of a maniac, lest he should do injury to himself or others; and we restrain and punish those criminals who prey upon the property or attempt the lives of others, just as we capture or exterminate beasts of prey; and as we uproot and cast away those noxious weeds which obstruct the growth of esculent vegetables and edible grains, so we are prompted by a sense of moral duty to eradicate and divest ourselves of those vices and pernicious habits which obstruct the growth and development of virtuous principles in the human soul. By contemplating these and other similar analogies, we learn that nothing in creation, however humble, is without its uses, and that moral lessons may be drawn from objects which we had been accustomed to regard as utterly worthless or harmful.

It is not enough that the spiritual nature is left free to exercise its faculties at will, without interruption or hindrance, and is not made the slave and instrument of the animal nature, nor even that it has power to repress the disorders and excesses of the animal nature; the soul has occasion for the services of the animal powers in aid of its own growth and development. It is not enough that the gardener removes weeds from around his plants, that they may not exhaust their soil or obstruct their growth; he should cast those weeds into his compost-heaps, and convert them into fertilizers, and see that his plants have the full benefit of sun and rain and air, and are protected from tempests and the rigors of winter; and so the energies of the soul are to be invigorated, its powers augmented, and its faculties expanded in health and beauty, and to these ends the health and the labors of the body are subsidiary. It is not enough that the animal nature is not degraded by vicious and inordinate indulgences and passions; the body should with efficiency serve its master and rightful sovereign the soul; its own health is thus conserved and its happiness promoted, and it is itself ennobled and made a fitting habitation for its immortal and illustrious tenant.

The superior powers and faculties of man are to be strengthened and invigorated by exercise and discipline. Moral inertness is more reprehensible than physical indolence. A man may pass through life, and at its close may say: "I have wronged no one, and have not debased myself by vicious indulgences; what lack I yet?" So the wild ass of the desert, if like Balaam's beast it had a man's voice, might as truly answer. Wherein would such a man be better than a harmless brute? What answer will he make to his LORD when called upon to account for the "talent" committed to his charge? Doubtless he has well provided for the wants of his body, during his short life; but what provision has he made for his soul? how has he fitted and furnished it for its journey to "the undiscovered country" for which it must take its departure?

We have seen great numbers of men who had but too well served their bodies, providing them not only with abundant food, and apparel most precious and costly, but adorning them and their habitations with all con-

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ceivable ornaments and surroundings, and who held within their grasp not the shadow only, but the real substance of power and influence, to whom rich and poor did obeisance, who were honored in state and church, and against whom no tongue of calumny dared to wag, go down to honored graves in peace; and yet no man could truly say that the world was one whit the better for their having lived in it. They had not done one of the things for which it is said the Judge would commend those whom he should place at his right hand. What shall it avail them in the chancery of heaven that all men have spoken well of them? What have they done for their own souls or the souls of others? To one who walks the thoroughfares of trade, the resorts of business and the haunts of pleasure, bearing within him a present consciousness of what man is and of all of which he is capable, and compares what he sees and hears with the just standards of moral worth, and of living, active virtue, how like a moral desert the thronged city must appear, and what a mockery must seem the honors and homage which men pay to and receive from each other with a complaisancy that seems quite unconscious of their worthlessness! Is it possible that a man with a soul can be vain of being considered the paragon of animals? It would seem so; and yet the intellect of the feeblest-minded should make him conscious that the smallest modicum of moral virtue has incomparably more worth than all that pertains to our animal nature, however admirable.

The man who has acquired or inherited wealth may meet the reproach of uncharitableness with the answer: "This wealth is my own; I did not obtain it by fraud or wrong, and I have a right to do with it as I please." This is not accordant with the rule of moral rectitude. Man has no absolute property in anything: morally, he is not a proprietor, but only a tenant, of whom his LORD requires that he shall discharge his rental in benefactions to his needy brethren. When a man by the normal exercise of his moral and religious faculties has come to be so much in the divine as to see men and their relations, as it were with the eyes of GOD, he sees that all men are equal before him, as regards their claims upon his bounty, and that no individual has a better moral right to the good gifts of divine providence than has his fellow-man; that though he who is in want is forbidden to appropriate to his own use the goods of which another is possessed, the obligation of that other to share his abundance with the destitute is not thereby lessened; and that if he, seeing his brother's need, shuts up his "bowels of compassion," the love of GOD dwells not in him; and that he may not excuse himself from the exercise of this large charity by reason of the faults and frailties of its object, seeing that his Father in Heaven "maketh his sun to shine on the evil and the good, and sendeth rain upon the just and the unjust." When a man has done all this, he has no occasion for boasting; he has only paid his rent. He has parted with a superfluity to relieve the necessity of one who is as dear to his LORD as himself; as dear, for our common Father regards the humblest objects of his moral universe with infinite love; what greater love, therefore, can he have for the best of them?

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If the duty of contributing to the relief of men's physical necessities is of such great importance, the duty of laboring for the improvement of their moral and spiritual condition must be correspondingly more obligatory, as their spiritual natures are superior to the animal. While our animal inclinations are controled by force and discipline, our spiritual being is influenced and stimulated into development and vigor by sympathy and example. He, therefore, who would powerfully influence the expansion and development of moral virtue among mankind, must himself be a practical exemplar of virtue, unswerving in the right, and maintaining his integrity under all circumstances of temptation, trial and persecution.

One of the apostles pointedly affirms that the only manner in which a man can prove, even to himself, the genuineness of his faith, is by his "works," which is equivalent to saying that there must be between his religious belief and his conduct the relation of cause and effect. JESUS himself expressly and repeatedly affirmed the same, when he declared that trees and men are known by their fruits, and emphasized it with peculiar force by saying, that in the judgment many would say to him, "LORD, LORD, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye *that work iniquity*." Can language make the proposition plainer, that opinion is not religious faith, and that religious conduct is a necessary effect, measure, and illustration of religious belief? The question, therefore, is not yet answered.

Those who believe in Christ should not only be poor in spirit, meek, merciful and pure in heart, but peace-makers, who resist not evil, and who do not esteem it craven and dastardly not to return blow for blow; who rejoice amidst persecution, and esteem it blessed to be reviled and slandered for righteousness sake; who love not only their friends, but their enemies likewise, and earnestly desire the good of those who despitefully use them; who requite good for evil, give for the asking, and lend, not hoping for return, and even demand not again that of which they have been wrongfully deprived; who love not mammon, but GOD, and are not anxious to amass earthly things, but those that are heavenly; and who understand what that meaneth, "I will have mercy and not sacrifice." If they who profess religion have not largely mistaken opinion for faith, whence come the numerous "wars and fightings" which prevail among Christian nations? Do they originate as legitimate effects of religious faith? are they prompted by man's religious and moral sentiments, or are they not the instigation of the passionately active faculties which man possesses in common with savage beasts? Some of the most sanguinary of these wars have been crusades and wars of opinion, undertaken pretendedly for the glory of GOD and the good of the souls of men; but when was it taught that loving one's neighbor as himself could be illustrated by plunging the steely sword or shooting the deadly bullet into his

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warm, palpitating bosom, or by cherishing those rancorous and vindictive feelings which prompt men to mortal combat? We make no accusations; what is here written is penned in all kindness; but these considerations are commended to attention, as worthy of more than a passing thought.

As all truths are in harmony with all other truths, whatever is inharmonious originates in error. This statement illustrates the value of truth most signally, when taken in connection with the foregoing discussion. All social discords, civil strifes, parties and sects, owe their existence to ingredients of error in human opinions and beliefs. If all men understood and embraced moral truth, the consequence would be the universal prevalence of moral virtue; and this knowledge would be possible to all men if they would thoroughly subordinate their animal natures to the spiritual. Strifes and wars would cease with the subjugation of the inordinate desires and rampant passions that inspire them, and no contentions or even emulations would thenceforth exist, except the noble emulation to most efficiently promote individual and general advancement in knowledge and virtue.

The virtue we are here considering is not of the kind which may be put on and off with Sunday apparel, or that flaunts itself in public places for the admiration of applauding multitudes, but is of that homely and humble kind which is most conspicuous in the every-day affairs of common life. It inhabits the counting-house of the merchant and the shop of the tradesman, is domesticated in the homes of families, and disdains not to traverse the by-ways where misery, want and vice hide themselves from public notice. While it is no stranger to the cloistered nun or the ascetic recluse, nor holds itself aloof from scenes of festivity and mirth, it chiefly manifests its presence in lowly scenes of suffering, temptation and sorrow. While it shines conspicuous in princes and magistrates, it is the sole comfort of the otherwise disconsolate, and the invaluable possession of the persecuted outcast; it allays the anguish of the dying, and triumphs amidst the fires of martyrdom, being the only possession which the soul is permitted to retain, when, leaving behind it all the riches and pleasures of earth, it enters on the untried scenes of a purely spiritual life. Its universal prevalence would bring that "peace on earth and good-will to men," which, though proclaimed, is sadly far from having yet ensued; and would realize the presence of that "kingdom," for whose earthly advent every good man is taught to pray unceasingly.

Fire and light were the uniform tokens of the appearances of the Deity, shining with a mild and gentle radiance, or flaming fiercely amidst clouds and darkness, thunderings and noise. To Adam he manifested himself in the Shekinah, which kept the gates of Paradise; to Abel, and Enoch, and Noah, the Deity appeared in a flame of fire. Nor were the appearances changed when he visited Abraham, Isaac, and Jacob. To Moses in the bush, and to the Israelites in the wilderness, fire was his constant symbol.

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HERODEN. This word is identical with Heredom, Haeredom, Haeredum. It is thought by some to be derived from the Greek words "*ieras domos*," i. e. holy house. In the catechism of the degree of Grand Architect it is a name given to a mountain near Kilwinning. It is inferred from this that King Robert I. of Scotland united the Knights Templar with St. Andrew's Order of the Thistle, and called it the Order of the Heroden, or of the Holy House, i. e., Holy Temple.

HEROINE OF JERICHO. An adoptive degree conferred on the wives and widows of Royal Arch Masons. It was never widely propagated, and is now almost entirely superseded by the American Adoptive rite of the Eastern Star.

HIEROGLYPHICS. Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented invisible things and ideas, which could not have otherwise been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. Hieroglyphics must always be understood to be pictorial representations, and a symbol can be both a pictorial representation and an action. From what is here said the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.

HIEROPHANT. The chief director of the ceremonies and expounder of the doctrines in the mysteries of Eleusis. No one but a descendant of Eumolpus could hold this office. It was necessary for him to have the experience and gravity of age, and to be perfect in his physical organization. In the inferior mysteries, he introduced the novice into the Eleusinian temple, and initiated those who had undergone the final probation into the last and great mysteries. He represented the Creator of the world, and explained to the novice the various phenomena that appeared to him. In the great mysteries, he was the sole expounder of the secrets of the interior of the sanctuary, and of those esoteric doctrines which it was the only object of the institution to communicate to its adepts. No person was permitted to pronounce his name in the presence of an uninitiated person. He sat in the East, and wore, as a symbol of authority, a golden globe, suspended from his neck. He was also called Mystagogue.

HIGH PLACES. It seems natural to man to regard mountains and high places with a certain degree of reverence; and the sentiment of religion has always, and everywhere, impelled him to consecrate them as places of worship. Solomon went to Mount Gibeon to offer sacrifice, because it was a high place. The Druids, too, were partial to hills, and erected their altars on their highest summits. And thus Masons are said to have met on "lofty hills or in low valleys" in the olden time, when the earth, with its carpet of variegated flowers, was literally the mosaic pavement, and the star-decked heavens the only covering of the Lodge.

HIGH-PRIEST. 1. In the Jewish system, the chief of the priestly order. Moses assigned this dignity to his brother Aaron, and made it hereditary in his family, in which it continued through a long succession of years. He was the most important personage in the nation. His garments were of the most costly description, and were among the most beautiful works of ancient art. Once a year he went into the Holy of Holies, and, by his prayers and sacrifices on this occasion, the Jews believed that God was reconciled to them and all their sins were forgiven. The most significant attribute of his official costume was the breast-plate called "Urim and Thummim," i. e., "Light and Truth." It contained twelve precious stones set in gold, on which were engraved the names of the twelve tribes of Israel. Josephus gives these twelve stones an astronomical meaning, and supposes them to represent the twelve signs of the zodiac. If this be so, it would seem that the Jewish cultus and symbolism borrowed largely from the Egyptian. 2. The first officer of a

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Chapter of Royal Arch Masons. Symbolically, he represents Joshua, the High-Priest, who, with his companions, Zerubbabel, Prince of Judah, and Haggai, the scribe, assisted in building the second temple.

HIGH-PRIESTHOOD. The Order of the High-Priesthood is conferred only on Past High-Priests of Chapters, as an honorary degree, and corresponds to that of Past Master.

HIGH TWELVE. We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff to superintend the workmen; and that the reports of the officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the East, it was his constant custom, before the commencement of labor, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And, in like manner, when the sun set in the West, and the labors of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection for the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labor to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing-board, if such were necessary, and to perform other scientific labors, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape-stone of the building, he retired as usual, according to our tradition, at the hour of high twelve, and did not return alive.

HILLS AND VALLEYS. Before we had the convenicnce of such well-formed Lodges, the brethren used to meet on the highest of hills and in the lowest of valleys; and if they were asked why they met so high, so low, and so very secret, they replied, the better to see and observe all that might ascend or descend; and in case a cowan should appear, the Tiler might give timely notice to the W. M., by which means the Lodge might be closed, and the jewels put by, thereby preventing any unlawful intrusion.

HIRAM. The gavel of the Worshipful Master is so called in England, and on the continent of Europe, in allusion to the perfect order observed by the craftsmen at the building of Solomon's Temple, through the admirable skill and supervision of the operative Grand Master Hiram.

HIRAM ABIFF. This curious and cunning architect was a widow's son, of the tribe of Napthali, but his father was a man of Tyre, a worker in brass. He was the most accomplished designer and operator upon earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder, or designer, he equally excelled. From his designs, and under his directions, all the rich and splendid furniture of the Temple, and its appendages, were began, carried on, and finished.

HIRAM, KING OF TYRE. When Solomon had determined to build a temple at Jerusalem, he sent an embassy to Tyre, requesting Hiram, the king of the Tyrians, would furnish him with workmen to cut down timber at Lebanon, and stone in the quarries of Tyre, for the construction of that holy edifice. He returned an answer to Solomon's communication, which contained the language of amity and esteem. He agreed to extend the fraternal bond of that charity and brotherly love which was common to both the true and spurious Freemasonry, by furnishing cedars and other timber from the forest of Lebanon for the erection of a temple to the living God, and providing the most expert architects in his dominions for its construction, on the simple condition of re-

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ceiving certain supplies of provisions in exchange; and he performed his contract with princely munificence and Masonic candor. But even this would have been insufficient to produce any satisfactory result, without the presence of a master-mind to animate and direct the proceedings; and the king of Tyre furnished this Master in the person of his chief architect, Hiram Abiff, by whom the reunion of speculative and operative Masons was to be consummated.

HIRAMITES. A name sometimes given to Freemasons as disciples or followers of Hiram, the Tyrian Builder.

HOLINESS TO THE LORD. An inscription worn on the forehead of the High-Priest, as described in Exodus xxxix. 30: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing like to the engraving of a signet, HOLINESS TO THE LORD."

HOLY GHOST, ORDER OF. 1. An order of male and female hospitallers. It was founded in the twelfth century by Guy, son of the Count of Montpellier, for the relief of the poor, the infirm, and foundlings. He took the vows himself, and gave a rule to the Order. Pope Innocent III. confirmed it in 1198, and founded a hospital at Rome. The dress of both sexes is black, with a double white cross of twelve points on the left breast. 2. The principal military order in France, instituted in 1574, by Henry III. The revolution of 1830 swept it away. Several brotherhoods have borne this name, which is also known in some Masonic systems.

HOLY GROUND. The Lodge is situated on holy ground. The first Lodge was consecrated on account of three grand offerings thereon made, which met divine approbation. First, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among the people, owing to his inadvertently having had them numbered; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel, made at the completion, dedication, and consecration of the temple of Jerusalem, to God's service. These three did then, have since, and ever will, render the ground-work of a Masons' Lodge holy.

HOLY LODGE. This Lodge was opened at the foot of Mount Horeb, in the Wilderness of Sinai, about two years after the exode of the Israelites from Egypt, on the spot were Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet, because the ground was holy. Here the Almighty delivered to him the decalogue with the forms of the tabernacle and the ark, and here he dictated those peculiar forms of civil and religious polity, which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this Lodge presided Moses, the great and inspired law-giver; Aholiab, the curious carver and embroiderer, and Bezaleel the famous architect.

HOLY OF HOLIES. The innermost and most sacred part of the temple was called the Holy of Holies, and sometimes the Most Holy Place, and was ordained and made on purpose for the reception of the Ark of the Covenant. The whole end and reason of that most sacred place being none other, but to be a tabernacle for it. This place or room was of an exact cubic form, as being thirty feet square and thirty feet high. In the center the ark was placed, upon a stone rising there three fingers breadth above the floor, to be, as it were, a pedestal for it. On the two sides of it stood two cherubims fifteen feet high, one on the one side, the other on the other side, at equal distances from the center of the ark and each side wall; where, having their wings ex-

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panded, with two of them they touched the said side walls, and with the other two they did meet, and touch each other exactly over the middle of the ark; so that the ark stood exactly in the middle between these two cherubims.

HONORABLE. In former times a title given to the degree of Fellow-Craft, on account of its scientific character.

HONORARY DEGREE. A degree like that of Past Master, or the Order of the High-Priesthood, conferred as a reward for official service.

HONORARY MASTER. An honorary title given to learned and worthy brothers, who have not filled the oriental chair, as a recognition of their Masonic science and worth. Not known in the United States.

HONORS, GRAND. A peculiar ceremony among Masons by which they applaud, or express their agreement, satisfaction or sorrow. They are divided into private and public. The first can only be given in a Master's Lodge, and cannot be described here. The public grand honors are given on public occasions, as in the ceremony of laying corner-stones, and at funerals.

HOPE. Hope is an anchor of the soul, both sure and steadfast: then let a firm reliance of the Almighty's goodness animate our endeavors, and enable us to fix our hope within the limits of his most gracious promises, so shall success attend us; if we believe a thing impossible, our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.

HOREB, MT. The site of the B. B. and famous for other remarkable events.

HOSPITALITY. Nothing is more universal among men than the hospitality existing between Masons. This word at once expresses cordial and reciprocal friendship, and charity, one of the great principles underlying the Masonic institution.

HOST, CAPTAIN OF THE. Among the Jews a military rank. In a Royal Arch Chapter the title designates a kind of Master of Ceremonies.



HOUR-GLASS. An instrument for measuring intervals of time, and an important Masonic emblem in the third degree, illustrating, by the rapid passage of its sands, of the transitory nature of human life. We cannot without astonishment behold the little particles, which the machine contains, pass away almost imperceptibly, and yet in the short space of an hour all are exhausted. Thus wastes human life. At the end of man's short hour, death strikes the blow, and hurries him off the stage to his long and darksome resting place.

HOURS OF REFRESHMENT. The call from labor to refreshment is symbolical of that time when we shall be summoned from labor to rest in that Lodge where the G.A.O.T.U. presides.

HOURS OF WORK. The Masters and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.

HUMANITY. What it is, and how variously it can be explained, is not necessary to be stated here. To the Freemason it must be a thing of the heart. All Lodges must exercise it toward each other, as also must every brother, not merely in, but also out of the Lodge.

HYPERION. The name given to Apollo, the god of day, who was distinguished for his beauty.

HYPOCRISY. Candor is one of the characteristics of our Order; and no brother given to hypocrisy deserves well of the Craft, but is unworthy recognition by the Fraternity.

(Continued in No. 6.)

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Editor's Trestle Board.

Quiet in the Temple.—There is nothing better calculated to promote peace and harmony among the brethren than such a state as that which now characterizes the Masonic institution. Go where you will, turn to every point of the compass, and to your inquiries the same answer comes back from all: "The Fraternity is flourishing beyond precedent." Not only are Lodges, Chapters, and Commanderies head over heels with work, but the surplus energy is being developed in what are termed the higher degrees, to an extent which promises to make them in a short time as common as stove-pipe hats. The result of this plethora of success is to so fill up the time of the various bodies that they lack opportunities for quarrel even if they were so minded. Our southern brethren, whose operations for the last four or five years have been measurably suspended, now appear to be determined to make up for lost time, and by spreading the cement of brotherly love to obliterate the sad remembrances of the past. They find a generous welcome among the friends in this part of the republic, and in our reunion we find additional cause to bless the mystic tie by which we are united. In view of the situation we venture to make a suggestion. Whatever may have been the doubts and difficulties in years gone by, there can be none at present as to the firm establishment of Masonry in the favorable opinion of the people; the old venom has expended its fury, and like the scorpion, surrounded by fire, has stung itself to death. Some of those who were most active in propagating the monstrous iniquities of anti-Masonry are now willing to acknowledge their errors, and admit that, so far from being evil, Masonry is really entitled to the sympathy of the public as tending to increase the sum of virtue, and to unite men in the performance of good deeds, whose individual efforts would either not have been called out or have proved ineffectual for want of the support which our association naturally furnishes. Now and again a band of fanatics, whose jaundiced eyes looking through green glasses prevent them from seeing over their noses, launch out an edict by which they fondly hope to squelch us; but the profane pay no attention to them, and we smile at their puny efforts. Our principles have been tried by the seven times heated crucible of persecution, and like pure gold they are the better for the scorching. We do not, therefore, need any further effort for the establishment of Masonry as an institution for good. That much is conceded us. What we need now is some practical demonstration of our power, some act by which the uninitiated may see for themselves how good it is for brethren to dwell together in unity. Up to this point we have nothing to show beyond our imposing numbers for the labor we have expended. In all our broad domain there is no institution in which the aged, the destitute, the helpless can be succored by the care and foresight of Masons. Every year we give thousands and tens of thousands in temporary relief, but it never seems to have occurred to us that by a vigorous and united effort we could create institutions with funds to endow them that should be permanent in their character, and work out for us a place in history as entitled to honorable mention among those who

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have not labored in vain nor spent their strength for nought. Take the State of New York, for instance, and we shall see that if each of its affiliated Masons would put aside three cents a day for one year, and at the end of that time put the result together, they would create a fund of *six hundred thousand dollars!* and every State in the Union, making a corresponding effort, the imagination fails to grasp the vast amount of good we could thus accomplish. It is a very simple matter, requiring little or no sacrifice; how would it be if we should disturb the quiet of the temple by some such effort?

GRAND LODGE OF TENNESSEE.

We are indebted to R. W. Bro. Chas. A. Fuller, Grand Secretary, for a copy of the transactions of this Grand Lodge at their annual communication, held in the city of Nashville, on the first Monday in December last. R. W. Jos. F. Slover presided as Grand Master, assisted by the associate Grand Officers and the representatives of about two hundred Lodges.

The address of the Grand Master is mainly occupied with local topics. He suggests a standard form of by-laws, and also says:

"Another suggestion, for the good of the Craft generally, has presented itself to our mind. It is that the brethren should take into consideration the idea of building or founding an asylum for the care of the aged and infirm veterans of the Craft, as well as the widows and orphans of deceased brethren. We are aware that this good work would be a labor which would require some years, yet the vast amount of good which could be done by it, has presented itself so strongly to our mind, that we have thought it well to ask the brethren generally to take it into serious consideration. Other Grand Lodges have founded these great works of Masonic charity; and we see no reason why ours should not emulate their bright example, and be the noble means of doing as much good. We are annually expending a very large amount as a Fraternity, in affording merely temporary relief to the sick and indigent. No permanent or lasting good can be attained in this manner. Now, we think, that a united effort, on the part of all the brethren of this Grand jurisdiction, would secure the founding of an asylum which would afford a peaceful home for the declining years of aged and infirm brethren, a quiet and certain livelihood for the unprotected widow, and a provident and fostering care for the orphan."

The Grand Lodge, we are gratified to note, ordered the subject to be referred to a special committee, to report at the next annual communication.

We observe, with some surprise, the removal of a landmark by this jurisdiction. The rule, heretofore, has been to elect Masters from those only who have served as Wardens, as required by the ancient regulations; but on the report of the Committee on Jurisprudence, the Grand Lodge resolved that, in future, the rule should not be adhered to, and that the Lodges should be at liberty to select their best men for office.

At this rate, it will be quite a simple matter for our friends in Tennessee to reorganize Masonry on a modern and improved basis. They have only to continue the work thus commenced, and by adopting a similar resolution at each annual communication, they will, in a few years, have wiped out the peculiar checks and balances of the institution, and with clean heels and free elbows, wing their way to unknown regions of fame. Meanwhile, the present resolution will return to plague them. Every man in a Lodge is, under it, eligible to the Mastership; and there will be, in many instances, a general scramble, in which the one who can compass most votes will come out victor, without regard to inward or outward qualifications. A few such scrambles will be fatal to discipline, and we guess that about that time, the Grand Lodge

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will be ready to return to first principles, and have Masonic Masters to their Lodges. The system of Ancient Craft Masonry is so well defined, that it will not bear reforming; in fact, reforms are nearly always stabs inflicted on the vitals of the Craft. If persisted in, they will kill it.

A thorough and most interesting report on correspondence was presented by Grand Secretary FULLER, which does credit alike to his head and heart.

From the abstract of returns, we find that there are 248 Lodges in Tennessee, with 13,724 members; that there were 2,570 initiations last year; and that the receipts were $5,822 75.

M. W. Jos. M. ANDERSON was elected Grand Master; and R. W. CHAS. W. FULLER, reëlected Grand Secretary.

GRAND COMMANDERY OF ALABAMA.

THROUGH the kindness of our old and valued friend, Sir EDMUND M. HASTINGS, Grand Recorder, we are in receipt of the published transactions of this Grand Commandery at the annual conclave held in the city of Montgomery, on the 30th November last, when the representatives of five of the seven Commanderies in the jurisdiction were present.

The machinery of this Grand Commandery is now in full working order, which speaks well for the talent and industry of the fraters; for it was no small task to evoke order and regularity out of the chaos resulting from four long years of relentless warfare.

A report on correspondence, in which the transactions of fifteen corresponding bodies are courteously reviewed, was presented by Sir A. J. WALKER. He speaks approvingly of the devotional forms submitted at the last triennial session of the Grand Encampment, and we find them reprinted in full as an appendix to the proceedings. Of the Grand Encampment itself he says: "It is a great exemplar of Masonic virtues and sentiments, and Christian purity and brotherly love. It is worthy of the confidence and affection of Knight Templars throughout the world."

The following resolution was adopted:

"*Resolved*, That it is the sense of this Grand Commandery, that it is contrary to knightly usage for a Subordinate Commandery to require of its members, when balloting, the use of any ceremony other than simply depositing their ballots, and no Sir Knight has the right to require any other, and it is hereby directed that, if in use by any Subordinate Commandery, it be discontinued."

Resolutions were also adopted forbidding any but members of the jurisdiction to preside in its Subordinates, or confer the Orders, without written permission from the Grand Commander, adopting the drill of Sir ORRIN WELCH, and also adopting the uniform of the Grand Encampment.

Appropriate tributes were paid to the memories of the late Sir Knights, HUGH P. WATSON and WILLIAM B. HUBBARD, and a memorial page inscribed to the former.

Alabama has seven Subordinates, and about 250 Sir Knights.

The Grand Commander and Grand Recorder were reëlected.

THE RIVERSIDE MAGAZINE.—Having read all the numbers of this excellent magazine—published by HURD & HOUGHTON, N. Y.—we can recommend it as a first-class periodical in every respect. The articles are written with a juvenile vivacity that renders them particularly interesting when read aloud in the family circle. They embrace subjects with which youth are familiar, and cause the old folks to say with the poet: "I wish I were a boy again." The engravings and letter-press are in perfect keeping with the literary character of the work. It should have a place in every family book-case. To our numerous subscribers who are not taking "*Our Young Folks*," we say, purchase the current number.

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GUERDON OF MERIT.—Washington Heights Lodge No. 530, in this city, recently presented its retiring Master, R. W. ENOCH P. BREED, with a series of appreciative resolutions, elaborately engrossed on vellum, and handsomely bound in the form of an album. Bro. BREED, who was the founder and first Master of the Lodge, has well deserved the encomiums of his brethren, and won for himself a place in the temple devoted to those who earnestly and perseveringly labor in the right cause. The presentation was made by W. Bro. WM. H. HARRISON, the present Master, in a few terse and well chosen remarks; and there was also a mild symposium in which we had the pleasure of taking part. Affairs like this always exercise a healthful influence on Masonry and Masons, by rousing into action the social feelings and brightening up the loving tie we feel.

ROYAL FREEMASONS.—The Prince of Prussia and the Grand Duke of Hesse are protectors of all the Masonic Lodges in their realms. William, Prince of the Netherlands, and the Kings of Hanover and of Sweden, are Grand Masters in their several countries. The King of Italy and the Emperor of the French (who had only one vote recorded on his behalf the other day, when he was a candidate for the Grand Master, because he belonged to the society of the Carbonari,) are Masons.

BRO. GEORGE OLIVER, D. D.—The sad news of the death of this great writer and apostle of Masonry has just reached us. He died on the 3d of March last, at the ripe age of 82 years. He devoted a large portion of his life to literature and antiquarian researches; and was ever ready to defend the cause of Freemasonry. His last act was a Masonic one, writing a check for one pound, his annual subscription to the Fund of Benevolence, in which he took a deep interest. A complete memoir of Bro. OLIVER will be given in a subsequent issue of the ECLECTIC.

THE MASONS AND THE PARIS EXPOSITION.—The following circular has been issued by the Master Masons of the Grand Orient de France:

GRAND ORIENT DE FRANCE, SUPREME COUNCIL FOR FRANCE AND THE FRENCH POSSESSIONS, PARIS, March 1, 1867.—To the Foreign Masonic Powers, the Lodges placed under their direction, and the Lodges corresponding with the Grand Orient de France:

VERY DEAR BRETHREN:—The Grand Orient of France will this year celebrate the summer solstice by a festival and a banquet, to take place on the 15th of June next. At that time the Master Masons, or representatives from all the Lodges corresponding with the Grand Orient of France, will hold a general assembly in Paris, as it is expected that the International Exhibition will bring to that city, from all quarters of the globe, a large number of Freemasons. The Grand Orient of France sees in this exceptional circumstance a favorable opportunity of strengthening the ties which unite the scattered members of the Masonic family, and it thinks that alongside of the festival of industry it would be well to celebrate that of the brotherhood. It therefore invites Freemasons of every Order to coöperate with it, in giving to this festival a universal character. Such a meeting of men from all parts of the world, speaking different languages, of different manners and customs, but animated with the same sentiment—the sentiment of brotherhood—will, in truth, be a very imposing spectacle. I have not the slightest doubt, very dear brethren, that this idea of the Grand Orient of France will be appreciated, and that Freemasons will come forward and respond to this appeal. The greater their gathering the more numerous will be the links of the chain which binds them together, and the more brilliant will their festivities be. I pray you, very dear brethren, to make this communication as public as possible. Accept the assurances of my esteem and fraternal affection.

MELLINET,
G. M. Masonic Order in France.

NOTICE.—Agents for the ECLECTIC are furnished with printed receipts, on colored paper, having the stamp of the Masonic Publishing and Manufacturing Co. on the front, and the signature of J. L. WHITE, General Agent, on the back.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. JUNE, 1867. No. 6.

THE INEVITABLE.

BY THE EDITOR.

It would be difficult to find a more thorough embodiment of implicit faith than is contained in the Divine injunction, "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on," involving, as it does, a complete abnegation of all that men are ordinarily most disposed to do. It is, however, probable that men were not expected to obey the law in its literal acceptation, but rather that the thoughts and duties pertaining to the future world were to take precedence of the infinitely less important matter of caring for the wants of the body. But the Ancient and Honorable Fraternity of Free and Accepted Masons appear to have been accepting the injunction literally, and to be prepared to let the deluge come after them and the consequences take care of themselves. For some years past we have been riding on a great wave of prosperity, which has borne us upward and forward with an apparently increasing volume and momentum, and we give ourselves little or no trouble as to whether it is ultimately to cast us upon some inhospitable shore, or, by its subsidence, to engulf us in a seething maelstrom, all the more destructive that we have made no preparation for it. And yet, at some time or other, this era of prosperity must cease; the wave must finally lose its power; the tide must ebb; for such has been the experience of all past history, our own included; and we have no right to expect that events which have been repeating themselves for so many thousands of years will all of a sudden cease to obey

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the motive power which has so long controlled them, and especially that this miracle will be wrought in our favor.

We have, under the inspiration of this great prosperity, increased the number of initiates, and from them the number of affiliates, until our Lodges have grown to dimensions never dreamed of in the philosophy of the Fathers. No one is specially startled, now-a-days, hearing of Lodges with two, three, and even four hundred members each, while the spirit of the old regulations, the traditions of the Craft, and the experience of the last generation of Masons, all go to show that forty or fifty members were the ultimate number expected to be affiliated with any particular Lodge. The normal idea of a Masonic Lodge is the aggregation in a particular organization of as many brethren as can harmoniously and judiciously work and agree. Tributary to this is the requirement that they shall be of similar ways of thinking, and ready to concur with cheerfulness in measures tending to promote the prosperity of the Lodge and to move forward the great work of the institution. Now it is clear that we cannot expect all men to be molded in the same form, or to have precisely the same ideas, or to be able to see a given proposition in exactly the same light, one as another; it is also evident that there would probably be less inclination to dissension in a small, carefully selected body of men than in a large one, where, of very necessity, there could not be that homogeneity of feeling and taste which, except on some exciting topic, may be said never to exist in any large assemblage. Hence, the impracticability of making large Lodges the scene of that cordial unity which can only grow out of sincere friendship. In a Lodge composed of two or three hundred members it is morally impossible that all the brethren should be acquainted with one another, and hence they meet in Lodge as strangers, or rather as persons between whom no bond of special sympathy exists; and to that extent they fail to reach the Masonic ideal, because they do not feel the influence of that loving tie which may be said to strengthen the general bonds of the Craft. The cement of brotherly love is attenuated to such a degree as to lose much of the force of cohesion, and, therefore, while the Lodge is imposing in mere numbers, it is less valuable in the work of Masonry than a smaller and more compact body, moving, as has been aptly said, with the force and momentum of a solid shot. This leads to but one solution, which is an increase of the number of Lodges; to which complexion we must come at last, whether these premises be admitted or not; for a Lodge of three hundred members will naturally increase more rapidly than a small one, of say fifty Masons, on the

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same principle that fifty men working with a will can plow up more ground in a day than five, plow they ever so steadily. The heavy Lodge will double or treble its numbers with greater speed and facility than the small one; and when that period arrives, which is but a question of time, they will drop to pieces of their own weight.

If, then, the present rate of speed be maintained (and it seems impossible to check it), a vast increase of Lodges is to be forced upon our acceptance, whether we will or not.

Take, now, any of the heavy Grand Lodges, as New York, Ohio, Tennessee, Indiana, Illinois, and perhaps others, and it will require no great exercise of prescience to name the time when they will have from eight hundred to twelve hundred Subordinate Lodges each. Under the present system of representation they will then have from twenty-five hundred to four thousand voting members each; in either case a respectable mass meeting, and as capable of intelligent legislation as the majority of the members would be to manage a locomotive or a Jacquard loom. The hope of an intelligent decision on an intricate appeal, for instance, by the majority vote of such an assemblage, must be dim indeed. Yet, under our present system, the vote thus given would have to be final. It will here be suggested, that in all such cases the decision is really made by the committee to whom such matters are always referred before being finally acted upon by the Grand Lodge. If this were true in all cases, as, unfortunately, it is not, it would at once suggest that the decision ought to be left to the committee without any review of their act; but, while there is a hope on the part of either party to a Masonic litigation, of reversing the judgment of the committee, that party will exercise the right of putting himself in the most favorable light before the Grand Lodge, and will not hesitate to provoke a discussion which may cover up the real points at issue and procure a decision foreign to the real merits of the case, and this, too, by men who honestly strive to do right, but who become befogged, as it were, amid the mass of words dinned into their ears by the contending parties. In like manner with petitions and grievances. So, too, with the more important matters in charge of the committee on Masonic Jurisprudence, involving, as they frequently do, the application of the fundamental principles of our laws, written and unwritten, and requiring calm judgment as well as the entire absence of passion or partiality. When this committee has carefully matured a decision, after reference to authorities and with the benefit of the experience acquired by its members, nothing can prevent the reversal of their judgment by the General Assembly, to

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whom it must be submitted; for nothing can prevent the judgment of the mass from being swayed by the influence of persuasively eloquent tongues in the mouths of men who may feel, or think they feel, an interest in reversing the decision of the committee.

Again, in the Grand Lodge, when the number of its subordinates shall have reached the large aggregate to which we are inevitably tending, there will be a vastly increased amount of business, arising out of the wants or difficulties of the enlarged jurisdictions. More time will be required for the transaction of the business than now, for every case will be entitled to consideration; the sessions will, therefore, be necessarily prolonged to such an extent as to prevent a large proportion of the representatives from remaining to the close. Sharp legislation will be reserved for the heel of the session, and out of this will grow discontent and all the evils which follow in its train.

From these considerations, we arrive at the conclusion that there will soon be an inevitable necessity for reorganizing the methods of transacting the legislative and judicial business of the Craft in all the large States of the Union; and, ultimately, the plans they may adopt to lessen or bridge over the difficulties they will soon have to face, will be the law for other jurisdictions, who will thus save themselves the difficult passages which are to mark the near future of our Masonic existence.

It is not our present intention to discuss the plans which may appear most capable of effecting the required ends, but rather, by calling attention to a subject which, in the natural course of events, must soon force itself into prominence, to awaken the attention of brethren and call out suggestions, which it will afford us pleasure to lay before the Masonic world, that in the multitude of counselors they may find wisdom, and from the nettle danger pluck the flower safety.

We submit, however, that it appears to us that, even if it could be certain that the Fraternity had reached its maximum development, there is an imperious necessity for the separation of the judicial from the legislative functions of Grand Lodges, and that in every part of the country we should find the administration of Masonic justice purified, invigorated and made more prompt and satisfactory by simplifying its modes and leaving the final solution of its difficulties in the hands of experts, whose honor, reputation and standing should all be concerned in the equity and correctness of their decisions. This much being stricken out of the sum of Grand Lodge business would considerably abbreviate the term of the

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annual communication, or be equally profitable by allowing the time that would have been occupied in hearing and discussing appeals and grievances to be devoted to business more within the scope of a legislative body. On this point we apprehend but little difficulty in arriving at a satisfactory arrangement, but we do not flatter ourselves that, this being conceded, the whole trouble will be removed. We shall, sooner or later, be obliged to follow the European idea, forced upon them by the necessities of their teeming populations, which is the division of labor. In England this ground is covered by the establishment of Provincial Grand Lodges, which are, in effect, standing committees of the Grand Lodge charged with the supervision of purely local matters, which they can dispose of with the greater readiness that the members are all acquainted with the needs of their own particular district. In France there is a "Council of the Order," elected by the Grand Orient, (to which Masters of Lodges and presiding officers of the other bodies only are admitted as members.) This council has fortnightly sessions, and disposes of all cases of appeals, grievances, petitions for new Lodges and all the details of business arising in the course of Lodge practice. The annual communication is thus free from all matters not of a general legislative nature, and its sessions are brief and harmonious.

We trust that our brethren will give this subject serious consideration; for, that something must be done, and that speedily, they may depend is inevitable.

A GENUINE LETTER OF THE OLDEN TIME.—The following is a copy of a letter sent along with a watch which required repairing: "Friend JOHN—I have sent thee my clock, which strongly standeth in need of thy friendly care and correction. The last time he was at thy school he was no ways reformed by thy discipline, nor the least benefited thereby. I perceive by the index of his mind that he is a liar, that his motions are wavering and irregular. In the night watch, when he should be on duty, I generally catch him napping; purge him, therefore, I beseech thee, with thy cleansing stick, that he may circulate and vibrate, according to the motion that is in thee; and draw out thy bill in the spirit of moderation, and it shall be faithfully remitted to thee, by thy true friend,

MANASSAH SMITH.

"On the second day of the week, commonly called Monday."

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PRINCIPLES, NOT FORMS,

THE TRUE LANDMARKS OF MASONRY.

BY BRO. JACOB NORTON.

THERE is a certain class found in church, in state, and in almost every organized association, who worship the past, only tolerate the present, and tremble for the future. That class were and are known among political parties, as "Tories," "Conservatives," etc. They regard themselves as heavenly appointed "special constables" to avert the degeneration of the human species. Every reform that in any way conflicts with their interest or prejudice is by them denounced as "awful innovations." Their favorite argument has always been an appeal to the "wisdom of ages," "the wisdom of our ancestors," etc. SYDNEY SMITH has cleverly rebutted these specious arguments in his humorous "Essay on Fallacies." It is evident, however, that the *Masonic* tories are entirely unacquainted with the "Essay on Fallacies," otherwise, their favorite appeal to "Ancient Landmarks," "Ancient Brethren," and "our Brethren of Antiquity," would not be heard so often in the Lodge. Their arguments appear most ludicrous when they are asked what they know of "Ancient Landmarks" or of the "Ancient Brethren;" it is then generally found that those who clamor most know the least of either Ancient Landmarks or ancient usages. All the answer that may sometimes be got from such a brother is, that Bro. SMITH or Bro. JONES told him so. The brief history of the ritual which I gave in the last number of the ECLECTIC has clearly proved that the whole of our lectures and ceremonies are of a modern origin.* It is certain that wherever Masonry was established on this continent during the first half of the last century, the names of the Saints John as "parallels," etc., could not have been then introduced. Bro. OLIVER says, (*Symbol of Glory*, p. 135, N. Y. edition,) "This mysterious circle *was not introduced into Masonry*, as a compound symbol, in its present form, *till about the middle of the last century*. I am inclined to think that it was first inserted by Bro. DUNCKERLEY, as a finish to the symbolism of the Masonic ladder, and to form an appropriate altar for the Holy

* "The sciences, says OLIVER, "had no prescribed lectures before 1717, but every Master of a Lodge exhorted his brethren to the practice of moral virtues in short and extemporaneous addresses, according to his capacity, and adapted to the comprehension of the brethren and state of the Lodge." (*Symbol of Glory*, p. 56.) It will also be seen (p. 291, and succeeding pages,) that Bro. OLIVER was a strong advocate of improving the work, to keep pace with the spirit of the age.

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Bible, etc. MARTIN CLARE's lectures had the circle and point, *but not the perpendicular parallel lines, which were a subsequent addition.*" The former communication has not, however, given all the improvements and additions of the Masonic ritual. Dr. OLIVER says, (*Symbol of Glory*, p. 98,) "There are cogent reasons for believing that primitive Freemasonry had *but one* O. B. for all the three degrees." I am, however, inclined to believe, that primitive Freemasonry knew of but one, or, at most, two degrees. Masonic Lodges consisted then exclusively of Fellow-Crafts and Entered Apprentices, and a "Master Mason" meant a Master of a Lodge. No Master's degree is mentioned previous to the beginning of the last century. Even after the establishment of the Grand Lodge of England, in 1717, the officers chosen annually, including the Master elect, were only Fellow-Crafts, and noblemen, who were only Fellow-Crafts, were entitled to be elected and installed as Grand Masters. Bro. OLIVER says, (*Historical Landmarks of Masonry*, vol. 2, N. Y. edition, p. 27,) "By the old charges it was only necessary that a brother should be a Fellow-Craft to be eligible to the office of Warden or Master, and this degree qualified a noble brother for the Grand Mastership of England; indeed *no one was called a Master Mason until he had become the Master of his Lodge.* A Fellow-Craft, and even an Entered Apprentice, was allowed to offer his opinion in Grand Lodge, and consequently *possessed a vote.* The Old Constitutions provided, that all motions made in Grand Lodge should be submitted to the perusal, *even of the youngest Apprentice.*" * * * "At the constitution of a new Lodge, it was ordered that, the Lodge being opened, the new Master and Wardens *being yet among the Fellow-Crafts*, the Grand Master shall ask his Deputy whether he has examined them." (*Ibid.*, p. 470,) "Previous to 1725 private Lodges were not authorized to raise a Master Mason or Fellow-Craft. Those degrees were conferred only in the Grand Lodge, unless by dispensation from the Grand Master." I therefore infer that the Master Mason's degree was introduced after the revival, or, at all events, it is not as old as the others. But it is not only in the ritual that these *additions* can be clearly traced; the organic structure of the institution itself is equally new. Thus we find in Scotland the Grand Mastership was hereditary, and in England it appears to have depended on the appointment by the king of a "Surveyor of Buildings." DERMOTT gives as a reason why the annual meetings of the Lodges discontinued after the completion of St. PAUL's Church, "that GEORGE the First displaced Sir C. WREN, and appointed in his stead WILLIAM B–NS–N, Surveyor of Buildings. The Master Masons then in London

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were so much disgusted with the change that they would not hold a meeting to sanction his successor." There could have been, therefore, no annual elections of Grand Masters. Charters from Grand Lodges were also unknown previous to 1717, and a Lodge had but *three* officers. "Originally," says OLIVER, (*Symbol of Glory*, p. 96,) the officers "consisted of three only. In 1721 a Deputy Grand Master was first appointed. In 1722 the office of Secretary was instituted, and this was succeeded in the following year by the office of Stewards; but it was not till 1730 that the office of Treasurer was added to the list. In 1732, a Sword-Bearer. *But the office of Deacon was unknown until the very latter end of the century.* These were succeeded by Chaplains and other officers." Not the least curious facts connected with the history of Masonic Lodges before the revival, 1717, are: First, That Lodges (except the Grand Lodge) had then no stated or periodic time of holding meetings; and Second, That *no Worshipful Masters* were in those days elected and installed periodically, with powers to convene Lodges, and duties to hold office until their successors were elected and installed. PRESTON says: "A sufficient number of Masons met together, within a certain district, with the consent of the sheriff or magistrate of the place, and were empowered at that time (1717) to make Masons and practice the rite of Masonry *without* warrant of constitution." (HYNEMAN'S *Masonic Lib.*, vol. 1, p. 345—*note.*) And again: "Every private assembly or Lodge was under the direction of its particular Master, *chosen for the occasion, whose authority terminated with the meeting.*" (*Ibid.*, p. 387.) In accordance with the above usage, we find that at the revival in 1717, "The oldest Master Mason (now Master of a Lodge) took the chair when the brethren proceeded to elect a Grand Master." We are not informed of the name of the "oldest Master Mason," nor of the Lodge he was Master of. The words "*now* Master of a Lodge" doubtless signify that he was temporarily elected Master of one of the four Lodges then in existence, in order to give legality to their proceedings, in accordance with the Masonic usage of that time. These usages were still enjoyed by the two oldest Lodges when PRESTON wrote his history, in 1812.

It will readily be seen that it is almost as easy to define the limits of an "Ancient Landmark" as it is to fix and mark the exact point of an *ignis fatuus*. Prescribed ceremonies and lectures did not exist before the revival. The organization, in other respects, was at best but a loose assembly. If we must return to Ancient Landmarks, we must dismiss secretaries, treasurers, deacons, chaplains, etc., and abolish the whole ritual. What then is the meaning, and

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where shall we find the Ancient Landmarks? I answer, in the principles inculcated in the "Ancient Charges;" the most important of which, because it embraces the main design of the Institution, is its "UNIVERSALITY," or, in the language of our ancient brethren, "To unite men of every country, sect and opinion, and to cultivate a true and sincere friendship among those who might otherwise have been kept at a perpetual distance." The sectarian innovation, which obtained a foothold under the English jurisdiction, in spite of the above Charges, have long since been removed *there*, by authority. Here, in the United States, the Institution is still defective. No impartial brother can deny, that without consistency, sincerity, candor, or, in other words, truth, honor and justice on the part of those Masonic brethren who call themselves Christians, the Masonic Institution, with merely fine promises and noble sentiments, can possibly accomplish its mission, or conduce to a "true and sincere friendship" from those whose religious sentiments and feelings are, without any disguise, constantly insulted in Masonic gatherings. Such a course, if longer continued, must eventually bring the Institution into disrepute. It is, therefore, high time that this important question, viz: "Intrusion of sectarianism into the Masonic ceremonies," etc., shall be thoroughly discussed in every Grand Lodge. If they wish to make Masonry Christian, let them do so, and confine it by tests exclusively for Christians. If, on the other hand, the *universality* of Freemasonry is to be recognized, it is their duty boldly to apply the cautery, and expunge every questionable doctrine and practice from the system.

BOUGHS AND LEAVES.—Every bough that waves over our head in the summer time has an oracular wisdom. Every leaf is full of instruction. Indeed the foliage of trees is one of the most wonderful subjects of contemplation and delight. Read the history of leaves, and marvel! "Each leaf is employed in receiving and transmitting gases from the air, in certain proportions, to the plant. These great operations having been effected during the summer months, and this agency of the leaves finished, they fall to the ground, not as a useless incumbrance, but to convey a large portion of fresh soil peculiarly fitted for the nutriment of vegetation." And so it has been written: "The beautiful foliage, which has cooled us with its shade, and glowed with all the splendor of fruitfulness, at length returns to the soil, in the lonely days of autumn, not to encumber it, but to administer health and vigor to a new series of vegetation, and circulate in combinations concealed from every human eye."

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ANCIENT CRAFT MASONRY.

BY AUG. C. L. ARNOLD.

The first societies of antiquity with which Freemasonry appears to stand in direct historical connection are the corporations of architects, which, with the Romans, existed under the name *collegia* and *corpora*. It is related that Numa established the first corporations, if we may so term them, of architects (*collegia fabrorum*), with many other societies of mechanics and artificers (*collegia artificum*), after the model of the Greek societies or colleges of artificers and priests; he also instituted for them proper meetings and certain religious rites. According to the laws of the twelve tables, the *collegia* had a right to make their own laws, and could conclude certain treaties with each other, if nothing was contained in either contrary to the public laws, which were conformable with Solon's legislation. Such corporations of all kinds, particularly the crafts connected with hydraulics, naval and civil architecture, early became dispersed through all the provinces of the Roman state, went on continually increasing, and coöperated most powerfully in propagating the Roman customs, sciences, arts, and laws. They, as it were, cultivated the soil which the sword had gained. The useful arts are, of course, among the most important gifts which a civilized race can confer on the rude tribes who may be dependent on it. When an Indian tribe first concludes a treaty with the United States, one of the points has often been a stipulation that the latter shall send a blacksmith among them. If we now remember that the Romans were preëminently an architectural race, like most conquering nations who have already attained a considerable degree of civilization, and that the sciences and arts, connected with architecture, include a vast range, and are intimately connected with the other attainments of an advanced civilization, we shall easily comprehend that the colleges of architects must have been of great importance. As the *collegia* were established in those early times when states were formed after the model of a family, and the religious and political constitution confusedly mingled, they had, besides their character of a society of artificers, that of a civil and religious institution. This character was retained by the *collegia*, particularly the *collegium* of architects, to the end of the Roman empire, and transplanted into the corporations of architects of the Middle Ages, already mentioned, because the constant mingling of religion

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in law, politics and science, by no means ceased in the Middle Ages; on the contrary, in some particulars, a still closer union was effected. As the Roman *collegia* held their meetings with closed doors, nothing was more natural than that they should become, in times of violent political agitation, the place of political parties and religious mysteries, secret worship, and doctrines of all sorts. The Roman emperors of the first centuries limited the *collegia* as much as possible, but the latter governments favored them so much the more. In the *corpus jurio* are contained several lists of the mechanic arts, legally existing and free from taxation, in the third and fourth centuries, among which we find those of architects, ship-builders, machine-builders, builders of *ballistæ*, painters, sculptors, workers in marble, masons, stone-cutters, carpenters, etc. There was no town at all important, no province ever so distant, where some of the *collegia*, just mentioned, did not exist, to the downfall of the eastern and western empires, with their peculiar constitutions, and having more or less of a political and a religious character. The corporations of artificers, whose occupations were connected with architecture, were called upon by imperial orders to come from all parts of the empire to assist in the building of large cities, palaces, churches, etc. Similar artificers also accompanied each Roman legion. Such corporations also existed in Britain—where the Romans, during their conquests, built a great deal—both in the legions there stationed and in the cities. The same was the case in Spain, France on the Rhine, and on the Danube. It is true that these *collegia* vanished in Britain, with most of their works, when the Picts, Scots, and Saxons devastated the country; but in France, Spain, Italy, and in the Greek empire they continued to flourish, and from these countries the Christian Saxon rulers of Britain, particularly Alfred and Athelstan, induced a number of artificers and architects to come to England, in order to build their castles, churches and convents. Although these foreign artists, and the few who had survived the ravages of the barbarous tribes, were Christians, and though most of their leaders were clergymen, yet the corporations which they formed had no other constitutions than those transmitted to them from the Roman colleges, which were spread over all Christian Europe, and the character of which is still to be learned from the *corpus juris Romani*. As the members of these corporations of architects of the tenth century belonged to different nations, and at the same time publicly or secretly to sects, widely differing in their tenets, and often condemned as heretical; in short, as they were very

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different in faith, customs and manner of living, they could not be induced to go to England, and to remain there, without receiving from the pope and king satisfactory liberties and letters of protection, especially jurisdiction over their own bodies, and the right of settling their own wages. They then united, under written constitutions, founded upon the ancient constitution of the Roman and Greek colleges, and the provisions of the civil law. The different tenets of the members, the scientific occupation and elevated views of their leading architects and clergymen, naturally gave rise to a more liberal spirit of toleration, a purer view of religion, and stricter morals, than were common in those times of civil feud and religious persecution.

The lofty notions of VITRUVIUS (their constant manual) in regard to the dignity of an architect, may have contributed to ennoble their character. Their religious tenets being often subjects of suspicion to the orthodox, they were obliged to keep them secret. Secrecy, moreover, was the character of all the corporations of the Middle Ages, and down to the most recent times the corporations of mechanics on the continent had what they called *secrets of the craft*—certain words, or sometimes impressive ceremonies, by which they were enabled to recognize each other. To this we must add, that the corporations of architects in the Middle Ages were descended from the times of antiquity; so that their societies had received, in the times when Rome adored all gods, and listened to all philosophical systems, impressions derived from the Greek philosophical schools, particularly the Stoic, united with some fragments of the Greek and Egyptian mysteries, and subsequently modified by notions acquired in the early times of Christianity, particularly from the Gnostics, which led to certain doctrines and sacred ceremonies, clothed, according to the spirit of the time, in symbols, and constituting their esoteric mysteries. The watchful eye of the popes induced them to keep these doctrines closely concealed, in connection with the real secrets of their art, and its subsidiary branches, their rude chemistry, their metallurgy, and natural philosophy, and to preserve their knowledge in forms otherwise foreign to it, if they wished to escape persecution.

The great importance which architecture assumed in those times is to be accounted for from the enthusiasm for splendid houses of worship, in which the religious spirit of those times displayed itself to an unparalleled degree.

The history of these corporations, as here given, and their connection with the present society of Freemasons, appears, from what

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we know of antiquity—from the history of England, and from the agreement of the constitutions, symbols, and customs of the present Freemasons with those of the above corporations.

The architects, with their assistants and pupils, formed associations called *hutten* or *lodges*. At an assembly held at Ratisbon, in 1459, it was agreed that a Grand Lodge should be formed at Strasburg, as the place of general assembly, and that the architect of that cathedral, for the time being, should be the Grand Master. The society was composed of masters, companions and apprentices, who had a secret word, with signs of recognition. In 1464 and 1469 there were general assemblies at Strasburg; but they were afterward neglected for some time, until the Emperor Maximilian I., being at that city in 1498, granted them certain privileges, by charter or diploma, which were renewed and confirmed by subsequent emperors. These diplomas, together with the regulations and statutes, were kept in the house of the architect of the cathedral, in a chest with triple locks, of which the two oldest Masons kept the keys, so that it required the presence of all before the chest could be opened. These documents were in existence until the French Revolution, when they were destroyed, with many other papers, to prevent their falling into the hands of the Jacobinic commissioners. Their rules inculcated the necessity of leading moral lives; submission to the masters, whom the companions served for five or seven years; attention to their religious duties; and charity to the poorer brethren, etc. Among the symbols were the square, the plumb-rule, and the compasses, which are distinguishing marks of the officers of a Freemasons' Lodge at this day.

Three very ancient historical documents are yet extant which further prove this historical connection, and also give us an insight into the doctrines and customs of those corporations in the Middle Ages. The eldest of the documents above mentioned is the constitution, confirmed in 926, to all the corporations of architects, by King ATHELSTAN, through his brother EDWIN, at York, the original of which, in Anglo-Saxon, is still preserved in York. The beginning reminds the reader immediately of the most ancient Oriental Church. Then follows a history of architecture, beginning with ADAM, and comprising quotations from some Rabbinical tales respecting the building of Babel, the Temple of SOLOMON, with mention of HIRAM, limited, however, to the information contained in the Bible; then passing over to the Greeks and Romans, mentioning particularly PYTHAGORAS, EUCLID, and VITRUVIUS. There the history

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of architecture, and the oldest corporations in Britain, is told, agreeably to the accounts of the best historians, and among other things is mentioned that St. ALBANUS, an honorable Roman knight, patronized the art about A. D. 300, settled the fundamental institutions of the Masons, procured them employment, wages, and a charter from the Emperor CARAUSIUS, according to which they should form a society in Britain, under the government of architects. The devastation of the country, and the destruction of the edifices by the northern tribes and the Anglos and Saxons is related, and how the pious ATHELSTAN had resolved to restore the ancient and venerable society. After this follow the sixteen most ancient laws, which agree exactly with everything that careful investigation can find in the *corpus juris* relating to the college of architects. This constitution was preserved in England and Scotland in its essential features, until the fourteenth century, when the societies passed over into the stationary corporations in cities. It is proved by historical documents that in Scotland and England, Lodges, laboring according to these constitutions, existed in an uninterrupted series, and often admitted as members learned or influential men, who were not architects, including even kings (accepted Masons).

In 1817, we find four Lodges existing, in which the old symbols and customs were still preserved; most of their members were, however, merely accepted Masons. So far extends the first period of Masonry. Sir CHRISTOPHER WREN was the last Grand Master of the ancient order.

With these facts incontestably proved, who can doubt the high antiquity of Freemasonry. There can be scarcely a question that the Order of Free and Accepted Masons is the legitimate successor of the *collegia fabrorum* of the ancient Romans, and of the corporations of architects of the Middle Ages. Indeed, the possession of the same rules, constitutions, symbols and rites would prove this, were there no other evidence.

It is not for us to say whether Freemasonry existed in its present form or not at the time of the building of SOLOMON'S Temple. We have reason to believe, however, that the prevailing Masonic tradition touching that point is not entirely without foundation. HIRAM, king of Tyre, must of course have been acquainted with the Phrygian mysteries, if he were not, indeed, the chief pontiff thereof, which is most probable. Coming to the assistance of King SOLOMON, in the great enterprise of building a temple for the celebration of the Hebrew mysteries, it is easier for us to conceive that some

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kind of organization existed, similar to ancient Masonry, than that it did not.

In 1717, an essential change was made by three members belonging to some of the four Lodges just mentioned, DESAGULIERS, JAMES ANDERSON, and GEORGE PAYNE. They changed the society into one which had nothing more to do with building, but of which "brotherly love, relief, and truth" were to be the essential characteristics. By retaining the name and customs and ceremonies of the ancient fraternity, the new Lodges retained the privileges and charters of those societies. They further thought it well to establish a center of union and harmony in one Grand Master, the eldest Mason, who, at the same time, was a Master of a Lodge; to constitute themselves, *pro tempore*, one Grand Lodge; to renew the quarterly communications of the brethren; to hold the annual meeting and the festival; and to elect a Grand Master from among them, until they should have a brother of high rank at their head. In 1721, JAMES ANDERSON was charged to remodel the old constitutions, and to form thus a general Book of Constitutions, which alone should be valid for all the special Lodges, in future to be established under the authority of this Grand Lodge. The constitution of York was made by him the basis, though he compared a number of other constitutions. In 1721 his draught was accepted, and with some changes, acknowledged and printed in 1723. In 1738 a new edition was printed. In the editions of 1756, 1784, and in the latest book of constitutions of the Grand Lodge of Old Masons at London, united in 1813 (of which the second part appeared in 1815), the traits of the ancient York instrument are always to be recognized. The following are the most important duties (*charges*) of the Masons, as they appear in the edition of 1784, and, with few alterations, in the constitutions of 1815: The Mason is bound to obey the laws of morality, and, if he understands the principles of the society, he will neither be an atheist nor a profligate. Though the Masons of ancient times were obliged to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men agree, and to leave to each his peculiar opinion; they are to be men of probity and honor, whatever may be their differences in name or in opinion. By this, says the constitution, Masonry becomes the central point of union, and the means of establishing friendship among persons who, without it, would live in continual separation. The Mason is to be a peaceable subject or citizen, and never to allow himself to be involved in riots or conspiracies against the

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public peace and the welfare of the nation. No private hatred or feud shall be carried to the threshold of the Lodge, still less political or religious disputes, as the Masons, in this capacity, are only of the above-named general religion: Masons are of all nations and tongues, and decidedly against political feuds, which never have been favorable to the welfare of the Lodges, nor ever will be. The second of the above-mentioned documents was written under HENRY VI. of England, first printed in the *Gentleman's Magazine*, in 1753, p. 417, *et seq.*, and since then has been repeatedly reprinted. The last of the three documents is the ancient mode of admitting Masons, as it is still exercised by all the Masons of the ancient English system. It contains some customs of the Roman colleges, and of the most ancient Christian monks and ascetics.

From this period Freemasonry rapidly regained its ancient dominion, and exercised a new and most powerful influence on the whole moral and intellectual life of Europe. It first gave the world the true import of the words Fraternity, Liberty, Equality. Long before the first French Revolution its presence, though invisible, was felt throughout Europe. Essentially republican in its nature, and aiming to establish political and social equality and freedom, it constantly presented to the initiated the picture of a new social order, nowhere found on earth—the ideal of a society opposed to, and at the same time far more perfect than any existing civil organization. Consequently it became odious to tyrants. "It was anathematized," says an eminent writer, "at Rome, by Clement VII., pursued in Spain by the Inquisition, and persecuted at Naples."

So, in France, the Sorbonne declared its members worthy of eternal punishment! And yet Freemasonry found protectors among princes and nobles. Many of them disdained not to take the trowel and gird themselves with the apron.

For the few years preceding the French Revolution, Freemasonry was very active and vigorous through all of Europe. Working in secret, like the Cyclops in the forges of Vulcan, it fashioned those thunderous bolts which sent despotism howling to its den of darkness. It contributed largely to the social improvement of our race, and to the establishment of civil liberty, besides making men more social, more humane, more benevolent, and more fraternal.

"Owing to a crowd of other matter, we are unable to make room for it!" as the editor replied at the dinner table, when he was requested to take some pudding.

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THE SQUARE AND COMPASSES.

BY S. G. DODGE.

To those who have never been admitted into the penetralia of Freemasonry, the jewels and emblems of the Order appear to have no deeper significance than what attaches to them as implements of a craft, or marks of distinction; and it therefore is not strange that they should form very inadequate ideas of the moral utility of the Masonic institution. Those who have seen the furniture of the Lodge illuminated by the omnific light, on the contrary, have been instructed respecting the profounder meanings which these emblems symbolize, and, by diligent study and meditation upon the lectures, may gain a more adequate conception of the noble and beneficent mission of Masonry. A newly-made brother may not clearly understand why he is recommended to a diligent study of the liberal arts and sciences; but he will learn, if he attends carefully to his instructors, that Masonry has an intellectual as well as a moral scope, broad and extended as the habitable world, and that neither the purest virtue nor the profoundest wisdom of man, in his highest possible condition of development, can transcend the sublime teachings of this ancient and venerable Order.

The square is not merely an emblem of *moral* virtue; it tries the corner stones of all scientific and philosophical systems. It is equally an emblem of reason, of truth and justice, as well as of virtue. It lies at the very foundation of mathematics and of logic. The primitive mathematical figure is a rectangle. Mathematics is universally recognized as an abstract science, yet it has its foundation in natural facts. Its two principal lines are not abstract. These are the perpendicular and horizontal. The first is the line of direction of gravitating force, represented by the *plumb-line;* and the second is the line assumed by an oblong body in perfect equipoise, represented by the *level.* Both these lines are determined, not by art, but by the natural force of gravitation, and are represented by the supended scales of *justice.* The conjunction of these lines forms the *angle of a square.* When the plumb-line crosses the level, four right angles are formed. If we place one foot of the compasses on the point where these lines intersect and draw a circle, we have within the circle four right angle triangles, with equal sides, and, necessarily, equal angles. The third side or hypotenuse of each of these angles is wanting; but, as the third side of every triangle is a logical result of the two sides and their contained angle, the third

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side is abstract, and its idea and dimensions are perfect in the mind and in numbers, whether it be actually drawn or not. The right angle triangle is the primitive mathematical figure, and this and the circle are the two primary geometrical figures. The circle is not in perfect strictness a mathematical figure, because its exact dimensions cannot be expressed in numbers, neither is it possible to determine mathematically the exact area of any figure bounded wholly or in part by curved lines. The sum of mathematics is, therefore, *within the circle.* Mathematics extends to the circumference of the circle, but can never comprehend, much less transcend it. Returning to our figure, we find that each of the four triangles is equal to one-half of a perfect square, which is the square of one of its sides, and hence the four triangles are equal to the squares of both sides of each one of these four right angle triangles. If we draw the hypotenuse of each of the four triangles, we make the figure of a perfect square, which is the square of the hypotenuse of each one of the four right angle triangles. This furnishes a beautiful ocular demonstration of the problem discovered by the illustrious PYTHAGORAS, a demonstration which does not transcend the circle. If the reader will take the trouble to draw the figure, he will perceive that it demonstrates that the square of the hypotenuse is equal to the squares of both the sides of a right angle triangle. This demonstration is instanced because it is familiar to all Freemasons.

The square is an emblem of reason or truth, for whether a proposition be mathematical or logical the rational process by which it is demonstrated is the same in either case; and there is no rational difference between finding the third side of a triangle, from having its two sides and the contained angle, and deducing a logical conclusion from the major and minor of a syllogism. It is an emblem of virtue, for its vertical line suggests the relation of man to GOD, and its horizontal line his relation to his fellow-man; and he is never perfect in these relations excepting when the angle made by these two lines is a right angle, or a perfect symbol of moral rectitude.

The circle is a celestial symbol, typifying that supernal wisdom, or intelligence, toward which man is permitted to aspire, but to which he is not destined to attain, excepting at the point when he emerges from the terrestrial Lodge, and from the highest round of the ladder enters the celestial, where the Supreme Architect presides, and whose form and dimensions are to us unknown. The circle may be said to be a natural line, for it is revealed to the sight, though to it alone, in the apparent vault of heaven; which, as it is celestial, and is to be contemplated, though not comprehended,

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appropriately forms the covering of the Lodge. The compasses, therefore, as the instrument by which the circle is described, is a jewel most highly esteemed by the Order. The Holy Book is, masonically, only a symbol, and has the same significance as the compasses and the square together; just as the square rule is composed of two parts, one of which is in the *south*, the other in the *west*, but both combined are in the *east*.

Besides the rectangle and the circle, all other mathematical lines are artificial, and liable to imperfection; while these lines are perfect in the very nature of things, and are, indeed, the only perfect lines to be found in nature; for while nature presents to us the *types* of all geometrical figures, she never exemplifies either of these figures in perfection, in any object of creation.

The antiquity of these symbols is as remarkable as their sigificance. The *cross* is one of the most ancient of symbols, dating beyond the historic era. Among the remains of lacustrian villages recently explored in Switzerland, and of the date of the stone age, which is as ancient, at least, as the origin of the Hebrew chronology, are found *circular disks, with indented centers*, which bear no marks of having been employed for purposes of utility, and are understood by the *savans* to be sacred symbols; and the separate uses of the plumb-line and the level are exemplified among the most ancient traces of the architectural art.

MISTLETOE.—The *mistletoe* was the sacred plant of the Celtic mysteries. Its consecrated character was derived from two sources. One from a legend of the Scandinavian mythology, which is thus related in the Edda or Sacred Books of the Druids. The god Balder, the son of Odin, having dreamed that he was in some great danger of his life, his mother, Frigra, exacted an oath from all the creatures of the animal, the vegetable and the mineral kingdoms, that they would do no harm to her son. The mistletoe, contemptible from its size and weakness, was alone neglected, and of it no oath of immunity was demanded. Lok, the evil genius or god of darkness, becoming acquainted with this fact, placed an arrow made of mistletoe in the hands of Holder, the blind *brother* of Balder, on a certain day when the gods were throwing missiles at him in sport, wondering at their inability to do him injury with any arms with which they could attack him; but being shot with the mistletoe arrow, it inflicted a fatal wound, and Balder died.

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[From *Le Franc Macon* for September, 1857, translated from a German journal, published at Altenburg, entitled "*Bruderblatter fur Freimaurer.*"]

FRATERNAL FACTS FOR FREEMASONS.

According to the familiar letters of the Baron de Bielfield, the Prince Royal Frederic II. being one day in company with his father, at the house of the Prince of Oran, at Loô, the conversation turned upon Masonry. His father spoke of it with contempt; but the Count of Lippe-Bückebourg defended it. On this occasion, Frederic in secret expressed to the Count his desire to be made a Mason, and selected for his reception the Orient of Braunswig, and fixed for it the night of the 14th–15th August, 1738. He appeared there at that time, with the Count de Truch-Sess-Waldbourg, whom he proposed for reception after himself. Frederic insisted that no change in the reception should be made in his favor, and that he should be initiated like any other candidate; and it was accordingly so done. He was applauded for his demeanor at the reception, and above all for the admirable courage with which he underwent the tests, which were then real, terrible, and often dangerous.

Frederic the Great always firmly maintained that Masonry was an institution useful to the state, because, he often said, it prohibits Masons from intermeddling in political matters, it requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Braunswig, he thus expressed himself, "I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who, to superior talents unites the most tender attachment for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

In another letter, written by the same Prince on the 14th of February, 1777, to the Venerable Master of the Lodge of *Royal York de l'Amitié*, at the Orient of Potsdam, we find these expressions: "The Masonic society, whose sole object it is to make, germinate and produce fruit of every kind of virtue in my states, may always count upon my protection. It is the glorious duty of every good sovereign, and I will never fail to fulfill it."

Profanes have, therefore, falsely asserted that this Prince once said, in a conversation in regard to Masonry, "*It is a great nothing.*" It is true that he separated from the Order; but the reason was this:

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In the first year of his reign, he established a Lodge of twenty-four members, whose labors he directed, as Master. It was composed of his most eminent statesmen and generals, and those most devoted to his person. Among them was General WALLRAVE, his favorite and intimate friend. After the conquest of the province of Schleswig, FREDERIC commissioned him to repair the old fortresses and build new ones in that province. That of Neise, being the most important, on account of its excellent strategical position and its mines, was specially recommended to him by the king.

Seduced by bribes of money, WALLRAVE entered into an intimate correspondence with the Austrian Prince KAUNITZ, the sworn enemy of the King of Prussia, and made known to him the plan and secret mines of that important fortress.

This being discovered the monarch could not permit the traitor to go unpunished; and this traitor, whom he had loaded with favors, and made him his brother, was about to be proceeded against for the crime of high treason. FREDERIC reflected on this perplexing case, and finally came to a determination worthy of himself, and at the same time truly Masonic.

The Royal Master convoked the Lodge, and pronounced there an eloquent discourse upon morality. He spoke to the brethren with enthusiasm, of the duties of Masons toward their brethren. Toward the close of his discourse, his affectionate language was changed for words full of ardent fire, which caused in his auditors great astonishment, and filled them with emotion. The King-Mason, profoundly pained, rose from his seat, and majestically pronounced these Masonic words:

"One of the brethren here present has committed a horrible crime —a crime for which he merits capital punishment. This Mason has violated the laws of our Order, and failed in his duty to his country. He has broken his Masonic oath, and become an ingrate and a traitor, toward me, his Venerable Master, toward me, his king, his brother, his friend and his benefactor. As king, I wish not to know this; as Master, I wish to pardon him; as brother and friend, I wish fraternally to offer him my hand, and raise him from the moral abyss into which he has fallen; as a man, I wish to forget the past. I ask only that he will avow his crime, here, among us, in the family. I wish him to promise to forsake the path he has taken, to repent; and all shall forever remain a secret between us, and the least mention never be made of it. But, if he remains silent, unwilling to accept the forgiveness that as a Mason I offer him, then I declare to him, that I shall be obliged to leave this Lodge forever; and that,

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as the king, his Master, and the first magistrate of the country, I shall be forced to do my duty, and deliver him into the hands of justice, to be tried for his offense."

These earnest words moved and penetrated the hearts of all the members, who, afflicted and trembling, gazed upon one another; but no one dared speak, or could guess to whom this stern and yet just royal sentence of their Venerable Master could be addressed. The traitor himself was silent.

After some moments of silence, the king repeated his words, but more calmly. The members still responded by silence alone. Then, with tears in his eyes, the great king, with a smothered voice, uttered these words; "As a brother Mason, I have performed my duty; but, alas! I see, that even among this small number of Masons, Masonic feeling does not govern; that neither oath, nor sacred duties, nor sworn fidelity, nor the gratitude due a benefactor are strong enough to restrain men, to stifle their evil passions, and to prevent them from wronging their fellows. I close this Lodge forever; and will never again take up the gavel."

He closed the Lodge in the usual form, and expressing the most touching sentiments, with bared head, he replaced the gavel in the East.

In the ante-chamber of the Lodge, upon retiring, he demanded of General WALLRAVE his sword, and ordered him to be arrested and placed in custody for trial. He was condemned to thirty years imprisonment; and died before expiating his offense. Once he wrote from his prison to the king, beseeching his pardon, referring him to the 88th Psalm of David. The king answered by sending him the 101st Psalm.

SOLOMON, who in Masonic tradition is said to have been the first of the three Grand Masters concerned in the building of the temple at Jerusalem, was anointed King of Israel about two years before the death of his father DAVID, B.C. 1020. The young king, for he was but nineteen years of age, ascended the throne of Israel at a peculiarly auspicious period. The kingdom was established on a firm basis; the surrounding nations were either subject to the payment of tribute, or there existed treaties of amity and concord between them and the Israelites. They were at peace with all the world and among themselves. Hence SOLOMON was at leisure to pursue those plans which elevated the Hebrew nation to a position of wealth, grandeur and power never before attained.

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I.

I-COLM-KILL. An island, situated near the Hebrides, in a southerly direction therefrom. In ancient times it was the seat of the Order of Culdees, and contains the ruins of the monastery of St. Columba, which was founded A. D. 565. Here the rite of Herodem, it is claimed, originated.

IDIOT. This word did not always have the meaning which is now attached to it. It is derived from the Greek, *idiōtēs*, which signified a private citizen. In Sparta it denoted one who felt no interest, and took no part, in public affairs, and hence came to mean an ignorant person. It was used in this sense in the middle ages, and this is its Masonic meaning. The modern meaning—fool—would be out of place; for it would be as absurd to establish a rule that no fool should be made a Mason as it would be to enact a law that no horse, or infant, or dead man, should be admitted to the mysteries of Freemasonry. The word means, masonically, not a fool, but a listless, indifferent, ignorant, fellow, who could only be a disgrace to the Craft.

ILLUMINATI OF AVIGNON. This system was organized as a species of Masonry intermingled with the revcries of Swedenborg, somewhere about the year 1760, by Pernetti (who was a Benedictine Monk), and the Baron Gabrianca, a Polish nobleman. Very little is known of the institution, and it might have been forgotten but for the Marquis de Thorné, in 1783, taking up the system that had been adopted in the Avignon Lodge, and from it framing what is now known as the Swedenborg rite.

ILLUMINATI, OR THE ENLIGHTENED. During the second half of the eighteenth century, among the numerous secret societies which were more or less connected with Freemasonry there was not one that attracted so much attention, received the support of so many distinguished men, and created so rich a literature, as this. It was founded in 1776 by Adam Weishaupt, professor of law, at Ingolstadt, a man of great originality and depth of thought, and remarkable for the earnestness of his character. The objects which he sought to effect by this association were the highest and noblest ever entertained by the human mind. He desired to assert the individuality of man as a fundamental principle—and hence was an apostle of civil and religious liberty—to discover the means of advancing human nature to a state of higher perfection—to bind in one brotherhood men of all countries, ranks, and religions, and to surround the persons of princes with trustworthy counselors. Apostles, styled Areopagites, were sent into various parts of Europe to make converts, and in a short time the Order was flourishing in Germany, Holland, and Milan. Protestants, rather than Catholics, were preferred as members. The degrees were eight in number: 1. Novice; 2. Mineral; 3. Illuminatus Minor; 4. Illuminatus Major; 5. Knight; 6. Priest; 7. Regent; 8. King. Attracted by the liberality of its doctrines, and the grandeur of its objects, large numbers of illustrious Masons, and among them the celebrated author Knigge, became active members of it. In 1784 the society was dissolved by order of the Bavarian government. No association of men was ever more calumniated and misrepresented than the Order of Illuminati. It is common to dismiss them with the remark that they were "a body of men united together for the purpose of destroying society and religion," whereas, they were men of the profoundest religious convictions, and only desired such a reform in politics as would give man a greater degree of freedom, and afford him larger opportunities and facilities for the development of his faculties. It is humiliating to see that some Masonic writers have repeated the infamous calumnies of those high-priests of the lying fraternity, ROBISON and BARUEL, in regard to them. If they

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were infidels and anarchists, then the whole American people are; for they were only inspired with, and sought to propagate, the ideas which we hold in the highest reverence, and have embodied in our institutions.

ILLUSTRIOUS ELECT OF FIFTEEN. The 10th degree of the Ancient and Accepted rite. The body is called a Chapter. The decorations are black, sprinkled with red and white tears; there are 15 lights, 5 in the East, and 5 before each Warden, and 1 extra in the center—all of yellow wax. The officers are: Thrice Illustrious, Senior and Junior Inspectors, Orator, Secretary and Treasurer, Hospitaller, Master of Ceremonies, and Captain of the Host. This degree is devoted to the same objects as the Elective Knights of Nine—the conclusion of the punishment of the traitors, who, just before the completion of the temple, had committed an infamous crime.

IMPALE, In *Heraldry*, to arrange two coats of arms side by side in one shield, divided per pale. It is usual thus to exhibit the conjoined coats of husband and wife, the husband's arms occupying the dexter side, or place of honor, and the wife's the sinister side of the escutcheon. When a man marries a second wife, heralds say that he may divide the sinister half of the shield per fess into two compartments, placing the family arms of his deceased wife in base. Bishops, deans, heads of colleges, and others, impale their arms with their insignia of office, giving the dexter side to the former.



INCRESCENT. Increasing; growing. In *Heraldry*, a half moon on the increase, which is known by her horns being directed to the dexter side of the shield.



INDUCTION. In a Council of the "Illustrious Order of the Cross," the word has a significance similar to the article below. The word also occurs in a Lodge of Past Masters, wherein the newly-elected Master is inducted into the oriental chair of King Solomon.

INDUCTION, RITE OF. Those acts and ceremonies by which the novice is first introduced into the Lodge are called by this name. They are highly instructive when properly explained, and have an important symbolical meaning.

INEFFABLE. *Unutterable.* The ineffable degrees, so-called, are the eleven conferred in a Lodge of Perfection, known as the second series of degrees in the Ancient and Accepted rite. The third series are historical, and conferred in a Council of Princes of Jerusalem. The fourth series are philosophical, and conferred in a Chapter of Rose Croix de H-R-D-M. The fifth series are chivalric, historical, and philosophical, and conferred in a Consistory of Sublime Princes of the Royal Secret. The last grade is official, and is conferred in the Supreme Council of the thirty-third degree.

INESCUTCHEON. In *Heraldry*, a single small shield borne within a shield. When there are two or more, they are simply called escutcheons; for an inescutcheon, it is said, must always occupy the fess point of the shield. An inescutcheon is to be distinguished from an escutcheon of pretence, which is not a charge, but a separate coat.



INFLAMED. In *Heraldry*, adorned with flames; burning; flamant; as a bend inflamed, or surrounded with sparks of fire.



INFLAMED URN. An emblem in the alchemistical degree of "*Knight of the Sun or Black Eagle.*" It teaches that the Hermetic Mason should, by his knowledge and virtue, exercise an influence on the world as acceptable as the perfume of the burning urn.

INFORMATION, LAWFUL. No stranger can be permitted to visit a Lodge until he has been examined and

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tried in the usual form, unless some brother present *knows* him to be a Mason, by previous trial, or by having met him in a legally constituted Lodge, and vouches for him. This voucher, by a known brother, is called "lawful information." The examination of strangers should be made by intelligent Masons who know how to be, at the same time, thorough and courteous. An examination may be careless and inefficient through an excess of modesty on the part of the examining officer, or it may be needlessly rigid and pedantic. Both of these extremes should be avoided.

INNOVATIONS. These can never be permitted in Freemasonry. As it was in the beginning, so it is now, and so it must forever remain. This is particularly true of symbolic Masonry. It has resisted all attempts of *reformers*, as these innovators style themselves, to add to, or take from, or introduce, changes. The high degrees are developments of the first three, and complete the fabric in all its beauty. Among the innovators who, in the last age, attempted to change the character of the Masonic rites, Cagliostro and the Chevalier Ramsay were the chief. But their efforts were unavailing, and their inventions soon forgotten.

I. N. R. I., i. e., *Iesus Nazarenus Rex Iudæorum*. Jesus of Nazareth, King of the Jews, the inscription which was placed upon the cross of the Savior. In the Philosophical Lodge they represent Fire, Salt, Sulphur, and Mercury. In the system of the Rosicrucians they had a similar use: "*Igne Natura Renovatur Integra*"—"by fire nature is perfectly renewed." This idea is also found in the degree of "Knights Adepts of the Eagle or the Sun."

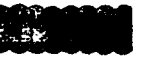
INTENDANT OF THE BUILDING, sometimes called MASTER IN ISRAEL. The 8th degree in the Ancient and Accepted rite. The body is called a Lodge, and its decorations are crimson; the room is lighted with 27 lights, arranged in three groups of 9 each, and each group forming a triple triangle; on the altar are 5 other lights. The Master is styled Thrice Potent, and represents King Solomon. This degree was instituted to supply the loss of the chief architect of the temple.



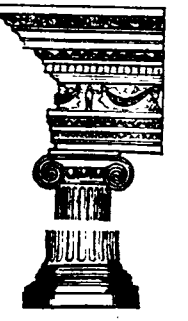
INTERFRETTED. Interlaced one with another; fretted;—said of charges or bearings.

INTIMATE SECRETARY. The 6th degree of the Ancient and Accepted rite. The place in which the Lodge is held represents the audience chamber of King Solomon. It is hung with black, strewed with white tears. There are but three officers, who represent King Solomon, King Hiram, and a Captain of the Guards. The ceremony and legend are intended to preserve the remembrance of an instance of unlawful curiosity, the due punishment of the offender being averted only in consideration of his previous fidelity. The degree also teaches that Masons should cultivate the virtues of Silence, Justice, Humanity, and Secrecy; and that in the execution of justice they should not be unmindful of mercy.

INVECTED, In *Heraldry*, having a border or outline composed of semicircles or arcs of circles, with the convexity outward; the points being turned inward;—the opposite of *engrailed*.



IONIC. In *Architecture*, one of the five orders. It bears a sort of mean proportion between the more solid and delicate kind. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a robust man.



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IRISH DEGREES. These degrees appeared in France between the years 1730-40. They had a political element, and were intended to aid the Pretender in his efforts to regain the English throne. There were three degrees: The Irish Master, Perfect Irish Master, and Puissant Irish Master.

ISIAC TABLE. A monument of ancient Egypt, on which is represented the worship of the Goddess Isis, with her ceremonies and mysteries. It is a square table of copper, covered with silver mosaic, skillfully inlaid. The principal figure of the central group is Isis. This table is now in the royal gallery at Turin.

ISSUANT. In *Heraldry*, issuing; arising from the bottom line of a field or chief; or from the upper line of a fess, or from a coronet. A term used to express a charge or bearing rising or coming out of another.



IVORY KEY. A symbol in the Philosophical Lodge, or degree of Knights Adepts of the Eagle or the Sun. It teaches that one should exercise due caution in opening his heart and expressing his opinions. Also the jewel of the degree of Secret Master, Ancient and Accepted rite.

J.

JACOB'S LADDER. Either resting upon the floor-cloth or upon the Bible, the compasses and square should lead the thoughts of the brethren to heaven. If we find it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, Charity. Draw Faith, Hope, and Charity from the Bible; with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened unto thee.

JERUSALEM. Hebrew, *Salem; habitation or foundation of peace.* The most far-famed and sacred city of ancient or modern times; the name of the capital of Palestine. It is mentioned very early in Scripture, and is generally conceded to be the Salem of which Melchizedek was king, Gen. xiv. 18. Probably about a century after its foundation, it was captured by the Jebusites, who extended the walls, and constructed a castle, or citadel, on Mount Zion. By them it was called Jebus. In the conquest of Canaan, Joshua put to death its king, Adoni-Zedek, and obtained possession of the town, which was jointly inhabited by Jews and Jebusites till the reign of David, who expelled the latter, and made it the capital of his kingdom, under the name of Jebus-Salem, or (for the sake of euphony) Jerusalem. This celebrated city is interesting to Masons on account of its famous Temple, whose symbolism and traditions appear in nearly every degree of Freemasonry.

JERUSALEM, Heavenly. *The City of God.* In several of the higher degrees the Heavenly Jerusalem is frequently alluded to, and occupies a prominent place. In the fifth section of the 2d degree of the Rite of Herodem the Thersata says: "Brothers, may we all, whether present or absent, so labor that we shall come at last to Mount Zion, to the city of the living God; the *Heavenly Jerusalem* * * * *, where the sun shall set no more, nor the moon deprive us of her light, and where the days of our affliction and the fatigues of our pilgrimage shall find an end." This celestial city is also referred to in the 19th degree of the Ancient and Accepted rite.

JERUSALEM, New. Some professors of the doctrine of Swedenborg formed a society in London under this name, having relations with a mystical-magnetical-spiritual brotherhood, in Stockholm. It had some Masonic

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symbols, and its spirit is seen in some of the degrees of the Swedish rite.

JESSANT. In *Heraldry*, springing forth; rising up as plants do from the earth. A term frequently used as synonymous with *Issuant*, rising, as a demi-lion is often represented doing, from the bottom line of a field, or upper line of an ordinary. The term *Jessant-de-lis* is used with respect to a leopard's head *affronté* with a fleur-de-lis passing through it. It is often found in heraldic bearings.



JESUITS, Order of. This celebrated society was founded in 1534, by Ignatius Loyola, a Spaniard of ardent imagination and earnest spirit, and was confirmed by Pius III., in 1540. There can be but little doubt that he intended it to be a mystical and contemplative association, resembling, in many things, the colleges of Egyptian priests; and the original objects of the Order, as promulgated by Loyola, were certainly entitled to respect. To defend and propagate the faith, to educate the young, to assist each other, to renounce the honors of the world, and ecclesiastical dignities; such was the basis upon which was erected a fabric that destroyed itself as soon as it lost sight of its first ideal, and ceased to be what it promised at the commencement of its career. The Jesuits appear to have taken the Egyptian priests for their model. Like them, they were the conservators and interpreters of religion. The vows, they pronounced, bound them to their company, as indissolubly as the interest and politics of the Egyptian priests fixed them in the sacred college of Memphis. Like those ancient priests, they subjected all who aspired to membership in the Order to the severest trials; like them, they sent forth missionaries to propagate and interpret the faith; they were the counselors of princes, and the educators of statesmen. But the Order lost its power, and received the condemnation of the world as soon as it became the ally of despots and made a traffic of the rights of man. After the Order of Jesus had fallen from its high estate, and became merely a secret society of political agitators and intriguers, some ardent and enthusiastic men conceived the idea of superseding it by a new Order that should retain all the good of the old, and be better adapted to the circumstances of modern times, and the wants of modern society. The Society of the Illuminati and that of the Rosicrucians were formed with this aim and purpose. The adepts of the Illuminati were governed by rules nearly identical with those of the Jesuits, and the whole machinery of the two orders was constructed after the same idea.

JEWELS. Every Lodge is furnished, symbolically, with six jewels; three movable and three immovable. The three immovable jewels are the square, level, and plumb; they are so called because they are the permanent and unchangeable jewels of the Lodge, and can never be taken or removed from their proper places. They belong, permanently and immovably, to the three principal officers. The movable jewels are the rough ashlar, the perfect ashlar, and the trestle-board. Jewels are the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices. The jewels used by the several Masonic bodies most popular in the United States are herewith described:

Symbolic Lodges.

OF SILVER.

Past Master wears a compass, opened on a quarter circle, sun in center.

This jewel may be of silver or gold, or silver and gold.

Master wears	a	square.
S. Warden	"	level.
J. Warden	"	plumb.
Treasurer	"	cross-keys.
Secretary	"	cross-pens.
S. Deacon	"	square and compass, sun in the center.
J. Deacon	"	square and compass, quarter moon in the center.
Stewards	"	cornucopia.
Mast. of Cer.	"	cross-swords.
Chaplain	"	open Bible.
Marshal	"	cross-batons.
Organist	"	lyre.
Tyler	"	sword.

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Grand Lodge.

ON GOLD OR YELLOW METAL (suspended within a circle.)

Past Grand Master wears a compass, opened on quarter circle, triangle in the center.

G. Mast. wears a	compass, opened on a quarter circle, sun in center.
Dep. G. Mas. "	square.
S. G. War. "	level.
J. G. War. "	plumb.
G. Treas. "	cross-keys.
G. Sec. "	cross-pens.
G. Chaplain "	open Bible.
G. Marshal "	scroll and sword crossed.
G. Std. B. "	banner.
G. Sword B. "	straight sword.
G. Stewards "	cornucopia.
G. Deacon "	dove, bearing olive branch.
G. Pursuiv. "	sword and trumpet crossed.
G. Tyler "	cross-swords.

Royal Arch Chapters.

H. P. wears a	miter.
King "	level, surmounted by a crown.
Scribe "	plumb, surmounted by a turban.
Capt. of Host "	triangular plate, inscribed with a soldier.
Princ. Sojr. "	triangular plate, inscribed with a pilgrim.
R. A. Captain "	sword, with signet ring.
Mast. of Vails "	swords.
Treasurer "	cross-keys.
Secretary "	cross-pens.
Chaplain "	open Bible.
Tyler "	cross-swords.

All the above jewels for Grand or Subordinate Chapters are of yellow metal, and suspended within an equilateral triangle.

Royal and Select Masters.

G. Mast. wears a	trowel and square.
Hir. of Tyre "	trowel and level.
C'dr. of Wks. "	trowel and plumb.
Treasurer "	trowel and cross-keys.
Recorder "	trowel and cross-pens.
Capt. of Grd. "	trowel and battle ax.
Cond'r. "	trowel, with scroll and baton.
Sentinel "	trowel and sword.

Of yellow metal, and suspended within an equilateral triangle.

Commandery of Knights Templar.

Em't Commander wears a passion cross, with rays of light at the crossings.

Ge'simo wears	square, surmounted by paschal lamb.
Capt. Gen. "	level, surmounted by a cock.
Prelate "	triple triangle with a passion cross in each.
Sen. War. "	hollow square and sword.
Jun. War. "	eagle and flaming sword.
Treasurer "	cross-keys.
Recorder "	cross-pens.
Stand. B. "	plumb, surmounted by a banner.
Sword B. "	triangle and cross-swords.
Warder "	square plate, with trumpet and cross-swords.
Guards "	square plate, with battle-ax.
Sentinel "	sword.

The jewels for the Grand Commandery are the same, enclosed within a circle, and all of yellow metal.

A description of the jewels belonging to the Ancient and Accepted rite may be found attached to each degree, respectively.

JOABERT. The companion of Solomon and Hiram. The name appears in several of the high degrees in connection with the above-mentioned illustrious Masons.

JOHANNITE MASONRY. The Lodges of symbolical Masonry which were formerly dedicated to King Solomon are now dedicated to St. John the Baptist and St. John the Evangelist. Hence the first three degrees are called Johannite Masonry.

JOHN, THE ALMSGIVER, ST. He was born at Cypress A. D., 550, was made patriarch of Alexandria A. D. 606, and died Nov. 11, A. D. 616. He has no connection with Freemasonry, and is mentioned here merely because the 30th degree (Kadosch) of one of the Scotch systems claims that it is to him, and not to St. John the Baptist and St. John the Evangelist, that the Lodges are dedicated. "*Celui a qui elles sont dediees est St. Jean l'aumônier, qui etait le Grand Maitre des chevaliers de St. Jean de Jerusalem, au xiii e siecle, et qui a toujours ete le plus bel ornement de l'Ordre, et le patron des Templars.*" It requires no little credulity, and some imagination, to believe that a man who died A. D. 616 was Grand Master of the Knights of St. John A. D. 1250!

JOHN THE BAPTIST, DISCIPLES OR CHRISTIANS OF ST. A society which has existed in Asia for many hundred years, but the exact date of its origin is unknown. Tradition asserts that it was founded by the immediate disciples of John the Baptist, who fled from Judea directly after the latter was beheaded. Their religious and philosophical doctrines have a mystical character. Their moral system is pure and elevated, and the highest virtues are inculcated and rigidly practiced. Their priests are divided into three degrees. They have peculiarities which remind one of the early Christian Brotherhood, especially their "*Agape*," or love-feast, which is the prototype of the Masonic Table-lodge.

JOHN, FAVORITE OF ST. The 7th degree of the Swedish rite, and also of the

(Continued in No. 7.)

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Editor's Trestle Board.

ANCIENT AND ACCEPTED RITE.

UNION OF THE SUPREME COUNCILS.

Our readers are aware that for some years past difficulties and division have existed in this branch of the institution, and that, like all quarrels, its continued existence has been due more to a misconception of the real points at issue than any other reason, if reason there be in a Masonic quarrel. We belonged to one side of the house, and of necessity stood by the side we deemed in the right; but our many articles on the subject will bear us witness that we have earnestly and continually urged an adjustment. It has always been a part of our Masonic code to promote peace and harmony among the brethren, and we have always believed, as we still believe, that the difficulty in question was doing us more harm by its reaction in other branches than all the avowed enemies of the Craft have ever succeeded in doing. Entertaining these views, we need hardly say that the late arrangement by which the long feud passes into oblivion meets our hearty approval, and that the united Council will find in us a consistent and zealous supporter. As a matter of history, we subjoin the articles of agreement upon which the union is based:

First. There shall be one Supreme Council of the A. and A. rite for the Northern Jurisdiction of the United States, to be composed of the united Supreme Councils heretofore existing therein, the one having its Grand East in the city of Boston, and the other having its Grand East in the city of New York, whose active members shall be twenty-eight in number from each Council, and no more at the time of union, in order that the united Council shall consist of fifty-seven Sovereign Inspectors General, which number may hereafter be increased at the pleasure of the Supreme Council, and whose officers shall be: 1. A Sov. Grand Commander. 2. A Lieut. Grand Commander. 3. A Treasurer Gen. H. E. 4. A Secretary Gen. H. E. 5. A Keeper of the Archives. 6. A Grand Minister of State. 7. A Grand Master of Ceremonies. 8. A Grand Marshal. 9. A Grand Standard Bearer. 10. A Grand Capt. of Guard.

Second. All action heretofore taken in expelling members from either Council on account of those differences is hereby revoked.

Third. All action heretofore had by either Council, so far as regards the establishing of subordinate bodies of the rite and conferring degrees, is to be deemed valid, and is confirmed by the united Supreme Council, and that where difficulties may arise in a State, there shall be a commission of not less than three or more than five appointed by the Sov. G. Commander, to take into consideration the state of the rite, and to adjust such difficulties, and to report their adjustment to the Supreme Council for final action.

Fourth. The two Councils shall forthwith officially exchange lists designating the names of the twenty-eight Inspectors General and active members of each body, and subsequently lists of their emeritus and honorary members.

Fifth. The two Councils shall each forthwith proceed separately to choose a Sov. G. Commander to serve for the full term of office that shall be fixed by the Constitution. The present Commanders of the

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two Councils shall thereupon resign their offices respectively, and the united Councils shall thereupon assemble as one body, and the Sov. G. Commander thus chosen to succeed the Commanders so resigning shall be forthwith inducted into office, and is hereby authorized to administer the obligation of fealty and allegiance to the united Supreme Council, and each member thereof shall thereupon be required to renew such obligation—the other offices in each of said Councils shall thereupon be rendered vacant and the united Supreme Council shall thereupon proceed to fill them by election. The officers of the united Supreme Council shall be elected every three years, and at such first election shall be selected as follows: The Sov. G. Commander shall be taken from the Council at Boston and the remaining officers shall be chosen so that an equal number of each shall be taken from each of said former Councils—the Lieut. G. Commander and the Secretary General to be taken from the New York Council.

Sixth. Each body shall pay its own liabilities and convey and turn over to the united Council all properties, papers, books, manuscripts, records, patents, constitutions, seals, etc., in its possession or control.

Seventh. All subordinate bodies shall make annual returns to the united Council and renew their allegiance to the same.

Eighth. All other Inspectors General of the two Councils upon renewing the oath of fealty shall, according to their previous rank, become emeritus, or honorary.

Ninth. The members of each Council shall have the right to throw twenty-eight votes in all elections and questions pertaining to the original organization, and if any of their active members are absent, the members present of such Council shall determine the mode in which the votes of the absentees shall be thrown. The respective parties to this agreement shall exchange their nominations before the election.

Tenth. The Grand Orient of this Jurisdiction shall be at Boston, from which place all decrees, balusters, patents, charters, diplomas, and all official documents shall bear test.

Eleventh. One annual meeting at least in every three years shall be held at the Grand Orient in Boston, but the meeting at which the first triennial election of officers shall take place after the organization of the united Council shall be held in the city of Cincinnati, and the annual meetings not otherwise provided for shall be held at such places as the Council may from time to time determine. Special meetings called by the Grand Commander shall be held at such place within the jurisdiction as he shall determine. Special meetings otherwise called shall be held at the Grand Orient.

Twelfth. Nothing herein contained shall be considered as precluding any subsequent action by the Supreme Council in the amendment of its Constitution for the government of the bodies of the Ancient and Accepted rite, provided that a two-thirds vote shall be required to remove the Orient.

These articles were agreed upon in committees from the two bodies, and separately ratified by each, and then the two Councils entering the same chamber the oath of fealty was administered and the union was complete.

We should have been glad to have participated in this happy reunion for which we have so long labored, but we are none the less rejoiced that to others was reserved a pleasure due in some measure, we believe, to our individual exertions, and we trust that a long, harmonious and prosperous future may be in store for the united body. We note with satisfaction that provision is made for triennial election of officers. The nervous energy of our people will not brook life tenure in office of any kind, and while we would not like to see the Supreme Council given over to frequent scrambles for office, we think that once in three years a change may prove beneficial in keeping up a healthy

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ambition, and reminding those in office of their accountability.

We approve, too, the idea of holding the annual sessions at different points in the jurisdiction. Nothing, in our judgment, has a stronger tendency to promote respect for the governing bodies of Masonry than that the subordinates should occasionally be brought in contact with them, and see for themselves the manner of men chosen to rule over them. The Grand East being fixed, the records and archives will remain there, as is right, but the meetings may, as we have said, be held at other places with great benefit, as we doubt not experience will prove.

RAISING A CORNER-STONE.—The extension of Mansion street to Broadway, at Paterson, N.J., which work is in progress, involved the demolition of St. John's or Masonic Hall, which building was erected by Orange Lodge of Masons in 1823. The members of the Lodge lately assembled at their rooms, and, preceded by a band of music, marched to the old building for the purpose of securing the corner-stone. Several hundred persons assembled to witness the ceremony of unearthing the stone, and by means of pullies placing it upon a truck, the band playing a dirge meanwhile. The Lodge then took possession of the massive block, and marched back to their rooms. The Orange Lodge intend soon to erect a new hall, and they will use the same block for the corner-stone, it being in excellent preservation.

THE RIVERSIDE MAGAZINE.—The May number of this popular family Monthly is exceedingly rich in illustrations; the two full page ones on extra thick tinted paper are worth framing, and would prove a constant source of interest to all youngsters. The other illustrations are excellent, while the reading matter is diversified enough to suit the tastes of that very difficult class of readers to please, viz:—Young America. HURD & HOUGHTON, publishers, New York.

MASONIC LAW.

ONE of the natural consequences of the great and daily increasing number of Lodges and Masons, is a greater development of vitality in the institution and a more general desire for acquaintance with all that pertains to the working of Lodges. In so great a number, there are also great differences of opinion on almost every point, whether trivial or important, and these differences breed an infinite number of law-givers who know just enough of the subject to enable them to muddle up the simplest question and make confusion worse confounded. Many of these volunteer jurists who on any and every occasion cooly usurp the functions of the Constitution, the Grand Lodge and the Grand Master, are evidently the children of necessity, and like their parent know no law; others there are who, having attained office of some kind, imagine that their appointment carries with it the key to unlock all the intricacies of Masonic jurisprudence; others, who, setting the *lex scripta* and esoteric instructions at defiance, paying no heed to written reports or printed constitutions, adopt "common sense" for their motto and resolutely set up a very poor quality of that article as the compass to steer by, the *open sesame* to all the difficulties of Masonic law. Others still, mounted on the editorial tripod with the traditional quill stuck behind their ears, who manufacture decisions with the utmost contempt for the theory and well-established principles of the art; and these are, perhaps, the most dangerous of all, because, in spite of the schoolmaster there are multitudes of people who believe what they see in the papers with as much reverence as if it were Holy Writ. Among such people a wrong decision is accepted and believed in, as necessarily right, and it goes from one to another until it finally comes to be cited as an Ancient Landmark which no man can legally remove. The errors thus arising are legion, and we are

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frequently called upon to correct them, and at times to undo serious mischief resulting from the assumption by these volunteers of a knowledge they do not possess, and which their vanity, or indolence, or both, prevent them from obtaining. The voluminous correspondence of the Grand Master is largely taken up in answering questions, by no means intricate in themselves, but coming from brethren who have been led astray by some amateur diplomat probably guiltless of ever having looked into the document known as the Constitution. There is, unfortunately, but little use in appealing to these expounders of the law, either to let it alone or at least to so far qualify themselves for the position as to master the rudimentary principles of the art, because they all think they know the subject thoroughly now, and therefore that it is needless for them to waste time and study on a subject of which no one can learn them anything; but we do appeal to the brethren generally to break up the habit of asking Tom, Dick and Harry questions about law, and proceeding to act on their answers as if there could be no possibility of a mistake. There are a multitude of questions asked from one to another which every Mason ought to know how to answer for himself, as for instance, the time when to elect and when to install officers; what officers a Lodge must have, and those it may or may not have, in its discretion; what may be done with a brother who refuses or neglects to pay his dues, and what may not; how many may or may not be initiated at once, and how much time must elapse between initiation and raising; and many others which are so explicitly stated in the Constitution that a wayfaring man need not err therein. We suggest that every Mason ought once in a while to read the Constitution of his Grand Lodge with careful attention, and that a Master who gets through his term without ever looking into that instrument has not conferred much benefit on his Lodge nor woven a coronal of fame for himself. We recommend an acquaintance with the constitutions and thirty-nine articles of 1721, as the basis on which our present system of jurisprudence is erected. We think, too, that the brethren ought to read the printed transactions of the Grand Lodge, not cursorily, but critically—if we may use the term—and with a view to understanding what has been enacted by their representatives in their name and for their government. We know of no branch of study likely to prove more beneficial in the long run than a studious examination of the legislation and decisions of the Grand Lodge, tracing out the laws which govern them, and the reasons which have led to their adoption. It by no means follows that because a committee have reported and the Grand Lodge has adopted their conclusions, that they are right; for it is not altogether unknown for that body to undo this year the decision of the last. Every brother, by diligent investigation, may satisfy himself whether a question has been rightly decided or not, and we earnestly recommend a trial of it, to the end of lessening the confusion wrought by ignorance and assumption.

CONNECTICUT.—The Grand Chapter of this State held its annual session on Tuesday, May 7th. The reports of the Grand officers showed that peace and harmony prevailed throughout the jurisdiction. M. E. James L. Gould, of Bridgeport, was elected G. H. P., and J. K. Wheeler, of Hartford, was elected Grand Secretary.

The Grand Council of R. and S. M. of the State met on Tuesday. Nothing of public interest transpired beyond the election of officers. William W. Lee, of Meriden, was elected M.P.G.M., and J. K. Wheeler, of Hartford, was elected Grand Recorder.

The Grand Lodge of the State held its annual meeting on Wednesday, May 8th. William Storer, of West Hartford, was elected G. M., and J. K. Wheeler, of Hartford, was elected G. Sec. The session was a pleasant and harmonious one—the most important business being the adoption of the excellent treatise of L. A. Lockwood, on the Jurisprudence of the Order.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. JULY, 1867. No. 7.

TOLERATION.

BY THE EDITOR.

This is a queer world we live in, and we, who have passed more than half the journey of life, find ourself in daily contact with remarkably queer ideas and queer modes of giving them expression. Thus in the matter of religious opinion as connected with Masonry we occasionally come across notions totally irreconcilable with our idea of the simple and correct doctrines on the subject enunciated by the fathers. They tell us that in former times it was required that Masons should be of the religion of the country in which they might live, or Mahometans in one place, Jews in another, and Christians in another, but that now it is deemed prudent only to require assent to the universal religion in which all men agree, that is a belief in the existence of one ever-living and true God, and in the immortality of the soul. Acting on this declaration, we tell a candidate that he is about to enter a society which seeks to unite men of every opinion by avoiding everything that may run counter to the prejudices or opinions of any sect, be they what they may, save only that as to the existence of God there shall be neither argument nor disbelief. On this platform all the different sects of religionists may and do unite—not in the prosecution of any peculiar religious theory, for the doctrines of Masonry on this point being universal cannot be peculiar—but in works of love and charity with which a man's private opinions do not interfere, and which opinions are not, on the other hand, interrupted or interfered with by any of the legitimate operations of Masonry. Men whose

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cast of mind does not lead them to be violently sectarian, who, while they may have their own preferences and prejudices, are still abundantly tolerant of corresponding ideas in others, will understand our proposition as being plain and direct, nor will they be inclined to believe that where every man is freely allowed to enjoy his own opinion, provided he does not intrude it offensively upon others, there necessarily follows a tendency to atheism, or, as it is more commonly termed, infidelity. An infidel is one who does not believe in the existence of GOD, and be it said, in passing, that we greatly doubt whether any sane person, civilized or savage, really entertains that belief; but admitting that a person does honestly believe that the universe is but the creation of chance, the very first law of the Craft forbids his initiation, and on this point we can enter into no compromise whatever; but we are told by one of our cotemporaries that they who seek to retain Masonry within its primitive limits, and who, while insisting on the great fundamental point in all systems of religion, for without GOD there can be no religion, are seeking to infidelize the Fraternity. This appears to us to be a queer sort of toleration—toleration of the kind that allows other people to see only through one's own spectacles. Personally, we have so high a veneration for religious conviction, we believe it so sacred, that we would not, if we could, convert any one from the particular dogma to which his conscience might direct him, and, for the same reason, we would not by word or deed offend what the world calls the prejudices of any man or Mason, however opposed they might be to our own. We had this opinion before we saw Masonic light, and it was with peculiar gratification that we heard the announcement, as we passed the threshold of the institution, that on this point Masonry had nothing to add to or detract from our already-formed opinion. But it is seriously argued that we must allow a man to carry out his own convictions and pray as his conscience may dictate, that we have no right to complain when a Christian minister, for instance, invokes the mediation of Christ in an assembly composed in part of persons who do not believe in that mediation, and who would not be present had they not been expressly assured that they would find nothing in the society to offend their religious scruples. In other words, it is claimed that by the very terms of our doctrine we are bound to allow every one to pray according to his own form, and to take no offense if his petition be differently addressed to the one which, if called on, we might offer. This occurs to us as being a queer sort of toleration. If Masonry were a system of worship in which it were agreed that

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all systems, known and unknown, should be tolerated, then, of course, it would be proper for each man to pray after his own notion; but the fact is, Masonry is no such thing, and does not profess to tolerate any of the systems of religion practiced in the world. On the contrary, she says, "If you are an infidel there is no room for you, but if you believe in GOD, and that he has created the soul of man immortal, then, whatever else you may believe has nothing to do in my courts. On this point I am intolerant, on it I will have no argument or unbelief; but outside of my domain you may believe what you like and I will neither question nor interfere." In the face of this undeniable fact, for a man to insist upon obtruding his peculiar sectarianism is not only intolerant, but impertinent, and argues not so much a desire to do good and serve the cause of the LORD, as to make a pharasaical display of righteousness which others may take or leave as they please. The Rev. Bro. A. or B., being in his pulpit, has an indisputable right to say anything he likes, and, most certainly, his audience would have no right to find fault, it being optional with them to attend or not, and it being always understood that the Reverend gentleman would uphold the tenets of his sect on all occasions of holding forth to his people. But when the Rev. Bros. A. and B. find themselves in a Masonic Lodge, it is certain that they have obtained the right to admission by previously agreeing to maintain and support the laws and regulations by which Masonic Lodges are governed. These laws and regulations eschew all sectarianism, or otherwise they would not be Masonic; and hence, when the Rev. Bro. A. or B., being called to officiate, instead of addressing the Throne of Grace as GOD, chooses to do so through a mediator not of universal acceptance, he or they are guilty of violating the Masonic law, their own agreement, the proprieties that obtain among gentlemen, and are simply impertinent. What would be thought of a Mason who should insist upon ornamenting a speech before the Lodge with allusions to matters at issue between the various political parties of the day, or who should find fault with the brethren because they did not happen to be born in the same country as the speaker. There are, we trust, but few gavels in this country that would not be instantly raised to call him back to a remembrance of his position and duties, yet the laws in regard to such an offense are the same as in regard to religious differences. Some years since a brother was elected Grand Chaplain in the Grand Lodge of one of our western States, and he prayed in accordance with his own convictions of duty. Objection being made, he said: "Masonry recognizes the

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right of conscience; I prescribe no form in which other men shall pray; the Grand Lodge elected me Grand Chaplain, knowing my sentiments; I deny the right of any to prescribe a form for me which my conscience does not approve." And yet this brother's conscience approved his becoming a member of a society, the very corner-stone of which is, that in its forms and ceremonies no man's religious sentiments shall be offended, and he was, no doubt, a model of toleration, so long as he had his own way and all others silently bowed to the dictates of his conscience. If any particular form had been prescribed to this brother, he would doubtless have been tolerably and we may add, justly, indignant; but when he was asked to drop all form, and simply petition the Great Architect of the Universe, the Good All-Father, before whom every knee bends and every tongue confesses, his conscience, or rather, let us say, his professional habits, so difficult to overcome, step in and prevent compliance, notwithstanding he had so often heard it repeated that in Masonry there is no sectarianism. Suppose that a Senator or Congressman, whose vocation is specially political, should be elected Grand Master, and should make his annual report to the Grand Lodge the vehicle for a dissertation upon the beauties of partisan politics, and objection being made, he should answer: "The Grand Lodge elected me, knowing my sentiments; I prescribe no political party to others, but my conscience requires me, on all occasions, to stand up for my own." Is it probable that the brethren would approve of such a discourse or find the reasoning in its defense unanswerable? Clearly not. The Grand Lodge would insist upon its right to transact Masonic business without the entangling alliances of politics, and the brethren would persist in allowing that Grand Master, Senator though he might be, to subside. And yet, we repeat again, the law against political discussions is precisely the same as that against debates of a religious nature. If a Lodge were composed of ninety-nine Jews and one Christian, that Christian would have a clear and undeniable right to demand that the Savior should not be spoken of lightly, nor indeed referred to at all; and if a reason were asked, his reply would be "I am here as a Mason; Masonry promised me, on my admission, not to interfere with my religious belief, and I demand that you not only let my convictions alone, but that you do not thrust yours upon me." We are inclined to the belief, that even the Grand Chaplain above referred to would say that the Christian brother was right, especially as under the circumstances his ox would be gored. In such a case he would be extremely tolerant—of his own opinions.

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Masonic toleration, then, means that Masons out of the Lodge may believe whatever form of religion best suits them, without question, let or hindrance, but that in the Lodge they shall say or do nothing to indicate their preferences, lest another brother be thereby hindered in the enjoyment of his rights, in violation of the solemn pledges of the Institution at his initiation. Masonry prescribes no form of prayer, but requires, as the Savior required when on earth, that when ye pray, say "Our Father which is in heaven." And this is one of the things not left to the pleasure of majorities.

The State tolerates all forms of religion, and protects alike the sect numbering its adherents by thousands and the one which with difficulty enumerates a hundred, nor will it allow the strong to override the weak. In the State it is for the general interest that each sect should be kept apart from the others; in Masonry, whichprofesses to unite men of all religions, the interest is, on the other hand, in bringing all together, and furnishing an altar erected to GOD, the Creator and Ruler of the universe, whereat Jew and Gentile, Baptists, Methodists, and all other sects may bow the knee in common accord to him who is our Father and our Friend. Unmoved by the bickerings and jealousies and strife of the world, tolerant alike of men's judgment and men's errors; willing that each and all should seek to make the peace which passeth all understanding in the way best suited to the needs and surroundings of individuals, she asks, nay commands, that at her altars there shall be no difference, that in her sanctuaries the voice of prayer shall be the petition of the creature to the Creator, marred by no discord engendered in the conflict of human opinion, and attuned to the harmony which emanates from the throne where all good men hope at last to kneel. Why will not our brethren understand the ennobling influences of this rule? Why will they refuse to look forward to the coming day, when the vail of error shall be rent and men see truth face to face; when the long and weary struggle for light shall have ceased and every tongue confess that GOD is all in all? Till then let us preserve our Institution as the bright place in our mental difficulties, the haven of refuge where our differences cannot come, and where, for all alike, there is toleration in its broadest and most comprehensive sense.

THERE is nothing by which through life one may be more profited than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.

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FICTION *versus* MASONIC HISTORY.—No. 1.

BY BRO. JACOB NORTON.

THERE is a trite adage, and a true one, viz: "A lie is the father of a dozen," as each successive falsehood gives rise to another dozen. By that ratio of multiplication the reader can easily imagine what a pyramid of falsehoods can be piled up, if not checked in time. Rev. JAMES ANDERSON, D.D., who wrote the first history of Masonry, set the pernicious example of imposing upon the Fraternity his fictitious fancies for Masonic history. WILLIAM HUTCHINSON imposed upon ANDERSON with his fanciful speculations, and the late DR. OLIVER, in his numerous writings, miscalled Masonic, capped the climax. The success of these writers, the flatteries heaped on them by the "Masonic Mutual Admiration Club," raised a swarm of imitators, both scribblers and St. JOHN's day lecturers. These have racked their feeble brains to prove that Masonry is the pivot on which the universe revolves. Every ancient organization that bears the slightest resemblance to our society is preached up as Masonic. All the pagan priesthoods, whether of Hindostan, Persia, Egypt, Greece, Rome, Gaul, Scandinavia or Britain: these were, of course, all Freemasons; these were all "clothed in white aprons and gloves," and observed Saints JOHN days, so say the lecturers. Every eminent man of antiquity who believed in the G. A. O. T. U. was a Mason. And not only were the Saints JOHN Grand Masters and Grand Patrons, but the rest of the Apostles were also members of a Masonic Lodge, and that during the first three centuries of the Christian Era. The Christian church was, in fact, a Masonic Grand Lodge. And one lecturer went even so far as to insinuate that the office of "Church Deacon" is derived from the former connection of the church with Masonry. However complacently these writings and lectures may apparently have been received by the Craft, there can be no doubt that the better informed portion of the brotherhood are disgusted with the imposition, and the fabric called "Masonic history" is a scandal to the Fraternity. It is evidently the interest of a certain class, who assume to be the high-priests or teachers of the order, to keep the brotherhood in the dark on these topics, so that whenever a question of reform comes up they may overwhelm the claimants of reform with the cry of "Ancient Landmark," and with appeals to Masonic history. The subject of "Ancient Landmarks," both as regards the ritual and the organization of the Lodge, has already been treated in the last two numbers of the

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ECLECTIC. I now propose to expose some historical fallacies, or what has been passed off as history; but must preface by stating, that in the State of Massachusetts the Masonic Institution is so thoroughly at variance with its boasted *universality* that nearly sixty brethren petitioned, last December, its Grand Lodge to investigate the subject and remove innovations, if there were any, so as to harmonize its precepts and practices. The petition was ungraciously received by the pious Grand Master, who, however, promised that he would consult his friends, and would report at the quarterly meeting to be held in (last) March. Subsequently he pocketed the petition, under the plea that the very idea of charging the Grand Lodge with *innovation* reflected against the Grand Lodge. On the 21st of December, previous to his installation, the Most Worshipful Grand Master delivered an address on the antiquity of the Masonic "Saints days'" festivals. After confessing that "he was not able to say at what time the custom originated," he continued, "but we learn from the history of the Order in England that in 1561 Queen Elizabeth ordered the breaking up of a Masonic meeting in York, on St. JOHN'S day, December 27;" that in 1663 the Earl of St. Albans was Grand Master. The Masons again met on St. JOHN'S day, and then passed a regulation, "that in future the Fraternity shall be governed by one Grand Master, and as many Wardens as the society shall think fit to appoint at every general assembly," and further argues, that on account of "the annual feast of St. JOHN'S day having fallen into abeyance was one of the primary causes which led to the establishment of the Grand Lodge in 1717."

The speech winds up with the usual peroration about "honoring the *Landmarks* of our fathers," etc. The address was printed in the *Freemason's Monthly Magazine*, prefaced by a leader from its editor, the Grand Secretary, who goes a little further into the origin of the custom, and traces it to a greater antiquity. "The record, however," says Bro. MOORE, "warrants the conclusion, *that in England, at least*, they (Saint festivals) were early, and probably originally, made the occasion for the annual assemblies of the Craft." The first of these of which we have any *historical mention* was held in the beginning of the fourth century, at which time St. ALBAN (about A. D. 303) "gott them (the Masons) a charter from king (Carausius) and his counsell for to hold a general counsell and gave itt to name assemblie." Thus leading the reader to infer that even then they met on St. JOHN'S day. This also winds up with the time honored "Ancient Landmarks," etc.

It appears, that in order to prove their favorite theory neither

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the Grand Master nor Bro. MOORE stopped to examine—1st. Whether what they called "history of the order" or, "historical mention" was really considered historical by ANDERSON; and, 2d. Whether ANDERSON is entitled to be regarded as an authentic historian. Had they carefully perused ANDERSON, they would have seen that the story of ELIZABETH attempting to break up the assembly at York is given by him merely as a *tradition* "believed by the old Masons." That is all the testimony he gives. How much credence can be given to a legend (not mentioned by any contemporary historian of ELIZABETH) believed only by the old Masons of ANDERSON'S time, let the reader judge. Even the credulous Dr. OLIVER, in his introduction to HUTCHINSON'S "*Spirit of Masonry*," alludes to the ELIZABETH legend doubtingly. A subsequent meeting of the Masons on St. JOHN'S day, in the time of JAMES I., is given by ANDERSON, on the authority of "Bro. NICHOLAS STONE'S manuscript, burned 1720;" and probably all that he has written of that period is taken from the burned manuscripts. These manuscripts, burned 1720, ANDERSON never saw. It simply amounts to this: *somebody said that somebody wrote.* Thus much for the "history" of the Grand Master and Bro. MOORE. But I must go a step further. I have no hesitation in stating that the whole of ANDERSON'S history, beginning with ADAM, up to his own time, is a continuous tissue of falsehoods. Sir THOMAS SACKVILLE and JAMES I. were no more Grand Masters of Masons than ADAM, ENOCH, NOAH, MOSES, HEROD the Great, or RABBIS, SHAMAI and HILLEL were. I venture to assert that such is the opinion of Bro. MACKEY, of S. C. The whole of his so-called history, up to his own time, is a pure fiction; even his account of the meeting of 1663, when he says, "The Earl of St. Albans was Grand Master, and appointed Sir JOHN DENHAM as Deputy Grand Master, Sir CHRISTOPHER WREN and Mr. JOHN WEBB as Grand Wardens," is equally fictitious. In the first place, OLIVER says (*Symbol of Glory*, p. 96, N. Y. ed.): "In 1721 a Deputy Grand Master was *first* appointed." This being the *first* appointment of a Deputy Grand Master, so JOSHUA was not Deputy Grand Master to MOSES, nor was DENHAM, in 1662, to St. ALBANS. Second, I shall quote from HALLIWELL'S *Hist. of Freemasonry*, p. 46, who, as the reader will perceive, though no Mason, yet deprecated the practice of manufacturing Masonic history. He says: "The following extract from AUBREY'S *Natural Hist. of Wiltshire*, a manuscript in the library of the Royal Society, will be read with interest. *It appears that Sir* CHRISTOPHER WREN, *in* 1691, *was enrolled among the members of the Fraternity.*" Here follows the extract: "Sir DUPDALE told me, many years since,

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that about the time of HENRY III. the Pope gave a bull or patents to a company of Italian Freemasons to travel up and down over all Europe, to build churches. From these are derived the Fraternity of adopted Masons. They are known to each other by signs and watchwords. It continues to this day. *Ac Memorandum.* This day, May the 18th, being Monday, 1691, after rogation Sunday, is a great convention at St PAUL'S Church, of the Fraternity of Adopted Masons, *where Sir* CHRISTOPHER WREN *is to be adopted a brother.*" This must conclusively satisfy every impartial mind that ANDERSON'S story that WREN was, in 1663, appointed Grand Warden is fictitious. I must here add that the same Mr. HALLIWELL discovered in 1838 a Masonic poem, believed to have been written in the 14th century, which is certainly the oldest Masonic document in existence. He concludes his remarks as follows: "How much may be done by a zealous investigator—one who is initiated in the mysteries of the Craft, *and who does not cling to the romantic ideas of its too willing votaries.* Let him turn away from the mummery which envelops the real good, and take a rational view of the facts of the case. To me it appears scarcely credible that a body of men of all ranks and all professions, uniting in a circle of love and friendship, and aiming at the accomplishment of the *summum bonum* of a Christian life, should so far forget their own acknowledged importance as to wish for proof of a pedigree from ADAM. *Fronti nulla fides.* Surely the weight of a suppositious, though splendid, origin cannot raise the society in the estimation of the wise and good." It is immaterial whether the story is true that Masons "in England at least," as Bro. MOORE said, did for three centuries previous to the establishment of a Grand Lodge, regularly assemble on St. JOHN'S day. If even that was true, the Grand Lodge of Massachusetts has no right with the present "Charges," enjoining that each brother should keep his particular religious opinions to himself, not to intrude them in presence of others who may conscientiously disbelieve them. The solemn promises and assurances given to all candidates, on the word and honor of a gentleman and a Mason, that there is nothing in the Institution or obligation to interfere with their religious duties, that all brethren stand on a level, etc. I say they have no right to excuse themselves for breaking those solemn promises, under the plea that three hundred years ago Masonry was a Christian Institution. How much more consistent is the conduct of the king of Prussia, who refuses to admit Jews, than that of the brotherhood of the United States, especially that of the Grand Lodge of Massachusetts, where, besides Christian prayers, the

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laudation of Christian saints, and the preaching almost nightly about the "truth of Christianity," "the blood of the Lamb," etc., the M. W. Grand Master orders the Grand Lodge to be closed with singing the Doxology. The probable cause for the origin of the observance of the Saints JOHN days I have given in the May No. of the ECLECTIC. I complain, however, now, of the perversion of what even ANDERSON calls "*legends*" into *historical facts*, when even what he gives as facts are utterly unworthy of credence. In my next I shall endeavor to show how much truth there is in what Bro. MOORE parades as "*historical mention*," or the legend of St. ALBAN.

SOLOMON'S TEMPLE.

MANY ancient as well as modern temples and churches exceed the temple at Jerusalem in dimensions, but history gives no account of any that would compare with it in richness of decorations. The Egyptian temple at Caranac was 1,215 feet in length and averaged 340 in breadth. The Temple of JUPITER at Olympia is 230 feet long, 95 broad and 68 feet in height. That of JUPITER at Agrigentum, in Sicily, is 340 feet long, 160 wide and 128 high. The dimensions of St. PAUL'S in London, from East to West, within the walls, are about 510 feet, and the line from North to South, within the portico doors, is about 282 feet. The temple of SOLOMON was, from wall to wall, 105 feet in length; its breadth 35 feet, and its height 52½ feet. The porch was 210 feet high; its length 35 feet, and breadth 17½ feet. The wall of the outer court was 7,700 feet in compass, and all the courts and apartments would contain 300,000 people. This temple was built of stone of dazzling whiteness, fitted so exactly that the walls seemed hewn out of the solid quarry. It rose high above the city, uniting the commanding strength of a citadel with the splendor of a sacred edifice. The roof of the temple had been set all over on the outside with sharp golden spikes to prevent the birds from settling on it, and the gates were sheeted with plates of the same splendid metal. At a distance the whole temple looked literally like a mount of snow, fretted with golden pinnacles. The prospect of it transcended all that we are now capable to imagine, and was esteemed the finest piece of masonry on earth. So perfect was the organization among the vast number of workmen, and so systematic the distribution of labor, that SOLOMON'S Temple, with all its gorgeous splendor and minute ornaments in detail, was finished in little more than seven years from the laying of the foundation stone.

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CLIMBING.

BY J. FLAVIUS ADAMS, M. D.

"By that sin fell the angels—how can man then hope to raise by it."

By climbing we do not mean that gradual ascent of the Masonic ladder which a laudable ambition seeks to attain. Nor do we conceive it to signify that elevation to office which merit, not interest, confers on its possessor.

"I had rather," said the Psalmist, "be a doorkeeper in the house of my God than to dwell in the tents of wickedness." (Psalm LXXXIV.) Step by step the intelligent Mason seeks advancement; he, too, is content to be a doorkeeper, or inner-guard of the temple, until he shall have made suitable proficiency and become in every way qualified to occupy the oriental chair, with honor to himself and credit to the Lodge over which he presides. Without attaining this proficiency or fully comprehending its rule and government, by which the peace and harmony of the Lodge may at all times and upon all occasions be preserved, mischievous consequences may possibly arise to convert the room from its legitimate sphere into a "tent of wickedness." This is the kind of climbing at variance with our notions of Masonic propriety. The disease has now become chronic. Worshipful Masters are no longer selected for their moral worth, social qualities and intellectual acquirements. The uneducated and profane, especially that class who have become Masons either from idle curiosity or mercenary motives, aspire to office without any other qualification than that of having committed to memory every word of the "work"—that work so sublime and beautiful when impressively and effectually delivered. But how is it generally imparted?

Parrot-like, the class we are describing set at defiance all the rules of etymology, syntax and prosody, and, were they permitted to write their lesson, orthography also.

Not only in the subordinate Lodges do we see this climbing propensity manifested, but even in Grand bodies we find a total disregard of this Masonic qualification. Merit should be the only preferment.

Let us now take a moral view of the subject. Is it not strange that a being who possesses nothing good which God has not given him, whose mortal body the worms will shortly destroy, should have a heart that is haughty, an eye that is lofty, and a disposition to climb over his brethren? Yet so it is. There have been climbers

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in all ages; and the fearful falls, the account of which has been handed down to us from one generation to another, have seemingly done but little to arrest this aspiring propensity.

HAMAN was a climber, and terrible was his fall, though he was at last lifted up against his will fifty cubits higher than he wished to be.

King HEZEKIAH was a climber. "Oh!" thought he, "I will show these Babylonian messengers what a mighty monarch I am. They shall see my treasure house, my precious things, my gold and silver, and all that I possess, that they may tell their master BERODACH-BALADAN of my riches, my greatness and my majesty." Poor HEZEKIAH! He fell at the word of the prophet from the lofty pinnacle to which he had raised himself. All that he had was to be carried away into a strange country, and his servants in the palace of the King of Babylon. Bitterly did HEZEKIAH repent of his climbing.

DAVID was a climber, even though taken from the sheepfolds. Not satisfied with the greatness to which GOD had raised him, stirred up by ambition, he must needs climb up higher, by magnifying himself in the eyes of his people. Those whom he ruled must be numbered, that it might be known how many mighty men he could command, and how numerous they were above whose heads he was raised. Heavy was his fall on that sad occasion, for the famine, the sword, and the pestilence were set before him, and seventy thousand of his men were cut off from the land. See what comes of climbing!

Long was the revel, and loud the clamorous mirth that rose to the roof of the gorgeous palace of the King of Babylon. Many a chalice brimmed with the juice of the grape, sparkling and moving itself aright, had been quaffed to the gods of gold and of silver, of brass, of iron, of wood, and of stone; and the golden vessels of the house of the Lord had been grasped by the unhallowed hands, and drained by the blaspheming lips of BELSHAZZAR, his kings and his princes, his wives and his concubines; but suddenly the king's countenanced changed, for he saw the mysterious handwriting on the wall; his thoughts troubled him, the joints of his loins were loosened, and his knees smote one against another. He climbs too high who tries to get above the power of the Holy One. BELSHAZZAR was a climber, and fearful was his fall. "In that night was BELSHAZZAR, the King of the Chaldeans, slain." (Dan. v. 30.)

Great was the pride of HEROD when he climbed so high by his majesty and his speech-making that the people cried out "It is the voice of a god and not of a man!" Never was a more disastrous

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fall. Smitten by the angel of the LORD, "he was eaten of worms, and gave up the ghost." (Acts, XII., 22, 23.)

We cannot consider too frequently, that man, in the height of his intellect, in the pride of his understanding, is a poor, dependent creature, dependent from the cradle to the tomb, not only on his Creator, but on the meannest things that are around him. His life is a gift; the faculties of his body and the endowments of his mind are bestowed upon him by a heavenly hand; a boon that he does well ever to remember. See him, a helpless infant, unable to speak, to stand or to stir, for his own advantage. See him, in the glory of his strength, conquering even the great inhabitants of the deep; in the pride of his mental power, dragging down from above the lightning of heaven; even then is he as dependent as when he was a child. The air must be purified for him or he cannot breathe; the earth must bring forth its produce, and supply him with fuel, and the animal world must feed him and clothe him. See him in hoary age, once more a child in intellect, and bowed down with bodily infirmity.

Really, really there seems no excuse for us when we proudly try to climb above the heads of those around us.

The word "climbing," with which we began our remarks, has already drawn us out to some length, and yet we are inclined to proceed a little farther; for we need not limit our illustrations to ages gone by, seeing that they abound in more modern times; and if we take the trouble to look for them, we shall find enough, and too many of them, in our own hearts.

Not many years ago, we had a mighty climber, who could not look on a throne without desiring to scramble up to it. The height he did attain would have made any other mortal giddy—and the general opinion is that it made him so; for he came tumbling down when he least expected it; the diadem fell from his brow, and he died a captive on the isle of St. Helena.

But while we now and then hear of crowned heads climbing up one above another, we may see the same things continually going on in common life. Every day and every hour might furnish us with examples in all grades of society; for pride is the besetting sin of thousands. This disposition to get one above another is common, we had almost said universal, though we discern it more quickly in others than ourselves.

At every annual election may be witnessed in our Lodges the jealous bickerings of those Masonic climbers who are merely seeking office from motives of personal aggrandizement—men who are

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always sacrificing *principle* for *policy*. Like wily politicians they have their party, who understand wire-pulling to *perfection*—

"Aspiring to be gods, angels fell;
Aspiring to be angels, men rebel."

Let us hope, then, that these climbers will derive instruction from the examples we have set forth in these remarks.

If they bestowed half the pains to climb the Masonic ladder, the principal rounds of which are Faith, Hope and Charity, as they do to raise themselves one above another, they would enjoy much more peace, and endure much less perplexity.

There are some who, while professing to be pilgrims to the heavenly city—to that "house not made with hands eternal in the heavens,"—go on their way as proudly as if they had a right to enter heaven, and yet they will have nothing to show when they shall come to the golden gate.

We might run on thus for an hour longer, but the subject will be much better prolonged by their reflections than by our pen.

As we fear we are all given to climbing, some one way and some another, so may we all profit by the words of King SOLOMON: "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. XVI., 18.)

BROTHERLY LOVE.—This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused brother on the throne. It is an essential element to bind the brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others, is a source of the greatest happiness in every situation of life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. Even in Paradise we will desire to be beloved. He who does not find his heart warmed with love toward all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love. Neither do those prove true brotherly love who only exercise it at the banquet and must first be warmed with wine before their hearts will sympathize with the distressed. A good father loves his children not only in the house, but out of it also.

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THE LESSON OF INITIATION.

BY AUG. C. L. ARNOLD.

It teaches the neophyte that he is to labor unceasingly to perfect his nature, and employing the faculties God has given him to accomplish well the mission he is sent into this world to achieve. As the human body is nourished by those physical elements which, by a law of nature, become a part of its own substance, so the soul is expanded, it is perfected and glorified by inspiring those divine influences which God—the source of all science, art, beauty, wisdom, goodness—is perpetually communicating to his intelligent creatures. At each step which man advances in knowledge and goodness, a new and higher revelation of truth and beauty is made to his soul. It is the capacity for improvement, the power to aspire to what is beyond and above him, that is to say, to the infinite, which give to man the exalted rank he holds in the universe. Hence the duty which is imposed upon him of approaching unceasingly nearer to the divine perfection, through the right exercise of all his faculties.

We cannot but perceive the wisdom of this arrangement, and its eminent adaptation to the nature of man, and to the conditions of his existence. He commences his career on earth feeble, helpless, and ignorant. Blind, in darkness and in chains, he wanders through many a gloomy way. He is bound to the world and to his fellow-men by a multitude of relations, all which require an enlightened judgment and a well-disciplined mind. He is born, too, to a heritage of sorrow and grief, liable to disappointments and misfortunes. Hence the necessity of seeking that wisdom, those comforts and supports, and of cultivating those affections which will raise him above the vicissitudes of time, enable him to master the storm and overcome the world, and bind him in strong and close alliance with the invisible and eternal.

Life's chief work or duty is to sacrifice the brief interests of time and self to immortality and God. And to disengage the soul from the trammels of sense, to exalt it, to perfect it by making it as one with God, is the end which religion proposes, and should be the object of all science, literature and art. For these are but parts of one vast, universal religion, which speaks not to one of our sentiments only, but to the entire of our faculties; that is, to the Soul, which is the center and source of all.

To labor to achieve one's destiny in the earth, is to labor for wisdom, goodness, truth. It is to cultivate generous affections,

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holy and trustful thought, and heavenly aspirations. And you will observe that all this implies labor, struggle, combat. It is plain that a being who is created for a perpetual progress upward must be subject to the necessity of toil. Born weak and ignorant, but with the infinite heavens shining above him, he must advance, do battle with the foes which obstruct his way, and overcome the world, the flesh, and the devil, which seek to oppose his heavenward march. Thought can fix no limits to the possible progress of the soul, nor calculate the measure of its perfection.

The first step to be taken in this great work is to overthrow all selfishness, and subjugate the passions and senses to the dominion of the soul. In their appropriate sphere, and under a wise direction, the passions give a charm to existence, and are the ministers of incalculable good. But they are prone to rebel, and often bind the soul with an iron chain. They are useful as domestics, but when they usurp the mastery are the most pitiless of tyrants. In the one case they are like a gently-flowing river, which gives beauty to the landscape and fertility to the soil. In the other they are like the sweeping storm or the crushing avalanche, the ministers of desolation and woe. Overborne by their clamors, man is hurled to earth, and sees no more the sunny heavens which arch above him, and invite him to soar. Truth, wisdom, virtue, charm him not; he sacrifices ALL to the transient interests and empty vanities of time. He labors, but it is for the meat which perishes. He struggles for wealth and that fame with which the world rewards its slaves, and obtains them, but death and leanness are sent into his soul.

A glorious victory is that which man gains over the powers and elements of nature, and by which he compels the earth to provide for his wants and pleasures; it is glorious to subdue the invaders of one's home and rights; but more glorious, oh, incomparibly more glorious, is it to gain the victory over one's self—to break the domains of the passions—to free the soul of selfishness and earthly affections; to subdue the enemy within the heart.

In our labors for spiritual freedom; in our struggles after wisdom, holiness, peace, we shall be aided by invoking the virtues and perfections of the wise and holy of the past time. Whatever victories have been won over the world and sin—over the selfishness and thrall of life; whatever perfection and glory have been acquired by any saint, may again be achieved by *him* who, caring little for what earth can give, is ambitious of a heavenly crown. Whatever degree of excellence or wisdom, be it never so high, which the mind resolutely fixes upon, and earnestly strives for, it may reach.

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The good and the honored of other times have left a thousand brilliant traces upon the earth, a thousand memories, which are to us a perpetual ministry of love, and life, and light. They are so many Pharoses which a kind Providence has kindled on the sea of time, not only to show us the evils we are to shun, but also to direct us to the haven of security and repose.

He who has subdued himself, exorcised selfishness, that demon of the heart, aspired to and made his own the virtues and wisdom of the good and the wise, and struggled, by art and science, to seize the secret of the universe, and lay open all its mysteries, has worthily labored to fulfill his destiny in the earth. He has secured a peace which the world cannot take away. For who so happy as he who has trained his mind to habits of reflection, and stored it with useful knowledge, and adorned it with beautiful conceptions, and holy and peaceful thoughts? Is any one so independent as he? so well prepared for life or for death? so strongly fortified against the reverses of fortune? Whatever may be his lot in the world, be he high or low, rich or poor, the world's favorite or the child of reproach, he has an unspeakable joy in his communion with nature and with GOD.

Knowledge, wisdom, holiness, cheerful thoughts, gentle dispositions, devout affections, bright hopes, and a world-subduing faith, are the treasure for which we should strive—the heavenly nourishment which gives to our souls an eternal life. And these are the great facts which underlie many of the secret rites and symbolic arrangements of our order! And these alone will endure! All else will pass away! riches, glory, the pomp and splendor of time, the world's vanity, all will vanish as a wreath of smoke! But the soul will live, with whatever it has gained of knowledge, wisdom, virtue: every idea it has acquired in time; every discovery it has made in the works of GOD; and every holy thought it has cherished will go with it into eternity. Its progress in this world is the prophecy of a progress which is never to end. What encouragement is this for us to toil for wisdom and goodness! Every upward step we take is a gain for eternity! JOSHUA may cause the sun to stay on Gibeon, and the moon to rest over Ajalon. But no magician can arrest the SOUL in its sublime flight along the heavens. Infinity is its capacity, eternity is its life, and progress its everlasting privilege!

Such are the important moral ideas which are symbolized in our sublime and beautiful ceremonies, and which every Mason should strive to comprehend.

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THE SCATTERED STONES.

BY ROB. MORRIS.

THERE are few subjects in the Masonic connection so painful to contemplate as that of the scattering of Lodge memberships in the Border States during the late war. We have a Lodge in our mind at this present writing, which, in the winter of 1860–1, rejoiced in a membership of more than sixty good fellows. It was what we love to hear called "a living Lodge," a "pile of perfect bricks well set up and well cemented." It was a Lodge greatly valued by its own members, greatly respected by the world without. Its ritualistic labors were well-squared. Its representation in Grand Lodge was ever worthy of its reputation, no less than seven of its members having been honored by Grand Lodge offices—one by that of Grand Master. Its St. JOHN'S day celebrations were ever conducted upon a large and intelligent basis—even such as the enthusiastic GUILBERT himself would delight in—embracing the elements of good orators, good banquets and a generous use of printers' ink, both precedent and consequent.

Now, in 1867, that Lodge is *a Lodge in ruins*. To go there now is to visit Baalbec, Luxor, Tadmor, or any other of the ruined notorieties of the ancient world. Its history in six years is the decline and fall of an empire. Its members divided upon the great political question of 1860–1, and, donning uniforms of different colors, drew unfriendly swords against each other. A portion went off with BUCKNER and ZOLLICOFFER and PRICE, and in many a campaign and upon many a battle-field vindicated their choice, so far as zeal and valor could do it. Of these *every one* was slain during the war. Their bones lie at Mill Spring, Pittsburgh Landing, Stone River and about Atlanta. Their memory is fragrant for kindnesses bestowed upon prisoners. They are known for good deeds done in hospitals, in prisons, upon the scene of action, at the grave side, and wherever else kind words and ready aid were in greatest demand. Therefore, around their portraits upon the walls of mother-lodge are woven green sprigs, and in its records whole pages full of good words are consecrated to their memory.

Another portion enlisted under the flag whose emblazonry denoted union. Of these many fell, as their brethren of opposing principles had done, upon the field of battle. One has his resting place at Corinth and one at Cynthiana, Kentucky. They, too, vindicated their choice by valor, dauntless and persevering zeal. They, too,

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proved good their claim to the title of generosity and fidelity. "For their brethren's and companion's sake" they bestowed timely aid upon all those, no matter what uniform they wore, who were entitled to the name of Freemasons. And when the war was ended and the few who survived its devastating influences returned home, they set themselves mournfully at work to rebuild the altar, so long thrown down, and the temple, so long destroyed, and the city so long in ruins.

The writer, contemplating the condition of this Lodge, the type of so many others, was moved to express in verse, thoughts inspired by the subject:

How scattered they who entered here
By the same familiar door!
The same peace-accents met their ear,
Now stunned with battle's roar:
One chain of love enlinked each hand,
Now grasping brands of steel;
And they who now own war's command,
Beneath one impulse fell.

Sweet music, love-notes, blest them then,
Now vexed by bugle-blast:
In ordered cadence moved their train,
Now urged to battle's haste:
Where Trowels taught in ancient lore
Cement of Peace to spread,
The instruments of cruel war
Our peaceful walks invade.

Alas! the abyss that yawns between
The children of one home:
Our mother-lodge bereft is seen—
Her hopes all sunk in gloom.
They who in deeds of mercy strove,
Now strive in deadly fight,
And hate has quenched the flame of love,
And noonday changed to night.

How scattered they! Yet blest be GOD,
Whose symbol crowns our East,
The EYE DIVINE has marked their road,
And sees them where they rest!

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In festering trench—'neath bloody wave—
On plain or forted height;
There cannot be a Mason's grave
Elude the MASTER'S sight!

And, when attuned to mystic rhyme,
His gavel-summons falls,
Each form shall rise, by Grip sublime,
And mount the heavenly walls;
There met again shall chant the lays
Of everlasting Peace,
And rapt in their GRAND MASTER'S praise
Enjoy unending bliss.

We said in the opening of this article that to visit such a Lodge as the one described, is to visit one of the ruined cities of antiquity. The analogy will be seen to be sufficiently striking if we make a brief sketch of Baalbec, one of the principal of these. Its situation is on the great plain of Coele-Syria, between the two Lebanon ranges and near the western base of Mount Hermon; its ruins are among the most famous in the world for extent, massiveness and splendor. The plan of the great Temple of BAAL there was that of SOLOMON'S Temple, viz: a ground floor with a succession of courts, the outer of which were enclosed by elaborate porches. The temple faced, of course, to the rising sun, BAAL being the sun-god of the pagans. Its ruins are visible at a great distance. It was 290 feet long and 160 broad. A colonnade of 54 Corinthian columns ran clear around it, each column being seven feet in diameter and 75 feet high! Six of these grand objects are still standing, inspiring the beholder with equal wonder and awe. The base of each was a single stone, the shaft being divided into three parts. The temple stood on a platform 50 feet high, composed of stones incredibly large. Three of these measure 60 feet in length each and 13 feet in height! One of these platform-stones still lying in the quarry, several miles distant, is 68 feet long. As these monstrous objects were moved such a distance and elevated so high in the platform-structure, the question asked by every traveler is, what giant handled them? Vast arches run under the whole platform. A secret stairway, perhaps many, may still be traced from the bottom of the wall, winding and ascending in the vast ashlars that make it up.

Does any one of our readers need that the analogy be traced out between such a Baalbec, grand and awful in ruins, and the moral

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Baalbec, the Temple of Light, to which allusion was had at the opening of this paper? Both formed of grand and selected ashlars, chosen by skilled eyes, passed upon by faithful and conscientious officials, and shaped upon noble plans emanating from the masters of men—moved to grand, dedicated to sacred, worship by the most imposing ceremonials—fitted in places selected for them as immovable stones—such are the two Temples of Light, both now in ruins! Let us mourn for the lost, for from the grave there is no return. "Their love, and their hatred, and their envy is now perished, neither have they any more a portion forever in anything that is done under the sun—for there is no work, nor device, nor knowledge, nor wisdom in the grave."

RITE OF THE MYSTIC MASON.

The eighteenth century, if considered in connection with its intellectual activity, the immense progress made in the sciences and arts, and in relation to the general advancement of the human mind, must be recognized as the most remarkable epoch in the history of the world. It was the golden age of science, and of scientific men. And yet, such were the negative character of its speculations, and the habit that prevailed, of studying the mysteries of the universe, and investigating the laws of nature, apart from the ideal, or without reference to a higher sphere of thought, that the human mind became almost entirely materialized, and at last sunk into the abyss of skepticism. But unbelief is not natural to the heart of man; and even when the intellect is cursed with the demon of infidelity, the heart yearns with deeper intensity to penetrate the occult realms of nature, and hold communion with the awful mysteries of those invisible regions which have no boundaries, and on which philosophy and science, that are simply material, can throw no light. Thus, toward the end of the last century—an age noted at the same time for its splendid achievments in science, and its fearful harvest of irreligion—numerous sects of Mystics arose, particularly on the European continent, whose doctrines, however crude and extravagant, were the solemn protest of the heart against the skeptical spirit of the times, and the agonizing cry of the soul for a more intimate communion with the infinite. Many of the first minds of the age were moved by this impulse, and sought peace and quiet, and consolation, and hope, in the golden realm of the ideal. The Rosicrucians, Illuminati, the order of St. Martin, and many bodies strictly Masonic, entered with ardor into these high specu-

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lations, which were so well calculated to exalt, refine, and expand the soul, and fill it with a divine enthusiasm. To these men the worlds revolved in a sea of light—the emanation from the infinite mind—the natural and spiritual were united in an everlasting embrace. Myriads of spiritual beings walked the earth, and dwelt with men, and occupied themselves with human affairs, as in the days of old. Whatever we may think of some of their theories and operations, it cannot be denied that they accomplished a great work in arresting that furious tide of atheism which threatened at one time, to sweep all things into its horrible abysses of darkness and despair, and in establishing a harmony between reason and the profoundest mysteries of religion. It was at this time that the "Rite of the Mystic Mason" made its appearance. Its character is strictly Masonic. It recognizes the three symbolical degrees as the groundwork of its system. It has a strong infusion of Swedenborgian ideas, repudiates all Sadducean doctrines, and asserts the existence of angels and spirits, their constant presence with men, and invokes them in the Lodge, at the commencement of labor. Like the 28th degree of the Scotch rite, it is somewhat alchemistical. It believes the Philosopher's Stone and the Elixir of Life among the possibilities of science. Thus, in the instructions of the 2d degree, the disciple is informed that SOLOMON learned, by the opening of the first and second circles, the art of purifying—that is, transmuting metals, wherewith to enrich and embellish his temple. This rite consists of three degrees: 1. Mystic Apprentice; 2. Mystic Fellow-Craft; 3. Mystic Master.

ADVANTAGES OF KNOWLEDGE.—Knowledge in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites; the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. The Mason who possesses a taste for reading can find employment for his mind when his body is at rest. The calm satisfaction which books afford puts him into a disposition to relish more exquisitely the tranquil delight inseparable from the indulgence of fraternal affection; and in imparting the knowledge he has attained to his brethren less informed he will be more respected by them than he who can teach them nothing. "The Freemason, therefore, who expects to reap any intellectual advantages from the order, must study its principles with diligence and assiduity."

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imperial Grand Lodge of Prussia. Oliver calls it the 6th in the series comprised in the degrees of the Knights of the East and the West.

JUDAH. The fourth son of the patriarch Jacob, whose descendants became the most distinguished of the twelve tribes. On account of this the whole of Palestine is sometimes called Judea, or the land of Judah. The banner of this tribe is displayed in the Royal Arch degree; its color is scarlet; device, a golden lion couchant.

JUDAH AND BENJAMIN. Of the twelve tribes of Israel, which were carried away captive by Nebuchadnezzar, only two (Judah and Benjamin) ever returned to Palestine. These words are intimately connected with the council of Red Cross Knights.

K.

KADOSH. A Hebrew word, signifying *holy, consecrated, separated;* the designation of the 30th degree of the Ancient and Accepted rite, or Knight of the White and Black Eagle. There are several degrees bearing this name, but they all seem to be allied to the Knights Templar system. In the history of the high degrees we find: 1. The Knight Kadosh; 2. Kadosh of the Chapter of Clermont; 3. Philosophical Kadosh; 4. Kadosh Prince of Death; 5. Kadosh of the Scottish rite. It is also the name of the 10th degree of Martin's system; the 24th of the Council of Emperors of the East and West; 9th of the Scotch Philosophical rite; 65th of the system of Misraim, and 10th of the Rite of Memphis.

KALAND, BROTHERS OF. A lay brotherhood which originated in Germany in the thirteenth century. The name is derived from the Latin word *kalendæ*, which, among the ancient Romans, designated the first day of the month. On this day the brethren assembled to pray for their deceased friends, and to meditate and discuss religious, moral, and philosophical subjects. The meeting was closed with the *Agape*, or Table-lodge.

KILWINNING. A small town in Scotland, of no importance or influence, but which fills a large place in Masonic history, although it is doubtful whether the greater portion of the Masonic events said to have transpired there ever existed, except in the regions of the imagination. As Kilwinning, however, was the seat of a monastery, founded in 1140, it is not unlikely that a Lodge of Masons might have been organized there at that time; although there are no authentic records existing showing this to be the fact. Thory—Acta Latamorum—says that, "Robert Bruce, King of Scotland, under the title of Robert I., created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought June 24, 1314. To this Order was afterward united that of Heroden, for the sake of the Scotch Masons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning." The whole subject of the connection of Kilwinning with the history of Freemasonry is involved in great obscurity; but it is generally believed by Masons that the first Lodge of Scotland was opened at Kilwinning at the time of the building of the abbey and other edifices.

KING. In the Chapter of Royal Arch Masons, he is the second officer, and represents Zerubbabel, governor of Judea, and a lineal descendant of the royal race of King David. In the Lodge of Mark, Past and Most Excellent Masters, the King acts as Senior Warden.

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KING OF THE SANCTUARY. An honorary or side degree. A Mason can only receive this degree from five Masters of Lodges, who have each served a year in that office without interruption. No King of the Sanctuary can confer this degree, until after the expiration of nine years from the time of receiving it, unless he who presided at his reception knowing him to be the only person in possession of the degree, in the place where he resides, relieves him of this restriction before finally parting with him permanently; and this is moreover to be done in the presence of those who assisted at his reception.

KNIGHT. 1. A young servant, or follower; a military attendant; 2. A young man when admitted to the privilege of bearing arms; hence one of a certain chivalric or feudal rank; a champion; 3. One on whom knighthood is conferred by the sovereign or authorized military power, or, masonically, within the body of a just and legally constituted Commandery of Knights Templar, entitling the recipient to be addressed as Sir Knight.



KNIGHTHOOD, MASONIC. There is much difference of opinion as to the origin of this branch of the Masonic institution, and without attempting to show that the form of conferring the Order is identical with that of the gallant and devoted soldier-monks of the Crusades, it cannot be controverted that their institution possessed some features of similarity to Freemasonry. The connection between the Knights Templar and the Masonic institution has been repeatedly asserted by the friends and enemies of both. Bro. Lawrie says: "We know the Knights Templar not only possessed the mysteries, but performed the ceremonies, and inculcated the duties of Freemasons;" and he attributes the dissolution of the Order to the discovery of their being Freemasons, and assembling in secret to practice the rites of the Order. He endeavors to show that they were initiated into the Order by the Druses, a Syrian Fraternity which existed at that date, and indeed now continues. In a French MS. ritual of about 1780. in the degree of Black and White Eagle (30th), the transmission of Freemasonry by the Templars is most positively asserted. The history of the Templars and their persecution is minutely described in the closing address, and the Grand Commander adds: "This is, my illustrious brother, how and by whom Masonry is derived and has been transmitted to us. You are now a Knight Templar, and on a level with them." The Order of the Temple, in the twelfth century, was divided into three classes: Knights, Priests, and Serving Brethren. Every candidate for admission into the first class must have received the honor of knighthood in due form, and according to the laws of chivalry, and consequently the Knights Templar were all men of noble birth. The second class, or the Priests, were not originally a part of the Order, but by the bull of Pope Alexander, known as the bull *omne datum optimum*, it was ordained that they might be admitted, to enable the Knights more commodiously to hear divine service, and to receive the sacraments. Serving Brothers, like the Priests, were not a part of the primitive institution. They owed their existence to the increasing prosperity and luxury of the Order. Over this society, thus constituted, was placed a presiding officer, with the title of Grand Master. His power, though great, was limited. He was in war the Commander-in-Chief of all the forces of the Temple. In his hands was placed the whole patronage of the Order, and as the vicegerent of the Pope, he was the spiritual head and bishop of all the clergy belonging to the society. He was, however, much controlled and guided by the Chapter, without whose consent he was never permitted to draw out or expend the money of the Order.

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The Grand Master resided originally at Jerusalem; afterward, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land; he, consequently, never resided in Europe. He was elected for life from among the Knights in the following manner: On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day, which had been appointed for the election, arrived, the Chapter usually assembled at the chief seat of the Order; three or more of the most esteemed Knights were then proposed, the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the electing Prior. An assistant was then associated with him in the person of another Knight. These two remained all night in the chapel, engaged in prayer. In the morning, they chose two others, and these four, two more, and so on until the number of twelve (that of the Apostles) had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of votes. When the election was completed it was announced to the assembled brethren, and when all had promised obedience, the Prior, if the person was present, said to him: "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Bro. N., to be our Master." Then, turning to the brethren, he said: "Beloved sirs and brethren, give thanks unto God, behold here our Master." The mode of reception into the Order is described to have been exceedingly solemn. A novitiate was enjoined by the canons, though practically it was in general dispensed with. The candidate was received in a Chapter assembled in the chapel of the Order, all strangers being rigorously excluded. The Preceptor opened the business with an address to those present, demanding if they knew any just cause or impediment why the candidate should not be admitted. If no objection was made, the candidate was conducted into an adjacent chamber, where two or three of the Knights, placing before his view the rigor and austerities of the Order, demanded if he still persisted in entering it. If he persisted, he was asked if he was married or betrothed, had he made a vow in any other Order, if he owed more than he could pay, if he was of sound body, without any secret infirmity, and free? If his answers proved satisfactory, they left him and returned to the Chapter, and the Preceptor again asked, if any one had anything to say against his being received. If all were silent, he asked if they were willing to receive him. On their assenting, the candidate was led in by the Knights who had questioned him, and who now instructed him in the mode of asking admission. He advanced, and kneeling before the Preceptor with folded hands, said: "Sir, I am come before God and before you and the brethren; and I pray and beseech you, for the sake of God, and our sweet Lady, to receive me into your society and the good works of the Order, as one who, all his life long, will be the servant and slave of the Order." The Preceptor then inquired of him if he had well considered all the trials and difficulties which awaited him in the Order, adjured him on the holy evangelists to speak the truth, and then put to him the question which had already been asked of him in the preparation-room, further inquiring if he was a Knight, and the son of a Knight and gentlewoman, and if he was a priest. He then asked him the following questions: "Do you promise to God and our dear Lady Mary, obedience, as long as you live, to the Master of the Temple, and the Prior who shall be set over you? do you promise chastity of the body? do you further promise a strict compliance with the laudable customs and usages of the Order now in force, and such as the Master and Knights may hereafter add? will you fight for and defend, with all your

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might, the Holy Land of Jerusalem, and never quit the Order but with the consent of the Master and Chapter? and lastly, do you agree that you will never see a Christian unjustly deprived of his inheritance, nor be aiding in such a deed?" The answers to all these questions being in the affirmative, the Preceptor then said: "In the name of God, and of Mary, our dear Lady, and in the name of St. Peter of Rome, and our Father the Pope, and in the name of all the brethren of the Temple, we receive you to all the good works of the Order, which have been performed from the beginning, and will be performed to the end, you, your father, your mother, and all those of your family whom you let participate therein. So you, in like manner, receive us to all the good works which you have performed and will perform. We assure you of bread and water, the poor clothing of the Order, and labor and toil enow." The Preceptor then took the white mantle, with its ruddy cross, placed it about his neck, and bound it fast. The Chaplain repeated the 133d Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and the prayer of the Holy Spirit, "*Deus qui corda fidelium;*" each brother said a *Pater*, and the Preceptor, and Chaplain kissed the candidate. He then placed himself at the feet of the Preceptor, who exhorted him to peace and charity, to chastity, obedience, humility, and piety, and so the ceremony was ended. One writer, Rosetti, distinctly asserts that the Templars were a branch of the Masonic Institution, whose great object in that age was the overthrow of the papal tyranny, and the monstrous fabric it had erected of idolatry, superstition, and impiety; and hence he traces the determination of the Pope to crush, at all hazards, the Order of the Temple, with all its daring innovations. Though there is a great probability, if not a certainty, that Masonry was a leading feature in the Templar institution, we are inclined to believe that the mysteries of the Craft were the only secrets of their practices. The wonderful architectural and engineering works which, both in Asia and Europe, were constructed under the direction of the Templars and Hospitallers—more particularly the former—are, it seems to us, very striking evidence of the Masonic origin of the Knight. Gervase of Canterbury, who wrote in the twelfth century, speaks of both French and English artificers, skillful to work in stone and in wood, who traveled in guilds or societies, for the purpose of proffering their services wherever the architect's and builder's art required to be exercised. These were the only men who possessed the requisite knowledge, and from their ranks kings and princes frequently impressed by violence workmen whom they required to construct their palaces or fortresses. They were the operative Freemasons, to whose surpassing skill and knowledge of the laws of beauty and just proportion we are indebted for the magnificent cathedrals which adorn many parts of Europe. They met in Lodges close tiled from the vulgar gaze, and pursued the practice of their mystic rites under the sanction of the throne and the church. The traveling bodies of Freemasons, which we have mentioned, consisted of brethren well skilled in every branch of knowledge; among their ranks were many learned ecclesiastics, whose names survive to the present day in the magnificent edifices which they assisted to erect. The Knights of the Temple, themselves a body of military monks, partaking both of the character of soldiers and priests, preserved in their Order a rank exclusively clerical, the individuals belonging to which took no part in warfare, who were skilled in letters, and devoted themselves to the civil and religious affairs of the Order; they were the historians of the period, and we know that all the learning of the time was in their keeping, in common with the other ecclesiastics of their day. From the best information we are pos-

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sessed of regarding the Order, we believe there can be little doubt that these learned clerks introduced the whole fabric of Craft Masonry into the system of knighthood, and that not only was the speculative branch of the science by them incorporated with the laws and organizations of the Knights, but to their operative skill were the Templars indebted for their triumphs in architecture and fortification. We have shown that the early Freemasons were the architects of all structures above the hovels of the peasantry; and we have endeavored to trace to Masonic influence the eminence attained in structural science by the various knightly orders. In our opinion there is little room to doubt that the practice of Masonry soon became a prominent feature of the Order, and that Masonic secrets alone were the far-famed mysteries of the Templars. As it is evident that these pursuits would not in the eyes of the world appear to further the original objects of the chivalric orders, we cannot be surprised that the Knights made no profession of their Masonic studies; perhaps, even at that remote period, there was a well-grounded fear of the animosity which has been since so fearfully developed in the Church of Rome against all secret societies. That power has ever trembled at the progress of liberality and science, knowing full well that in proportion as the intellect of man is strengthened by freedom of thought, her influence, founded upon blind superstition and puerile credulity, must gradually disappear from the earth. In illustration of the alarm of the papal church at societies of this kind, we refer, though not strictly belonging to our subject, to the Academy of Secrets, established in Italy in the sixteenth century, by Baptista Porta, for the advancement of science. This association was called *I Secreti*, and was accessible only to such as had made some new discovery (real or supposed) in physical science. Porta did not content himself with this private means of instruction and education; he also, to the utmost of his power, promoted public academies, wherein were taught the then recondite sciences of chemistry, optics, and natural history. His voluminous works extended his fame, and he was visited by the learned from all parts of Europe. Such a man, in that age, could not escape the notice and pressing attentions of the Holy Church. Writing, of course, much that was incomprehensible to the ignorant priests, of the time, he was summoned to Rome to answer for his conduct and opinions; the charge of magic being brought against him, as was the established rule at that time when anything scientific passed the understanding of the spiritual gentry.* The results produced, directly or indirectly, by the institutions of chivalry, ultimately benefited the Masonic society. The rise of independent corporate bodies, even, may in some degree be traced to this source.

KNIGHT OF THE BRAZEN SERPENT. The 25th degree of the Ancient and Accepted rite. The history of this degree is founded upon the events described in the book of Numbers, xxi. 6–9: "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore, the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass,

* Eventually Porta was released, but his society was suppressed. Numerous absurdities may be traced in his works, owing to the imperfect light which fell to his lot; he was, nevertheless, a philosopher, and a man of practice as well as theory. To him we owe the *camera obscura;* and a variety of optical, chemical, and other valuable experiments instituted by him have in later ages produced fruitful results.

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that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."* The body is styled the Council, and represents the camp of the Israelites, in the wilderness, after the death of Aaron. The camp, standards, and tabernacle with its court, are arranged as in the 23d and 24th degrees. In the East is a transparency on which is painted a cross, with a serpent coiled round it and over the arms. The teaching and moral of the degree is Faith. The presiding officer represents Moses, and is styled "Most Puissant Leader." The candidate is called "A Traveler." The hangings of the Council are red and blue. The jewel is a tau cross, of gold, surmounted by a circle—the *Crux Ansata*—round which a serpent is entwined, suspended by a red ribbon. The legend states that this degree was founded during the time of the crusades in the Holy Land, as a military and monastic order, and gave it the name it bears, in allusion to the healing and saving virtues of the brazen serpent† among the Israelites in the wilderness—it being part of the obligation of the Knights to receive and gratuitously nurse sick travelers, protect them against the attacks of the infidels, and escort them safely through Palestine.

KNIGHT OF THE CHRISTIAN MARK, AND GUARD OF THE CONCLAVE. According to the traditions of this degree it was first created at Rome by Pope Alexander, for the defense of his person and the Holy See. Circumstances, however, occurred which rendered some changes necessary, and he called on the worthy Knights of St. John to assist him, as they were well known to be faithful and zealous followers of the Lord. That no stranger should gain admission and discover the secrets of this august assembly, the Order of the Christian Mark was conferred on the members. The motto of the Order is "*Christus regnat, vincit, triumphat*," Christ reigns, conquers, and triumphs. "*Rex regium, et Dominus dominorum.*" King of kings, and Lord of lords. The body is called a conclave. The officers are: 1. Invincible Knight; 2. Senior Knight; 3. Junior Knight; 4. Six Grand Ministers; 5. Recorder; 6. Treasurer; 7. Conductor; 8. Guard. The jewel is a triangular plate of gold with seven eyes engraved on one side, and the letter G within a five-pointed star on the other.

KNIGHT OF CONSTANTINE. This degree, sometimes, but improperly, styled "Knight of Constantinople," is an auxiliary or side degree; the legend thereof refers to the time of Constantine Perphyrogenitus, who became Emperor A. D. 911. It may be conferred on any Master Mason in good standing, by any one who is legally in possession of it, with the aid of at least five other Master Masons who are also Knights of the degree. The body is styled a Preceptory, and the presiding officer is called Preceptor.

KNIGHTS OF THE EAST, OR SWORD. The 15th degree of the Ancient and Accepted rite. It refers to those valiant Masons who, with trowels in hand and swords by their sides, were ever ready and prepared to construct and defend the Holy City and Sanctuary, and appears to be one of very considerable interest, as it is founded on the circumstance of the assistance rendered by Darius to the Jews, who, liberated from their captivity by Cyrus, had been prevented by their enemies,

(Continued in No. 8.)

* The ritual says that Moses, in obedience to the divine command, placed the brazen serpent upon the *tau*, and every one who looked upon it was directed to pronounce the word *hatathi*, "I have sinned;" and having done this, he was immediately healed.

† The brazen serpent which Moses set up was preserved as a memorial of the miracle till the time of Hezekiah—more than 700 years—who, in extirpating idolatry, "removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for until those days the children of Israel did burn incense to it." This was a bold measure; for some kings, however determined on the extirpation of idolatry, would have hesitated at the destruction of that which was certainly in itself an interesting memorial of a remarkable manifestation of the power of God.

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Editor's Trestle Board.

GRAND LODGE OF THE STATE OF NEW YORK.

The Grand Lodge of the State of New York commenced its session on Tuesday evening, June 4, at 2 o'clock. The Grand Master and the officers of the Grand Lodge were received by the largest representative Masonic body in the entire world, filling to overflowing the spacious hall. As the Grand Officers entered the hall, the Grand March in Athalia, by Mendelssohn, was finely executed by the 71st regiment band. The Grand Lodge ode was then sung by St. Cecile Lodge, under direction of their efficient Master, W. Geo. F. Illsly, Bro. J. R. Thomas executing the solo.

The Grand Master, Bro. Robt. D. Holmes, read his annual address, which was one of the most eloquent and business-like documents ever presented to this Grand Lodge.

There has been added to the membership the past year 9,017 new members, making a membership of 59,454.

The Grand Treasurer reported that he had received $62,164 59, with the balance of last year making the sum of $64,913 now on hand.

The Trustees of the Hall and Asylum Fund reported that they had received during the past year $50,840 from the proceeds of the Fair held in this city last fall, from Lodges and private individuals, with what was on hand last year making an amount of $200,552 19.

The Grand Lodges of Nova Scotia and Montano were recognized as sovereign and independent Grand bodies, and during the session representatives from those Grand bodies were received and fraternally invited to seats in the Grand Lodge. Representives were also received from the Grand Lodges of the District of Columbia and Cuba.

The election of Grand Officers for the year took place on Wednesday, which resulted in the following choice:

M. W. Stephen H. Johnson, G. M.
R. W. John H. Anthon, D. G. M.
" Jas. Gibson, S. G. W.
" Christopher G. Fox, J. G. W.
M. W. John W. Simons, G. Treasurer.
R. W. Jas. M. Austin, G. Secretary.
Rev. R. L. Schoonmaker, G. Chaplain.
" Chas. H. Platt, "
" F. C. Ewer, "
R. W. Amos H. Prescott, G. Marshal.
" Ed. L. Judson, G. Standard B.
" Geo. W. Gregory, G. Sword B.
" Joseph H. Toone, G. Steward.
" Jacob T. Boyle, "
" Philip Merkle, "
" Isaiah Rynders, G. S. D.
" Ed. M. Banks, G. J. D.
W. Johnson Fountain, G. Pursuivant.
" Sewall Fire, G. Tiler.
R. W. Jos. B. Chaffee, G. Lecturer.
Bro. Geo. W. Morgan, G. Organist.

They were installed in ample form by M. W. Clinton F. Paige.

A portion of the session was taken up with the discussion of a proposition recommending the trustees to sell the property at the corner of Grand and Crosby streets, and endeavor to procure another location, which finally prevailed.

Various committees presented reports, some of which led to considerable debate, but all of which were finally adopted, the most important being the Committee on Jurisprudence, approving the decisions of the Grand Master, the Committee on Hall and Asylum, who

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audited and examined the accounts of and securities held by the trustees.

The same Committee presented a report on a memorial concerning the People's College at Havana, from which it appears that, while the Trustees of the College are willing to resign and transfer their trust to the representatives of the Craft, the trust itself, which provides for the maintenance of a college, cannot be abrogated without an act of the Legislature. Under these circumstances, the Committee refused to express any opinion; but contented themselves with allowing a statement of facts to be published in the transactions, and to await further developments before taking action. In which view the Grand Lodge concurred. The promoters of this matter claim that they are entirely satisfied, and that by next Grand Lodge they will have everything in shape for a complete and unshackled transfer of the property to the Trustees of the Hall and Asylum.

The Committee on Warrants presented their report, recommending the issue of fifty-two warrants to Lodges hitherto working under dispensation, and changing the name of Oscar Cole Lodge to "Constitution," and refusing a warrant to a Lodge, U. D., late at work in Brooklyn.

A Committee was raised to procure and present to the retiring Grand Master, M. W. ROBERT D. HOLMES, a testimonial expressive of the sentiments of the brethren toward him, and of their appreciation of his faithful and enlightened labors as Deputy and as Grand Master of Masons.

An appropriation was made to secure the balance of the purchase money of the Washington relics, and they are now the property of the Craft.

The Grand Lodge, by a very decided vote, discountenance all schemes having the nature of lotteries or gift enterprises, unless they are directly under the control of the Grand Lodge, or some responsible Lodge under their jurisdiction.

Two thousand dollars were given in aid of the sufferers in the southern States, and a long list of gifts to local pensioners was sanctioned. After prayer, by the Rev. F. C. EWER, the session of 1867 was closed.

M. W. ROBERT D. HOLMES, whose career as the chief officer of Masons in this jurisdiction, brilliantly successful, has reflected so much credit on his zeal, tact and devotion to the best and highest interests of the Grand Lodge and the Craft in general, has no sooner retired from the arduous labors incidental to official position, than we find him again in harness with the editorial pen in hand, to give the brethren the benefit of his experience. In his salutatory he says:

"To our cotemporaries I shall always extend the courtesy of credit for excerpted matter, and this courtesy I shall expect to be reciprocated by them. Articles which may appear in other publications personal to me, I shall not notice here, unless they refer to my official acts in the past, and therefore be of general interest to my brethren. This is not the place in which to litigate matters personally offensive. If I should deem it proper to notice them at all, and if the source from which they emanate may be above an honest man's contempt, the Grand Jury will be the tribunal to take care of them, and assaults in the future, such as have been made upon me, as well as upon the good and noble brethren with whom I have been closely associated in the philanthropic labors of Masonry, will not be treated with the reticence of the past; but will, now that I am free from official shackles, be promptly met in a proper manner, and will be considered as reviving preceding enormities of a similar character."

Which we take to mean that those who pull his hair may expect to get something more than an invitation to the next hair-dressing saloon.

We cordially welcome our distinguished friend and brother to the tripod editorial, and bespeak for him a hearing by the Craft, certain as we are that his words will be wise and his counsel such as we may all follow with advantage.

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MASONIC HARMONIA.—The Masonic Fraternity have again been favored with a collection of odes, adapted to the requirements of the Craft, in all their varied ceremonies of opening, closing, entering, passing, raising, dedications, installations and funeral obsequies, prepared and set to music by Bro. H. S. CUTLER, through the Masonic Publishing and Manufacturing Co. of New York.

The general appearance of the work is highly gratifying, and a credit to the publishers, who have spared no pains in its production. The paper is unusually good, and the typography all that could be desired.

Bro. CUTLER has taken a bold step in the right direction, much of the music being new, and composed expressly for the words to which it is set. This is, as before expressed, a bold step in the right direction. Masonry wants its own peculiar and appropriate music, and it is to be hoped the Craft will give the collection produced in the "Masonic Harmonia" at least a trial, and not cast it aside because it does not abound in old familiar tunes—a desire for which has been a great drawback to improvement in Masonic music.

The work under consideration deserves a careful review, for it has merits of a high order, but is not entirely free from faults which will claim consideration.

The compiler has, in many instances, displayed a knowledge of the art he professes, and has striven to avoid those false harmonies which are too prevalent, and which grow out of the transposition of the music. Yet he has not always succeeded. The parts frequently cross each other, which mars the effect. Where a tune will not leave the arranger sufficient room for *four* parts, it is better to be satisfied with *three*, as Bro. CUTLER has done in many cases, with marked effect. On page eleven there is a tune set for four parts, which, if sung by male voices, the parts cross. In the second measure this is the case, and the effort to avoid this in the third measure has caused the lower parts to move in unison, which might have been avoided by condensing the whole into *three* parts.

The introduction of chants is another bold step in the right direction, and will, it is to be hoped, lead to practical results of very grave and marked importance.

There are many points of excellence as well as novelty; the talented author has done himself credit, and deserves the grateful thanks of the Fraternity for having produced so meritorious and useful a book for their use.

PRESIDENT JOHNSON'S ACCEPTANCE OF THE MASON'S INVITATION.—The President's note, accepting the invitation of the Grand Masonic Lodge of Massachusetts, is as follows:

"EXECUTIVE MANSION,
Washington, D. C., June 11, 1867.

"CHARLES C. DAME, *Esq., G. M. of Grand Lodge of Massachusetts:*

"DEAR SIR AND BROTHER: I have received your letter of the 25th ultimo, conveying to me the fraternal invitation of the M. W. Grand Lodge of Massachusetts to attend the dedication of their new Masonic Temple in Boston, on the 24th inst. It will afford me much pleasure to witness these most interesting ceremonies, and if in the meantime nothing occurs to prevent, I will be present with you on that day.

"Accept assurances of my appreciation of the compliment of the invitation, and believe me, dear, sir, to be truly and fraternally yours. ANDREW JOHNSON."

HENRY CLAY.—The statue of the Past Grand Master, HENRY CLAY, the embodiment of the American orator, was unveiled at Louisville, May 30. Grand Master MARTIN performed the Masonic ceremonies, and delivered the statue to the Mayor for the use of the people. The ode, by GEO. D. PRENTICE, is said to be the best effort of his life. No greater praise can be given. The oration was delivered by Judge BULLOCK.

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DISCOVERY OF KING ALFRED'S (THE GRAND MASTER AND PATRON OF ENGLISH MASONS) REMAINS, AT HYDE, ENGLAND.—These remains have been buried 966 years. This illustrious and saintly monarch and Mason was first interred in a fine marble monument, in the cathedral of Winchester, in the year 901. But EDWARD the elder, his dutiful son, built, at his father's request, by aid of the Craftsmen, a New Minster, and to this Abbey the remains of ALFRED the Great and his Queen ALSWITHA were removed, together with those of ETHELBALD, and deposited at the foot of the high altar. They remained here for 211 years, when the monastery becoming unhealthy, the monks removed all their relics to a more healthy situation, and a little out of the city they completed a splendid monastery, 1112. ALFRED'S remains were placed in a splendid mausoleum, at the foot of the high altar, where the golden cross, bequeathed by King CANUTE, had been set up. Here they have rested ever since. A portion of the Abbey was destroyed by fire in HENRY I.'s reign, but rebuilt by HENRY II. For three months a wandering antiquarian brother, JOHN MELLOR, has been excavating on the site of the Abbey, and has at last succeeded in finding the remains of our great Saxon Grand Master, King ALFRED, and those of his pious Queen, ALSWITHA, and ETHELBERT. They were all found together, "closely, only one foot apart." The royal remains now lie in the gilt mortuary erected over the chancel of Hyde Parish Church, and the two leaden plates found by MELLOR, with the king's name upon them, are now in the hands of the Vicar, Mr. WILLIAMS.

SAYINGS OF MASONS.

A MAGNANIMOUS FREEMASON.—During the wars that raged from 1652 to 1660, between FREDERICK III. of Denmark and CHARLES GUSTAVUS of Sweden, after a battle, in which the victory had remained with the Danes, a stout burgher of Flensborg was about to refresh himself, ere returning to have his wound dressed, with a draught of beer from a wooden bottle, when an imploring cry from a wounded Swede, lying on the field, made him turn, and with the very words of SIDNEY, "thy need is greater than mine," he knelt down by the fallen enemy to pour the liquor in his mouth. His requital was a pistol shot in the shoulder, from the treacherous Swede.

"Rascal!" he cried, "I would have befriended you, and you would murder me in return! Now will I punish you. I would have given you the whole bottle; but now you shall have only half." And drinking off half, he gave the rest to the Swede.

The king, hearing the story, sent for the burgher, and asked him how he came to spare the life of such a rascal.

"Sire," said the honest burger, "I could never kill a wounded enemy."

"Thou meritest to be made a noble," the king said, and created him one immediately, giving him as armorial bearing a wooden bottle pierced with an arrow!

The family only lately became extinct in the person of an old maiden lady.

DOUGLAS JERROLD.—One day some one in his hearing exclaimed angrily:

"How is this? I can see a duke or a prime minister, any time in the morning, but I never can see Mr. ELLISTON."

"There's one comfort," JERROLD replied, "if ELLISTON is invisible in the morning, he'll do the handsome thing any afternoon by seeing you twice, for at that time of day he invariably sees double."

Or, "There's one comfort, if ELLISTON won't see you in the morning, he'll do the handsome thing in the afternoon by seeing you double."

NOTICE.—Agents for the ECLECTIC are furnished with printed receipts, on colored paper, having the stamp of the Masonic Publishing and Manufacturing Co. on the front, and the signature of J. L. WHITE, General Agent, on the back.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. AUGUST, 1867. No. 8.

MASONIC BANQUETS IN FRANCE.

BY ALBERT PIKE.

The Feast of the Order is celebrated twice a year; the first on the day of St. John [the Evangelist], at the Winter Solstice; and the second on that of St. John [the Baptist], at the Summer Solstice. Each of these meetings closes with a banquet, in which all Masons without exception, are obliged to take a part.

The hall in which the banquet is to be had, ought to be, like the Lodge, closed against profane eyes. It is usually decorated with garlands of flowers; and the banner of the Lodge, and those of the bodies that have sent deputations, hang upon the walls. The table is in the shape of a horse-shoe. The Master sits at the point, and the Wardens at the two ends. In the interior are placed, facing the Venerable, the Master of Ceremonies and the Deacons. The different articles set upon the table are arranged in four parallel lines. The first line, counting from the outside, is of the plates; the second, of the glasses; the third, of the bottles; and the fourth, of the dishes.

The *Table-Lodge* has its special vocabulary. In it, the table is called the *workshop;* the table-cloth, *veil*; the napkins, *flags;* the dishes, *platforms;* the plates, *tiles;* the spoons, *trowels;* the forks, *pickaxes;* the knives, *swords.* The name of *barrels* is given to the bottles; of *cannons* to the glasses; of *materials,* to the meats; of *rough ashlar,* to the bread. The wine is *strong powder;* the water, *weak powder;* the liqueurs, *fulminating powder;* the salt, *sand;* the pepper, *cement,* or *yellow sand.* To eat, is to *masticate;* to *fire a cannon-shot* is to drink. This Masonic *flash*-language is of French

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invention, and not of much antiquity, as some of the words adopted show. At any rate, one is bound to use this language; and every *lapsus linguæ* is punished by a *cannon-shot* of *weak powder;* that is, a glass of water. The instrument of punishment is presented to the candidate by the Master of Ceremonies.

During the repast seven *toasts* are drunk, or *obligatory healths.* Others may be offered besides; but in that case, their terms must first be approved by the Master.

The seven obligatory toasts are: 1. In monarchical countries, that of the sovereign and his family; and, in republics, that of the supreme magistrate; 2. That of the Grand Master and the Chiefs of the order; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the other officers; 6. That of the visitors; 7. That of "all Masons spread over the two hemispheres, fortunate or unfortunate, free or in chains, at home or upon a journey."

When *the healths are to be fired, mastication* ceases. The brethren rise, come to order, and throw their *flag* over their left shoulder. At the request of the Master they *load* their *cannons* and set them in a line on the table. When that is done, the Master says: "My brethren we are about to give a health which is infinitely dear and precious to us. It is that of . . . . . We will give fire, good fire, the most sharp and rattling of all fires. My brethren, right hand to the sword!—Raise sword!—Salute with the sword!—Sword to the left hand!—Right hand to your arms! (the glasses)—Raise arms!—To the cheek! (Here the brethren bring the glass near the mouth.)—Fire! (Part of the contents of the glass is drunken.)—Good fire! (Another portion is drunken.)—The sharpest and most rattling of all fires! (The glass is emptied.)—Arms at rest! (The glass is brought to the right shoulder.)—Advance arms! (The glass is carried to the front.)—Mark arms! one! (At this order the cannon is carried to the left shoulder.)—Two! (It is carried to the right shoulder.)—Three! (It is carried to the front.)—Deposit arms! one! two! three! (At each of these times the brethren make a movement by which the glass gradually descends to the table. At the third they set it down, with a clash and all together, so that but a single report is heard.)—Sword to the right hand!—Raise sword!—Salute with the sword!—Rest sword! (The knife is gently laid on the table.)—Together, my brethren! (All the brethren, following the Master, give the sign, the manual battery, and the acclamation).

It is a very general custom to preface each *fire* by the expression of some sentiment or wish for the brother who is the object of the

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health. Responses are made to all the toasts. The Master of Ceremonies answers for the absent and those lately initiated. As soon as the health of the king is *fired* the Master of Ceremonies takes place between the two Wardens, claims to be heard, and responds for the monarch. When he has returned his thanks, he *fires a cannon-shot* in the form above given, and then breaks his *cannon*, that it may never serve for any less solemn occasion. The Senior Warden gives the health of the Master. For this purpose he requests the Master "to ask the brethren to charge and to align themselves for a health which he is about *to have the favor to propose.*" When all are charged and aligned, he announces that "the health which he proposes is that of the Master," and then proceeds with the manual in the usual manner. Between the sixth and seventh toasts intervene all that the brethren are pleased to add; and between the third and fourth the *bits of architecture*, or addresses, and the *canticles*, that is, the songs; all of which must have for their subject Masonry.

The seventh toast closes the labors of the table. The serving brethren are called in, and placed between the Wardens and the Master of Ceremonies. The *arms* being charged and aligned, the brethren standing and in order, and arranged in a circle, each gives a corner of his *flag* to those on his right and left, and receives in return a corner of each of theirs. This is styled *forming the chain of union.* Then the Master gives the toast and starts the canticle that is to be sung. All the brethren join in the chorus.

The canticle ended, the Master, after going through the manual, gives those on his right and left the fraternal kiss and a pass-word, which go round the columns, and are brought back to him from the West by the Master of Ceremonies. The Lodge is then closed in the usual manner.

RUFUS CHOATE.—Occasionally Mr. CHOATE would catch a Tartar in his cross-examinations. In a district court case he was examining a government witness, a seaman who had turned State's evidence against his comrades, who had stolen moneys from the ship on a distant shore. The witness stated that the other defendant, Mr. CHOATE's client, instigated the deed. "Well," asked CHOATE, "what did he say? Tell us how and what he spoke to you?" "Why," said the witness, "he told us there was a man in Boston named CHOATE, and he'd get us off if they caught us with the money in our boots." Of course a prodigious roar of mirth followed this truthful satire; but CHOATE sat still, bolt upright and perfectly imperturbable.

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AARON OGDEN,*

GOVERNOR OF NEW JERSEY.

Among the gallant sons of New Jersey whose patriotism was thoroughly tried during the Revolution, and who were rewarded with high civil office by that State after its close, stands the name of Aaron Ogden. He was born at Elizabethtown, December 3, 1756, and graduated at Princeton, in 1773, at seventeen years of age. Princeton College was at that time the nursery of patriots, and Dr. Witherspoon, its president, had the proud satisfaction, when the Revolution commenced, of seeing many of his pupils and graduates enrolled in the service of their country. Among these was Aaron Ogden, the subject of this sketch.

One of the early revolutionary incidents in which he bore a part was the capture of a British vessel called the "Blue Mountain Valley," lying off Sandy Hook, and bringing her into Elizabethport in the winter of 1775–6. At what time he entered the regular army we have no records to determine. He received a commission in the spring of 1777 (then in his twenty-first year), in the First New

*Extract from a work of great value and interest, just published, entitled "Washington and his Masonic Compeers." By Sidney Hayden. With an original Portrait of Washington, etc.

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Jersey regiment, and continued in the service during the war. He was with General SULLIVAN in the attack upon the Tory forces on Staten Island, August, 1777, at the battle of Brandywine in the following month, and at the battle of Monmouth in the summer of 1778. In this last battle he held the rank of a brigade-major, but served as assistant aid-de-camp to Lord STERLING.

In 1779 he accompanied General SULLIVAN in his expedition against the Indians of New York, in the capacity of aid-de-camp to General MAXWELL. In 1780 he was at the battle of Springfield, in New Jersey, where he had a horse shot under him while on the field as aid of General MAXWELL. When that general resigned his commission, in August of that year, OGDEN was appointed to a captaincy of light infantry under LAFAYETTE. While in this capacity, he was intrusted by WASHINGTON, his commander-in-chief, with the execution of a delicate commission relating to ANDRE and ARNOLD. It was while Major ANDRE was under sentence of death as a British spy, and ARNOLD, a fugitive for his treachery, was in the British camp, that feelings of strong commisseration for ANDRE, and a greater desire to inflict a merited punishment on ARNOLD than on him, induced WASHINGTON to desire to exchange the condemned spy for the arch-traitor. He well knew that a formal proposition to this effect would not be received by the British commander; he therefore inclosed an official account of the trial of ANDRE, together with a letter from the condemned officer, in a package, and under a flag of truce transmitted them to the British headquarters at New York. The execution of this trust was committed to Captain OGDEN. The package he carried contained no allusion to a meditated exchange of ANDRE for ARNOLD, but he was instructed to incidentally suggest to the officer to whom he might deliver the package the idea that such an exchange might perhaps be made.

Captain OGDEN proceeded to execute his trust, and, as was anticipated, while awaiting at the lines of the British army near New York for an answer to his communications, the conversation turned upon the unfortunate ANDRE.

"Is there no way to save his life?" asked the British officer.

"Perhaps it might be done," replied OGDEN, "if Sir HENRY CLINTON would give up ARNOLD."

He told the officer, however, that he had no assurance from WASHINGTON to this effect, but he believed it might be effected if desired. The British officer immediately left Captain OGDEN, and hastened to General CLINTON with the suggestion; but military honor would not permit, what, perhaps, both parties would gladly

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have done, had not military rules forbid. A request for a parley was, however, sent from CLINTON to WASHINGTON by Captain OGDEN, and three British officers of rank repaired under a flag of truce near the American headquarters, to confer with a corresponding deputation of American officers; but General GREENE, who headed the American deputation, refused to confer with the British officers except as private gentlemen, as he assured them that the case of an acknowledged spy admitted of no military negotiation, and the conference ended. The unfortunate ANDRE paid the penalty of a spy, while his more vile accessory, was permitted to hold a military commission in the British army.

Captain OGDEN afterward accompanied LAFAYETTE in his memorable campaign in Virginia, 1781. At the siege of Yorktown he gallantly led his company, in storming the left redoubt of the enemy, and received from WASHINGTON his marked approbation. The military operations of the American contest were virtually closed after the capture of CORNWALLIS, but the army was not disbanded until peace was confirmed. During this interim a number of new Masonic Lodges were formed in the army, and of one of them Captain OGDEN was a Warden. He had previously been made a Mason, but of the time and place we have no record. On the 2d of September, 1782, the records of the Grand Lodge of Pennsylvania state:

"A petition, signed by twenty brethren, officers in the Jersey Line, was read, praying for a warrant to hold a traveling Military Lodge, to be attached to said line.

"The same was unanimously granted. The proposed officers were the Rev. ANDREW HUNTER, for Master; JOSEPH I. ANDERSON, Senior Warden, and Captain AARON OGDEN, Junior Warden. To be numbered 36."

After the close of the war Captain OGDEN studied law, and rose rapidly in the legal profession. He was popular with the people, and in 1800 was one of the presidential electors; a state senator, in 1801; and, in 1812, he was elected Governor of the State of New Jersey. He died in 1839, at the age of eighty-three years.

The Rev. ANDREW HUNTER, the Master of the Military Lodge of which Governor OGDEN was Warden, became after the war a chaplain in the navy, and died at Washington in February, 1823, at the age of seventy-five years.

Men often toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

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[From the Mystic Star.]

WHY MRS. HERBERT LOVED MASONRY.

BY MRS. M. ADELLE HAZLETT.

"TICKET, ma'am," said the conductor.

"Yes, sir, in one moment;" and Mrs. HERBERT sought in her pocket for her porte-monnaie, in which she had deposited the article in question. But it had mysteriously disappeared; and the lady arose hastily, and cast a rapid, searching glance under and about her seat.

"O, sir, I have lost my ticket, and not only that, my money and my checks for my baggage!"

The conductor was a young man who had been but a few weeks upon the road in his present capacity; and he felt himself greatly elevated in his new position. He prided himself in his ability to detect any person in an attempt to avoid paying the regular fare, and had earnestly wished that an opportunity might offer, which would enable him to prove his superior powers of penetration, and the ease with which he could detect imposition. Here, then, was a case just suited to his mind; and he watched Mrs. HERBERT with a cold, scrutinizing, suspicious eye, while she was searching so eagerly for the missing ticket. With still extended hand, he said, "I must have your fare, madam."

"But, sir, I have no money; I cannot pay you."

"How far do you wish to go?" he asked.

"I am on my way to Boston, where I reside. I have been visiting relatives in Wisconsin."

"Well, you can go no farther on this train, unless you can pay your fare."

A bright thought occurred to Mrs. HERBERT. "I will place my watch in your keeping," she said; "when I reach Detroit I will pawn it for money to pursue my journey. My husband will send for, and redeem it."

"That will do," said the conductor. "I will take your watch, and give you a check for Detroit. I have no authority so to do from the railroad company, but may, upon my own responsibility."

But Mrs. HERBERT's embarrassment was not to be relieved so readily as she hoped. Searching for her watch, that also was not to be found.

"Oh, what shall I do?" she said, her face growing very pale. "My watch is gone, too! I must have been robbed in Chicago."

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"You can leave the train at the next station," he said, quickly and decidedly; "that is what you can do."

The whistle sounded for "down brakes," and the conductor stepped out on the platform of the car. Mrs. HERBERT looked around her. There were but few passengers in the car; some were reading, some were looking out of the windows upon the town they were just entering. No one seemed to have heard the conversation between the conductor and herself, or at least to have become interested in her behalf.

The train stopped; the conductor appeared; and, taking her shawl and traveling basket from the rack above her head, bade her follow him. In ten minutes more the train had gone, and Mrs. HERBERT sat alone in the ladies' waiting-room of the L depot, trying to decide upon the course best to pursue. She had no money to defray her expenses at a hotel; she had nothing with which to pay a hackman for taking her to one; but, after a few minutes' reflection, she resolved to inquire for the residence of the clergyman of that church of which she was herself a member, and ask him, in the name of christian charity and kindness, to give her a home until she could send a telegram to her husband, and he could furnish her with means to pursue her journey.

Inquiring of the ticket-agent the name of the clergyman she hoped to find, and being politely directed to his house, she was soon at his door and rang the bell. He answered the summons in person, and in a few hurried sentences she made known her misfortune and her request.

The Rev. Mr. RIPLEY was thin, tall, and straight. He was apparently about forty-five years of age; polished, but pompous; no particle of dust could have been found upon his fine, black broadcloth, or nicely polished boots; the tie in his cravat was faultless; his hair was brushed carefully forward to conceal a coming baldness. Very dignified, very important, very ministerial appeared the reverend gentleman; but as Mrs. HERBERT looked into his cold, grey eyes, she felt that benevolence was by no means as strong an element in his composition as selfishness. Her heart seemed to chill in his presence; she could not help contrasting him, mentally, with the good Mr. WESTON, who was pastor of her own church at home. Ah, not often had the hand now thrust into the bosom of the tightly-buttoned dress-coat been prompted by the cold heart beneath it to place a bright little coin upon the palm of beggared childhood; not often had his footsteps found their way to poverty's door! Yet this unworthy representative of the Christian Church preached charity

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to his rich congregation, at least twice every Sabbath; and so far as he himself was concerned, made preaching supply the place of practice.

"Madam," he said, after eyeing her from head to foot, "you have a pretty story; but the streets of L—— are full of such stories at the present day. Did I listen to one half I hear of the kind, I should have my house filled with poor mendicants all the time, and perhaps few of them would be worthy my respect. I can not keep you as you request."

Mrs. Herbert turned from the inhospitable door of the Rev. Mr. Ripley. The cool insolence with which he had treated her had almost driven courage from her heart; but she determined now to seek a hotel, where, at least, she might rest herself and decide upon some new course of action. She had eaten nothing since morning; indeed, she had not even thought of food, but now she felt faint and weary, and the consciousness that she was alone, in a strange city, friendless and penniless, with the shades of evening already falling, quite unnerved her. As she glanced up and down the street, the first thing that attracted her attention was—not a public-house sign, but in large, gilt letters—the words "Masonic Hall." Her heart gave a quick, joyful bound. Her husband was a member of the Masonic Fraternity, and she knew that any duty a Mason owed to his brother, he owed equally to that brother's wife or daughter. She remembered, also, that to that noble order she was indebted for nearly all of happiness she had known in life. But, familiar as she had been with its workings in her native city, she had never realized its universality; and never understood how, like some great talismanic belt, it circles the earth, embracing all mankind in its protecting fold; softening the asperities of dissenting religionists; shedding the purple light of love on the fierce rapids of commercial life; enlightening and ennobling politicians, and harmonizing their conflicting sentiments upon a sense of kindred.

Mrs. Herbert paused irresolute. What would she not now have given for a knowledge of one mystic sign, by which to call her husband's Masonic brothers to her side?

Men were passing rapidly up and down the street; elegantly dressed ladies were out enjoying the delicious coolness of the evening, for the day had been sultry, but among all the busy throng there was not one whom she felt at liberty to accost.

A gentleman was passing her, leading a little girl by the hand. With a quick gesture she arrested his step. She had observed nothing peculiar in the stranger's face; indeed, she had not noticed

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it at all, but a Maltese cross was suspended from his watch-guard, and the moment she discovered it she had involuntarily lifted her hand to prevent its passing her.

The stranger looked at her inquiringly. She pointed at the cross, and said, "That, sir, is why I stopped you; will you excuse me for addressing you, and please tell me if you are a Mason?"

"I am," he replied.

"O, sir, my husband is a Mason, and perhaps you would be kind to your brother's wife."

"Where does your husband live?"

"In Boston. His name is G. W. HERBERT; he is of the firm of HERBERT, JACKSON & Co., L—— street. I was on my way to him from Wisconsin, but have been robbed of the means of paying my fare, and the conductor refused to take me farther. I have applied to the Rev. Mr. RIPLEY, and he turned me insultingly from his door."

"The old hypocrite," muttered the gentleman. "Mrs. HERBERT, my house is but one block distant, and is at your service. My wife will make you welcome and comfortable. Will you accept our hospitality?"

"O, sir, how gladly!" And half an hour later Mrs. HERBERT was refreshing herself at the well-spread table of Mr. HENDERSON, first officer of Eureka Commandery, No. 12.

When supper was over, Mr. HENDERSON said to his wife, "I have a few minutes' business down town; will return immediately. Make Mrs. HERBERT feel herself at home."

He walked directly to the office of the Western Union Telegraph Company, and addressed the following message to his brother in Boston: "Is G. W. HERBERT, L—— street, a worthy member of our order, and is his wife in the West? Answer immediately."

When Mr. HENDERSON returned home, he found his wife and Mrs. HERBERT engaged in an animated conversation; and he was surprised to note the change in the strange lady's appearance, now that she felt herself among friends. Her face wore so genuine an impress of sweetness and purity; her conversation was expressive of such lofty sentiment, such real goodness of heart, and betrayed so highly cultivated a mind, that Mr. HENDERSON found himself regretting that he had taken the precaution to send a telegram to Boston, in order to prove the truthfulness of her statements.

Mrs. HENDERSON seated herself at the elegant piano, and after performing several pieces, invited Mrs. HERBERT to play also. She gracefully complied; and, after a low, sweet prelude, began to sing,

"A stranger I was, but they kindly received me."

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She sang the piece entirely through, her voice quivering with emotion; and when she had finished it, both Mr. and Mrs. HENDERSON stood at her side, and the gentleman said,

"Mrs. HERBERT, it is we who are blessed, in being permitted to form the acquaintance of so entertaining a converser and musician. You are not a stranger, but a dear friend, a sister, my brother's wife; you have a right in our home. A Knight Templar's home is ever open to the unfortunate. But you must not leave the piano yet; play another piece for us, your own favorite."

"I do not know that I have one."

"Your husband's then," suggested Mrs. HENDERSON.

Again Mrs. HERBERT's practiced fingers swept the keys; and then her clear, rich, cultivated voice arose in the popular Masonic ode,

"Hail, Masonry divine."

As the last sweet echo died away, she arose, saying, "That is my husband's favorite."

Mr. HENDERSON was standing with his arm about his wife's waist. Tears were in his eyes, and he drew her closer to him, as he said, "O, JENNIE, will you not learn to play that piece for me?"

"But I never could make it sound like Mrs. HERBERT's," she replied; "for you know I do not like Masonry."

"And why do you not like it?" Mrs. HERBERT ventured to ask.

"Because it rises like a mountain between me and my husband; I am jealous of Masonry;" and the glance she cast upon him at her side told Mrs. HERBERT with what depth of love this true wife regarded her husband, and she could almost pardon her for her dislike of Masonry, upon the ground she had mentioned. But she felt that Mrs. HENDERSON was in error, and she said,

"Will you allow me to tell you why *I* love Masonry?"

"O, yes," replied Mrs. HENDERSON. "I should be glad to feel differently if I could;" and she drew a large arm chair for Mrs. HERBERT, in front of the sofa upon which she and her husband seated themselves.

Mrs. HERBERT began: "My father was a commission merchant in Boston, and in consequence of causes which I never fully understood—for I was very young at the time—he failed in business. Our beautiful home was taken from us, and father removed mother and me to an humble, but comfortable cottage in the suburbs, while he procured employment as clerk in a dry goods establishment.

"He was disheartened by his sudden and heavy losses. It was seldom, indeed, that he was heard to speak cheerfully and hopefully.

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His health declined, and, before we had ever dreamed of the threatening danger, he was a confirmed consumptive. But he was a Mason, and we were not allowed to feel that his inability for labor had deprived us of the comforts of our home. Supplies of provisions, clothing and fuel came regularly to our door. But one chill evening in September, we were gathered around the bedside to take the last farewell. The friends of our prosperous days were not there—they left us with our riches—but a circle of true, manly faces were there, and tears were brushed aside which were the overflow of sympathizing and affectionate hearts. I stood beside my grief-stricken mother, who knelt beside the couch of death, her head bowed helplessly upon the emaciated hand upon which she had ever depended for guidance and protection. My father kissed me tenderly, and turning to his Masonic brothers, said,

"'I can but leave my dear ones to your care, and I know that I can trust you. I feel that my poor Alice will not long survive my loss, and then this little one will be a helpless waif on the great sea of humanity. I give her to you not as the child of one, but of all—the child of the Lodge.'

"A few moments more and I was fatherless. One of those strong, noble men lifted me in his arms and bore me from the room. I had heard what my father had said, and although a child of but seven years, I comprehended it all. I threw my arms about the good man's neck, who held me so tenderly, and sobbed, 'O, sir, will you be my father?'

"'Yes, my dear little girl,' he said, in a broken voice, 'you shall never want.'

"My mother was a frail, delicate creature, and her constant watching at my father's bedside, combined with the last terrible shock, threw her into a fever from which she never recovered. We remained in the little cottage until my sweet mother's death, and my father's Masonic brothers anticipated our every want. And when I was at last an orphan, my new protectors took me away. All felt that I was a sacred charge. I was placed under the care of the most reliable instructors, and my health was carefully guarded. I lived in the house of him whom I had asked to be my father, and I believe he loved me as his child. When I arrived at the age of twenty years, I was married—with the full approbation of my guardians—to Mr. HERBERT, then a confidential clerk in a dry goods house. The young man was a Mason; he was honest and attentive to his business. That was not quite ten years ago. Now he is partner in the same house. We have an elegant home, and a wide

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circle of friends; but none are so dearly prized as the tried and true; and once every year our parlors are opened, to receive, with their families, the few who remain of those who, at the time of my father's death, were members of the Lodge to which he belonged. You understand, now, my friends, why I love Masonry."

Mrs. HENDERSON lifted her eyes to those of her husband. He was looking at her so wistfully, so pleadingly.

"My dear wife," he said, "Mrs. HERBERT'S story is but one of thousands. It is the aim of Masonry to relieve the distressed everywhere, and to elevate and ennoble ourselves. Our labors take us often from the loved home-circle; but it would not be manly in us to spread a knowledge of the good we do. To many of the recipients of our charity it would be bitter relief, if trumpeted forth to the world."

Mrs. HENDERSON placed both her hands in those of her husband, and said, her eyes filling with tears, "I will learn to play that piece for you, and I think I can give it some of Mrs. HERBERT'S expression, for I think differently of Masonry than I have ever done before."

The next morning, when breakfast was over, Mrs. HERBERT said, "Now, Mr. HENDERSON, I must send an immediate telegram to my husband, for I am very anxious to meet him, and I must not trespass upon your genuine hospitality longer than is necessary."

"Will you entrust me with the message?"

"Yes, sir;" and it was soon ready.

"Ah! I was just about sending you the answer to your telegram to Boston," said the operator to Mr. HENDERSON, as he entered the office. He took the paper extended toward him, and found the message to be as follows:

"G. W. HERBERT is a worthy Knight Templar. He stands well, socially and financially. His wife is in Wisconsin."

Mr. HENDERSON called upon a few of his Masonic friends, and then hastened home. Taking a roll of bills from his side-pocket, he laid it beside Mrs. HERBERT, saying, "I did not send your message. I have taken the liberty to draw from the Bank of Masonry a deposit made by your husband for your benefit."

"The Bank of Masonry? A deposit for my benefit? I do not understand you."

"Well, then, I will explain. Every dollar a man contributes toward the support of the Masonic institution, is a deposit to be drawn upon at any time he or his family may require it. I know, positively, that your husband is a worthy Mason, and this money—one hundred dollars—is as really and truly yours as if he handed

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it to you himself. If you wish to continue your journey to-day, I will see you safely on the one o'clock train."

Mrs. Herbert's lip quivered, but she only said, "O, I shall be glad to go."

"Now, I have only to say, beware of pickpockets," said Mr. Henderson, smiling, as the train began to move.

A week later, the Secretary of the Eureka Commandery announced to his brothers, in regular conclave assembled, the receipt of a letter, which he proceeded to read:

"To M. L. Henderson, E. C., and Sir Knights of Eureka Commandery, No. 12:

"I enclose you a check for one hundred dollars, the amount so kindly furnished by you to my wife, who arrived at home in safety yesterday. My gratitude to you for your timely sympathy and care is only equaled by her own, who says that her experience in your city has added a new chapter to her 'Reasons for loving Masonry.'

"Should any of you visit Boston, do not fail to call upon us, that we may return you our thanks in person, and invite you to the hospitalities of our home."

Rechabites.—A religious order among the ancient Jews, instituted by Jonadab, the son of Rechab, from whom they derived their name. It comprised only the family and posterity of the founder, who was anxious to perpetuate among them the nomadic life; and, with this view, prescribed to them several rules, the chief of which were—to abstain from wine, from building houses, and from planting vines. These rules were observed by the Rechabites with great strictness. (See Jer. xxxv. 6.) In modern times, societies bearing the name of Rechabites, for the avowed object of abstaining from the use of wine, and promoting the cause of temperance, have been organized in various parts of the world, particularly in the United States. Many of these recent organizations have adopted ceremonies of initiation, pass-words, grips, etc.

Cassia.—The cassia was anciently a symbol of honor, triumph, life and resurrection, according to Pierius, who published his *Hieroglyphica*, in 1675, which would be quite sufficient to authorize its introduction into our symbolical legend. When the Master Mason exclaims, therefore, "My name is Cassia," it is equivalent to saying, "I have been in the grave; I have triumphed over it by raising from the dead; and being regenerated in the process, have a claim to life (everlasting)."

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MASONRY AND RELIGION.

BY S. G. DODGE.

When the celebrated Jesuit Missionary, M. Huc, was passing through the central portion of the Chinese empire, he held a conversation with an eminent and learned scholar of that country, to whom he explained the principles and faith of the Christian religion. The Chinaman listened with respectful attention to the discourse of the missionary, and, when he had finished, replied: "Your words are good; all the religions are one." Huc, in his narrative, ingenuously confessed the embarrassment which this reply occasioned him. If he had recalled to mind the exclamation of Saint Peter in the house of the Roman centurion, he might have remarked the striking similarity between the language of the Christian apostle and the answer of the learned pagan; and would have appreciated the force of the expression of the former, "that in every nation, he that feareth God, and worketh righteousness, is accepted with him."

Masonry enjoins upon every member of the Fraternity the principles of that universal religion which recognizes the supreme ruler of the universe, and acknowledges the duty of all men to adore him and yield a cheerful obedience to his laws. This is a religion which all men, atheists excepted, acknowledge as true, and its embracement is therefore consistent with the universality of Masonry, which beyond this point is silent, leaving each brother to entertain whatever opinions he may incline to, respecting those points of faith and doctrine concerning which men differ in opinion. Within the body of Masonry men of every religious sect are brethren, beloved, and undistinguished, except by their Masonic virtues; just as kings and subjects, oligarchists and democrats are unknown as such among the Fraternity.

The religion of a Freemason is an active, and not merely a passive, obligation. It is not enough that he professes a belief in Deity, and bends his body in adoration before him. He should be ever conscious, that his Masonic duties and the obligations which the divine law impose upon him are the same.

The religious symbolism of the square is perfect love to both God and man. Confucius and Jesus both taught, in almost identical language, what the common sense of all mankind approves, that the highest dictate of moral law is, that we should do to others whatsoever we would that they should do to us. This "golden rule" springs from that spirit of universal philanthropy, and tends to

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produce that uniform sentiment of confraternity, which constitute both the corner-stone and the key-stone of the Masonic edifice. But the just level of equality is only determined with certainty by the plumb-line of divine truth and righteousness; or, in other words, he cannot practically be just with man who is not upright before God. The Square is never perfect, excepting when both its perpendicular and its horizontal are adjusted according to the unerring rule prescribed by the supreme architect. It matters nothing to a Freemason by what particular process his brother has brought himself upon the square; it is enough that he has so done. We concur in the sentiment happily expressed by our poet-brother Robert Burns:

> "For creeds and forms, let zealous bigots fight,
> His can't be wrong whose life is in the right."

Blasphemy has no place in the vocabulary of a *worthy* brother of the order. Is he a good citizen or subject who habitually insults or derides the sovereign authorities of the government under which he lives? Dare a brother defy and scoff at the officers and authority of our order? How, then, can he avoid censure and reproach, who fails to pay to the supreme architect of the universe, to whom his very Lodge is dedicated, that decent and reverent homage which is due from the finite creature to his infinite creator?

Every attempt to engraft upon the body of Masonry tenets or dogmas that are peculiar to one particular religion or sect, would be as fatal to the order as would be the intrusion of political opinions. The success of either attempt would at once destroy the *universality* of Masonry, without which it must cease to exist; it would no longer be Freemasonry. The order has had men of all religions among its patrons, not because of their opinions, but in spite of them. It welcomes all men to the embrace of its large and impartial charity, and rejects no instrumentalities by which its beneficent purposes may be accomplished. It is impossible to extend perfect charity to all mankind, and at the same time confine our regards to a few. We may not even limit our kindness and generosity to the body of the order, but are constrained to make them as expansive as humanity; yet, in so doing, we are bound by no arbitrary rules—tied down to no prescribed methods. On the contrary, Masonic charities are always voluntary; and, so far as practicable, they are individual. We are bound to applaud and emulate goodness wherever we find it, to pity distress, and, so far as possible, relieve it, to console and comfort the afflicted, and to rejoice in the prosperity of others as if it were our own. Masonry has no sympathy

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with envy, hatred, malice or uncharitableness, nor can it join in the act of persecution for opinion's sake; but is ever and everywhere the undemonstrative, yet steadfast friend, of civil and religious liberty. Reviled, it reviles not again; persecuted, it meditates no vengeance; and the only return it seeks to make for evil, is good.

We have seen religious societies and political bodies distracted and torn asunder by internal contentions, and many good men have lamented this tendency among human societies to defeat the good purposes for which they had been instituted, by suicidal strifes and disagreements, and have despaired of any device for uniting men in bonds of perfect harmony. While we do not assert that Masonry has perfectly realized this grand desideratum, we feel satisfied that it has more nearly approximated it than any other human institution.

THE CALM OF DEATH.

"The moon looks calmly down when man is dying,
The earth still holds her way,
Flow'rs breathe their perfume, and the winds keep sighing,
Naught seems to pause or stay!"

Clasp the hands meekly over the still breast, for they have no more work to do. Close the weary eyes, there are no more tears to shed; part the damp locks, there is no more pain to bear. Closed is the heart alike to love's kind voice and calumny's stinging whispers.

O, if in that still heart you have ruthlessly planted a thorn, if from that pleading eye you have turned carelessly away, if your loving glance and kindly word and clasping hands have come all too late—then God forgive you! No frown gathers on the marble brow, as you gaze, no scorn curls the chiseled lip, no flush of wounded feelings mounts to the blue-veined temples.

God forgive you! for your feet, too, must shrink appalled from death's cold river; your faltering tongue asks, "Can this be death?" your fading eyes linger lovingly on the sunny earth; your clammy hand yields its last faint pressure; your sinking pulse its last feeble flutter.

O, rapacious grave! yet another victim for thy voiceless keeping. What! not a word of welcome from all the houseless sleepers? no warm greeting from a sister's loving lips? no throb of pleasure from the maternal bosom? Silent all!

O, if these broken links were never, never gathered up! If beyond death's swelling flood there was no eternal shore! If for the struggling bark there were no port of peace! If athwart that lowering cloud sprang no bow of promise! Alas for love, if this be all, and naught beyond, oh, earth!

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MASONIC CHARITY, AND MORAL INFLUENCE.

BY AUG. C. L. ARNOLD, LL.D.

FREEMASONRY not only inculcates the principles of love and benevolence; it seeks to give them an actual and living presence in all the occupations and intercourse of life. It not only feels, it *acts!* It not only pities human suffering, it *relieves* it! By a wise provision or law of the order, which requires each member to pay into the treasury of the Lodge a specified sum per year—a sum generally very small, and never above the ability of laboring men—a fund of relief is formed, which, with the initiatory and degree fees, is amply able to meet all the demands which may be made on it by sick or distressed brothers.

Nowhere in the world can a good Mason feel himself alone, friendless or forsaken. The invisible but helpful arms of our order surround him wherever he may be. Mythic story tells us that the ancient gods invisibly and secretly followed their favorites in all their wanderings, and when these were exposed to danger, or threatened with destruction, would unveil themselves in their awful beauty and power, and stand forth to preserve them from harm, or to avenge their wrongs.

So Freemasonry surrounds all her children with her preserving presence, revealing herself only in the hour of peril, sickness, or distress! If one be overtaken by illness or misfortune, be he in any part of the world, and never so poor, he will, if he make his wants known, receive the necessary assistance, and find friends to watch over him with fraternal solicitude. And should he fall a victim to disease, the brothers of charity will be there to close his eyes, and with solemn, yet hopeful, heaven-pointing rites, give his body to the repose of the tomb. Nor would their sympathy and love be limited by the grave of their brother. Oh no! False and empty is that charity which expires on the borders of the tomb. And while, in Christian Faith and Hope, their love will attend the spirit of the departed brother up the pathway of angels, to the dwellings of the pure and good, they will not be forgetful of their duties to his family, nor unmindful of those domestic interests which were so dear to his heart. They will throw the protecting arm of the order around the fatherless children, and extend to the weeping wife the tender consolations of brotherly sympathy.

This will not be regarded as a trifling benefit—especially to one who is not rich in this world's goods. Who can estimate the

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importance of this institution to the mechanic, and all who depend on their daily labor for their daily support? This is a world of change. Posterity is uncertain; the strong and sinewy arm is liable at any moment to be made weak. The elements of the storm gather in the sunniest sky; so the form which is the stoutest and the heart which is the manliest to-day, may be stricken down and falter to-morrow. Now, what society but ours can come in here to break the blow of misfortune, and calm the sufferer's mind, and heal the stricken spirit? Will the public charities do this? Will society? Society makes provision for its paupers; but if the principles of our association were carried out, there would be no paupers! Society, we say, makes provision for its poor; but then, in exchange, it takes away from them their manhood, and deprives them of the prerogatives of citizens! Yet all this may be better than absolute starvation, and let us be thankful for it. But a member of our Fraternity can be brought to no such extremity. He has a right to that charity which he himself, when prosperous and strong, and rich, extended to others. And now, in the hour of his weakness and want, it comes back to him, in a thousand generous streams, attended with the benedictions of his brethren, to relieve his necessities and gladden his heart.

It is sometimes said that Freemasonry is selfish; that "Masons confine their benefactions to themselves." Were this charge true to its fullest extent, it would be no serious objection to our institution; for it is clear enough to all who will reflect that our charities or *benefits* must be limited by our resources! We adhere strictly to the apostolic rule—to do good, or to be charitable to all, "but especially to the household of faith." And this right of individuals to associate for mutual support, will certainly not be questioned.

Here is a number of persons, for example, who are deeply penetrated with a sense of their weakness, as individuals. They have learned how extremely uncertain is all earthly prosperity. The painful experience of life has taught them that the spontaneous charities of the world are entirely inadequate as a remedy for misfortune. They say to each other, "We see, in our mutual weaknesses and dependencies, and in the affinities and relations which make us social beings, the design of the Creator, that we should regard each other as brethren, and shield each other from misfortune. Come, let us accept this ordinance of heaven. Let us covenant together to support each other in the day of need." Now, who can doubt the legitimacy and propriety of their scheme of reciprocal relief? and who would think of condemning those men

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because they could not wipe away every tear, and relieve all the suffering in the wide world?

It is thus with our Masonic Fraternity. It protects first its own children, as a loving parent should, but it also looks with a pitying eye on the miseries of others; and beyond its pale, has many a heart been made to throb with reviving hope, and many an eye to sparkle with joy, by its benefactions. Still, it is true, all its benefits and charitable operations must circulate within the circumference of its means. As to the moral influence of Freemasonry, it need only be said that it watches over all its children with paternal anxiety, shields from temptations, by its oft-repeated admonitions and its lessons of virtue, the younger members; and encourages the more mature to persevere in the upward way of ever-growing, ever-brightening perfection. The soul which animates our order, inspiring all its members, and controlling all its acts, is the spirit of Love. And certain we are that one cannot be a good Mason without being a better man, a better citizen, and a better Christian. Christianity is the central idea of the institution. The sentiment of religion pervades all its arrangements. Every Lodge meeting is opened with appropriate religious exercises. The great facts of God, accountability, a future life, and retribution, are kept constantly before the minds of the brethren. There is no religious organization —no Christian church more vigilant in watching over the conduct, or more strict in its discipline of its members.

The Old Man.—Bow low the head, boy; do reverence to the old man. Once like you, the vicissitudes of life have silvered the hair, and changed the round merry face to the worn visage before you. Once that heart beat with aspirations co-equal to any that you have felt; aspirations crushed by disappointment, as yours are, perhaps, destined to be. Once that form stalked proudly through the gay scenes of pleasure, the beau ideal of grace; now the hand of Time, that withers the flowers of yesterday, has warped that figure and destroyed the noble carriage. Once, at your age, he possessed the thousand thoughts that pass through your brain, now wishing to accomplish deeds equal to a nook in fame; anon imagining life a dream, that the sooner he awoke from the better. But he has lived the dream very near through. The time to awake is very near at hand; yet his eye ever kindles at old deeds of daring, and the hand takes a firmer grasp of the staff. Bow low the head, boy, as you would, in your old age, be reverenced.

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ADDRESS TO THE FREEMASONS.

BY ELIZA COOK.

A RICH man lived 'mid all that life could know
Of Peace and Plenty in our lot below;
His wealth was ready and his hand was kind,
Where friends might sue or rigid Duty bind.
He gave to kindred, and bestowed his aid
Where Right could sanction the demand it made:
But there he paused—his bosom never felt
Compassion's impulse kindle, rise, and melt.
With stoic ease he turned from every cause
That had no claim except through Mercy's laws;
And coldly good he measured out his span,
An honest, moral, true, and prudent man.

The rich man died—and cleansed from earthly leaven,
Upward he sprang on pinions stretch'd for Heaven.
Onward he soared and well-nigh reached the gate
Where Angel sentries ever watch and wait;
But there he fluttered—just below the place
Where Bliss and Glory pour their crowning grace;
Striving with hope to gain the eternal height.
And weakly drooping as he sought the flight.
"'Tis vain," the Angel Keeper cried, "'tis vain;
Thou must return and dwell on earth again;
One feather more thy ample wings must wear,
Ere they will bear thee through this ambient air;
Good as thou art, go back to human dust;
Man to be godlike must be *more* than *just*."

The humbled Spirit took its downward way,
And here resumed its working garb of clay;
For threescore years and ten it stemm'd Life's tide,
And breathed and thought—the trying and the tried,
Still was he honest, still he loved the best
The ones who claimed the kindness in his breast,
Still was he trusted as the type of truth,
The moral oracle of age and youth.
His love began with mother, wife, child, friend;
But there he found Affection must not *end*.

His gentle sympathy now turned to heed
The stranger's sorrow, and the stranger's need;
With right good will he ever sought to dry
The tear that dimmed the lonely orphan's eye;

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He gave his pity, and bestowed his gold,
Where want abided with the poor and old;
He burst the bonds of duty's narrow thrall,
His soul grew wider, and he felt for *all*.

The rich man died—again his spirit flew,
On through the broad, Elysian field of blue;
Higher—still higher—till he saw once more,
The crystal arch he failed to reach before:
And trembling there, he feared to task his might,
To travel further in the realms of light.

"Fear not," the Angel Warder cried, "I see
The plume that now will waft thee on to me;
Thy wings have now the feather that alone
Lifts the created to the Maker's throne.
'Tis Mercy—bounteous Mercy—warm and wide,
That brings the mortal to the Maker's side;
'Tis dove-eyed Mercy deifies the dust;
Man to be godlike must be *more* than *just*.
Up to thy place." The Spirit soon obeyed
The Angel's word—a tone of music played
In melting murmurs round the field of blue,
As cherubs came to lead the Spirit through.
The crystal portal opened at the strain,
The Spirit passed—the Angel watched again,
Still crying to the short-winged sons of dust,
"Man to be godlike must be *more* than *just*.

Ye,—willing workers in a sacred band,
Among the noblest in our noble land;
Ye, gladly build, in Charity's blest name,
The Christian altars raised to Mason's fame;
Altars that serve to break the storms that rage
In fearful gloom round poverty and age.
Ye help the helpless with a cheerful zeal,
Ye feel for want as man should ever feel;
Ye shed the essence of your God around,
For God is seen where Charity is found.

Fear not to die, for freely do ye spare
Some of the "talents" trusted to your care;
Well may ye hope to gain the highest flight
Toward the portal of celestial light,
For if that portal Mercy's plume can win,
Ye bear the pinions that shall let you in.

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(Continued from p. 228.)

after his death from achieving their purpose of rebuilding the temple. This degree requires two principal apartments, styled Hall of the East and Hall of the West, between which must be an ante-chamber or passage. The first apartment, or Hall of the East, represents the council chamber of Cyrus, King of Persia, at Babylon, and should be brilliantly lighted. The hangings are green, from the ceiling. In the East is a superb throne, behind which is a transparency representing the dream of Cyrus. The Sovereign Master presides, representing Cyrus. The brethren are styled Princes. No apron is worn in this apartment. In the ante-room, separating the two apartments, must be a solid wooden bridge, with a representation of running water under it. The second apartment, or Hall of the West, represents the encampment of the Masons among the ruins of Jerusalem. The hangings are crimson. In this apartment the Senior Warden, or some brother selected for the occasion, presides, who is styled Most Excellent Master. All wear a broad sash of white watered ribbon; the apron is of crimson edged with green. The jewel, of gold, is three triangles, one within the other, diminishing in size, and inclosing two naked swords, crossed hilts downward, resting on the base of the inner triangle. From Scripture and tradition is derived the following legend of this degree: The Knights of the East derive their origin from the captivity, when the whole land was "a desolation and an astonishment," and the nation did "serve the King of Babylon seventy years." And when the seventy years were accomplished, the Israelites were restored to liberty by Cyrus, in fulfillment of the prophecy of Jeremiah.* Cyrus permitted the Jews to return to Jerusalem for the purpose of rebuilding the temple, and he caused all the holy vessels and ornaments which had been carried away by Nebuzaradan to "be restored, and brought again into the temple which is at Jerusalem, every one to his place, and place them in the house of God" (Ezra, VI. 5). The king committed the charge of the holy vessels, as well as of the returning captives, to Sheshbazzar, the prince of Judah; this is the Babylonian name of Zerubbabel, who was of the royal line of David. When the Israelitish captives were assembled they numbered 42,360, exclusive of slaves and servants amounting to 7,337. This traditional history relates that Zerubbabel, for the protection of his people, armed 7,000 Masons, and placed them in the van to repel such as should oppose their march to Judea. Their march was unimpeded as far as the banks of the Euphrates, where they found an armed force opposed to their passage. A conflict ensued, and the enemy was cut to pieces or drowned at the passage of the bridge. The emblematic color of the degree is in allusion to this circumstance. The journey occupied four months, and in seven days from their arrival the work of restoring the temple was commenced. The workmen were divided into classes, over each of which a chief, with two assistants, was placed. Every degree of each class was paid according to its rank, and each class had its distinctive modes of recognition. The works had scarcely commenced before the workmen were disturbed by the neighboring Samaritans, who were determined to oppose the reconstruction of the edifice. Zerubbabel therefore ordered, as a measure of precaution, that the Masons should work with a sword in one hand and a trowel in the other, that they might be able at any moment to defend themselves from the attacks of their enemies. The

*This prophecy was very remarkable, for it not only fixed the date for the return of the Hebrew people to their own land, but also for the overthrow of the Babylonian monarchy. "It shall come to pass, when the seventy years are accomplished, that I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation." And the last words of the prophet declare—"Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

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second temple occupied forty-six years in its construction, and was consecrated in a like manner to that of the Temple of Solomon. Those Masons who constructed it were created by Cyrus Knights of the East, and hence the title of this degree. This degree appears in both the French rites; in the Grand Orient it is the 6th; in both it is termed Knight of the East. The assembly is called a Council. Everything bears a Hebrew character; there are the candlestick with seven branches, the brazen sea, and the table of shew-bread, etc. There are seventy lights, in memory of the seventy years' captivity. The Chief of the Council is designated Sovereign, and represents Cyrus, King of Persia. The second officer is Nehemiah, the Chancellor, Esdras is the Grand Orator, Mithridates the Grand Treasurer, and there is also a Grand General. Zerubbabel and two others appear to receive the authority from the King of Persia to rebuild the Holy City and Sanctuary. The sash, which is worn from right to left, is water-green, and on it are embroidered the symbols of the degree; to it is attached a small poniard. The apron is white satin with green border. The green color has reference to the river Euphrates.

KNIGHT OF THE EAST AND WEST. The 17th degree of the Ancient and Accepted rite. It is entirely chivalric, and makes no pretence in its history with Freemasonry. Its origin dates back to the time of the crusades; that in 1118—the same year that the Order of the Temple was instituted—eleven Knights took the vows of secrecy, friendship, and discretion, between the hands of Birinus, the patriarch of Jerusalem. The Lodge-room is in the shape of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column; on the capitals of which, beginning at the southeast, and going round by the South, West and North, in regular succession, to the northeast corner, are the initials, respectively, of the following words: Beauty, Divinity, Wisdom, Power, Honor, Glory, and Force; and on their bases, of these: Friendship, Union, Resignation, Discretion, Fidelity, Prudence, and Temperance. On each of these columns should be a brilliant lamp or transparency. The tracing-board of the degree is a heptagon, with the seven words, whose initials are on the capitals of the columns. In the center is the figure of a man in a long white robe, with a golden girdle round his waist, and long hair and beard as white as snow; his right hand stretched out, and holding seven stars; his head encircled by a glory, his eyes blazing with light, and a two-edged sword in his mouth. Around him stand seven golden candlesticks, and on each one of these letters: E. S. P. T. S. P. L. Bodies of this degree are called Preceptories. The Master is styled Venerable, and represents John the Baptist. The apron is of yellow silk, triangular shape, and lined and edged with crimson. On it, in the center, is the Tetractys, in dots of gold. The sash is a broad white ribbon, worn from right to left, crossed by a black one of equal width, worn from left to right; the jewel is suspended from the latter; it is a heptagonal medal, part gold, part silver, or mother-of-pearl. On one side are engraved, at the angles, the same letters as are upon the square columns, with a star over each. In the center of it on the same side, is a lamb, lying on a book with seven seals; on the seals are, respectively, the same letters. On the reverse side are two swords crosswise, points upward, and the hilts resting on an even balance; in the corners, the initials of the seven churches.

KNIGHT OF THE HOLY SEPULCHER. St. Helena, daughter of Coylus, King of Great Britain, visited Jerusalem in 296, in search of the cross and sepulcher of Christ. Having been, as it is said, successful, she instituted, A. D. 302, the Order of the Knights of the Holy Sepulcher, which was confirmed by Pope Marcellinus, A. D. 304. The duties enjoined on the Knights were: 1. Feed the hungry; 2. Give drink to

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the thirsty; 3. Clothe the naked; 4. Visit and ransom captives; 5. Harbor the homeless, and give the widow and orphan where to lay their heads; 6. Visit and relieve the sick; 7. Bury the dead. The council represents a cathedral; the altar is covered with black, upon which is placed three large candles, a cross, and in the center a skull and cross-bones.

KNIGHT KADOSH, OR KNIGHT OF THE WHITE AND BLACK EAGLE. The 30th degree of the Ancient and Accepted rite. There are several degrees known as Kadoshes. The French rituals mention seven: 1. That of the Hebrews; 2. That of the first Christians; 3. That of the Crusades; 4. That of the Templars; 5. That of Cromwell, or the Puritans; 6. That of the Jesuits; 7. The Grand Veritable Kadosh, "apart from every sect, free of all ambition, which opens its arms to all men, and has no enemies other than vice, crime, fanaticism, and superstition." Previous to the establishment of the Supreme Council of the Ancient and Accepted rite in Europe, this degree was conferred in encampments of Knights Templar. Its ritual furnishes the history of the destruction of the Templars by the united efforts of Philip of France and Pope Clement V. In this degree when there is a reception, four apartments are used. In the first and second apartments, the Lodge is termed Council; in the third, Areopagus; in the fourth, the Senate. The presiding officer is styled Most Illustrious Grand Commander. The costume is a suit of black, with white kid gloves; a black collar, edged with silver lace; a girdle of black, with silver fringe; sword and belt; a red Teutonic cross over the heart; a round black hat. No apron is worn. The jewel is a Teutonic cross, and is thus described, in heraldic language: "A cross potent sable, charged with another cross double potent or, surcharged with an escutcheon, bearing the letters J. B. M.; the principal cross surmounted by a chief, azure semè of France." On the reverse, a skull transpierced by a poniard. The stated meetings of all councils of Kadosh are held January 6; on Good Friday; on Ascension day, and on November 2, in each year. No one of these is ever on any account to be omitted.

KNIGHT OF MALTA. The Knights of St. John of Jerusalem, afterward known as Knights of Rhodes, and finally called Knights of Malta. This society was organized as a military order about the year 1048, for the protection of pilgrims who visited Jerusalem. They became eminent for their devotion to the cause of religion, their boundless charity and noble hospitality; rapidly increased in numbers and in wealth. After long and bloody contests with the infidels they were finally driven from Palestine, when they took possession of Cyprus, which they soon lost again, and then established themselves on the island of Rhodes; at which time (1309) they took the name of Knights of Rhodes. They held this island for a period of two hundred years, when they were attacked by the Turks and driven from it. After this disaster they successively retired to Castro, Messino, and other places, until 1530, when the Emperor Charles V. bestowed upon them the island of Malta, on the condition of their defending it from the depredations of the Turks and pirates who then infested the Mediterranean. At this time they assumed the title of Knights of Malta, by which name they have ever since been known. In 1565, the island of Malta was besieged by Soliman II. and thirty thousand Turkish soldiers, on which occasion the Knights suffered immense loss, from which they never entirely recovered. After one of the most persistent and noble defenses known in modern warfare, the brave Knights were overcome, the fort of St. Elmo was taken, and the island was, for a time, in the hands of the infidels. At length the promised succor came; the viceroy of Sicily, with a large army, reached the island in safety, the troops disembarked; and, though the Turks still possessed the advantage of numbers, a panic seized

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them, and they fled. Joy and triumph succeeded to danger and dread. This may justly be regarded as the last great event in the military history of the Order of St. John. The siege was raised Sept. 8, 1565; and so late as the year 1784, at Malta, on that day, an annual procession was solemnly made in memory of their deliverance. June 9, 1798, the island of Malta was taken by the French, under Bonaparte. In the same year the Knights chose Paul I., Emperor of Russia, as Grand Master, who took them under his protection. Upon the reduction of the island by the English, in 1800, the chief seat of the order was transferred to Catania, in Sicily, whence in 1826, it was removed by authority of the Pope to Ferrara. The last public reception of the order took place at Sonneburg in 1800, when Leopold, King of Belgium, Prince Ernest, and several other noblemen were created Knights according to the long-established customs of the order. The assembly is called a Council. The officers are: 1. Commander; 2. Generalissimo; 3. Captain General; 4. Prelate; 5. Senior Warden; 6. Junior Warden; 7. Treasurer; 8. Recorder; 9. First Grand; 10. Second Grand; 11. Standard Bearer; 12. Warder; 13. Sentinel. The order must be conferred in an asylum of a legal Commandery of Knights Templar, or in a Council of the Order of Malta, regularly convened for the purpose, distinct from, and after, the Templar's Order. The ancient ceremonies of reception were simple and impressive: "The novice was made to understand that he was 'about to put off the old man, and to be regenerated;' and having received absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand, representing chastity. He then received the holy communion, and afterward presented himself 'most respectfully before the person who was to perform the ceremony, and requested to be received into the company of Brothers, and into the Holy Order of the Hospital of Jerusalem.' The rules of the order, the obligations he was about to take upon himself, and the duties that would be required of him being explained, he, with great solemnity, vowed and promised 'to render henceforward, by the grace of God, perfect obedience to the Superior placed over him by the choice of the order, to live without personal property, and to preserve his chastity.' The brother who received him then said as follows: 'We acknowledge you the servant of the poor and sick, and as having consecrated yourself to the service of the church.' To which he answered: 'I acknowledge myself as such.' He then kissed the book and returned it to the brother, who received him, in token of personal obedience. He was then invested with the mantle of the order, in such a manner as that the cross fell on his left breast. A variety of other minor ceremonies followed, and the whole was concluded with a series of appropriate and solemn prayers." The Order of the Knight of Malta is conferred in a Commandery of Knights Templar, and is acknowledged in the United States as one of the orders of Masonic knighthood.

KNIGHT OF THE MEDITERRANEAN PASS, sometimes called KNIGHT OF ST. PAUL. An honorary degree, conferred on Knights Templar and Knights of Malta. Its ceremonies are very impressive, and its organization into councils, governed by appropriate officers, assimilates its forms to that of one of the regular degrees of Masonry. The ritual of this degree informs us that it was founded about the year 1367, in consequence of certain events which occurred to the Knights of Malta. In an excursion made by a party of these Knights in search of forage and provisions, they were attacked while crossing the river Offanto (the ancient Aufidio), by a large body of Saracens, under the command of the renowned Amurath I. The Saracens had concealed themselves

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in ambush, and when the Knights were on the middle of the bridge which spanned the river, they were attacked by a sudden charge of their enemies upon both extremities of the bridge. A long and sanguinary contest ensued; the Knights fought with their usual valor, and were at length victorious. The Saracens were defeated with such immense slaughter that fifteen hundred of their dead bodies encumbered the bridge, and the river was literally stained with their blood. In commemoration of this event, and as a reward for their valor, the victorious Knights were affranchised in all parts of the Mediterranean coasts, that is to say, had free permission to pass and repass, wherever and whenever they pleased, from which circumstance the degree, which was then founded, received its name of "Mediterranean Pass." It will be seen from these details that there is no real connection between this degree and that given under the same name to Royal Arch Masons, although there is some internal evidence that the latter was surreptitiously obtained from, and is only a corruption of, the former.

KNIGHT OF THE NINTH ARCH, sometimes called the ANCIENT ROYAL ARCH OF SOLOMON. The 13th degree of the Ancient and Accepted rite. The ceremonies of this degree afford abundant information on certain points, in which the sacred volume is not entirely free from obscurity, and these have reference to the mode in which Enoch, notwithstanding the destruction caused by the deluge, and the lapse of ages, was enabled to preserve the true name in its purity; that it might eventually be communicated to the first possessors of this degree. The body is called a Chapter, and represents the audience chamber of King Solomon. The hangings are alternately red and white. The presiding officer is styled "Thrice Potent Grand Master," and represents King Solomon. The apron and collar are purple, bordered with white. The jewel is a gold triangle: on one side is engraved the delta of Enoch, surrounded with rays; on the obverse is a representation of two persons letting down a third through a square opening into an arch. Around this device are the letters: "R. S. R. S. T. P. S. R. I. A. J. S., Anno Enochi, 2995."

KNIGHT OF THE RED CROSS. This degree is intimately connected with the circumstances related in the Royal Arch degree, and cannot be conferred upon any one who has not been exalted to that sublime degree. Its history dates from the close of the captivity of the Jews at Babylon, when Cyrus, King of Persia, at the solicitation of Zerubbabel, the Prince of Judah, restored the Jews to liberty, and permitted them to return to Jerusalem, to rebuild their city and temple. The ceremonies of the degree forcibly illustrate some of the difficulties and interruptions encountered by them in their labors. A full history of the degree will be found in Josephus, and in the third and fourth chapters of the first Book of Esdras. It is the initiatory grade to the Templar's degree. The body is called a Council. The presiding officer is styled Sovereign Master.

KNIGHT OF THE ROYAL AXE, OR PRINCE OF LIBANUS. The 22d degree of the Ancient and Accepted rite. The legend of this degree informs us that it was instituted to record the memorable services rendered to Masonry by the mighty cedars of Lebanon, as the Sidonian architects cut down the cedars for the construction of Noah's ark. Our ancient brethren do not tell us how the Israelites had the wood conveyed to them from the Land of Promise to the mountains in the wilderness. They say, however, that the descendants of the Sidonians were employed in the same place, in obtaining materials for the construction of the ark of the covenant; and also, in later years, for building Solomon's Temple; and, lastly, that Zerubbabel employed laborers of the same people in cutting cedars of Lebanon for the use of the second temple. The tradition adds that the Sidonians

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formed colleges on Mount Libanus, and always adored the G. A. O. T. U. The allusion to the "colleges" on Mount Libanus may have some reference to the secret sect of the Druses, who still exist in that country, and whose mysterious ceremonies, travelers affirm, have considerable affinity to Freemasonry. Bodies of this degree are styled Colleges. There are two apartments; the first representing the workshop at Lebanon, with axes, saws, mallets, planes, wedges, and such like instruments. The room should be lighted with lamps or candles. In this apartment the Senior Warden presides, and is styled Master Carpenter. He and all the brethren wear blouses and aprons. The second apartment represents the council-room of the round table. It is hung with red, and lighted with 36 lights, arranged by sixes and each 6 by twos. In the center of the room is a round table around which the brethren sit; on the table are plans and mathematical instruments. The presiding officer is Chief Prince, who is styled Thrice Puissant. The sash, to be worn from right to left, is a broad rainbow-colored ribbon, lined with purple. The apron is white, lined and bordered with purple; in the middle a round table is painted, on which are mathematical instruments and plans unrolled. On the flap is a serpent with three heads. The jewel is a golden axe, crowned, having on the blade and handle the initials of several personages illustrious in the history of Masonry.

KNIGHT OF THE SUN, OR PRINCE ADEPT. Sometimes known by the names "THE PHILOSOPHICAL LODGE," "PRINCE OF THE SUN," "KEY TO MASONRY." It is the 28th degree of the Ancient and Accepted rite, and is strictly philosophical and scientific. The ceremonies and lecture, which are of great length, furnish a history of all the preceding degrees, and explain in the fullest manner the various Masonic emblems. The great object of the degree is to inspire men with the knowledge of Heavenly Truth, which is the pure source of all perfection, and as this virtue is one of the three great tenets of Masonry it deserves commendation. The body is styled a Council, and consists of not less than ten members. The walls should be painted to represent the open country, mountains, plains, forests, and fields. The chamber is lighted by a single light, a great globe of ground glass, in the South; this represents the sun. The only additional light is from the transparencies. In the East is suspended a transparency, displaying the sign of the macrocosm, or of the seal of King Solomon—the interlaced triangles; one white and the other black. In the West is suspended a transpareacy displaying the sign of the microcosm, or the pentagram traced on a pure white ground with lines of vermilion, and with a single point upward. Many other transparencies, symbolizing objects of great importance, are appropriately arranged around the chamber. The ceiling should represent the heavens, with the crescent moon in the west, the principal planets, the stars, and the constellations. The presiding officer is styled Father Adam. The Warden sits in the West, and is called Brother Truth; there are seven other officers, who are styled Brothers Gabriel, Aneal, Michael, Camael, Raphael, Zaphiel, and Zaphriel. The collar is a broad white watered ribbon; on the right side is painted or embroidered an eye, in gold. The apron is of pure white lambskin, with no edging or ornament, except the pentagram, which is traced on the middle of it with vermilion. The jewel is a medal of gold, on one side a full sun, on the other a globe. When the degree is conferred, no jewel or apron is worn.

KNIGHTS TEMPLAR. The natural desire of visiting those holy places which have been sanctified by the presence, and rendered memorable by the sufferings of the founder of the Christian religion, drew, during the early ages of Christianity, crowds of devout worshipers and pilgrims to Jerusalem. To such a height did this religious enthusiasm

(Continued in No. 9.)

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Editor's Trestle Board.

GRAND COMMANDERY OF KENTUCKY.

This Grand body held its twentieth annual conclave on June 27, at Georgetown, one of the largest delegations ever in attendance being present. The new statutes were adopted and the following officers elected:

Charles E. Woodruff, G. C.
John M. Worrall, D. G. C.
John Clark, G. G.
William A. Wahner, G. C. G.
Rev. John W. Venable, G. P.
" H. R. Blaisdel, G. S. W.
D. Y. Craig, G. J. W.
Daniel P. Robb, G. Treasurer.
William C. Munger, G. Recorder.
R. G. Hawkins, G. Standard B.
J. G. Morrison, G. Sword B.
Henry Bostwick, Warder.
H. B. Franklin, Capt. of Guards.

Sir Knight Munger, as Chairman of the Committee, presented a very elaborate report on correspondence.

In the evening the Sir Knights assembled at their asylum and proceeded in due array to the Baptist church, where an excellent address was delivered by the Grand Prelate. At its conclusion a flank movement was effected on the court house, where the fashion and beauty of the district were assembled, and under their direction visitors and natives did ample justice to the good things furnished under the direction of Sir Knight Gano and his estimable lady.

The Grand Commandery meets every year in Maysville.

There are eleven subordinates in this State, all in a flourishing condition.

MUTUAL RELIEF ASSOCIATION.

This organization, which has been for some time in operation, does not meet with the attention due to its merits, probably because in the whirl of events in which we live men will not give themselves time to think. It appeals especially to married men of limited means, and enables them, for an insignificant outlay, to secure a moderate sum available to their families after their decease, a sum, however, much larger in proportion to the investment than could be attained in any other way. Its plan of operations is extremely simple and commends itself to attention. Thus, the association is limited to one thousand members, each of whom pays into its funds, as an initiation fee, six dollars. This money is permanently invested in government securities, and its income is used for the current expenses of the association, as stationery, office rents, stamps, etc. When a member dies, notice is given to every other member, who is then at once to forward to the Secretary one dollar and ten cents, and the money thus collected is paid over to the legal representatives of the deceased member. If a member fails to pay the dollar, when notified, he forfeits his membership and the initiation fee paid by him. Out of these forfeitures the association can make good the payment due to families of deceased members.

The question may occur to intending members as to how often they may be called upon to pay the dollar assessment. Of course we cannot answer exactly, but reference to the tables of mortality shows that out of one thousand persons in average health, from three to five are

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likely to die in each year, say six or eight, and it will be seen at a glance that, as against the benefit secured, the premium amounts to nothing.

Instead of one association in a city like New York there ought to be half-a-dozen, and we hope yet to see that number in successful operation. Meanwhile we fraternally advise the brethren to connect themselves with the one already established, the office of which is at No. 432 Broome street, and thus secure for their families the advantage of its payment in case of death, so apt to come when we least expect him and at a time when we are least prepared for his advent.

Here follows a correct list of the District Deputy Grand Masters of New York, for the current Masonic year:

1 Dist., R.W. Jerome Buck, New York.
2 " " O. G. Brady, "
3 " " Thos. H. Landon, Harlem.
4 " " C. A. Marvin, Brooklyn.
5 " " G.C. Hubbard, St'n Island.
6 " " J. M. Husted, Croton Falls.
7 " " Landon S. Straw, Newb'gh.
8 " " J. W. Hoffman, Greenville.
9 " " C. Esselstyn, Hudson.
10 " " J. W. Wait, Sandy Hill.
11 " " J. D. Servis, Amsterdam.
12 " " R. C. Wentworth, Malone.
13 " " R. W. Huntington, Adams.
14 " " D. P. White, Hamilton.
15 " " Wm. F. Jenks, New Berlin.
16 " " Orrin Welch, Syracuse.
17 " " J. D. Williams, Elmira.
18 " " G. T. Baker, Seneca Falls.
19 " " H. M. Warren, Batavia.
20 " " John Toles, Cameron Mills.
21 " " Chas. Craig, Lockport.
22 " " John A. Lockwood, Buffalo.
23 " " Jas. T. Henry, Olean.
Foreign, Ger., R. W., C. F. Bauer, N. Y.
" Fr., R.W., F.A. Richshoffer, "

New York Dispatch.—M. W. Robert D. Holmes, late Grand Master, has resumed the editorship of the Masonic department of the *Dispatch*. He is an able writer, and we cordially welcome him again to the "corps editorial."

Honor to whom Honor is Due.—The bust of the late Bro. Geo. W. Ray, executed by Henry Braun, corner Bowery and Third street, this city, at the request of members of Excelsior Lodge, has, as it deserves, given entire satisfaction to the numerous friends of the departed. The members of the Lodge over which he so long presided, and by whom he is so deservedly esteemed, purpose still further to show their respect for him by having a splendid column erected over his remains. The design for this last tribute is chaste and purely Masonic, and it is to be hoped that the funds necessary to cause its erection will soon be collected.

Enterprise Chapter R.·. A.·. M.·., of Jersey City, had an interesting convocation at their Lodge-room in Newark avenue, on Wednesday evening, July 10, at which was present the Grand Officers of the State, besides many other visitors, to participate in the ceremonies. After the business of the Lodge was concluded the Chapter entertained their guests with a fine collation at Taylor's hotel. Among the guests present were G. M. Batty, William H. Doggett, Royal G. Millard, W. T. Woodruff, Samuel R. Chambers, Walter Fields and others, representatives of New York Chapters.

The Grand Orient of New Grenada (Colombia,) has recently granted a charter for a Lodge, under the title of "Isthmus Lodge of Panama, No. 23," to work in the York rite, with W. Bro. Geo. R. Hughes, as Master; Bro. John Gamble, as Senior Warden; and Bro. Henry Etretham, as Junior Warden.

The London *Freemason's Magazine* announces the formation of a "Masonic Author's Society and Literary Union," at Edinburg, of which the celebrated Bro. Anthony Oneal Haye is President-General, and Albert G. Mackey is corresponding member for the United States.

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CHARITY COVERETH A MULTITUDE OF SINS.

BY DAVID CAVAN.

To place a smile on sorrow's cheek
And wipe away a tear,
Is nobler than to wear a crown
Or rule a hemisphere.

To take an outcast by the hand—
Outcast because of vice—
And re-create him by kind words,
Enriches beyond price.

Then pity sorrow, pardon vice,
In exercise of love,
And so enjoy on earth below
The joys of heaven above.

TOLERATION—UNIVERSALITY.—The question has narrowed itself down to this: what form of words shall a Mason use in Masonic assemblies? Those opposed to our views in regard to universality say that all invocations and prayers shall be in one set form of speech, to which none may dissent. This is conceded in regard to all written prayers. But ministers, and oftentimes laymen, are called upon for prayer without any written or prescribed form, and to attempt to limit them, or even to find fault with their honest and conscientious expression, to which they have become accustomed, is bad manners, impudent interference, and rank intolerance—than which, *there can be no greater.*

A SINGULAR and imposing wedding ceremony came off at Milford, Conn., on Wednesday evening, May 22. The groom being a Knight Templar, the knot was tied in a Masonic hall, and the happy couple were escorted under the "arch of steel" with imposing grandeur. The Sir Knights were in full uniform, and appropriate music enlivened the occasion.

The Mark Lodges in England and Wales have an independent Grand Lodge, of which W. W. BEACH, member of Parliament, is Grand Master.

ERRORS OF THE PRESS.—There are certain names which seem obstinately determined not to get themselves properly spelled. The oldest of them, and therefore the one entitled to precedence, is PHARAOH, whose last and penultimate vowel are forever changing places, and that in the same article and even in the same page. Another is SHAKESPEAR, who figures as Shakspear, Shakspeare, Shakespeare, Shakespere and Shakspere, and we know not in how many other forms. BURGHLEY, again, is as often Burleigh, and sometimes Burley, while his patronymic CECIL has been written variously Cicil, Cycyl, Syssel, Seisel, Seycil, Sicell, Sitsill, though some of these forms, it must be confessed, date farther back than the art of printing or settled systems of spelling. One would think that GÖTHE, who is so much quoted and talked about, to whatever extent he may be read, would be spelled correctly, but men of mark in the literary world will yet persist in writing and printing Göethe, and Gothe. The most notable of all names in this respect, however, is BROBDINGNAG, which all the London printers have seemingly conspired to rob of the *n* in the second syllable; there is no getting them to relent in this particular, do what you will. Spite of SWIFT "and all his works," they will have it Brobdignag, and Brobdignag it seems destined to be to the end of the chapter. Among other instances of words in which a letter is almost invariably dropped are opthalmic for ophthalmic, and Melancthon for MELANCHTHON.

THE CONCERT in aid of the suffering people in the Southern States, given under the auspices of the Fraternity of New York, realized about two thousand dollars, which amount has been sent on its mission of Mercy. Every penny of it will come back to the givers in due time laden with the blessing promised to cheerful givers.

ABRAMO LINCOLN LODGE was lately organized in Alexandria, Egypt.

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A RICH ANECDOTE.—A short time since a gentleman and lady, fresh from Vermont, visited our city for the laudable purpose of getting joined for life, *i. e.*, married. After the ceremony was duly performed according to law and doctrine, the newly married couple repaired to one of our first class hotels, and took lodgings for the night. Instead of shutting off the gas the young man blew out the light and went to bed. In a short time, the disagreeable smell of the gas began to spread throughout the house, and the servants were dispatched in all directions to find from whence it proceeded. After some search they traced the odor to the room of the happy couple, and knocked at the door, which was locked, and asked him what was the matter.

"Matter? nothing. What are you disturbing me for? Begone!"

The smell of gas increased, and at last the domestics burst open the door and shut off the gas, the spouse all the time scolding like a good "un."

"Why did you not shut off your gas?" inquired one of the servants.

"Gas! what! I hain't seen no gas, I blowed out the light, that's all."

"Well, didn't you smell something strange?"

"Why, yes," replied the new husband, "but I supposed it was a natural consequence of getting married!"

THE PRINCE OF WALES.—It is stated that his Royal Highness, the Prince of Wales, heir apparent to the throne of England, "has made the formal application preliminary in all cases to a person becoming a Freemason;" which, in common Masonic parlance, means that he has petitioned some Lodge—the Grand Master's we presume—to be initiated. If his character be found good and his record clear, we trust that the prayer of his petition will be granted, for he is descended from a royal line, the most distinguished of which have been eminent Craftsmen. His grandfather, EDWARD, Duke of Kent, was an enthusiastic brother, and P. G. Master; while his grand uncles GEORGE IV., WILLIAM IV., the Duke of Cumberland, and the Duke of Sussex, were not only patrons of the royal art but promoted its interests on every proper occasion. The latter estimable brother, it will be remembered, was, from February 12, 1812, to the time of his death, March 21, 1843, Grand Master of England, and was absolutely a working member of the Fraternity.

THE learned world of Wirtemberg is represented at the Paris Exhibition by a book which is not only a rarity, but which exists only in this one copy, the work of a diligent and clever young scholar, Dr. EULING, librarian at the University of Tübingen. It is a book in folio, called "Golasta," and containing the ritual, baptismal song, and dirges of the Mandæans. According to the descriptive catalogue, it is the first original Mandæan text which has been published. As no movable types of this language existed till now, the editor was obliged to autograph the whole work. The Mandæans, also called Sabians or disciples of St. JOHN, form a sect which exists only in the small number of about 500 men, at the Lower Euphrates and Tigris. They have their own religion, their own sacred books, their own language and writing characters. The Mandæan language is fast dying out, and understood, perhaps, only by the high-priest of the sect, and by a Sabian scholar.

TALKING TURKEY.—A lady in the Salt City having remarked that the turkey she ate for dinner did not set well on her stomach, ORRIN observed that, perhaps, it was not a hen turkey, whereat he was the target for a glass of water.

A LONDON wag remarks: "It is untrue that the Queen declines to meet the Sultan on the occasion of his approaching visit to this country, on the ground that he is a 'haremscarem fellow.'"

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. SEPTEMBER, 1867. No. 9.

MASONIC REFORM.

BY BRO. JAMES COUCH.

[The subjoined remarks, being the substance of an address delivered by their author before an association of brethren in Brooklyn, are here given as presenting the views of many brethren and in the hope that they may call out a temperate and profitable discussion of the question presented, for which purpose the pages of this journal are freely tendered.—EDS.]

IN accepting the invitation of the President to make some formal remarks before this body I distinctly promised to be brief. Omitting those complimentary generalities which too frequently characterize Masonic addresses, whether delivered in public or within the Lodge, I invite your attention to a subject which in my judgment may justly demand the serious and thoughtful consideration of the Craft. That subject is contained in the proposition—"That the introduction into Masonry of the so-called higher degrees is a clear innovation of ancient usage, a violation of an acknowledged Landmark, an element of weakness, and, unless wisely counteracted, may prove an active cause of the decline of the institution."

I state this proposition in these terms as a guide to myself and with a purpose to elicit the views of distinguished Masons now present. After concluding what little I have to say on this subject, I shall ask for a full and free expression of opinion, as being in itself desirable, and in accordance with the general plan of these monthly meetings.

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The years 1717 to 1721 appear to mark a turning point in the history of Freemasonry. As an operative institution Masonry had gradually fallen into disuse. At that time Bro. JAMES ANDERSON, with the sanction of the newly-formed Grand Lodge, engaged in collecting all the written documents pertaining to the Craft that were then accessible. These, together with the general regulations enacted about that time by the Grand Lodge of England, form the fundamental written law of the Craft. In all the documents thus collected and regulations enacted, so far as I have been able to investigate, Masonry was treated as consisting of three degrees. There does not appear even a hint of the existence of any more than three. MACKEY, a writer of acknowledged authority, in his work on Masonic Jurisprudence, asserts, as the second Landmark, "The division of Symbolic Masonry into three degrees." "As late as 1813," says the same writer, "the Grand Lodge of England vindicated this ancient Landmark by solemnly enacting that Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow-Craft, and Master Mason, including the Holy Royal Arch." Add to this the fact that the most intelligent advocates of the so-called higher degrees do not lay claim to their antiquity, and we may regard it as established that, at a period in the past by no means remote, the whole body of Masonry was embraced within the limits of the three symbolic degrees. When, therefore, we find in existence a large number of degrees, other than these three, the conclusion is irresistible that an innovation has occurred.

We now come to consider briefly the origin and growth of the innovation. All the writers whom I have consulted on this point speak of the great schism that occurred in England about the middle of the 18th century as marking the time when the innovation commenced. Previous to the breaking out of this schism, say these writers, there were but three degrees known to Masonry. During the schism the contest waxed warm as to which of the contending factions was the true Masonic body, each claiming itself to be true and the opposing faction to be clandestine. One MCDERMOTT, a leader of one of the factions, set up in defense of the claim of his faction to legitimacy that they were possessed of certain important Masonic secrets of which the members of the opposing faction were profoundly ignorant, and toward the close of the long controversy he made the announcement that there were really four degrees in Masonry. This appears to be the origin of the Royal Arch as an independent degree. From this commencement the innovation has extended until we now have the four Chapter degrees, the Council

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degrees, the Commandery degrees, the thirty-three degrees of the Scottish rite, the numberless degrees of the Rite of Memphis, and I know not how many more, all claiming to be Masonic. I do not pause to enumerate the many so-called side degrees which do not pretend to be strictly Masonic, deeming that the more pretentious degrees are quite enough for our present inquiry. In view of the rapidity with which new degrees have made their appearance we may fittingly inquire what assurance is there that the number of these degrees, in the future, will not be multiplied indefinitely? Having considered the fact of innovation, its origin and growth, we come naturally to the more important part of the enunciated proposition, that it is an element of weakness.

I remark, in this connection, that the mutilation of the symbolic degrees, by the incorporation of some of their parts into the so-called higher degrees, constitutes in itself a process of disintegration and dissipation that clearly does not add either to their strength or symmetry. In speaking on this subject I employ only such information as is accessible to all Master Masons. That this mutilation has been made is distinctly asserted in the published works of MACKEY, OLIVER, MITCHELL and others. MACKEY asserts that the Royal Arch was erected out of the third degree, in which he is fully supported by the others, and MITCHELL declares that the Mark and Most Excellent Masters were taken bodily from the Fellow-Craft degree. Traces of mutilation are clearly discoverable in the degrees themselves as now conferred. If this be not sufficient we may cite the testimony of enthusiastic devotees of the so-called higher degrees, who hesitate not to assert that the symbolic degrees cannot be understood without a knowledge of those higher degrees. My promise of brevity compels me to be content with the simple statement of some of the points of weakness involved in this innovation, leaving their explication to your own reflection.

To obtain possession of these degrees necessarily imposes upon the individual an undue tax of time and money.

Another element of weakness is to be found in the erection of a number of governing Masonic bodies, independent of each other and of the Grand Lodge.

By substituting ceremonial for substance, we are led to neglect our important practical duties in life, we lose sight of the institution as an instrumentality, and are in danger of accepting it as a finality. Let us ever bear in mind that all institutions of human origin are ever to be viewed as instruments for the accomplishment of ulterior ends. The great moving forces are not born of institutions; they

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have their origin in God alone, whether they apply to the material world and are denominated natural laws, or to the spiritual world and denominated moral laws. These forces, under the guidance of the Creator, work on through the ages in the performance of their appointed mission. They are neither created nor destroyed by institutions; they are in no sense the property of institutions. It is simply permitted to man, through his individual exertions and through organized effort, to utilize and apply these forces to desired ends. By multiplying degrees, then, the simplicity of the institution is destroyed, and just in proportion as it becomes complicated and unwieldy is its strength impaired.

Thus far we have considered this element of weakness mainly in its application to the institution itself. Let us, for a moment, see the effect upon the members. These, for convenience, I divide into two classes, the curious and the thoughtful.

The merely curious applicant, when he has reached the third degree, if his curiosity be not satisfied, readily follows on to other degrees; and if he obtain satisfaction by being conducted with gorgeous ceremonial, through strange and devious ways, to unexpected ends, he may travel on as long as the ingenuity of man shall be able to devise ceremonials, but in doing this he imperceptibly recedes from the symbolic degrees, for the simple reason that he finds his satisfaction in the new associations. We may therefore consider him lost to the Craft in the intricate mazes of an endless ceremonial.

Let us now turn to the thoughtful and reflecting brother as he enters upon his Masonic life. From the commendations of its friends he has formed a favorable opinion of the institution before he applies for admission to the Lodge. True, many things are not clearly perceived. There is an air of mystery about the institution. He reasonably thinks that when he shall have been admitted within the temple those things which, viewed from without, were obscure would become clear. After he has been raised to the degree of Master Mason, he begins to inquire for a fuller explanation of many things indicated to him during his progress thus far. He is told that he must go up higher if he would know more. He waits patiently for a time until he discovers that the time of the Lodge is fully occupied in communicating to others what had already been communicated to him. He had supposed that after he had passed the outer porch, been conducted between the famous pillars through the middle chamber into the sanctum sanctorum, he would be in a position where mystery should cease and a full and comprehensive

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knowledge of the work for which the institution was designed should be imparted. He finds that he has been thrice brought to light only to be thrice plunged in darkness. He had been informed that Masonry was organized as a school of science. Is it a school of science now? He had listened to dissertations upon the orders of architecture, the human senses and the liberal arts and sciences. These were well enough as introductory remarks; but, if nothing further was to be elaborated, he had heard no more on that subject than what was entirely familiar to any school child of ordinary advancement, and yet the invitation is ringing in his ear to go up higher. Other inquiries suggest themselves, but the constant response to all is to go up higher; perhaps he takes the advice; but, finding the mystery thickens fast, he determines to see what he can discover by reading. He traces the institution back to the days of operative Masonry; he finds there but three degrees, and learns conclusively that all these so-called higher degrees are a production of recent date. He traces the institution back to the time when agriculture was crudely performed, when the mechanic arts were altogether in their infancy, when the institutions that wielded power and influence consisted of courts supported by armies and the institutions of the church filled with the disputations of the schoolmen. He sees Masonry, at that time, as an institution wielding a great vital force, distinct from all other institutions, viz: the force of organized skilled labor. He finds embraced within the Lodge all the variety of knowledge and skill needful to the elaborate architecture of the middle ages, where buildings of such massive grandeur were erected that from three to four centuries were consumed in the work, as for example the minster at Strasburg and the one at Cologne. Pausing before these massive works, as they stand sublimely contrasted with all the industries of those ages outside of architecture, he obtains a clearer view of the institution as a means to an end; how, in the training of its members it naturally falls into three degrees, teaching them, first, skill in the use of tools, second, the application of that skill in the execution of definite designs, and, third, imparting the knowledge that should enable them, as masters of their profession, to originate new designs; and, as a whole, demonstrating to its members and the community the power of organized labor as an active force in working out the great problem of human destiny.

Turning from his researches in the past, and viewing the tendency of the Craft in our time, to drop the essential for the ceremonial, the reflecting brother can hardly fail to ask whether the Fraternity in ceasing to build the great temples of the world ceased also to

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learn how to build. The effect upon the Lodge is obvious; the brother gradually ceases to take active interest in its work, and the Lodge is left mainly to the support of the officers and younger Masons.

I shall content myself, in conclusion, with barely indicating a remedy. It is to drop our pursuit of the ceremonial and attend more zealously to the essential.

We are proposing to erect a spacious building here, in Brooklyn, for the accommodation of the Fraternity. Let there be a well-selected library placed in that building, and if it be not practical to do all that is needful in the way of imparting useful information in the several Lodges, let there be provision made for lectures upon such subjects as are clearly within the scope of our institution; thus may we remedy a growing evil and do a practical good to the Craft. I now submit my original proposition for the views of the brethren.

SECRET SOCIETIES.—All the great associations of antiquity, the objects of which were to civilize and improve the condition of mankind, were secret societies. They were called "Mysteries." The mysteries of India, Egypt, Greece, etc., were secret orders—great educational institutions, established for the advancement of men in wisdom and virtue. The wide extension of the secret principle at the present time, and the immense number of secret philanthropic societies which cover all lands, prove that there must be some wants, universally felt, to which political institutions do not respond; some elements of human nature not represented therein, which are the cause and groundwork of these secret orders When society and governments are oppressssive or imperfect—and all are imperfect, when they do not provide for all the moral, intellectual, and physical needs of men—the earnest, the loving, who, dissatisfied with the present, invoke the future; and the weak, who are crushed to the earth by the oppressive laws which govern all industrial arrangements, become disgusted with these conditions, and fly to the embrace of some secret order, where a higher ideal is revealed, and the prophecy of a better state is announced. We conclude, then, that secret societies have their origin in the deepest and most pressing wants of humanity. They grow out of a social arrangement which is unjust and unequal, and point forward to a time when justice and love shall possess and govern the earth.

LIGHT is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal!

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GENERAL RUFUS PUTNAM,*

FIRST GRAND MASTER OF OHIO.

Few names on the pages of our country's history are suggestive of purer patriotism and bolder deeds than that of Putnam. Two who bore it have rendered it immortal in the historic annals of America. These were Israel and Rufus, both officers of the Revolution, and both Masons. Rufus, who is the subject of this sketch, became the first Grand Master of Ohio.

He was born in the town of Sutton, Worcester County, Massachusetts, April 9th, 1738. He lost his father before he was seven years old, and went to live with his maternal grandfather in Danvers, where he enjoyed the privilege of a district school for two years. At this time his mother married again and took him home. His stepfather was an illiterate man, and desired to keep all over whom he had control in the same situation. Young Putnam was, therefore, denied all further opportunities for education while under his roof. Before he reached his sixteenth year his stepfather died, and his mother apprenticed him to a millwright. In his indentures

*Extract from a work of great value and interest, just published, entitled "Washington and his Masonic Compeers." By Sidney Hayden. With an original Portrait of Washington, etc.

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no provision was made for his education, and his master was as indifferent to his mental improvement as his stepfather had been.

But although the path of science was thus hedged up to him, he sought every means to improve his mind with useful knowledge. He had tasted the Pierian spring during the time he lived with his grandfather, and had learned to read with considerable accuracy. While with his stepfather, who kept a public house, he gained much information by listening to the conversation of travelers to whose wants he was required to attend; and the little sums of money they sometimes gave him for his obliging attention to their wants, were expended by him in the purchase of books. A thirst for knowledge thus grew so strong in his mind that during his apprenticeship every leisure hour was devoted to the elementary branches of an English education. When the toils of the day were over, he sought retirement for study; and when the morning sun arose, he resumed his labors with a mind attentive to his duties, but still free to improve itself by reflection on the lessons he had learned the evening before.

In the prosecution of his trade, a knowledge of mathematics was very serviceable to him, particularly that which was connected with geometry; and it was not long before a knowledge of circles, squares, and angles enabled him to draft plans, and comprehend the most complex machinery on which his labor was employed. While he was engaged in his apprenticeship, the old French and Indian war commenced, and the accounts he heard from time to time of the incidents of its campaigns, awoke in his mind a military ardor, and he longed to be like his brother ISRAEL, an actor in those exciting scenes.

At the age of nineteen, he therefore enlisted as a private soldier in the provincial army. His commander was Captain EBENEZER LEONARD, whose company consisted of one hundred men, many of whom had been young PUTNAM'S associates. They were soon required to rendezvous on the Hudson River, a few miles below Albany; and the young soldier, who kept a daily journal, states the praiseworthy fact, that his captain prayed morning and evening with his men, and on each Sabbath read a sermon to them. The details of his military adventures during this war are far too numerous for this sketch. He was in military service four years, and shared with his comrades in all their privations and dangers.

When the term of the first enlistment of his company expired, the British commander sought to prolong their services by arbitrary measures. The men, however, left him in a manner not justifiable

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by military rules, although they were entitled to an honorable discharge. Mr. PUTNAM in after-life saw and condemned the mistake. In their homeward march they fled like fugitives, and as it was in the depth of winter, suffered much from hunger and cold; but at last they reached their homes. The military ardor of Mr. PUTNAM was not all expended by one campaign, and in a few months he enlisted for another, and at its close for still another; but in 1761 he left the army, married a wife, and engaged in farming, mill-building and surveying. He was now twenty-three years of age; and with a body hardened by toil, and a mind enriched by study and observation, he resumed his peaceful avocations, but at the same time devoted all his leisure moments to the acquisition of more knowledge from books.

In 1773 Mr. PUTNAM had become so proficient as a surveyor that he received an appointment from a land company to explore and survey some lands in Florida which had been granted to troops engaged in the provincial war. He was accompanied in this expedition by his brother ISRAEL and a Captain ENOS. He was kindly treated by the governor of Florida, appointed by him deputy surveyor of that province, spent eight months there, and then returned home. The rich lands of the sunny south, which have since produced all the varied productions of that flowery clime, were then dense forests, or thick-grown cane-brakes, where no path was found except the Indian trail, or the track of the wild animals that made them their haunts. But on the report of Mr. PUTNAM of their climate, fertility, and beauty, several hundred families from New England emigrated there to form a settlement. They were doomed to disappointment, for before their arrival the land-office was closed against them.

About two years after Mr. PUTNAM'S return from the "Yazoo country," the war of the Revolution commenced, and he left his home and rural pursuits to join the gallant bands of New England's sturdy yeomanry, who were arming in defense of their rights. He entered the army at Cambridge as a lieutenant-colonel, soon after the battle of Lexington, and was stationed at Roxbury, in General THOMAS' division. The British army had at that time possession of Boston, and Colonel PUTNAM was employed by his commander in planning and constructing lines of defense for the provincial troops who surrounded the city. He at this time professed no skill as a military engineer; but the lines were surveyed and defenses erected with such good judgment that when General WASHINGTON took command of the army a few weeks afterward, and he and General

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LEE viewed the works of the amateur engineer, they received their highest commendation.

General WASHINGTON at once employed PUTNAM to draw a map of the enemy's fortifications at Boston, and all the American defenses around it, and from this he arranged his plans for future action. So great was WASHINGTON'S confidence in the good judgment of this self-taught engineer, that he often consulted him before he determined on changes in the position of his forces.

He received from Congress, in August, 1776, a commission as engineer, with his previous rank as Colonel, and was the chief-engineer until 1778. He was then succeeded by KOSCIUSKO, the brave Polander, who frequently consulted him in planning works of defense. It was to PUTNAM'S engineering skill that the military works at West Point owed much of their efficiency, for he changed the plan of construction that had been adopted by foreign engineers. He was principally engaged as an engineer during the war, but at one time, in 1778, was in command as colonel of troops in the northern division of the army. By both WASHINGTON and LAFAYETTE he was highly esteemed as an officer and a man. With both he became connected in the fraternal bonds of Masonic fellowship. He was not a Mason when he entered the army of the Revolution, but became one in the summer of 1779.

The festival of St. JOHN the Baptist was celebrated by the Masonic brethren in the army that year upon the Hudson, near West Point, and WASHINGTON joined, as was his custom, with the Military Lodge there on that occasion. Many other distinguished officers of the American army were present as Masons, and the ceremonies were highly impressive. Two days after this, Colonel PUTNAM applied to the Lodge under whose charter these proceedings were held, to be made a Mason. It was the "American Union Lodge," which was instituted in the Connecticut line of the army at Roxbury, in 1776. Colonel PUTNAM'S application was favorably received, and at the same meeting of the Lodge at which it was presented he was made a Mason. It was July 26, 1779. On August 26 he was made a Fellow-Craft, and on September 6 a Master Mason. The place of meeting of the Lodge when he received his degrees was at the "Robinson House," on the east bank of the Hudson, about two miles below West Point. The fortunes of this Lodge, during the Revolution and after its close, have a highly romantic interest, and are worthy of a place in the history of our country. Colonel PUTNAM'S connection with it was continued to the close of the war, and we afterward find him cherishing its privileges and maintaining

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its chartered rights on the banks of the Ohio, as the pioneer of Christianity and civilization.

As the dangers of the country lessened, in a like degree were lessened the exertions of the different States to pay their troops, and early in 1783, Colonel PUTNAM contemplated a retirement from the army in consequence of a delinquency by the State of Massachusetts in providing funds for this purpose. General WASHINGTON sympathized with his distressed officers and soldiers, but used every means to persuade them to continue in the field till peace should be confirmed. When he heard of the contemplated retirement of Colonel PUTNAM, he wrote him an affectionate letter, proffering him promotion in the army, and he soon after received a commission as brigadier-general. This office he accepted, more on account of his personal regard for WASHINGTON than for its honor or emoluments, and he honored it with devotion to his country till the army was disbanded. After this he was consulted by WASHINGTON as to the best manner of arranging a military peace establishment for the United States. He was also a prominent member of the Society of the Cincinnati.

From the close of 1783 to the commencement of 1788, General PUTNAM was engaged in organizing a company to settle on the far off but fertile banks of the Ohio, and in the spring of 1788 he went there as general agent of a New England company, accompanied by about forty settlers. They pitched their tents at the mouth of the Muskingum river, formed a settlement there, and called it Marietta. Here, suspecting hostility from the neighboring Indians, they built a fort, and called it *Campus Martius*. They also planted that year one hundred and thirty acres of corn. This was the beginning of that tide of emigration to the Ohio which soon spread over all its rich valleys; and General PUTNAM may justly be regarded as the father of its pioneers.

Soon after the first settlement of Marietta, the old charter of the "American Union Lodge," which General PUTNAM had joined in 1779, was used to convene a Lodge in that place. JONATHAN HART, the last Master of the Lodge during the Revolution, and many of its members, had removed since the war to the new settlements on the Ohio, and here they reopened their Lodge. Of this Lodge at Marietta General PUTNAM became the first Junior Warden. In 1789, President WASHINGTON appointed him judge of the Supreme Court of the Northwest territory, and in 1792, he was appointed a brigadier-general under General WAYNE. In 1796 he was made surveyor-general of the United States, and held that office until the

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accession of Mr. JEFFERSON to the presidency in 1804. He was also a member of the convention that formed a constitution for the State of Ohio in 1802. In every situation of honor or trust with which he was honored by his country, he was found capable, faithful and true.

General PUTNAM still continued an officer or active member of the "American Union Lodge," and when, in 1808, Lodges had been multiplied in that new State, and a convention met to form a Grand Lodge there, they unanimously made choice of him as their first Grand Master. He never enjoyed the honor, however, of presiding over that body, for he was then three score and ten years old, and the infirmities of age were upon him. At the next annual communication, therefore, he resigned the office, by the following letter to the Grand Lodge:

"*To the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Ohio, your Brother sendeth* Greeting:

"It was with high sensibility and gratitude I received the information that the Grand Convention of Masons at Chilicothe, in January last, elected me to the office of Grand Master of our Most Ancient and Honorable Fraternity. But however sensibly I feel the high honor done me by the Convention, and am disposed to promote the interests of the Craft in general, and in this State in particular, I must decline the appointment. My sun is far past its meridian, and is almost set. A few sands only remain in my glass. I am unable to undergo the necessary labors of that high and important office. I am unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

"May the great Architect, under whose all-seeing eye all Masons profess to labor, have you in his holy keeping, that when our labors here are finished we may, through the merits of him that was dead but is now alive and lives forevermore, be admitted into that temple, not made with hands, eternal in the heavens. Amen. So prays your friend and brother, "RUFUS PUTNAM.

"MARIETTA, December 26, 1808."

With this letter, so full of touching tenderness, we close our Masonic record of General PUTNAM. He survived for many years, and when, upon the first day of May, 1824, he died, all said a good man had gone to his rest. With him it was indeed a rest to which he had long looked forward, confidently believing, that when death divested him of his earthly robes, his Saviour, in whom he trusted, would stand by him to reinvest him with the robes of immortality.

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MYSTERIES.

Since the establishment of the Christian church among all civilized nations the moral and religious instruction of the people has been confided to its care. The church, although *one*, yet among different nations exists in a great variety of forms—forms adapted to the peculiar wants and genius of the people whose improvement it seeks to advance. Previous to the advent of the church this great work was accomplished among the civilized nations of antiquity by organizations which are designated under the general name of Mysteries. It appears that all the perfection of civilization, and all the advancement made in philosophy, science and art among the ancients are due to those institutions which, under the vail of mystery, sought to illustrate the sublimest truths of religion, morality, and virtue, and impress them on the hearts of their disciples. Although history speaks of several institutions of the kind, as the Eleusinian mysteries, the mysteries of Mithra, etc., yet all had a common origin, and a like purpose, and never exhibited a greater variety of forms than the Christian church. The principal of these mysteries are: 1. The Indian Mysteries; 2. The Egyptian; 3. The Orphic; 4. The Cabirian; 5. The Phrygian or Samothracian; 6. The Eleusinia; 7. The Sidonian or Dionysian; 8. Pythagorean. The civilization, and the social institutions of India, Egypt, Greece, and Syria, and the degree of enlightenment in religion, morality and science, to which they attain can be traced directly to the salutary influence of the Mysteries. From the foregoing it will be seen that—to a certain degree following the opinion of many of the early Christian fathers—they realized the idea of a church. As none but the just and virtuous were eligible to membership, the initiated were—at least were reported to be—the wisest and best of all countries, and constituted the ancient Pagan Ecclesia—if one may so speak—the church, or assembly of the wise and good; a body competent to teach and enforce the everlasting truths of religion. Their chief object was to teach the doctrine of one God, the resurrection of man to eternal life, the dignity of the human soul, and to lead the people to see the shadow of the Deity, in the beauty, magnificence and splendor of the universe. By the most solemn and impressive ceremonies they led the minds of the neophytes to meditate seriously the great problems of human duty and destiny; imbued them with a living sense of the vanity and brevity of life, and of the certainty of a future state of retribution; set forth in marked contrast the beauty of virtue and truth, and the deep bitterness and tormenting

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darkness of vice and error; and enjoined on them, by the most binding obligations, charity, brotherly love, and inflexible honor, as the greatest of all duties, the most beneficent to the world, and the most pleasing to the gods. They also, by these rites—rites magnificent and impressive, and startling, by sudden transitions and striking contrasts—rites commencing in gloom and sorrow, and ending in light and joy, dimly shadowed forth the passage of man from barbarism to civilization, from ignorance to science, and his constant progress onward and upward through the ages, to still sublimer elevations. The trembling and helpless neophyte, environed with terror and gloom, and pursuing his uncertain and difficult way through the mystic journey of initiation, which terminated in lightand and confidence, was a type or representative of humanity marching upward from the gloom and darkness of the primitive state of barbarism, to a high degree of enlightenment, of social refinement and perfection. The mystic ceremony was, therefore, emblematical of the progressive development of man, and was intended as an aid to that development. The initiatory rituals of Orpheus, of the Cabiria, and of Isis, typifying thus the development of man and the progress of society, were in a sense prophetic announcements of a golden age to come—a more perfect state, where virtue, triumphant over vice, and truth, victorious over error, would be installed on the throne of the world and direct all human actions and relations. The idea which these rites presented of future retribution is not in harmony with modern opinions, at least so far as most Protestant communions are concerned. All the ancient systems of religion and philosophy held that all punishment was purgatorial—a means of purification—and consequently finite and limited in its character and duration, and was graduated according to the degree of moral turpitude attached to each offense. Hence, in the initiation, the neophyte represented the progress of the soul through the various stages of discipline, upward from the receptacles of sorrow to Elysian beatitude and purity. In all these rites, indeed, the idea seemed to prevail that man, society, humanity, could be perfected only by the ministry of gloom and suffering. The soul's exaltation, and highest good and truest repose, were to be approached only by the way of tears, and sacrifice, and toil. Those mystic dramas symbolized the profoundest mysteries of the soul—the deepest experiences of the human heart. They taught that through darkness and difficulty, in the midst of obstacles and opposition, man should ever struggle upward and onward—onward from the shadowy vale of doubt, and fear, and perplexity, to the golden Orient, whence comes the light of eternal truth!

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Some writers have contended that the mysteries, and, indeed, all the mythuses of antiquity, have no reference whatever to religious ideas, or to a spiritual sphere, but are merely allegorical representations of the phenomena of the physical world. DUPUIS explains all the mysteries in this way, and carries his theory so far as finally to assert that CHRIST is only an astronomical sign, and that the mystical woman of the Revelations, whom St. JOHN describes as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars," is but the constellation Virgo! That portions of the Isianic and Cabirian mysteries had reference to astronomical ideas is undoubtedly true; but this fact by no means justifies the conclusions of DUPUIS and others, that they have no spiritual reference at all. On the contrary, it was the deep, earnest and positive faith of the ancients, in the unseen and spiritual, which led them to blend in this manner—unfortunately so foreign to our modern habits of thinking—the ideas of science with those of religion. And here we fall far below the ancients. We have divorced science and philosophy from religion, and seem to regard them as quite different and distinct things, the deplorable results of which are seen in our modern systems of education, which are entirely material, and end in skepticism, if not in absolute irreligion. On the other hand, the ancients contemplated the universe from the religious point of view. All the phenomena of life—all the motions of the heavenly bodies—the whole stupendous spectacle of the world—revealed to them the presence of an unseen Intelligence. Hence their religion embraced all the facts of physical science and art, and philosophy were necessary parts of religion, and reposed on a spiritual basis. Hence, instruction with them was religious and moral. And were they not right? The mysteries were established for human instruction; and there all the sciences were studied with reference to a higher sphere of thought. Nature, with all its laws, its motions, and its mysteries, which science attempts to explore, was, in their views, only a shadow or reflex, or projection, of the more substantial verities of the unseen—the eternal world; philosophy itself was religion. Such was education among the ancients, so far as it went. It was eminently religious. Hence the dramas, represented in the mysteries, and in the rites of initiation, took note at the same time of the facts of science and the verities of religion. And because these dramas and rites shadowed forth some of the phenomena of nature, and the motions of the heavenly bodies, we are not to infer that those who celebrated them had no faith in GOD, accountability, or a future life; but rather, on the

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contrary, that those old Grecians and Egyptians saw in all the phenomena of nature—in all the motions of the starry spheres, and in all the miracles of the world—the awful shadow of that mysterious One, who, although infinite and indivisable, yet in some manner incomprehensible to human intelligence, individualizes himself to every human thought, and localizes himself in every place. The mysteries were established then to assist the education and development of man. And with this intention the mystagogues, employed every resource to stimulate the moral energies and awaken the noble instincts of those they sought to elevate. The ancients all claimed for these mysteries a divine origin. Bacchus, in Euripides, responds to the questions of Pentheus, who demanded from whom he received his new worship and his mysteries, that he received them from the son of Jupiter. All the ancient educators of the race affirmed the same of their teachings. Rhadamanthus says that he received from heaven the laws that he gave to the Cretans. Minos shut himself up in a sacred cave, to compose his code of laws, which he affirmed were revealed to him by the divinity. Zoroaster, the Persian Seer, claims also to have been divinely inspired. He separated himself from society, and gave himself up to sacred meditations. He invoked the supernal powers, and at length the light of a heavenly inspiration descended upon his soul, and a divine messenger visited him and instructed him in celestial things. Thus, according to Chandemer, he received from heaven the Zend Avesta, that great depository of sublime maxims so revered by the ancient Persians. Ardheshir, desiring to reform the religious code of his kingdom, appointed one of the sages to accomplish the work. The new reformer, not wishing to make innovations which might not be authorized by heaven, invoked the aid of the spiritual powers. He sunk away into a mysterious sleep, and experienced an ecstacy, during which his soul seemed to go forth out of his body. At the end of seven days he awoke, and declared that he had been in communication with the unseen world of spirits, and employed a scribe to write the new revelations which he had received from the gods. Pythagoras also professed to receive the divine direction in the foundation of his famous society. He affirms of himself what Titus Livius asserts of Numa, viz: that the secrets of nature, which others knew by opinion and conjecture, were communicated to him by the direct interposition of the gods, and that Apollo, Minerva, and the Muses, had often appeared to him. Whatever we may think of these professions and claims to a divine enlightenment, on the part of the ancient reformers, we cannot but

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respect that faith and piety which always led them to refer all wisdom and virtue to a divine influence. Their maxim seemed to be that whatever is useful to men is divine. And as the mysteries and the rules of virtue, which they cultivated and enforced, were useful to humanity, they were, of a consequence, providential institutions created by the will of the Eternal. After what we have now said, it cannot be difficult to see clearly the true end and purpose of the mysteries, the first and greatest fruits of which were, according to the ancients, to civilize savage people, soften their ferocious manners, render them social, and prepare them for a kind of life more worthy of the dignity of man. CICERO places, in the number of supreme benefits which the Athenians enjoyed, the establishment of the mysteries of Eleusis, the effect of which was, he tells us, to civilize men, and to make them comprehend the true principles of morality, which initiate man into an order of life which is alone worthy of a being destined to immortality. The same philosopher, in another place, where he apostrophizes CERES and PROSERPINE, says that we owe to these goddesses the first elements of our moral life, as well as the first aliment of our physical life, viz: the knowledge of the laws, the refinement of manners, and the examples of civilization, which have elevated and polished the habits of men and of cities. Their moral end was well perceived by ARRIEN, who tells us that all these mysteries were established by the ancients, to perfect our education and reform our manners. PAUSANIAS, speaking of the Eleusinia, says that the Greeks, from the highest antiquity, had established them as an institution the most effectual to inspire men with the sentiments of reverence and love for the gods. And among the responses that BACCHUS makes to PENTHEUS, whose curiosity is excited by his mysteries, he tells him that this new institution merits to be widely known, and that one of the greatest advantages resulting from it is the proscription of all impiety and crime. From the above it appears that the mysteries must have been of the highest utility in advancing the civilization of our race, in promoting the arts, and stimulating a taste for science and letters. We have seen that the cultivation of music commenced with the establishment of the mysteries, and formed a great portion of the ceremonies. Sculpture and painting were encouraged, and received their first impulse in these institutions. Literature and philosophy were pursued with ardor by the disciples of ORPHEUS and EUMOLPUS, and through them religion shed a benign and gentle radiance over all of life. Through the mysteries society received wise and wholesome laws, and that moral and mental

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impulsion which raised Greece to the summit of human greatness. The drama also owes its birth to these institutions. The first plays, symbolical of man and his progress, his struggles, his trials, his labor, his combats and triumphs, were performed within the secret enclosures, secure from the intrusion of profane eyes. The ceremonies were themselves dramas, shadowing forth, more or less perfectly, the great truths of GOD, of nature, and the soul, pointing man forward to his great destiny, acquainting him with the conditions of moral perfection, and aiding him in advancing toward it.

THE SHIPWRECKED MARINER.—It was in a tempestuous portion of the year 1790 that a large ship, which was making a slow progress up the Baltic sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

"Reared up the Baltic to a foaming fury."

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward "down the wind," to be dashed upon rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, toward which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward; of the few that had been spared thus far, only the master of the vessel reached the land. He reached it exhausted, inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel, whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each of the other's vernacular language hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character; kindness, fraternal goodness, and love were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

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COME HOME EARLY.

It is one of the evidences of modern improvement in the right direction that Lodges in our country are beginning to cherish the good will of the female sex. The time, we hope, has past when the coarse expression, "my family is one thing, my Lodge is another," finds acceptance in a Masonic group. Surely, the time will soon come when mothers will cease to say, "my son, it is my desire that you should *not* join the Masons!" when wives will cease to entreat, "my love, don't join the Masons!" when sisters will cease to persuade, "dear brother, don't join the Masons!" when, in short, the whole art of the "persuasive sex" will be rather directed to favor our great Fraternity, and assist in the arduous toils we have assumed, than to oppose us.

The writer has ever admitted, in conversation with intelligent ladies, that they have some reason for opposition to the Masonic institution. Their exclusion from the meetings and the esotery of the Lodge is fair ground for a moderate opposition; and if, to this, we add the positive presence of vice in those who are admitted to Masonic membership, the *argument against Freemasonry* becomes fearfully strong. It is only by proving to the ladies that our secret meetings improve our habits and morals, or at least do not corrupt them, that we can expect to win their favor to a society into whose private recesses they can never penetrate.

One of the evils of the day is holding our meetings *to too late hours.* This was guarded against in common with other evil tendencies, as early as 1722, in the "Ancient Charges of Masonry" in that well known passage: "You are here (at home and in your neighborhood) to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health by *not continuing together too late, or too long from home after Lodge-hours* are past, and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working." The reader will observe in this quotation how naturally the ancient moralist combines those offenses whose consequences reflect most injuriously upon the royal art.

There is no necessity whatever for holding the *regular Lodge meetings* to protracted hours. Rarely, and only in emergent cases, is this necessary. Interesting trials, the visits of distinguished

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guests and other extraordinary occasions alone justify it. In general, the hour of ten in the winter season, and eleven in the summer will afford full three hours for Lodge work, *an ample space* if rightly used. If the Worshipful Master will but be punctual in opening, will economize his time, and will work the business of the evening according to a carefully digested *agenda*, his final gavel will fall with the last grain of sand in the hour-glass at his side.

Was it not old Brother SALTENBURY who had a three-hour glass made for Lodge-use? Did he not significantly point tedious orators and yawning *blasés* to the stream of sand thence issuing? Were not his old fashioned spectacles often turned thitherward toward the termination of the evening? And when the struggling heap got low did he not incontinently cut off further proceedings, and with a despotism which the Sultan of Turkey might envy, but never equal, proceed to close his Lodge? Even so. Would that the SALTENBURY tribe covered the land.

Nothing will better win loving favor from those dear ones of whom one of your correspondents writes—

> ——"Of woman true and tender,
> Of Mason's widow, wife and child,
> His mother, sister undefiled,
> Those pure and innocent whose love
> Makes Masons' home like heaven above,
> I am the sworn defender!"

Nothing, we repeat, will win their loving favors so surely as for husband, father, brother to *come home early*. And now for our story.

ALECK PEDEN had a sweet wife who had a sweet baby. ALECK was Worshipful Master of Pillicoddy Lodge, No. ... (I forget the No. and can't find my "Prudence Book" to look it up.) A Lodge that always holds its meetings *too late*. ALECK was slow to arrive at Lodge, slow to open, slow to work. Consequently it took him five hours to do three hours work in. As he had an average attendance of 47 this was a dead loss in "*tempus fugit*" of 94 hours per month. Multiplied by 12, this was, let's see, 12 times 4 is 48; put down 8 and carry 4; 12 times 9 is 108 and 4 to carry is 112; 1,128 hours, equal to 94 days, of 12 hours each. This, in 10 years, is equal to—no matter—its a terrific *quantum* to waste, as any man may see.

Now, ALECK's wife is a bustling, loving little piece, and while she greatly "respects the institution" (as President Lincoln used to say *he* did), she doesn't believe in its keeping her kind-hearted but indolent husband out so late. So one night when the Lodge was "at labor" at its accustomed rate of slowness, the Tiler sent in a note to the Worshipful Master. Being opened, it read as follows:

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"*Come Home Early.*"

Come home early, ALECK dear,
We are sad without you here;
  Cheerful burns our little light,
  Evening fire beams soft and bright,
Baby, in her evening song,
Murmurs, "Fader stays too long—
    Stays too long—stays too long—
    Yes, dear Fader stays too long!"
Love awaits our fondest here;
Come home early, ALECK dear!

While you work in harmony,
Think how lone and sad are *we*!
  While with songs *your* joys are rife,
  Think how cheerless is your *wife*!
While with crowds *you* face the throne
Babe and I are all alone;
    All alone—all alone—
    Yes, dear father, all alone!
Drop the level, plumb and square,
Come home early, ALECK dear!

Noble is the Mason's trade;
Widows, orphans, makes it glad;
  Blessings on them, is my prayer,
  God be with them everywhere!
But, my darling, here's your home,
Sad unless you early come;
    Early come—early come—
    Yes, dear father, early come!
Close the Lodge and hasten here,
Come home early, ALECK dear!

Nobody will ever know (except those who read the ECLECTIC) what made ALECK PEDEN jump so spasmodically from his chair at that moment. Why his gavel flew on to the pedestal with a concussion which fractured the handle; why he so discourteously broke off TIGE ALSOP'S speech in the very middle, utterly destroying its coherence, if it ever had any; why he told the Secretary to "read the proceedings;" why he closed the Lodge that night "in the short way;" why he made such strides for the door, absolutely forgetting to take his charter home with him; why all these unwonted phenomena will remain among the esotery of that Lodge. We know, however, because we know that it was Mrs. PEDEN who wrote those verses, whose perusal worked so powerfully upon the conscience and muscles of the Worshipful Master, and we shall find, upon

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inquiry, that ALECK was only seventeen minutes in getting home that night, a distance of fifteen furlongs at least.

Years after that we spent a night at PEDEN'S—a good place to spend a night at. We sat in a group of five little PEDENS (a writhing, scrambling mass of little scamps they were) and heard Mrs. PEDEN tell the story as we have told it. Then old ALECK PEDEN (not so old as the writer by four years, yet everybody calls him OLD PEDEN, while nobody dare apply that epithet to us), old PEDEN then repeated the verses as we have recorded them, adding these memorable words, which might with propriety be painted in golden letters in every Lodge (only gold is at 140, and nobody can afford to use it that way), "My advice to all Worshipfuls is, '*Come Home Early!*'"

STATISTICS OF FREEMASONRY.—Although, strictly speaking, this word "statistics" has reference to the present condition, resources and influence of whatever nation or society one may have under consideration, we shall depart a little from these limits, and introduce a few items which we deem important, that belong more properly to the history of the institution. Masonry now has gained a foothold and influence in nearly every country on the face of the earth. It exists to-day, and exercises an immense power, in every country of Europe; its Lodges cover the American continent, are found in Northern and Southern Africa, in the East and West Indies; indeed, the Freemason can hardly travel into any part of the world but he will find Lodges to receive him, and fraternal sympathy and assistance, if he is sick or in distress. In no country, however, excepting England and Germany, has the order a connected history reaching beyond the year of the revival, A. D. 1717. In the former kingdom the records of the Fraternity have been so well preserved that we gather from them a pretty correct view of its administration and condition through a long period of years.

CAPACITY OF THE GREAT EUROPEAN EDIFICES.—St. Peter's, at Rome, will hold 45,400 persons; the Cathedral at Milan, 37,000; St. Paul's, at Rome, 32,000; St. Paul's, London, 25,000; St. Petronia, Bologna, 24,000; St. Sophia's, Constantinople, 23,000; Cathedral at Florence, 24,000; Cathedral at Antwerp, 24,000; St. John, Lateran, 22,000; Notre Dame, Paris, 21,000; Cathedral at Pise, 13,000; St. Stephen's, Vienna, 12,000; Cathedral at Vienna, 11,100; St. Peter's, Bologna, 11,400; St. Dommic's, Bologna, 11,000; St. Mark's, Venice, 7,000.

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(Continued from p. 260.)

arrive that, in 1064, not less than 7,000 pilgrims assembled from all parts of Europe around the holy sepulcher. The year following Jerusalem was conquered by the wild Turcomans, three thousand of the citizens were massacred, and the command over the holy city and territory was confided to the emir Ortok, the chief of a savage pastoral tribe. Under the iron yoke of these fierce northern strangers, the Christians were fearfully oppressed; they were driven from their churches and plundered, and the patriarch of the holy city was dragged by the hair of his head over the sacred pavement of the Church of the Resurrection, and cast into a dungeon, to extort a ransom from the sympathy of his flock. The intelligence of these cruelties aroused the religious chivalry of Christendom; "a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe." Then arose the wild enthusiasm of the crusades, and men of all ranks, and even priests and monks, were animated with the "pious and glorious enterprise" of rescuing the holy sepulcher of Christ from the foul and polluting abominations of the heathen. When the intelligence of the capture of Jerusalem by the Crusaders (A. D. 1099) had been conveyed to Europe, the zeal of pilgrimage blazed forth with increased fierceness. The infidels had, indeed, been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering the sea coast were infested by warlike bands of fugitive Mussulmen, who maintained themselves in various impregnable castles and strongholds, from whence they issued forth upon the high roads, cut off the communication between Jerusalem and the seaports, and revenged themselves for the loss of their habitations and property by the indiscriminate pillage of all travelers. To alleviate the dangers and distresses to which they were exposed, nine noblemen, who had greatly distiguished themselves at the siege and capture of Jerusalem, formed a holy brotherhood in arms, and entered into a solemn compact to aid one another in clearing the high-ways, and in protecting the pilgrims through the passes and defiles of the mountains, to the Holy City. Warmed with the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-soldiers of Jesus Christ*. In 1118 Baldwin II., King of Jerusalem, granted them a place of habitation within the sacred inclosure of the temple on Mount Moriah; thenceforward they became known by the name of "THE KNIGHTHOOD OF THE TEMPLE OF SOLOMON." The views and exertions of the Order now became more extensive, and it added to its profession, of protecting poor pilgrims, that of defending the kingdom of Jerusalem, and the whole eastern church, from the attacks of infidels. Hugo de Perganes was chosen by the Knights to be the superior of the new religious and military society, by the title of "The Master of the Temple," and he has, consequently, generally been called the founder of the Order. The name and reputation of the Order spread rapidly through Europe, and many princes, nobles and gentlemen of the best houses of France, Germany, Italy, and England, became members of it. In 1128 they received rules and regulations for their governance from the Pope, which had been expressly arranged for them by St. Bernard. The Illustrious Order of the Temple has, through many vicissitudes, survived to our times; and, indeed, of late years a great, and we may say an astonishing, influence has been exercised in the Masonic Craft by this brotherhood in England, on the continent of Europe, and in the United States. Notwithstanding the persecution the Order was subjected to, consequent upon the machinations of Philip le Bel and Pope Clement, it continued to exist, if not to flourish. Jaques de Molay, the martyred Grand Master, in anticipation of his fate, appointed his successor to rule the Fraternity, and from that time to the

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present there has been an uninterrupted succession of Grand Masters. It is true that as years passed on, and clouds arose still more ominous to the existence of the society, the Templars were amalgamated with their ancient brothers in arms, the Knights of Malta. The Knights Templar degree is highly valued in all countries, and its ritual is nearly identical. The candidate for its honors must be a Royal Arch Mason, and as such he presents himself at the Commandery—as the bodies are called—in the character and garb of a pilgrim, or palmer, as they were designated in the Holy Land; he figuratively undergoes seven years' travel, and then seven years' warfare, when, having conducted himself courageously through his trials, he is finally admitted into the Order. There is not a vestige of Freemasonry, as such, in the degree, save the absolute necessity of candidates having been admitted into the Royal Arch. The throne is situated in the East, above which is suspended a white banner, on which is painted a red passion cross, edged with gold and irradiated at the crossings with rays of light; on the right and left are two sky-blue banners, on one of which is painted a Paschal Lamb and a red Templar's Cross, with the words "The will of God." On the other, the emblems of the Order are displayed. The symbolic colors of the Order are white and black, properly interspersed with gold and silver. The Grand Standard of the Order is displayed in the West, under charge of the Standard-Bearer. The Beauseant of the Templars is displayed in the South, in charge of the Senior Warden. The following is the Templar uniform adopted by the Grand Encampment of the United States, September, 1862: *Full Dress*—Black frock coat, black pantaloons, scarf, sword, belt, shoulder-straps, gauntlets and chapeau, with appropriate trimmings. *Fatigue Dress*—Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets white gloves. In the United States, the assembly is called a Commandery, and has the following officers: 1. Eminent Commander; 2. Generalissimo; 3. Captain General; 4. Prelate; 5. Senior Warden; 6. Junior Warden; 7. Treasurer; 8. Recorder; 9. Standard-Bearer; 10. Sword-Bearer; 11. Warder; 12. Three Guards; 13. Sentinel. Commanderies are dedicated to Saint John the Almoner. The candidate receiving this Order is said to be "dubbed and created a Knight of the valiant and magnanimous Order of Knights Templar." The motto of the Order is, "*In hoc signo vinces.*"—in this sign we conquer

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LABARUM. The imperial standard of Constantine the Great, Emperor of Rome, which he caused to be formed in commemoration of the vision of the cross in the heavens. It is described as a long pike surmounted by a golden crown, inclosing a monogram which contains the two first letters of the name of Christ, and is at the same time a representation of the figure of the cross. The silken banner which depended from it was embroidered with the figure of Constantine and his family. The labarum is engraved on some of his medals with the famous inscription, EN TOYTΩ NIKA; and it was preserved for a considerable time, and brought forward at the head of the armies of the emperor on important occasions as the palladium or safe-guard of the empire.



LABYRINTH. A place full of inextricable windings. In the ancient mysteries the passages through which the initiate made his mystical pilgrimage.

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LABEL. In *Heraldry*, a charge generally used as a temporary mark of cadency. In the ordinary system of differences a label of three points (which has also been termed a file with three labels) is the distinction of the oldest son during the lifetime of his father, and some say that the grandson, being an heir, should bear a label of five points during his grandfather's life, and that *his* heir should bear one of seven, and so on, adding two points for each generation. This is not, however, often practiced except in the royal family, in which the Prince of Wales, as eldest son of the sovereign, bears a label of three points argent, and all the other children of the sovereign similar labels, charged as the sovereign may direct by sign manual registered in the College of Arms. All the children of these princes and princesses bear labels of five points charged in like manner. Labels were anciently formed throughout, which show the proper position of the charge. The points were first straight, then pattée, and at last labels were formed as they generally are at the present day, without any connection with the sides of the shield, the points dove-tailed. Besides being used as mere temporary marks of cadency, labels are also employed as permanent distinctions, that is to say, they are borne by every member of some particular branches of certain families, just as any other charge is borne.



LANDMARKS, Masonic. Literally, and in a general sense, anything by which the boundary of a property is defined. In ancient times the correct division of lands was an object of great importance. Stones, trees, and hillocks were the usual landmarks. The removal of a landmark was considered a heinous crime by the Jewish law, as may be judged by the denunciation of Moses: "Cursed be he that removeth his neighbor's landmark." Of the nature of the landmarks of Masonry there has been some diversity of opinion; yet the conviction has become settled that the true principles constituting landmarks are those universal customs of the order which have gradually grown into permanent rules of action, and originally established by competent authority, at a period so remote that no account of their origin is to be found in the records of Masonic history, and which were considered essential to the preservation and integrity of the institution, to preserve its original purity and prevent innovation.

LATTICE. *Literally*, any work of wood or iron, made by crossing rods or bars, and forming a net work. In *Heraldry, Trellised* or *Portcullised:* a bordure formed of perpendicular and horizontal bars, either interlaced or not, and is sometimes cloué or nailed at each intersection. It differs from *fretty*, which crosses bendwise, dexter and sinister.



LAVER, Brazen. Moses was directed to make, among other articles of furniture for the services of the tabernacle, a laver of brass. It was held as a vessel of great sacredness, into which water was kept for the ablutions of the priests before entering upon the actual discharge of their sacred duties of offering sacrifices before the Lord. In the ancient mysteries the laver with its pure water was used to cleanse the neophyte of the impurities of the outer world, and to free him from the imperfections of his past or sinful life. It is a necessary article in many of the higher degrees, for the ablution of the candidate in his progress to a higher and purer system of knowledge.



JEWISH PRIEST AND LAVER.

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LEWIS, OR LOUVETEAU. The words Lewis and Louveteau, which, in their original meanings, import two very different things, have in Masonry an equivalent signification — the former being used in English, and the latter in French, to designate the son of a Mason. The English word *lewis* is a term belonging to operative Masonry, and signifies an iron cramp, which is inserted in a cavity prepared for the purpose in any large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol of Freemasonry, but in the English ritual it is found among the emblems placed upon the tracing-board of the Entered Apprentice, and is used in that degree as a symbol of strength, because by its assistance the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a *lewis*, because it is his duty to support the sinking powers and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age, thus rendering the evening of their lives peaceful and happy." By the constitutions of England, a lewis may be initiated at the age of eighteen, while it is required of all other candidates that they shall have arrived at the maturer age of twenty-one. The Book of Constitutions had prescribed that no Lodge should make "any man under the age of twenty-one years, *unless by a dispensation* from the Grand Master or his Deputy." The Grand Lodge of England, in its modern regulations, has availed itself of the license allowed by this dispensing power, to confer the right of an earlier initiation on the sons of Masons. The word *louveteau* signifies in French a young wolf. The application of the term to the son of a Mason is derived from a peculiarity in some of the initiations into the ancient mysteries. In the mysteries of Isis, which were practiced in Egypt, the candidate was made to wear the mask of a wolf's head. Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and a wolf. Hence, as the candidate in the Isiac mysteries was called a wolf, the son of a Freemason in the French Lodges is called a young wolf or a *louveteau*. The louveteau in France, like the lewis in England, is invested with peculiar privileges. He also is permitted to unite himself with the order at the early age of eighteen years. The baptism of a louveteau is sometimes performed by the Lodge of which his father is a member, with impressive ceremonies. The infant, soon after birth, is taken to the Lodge-room, where he receives a Masonic name, differing from that which he bears in the world; he is formally adopted by the Lodge as one of its children, and should he become an orphan, requiring assistance, he is supported and educated by the Fraternity, and finally established in life. In this country, these rights of a lewis or a louveteau are not recognized, and the very names were, until lately, scarcely known, except to a few Masonic scholars.

LIBERTAS. The name of the Goddess of Liberty among the ancient Romans. According to Hyginus, she was the daughter of Jupiter and Juno. Crowned with a diadem and covered with a vail, she personifies liberty in general. The modern Libertas, or Goddess of Liberty, is a female figure, the

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head covered with a cap. The cap has always been a symbol of liberty, and in the Masonic brotherhood it is also a sign of equality, and hence, in former times, the figure of Libertas was often found among the decorations of the Lodge, and Masons wore their hats while engaged in the labors of the Craft.

LIBERTINE. By this name is designated a person who is governed by no principle, and restrained by no laws of morality and virtue, who selfishly and basely seeks his own gratification and advancement, at whatever cost to others. Such a man is, of course, in every sense unfit to be a Mason. In the Ancient Charges it is laid down as a fundamental rule that "a Freemason is obliged by his tenure to obey the moral law; and if he rightly understands the art he will never be a stupid atheist nor an irreligious *libertine*." Here the word implies a person who rejects all religious truths, i. e., an infidel.

LODGE. The room or place in which a certain number of Freemasons, regularly constituted, assemble for business connected with the institution, is called a Lodge. The assembly, or organized body of Masons, is also called a Lodge, just as the word church is expressive both of the congregation and the place in which they meet to worship. A Lodge is defined to be an assembly of Masons, *just*, *perfect* and *regular*, who are met together to expatiate on the beauties and mysteries of the order. It is *just*, because it contains the volume of the Sacred Law unfolded; *perfect*, from its numbers, every order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings; and *regular*, from its warrant of constitution, which implies that it meets and works under the sanction of the legal Masonic authority of the country where the Lodge is held.



LODGED. In *Heraldry*, a word equivalent to couchant, applied to beasts of chase.

LOWEN. It is difficult to ascertain the exact etymology of this term. The word occurs in the Ancient Charges of the Lodge of Antiquity, London, as follows: "Twelvethly: That a Master or Fellow make not a mould stone, square, nor rule to no *lowen*, nor let no *lowen* work within their Lodge, nor without to mould stone." It is evident that the word is employed to designate an ignorant, reckless, wild fellow, wholly unsuited to be the companion of Masons. It may be the old Saxon word *löwen*, lion, sometimes used as a general term for wild beasts. Hence, metaphorically, it may properly be applied to an ignorant, stupid, brutish person.

LOZENGE. A figure with four equal sides, having two acute and two obtuse angles. In *Heraldry*, this charge differs from a fusil in the horizontal diameter being at least equal to the sides, which in the fusil are longer than the diameter. Lozenges are sometimes conjoined in the form of ordinaries. A fess of lozenges, or as it is often called a fess lozenge, should begin and end with a half, otherwise it will be so many lozenges conjoined in fess. The same may be said of the cross, bend and pale. In all these the number should be mentioned.



LOZENGY. In *Heraldry*, entirely covered with lozenges of alternate tinctures. On an ordinary it consists of the entire width of one lozenge.

LUSTRATION. A purification, or ceremony of expiation, and also, in the Mysteries, of preparation. The word is derived from *lustrare*, to expiate. A solemn purification or consecration of the Roman people, by means of a *sacrificium lustrale*, was performed after every census. It consisted of a bull, a sow, a sheep or ram—*suovetaiau ralia*. The ram was dedicated to Jupiter, the swine to Ceres, and the bull to Mars. This solemn act was called *lustrum condere*. In Masonry the word means a purification, and is of a moral character, al-

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though in some degrees an actual lustration or cleansing by water is performed.

LUX E TENEBRIS. *Light out of Darkness.* This device teaches that when man is enlightened by reason he is able to penetrate the darkness and obscurity which ignorance and superstition spread abroad. A motto often used as a caption to Masonic documents.

LYONS, THE SYSTEM OF. The name applied to the reformed ritual and regulations adopted by the "*Chevaliers bienfaisants de la Sainte Cite,*" Benevolent Knights of the Holy City, at the convention of Lyons, A. D. 1778.

M.

MACBENAC. A word well known to Masons. It is derived from the Hebrew, and signifies "*He lives in the* SON."

MAHER-SHALAL-HASH-BAZ. The name of a son of Isaiah, which that prophet had previously written, by divine command, on a tablet, the meaning of which is: "Make haste to the prey; fall upon the spoil." They were prophetic of the sudden invasion of Judea by the Assyrians—well known among Knights Templar as a pilgrim warrior.

MAITRESSE AGISSANTE. (*M.·. A.·.*) In the Egyptian system of Cagliostro, this title, "Acting Mistress," is given to the presiding sister.

MAKE. When a candidate is initiated into the mysteries of the order he is said to be made a Mason. It is an expression of, and was in use among, the operative Masons in the ancient times.

MARK. The Mark-Master's medal, or the Tyrian Signet, which Hiram is said to have sent to King Solomon. It is in the form of a keystone, and has engraved upon it a circle—the emblem of an eternal compact of friendship—and a mark or device chosen by the possessor. A Mark-Mason who receives this mark from a destitute brother is bound by the most solemn obligations to assist him to the extent of his ability. In this respect it resembles the "Ring of Hospitality," and the "Tessaræ" among the ancients, with whom hospitality was considered a most sacred duty. Individuals often entered into contracts of friendship, binding themselves and descendants to assist and protect each other in adverse circumstances; and, as was the case among the Greeks, ratified the alliance by breaking a ring into two parts, each party taking one half. The visitor was kindly received, clothed, and entertained. After nine days, if the stranger had not previously made himself known, the question was put to him, "who and whence art thou?" If, in reply, he could show the half of the broken ring, he was welcomed still more warmly. Among the early Christians, *marks* were in general use, and in the existing circumstances of the Brotherhood were of the highest importance and utility. In Rev. II. 17 allusion is made to the Christian *mark*, as follows: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth, saving he that receiveth it." That is, "To him who passes triumphantly through all the trials, discipline, and proofs of discipleship, will I give the mystical stone, which will secure to him protection and assistance, and brotherly love, in this world; and in the world to come, will open to him the eternal mysteries, and admit him to a more perfect fellowship in the grand circle of the just."

MARKMAN. The name of a Masonic degree which is not now in use. The markmen were Wardens at the building of Solomon's Temple.

MARK OF THE CRAFT. According to the traditions of the Mark-Master's degree, each Mason employed in building the Temple of Solomon was required to place a peculiar mark upon his work, to distinguish it from that of

(Continued in No. 10.)

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Editor's Trestle Board.

TO LABOR AGAIN.

Another summer has lapsed into eternity and once more the gavel sounds to labor. In a few days the temples closed during the fervid heat will be reopened, and the brethren, refreshed by their vacation, will be prepared to resume work with renewed vigor and, let us hope, tempered discretion. We have been moving under a high pressure of steam for some years, and it remains to be seen whether we are to keep up the fire and dash onward at the same rate of speed. It is respectfully submitted that the present is a good time to give the valve a turn or two, and thus moderate the speed. There is scarcely a Lodge that would not be the better of stopping initiation for a while and turning its attention to the Masonic education of its members. We cannot hope to retain the interest of thinking men by simply repeating to them the forms of the ritual. We ought to have the benefit of their talents, and give them direction, by opening before them the volume of study, that the Craft may profit by their labors and Masonry be made to flourish as an art rather than as mere formula. To this end we should not only have a collection of books in some central location in each place of any importance throughout the country, but we should endeavor to stimulate a taste for using them. Private collections rarely benefit any one but their owners, and Lodge libraries are, as a general rule, only accessible during Lodge meetings, when the attention of members is otherwise occupied. Any kind of an effort would give the Fraternity, in any given locality where there are two or three Lodges, a central room, accessible every evening during the week, where the means of instruction should be at hand as well in volumes as in the current literature of the day, and where Masons might learn what Masonry is, what it has been in the past, and what it seeks to accomplish in the future. When we begin thus to labor there will be less inclination to merely make Masons, and we shall naturally seek among those whom we may admit such qualities as will make them fit adepts in our schools of science.

During the winter months great attraction could be added to our meetings if from time to time we should encourage the delivery of lectures on any subject of instruction, for whatever tends to increase the sum of human knowledge, and to enlighten our fellow man is really doing the work of Masonry. Our mistake thus far is that we have been more anxious to enlist workmen than to find work for them to do after they have been admitted among us. If, during the coming winter, attention is turned to this subject the brethren will find in it a means of making progress in Masonry likely to prove more beneficial in the end than the constant turning of the ritualistic wheel.

Friends that are worth having are not made, but "grow," like Topsy in the novel. An old man gave this advice to his sons, on his death-bed: "Never try to make a friend." Enemies come fast enough without cultivating the crop, and friends who are brought forward by hot-house expedients, are apt to wilt long before they are fairly ripened.

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BASE BALL FOR THE HALL AND ASYLUM.

This match, got up under the direction of a committee of Continental Lodge, No. 287, was played on the Union grounds, Williamsburgh, on Thursday, Aug. 8, in presence of an assemblage variously estimated at from five to eight thousand persons, many of whom were ladies, and all of whom, boys included, preserved the same order they would at church. The grounds were in capital order, and every convenience was afforded to spectators and players by Mr. Cammeyer, the proprietor, who has our thanks for courtesies extended. Inspector Folk was on hand with a force of police, but they had nothing to do but to watch the game. The players were selected from various clubs in New York and Brooklyn.

The game, which resulted in favor of the New Yorkers, was pronounced by expert players to have been one of the finest ever played and creditable alike to both sides, as may be judged from the fact that but twenty runs were secured during the whole game.

At the conclusion prizes prepared by the committee were awarded as follows:

For the best batting on the New York side, two splendid rosewood bats decorated with silver to the Mutual club. For the best batting on the Brooklyn side, two bats as described above to the Star club.

For the greatest number of fly catches, a splendid gold medal, valued at $50, to Chas. Pabor, of the Unions. For the best individual batting, a handsome pair of base ball shoes with patent spikes, to Thomas Devyr, of the Mutuals. The second prize for best scoring was decided by the committee to be between Messrs. Walker and Pike, who drew lots for it, Pike being the lucky man.

Term of Game.—One hour and forty-five minutes.

A return match is talked of, and as the proprietors of the Capitoline have tendered their grounds and the Committee offer duplicates of the prizes, there is little doubt but that it will be arranged. We sincerely hope so, for we are free to admit that we were intensely gratified with the first game and would gladly see it repeated.

There is a similar match on the tapis under the auspices of the Brooklyn Temple Association, which bids fair to be a great success. The use of the Capitoline grounds has been tendered; the players are to be picked nines of signal ability, which facts, taken in consideration with the cause to be thereby served, ought to command a brilliant success.

Necrological.—We record, with infinite sorrow, the death of our esteemed friend and Brother, Edward Unkart, Past Master of Pythagoras Lodge, No. 86. Bro. Unkart was a native of Saxony, but for many years a resident in this country, having established himself in New York in 1829, and by attention to business succeeded in acquiring a competence.

He became a member of Pythogoras Lodge by initiation in 1843, was elected Junior Warden in 1846, Senior Warden in the following year, and Master in 1848, in which capacity he served the brethren six years.

In 1858, on the 52d anniversary of his birth, he was, on motion of Bro. Chas. F. Bauer, elected honorary Master *ad vitam*.

In 1859 he was one of a committee appointed by the Grand Master to visit and inspect the German Lodges in New York, so much to the satisfaction of the Grand Lodge that they created a German district, which has ever since been under the direction of R. W. Bro. C. F. Bauer.

On the 4th May of the present year he visited his Lodge for the last time, being shortly afterward confined to his bed, with inflammatory rheumatism, of which he died on the 18th July.

His funeral took plack at the Lutheran Church, Brooklyn, two days afterward, and was largely attended by his brethren and friends. Bro. Harting, of No. 86,

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pronounced an address appropriate to the occasion.

Rarely have we known a more upright man or more devoted Mason, and most sincerely do we join with his brethren and friends in mourning his loss. Let us hope that, as one by one we join the innumerable throng which has preceded us to the portals of the true life, we shall again meet his enfranchised spirit and enjoy with him that bliss of which it hath not entered into the heart of man to conceive.—*National Freemason.*

CAN A MOTHER FORGET?—Can a mother forget? Not a morning, noon, or night but she looks to the corner of the kitchen where you read Robinson Crusoe, and thinks of you as yet a boy. Mothers rarely become conscious that their children are grown out of their childhood. They think of them, advise them, write to them, as if not full fourteen years of age. They cannot forget the child. Three times a day she thinks who are absent from the table, and hopes that next year, at the farthest, she may have "just her own family there," and if you are there look out for the fat limb of a fried chicken, and that coffee which none but everybody's own mother can make.—*Baltimore Review.*

WHEN the steamer Wisconsin was burning on Lake Ontario, Mrs. RICHARDS, of Manchester, N. H., was left with an infant on board. The cabin boy, WARREN TRACY, of Ogdensburg, offered to swim ashore with the infant. The boy being perfectly cool, the mother reposed confidence in him, and handed him the infant. He immediately jumped into the water, and notwithstanding he was partially stunned by some one who jumped upon him from the wreck, he reached the shore in safety with his charge. The joy of the mother, who was the last but one to leave the steamer, on reaching the shore, and finding her child safe, can be better imagined than described.

JOHN L. GODDARD,

GRAND MASTER OF PENNSYLVANIA.

The Grand Master of Pennsylvania, J. L. GODDARD, departed this life on the 17th of July last. It is said that "his life was an example of his Masonic faith, and his death a triumph of its consolations."

In regard to his successor, the *Keystone* well remarks: "While we mourn the death of the Grand Master of this jurisdiction, we greatly rejoice in the fact that the Deputy Grand Master is so eminently qualified, by his long acquaintance with the work of the order, to fill his place. His executive abilities, his dignified bearing, his genial and courteous manner, will enable him to arrange the work of the Craft with wisdom, and preside with honor over the deliberations of the Grand Lodge. He is in the prime of life, and has so filled the chairs of Junior and Senior Grand Warden, and Deputy Grand Master, as to endear himself to the Fraternity; he is the right man in the right place. We may, without making any claim as a prophet, predict for Masonry in Pennsylvania a bright and glorious future, with officers such as those called to direct the work of the Grand Lodge. They are men in the midst of honorable life, fully competent to represent the order in any society, at any court. Let the future of Pennsylvania Masonry be as the past, even more abundant in noble, daring, and generous deeds. We were able to bear aloft our standard in the days of persecution; let us prove, by our strict adherence to the lessons and principles of our order, that we can bear prosperity as well. Persecution intensified our love for the order and our attachment to each other; let success not divide or separate us; let Masonry be a unit the world over.

AGAINST fortune, oppose courage; against passion, reason.

THOSE who always love have not the leisure to complain and be unhappy.

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NEW YORK STATE NORMAL SCHOOL, BUFFALO.—The ceremony of laying the corner-stone of the State Normal School at Fredonia, August 8th, was attended by the various Masonic orders from Buffalo, Dunkirk, and the surrounding country. The principal streets of the city were neatly decorated with national and Masonic emblems. The firemen of Dunkirk, in uniform, with their engines, took part in the procession. The laying of the stone was performed by Bro. C. G. FOX, the Junior Grand Warden of the Grand Lodge, acting as Grand Master, of this city.

STANDARD OF CHARITY.—Men measure their charities by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars he might give one; carry it higher and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand—yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high sounding and widely trumpeted benefaction.

THE DICTIONARY OF FREEMASONRY, comprising all topics proper for public explanation, in the rituals, history and nomenclature of the Royal Art. By ROB. MORRIS, LL.D., Chicago, 1867. This is the last and most comprehensive work from the prolific pen of Brother MORRIS. The book abounds in valuable, practical and interesting matter, and we heartily recommend it to the favorable consideration of the Fraternity.

THE KEYSTONE is the title of a new candidate for Masonic favor, published weekly in Philadelphia, by W. A. MASS, at $3 per annum. It is a large folio form, giving eight pages of sound and useful Masonic matter. It richly deserves encouragement.

FREEMASONRY IN THE WORLD.—It is estimated by those who ought to know, that at present, in round numbers, there are about 1,250,000 Free and Accepted Masons scattered upon the face of the globe. Of this number some 150,000 are in England, 100,000 in Scotland, and 50,000 in Ireland. There are about 600,000 on the continent of Europe; 300,000 in the United States; and 50,000 in other parts of the world. In England there are two or three thousand persons initiated every year; and Papal alocutions and feminine denunciations notwithstanding the Masonic body is said to be everywhere increasing.

THE NUMBER OF ENGLISH LODGES.—The number of Lodges under the control of the Grand Lodge of England is upward of 1,100; of this number, about 170 are in London, or within three miles of the Freemasons' Hall in Great Queen-street; over 560 are scattered over other parts of England and Wales. The rest are in British provinces in all quarters of the world, while several are attached to regiments in the British army. In addition, there are nearly 1,000 Royal Arch Chapters under the same jurisdiction.

VIRTUE.—The creation of the sculptor may moulder in the dust—the wreath of the bard may wither—the throne of the conqueror may be shivered by an opposing power into atoms—the fame of the warrior may be no longer hymned by the recording minstrel; but virtue—that which hallows the cottage and sheds a glory around the palace, shall never decay. It is celebrated by the angels of God—it is written on the pillars of heaven and repeated down to earth.

LEISURE HOURS.—There is room enough in human life to crowd almost every art and science in it. If we pass no day without a line—visit no place without the company of a book—we may with ease fill libraries, or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. OCTOBER, 1867. No. 10.

NARROW-MINDED.

BY THE EDITOR.

We notice indications of a disposition on the part of one or two sects of religionists to get up a demonstration against the Masonic Fraternity, for what reason does not yet sufficiently appear. If they entertain the hope of being able to crush out the institution we refer them to the veracious history of Don Quixote's raid on the windmills. If they run a tilt at our sails they will surely come to grief. If, as they profess, they really believe that Masons indulge any such ideas as putting down religion or overthrowing the State they should go to the nearest lunatic asylum, and, by close communication with the inmates, they will acquire ideas infinitely more reasonable. Why, in the name of common sense, should we, who are of all sects and forms of religion, and who find it best for our peace and comfort to allow every man to enjoy his own convictions unmolested—why should we entertain the desire to bring upon our heads the anathemas that would meet us on every hand the moment we undertook to prescribe a mode of faith and, on the other hand, why should we desert our vantage ground of neutrality and consent to fight the battles of any breed of intolerant zealots? Is there no way of making them understand that the duties of religious teaching belong to the church and its ministers, and not to an association of men who write upon their banners Virtue and Morality, but do not claim, and in the very nature of things cannot exercise the offices of religion? Can they not understand that if the Masonic institution, casting aside its own laws, putting away its own work, forsaking its own traditions, forgetting its own device of brotherly love, relief

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and truth, ignoring the fact that Masonry offers the sole bond of union which may be accepted by all men without regard to wealth, rank, station, creed, nationality or political affinity—can they not understand, we repeat, that, if Masons were willing to do all these things, and accept the propagation of the faith, they would be met at the very outset by the contending claims of all the different sects, and that in making a selection of any one, the weakest or the most powerful as the object of their championship, they would merge the world wide influence of a Grand Cosmopolitan brotherhood, seeking only to promote the best interests of all men, and to break up the foolish prejudices of mankind, that finally we may all learn to have greater reverence for GOD, and greater love for one another, into the pitiful interests of a sect so foolish as to suppose that the Almighty founder of heaven and earth had made them the sole depositories of his infinite wisdom?

We can account for the vagaries of these gentlemen on no other hypothesis than that they are so thoroughly convinced that they alone possess the keys of heaven that they will not tolerate a difference of opinion. But, then again, we ask ourselves in despair, why are we specially selected to be the target for their fiery darts? Of all the people in the world we are the most fully posted in the art of minding our own business. We interfere with no other institution, and in our assemblies will allow nothing of the kind to be mooted. We go to the church, the cathedral and the synagogue; we vote on every possible side of political questions. We have no pulpits in which to advocate the religious doctrines of any man or set of men, or from which to cavalierly send legions of our fellow-beings to the endless torments of Hades. We leave that to the synods and conventicles, and only set up as our standard of belief, the existence of God and the immortality of the soul. Our affiliates must believe in these things at least; beyond them they may go, unquestioned by us, as far as their consciences may dictate or their religious teachers may lead.

In view, then, of the fact that the Masonic institution so scrupulously guards against the slightest interference with the private convictions of its members, that it fellowships men of all creeds and leaves them free to worship as, and where, they please, we fail to perceive why it is that the leaders of any sect should choose to denounce us except it be that the spirit of the ancient Pharisees is still alive, and that not satisfied with burning, hanging and drowning those whose consciences would not allow them to look heavenward through the glasses of these would-be heavenly vicegerents, they

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seek now to trammel the minds and to cramp the thoughts and the wills of men within their own narrow bounds.

When these resolvers and denouncers reflect that the sects they represent are, as compared with the numbers of the human family, or even with the aggregate of Christian denominations, but as buckets of water compared to the ocean, as Chinese crackers to the roar of a park of artillery, they ought to be ashamed of their own insignificance, and confine their sniveling cant to their own bosoms. Reading and thinking men will not be deceived by them, and if they think that they can arrest the wheels of progress and turn back the world to the days when oracles came forth from Memnon, and auguries from the entrails of beasts, they are mistaken. Mankind has advanced to a higher level, the plow is in the furrow and it must and will move forward. So of Masonry. Born of light, the pledged enemy of intolerance and bigotry it has ever borne its part in the struggle for advancement, befriended alike pastor and flock, king and people in all that tended to make men better worthy of an immortal destiny. Built upon the stone of truth, its foundation cannot be moved, and although an occasional storm may carry off here and there a pinnacle the great moral temple will remain intact, and the work will go on; our Lodges will exist, our banners be displayed, our numbers increase, and day by day, and step by step, we shall advance to the opening of the seal when sects shall disappear, when the brotherhood of man shall be established and all knees bending, every tongue shall confess that God is all in all.

TURNING THE MACHINE.

"Traveling in Mississippi, in conversation with an old planter, I learned that he had 100 slaves and expected to make 500 bales of cotton. I asked him what he would do with the proceeds? He said, 'buy more niggers.' 'What will you do with them?' asked I. 'Make more cotton,' was his answer. And this was the planter's ceaseless round, more niggers—more cotton—more niggers—more cotton, etc., etc., to the end of the chapter."—*Travels in the Cotton States.*

When we read that passage we stopped, drew forth our "Eagle" pencil (the one that has the India-rubber head to it, though why an India-rubber head we never saw anybody that knew), and in accordance with the positive orders of Cap'n Ed'rd Cuttle "made a note on't. Having "made the note on't," we said to ourselves, in that style of soliloquy so common to professional writers, "just so with

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many Masonic Lodges; they make Masons so as to make Masons so as to make Masons," etc., etc., to the end of the chapter. Let us look into the matter.

Bovine Lodge has been "at work," like a juvenile cat which pursueth its tail in elegant curves, for well nigh seven years. The expense of keeping up that Lodge exceeds one thousand dollars per annum, and it has made more than 100 Masons during that period. What else has it done? What has it done for charity? What for morality? What for the increase of social happiness? Nothing—nothing. It has simply been "making Masons," turning the machine, and making Masons.

Equine Lodge, No. —, was chartered in 1864. It is a prosperous Lodge. Situated in a wealthy community, its fine hall, a free gift from a wealthy brother, surrounded by a friendly people, its opportunities for good have been extraordinary. It has been crowded with "work" from the beginning. What has Equine Lodge done all this time? Why, no more or less than Bovine. It has simply been "making Masons;" that's all.

Leonine Lodge, No. —, is or was, a military Lodge. It received a Dispensation—thank fortune nothing more—from the Grand Lodge when the regiment went to the front. Its Worshipful Master was Chaplain, and had but little to do except Masonry. This he did to the top of his bent. The Lodge "worked" tremendously; worked like yeast; like a cider-barrel; like a scarabæus (as the Egyptians termed the animal); like "all-possessed," as the children term it, and "made Masons;" made more than three score and ten; and that's all it did.

Canine Lodge, No. —, is now "U. D.," only nine months old. Already, at its eighth monthly communication, it has made twelve Masons. All the young and middle-aged men in the community are thinking of joining it. Its officers wrote us last week: "we are getting on splendidly." At what? Why, "making Masons," to be sure. That's, in their opinion, the chief end of Lodges.

Suppose a man spend his life in collecting materials for a house. He toils in forest and quarry. He hauls the stone and timber to a selected site, though he has enough, and four times more than enough for his purpose, yet he continues to collect materials, and to his dying day knows no intermission to his labor. That man is a representative of these "making-Mason" Lodges; these machine Lodges; these automatic Lodges. They, too, collect materials to the end of their existence, but *they never do anything with them.* No building rises up to honor God and benefit mankind from their

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labors. Great piles of useless stone and timber, mossy and decaying for want of use prove how industriously they have labored but the mind of the chief Architect was absent, and the Temple was never even commenced.

It is to a member of such a Lodge that the following lines apply. Sung to the old air of "The fine old English Gentleman," their spirit will be readily detected:

The Blundering Brother.

This great Fraternity of ours
Hath all sorts of characters in it;
The high, the low, the rich, the poor,
The righteous and them that sin it;
But none in all the Lodge display
Such stupidity all together
As ..... *(Recite)*—That ignorantramus, my flesh crawls at the mention of him, that embodiment of indolence, that nincompoop,
That we call the blundering brother;
The blundering brother, rusty ass,
The blind and blundering brother!

This blundering brother's always late
In coming to the hall, sir;
And if he's got a petition to report on,
He doesn't have it ready at all, sir; [meeting,"
He's "left it home" and "the Lodge must wait till the next
And the candidate gets mad, sir;
And ..... *(Recite)*—When the time arrives for initiating him he "begs leave to haul back," "this Lodge is too slow for him,"
And that makes it mighty bad, sir;
This blundering brother, rusty ass, etc.

This blundering brother sometimes tries
The candidate to lecture,
But, bless your soul, 'tis all a muss!
He don't know ten words right, I'll bet yer;
He fixes things, he mixes things,
He spoils the obligations;
And ..... *(Recite)*—As for his "ancient signs," why they resemble a parcel of frogs down in the bogs
Going through their gesticulations!
This blundering brother, rusty ass, etc.

This blundering brother, when he goes
To the burial of a deceased Mason,
Is sure to put on his very best clothes
And regalia with much lace on,

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With stars and fringe and ribbons gay
He looks just like a fop, sir,
And ..... *(Recite)*—Although the Monitor says that plain clothes and white apron, and green sprigs, and crape on the left arm is all a Mason ought to wear at a funeral,
Yet he always goes dressed up, sir,
This blundering brother, rusty ass, etc.

This blundering brother was elected W. M.,
And submitted to installation, [Middle Chamber
But the first Fellow-Craft he undertook to pass through the
He had to call for information; [bly imagine,
He bound him to the most ridiculous things you can possi-
He called him "drewly and tewly," prepared, sir,
And ..... *(Recite)*—When he tried to lecture him his whole speech was a mess of blunders; why, his three precious jewels were the Instructive Ear, the Faithful Tongue, and the Attentive Breast!
'Tis true, upon my word, sir;
This blundering brother, rusty ass, etc.

This blundering brother traveled one time, as far East as [Philadelphia,
And knocked at the door of a Lodge, sir,
But though the committee told him three quarters of the [answers,
Not a single step could he budge, sir;
He said "he'd come to circumcise and improve his passions [and subdue himself in Masonry,
And all that sort of stuff, sir,
And ..... *(Recite)*—You never saw such a rusty ass; the committee laughed at him; told him "he was an idiot; ought to go back to the asylum; wasn't a Mason at all;" so
He went off in a huff, sir,
This blundering brother, etc.

But now I'll stop this song of mine,
You'll think it but a squall, sir,
And glad I am there's nobody here
That the coat will fit at all, sir;
But if in all your travels you find a stupid fellow such as I [have described
Be sure it is *he*, sir.
And ..... *(Recite)*—For the sake of the Order in general, and to show your contempt of such fellows, give him a sound kick and
Charge the kick to me, sir!
This blundering brother, rusty ass,
This blind and blundering brother.

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FICTION *versus* MASONIC HISTORY.—No. 2.

BY BRO. JACOB NORTON.

In the May number of the Eclectic I proved that the legend of the connection of the Saints John with Masonry is apocryphal, and must have been invented since the time of Anderson, as he did not mention it, either in his first edition of the History and Constitution, published in 1721, or in the second edition of 1738. I shall now proceed to show that the story of Saint Alban, though given by Anderson, is equally ficticious. Bede, was the first writer, that left us a full account of Saint Alban, which is as follows: "This Alban, being yet a pagan at the time when the cruelties of wicked princes were raging against Christians, gave entertainment in his house to a clergyman flying from persecution. This man he observed to be engaged in continual prayer, and watching day and night; when on a sudden, the Divine grace shining on him, he began to imitate the example of faith and piety which was set before him, and being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry, and became a Christian in all sincerity of heart. The aforesaid clergyman having been some days in his house, it came to the ears of the wicked prince that this holy confessor of Christ, whose time of martydom had not yet come, was concealed at Saint Alban's house, whereupon he sent some soldiers to make strict search after him. When they came to the house, Saint Alban immediately presented himself to the soldiers, instead of his guest, in the habit, or long coat which the priest wore, and was led bound before the judge. It happened that the judge, at the time when Saint Alban was brought before him, was offering at the altar sacrifices to the devils. When he saw Saint Alban, being much enraged at the deception practiced on the soldiers, he commanded him to be dragged up to the images of the devils, saying, 'because you have chosen to conceal a rebellious and sacrilegious person, rather than deliver him to the soldiers, that your contempt of the gods might meet with the penalty due to such blasphemy, you shall undergo all the punishment that was due to him, if you abandon the worship of our religion.'" This, Saint Alban refused to do, declared himself a Christian, and after some altercation, the judge asked his name, when he said "I am called Alban by my parents," and after again defying the judge's threats, the judge tried scourging; as that did not shake the Saint's constancy, he ordered him to execution. The story then goes on "being led to execution, he came to a river, which, with a most rapid course, ran between the

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wall of the town and the arena where he was to be executed. A multitude of persons of both sexes and all ages assembled to witness the execution, so that the town was entirely deserted, and even the judge was left without attendants." As no bridge spanned the river in those days, nor steamboats ferried passengers across, the multitude necessarily came to a dead halt on the banks; moreover, the Saint was impatient at the delay, so he lifted his eyes to heaven, when, lo, and behold, the river disappeared, and the crowd walked across, Red Sea fashion. The saint was conducted to a beautiful hill where the tragedy was to take place. But, by this miracle, the appointed executioner became converted, and refused to performed his allotted duty. While they were waiting for the arrival of another executioner, the Saint became thirsty, so he prayed for water, when suddenly a spring gushed up before his feet. The river afterward returned to its customary channel. This triple miracle did not save the saint's life; but the faithful have the satisfaction to learn, that when the new executioner gave the fatal stroke, "his eyes dropped upon the ground together with the martyr's head." This took place on the 22d of June. A church was afterward erected on the spot, "*in which place there ceases not to this day the cure of sick persons, and the frequent working of wonders.*" This event is said by BEDE (BOHN'S edition, London, p. 307) to have occurred in 286 A. D., although at the head of the chapter the editor says 305. To make the subject intelligible to the reader, it will be necessary here briefly to notice the history of that period. DIOCLESIAN assumed the purple about A. D. 284; he issued the edict against Christians 303, and abdicated in 305. Up to the time of 303 he enjoyed the reputation of a mild and politic prince.

About the year 287 CARAUSIUS was intrusted with a fleet to prevent pirates plundering the coasts of the Roman possessions; instead of doing so, he suffered the pirates to plunder, but intercepted their return. With the booty thus acquired, he bribed the officers of the fleet to declare him King of Britain, and strengthened his fleet. DIOCLESIAN afterward acknowledged his pretension. This, however, could not have deceived the wily CARAUSIUS. The Empire was also assailed on other sides by barbarians, and required on every side a great army and Emperor. With this view DIOCESIAN resolved to divide his unwieldy power. Having already associated MAXIMIAN by the title of AUGUSTUS, he afterward appointed GALERIUS and CONSTANTIUS as subordinate Emperors, with the title Cæsars. Each of these governed a division of the Empire. To CONSTANTIUS was entrusted the government of Spain, Gaul and Britain, which he

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re-conquered in 295. Now, let it be remembered, that the first wife of CONSTANTIUS was a Christian, afterward canonized as Saint HELENA; that his son CONSTANTINE was early imbued by his mother with a belief in Christianity, and was also afterward canonized as a saint. Moreover, CONSTANTIUS invariably befriended and protected the Christians in his dominion. Hence, Saint ALBAN could not have suffered martydom, as BEDE says, in the year 286, as there was no persecuting edict against Christians issued at that time. The DIOCLESIAN edict against Christians was not issued until A. D. 303, nor for reasons already stated, could such persecution have taken place under CONSTANTIUS's rule. Besides, in 313, CONSTANTINE became sole Emperor, soon after which he openly proclaimed himself a Christian. There immediately arose a swarm of martyrologists, who, for the glory of the church not only exaggerated the causes, merits and sufferings of Christian martyrs, but shamelessly multiplied their number. How was it that none of those martyrologists appeared to know anything of the marvelous martyrdom of Saint ALBAN? Again, let it further be remembered, that between A. D. 305, and the time of BEDE, who flourished in 737, a most complete revolution had taken place in England. Whatever of Christianity there might have been diffused among the people of Britain during the Roman occupancy, was not only thoroughly rooted out by the invading Saxons, but the very language of the ancient Britons totally disappeared. How then was that wonderful legend preserved during all these vicissitudes, and by whom was it transmitted to the successors of Saint AUGUSTINE? The fact, however, is, that the Saint ALBAN story, like thousands of similar miraculous legends, was a monkish invention, to give the convent a reputation of sanctity, which served to attract the superstitious to make pilgrimages to the imaginary Saint's shrine, for the cure of all manner of ills. But, supposing the story of BEDE is true, how was it that he knew nothing about Saint ALBAN's Masonry? This necessarily brings us to the supplemental Saint ALBAN's legend by ANDERSON. It is as follows: "CARAUSIUS, who put on the purple A. D. 287, encouraged the Craft, particularly at Verulam, now called Saint ALBANS, by the worthy Knight ALBANUS, who afterward turned Christian, and was called Saint ALBAN, the protomartyr in Britain,* under the DIOCLESIAN persecution. *This is asserted by all the old copies of the Constitution, and the old Masons firmly believe it.* The British king made Saint ALBAN steward of his household, and chief ruler of the realm.

*I am satisfied that the first Christian that suffered martyrdom in England was not under pagan, but Christian, rule.

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Saint ALBAN loved Masonry well, paid them two shillings per week, and three pence to their cheer, whereas, before that time, through all the land, a Mason had but a penny a day,* and his meat, until Saint ALBAN mended it. He also obtained a charter, gave them charges, etc." It is wonderful that all this was not only unknown to BEDE, but that HUME, GIBBON and even the Catholic historian of England, the Rev. JOHN LINGARD, make not the least mention of it. ANDERSON appeals to the assertion of the old copies of the Constitution, and the firm belief of the old Masons of his time. But the question is, first, how old were those copies of the Constitution? He does not claim that they dated back to the time of CARAUSIUS, nor even to the Saxon period of English history. Can any one pretend that ANDERSON possessed even a true copy of the Charter and Constitution said to have been given by King ATHELSTANE in the tenth century to the Masons? The story of ATHELSTANE itself is founded upon a record of the society, said to have been written in the reign of EDWARD IV. "*This record was formerly in possession of* ELIAS ASHMOLE." So the reader will perceive that even *that record* was not in existence in the time of ANDERSON. But suppose ANDERSON had even possessed the original copy of ATHELSTANE'S charter, legend and all, what credence would it deserve? The objection to the Masonic legend of ANDERSON would even then be stronger than that to BEDE'S legend, for not only is the time that intervened between ATHELSTANE and Saint ALBAN about two hundred years further removed than between BEDE and the Saint, but it is conceded that the first Masons in England that began to erect churches, were foreigners. Where did they obtain, and how did they happen to preserve that legend? The improbability of the story is further manifested by the fact that CARAUSIUS obtained his purple through the possession of a fleet; by means of the fleet alone, he was able to defy the Roman Emperors, and maintain his precarious power. One would naturally conclude that his encouragement must have been directed to shipcarpenters rather than masons, as in those days, a usurper, conscious that the power of the Roman Empire was directed against him, could not very well have afforded to divide his resources, nor lavishly waste his means by paying three hundred per cent to Masons more than they received then throughout the kingdom. But here we come to the second proof of ANDERSON, viz: "The old Masons firmly believed it." And suppose they did believe it? Why, they also firmly believed that

* The inconsistency of ANDERSON'S picture is manifested by the fact that no such coins as *shillings and pence* were in vogue in the Roman dominions.

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ADAM, ENOCH, METHUSELAH, NOAH, NIMROD, MOSES, HEROD, SHAMMAI, HILLEL, and a host of others, were Masons. That Brother JULIUS CÆSAR stopped in the midst of a glorious career, the conquest of Britain, and returned with his army to Rome, in order to secure his election as Grand Master of the Roman Freemasons. What wonderfully learned men the "old Masons" must have been. They knew more of the lives of biblical and rabbinical personages than was known by the authors of the Talmud; more about Saint ALBAN than BEDE; more of Roman history than TACITUS, and more about JULIUS CÆSAR than CÆSAR himself was aware of. To pin our faith on the judgment of the "old Masons," we ought to feel satisfied that they were at least of high intelligence; but sober truth convinces us that there was not a single prominent man among those "old Masons" of ANDERSON'S time. Because, it is natural to suppose, that when the brethren met in 1717 for the purpose of organizing a Grand Lodge, that the most talented and most respected brother would be invited to preside at such important meeting. ANDERSON says "the oldest Master Mason now Master of a Lodge presided." If that oldest Master Mason had been a prominent man, ANDERSON would doubtless have given us his name, and the name of his Lodge, but the man was evidently not of high standing. When ANDERSON, therefore, issued the second edition of his history, in 1738, a succession of noblemen had already occupied the Grand Chair, and ANDERSON must have deemed it derogatory to the institution to make known that BILL SMITH, or TOM BROWN, the humble bricklayer or stone-cutter, was in a measure the founder of modern Freemasonry. Nor can we feel surprised at the credulity of the "old Masons of ANDERSON'S time, when we reflect that the old Masons of the present time believe many falacies that the old Masons in 1717 *did not believe*. For instance, they believe that the Master Mason's degree was originated by King SOLOMON. That the Saints JOHN were *bona fide* Master Masons, Grand Masters, Grand Patrons, and were always denoted on the tracing-board as grand parallels. The old companion believed *firmly* that the Royal Arch degrees are coeval with ZOROBABEL. The old Sir Knights believed that the encampment mysteries descended to them lineally from DE MOLAY, and the *Ineffables* will swear that FREDERICK the Great instituted their *tip top* degrees; and yet a closer acquaintance with Masonic history reveals that they are all misinformed. Who, then, can feel surprised that illiterate mechanics formerly believed in silly legends?

In conclusion, I admit that the subject treated of in this paper, may appear of very little importance to the general Masonic reader;

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but when it is remembered that a Grand Master of Masons, whose duty it is to exemplify Justice and Truth, so far deviates from the right path, that, in order to prop up an unjust cause, in order to perpetuate sectarianism in Lodges, fabulous legends are pompously cited by him in Grand Lodge as historic facts.* That a Grand Secretary, to bolster up the fallacious arguments of his Grand Master, insidiously misleads the readers of his Magazine with false inferences, pretending to trace the observance of the Saints JOHN festivals by Masons as far back as the time of Saint ALBAN, I therefore thought it necessary to lay these facts before the Masonic community; let the readers judge whether it may not be aptly said of a Masonic jurisdiction with such guides, that "THE BLIND ARE LEADING THE BLIND."

TRESTLE-BOARD.

"As the operative Mason erects his temporal building in accordance with the designs laid down upon the Trestle-Board by the master-workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect." What is here masonically designated the "*Trestle-Board*," artists, poets, and philosophers denominate the Ideal. All things that exist, save GOD, are created by the ideal, or are reflections of it. The visible creation is GOD's ideal, wrought out in material forms; and all the works of man are copies of ideal types which he discovers traced on the Trestle-Board of his soul. Every nation exists according to an ideal which is reflected in its life, its institutions, and manners; and the life of man, as an individual, is high or low, as his ideals of life are high or low; or, in other words, it is fashioned after the designs that are traced on the moral Trestle-Board. Societies, also, are constructed from the ideal. If a society have no ideal, it can have no influence, and can exist but for a brief period, because it has no ability to arouse the enthusiasm, or command the respect and allegiance of men. The Masonic society has been able to adapt itself to various and changing circumstances of mankind, with facility, because its ideals of society, of benevolence and virtue, rose higher, and shone brighter, as the ages rolled away. It is a part of its mission to keep the minds of its adepts fixed intently upon the designs pictured upon the Trestle-Board, or, to speak more correctly, to establish a perpetual communion between man and the world of glorious ideals.

* See July ECLECTIC, page 207-8.

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THE GENERAL REGULATIONS—HOW THEY ORIGINATED.

BY GEO. OLIVER, D. D.

In the year 1712, a person of the name of Simeon Townsend published a pamphet, which he entitled, "Observations and Inquiries relating to the Brotherhood of the Freemasons;" and a few others had been issued on the decline of the order, as if triumphing in its fall. About this time, Dr. Desaguliers, a Fellow of the Royal Society and professor of philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterward very frequently held. The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the order and the unhappy prostration which had befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

You may, perhaps be inclined to inquire how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy of all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, which generally occurred in the Lodge, with your humble servant at his breast, suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus, having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the

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good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

Bro. DESAGULIERS having intimated his intention of renovating the order, soon found himself supported by a party of active and zealous brothers, whose names merit preservation. They were SAYER, PAYNE, LAMBALL, ELLIOT, GOFTON, CORDWELL, DE NOYER, VRADEN, KING, MORRICE, CALVERT, WARE, LUMLEY and MADDEN. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe.

There was no code of laws in existence at the period to regulate the internal economy of the Lodges, except a few brief by-laws of their own, which, in fact, were little more than a dead letter, for the brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is to say, the Master, two Wardens and seven Fellow-Crafts, with the consent of the magistrate, were empowered to meet, and perform all the rites and ceremonies of Masonry, with no other authority than the privilege which was inherent in themselves, and had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

But as this privilege led to many irregularities, and was likely to afford a pretext for unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. DESAGULIERS proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft.

Accordingly, at the annual assembly on St. JOHN'S day, 1721, he produced thirty-eight regulations, which passed without a

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dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient Fraternity; provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice, the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by PHILIP, Duke of Wharton, Grand Master; THEOPHILUS DESAGULIERS, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other brethren then present, to the number of more than a hundred.—*Rev. of a Square.*

REASONS FOR HAVING BECOME A FREEMASON, CONTAINED IN A LETTER TO A LADY.

BY BARON BIELFIELD, SECRETARY OF LEGATION, TO ONE OF THE LATE KINGS OF PRUSSIA, PRECEPTOR TO PRINCE FERDINAND, CHANCELLOR OF THE UNIVERSITIES OF PRUSSIA, ETC.

So you are quite alarmed, madam, very seriously angry! My reason tells me you are wrong, but my passion tells me you can never do wrong; for it makes me perceive that I love you more, if it be possible, since I have been a Freemason, and since you have been angry with me for so being, than I ever did before. Permit me, therefore, by this opportunity, to employ my rhetoric to dissipate your discontent; that you may approve the motives which have induced me to take this step, that you may restore me to your favor, and that I may be enabled to reconcile my reason with my passion.

You know I am naturally curious, and that I have made great efforts to discover the secrets of Freemasonry, but without the least effect. I have found men that have been the most indiscreet in other respects, the most impenetrable in this matter. There was, therefore, no other way for me to take but to get admission into their society; and I do solemnly assure you, madam, that I do not in the least repent it.

That a man may be very honest and very happy without being a Freemason, I readily allow; but this argument is equally applica-

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ble to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end of all improvement in science; the most ingenious, the most pleasing inventions and discoveries would be lost in darkness. And who can say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skillful man, highly useful. I do not pride myself in being of the number of these, but I am fully satisfied that I shall have a better claim to it by being a Freemason.

You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honor, and not for a traitor, a monster. It is my interest to convince you of my discretion, and to make you sensible that a man who can keep a secret from the woman he adores, ought to be esteemed by her as worthy to have other secrets to keep. You must, therefore, commend my discretion, and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give; but for its mysteries, they are sacred.

One reflection that dissipated my scruples, and hastened my reception, was that I knew this order to be composed of a great number of very worthy men; men who I was sure would never have twice entered a Lodge if anything had passed there that was in the least incompatible with a character of the strictest virtue. It is true that in this sanctuary of virtue there sometimes steal unworthy brethren, men whose morals and conduct are not such as could be wished; but such is the condition of things in this world, that the good and the bad are inevitably mixed with each other; for even the small number of twelve Apostles was not exempt from one unworthy member. I did not expect, by becoming a Freemason, to be introduced to a society of angels, but of worthy men; and I have not been disappointed.

I readily confess that what is called Freemasonry may be made a disgrace as well as an ornament to society. If a company of young fellows, destitute of sense and merit, assemble in the form of a Lodge, and after performing certain ridiculous mummeries, proceed to scenes of disorder, certainly nothing can be more detestable than such an assembly. But if you consider our society as the most solemn and perfect Fraternity that exer existed upon the earth, in which there is no distinction of men by the language they speak, by the dress they wear, by the rank to which they were born, or the

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dignities they possess, who regard the whole world but as one commonwealth, of which each nation forms a family, and each individual a member! who endeavor by these means to revive the primitive maxims of mankind in the greatest perfection; to unite under their banner, men of knowledge, virtue and urbanity; whose members mutually defend each other by their authority, and enlighten each other by their knowledge; who sacrifice all personal resentment; who banish from their Lodges all that can disturb the tranquillity of mind or the purity of manners; and who, in the intervals of their delightful labors, enjoy the innocent pleasures of life; if, I say, you regard Masonry in this light, you must agree that the interest of the society must be that of the whole race of mankind, and that it must operate on the human heart in a manner that religion itself cannot effect without great difficulty.

It is not, therefore, wonderful that this order has been sometimes persecuted by the ruling powers in a State; they who commend and they who blame, may have their reasons; but nothing can be more unjust or ridiculous than to imagine that the secret assemblies of the Freemasons can tend to disturb the security or tranquillity of a State; for although our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates; and how many illustrious princes and statesmen do we count among our brethren? If aught passed in our Lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which this order has never been known to perform any actions but those of morality and munificence, is a stronger argument than any I can produce. I shall, therefore, say no more on this matter; and I should not have said so much if I did not know that you are capable of feeling the force of these arguments; for you have too much discernment to suffer yourself to be directed by that prejudice and caprice which has so much dominion over the common rank of women. If, with a pleasing figure and a graceful manner, you possessed only a common way of thinking, I should love you only as women are commonly loved; that is to say, for the gratification of desire and for self interest. But my affection is founded on a sense of your real merit, on the dignity of your mind, and the simplicity of your heart. If this affection is of any value with you, preserve it, madam, by returning to your reason, and by dissipating those transient clouds which have eclipsed, for a moment, that favorable opinion you have hitherto entertained of me; and permit me to assure you, by the faith of a Mason, that my love shall endure as long as my life.

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[FROM THE MYSTIC STAR.]

THE AMERICAN FLAG IS MASONIC.

BY MRS. AMELIA LAMAN CHURCHILL.

THE star spangled flag, by Freemasons designed,
Hath significance, brothers, to you,
Each star is an emblem of "Deity," pure,
And of "*love universal*," the blue.

The American flag that so proudly hath shone,
Through sunshine and storm, *is the Freemason's own*,
And dear to each Craftsman, this banner should be,
For 'tis also the flag of the noble and free.

The stripes that so gaily float forth on the breeze,
With their colors of scarlet and white,
Present us the symbols of *warfare* and *peace*,
Alternate like shadows and light.

While *bloodshed* and *war*, with the evils they bring,
Are symboled by *love's rosy hue*,
The *white* is for *peace*, and together they form
The beautiful "red, white and blue."

Its staff is the *cross*, by the ancients called *Tau*,
'Tis the emblem of *innocence pure*,
And that *life eternal*, the blest shall enjoy
Who trials with patience endure.

Thus far *'tis Masonic*, and yet not complete;
But see! the last want is supplied,
And the banner we love flutters brightly aloft,
To the "*cross*," by the cable-tow tied.

And thus can the order of Masonry claim,
The flag of our union to-day,
If over the dark, frowning fortress it waves,
Or o'er the blue waters may play.

Still the star spangled banner that proudly has flown
On land and on sea, *is the Freemason's own*,
And dear to the heart of each brother should be,
With its *beautiful symbols*, this flag of the free.

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(Continued from p. 292.)

others. It is probable that this has always been the practice with the various corporations of builders from the earliest periods down to quite modern times. Most of the edifices constructed in the middle ages, particularly those of Strasburg, Worms, Rheims, bear these marks, which appear to have been of two classes, viz: monograms, which belonged to overseers; and emblems, as the trowel, mallet, square, etc., that belonged to the workmen. A writer, describing the walls of the fortress of Allahabad, in the East Indies, erected A. D. 1542, says: "The walls are composed of large oblong blocks of red granite, and are almost everywhere covered with Masonic emblems, which evince something more than mere ornament. They are not confined to any particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked, and numbered in the quarry before the erection of the building.

MARSHAL. An officer known in all Masonic assemblies. He generally has charge of processions and other public ceremonies. As a badge of special distinction he wears a scarf and carries a baton.

MARSHALLING, in *Heraldry*, is the art of arranging several coats of arms in one shield, generally for the purpose of denoting the alliances of a family.

MARTHA. The name of the 4th degree of the order of the Eastern Star, or American Adoptive rite. It illustrates undeviating friendship and the power of faith to console the heart in seasons of affliction. Its symbolical color is green, representing, at the same time, the immortality of the soul and of its affection. The incidents of the degree are recorded in John xi. 26.

MARTINISTS. The members of a philosophical and mystical form of Freemasonry, so called from the founder of the rite, the Marquis de Saint Martin. The adepts of this order were earnest, pious, and remarkably modest men, and, although they promulgated ideas, startling in that material and skeptical age, were never fanatical in their advocacy of them, nor ill-tempered when ridiculed. Like the Rosicrucians, the Illuminati, and some other similar societies, they aspired to a higher and more positive philosophy, and sought a foundation for the ideas of religion and morality in the eternal fitness of things, and the interior experiences of the soul, rather than in tradition. They believed that the very existence of religious ideas in the human mind demonstrated their eternal truthfulness; for all subjective notions must be the reflex of an *objective* reality. Thus the vast orb of the sun is mirrored in the tiny dewdrop. The reflected image of the sun is a demonstration of the sun's existence. In like manner the notion of God that exists in the mind is a reflex of God himself, and could no more exist in the mind were there no God than the image of the sun could be found in the dew-drop if there were no sun. Like Goethe, they believed that "*Die geisterwelt ist nicht verschlossan*"—"the world of spirits is not shut." It was their belief that an invisible sphere—a world of superior intelligence—environs man; that beneficent spirits are always near him, the constant companion of his actions, and witnesses of his thoughts; that the highest science, all the ideas of religion, art and philosophy, are revelations of this over-world, whose ineffable splendors are ever streaming downward to meet humanity, which, impelled by its immortal needs, is aspiring upward to the fountain of light. The order of St. Martin was a modification of a society founded by Paschalis, at Lyons, in 1754. It had ten degrees, divided into two divisions, called "Temples." Those of the first temple were Apprentice, Fellow-Craft, Master, Ancient Master Elect, Grand Architect, and Mason of the Secret. Those of the second temple were the Prince of Jeru-

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salem, Knights of Palestine and Kadosh. The object of the initiation was the regeneration of men, and the instructions to neophytes embraced the whole circle of human knowledge.

MARTLET. In *Heraldry*, a bird resembling a swallow, represented without feet, as a mark of distinction for younger sons, to remind them that they must rise by the wings of virtue and merit, not trusting to their feet since they have little land to set foot on.



MASCULY. In *Heraldry*, composed of, or covered with, small lozenge-shaped plates or scales; covered with mascles either conjoined at their angles, or on all their sides. One row of either of these patterns placed lozenge-wise is sufficient for an ordinary.



MASCLED ARMOR. A kind of armor sometimes worn by the Norman soldiers, composed of small lozenge-shaped plates of metal, fastened on a leathern or quilted undercoat.

MASON, ETYMOLOGY OF. The speculations of the many Masonic writers respecting the origin and derivation of this word are too puerile to be repeated. It is evidently the German "metzen" to cut. In Germany the operative Masons were called "*stein-metzen*," stone-cutters, and sometimes "*mauern*," wall-builders. The term Mason is simply the German word anglicized, by softening the tz sound.

MASONIC COLORS. Every grade of Masonry is furnished with its peculiar and emblematic color. An important and mystic meaning has always been applied to colors, and they are used as the distinguishing mark of different nations. The colors best known, and almost universally adapted to Masonry, are seven, viz: Blue, Purple, Scarlet, White, Black, Green and Yellow.

MASON'S DAUGHTER. This degree, conferred on Master Masons, their wives, sisters, and daughters, in some things resembles the degree of Martha of the American Adoptive rite. The Scripture lesson of the degree is selected from the 11th and 12th chapters of the Gospel of St. John.

MASTER OF CAVALRY. An officer in a Council of the Knights of the Red Cross.

MASTER OF DISPATCHES. The Secretary of a Council of the Knights of the Red Cross.

MASTER OF FINANCE. The name of the Treasurer in the Council of Red Cross.

MATRICULA. A catalogue, or rather a book containing the names of the members of a Lodge, with the dates of their reception, etc. In the Book of Constitutions it is ordered that "a book shall be kept in every Lodge, in which shall be entered the names of its members, and of their proposal, admission, or initiation, passing and raising; their ages, titles, professions or trades, together with such other transactions of the Lodge as are proper to be written."

MEDAL. This term is applied to pieces of metal similar to coins, but not intended as means of exchange, struck and distributed in memory of some important event. The study of medals is indispensable to archæology, and to a thorough acquaintance with the fine arts. The first Masonic medal of which we have any account was struck about A. D. 1733. Medals are frequently given to brothers as a reward for efficient official service, and distinguished Masonic virtues.

MEDITERRANEAN PASS. An honorary or side degree conferred on Royal Arch Masons. Its legend and ritual are identical with the more imposing and interesting degree of the Knight of the Mediterranean Pass, from which this is supposed to be extracted.

MELCHIZEDEK. Pontiff-King of Salem, and prototype of Christ. The name and his history are referred to in the order of the High-Priesthood; also, in the 5th degree of the Asiatic Brothers, and in the order of the Illuminati.

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MELITA. The ancient Greek name of the Island of Malta; referred to in the Order of the Knight of Malta.

MEMPHIS, Rite of. A system of Freemasonry, organized at Paris, in 1839, by Messieurs Marconis and Mouttet. It had originally 90 working and six official degrees. For a time it excited some interest in Paris and New York only, and then fell into obscurity until 1850, when it was reorganized, the 96 degrees reduced to 30, and then merged into the Grand Orient of France, where it is permitted to slumber. It adopted the three symbolical degrees as the basis of its structure, and arranged its system in a new form.

MENU, Institutes of. The name given to the most celebrated code of Indian civil and religious law; so called from Menu, Menou, or Manu, the son of Brahma, by whom it is supposed to have been revealed. The Hindoos, themselves, ascribe to this system the highest antiquity; and many of the most learned Europeans are of opinion that of all known works there is none which carries with it more convincing proofs of high antiquity and perfect integrity. Sir W. Jones assigns the date of its origin somewhere between Homer and the Twelve Tables of the Romans; and Schlegel asserts it as his belief that it was seen by Alexander the Great in a state not materially different from that in which we possess it. The Institutes of Menu are of a most comprehensive nature; they embrace all that relates to human life; the history of the creation of the world and man; the nature of God and spirits; and a complete system of morals, government and religion.

MINUTES. Records of the transactions at each meeting of the Lodge. These proceedings—that is, all which it is lawful to write—should be carefully entered on the records, and, before the closing of the Lodge, read to the brethren, that errors, if any, may be corrected; and again read at the next meeting for information.

MISRAIM. A Masonic rite introduced into France near the commencement of the present century. It made considerable progress, and, in 1817, application was made on the part of its friends, to the Grand Orient, to accept it as a legitimate branch of Masonry. The application was denied, partly on the ground that the antiquity of the rite had not been proved, and partly because of the 90 degrees which its ritual comprised 68 were already included in the French system. The Rite of Misraim is interesting and instructive, but many of its degrees are too abstruse to be popular. The initiation is a reproduction of the Ancient Rite of Isis, and represents the contests of Osiris and Typhon, the death, resurrection, and triumph of the former, and the destruction of the latter. The traditions of this system are full of anachronisms, historical events and characters, separated by hundreds of years, being made to figure on the same scene, at the same time. The work entitled "*De l'Ordre Maçonnique de Misraim*," published at Paris, in 1835, by Mons. Marc Bedarride, purporting to give the history of the order, is a mere romance, and full of puerilities. Nevertheless, many of the degrees are highly interesting and instructive.

MITHRA, Mysteries of. The Sun-God in the ancient Zend religion, and mediator between Ormuzd, the God of light, and Ahriman, the god of darkness, through whom the latter with his kingdom of evil will be destroyed, and the former will establish his empire of light and happiness throughout the universe. His symbols are the sun—type of truth and justice—on his head; the mace—emblem of power—in his hand, or the sacrificing dagger, and the bull of the world, on whose back he lies. The mysteries of Mithra were dramatic and scenic illustrations of the Persian religions, and were divided into seven degrees. The initiation into these mysteries, and the entire ceremonial of the seven degrees were symbolical representations of the everlasting struggle between good and

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evil, their alternate triumph and defeat, until at last evil is overwhelmed in a final overthrow, and the splendor of truth fills, and the songs of triumphant virtue resound through, all worlds. The rites of Mithra seem to combine some of the features of the Indian, Egyptian and Cabirian mysteries. They were widely extended through Asia and Europe, and it is said that traces of the worship of Mithra are found at the present time in those parts of Germany that were anciently under the dominion of the Romans.

MITRE. The sacred covering for the head of the Jewish High-Priest. It was made of fine linen or silk of a blue color, wrapped in several folds, in the manner of a Turkish turban. In front, and around the base of the mitre, as a band, secured with blue ribbon, was a plate of pure gold, called the "plate of the holy crown of pure gold," upon which is inscribed "HOLINESS TO THE LORD." This important vestment was worn by the High-Priest on occasions of solemn and imposing services only. This is the proper form of the mitre which should be worn by the High-Priest in a Royal Arch Chapter when officiating in the ceremonies of the Royal Arch degree, and when dressed in the other appropriate priestly garments.

MOST EXCELLENT. The honorary title of the High-Priest of a Chapter of Royal Arch Masons.

MOST EXCELLENT MASTER. The title of the 6th degree of Masonry. It illustrates the dedication of the Temple of Solomon.

MOST WORSHIPFUL. The title of the presiding officer of a Grand Lodge, and sometimes applied to the body.

MULLET. In *Heraldry* this bearing represents the rowel of a spur. It usually has five points, (which number is always to be understood when no other is mentioned,) all formed by straight lines, and is frequently pierced, (to be indicated in blazon,) as if to exhibit the adjustment of the rowel to its axis. This charge is sometimes borne with six or eight, or even more points, but the rays are always straight, and thus the Mullet essentially differs from the *Estoile*, the rays of which are always wavy. When Mullets are associated with crescents or heavenly bodies, they doubtless represent stars. A Mullet is the distinction of the third house.

MUSTARD SEED, ORDER OF. This order was founded by Count Zinzendorf A. D. 1739. It belongs to the department of mystic Masonry. The rite is drawn from the parable of the Mustard Seed. (Mark iv.) It had two mottoes—one engraved on a ring, "No one of us lives for himself;" and the other, "What was it before? nothing," was engraved on a cross of gold, which the members wore as the jewel of the order, suspended from a green watered ribbon.

MYSTAGOGUE. In the Eleusinian mysteries, the official who introduced the candidates for initiation, showed the interior of the temple and explained the doctrines, bore this name. Hence any one who deals in mysteries is called Mystagogue.

N.

NAHARDA, BROTHERHOOD OF. The Hebrew Rabbins relate that the captive tribes of Israel, during their exile from their own country, after the destruction of the first temple, in order to strengthen the bonds of fraternity, and to enjoy the consolations of friendship, founded a brotherhood at Naharda, on the banks of the Euphrates. On the return of the Jews from the captivity, Zerubbabel, Jeshua, and Esdras, carried away all the secret knowledge which was so carefully preserved within the closed recesses of this mysterious institution with them to Jerusalem, and established in that city a similar society for the same purpose.

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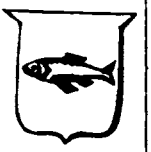
NAISSANT. In *Heraldry*, rising or issuing from the middle of an ordinary or common charge; applied to living creatures only. *Issuant*, a term with which Naissant has often been confounded, should be restricted to charges which rise from the upper line of a fess or bar, or the lower line of a chief.



NATANT. In *Heraldry*, placed horizontally across the field, as if swimming; applied to all sorts of fishes, except the flying-fish and shell-fish.



NOACHITE, OR PRUSSIAN KNIGHT, sometimes called The Very Ancient Order of Noachites. The 21st degree of the Ancient and Accepted rite. The traditional history of this degree is carried back to an early period; for it commemorates the destruction of the Tower of Babel. It is founded upon the immutable principles of Justice. The meeting is called Grand Chapter, and must be held in a retired place, on the night of the full moon, in each month. The place is lighted by a large window or opening, so arranged as to admit the light of the moon, the only light allowed. The presiding officer sits facing the moonlight; he is styled Lieutenant Commander; the other officers are Warden, Knight of Eloquence, Knight of the Chancery, Knight of the Finances, Master of Ceremonies, Warder, and Standard-Bearer. The members are styled Prussian Knight Masons. The dress is entirely black, except the gloves and apron, which are yellow. The sash, worn from right to left, is a broad black ribbon; the jewel is a silver full moon, or a golden triangle traversed by an arrow, point downward; on the jewel is an arm upraised, holding a naked sword, and around it the motto "*Fiat Justitia, Ruat Cœlum*" This degree also forms the 35th of the Rite of Misraim, and the 46th in the Metropolitan Chapter of France.

NOAH, PRECEPTS OF. Certain commandments transmitted to the present time, in documents of the ancient stone masons, bear this name. They require: 1. The renunciation of all idols; 2. The worship of the true God; 3. The commission of no murder; 4. Freedom from the crime of incest; 5. The avoidance of theft; 6. The practice of justice; 7. The abstaining from flesh with blood in it.

NOVICE, NOVITIATE. 1. The same as Neophyte. 2. In the Knight Templar system of Baron Hunde, and also in the Swedish rite this word was the name of the 5th degree. 3. In the order of *Chevaliers de la St. Cité* certain members were distinguished by this name.

O.

OBELISK. From the Greek *obeliskos* and *obelos*. Schauberg, in his *Handbuch der Symbolik die Freimaurerei*, says: "It was a frequent custom in Egypt to place before the main entrance to a temple two high obelisks, which obelisks were called 'the rays of the sun.'" This species of temple ornaments belong to the oldest and most simple monuments of Egyptian architecture, and are high four-sided pillars, diminishing as they ascend. It is probable that these monuments were first built before the time of Moses. There are still several obelisks in Egypt; at Alexandria, at Matarea, and at Thebes. The two finest are at Luxor, at the entrance of the temple. These Egyptian obelisks are generally constructed of red granite, from 30 to 100 feet in hight, and occupy at their base a space of from 4½ to 12 feet square. Some are plain, while others are adorned on all sides with hieroglyphics. Of their origin nothing is known with certainty.

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Probably the first images of the gods, which at an early period were nothing but stones of a pyramidical form, furnished the idea of them. According to Herodotus they were first raised in honor of the sun, and meant to represent its rays. This is confirmed by their name and form. They might also have been raised to perpetuate the memory of certain events, since the hieroglyphics contained the praises of the gods and kings, or inscriptions relating to their religious notions. They were generally hewn out of a single stone in the quarries of Upper Egypt, and brought on canals to the place of their erection. Old quarries are still found there with obelisks already hewn out, or with places whence monuments of this form must evidently have been taken out. The two columns, Jachin and Boaz, which stood at the entrance of Solomon's Temple, were *fac similes* of these Egyptian obelisks, and from them arose the fashion in the middle ages of surmounting cathedrals and churches with two towers.



OCCULT. Something secret, hidden, or invisible, as the occult quality of matter. The ceremonies of Masonry are among the occult mysteries.

ODD-FELLOWS, INDEPENDENT ORDER OF. This Fraternity, fashioned after the model of the Masonic Brotherhood, is a widely-extended and influential society. Its motto is "Friendship, Love and Truth." It first appeared in England, near the close of the last century, and at that time was a social and mutual relief society. It continued to increase until 1840, when, perhaps, the order in England was in its highest stage of prosperity. It was introduced into the United States as early as 1799, at which time a Lodge was constituted in Connecticut. In 1802 it made its appearance in Baltimore, and in 1806 in New York. It did not, however, attract any attention till 1814, when Thomas Wildey, who is styled the "Father of American Odd-Fellowship," became an earnest propagator of the order, and founded Lodges in a large number of important places. In 1821 the Grand Lodge of Maryland, and of the United States, was formed, and in 1822 the institution assumed its present form. A peculiar feature of the order is its system of benefits, or of health insurance. In addition to the fees of admission a quarterly tax is collected from its members, which, together, form a fund of relief; and when a brother is sick he receives from his Lodge a certain sum per week, ranging from $3 to $8, or such a sum as the by-laws of the Lodge have determined on. There is, also, a funeral benefit which is paid to the family of a brother in the event of his death. The organization of the order in the United States stands thus: 1. The Subordinate Lodge, which has five degrees; 2. The Patriarchal or Encampment grade, which has three degrees; 3. The Grand Lodge of a State; 4. The Grand Encampment of a State; 5. Grand Lodge of the United States; 6. Grand Encampment of the United States. The order has a system of symbolism of a highly interesting character, and a ritual instructive and impressive. In the United States the order has had a brilliant career, and awakened, at times, a large degree of enthusiasm. Its excellent moral teachings, the intelligence and character of its members, and the salutary influence it has exercised in the community, have made it one of the most popular institutions of the age.

OPHITES. An Egyptian gnostic brotherhood, sometimes called "Brothers of the Serpent," because the serpent was an important symbol in their mysteries. It made its appearance in the second century, and held, in common with the Valentinians, the doctrines of the two principles, of æons of the theogony

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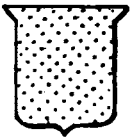
therewith connected. They were peculiar by the reverence in which they held the serpent, a living one being employed in their ceremonies. It was an emblem of wisdom—*sophia*—and not, as in other systems, the symbol of evil.

OR. In *Heraldry*, the gold or yellow color, called *Sol* by some heralds when it occurs in the arms of princes, and *Topaz* (or *Carbuncle*), when borne by peers. In the absence of color it is represented in an engraving on the escutcheon, by an indefinite number of small round dots.



ORATOR. An officer in most of the degrees of the Ancient and Accepted and French rites. His duties are to explain the history and lectures of the degrees to the candidate during the ceremonies of initiation.

ORDO AB CHAO. (*Order out of Chaos.*) A motto of the Supreme Council, 33d degree of the Ancient and Accepted rite.

ORIENT. From the Latin participle "*Oriens*," rising, i. e., the rising of the sun—*the East*. The Lodge, being a source of light, is called the Orient or East. A Grand Body is called the Grand East; thus the Grand Lodge of France is called "Grand Orient." This title is applied to most of the Grand Bodies in Europe.

ORIENTAL CHAIR OF SOLOMON. In the East, the seat of the Master in a symbolical Lodge. When the Master of the Lodge is installed he is said to be inducted into the oriental chair of King Solomon.

ORIFLAMME. The ancient royal standard of France. Originally it was the church banner of the abbey of St. Denis, which was presented by the Lord Protector of the convent whenever it was necessary to take up arms for the preservation of its rights and possessions. It was a piece of red silk—hence the name—fixed on a golden spear, in the form of a banner, and cut into five points, each of which was adorned with a tassel of green silk. The banners of several orders imitating the ceremonies of Freemasonry are of this description, and sometimes bear the name Oriflamme upon them.

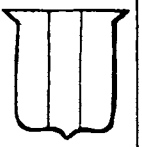


ORNAMENTS OF A LODGE. The Mosaic pavement, the indented tessel, and the blazing star, are called the ornaments of a Lodge.

OVERSEER. In the system of Strict Observance, and several others, each of the first two officers of the Lodge, after the Master, is called "Overseer." The name is also given to the Senior and Junior Wardens in English Lodges. In a Mark Lodge, also, three officers bear this title, namely: Master, Senior and Junior Overseer. Their official emblem is a square.

P.

PALE. In *Heraldry*, one of the honorable ordinaries, being a broad perpendicular stripe in an escutcheon, occupying one-third of the field, equally distant from the two edges. The Pale is an ordinary of comparatively rare occurrence. It has two diminutives, the *Pallet*, which is one-half, and the *Endorsé*, which is one-eighth of its breadth, some say one-fourth.



PALESTINE. 1. The Land of Canaan—Judæa. There are two periods in the history of this country which are peculiarly interesting to Freemasons, viz: that which included the reign of Solomon, during which the temple was built, and the one when that country was the theater of the exploits of the

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crusades, from which time many knightly orders date their existence. The Christian kingdom of Jerusalem was founded in 1099, by the Crusaders. Its constitution was European; a patriarchate, four archbishoprics, several earldoms and baronies, and three orders of Knighthood, were instituted; an army of from 12,000 to 20,000 men was kept on foot; and the mosque built by the caliph Omar, in 637, upon the site of Solomon's Temple, was changed into a magnificent cathedral. During this period the Order of Knights Hospitallers of St. John of Jerusalem arose, and also that of the Knights Templar. 2. Palestine has been styled the Father-land of the the Masonic Orders; and a large number of the degrees derive their names from its cities and other noted localities, and events that have transpired in its history. Knights of Palestine is the name of the 9th degree in the system of St. Martin, and the 63d in that of Misraim.

PALL. An outer garment; a mantle; a black cloth thrown over a coffin at a funeral. In *Heraldry*, an archiepiscopal vestment, indication of the order and rank of archbishops. It may be described as the upper half of a saltire,



conjoined to the lower half of a Pale, in form closely resembles the letter Y, and it is always charged with crosses patées fitchées. As a vestment, the Pall is a narrow circular band of white lambswool, which is adjusted about the shoulders, and has two similar bands hanging down from it, the one before, and the other behind.

PALLADIUM, ORDER OF THE. The date of the origin of this society is unknown. It first appeared at Douay, France. Its ritual and statutes are ascribed to Fenelon; the rules admitted both sexes to membership; its professed objects were spiritual and moral improvement. The male members were called the "Companions of Ulysses," and the female the "Sisters of Penelope." The seal of the Order was a heart, crowned with flowers, upon an altar, ornamented with a garland, with a branch of laurel at the right, and another of palm, at the left. Upon the heart was the inscription: "*Je sais aimer*," I know how to love. This device and the intimacy which prevailed between the Companions of Ulysses and the Sisters of Penelope indicate with sufficient plainness the certain end and principal object of the Order of the Palladium. Its existence was of short duration.

PALY. In *Heraldry*, divided by perpendicular lines into an even number of equal parts, the first of which is generally of a metal, and the last of a color. *Paly Bendy* may be either dexter or sinister, is produced by lines drawn *Pale-wise*, crossed by others drawn *Bend-wise*.



PARTY. In *Heraldry* this term signifies divided or parted; the name of some ordinary being added to show in what direction, as *party per pale*, etc. Some heraldic writers assert that these divisions are derived from the sword-cuts which shields received in action. They may be applied not only to fields but also to charges, crests and supporters. *Party per Cross* is oftener called *Quarterly*, but the former term is, perhaps, more proper when the quarters constitute one and the same coat.

PASSANT. In *Heraldry*, a word used to express the position of an animal walking. If *gardant* be not added, his head must look straight before him. *Repassant*—passant toward the sinister. *Passant*—counter passant—walking side by side, but in contrary directions. It seems most proper that the animal passing toward the sinister should be uppermost, but as this is doubtful, it should be expressed in the words of blazonry.

PASSED. A word used to describe the reception of an Entered Apprentice to the degree of Fellow-Craft. It alludes to his passage between the symbolical

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columns and through the porch to the middle chamber of the temple.

PAST MASTER. The name of a degree conferred on Masters of Lodges before they can assume the duties of the chair. The same degree is also the second of the series known as the Royal Arch degrees. This somewhat anomalous arrangement has led to a confusion of ideas, and considerable controversy in regard to the rights of these two classes of Past Masters. Is a brother who has received the degree of Past Master in a Royal Arch Chapter, but who has never been elected to nor installed into the office of Master of the Blue Lodge, eligible to the elective offices in the Grand Lodge? The constitutions of most Grand Lodges confine the honors of official station to Past Masters. The point to be determined is what construction must be put on this term Past Master, as used in the constitutions. Does it refer solely to those who have actually passed the oriental chair, or does it include others who are not actual Past Masters, but who are entitled to the name, from the fact that they have received the degree in the Royal Arch Chapter? It would seem to be a plain conclusion that, as neither the Grand Lodges nor their subordinates know anything of such a body as the Chapter, the authors of those constitutions could have had no reference to the Chapter whatever, nor to any of its degrees. When designating those who should be eligible to office in the Grand Lodge, they *must* have had in their minds those, and only *those*, who had actually served a term as Master of a Blue Lodge. In point of fact, the degree of Past Master is out of place in the Chapter, and has no right there. It belongs to the Blue Lodge, and should be conferred only upon actual Masters of Lodges when installed into office. As a degree of the Lodge, used as above, it is fit and proper. In the Chapter it has no significance nor pertinence whatever—it is simply an act without meaning, and mars greatly the beauty of Royal Arch Masonry. The degree, itself, furnishes strong internal evidence that it never was intended for any persons but Masters of Lodges. It deals solely with the duties of Masters and with Masonic labors which belong exclusively to Blue Lodges, and is nothing more nor less than the beginning of the installation service.

PATMOS, KNIGHT OF. A degree which belongs to a series of degrees that the ancient Grand Encampment of Templars in Scotland conferred. It is historical, and has reference to the banishment of St. John and the visions of the Apocalypse.

PATTEE. In *Heraldry*, spreading; chiefly applied to a cross, the arms of which are narrow at the inner, and very broad at the outer, end.



PELICAN. It was formerly believed that this bird, when food could not be found, would sacrifice itself to its young and nourish them with its own blood. Hence the Pelican nourishing its young ones with its blood has often been used by various societies as a symbol of self-sacrificing benevolence. Ragon says that in the hieroglyphic language the Eagle signified a wise, and the Pelican a benevolent, man, and therefore concludes that the Eagle and Pelican of the Rose Croix degrees symbolize perfect Wisdom and perfect Love.

PERFECTION, DEGREE OF. Also called Grand Elect, Perfect and Sublime Mason. The French style it *Grand Ecossais de la voûte sacrée de Jacques VI.* It is the 14th degree of the Ancient and Accepted rite, and the 20th of the Rite of Misraim. The Chevalier Ramsay and other political associates of the Pretender were undoubtedly the authors of the degree.

PERFECTION, RITE OF. A French system founded by De Bonneville, 1754, which assumed that the Freemasons were the lineal descendants of the Templars, and therefore that all Masons

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were Knights Templar. It had twenty-five degrees. Stephen Morin and others introduced some modifications and additions into the rite, and transplanted it into the United States under the name of the "Ancient and Accepted Scottish rite."

PERFECT MASTER. The 5th degree of the Ancient and Accepted rite. The legend of this degree is founded upon the circumstances of King Solomon's efforts in establishing appropriate obsequies as a grateful tribute of respect to the memory of a worthy departed brother. The Master is styled Most Venerable, and representa Adoniram. The hangings are green; in each corner of the room is a white column; the altar is covered with a black cloth, strewed with tears. The apron is white lambskin, lined and bordered with green; in the center of which is painted, within three circles, a square stone, on which the letter J. is inscribed; the flap of the apron is green, symbolically to remind the neophyte that, being dead in vice, he must hope to revive in virtue. The jewel is a compass open to 60 degrees, the points on the sextant of a circle. The solemn ceremonies of an interment take place during the progress of the degree. This rite is but a modification of the Rite of Perfection.

PERSIAN PHILOSOPHICAL RITE. A new system of Masonry which arose at Paris in the year 1819. It was not much encouraged, and has now ceased to exist. Little is known of its ritual, and whether the three symbolic degrees were essential to its members, or whether they were included in the fanciful names of the degrees adopted, we are unable to learn. It consisted of seven degrees, viz: 1. Listening Apprentice; 2. Companion Adept, Esquire of Benevolence; 3. Master of the Sun—from the 29th degree of the Scotch rite; 4. Architect of all Rites, Knight of the Philosophy of the Heart—enthusiasm; 5. Knight of Eclecticism and of Truth; 6. Master Grand Shepherd; 7. Venerable Grand Elu.

PHALLUS. An image of the *virile* member, which, fastened to a pole, was carried in the religious processions of many of the nations of antiquity. It was not an object of worship, as some have thought, but was reverenced as a symbol of the male productive principle. This symbol, under the name of Lingam, was first employed in the Indian Mysteries; thence it was introduced into Egypt, and made still more conspicuous in the Mysteries of Isis. The legend of Osiris relates that, on being overcome by Typhon, his body was dismembered, and the several parts of it—and among them the virile member—were concealed by Typhon in the four quarters of the globe. Isis, after a long search, succeeded in finding all the members except the one in question, and of this she made a wooden image, which was carried in the processions peculiar to the festivals of Osiris, as an emblem of the productive energies of nature. In the Grecian Mysteries, also, it was used in the same sense, and traces of it are even found among the Jews. The Phallus was not associated in the minds of the people with any low, vulgar or lacivious ideas, but rather represented, as we have before observed, that plastic power, that creative force of nature, that mysterious and inexhaustible fountain of life from which all things proceed. This sign has been prominently associated with the symbol of the *Point within a Circle.*

PHEON, or PHEON HEAD. In *Heraldry*, the head of a dart, barbed, and engrailed on the inner side; used also as a royal mark, to denote crown property, and termed the *broad or*, or *broad arrow.* Its position is with the point downward, unless otherwise blazoned. Pheons are occasionally borne shafted and feathered.



PHI BETA KAPPA. An order composed of students in American colleges. The first society of the kind was, we believe, organized by the members of

Continued in No. 11.

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Editor's Trestle Board.

JURISDICTION.

We constantly hear complaints from Grand Lodges of the violation of their jurisdictional rights by Lodges in other States. The usual way being for some man who feels that his chance of initiation at home is ghostly, taking occasion during a visit to some other State to send his petition to a Lodge, so worded as to lead them to suppose him a *bona fide* resident within their jurisdiction. After receiving the degrees he goes home and at once endeavors to visit, and then there is a disturbance. We believe that in a majority of instances the Lodges are deceived; but we also believe that it is generally their own fault, arising from the fact that they are not sufficiently searching in their inquiries. A candidate, being asked where he lives, may truthfully answer, "at No. 20 Main street," because for the time being that may be his residence, but if asked distinctly if he were a legal resident, and had no other residence, he would either have to disclose the fact of his attempted deception or lie outright, in either of which cases he would place himself in a much worse position than if he had not sought initiation by such disreputable means. Every Lodge is naturally jealous of its own rights, and dislikes to have its field of labor overrun by gleaners having no rights in the premises, and we should all be careful to observe the rights of others with the same care which marks the protection of our own. All candidates should be required to sign the application they present, and Lodges should file these applications as evidence upon which to assess punishment in case of deception. A little more attention to Davy Crockett's motto would inure to the benefit of Lodges and save a world of trouble afterward.

Necrological.—Since our last issue death has called several distinguished craftsmen to refreshment. Most Worshipful George C. Whiting, Grand Master of the District of Columbia; Past Grand Master Brown, of Florida, a learned and devoted Mason; Thomas McCulloch, Past Grand Master of Tennessee, a noble and much respected brother among all who knew him, and Illustrious Brother Charles R. Starkweather, an active member of the Scottish rite in the Northern Jurisdiction, have answered the summons to the better land. In a few years the destinies of Masonry will pass into the keeping of a new generation, and well will it be if they guard the trust with such zeal and enlightenment as those have done who, one by one, are entering upon their reward.

Lawful Age.—An amendment to the Grand Lodge By-Laws in Illinois, if adopted, will make 25 instead of 21, the lawful age for initiation. Bro. Reynolds, without arguing the question, submits his opinion of it in these propositions, in the truth of which, as one of the old fogies, we feel qualified to agree. 1. Those who bring disgrace upon Masonry are not, as a rule, the young men. 2. Those who make the best and most permanent improvement in Masonry, are the young men. 3. The most zealous, efficient and laborious Masons are those initiated in their youth. 4. Let well enough alone.

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GRAND COMMANDERY OF NEW JERSEY.—At the annual conclave of the Grand Commandery of Knights Templar of the State of New Jersey, held at Trenton, N. J., Wednesday, 11th Sept., the following named officers were elected and installed: G. H. WOOLMAN, Burlington, R. E. G. Commander; JOHN WOLVERTON, M. D., Trenton, V. E. Dep. Grand Commander; ISAAC A. NICHOLS, M. D., Newark, E. G. Generalissimo; J. V. MATTISON, M. D., E. G. Captain-General; Rev. L. L. NOBLE, Jersey City, E. G. Prelate; GEORGE W. THOMPSON, Trenton, G. Sen. Warden; CHARLES M. ZEH, M. D., Newark, G. Jun. Warden; JAMES WATTS, Burlington, G. Treasurer; T. J. CORSON, M. D., Trenton, G. Rec.; JESSE P. CASE, Newark, G. Standard-Bearer; H. McDOWELL, Burlington, G. Sword-Bearer; ROBERT DONSHEA, Jersey City, G. Warder; AMOS HOWELL, Trenton, G. Sentinel.

GRAND COUNCIL R. AND S. M., NEW JERSEY.—The Grand Council of Royal and Select Masters of the State of New Jersey, held their annual meeting at Masonic Hall, Trenton, N. J., Wednesday, Sept. 11, and elected and installed the following named Grand Officers: LUDLOW ALLEN, Newark, M. P. G. M.; MARCUS HIGGINGBOTHAM, Jersey City, R. P. Deputy Grand Master; GEORGE W. THOMPSON, Trenton, G. Ill. Master; JOHN V. MATTISON, M. D., Washington, G. P. C. of W.; T. J. CORSON, M. D., Trenton, G. Recorder; C. H. LEONARD, Newark, G. Treasurer; EDWARD GOEHLER, Newark, G. Marshal; WM. H. FANNING, Paterson, G. Steward; the Rev. MARSHALL B. SMITH, Jersey City, G. Chaplain; AMOS HOWELL, Trenton, G. Sentinel.

OCTOBER MEETINGS.—During the present month the Grand Lodge of Missouri, Tennessee, Kentucky, Ohio, Kansas and Arkansas, will hold their annual communications.

THE road to ruin is always kept in good repair, and the traveler pays the expenses of it.

PROFANITY.—There is among us not a few who feel that a simply assertion or plain statement of obvious facts will pass for nothing, unless they swear to its truth by all the names of the Deity, and blister their lips with every variety of hot and sulphurous oaths. If we observe such persons closely we shall generally find that the fierceness of their profanity is in inverse ratio to the affluence of their ideas. "We venture to affirm that the profanest men within the circle of your knowledge are all afflicted with a chronic weakness of the intellect. The utterance of an oath, though it may prevent a vacuum in sound, is no indication of sense. It requires no genius to swear. The reckless taking of sacred names in vain is as little characteristic of true independence of thought as it is of high moral culture. In this breathing and beautiful world, filled, as it were, with the presence of the Deity, and fragrant with its incense from a thousand altars of praise, it would be no servility should we catch the spirit of reverent worshipers, and illustrate in ourselves the sentiment that the 'Christian is the highest of men.'"

THE MONTHLY very properly takes us to task for a paragraph in our August Trestle-Board, copied from the *Trowel*, and expressing sentiments the very reverse of those we have so often stated in these columns. The *Monthly* is right in supposing that it was inserted without our knowledge. We disclaim it entirely. Speaking of guns, will the *Monthly* send us a copy of their August issue, ours failed to connect.

A REGULAR DO.—"The report that the island of St. Thomas has been sold to the United States, through Senator DOOLITTLE, is unfounded," says a cotemporary. We may add, that there is no truth in the rumor that the negotiations for the sale were conducted by Senator DOOLITTLE and Lord Do-nough-more.

A wise son maketh a glad father, but a fool is the heaviness of his mother.

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THE PAST AND THE PRESENT.

We give below an extract of a personal note, received from our old friend and brother, Frederick Follett, Esq., whom some of our older brethren will recollect as one of the principal witnesses in a suit brought by the anti-Masonic managers, and in which we were a party, in 1833 or in 1834, the result of which was the termination, in Massachusetts, at least, of that wicked and causeless conspiracy, to overthrow our constitution and brand its members with ineffaceable disgrace. The writer of the letter was, at the time referred to, the editor of a newspaper published at Batavia, N. Y.; which place, it will be recollected, was the home and hot-bed of anti-Masonry. He fought the battle for Masonry nobly and ably, and with us has lived to receive his reward in the unparalleled prosperity and elevated character of the Constitution.—*Freemason's Magazine.*

New York, June 25, 1867.

Charles W. Moore, *Esq.:*

My Dear Sir and Bro.—I have just been reading the proceedings of the dedication of the new Masonic temple in your good city of Boston. The attendant proceedings and ceremonies, so far as they have been permitted to meet the public eye, have thrilled every heart with pleasure and sincere delight.

There was a time, and you and I can remember it well, when the Masonic institution was under a cloud; not from any fault of the institution itself, but from the indiscretion and folly of some, and from the baseness and hypocrisy of others, of its members. Added to this was the fact that the disappearance of Morgan on the 10th of September, 1826, was made the pretext of most unjustly charging upon the institution the folly, if not the turpitude of his abduction, by a few members of the order! Is Christianity to be held accountable for the many crimes and enormities committed beneath the cloak that mantles it? God forbid it, as I know he does. Neither will the Masonic institution be held accountable for the commission of an act to which it was not a party. But it was seized upon as a hobby by demagogues to foist themselves into political power and place! To accomplish these ends it became necessary to denounce and persecute the entire Masonic Fraternity!

In some portions of the country they succeeded but too well, and the torch of persecution burnt upon every hill-top, and lighted up every valley! Society was rent asunder. God's sanctuary was prostituted by those who professed to be his ministers, as a channel through which to denounce and persecute unoffending members; and for the non-acceptance of their precepts excommunicated from the church! The names of Masons were withdrawn from the jury-box, and they were pronounced by these fanatics as unworthy to hold any office or position of trust or profit.

Just forty years ago, on the day of your recent celebration, the Masons of Batavia, in the western part of this State, held a celebration. It was the year after the outbreak of what has been denominated "Anti-Masonry," or the "Anti-Masonic Excitement." Something like four hundred Masons assembled in that quiet, rural village to celebrate the day, it being the nativity of John the Baptist. That quiet town was by no means quiet on that occasion. Secretly, and without any premonition whatever, the rising sun witnessed the outpouring of many of the inhabitants of the surrounding country, and the influx into that quiet village of at least six thousand of those turbulent sons called "Anti-Masons!" They came singly, in pairs, and in companies, armed with guns, bludgeons, and butcher-knives, the latter evidently manufactured for the occasion, and eighteen or twenty inches in length! But the Masons assembled on that occasion, unconscious of having done anything to forfeit their right peacefully to assemble and celebrate a day long held in sacred remembrance by them, proceeded in an orderly manner to the accomplishment of their purpose. Myself and Colonel Johnson Goodwill, whom you may remember as one of the two gentlemen who accompanied me on a certain occasion to the city of Boston, to unmask a certain Pharisaical hypocrite by the name of Samuel D. Green, were the marshals of the day. Though many years have since elapsed, the scenes of wild tumult and fury enacted on that day are still fresh in my memory. Stones and brickbats flew around my head in thick profusion and uncomfortable proximity! With wild yells and indecent imprecations, many attempts were made to break up the procession as it proceeded to its place of destination. The arms and knives were exhibited in a

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threatening manner! but all to no purpose. The Masons pursued the even tenor of their way; and though reviled and subjected to all manner of insults, they bore it patiently, and accomplished the purpose of their meeting, and without serious accident.

But with the lapse of forty years what a change has taken place! Masonry at the present day occupies a more exalted position in the estimation of the world than ever before. The fiery furnace through which it has passed has purified and ennobled it. It is no longer a reproach to be a Mason, but an honor. Those who once traduced it, now honor and respect it.

REPRINTS OF RARE ELIZABETHAN LITERATURE.—A prospectus has been issued of a new printing club, called "The Roxburghe Library." "It will be the object of this institution," says the editor, W. C. HAZLITT, Esq., "to bring within the reach of everybody who cares for them the best inedited remains of our Elizabethan literature for a moderate yearly subscription. The Roxburghe Library will act in harmony with the Early English Text Society's extra series. No book will be admitted into the Roxburghe Library which has merely its accidental rarity to recommend it to notice. The old texts will be given *verbatim*, including (if possible) the original woodcuts, etc. The utmost attention will be bestowed on the typography. The Roxburghe Library will be printed on fine, thick paper, and will be bound in the Roxburghe style. One hundred and seventy copies will be taken off, in small quarto, and thirty in demy quarto, to match the books of the Roxburghe, Maitland and Bannatyne clubs. The whole of this impression will be reserved for subscribers, and will in no case be for sale. As experience has shown that, of the many literary societies which we have had from time to time among us, several have owed their decline to internal differences, the Roxburghe Library will be under the general direction of one person, subject always to any suggestions which may proceed from the kindness of friends or correspondents. To these suggestions the editor will at all times pay the best attention, and, where it seems practicable, they shall be carried out. Two volumes a year (and more, if possible) will be issued for the subscription of two guineas for the foolscap quarto copies, and five guineas for the demy quarto copies. The first volume will be ready for delivery at an early date." Mr. JOHN RUSSELL SMITH, 36 Soho Square, London, is the gentleman to whom communications for the editor should be addressed.

THE volume just published, the *Early Years of the Prince Consort*, is, it is said, not the work which was looked for and spoken of as by Her Majesty. It is known to most of the royal household that since Her Majesty began to reign no one could be more exact in noting daily occurrences and events in a diary. In this she was also assisted by the Prince Consort. It is from this diary, which is now in the hands of an editor, that we are to have the Queen's long looked-for book. Part has already been printed for private circulation, but the book will shortly be published in a handsome volume, entitled "Leaves from our Diary," and will contain many very interesting sketches of life at Balmoral and tours in the Highlands.

A CALCULATION.—Some ingenious savan announces that if the earth were shot at the sun from its present distance and with its present velocity, and a telegram simultaneously sent to the solar inhabitants, they would receive the message in five minutes; the world would be seen coming toward them after the lapse of eight minutes, and they would have nearly two months to prepare for the shock, which would be received over ten years before they heard the explosion.

THE Level demonstrates that we are all equal before Jehovah, and that we are traveling upon the same level, to the same undiscovered country.

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. NOVEMBER, 1867. No. 11.

BITING A FILE

BY THE EDITOR.

The American people have become somewhat noted for eccentricities and have established a reputation for running after extremes, socially, fashionably, politically and religiously, but it will be found a very difficult undertaking to get them to mount any given hobby after they have once ridden the animal over the course and left him exhausted and dying at the close of the heat. It was once the mode to hang Quakers, and burn and drown witches, while every preacher of the least pretension had a duplicate key of Hades, and sent people there with as much nonchalance as if they were unruly boys being locked in a coal-cellar. That sort of thing does not work at present; we have come to look upon Quakers as the little girl did upon the King when she exclaimed, "Why he's only a man after all." There are still a great many witches in the world, but we rather hug the delusion.

We undertook some years since to legislate people into habits of sobriety, and there are some who yet think they can so regulate the law that there shall be no more cakes and ale; but every sensible man knows that sumptuary laws can never again be successful in operation; we may procure an enforced obedience to outward seeming, but we cannot sway mens' appetites by legal enactments, and many a drunkard's grave is filled by a man who only thought of drinking because drinking was declared unlawful. Stolen waters are sweet, and the best way to tempt a man or woman into their use is to make a law forbidding it. We shall one day dismount

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from this hobby, and he will be smart who succeeds in getting us astride it again.

Some years ago a concerted attempt was made to put down Masonry; a murder was invented, and a *corpus delicti* manufactured to suit the occasion; churches and families were rent asunder; politicians mounted the beast of anti-Masonry, and the people hung on by its tail; but they spent their strength for nought. The Lord of Hosts was on our side, and under his watchful care our institution is to-day a thousand fold stronger than ever it was before, the tree has borne fruit and the people judging it thereby have seen how foolish was the attempt to crush it. The hobby of anti-Masonry is dead, and the American public will never again be persuaded to exhibit themselves in connection with it.

We make these remarks in no spirit of vain glory, nor that we may enjoy the privilege of a boaster, but in sober earnestness that from them others may learn the wisdom they teach. We are incited to them by the apparent concert of action among so-called religious papers in an attempt to get up a new crusade against an institution which has never in the most remote degree attempted to interfere with their dogmas, or persuade men from their communions. What they expect to accomplish by this attempt to galvanize the dead body of anti-Masonry is more than we can understand. If it be that they hope to succeed in driving us from the face of the earth, and persuading men against the very evidence of their senses that we are such as they would like people to believe us, we would remind them that we are not living in 1118, but in 1867, and that, too, in a land where almost every man can read; where men form their own opinions and rarely take them second hand; where any man, be he clergyman, editor or what not, who attempts to set himself up in opposition to the popular sentiment, must go the wall. We remind them that the greatest ecclesiastical power the world has ever known, which once held the arbitrament of life in this world, and claimed it in the world to come, at whose will sovereigns bowed, and nations trembled, cannot to-day exercise in its entirety the moral power once within the grasp of every parish priest, simply because men will think and act for themselves, and will not suffer their business and social relations to be governed by associations contrary to their own wills and sense of right. We call their attention to the fact that the loudest thunder of the Vatican has been repeatedly hurled at us only to make us stronger and more defiant than before; that in Russia, Austria, Spain and Portugal, government, has interdicted us while the Inquisition has torn our brethren with pincers, tortured

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them with fire, water and every other deviltry the promptings of satan could frame, and "we still live;" that in proportion to the freedom of nations and the education and elevation of the people Masonry flourishes, and hence that in free America its hold is stronger, and its energy greater than anywhere else; too strong, too great, indeed, for our defamers, though "hand join in hand," to overcome it.

We bethink us just here that perhaps after all they merely want to keep their own adherents from uniting with us. If this be the true solution of the question we should advise them to say so right out in meeting, letting their yea be yea and their nay nay. Let them resolve, in so many words, that no Freemason can join their establishment, or, being a member, can remain in fellowship, and we shall know what they mean; moreover, we should consider it infinitely more manly and honorable than to seek to maintain their own fold by defiling ours as they are attempting to do by quoting from the farragoes of BERNARD, ALLYN & Co.

If they must sit in judgement upon us let them at least quote from acknowledged authors, without garbling or distortion, and, if they find anything there of which an honest man ought to be ashamed, let them point it out and we will meet the issue.

Finally, we desire to say that our friends of the synod appear to be specially grieved because we do not set up to be a church, and announce a particular mode of faith. In this respect we shall never be able to gratify them, because to do so would be in fact to give up our existence, to cast off the very safeguard and security of the Craft. While we accord to individuals the largest liberty, and permit every man to follow the dictates of his own conscience in matters of religion, and thus unite men of every creed, and dull the sharp edge of prejudice, the association cannot adopt any creed of its own to which any sect might take exception, because it would thus lose the vantage ground of universality, and revolve in the restricted circles of mere sectarianism. We can assure the philanthropic gentlemen who seek to overturn us, that we have as wise heads among us as any in their connection, and that while they may pull wool over an occasional pair of eyes there will remain a great many more just as capable of seeing through the ladder as the man who made it.

"When you are in Turkey you must do as the Turkeys do," as a lady of great philological repute once said.

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MASONRY OF ADOPTION.

BY ALBERT PIKE.

THE title given to a series of degrees for women, arranged in France about the year 1765, and which were administered regularly, under the patronage of the Grand Orient of France, for many years.

The Masonry of Adoption flourished most successfully under the Empire, the Empress JOSEPHINE being at the head of the Order, and many noble and illustrious women being active members.

It was so called, it is said in the rituals, because the Freemasons *adopted* in their special labors, in these degrees, certain ladies, to whom they made known the mysteries that are the basis of *this* Masonry.

Our mothers, wives, sisters and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry; but there is no substantial reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and to obtain assistance and protection, but by means of which, acting in concert through the tie of association and mutual obligation, they may coöperate in the great labors of Masonry, by assisting in, and, in some respects, directing their charities, and toiling in the cause of human progress.

We do not desire to be understood as wishing to introduce women into our Lodges, or to have them in any way associate with us in our ceremonies; the unalterable laws of the institution forbid such association; but we do believe in placing in the possession of those who have claims upon us a certain means of recognition, when their necessities imperatively demand it. The moral teachings and the philanthropic practices of our Order can be safely entrusted to their hands without fear of injury or misappreciation. If, however, we are not adequate in the argumentative department to convince some of our faithful defenders of the "mystic tie and hieroglyphic bright" that our female relatives are entitled to the mystical favors, we may be permitted, without fear of reproach, to give our readers a *résumé* of the several degrees known in France as the "*Maçonnerie d'Adoption*," and practiced there in the Lodges called "*Lodges d'Adoption.*" There are *seven* degrees of the Masonry of Adoption. These are: APPRENTICE, *(Apprentice;)* COMPANION, *(Compagnonne;)* MISTRESS, *(Maîtresse;)* PERFECT MISTRESS, *(Maîtresse Parfaite;)* ELECT, *(Elu;)* SCOTTISH MASONESS and SUBLIME SCOTTISH MASONESS, *(Scottish Ecossoise.)*

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In its original form the Rite of Adoption consists of four degrees; but in the present system the work is more fully developed; all its essential features are preserved. Like the Masonic degrees themselves it needed amplification to make it worthy the thought and study of intelligent men and women.

All regular Master Masons are entitled to know the secrets of the three first of these degrees, and ought to know them, so as to recognize the appeal of a sister needing aid. The other degrees can be conferred only upon those who have attained to the higher branches of the Order known as the Ancient and Accepted Rite, to which the Masonry of Adoption is regularly attached. It is not expected that any of these degrees will ever be exemplified or practically worked out in this country, yet we are ever anxious to give our readers the benefit of the resources on all Masonic subjects within our control. We will, therefore, furnish in each number of the "ECLECTIC," until the subject is exhausted, an epitome, or as much as is proper to be published, of each degree, beginning with

1. APPRENTICE.



The hall of the Blue Lodge is used for the Lodge-room in all the degrees; it is regarded as composed of four quarters or parts, each of which is called a REALM. The Masonic *East* is ASIA; the *West*, EUROPE; the *North*, AMERICA, and the *South*, AFRICA.

The hall is hung with sky-blue drapery; the chairs of state in *Asia* have red drapery round them, and a crimson canopy over them; the table in front of the officers is also covered with crimson. The chair and table of the officers in Europe are green. The altar stands in the ordinary place, a little to the East of the center of the hall; it is covered with light blue cloth, and on it the Holy Bible, open, an ebony cross with three transverse bars (cross of Salem), and a naked cross-hilted sword, surrounded with evergreens and flowers.

To the front of the officials in *Asia*, on the right and left, are two small square tables, each covered with a white linen cloth.

In each of the realms of *America* and *Africa* are two rows of chairs or benches from East to West, parallel with each other.

Midway each side of the hall are two columns of the Composite order, with a statue or figure in relief, on each side of each two. These are, in *Asia*, WISDOM on the right and SILENCE on the left;

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in *Europe*, DEVOTEDNESS on the right and SANCTITY on the left; in *America*, MODESTY on the right and CANDOR on the left; and in *Africa*, LOVING-KINDNESS or CHARITY on the right and GENEROSITY on the left; *Wisdom* may be represented by ATHENE; *Silence*, by HARPOCRATES, or a SPHINX; *Devotedness*, by JOAN OF ARC; and *Sanctity*, by SAINT CECILIA.

Below the table, in front of the officials in Asia, is a transparency representing a five pointed star. Above, and in front of these officers, hangs a square with four sides, of gilt bars, one and a half inches wide; the square is eight inches on each side; in the center of it is the letter I::

On the table of the officials in Asia is a transparency representing the *Sun;* on that of the officers of the column of America, one representing the *crescent moon;* on that of the officers of the column of Africa, one representing the five planets, *Mercury, Venus, Mars, Jupiter* and *Saturn.*

Between the two tables in Asia is a painting or transparency, on which are represented, on one side, the ark resting on Mount Ararat; on the other, a pyramid of seven stories or stages, the stages painted, in succession, from the bottom upward, *green, blue, white, violet, orange, scarlet, black,* and between the two is a ladder with seven steps or rounds.

In Asia, on the right of the presiding officer, is an organ or melodeon.

On the table to the north in Asia is a vessel for burning incense; on that to the south, a basin of pure water, with a napkin. Before each of the six principal officers are two lights, and on each side of the altar one, forming a square. The number two and its multiples are sacred in these degrees.

Besides the ante-room and preparation room, there is a Chamber of Reflection, appropriately decorated, and furnished in accordance with the rules of the rite. On the walls, in large letters, are the following sentences:

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM."
"SHE THAT WALKETH UPRIGHTLY WALKETH SURELY."
"BLESSINGS ARE UPON THE HEAD OF THE JUST."
"LOVE COVERETH ALL SINS."
"SHE WHO RECEIVETH INSTRUCTION IS IN THE WAY OF LIFE."
"SHE THAT REFUSETH REPROOF WANDERETH FROM THE WAY."
"THE LIP OF TRUTH SHALL BE ESTABLISHED FOREVER."
"SHE THAT WALKETH WITH THE WISE SHALL BE WISE."
"THE COMPANION OF FOOLS SHALL BE DESTROYED."

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"WHOSO KEEPETH HER MOUTH AND TONGUE KEEPETH HER SOUL FROM TROUBLES."

The officers are:

1. The Venerable Master, who is always the Master of the Lodge to which the Lodge of Adoption is attached;
2. The Admirable Mistress;
3. The Inspector;
4. The Inspectress;
5. The Brother Depositary;
6. The Sister Depositary;
7. The Orator;
8. The Almoness;
9. The Brother Treasurer;
10. The Sister Treasurer;
11. The Brother Secretary;
12. The Sister Secretary;
13. The Senior Master of Cer.;
14. The Mistress of Ceremonies;
15. The Junior Master of Cer.;
16. The Sister Expert;
17. The Introducer;
18. The Introductress;
19. The Warder;
20. The Sentinel.

The Master and Mistress sit in Asia or the Orient, she upon his right. He may defer to her the honors of presiding; in which case he sits on her right to advise and aid her.

The Inspector and Inspectress sit in the realm of Europe, facing the East; he at the end of the rear row of seats, she at the end of the front row, on the column of America, over which they preside.

The Brother and Sister Depositary sit in the realm of Europe, on a line with the Inspector and Inspectress, and facing the East; she at the end of the front row of seats, he at the end of the rear row, on the column of Asia, over which they preside.

These six officers are the *Dignitaries:* The Inspector being the Senior Warden, and the Brother Depositary the Junior Warden of the Master's Lodge. Each bears the mallet; that of the males being ebony; that of the females of ivory.

The other officers, male and female, sit together in positions similar to those of the Blue Lodge.

The sisters sit on the front row of seats in each column; the brethren on the row in the rear of them.

Visitors are seated at the head of the column of America.

Sisters who have the degree of Ecossoise, or Sublime Ecossoise, sit in Asia, on either hand of the Master and Mistress, with the brethren of the 18th and higher degrees.

The male dignitaries and officers wear their insignia and jewels, as in the Master's Lodge.

Each female officer wears a broad, watered, sky blue ribbon across the body, from right to left; and over the heart a small trowel of gold, suspended by a blue ribbon.

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Each sister wears the apron. This is of white satin, twelve inches square, with blue silk and tassels, lined and edged with sky blue. The Apprentices' aprons are plain; but ladies in possession of higher degrees may have, embroidered or painted on the apron, the ark on Ararat, the ladder, the pyramid of seven stages, the Edenic tree, with the serpent, or other emblems relating to such degrees.

All wear gloves of white kid, edged at the wrists with blue ribbon.

All Mistress Masons are also entitled to wear as a jewel a burning heart of gold, in the center of which is a pomegranate.

All who have received the second degree are also entitled to wear the bracelet of the Order on the left wrist. It is made of blue satin, and tied with ribbons of the same color; or it may be of gold, enameled blue. On it, embroidered with orange-colored silk, or in gold letters, are the words, "SILENCE AND VIRTUE."

There are also jewels for the three Dignitaries:

The Mistress wears a ladder of gold, with seven steps, on the upper end of which is a five-pointed star of diamonds. Her apron is also fringed with gold.

The Inspectress wears a gold cross of the Holy Ghost, that is, with a white dove upon it.

The Sister Depositary, a bow of gold, bent, with the arrow on the string.

The apron of each of these is fringed with silver.

The official jewels are suspended over the bosom by violet-colored ribbons passing over the neck.

The Mistress, Inspectress and Sister Depositary, are elected annually, by ballot; the Sisters, Companions and Apprentices having the right to vote. The brethren have no vote. These three appoint the other officers, the consent of the Mistress and one of the other two being necessary to an appointment.

The day of installation is the first day of November, the feast of all saints.

The election is held at the regular meeting next before that feast-day.

Regular meetings are held at least monthly, on the first Friday of each month, in the day or evening.

Meetings must also be held, in the day-time or evening, on the following feast-days:

1. The 2d of February—Candlemas Day.
2. The 27th of May—St. Mary Magdalene's Day.
3. The 28th of August—Saint Helen's.
4. The 22d of November—Saint Cecilia's.

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At the 2d and 4th of these meetings there must be no degree conferred; but after a lecture or oration, delivered by some brother or sister, on a Masonic subject, there must be a supper, the Table-Lodge being held.

1. No Lodge or body of the rite can close without the passing round of the box of charity. The proceeds will be noted by the Sister Secretary, and handed to the Almoness. The Lodge may direct how she shall apply them, or it may be left to her discretion. In any case, the person relieved is not to know whence the gift comes.

2. When the Master or Mistress is to make any announcement, he or she gives two raps; the Inspectress does the same; and then the Arbitress. If either of these two is to make it, she gives two raps, the other gives two, and then the Mistress two.

3. Any one wishing to address the Master and Mistress or the Lodge obtains permission by making known the wish to the Dignitary of his or her column, either by the voice, in a low tone, or by rising and extending the hand. The Dignitary then makes the wish known to the Master and Mistress.

4. Instead of the period after an initial or abbreviation, four points will be used, thus: 'S::'—— 'Ven::'——

5. The mode of dating documents will be: "The ——— day of the Hebrew month ———, A:: L:: ———." A:: L:: means *Anno Libertatis*, and begins with the year 1776.

6. One rap seats all the members. Four, by twos, calls them to their feet.

7. All the brethren should wear swords.

8. All business, except the election of candidates, is done in the Mistress' Lodge.

9. The plaudit in the three first degrees is the same, except the sign preceding it. It is six raps, by twos, the sign of order, and the word "Huzza!" four times repeated.

The ceremonies of opening the Lodge are impressive and dignified, interspersed with vocal and instrumental music and prayer.

Not only the female relatives of Masons, but ladies who are not so, may be accepted and received in the Rite of Adoption.

The candidate for the Apprentice's degree must be at least sixteen years of age.

No married lady can be received except by the written consent of her husband; and no single lady under the age of nineteen without the consent of her father and mother, or, if neither of them be living, of the male or female relatives, or other person or persons who stand to her *in loco parentis*.

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After a Lodge is once established, no lady can be admitted to membership or received, except upon a ballot taken; upon which three black balls will reject; and no gentleman can be admitted to membership unless upon like ballot, on which the members of both sexes vote, and one black ball will reject. In the ballot upon the application of a lady the ladies only vote.

Previous to the reception and initiation of the candidate, she is admonished that the object of this degree is not merely to gratify an idle curiosity, nor to enable her to obtain assistance from members of the Masonic Fraternity, unless fully entitled to it. She is assured that nothing will be required of her, during the progress of her initiation, from which the most modest and virtuous and conscientious of her sex could shrink; nothing contrary to her duties as daughter, sister, wife, mother, or to those she owes to her country, or the Deity whom she worships. On the contrary, she is informed that the association to which she is about connecting herself will require of her a more punctual, conscientious and cheerful discharge of all those duties. To vanity, frivolity and idleness, it will give no encouragement; but will exact of her industry, exertion, improvement, charitable works, and even sacrifices; the performance of duty even amid dangers.

The candidate is then introduced and conducted through the sublime ceremonies; invested with the white apron of an Apprentice, the jewel of the Order, and a pair of white kid gloves, together with the signs, pass-words, etc., and adopted as a daughter of the Lodge. An eloquent and appropriate lecture is delivered to the candidate. After the work is completed, and when the minutes of the evening have been read and approved, and the box of benevolence has passed round, the Master thanks the visitors for their attendance; to which, if any one or more of them please, he or they respond. The Lodge is then closed with prayer.

[An outline of the second degree will be given in the next number of the ECLECTIC.]

"A humming-bird once met a butterfly, and, being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship. 'I cannot think of it,' was the reply, 'as you once spurned me, and called me a drawling dolt.' 'Imposible,' exclaimed the humming-bird, 'I always entertained the highest respect for such beautiful creatures as you.' 'Perhaps you do now,' said the other, 'but when you insulted me I was a caterpillar. So let me give you this piece of advice—never insult the humble, as they may one day become your superiors.'"

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A LEAF FROM FRENCH MASONIC HISTORY.

When the Duke de Chartres, Grand Master of the Grand Orient, was about to travel through the Southern Provinces of France, the Grand Orient, on the 1st of April, 1776, gave notice thereof to the Lodges along the route which he was about to take. All of them sent him deputations or offered him feasts. At Poitiers he signed the charter of the Lodge *de la Vraie Lumière;* at Bordeaux he laid the corner-stone of a building intended as a hall for the Lodge *la Française;* at Toulouse he reconciled certain difficulties existing among the Lodges of that city. On his return the Grand Orient congratulated him on the hearty welcome which he had received from the Provincial Masons.

A little time afterward, the Grand Master had occasion to stop in a small town in Normandy, where was a rich Abbey of Benedictines. The reverend Father invited him to the Abbey, and received him with all the honors due a person of his rank. As he left his carriage, he saw before the gate of the monastery a crowd of women and children, covered with rags, met to receive the miserable alms which the fathers doled out, not of their own means, but in compliance with an ancient charitable endowment entrusted to them. He learned that most of the people of the city were completely destitute; and this suggested to him the idea of holding, there in the convent, a table-Lodge, and taking up a collection for the benefit of these poor. His suite was numerous, and wholly composed of Masons. He invited the superiors of the community to be present. On taking their places, the brethren took from their pockets their collars and aprons, and clothed themselves, while the monks remained stupified, wishing to retire, but deterred from doing so by respect. The health of the king was drunk; and here was a new source of astonishment and mortification for the fathers; because after the last *fire*, the Masons all broke their *cannons* [glasses], according to their custom, which does not allow one to drink again from a glass which has served to give the health of the Sovereign. At the end of the repast, the Grand Master caused the box of charity to pass round, himself openly contributing a considerable sum. All the noblemen of his suite imitated his example; and the monks themselves, likewise, whom the prince had notified of what was about to take place, and urged to be liberal. It was a fine day for the poor, among whom the collection was distributed; and yet they came near refusing to receive it; the monks, who were not

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pleased with the precedent, insinuating to them that it was a gift from the devil.

In the same year (1776) a number of distinguished men of letters, eminent Savans, and men of European reputation, formed themselves into a Masonic society, styled the Lodge *des Neuf Sœurs* (of the Nine Sisters). In this Lodge shone FRANKLIN, HELVETIUS, LALANDE, RONCHER, COMT. DE GEBELIN, DE LA DIXMERIE, etc. In short, it included among its members almost all the eminent literary men and philosophers of the eighteenth century.

In 1777 Professor WEISHAUPT, founder of the society of the Illuminati of Bavaria, was made a Mason in the Lodge *Theodore au Bon Conseil*, at Munich He occupied the chair of Canon Law at the University of Ingolstadt. The object of his society was essentially political. He proposed to himself to remedy the evils that superstition and ignorance had entailed upon men; and he thought that the proper means to attain this result were to surround princes with such men as were most capable of directing them by wise councils; and to induce them to entrust the exercise of authority to the purest hands. He laid the foundations of his association in 1776. His first adepts were students of the university; but he felt the necessity of finding proselytes in higher circles. He made known his views to an enthusiast, who had already published several works of repute on philosophical and moral subjects, the Baron de KNIGGE. WEISHAUPT was by him induced to become a Mason, on learning that the Lodges would afford him the opportunity of enlarging the number of his disciples.

With the aid of KNIGGE, he modeled the organization of his society on that of Masonry, dividing it into thirteen degrees, in two classes. The first class, or the Lower Edifice, was but a preparation for the second, or the Upper Edifice, which comprehended the mysteries proper. The Candidate first received the Illuminated degrees, four in number, called Novicè, Minerval, Minor Illuminate, Major Illuminate. Then he passed to the intermediate degrees, borrowed from Masonry, and became in succession Apprentice, Companion, Master, Scottish Novice, and Scottish Knight or Director Illuminate. After thus passing through this class, he came to the second, subdivided into the lesser mysteries, embracing the degree of Epopt, or Priest Illuminate, and that of Regent, or Princè Illuminate; and the greater mysteries, where he received the degree of Philosophic Magus and that of Man-King, which completed the system.

When an Illuminate met in the world a man who he thought would be useful to the order, he informed his superiors, and made

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known to them the good qualities of the party. If the admission of the Candidate was determined on, he prepared him for initiation by a fast of several days. He was introduced into the hall of reception, naked, except his loins. The Initiates, masked, interrogated him on different subjects, the object of their questions being to learn his inmost thoughts and the secret motive that led him to seek initiation. If satisfied with his answers, they caused him to swear absolute submission and fidelity to the order, and then they gave him the special instruction of the degree of Novicè.

To arrive at the degree of Minerval, he was required to study the physical, mathematical and moral sciences, and to distinguish himself by his progress therein. In proportion to the zeal which he manifested, he arrived in succession at the subsequent degrees, until he reached that of Knight Ecossais. For men of ordinary mind, limited notions, doubtful devotedness, and moderate influence, this degree was the *ne plus ultra* of Illuminism; and those who advanced no further did not know that there were any higher degrees. But when an adept gave proof of a vigorous imagination, a philosophy above vulgar prejudices, or enjoyed great credit with princes, he might aspire to the highest degrees.

First, he had to solve in writing certain questions that were submitted to him; and if he answered them satisfactorily, he was admitted to the degree of Epopt. The hall in which the reception took place was adorned with draperies of gold, and resplendent with the blaze of a thousand candles. The Candidate was introduced, his eyes covered with a bandage that was soon after removed. The President offered him, on the one hand, wealth, a crown and a royal mantle; and on the other a linen tunic and a sash of scarlet silk. He was required to choose. If he selected the sacerdotal dress, his initiation was proceeded with; if, on the contrary, he preferred the insignia of royal power, he was sent away. In the former case, the principles of the order were explained to him. He must approve them without qualification. Then he was clothed in the white tunic, and consecrated a Priest; and there was given him to drink a liquor composed of milk and honey. The class of Epopts, formed an academy, in which were discussed theories of physics, of medicine, of mathematics, natural history, the arts and the occult sciences.

It was not until after long service that the Illuminati attained the degree of Regent. Among other preparatory questions which he had to answer in writing, were these: "What influence may a secret and invisible society exert on civil governments? If such a society

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exists, do you regard it as a commendable one?" It was necessary that his responses should be in accordance with the ideas of the society, which he ought to have come to comprehend, by passing through the preceding degrees, and conversing with the heads of the order. If deemed worthy to be admitted, he was introduced into the hall of reception, which was hung with black. He saw around him only stains of blood, poniards and instruments of capital punishment. Among these horrible figures he perceived a skeleton, trampling on the insignia of royalty. His conductor, pretended surprise and alarm, and led him to a distance. A great number of Initiates pretended to wish to stop him; but learning "that he had been reared in the school of the Illuminati, and that the seal of the order was engraved on his heart and on his forehead," they allowed him to pass into another room. There he underwent different ceremonies, and when the tests were deemed sufficient, he was invested with a shield and spurs, a cloak, and a hat ornamented with plumes, and proclaimed Prince Illuminate. The degrees of Philosophic Magus and Man-King completed his initiation. We do not know what was the formula of reception in these degrees, all the searches made for the rituals having failed to discover them.

The Illuminati acquired great influence in Bavaria. They disposed at pleasure of most public offices and employments. Their credit aroused jealousies, attempts were made to penetrate the mystery that enveloped them, and it was not long before part of the truth became known. So much of it as transpired determined the Elector of Bavaria, in 1781, to interdict all secret societies; and the Mother Lodge, at the Three Globes, of Berlin, in 1785, to announce by a circular that she would exclude from her association all Lodges that degraded Freemasonry by incorporating into the principles of Illuminism. Soon afterward, four Illuminati, dissatisfied with their leaders because they had not admitted them to the high degrees, declared to the civil authority that the members of the society detested princes and priests; that they were the apologists of suicide; that they repudiated all religious ideas, and menaced with vengeance those who should betray them; that they aimed to obtain possession of all public offices and employments, and desired to reduce princes to be merely their slaves; that one of their Superiors, the Marquis de Constanza, had said that there were wanted in Germany only two Illuminate Princes, surrounded by Illuminati; and finally, that the high degrees were given to those Initiates only who approved of the project for ridding the people of their princes, priests, and nobles, of establishing equality of condition, and making men free and happy.

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In consequence of these declarations, WEISHAUPT was, in 1785, deprived of his situation as Professor. The next year the Elector caused to be seized the papers of the Illuminati. Proofs were found therein against some of them, of intrigues, cheating, imposture, and others acts and opinions that gave the lie to their pretended zeal for virtue. These things, affecting isolated members only, were considered to apply to the order in general. A secret investigation took place, the result of which was that WEISHAUPT was condemned to die. Learning this, he fled. A reward was offered for his capture. He found a refuge at Ratisbon; the Elector demanded him; and the Regency not daring to refuse to comply, and yet not able to bring itself to give him up, connived at his escape. He then repaired to the Court of the Prince of Saxe Gotha, who appointed him his Privy-Councilor. Thus in safety, he publicly demanded a regular accusation against him, as founder of the order, and a trial before the courts. This just demand was never complied with; and he died at Gotha, on the 18th November, 1830, at the age of 83 years.

Freemasonry was included by the Elector of Bavaria in his proscription of Illuminism and other secret societies. Even at the present day (1844), the edicts which prohibited it in Bavaria are severely executed. The only exception is as to the Principalities of Anspach and Bayreuth, ceded by Prussia to Bavaria at the beginning of this century; and even in these Provinces, though the Lodges are tolerated, all public officers and functionaries are required either to abjure Masonry or resign.—CLAVEL, *Hist.*

THE OBLIGATION OF SECRECY.

ONE of the most notable features of Freemasonry—one, certainly, which attracts, more than anything else, the attention of the profane world—is that vail of mystery—that awful secrecy—behind which it moves and acts. From the earliest periods, this has invariably been a distinctive characteristic of the institution; and to-day, as of old, the first obligation of a Mason—his supreme duty—is that of silence and secrecy. Why is this? Why did Freemasonry, in the beginning, adopt the principle of secrecy, as a vital one? and why has it so persistently adhered to it, through all the changes that have swept over the earth, and transformed all things else?

The enemies of Freemasonry, like THOMAS PAINE and others, pretend that they have found the origin of Masonic secrecy in the fact that the esoteric doctrines of the order were antagonistic to the prevailing opinions, and therefore could not safely be professed

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before the world. Hence, according to them, the retiring into silence and secrecy was simply an act of cowardice, to escape the danger that might follow the open and honest promulgation of an unpopular doctrine! Some distinguished Masonic writers have also—strange as it may appear—professed the same theory. We must nevertheless pronounce it an exceedingly shallow and unphilosophical one. The obligation of secrecy does not owe its origin to any such cause. That origin must be found, and can only be found, in the *intrinsic value and divine excellence of the principle of secrecy itself.* Among the ancients, silence and secrecy were considered virtues of the highest order. The Egyptians worshiped Harpocrates, the god of secrecy, raised altars in his name, and wreathed them with garlands of flowers. Among the ancient Romans, too, these virtues were not less esteemed; and a distingnished Latin poet tells us, "*Est et fideli tuta silentio merces:*" "for faithful silence, also, there is a sure reward."

Mystery has charms for all men, and is closely allied to the spirtual part of man's nature. The entire fabric of the universe is founded on secrecy; and the great Life-force which vivifies, moves, and beautifies the whole, is the profoundest of all mysteries. We cannot, indeed, fix our eyes on a single point in creation which does not shade off into mystery, and touch the realms of Eternal Silence. As the fathers of Freemasonry discovered that all life and beauty were elaborated in Night and Mystery, they made the institution, in this respect, conform to the divine order of Nature. In the Pythagorean Freemasonry silence and secrecy were religious duties, and held to be the most fruitful sources of intellectual and moral improvement. A distinguished modern writer repeats the same idea in quaint but forcible language: "Thoughts will not work, except in silence; neither will virtue work, except in secrecy. Like other plants, virtue will not grow, unless its roots be hidden, buried from the light of the sun. Let the sun shine on it—nay, do but look at it privily thyself—the root withers, and no flowers will glad thee."

In the grand mythology of ancient Scandinavia, there is a remarkable myth, called the Yggdrasil-Tree, or Ever-blooming Ash, whose top rose to the highest heavens, and whose roots struck down through the regions of everlasting gloom and night. From age to age, its branches, loaded with benedictions, spread out over all worlds, the delight of gods and men, diffusing life and beauty and fragrance through the universe. And all this glory, and these capabilities to bless, were the fruit of the mysterious and secret

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labors of the sacred Nornas, who perpetually watered its roots from the deep-hidden wells, and thus preserved its vigor and vitality.

The Yggdrasil-Tree is a beautiful symbolical representation of Freemasonry, and illustrates well the character of Masonic secrecy. Like that tree, in the youth of Humanity, the Mystic Order arose among the nations of the earth, and its ever-green branches spread over the world; and, by the vital power of its secret ministry, diffused order, and beauty, and virtue, and civilization over all lands.

Another reason why Freemasonry regard secrecy as a fundamental principle is, because a unity, harmony, and strength can be secured thereby, which cannot be obtained in any other way. Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. The common possession of a secret by a considerable number of people, produces a family-feeling. There is something profoundly mystical in this, no doubt; but it is, nevertheless, a fact. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happen to be the involuntary witnesses of some terrible deed, a deed which circumstances demand shall remain a secret between them for ever. In all the wide world, only these two men, and they strangers to each other, know the secret. They separate; continents and oceans, and many eventful years, divide them; but they cannot forget each other, nor the dread mystery which bind them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are *for ever one.*

It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy, but rather, because it creates a family-feeling, insures unity, and throws the charm of mystery and poetry around the order, making its labors easy and its obligations pleasant.

THE RITE OF ILLUMINATION.

The Rite of Illumination is a very ancient ceremony, and constituted an important feature in all the mysteries of the early age. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian and Druidical rituals, it held a prominent place, and in them all represented the same ideas. It marked the termination of the mystic pilgrimage through gloom and night, and was emblematical of that moral and intellectual light which pours its divine radiance on the

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mind after it has conquered prejudice, and passion, and ignorance, with which it has so long been struggling.

The prevailing notion of all those rites was, that man, society, humanity could arrive at the Perfect only by the ministry of gloom and suffering; that the soul's exaltation and highest enlightenment could be approached only by the dark way of tears and sacrifice. The Rite of Illumination indicates the triumphant conclusion of man's conflicts, sacrifices, and trials; announces that he has found that Light for which he has so persistently sought—that Truth which alone can give dignity to his life, freedom to his spirit, and repose to his soul, and which is the grand recompense for all his journeyings, labors, and combats.

The particular act which now distinguishes this illumination is, comparatively, modern, but is, nevertheless, deeply significant and instructive. It refers to that point of time when "God said, 'Let there be light,' and there was light." The loftiest imagination is utterly powerless to paint a picture of the unspeakable glory of the scene, when the sun, for the first time, poured down his light in a golden deluge on the earth, hitherto a chaotic mass, plunged in eternal night!—when ocean, lake, and river, hill and valley, smiled and sparkled in the new-born splendor! Yet this rite does not commemorate that event simply as an historical, material fact, but rather because it symbolizes the release of the soul from darkness, and ignorance, and sin—from the chaos and cofusion of a sensual and selfish life—and its establishment in the light and glory of virtue and knowledge.

The emblems peculiar to this rite are the Bible, Square, and Compasses, the Burning Triangle, or the three lighted Tapers illuminating the altar. These all have exclusive reference to the leading idea of the ceremony, viz: *the release from moral, spiritual, and intellectual darkness.* Hence the first three of these emblems are called the Great Lights of Masonry, and the latter the Lesser Lights.

> "Through Night to Light! and though to mortal eyes,
> Creation's face a pall of horror wear,
> Good cheer! good cheer! the *gloom of midnight flies,*
> And then a *sunrise* follows, mild and fair."

These lines of the great German poet, GOETHE, beautifully and forcibly illustrate the sublime thought which underlies and shines through this rite. We cannot, of course, enter into any particular descriptions of it, or give any special details thereof, but the above suggestions are all that the intelligent brother will need to assist him to a thorough comprehension of the whole.

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(Continued from p. 324.)

William and Mary's College in Virginia, and under the auspices of Thomas Jefferson. It has a sign, grip and word, and a silver medal, which serves as a token of membership; on one side of which, under *six stars*, the number of colleges where the order is in vogue, and above a *hand*, are engraved the enitials Φ. B. K.; while on the other is marked the date of its foundation, "S. P., Dec. 5, 1776." The letters S. P. stand for *Societas Philosophiæ*. The three Greek initials signify "*Philosophia biou Kubernētes*"—Philosophy, the guide of life.

PHILOSOPHERS UNKNOWN, ORDER OF. This order, sometimes called also the Order of Unknown Philosopher-Judges, was a Masonic society, and had two degrees. It belonged to the Templar-Jesuitical system, and its tendency, on the whole, was unmasonic, although it wrapped itself in a Masonic form. The jewel of the order was a dagger, with the words *Tais* and *Revenge*.

PHILOSOPHICAL DEGREES. The degrees, above the 18th, are distinguished by this name; but why they should be thus named it is difficult to explain. Only one of them—the 28th, or Knight of the Sun—can lay any claim to the appellation. Nearly all the rest are historical and moral, and are, for the most part, amplifications of preceding degrees. During the last century, however, there were several philosophical rites practiced among Masons, but they have gradually been dropped. Only one—the 28th—of our system remains. The name Philosopher is given to a large number of degrees in several Masonic rites. In the *Lodge of des Amis Reunis* we find the degrees of Cabalist Philosopher, Philosopher of the Grand Circle, Hermetic Philosopher, and Philosopher of Hermes. Elsewhere we find Cabalistic Philosopher, Cabalistic Philosopher of the Sublime number Five, Christian Philosopher—degree of the African Architects, Grand Mistress Philosopher—in the Chapter of the Dames of Mt. Tabor, Grand Philosopher, Perfect Mason Philosopher, Perfect Master Philosopher, Sublime Philosopher, Philosopher of the Sublime number Nine, Philosopher of Samothrace, etc. The foregoing by no means completes the list, but these will serve to show the character of the Masonic mind during the last half of the 18th century. There was a yearning for the attainment of the highest truth, and these rites, with their multifarious degrees, were considered as so many steps leading thereto.

PILE. In *Heraldry*, an ordinary, having the form of a wedge, usually placed pale-wise, with the broadest end uppermost, resembling a pile used in laying the foundations of buildings in watery places, whence it has its name.



PLENTY. Literally denoting a full or adequate supply; an abundance. As an emblem of Masonry it is symbolized by a sheaf of wheat (commonly called corn), suspended near a water fall. The Hebrew word *Shibboleth* signifies an ear of corn. In the Eleusinian Mysteries the goddess Ceres was represented with a flaming torch in her right and an ear of corn in her left hand, and a wreath about her head, as emblems of peace and plenty. This goddess is nearly always represented thus; several gems and medals are now extant, where the ears of corn appear with her image.



POMMEE. In *Heraldry*, having the ends terminating in rounded protuberances resembling apples; said of crosses.



PRELATE. An officer in a Commandery of Knights Templar. His duties are of an important character.

PRINCE OF JERUSALEM. The 16th degree of the Ancient and Accepted rite. The history of this degree is founded upon the incidents that oc-

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curred during the building of the second temple, at which time the Jews were much annoyed by the constant and malicious interference of the Samaritans, their ancient enemies. This degree is closely connected with, and a continuation of, the degree of the Knight of the East and Sword, to which the reader is referred for a more detailed statement. The Princes of Jerusalem are sometimes styled "Chiefs of Masonry," and are authorized to visit and inspect all Lodges of inferior degrees.

PRINCE OF MERCY, OR SCOTCH TRINITARIAN. The 26th degree of the Ancient and Accepted rite. It is a highly philosophical degree, and its ritual very impressive; its title clearly designates its character and intention. The body is styled a Chapter.

PRINCE OF ROSE CROIX, sometimes called KNIGHT OF THE EAGLE AND PELICAN. The 18th degree of the Ancient and Accepted rite. It is the most ancient, interesting, and most generally practiced of the philosophical degrees of Masonry. It is found in all the principal rites, and where it does not exist by name its place is supplied by others, whose symbols do not differ materially from it. To those who have not gone beyond the symbolic degrees, the name is perhaps more familiarly known than any other of the higher degrees. Of its origin nothing satisfactory is known. Baron Westerode, in 1784, supposes it to have been instituted by the Knights Templar in Palestine, in the twelfth century, and asserts that Prince Edward, afterward King Edward I., was then admitted into the order, under the auspices of Raymond; he also says that the order was derived from Ormesius, its founder, an Egyptian priest, who had been converted to Christianity. Ragon has elaborately investigated the subject, and attributes its origin to a pious and learned monk, named John Valentine Andreä, who flourished in the latter part of the 16th century; and the same author says that Andreä, grieved at seeing the principles of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate, moral and benevolent tendency. Clavel affirms that the degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of freethinkers upon the Romish faith, but offers no evidence in support of his assertion; when, in fact, they were they great enemies of Masonry, and so far from supporting it wrote a treatise against the order. Oliver says that "the earliest notice that he finds of this degree is in a publication of 1613, entitled '*La Reformation universelle du monde entier avec la fama fraternitatis de l' Ordre respectable de la Rose Croix.*'" And he adds: "It was known much sooner, although not probably as a degree in Masonry; for it existed, as a cabalistic science, from the earliest times, in Egypt, Greece, and Rome, as well as among the Jews and Moors in times more recent." The ceremonies of the degree are of the most imposing and impressive character. Its ritual is remarkable for elegance of diction, while the symbolic teaching is not only pleasing, but consistent, figuratively expressing the passage of man through the valley of the shadow of death, accompanied and sustained by the Masonic virtues—FAITH, HOPE, and CHARITY—and his final reception into the abode of light, life, and immortality. VIRTUE and HUMILITY are the foundations and characteristics of this sublime degree. "A man's life," it has been beautifully said, "is laid in the loom of time, to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs, and in the end, when God shall lift up the finished garment, and all its changing hues shall

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glance out, it will then appear that the deep and dark colors were as needful to beauty as the light and high colors. Some writers have labored to give an exclusive Christian character to this degree; but the following words of one of the most eminent students of Masonry, and an ardent admirer of the Ancient and Accepted rite, may very properly be quoted,* and a study of the ritual will further prove the correctness of the remarks: "If anywhere brethren of a particular religious belief have been excluded from this degree, it merely shows how gravely the plans and purposes of Masonry may be misunderstood; for, whenever the door of any one degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is no longer Masonry." Bodies of this degree are styled Sovereign Chapters.

PRINCE OF THE TABERNACLE. The 24th degree of the Ancient and Accepted rite. It is intended to illustrate the directions for constructing the tabernacle, which God ordered Moses to build, the particulars of which may be found in the 25th chapter of Exodus. This was a movable chapel, and so contrived as to be taken to pieces and put together at pleasure, for the convenience of carrying it from place to place, during the wandering of the Israelites in the wilderness for forty years. The body is styled a Court.

PROVOST AND JUDGE. The 7th degree of the Ancient and Accepted rite. The legend of this degree is founded upon the principles of Impartiality and Justice. After the death of the Grand Master workman of the temple, King Solomon, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the temple, appointed seven Provosts and Judges, in order that all complaints among the workmen might be heard, disputes settled, and justice administered.

* Albert Pike.

Q.

QUALIFICATIONS OF CANDIDATES. The Masonic institution, like other societies, is composed of individual members, which, in the aggregate, make up a body or Lodge. As the source of power is, primarily, vested in the members, it is important to consider who should compose the body or be admitted into the Order. The qualifications which are indispensable in a candidate for initiation into the mysteries of Freemasonry are four-fold in their character—*Moral, Physical, Intellectual* and *Political*.

QUARTERED. In *Heraldry* this term is used when an escutcheon is divided into four or more squares for the reception of different coats of arms; the family arms being placed in the first quarter. When more than three other arms are to be quartered with the family arms, it is usual to divide the shield into a suitable number of compartments; and still the arms are said to be *quartered*. When a shield is divided into more than four parts by lines drawn in pale and in fesse, crossing each other at right angles, it is said to be *Quarterly* of the number of divisions, whatever that number may be.



QUESTIONS TO CANDIDATES. Before the candidate for the privileges and mysteries of Freemasonry can be admitted to a participation in its ceremonies he is required to give his free and full assent to certain questions, respecting the motives that influenced his desire to become a Mason.

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R.

RAGULY, OR RAGULED. In *Heraldry*, a term applied to an ordinary having pieces like couped boughs projecting from it in a slanting direction. Jagged or notched in an irregular manner. *Cross Raguled*, one made of two trunks of trees without their branches, of which only the stumps appear.



RAMPANT. Springing unchecked; leaping; overleaping the usual restraint. In *Heraldry*, standing upright on his hind legs, with only one of his fore-legs elevated as if attacking a person, or defending himself; applicable only to animals, and amost invariably to the lion. It differs from *Salient*, which indicates the posture of springing, or making a sally, with both his fore-paws elevated.





"As a *ramping* and a roaring lion.—Ps. xxii, 13.
"The lion *rampant* shakes his brindled mane."
MILTON.

Rampant Gardant, same as rampant, except that he is *affronté*, instead of looking before him. This is the habitual attitude of lions when they are supporters. *Rampant Regardant*, standing upright and looking backward. *Counter Rampant*, applied to two animals standing face to face, as if in combat.





"He bare of goulis twoo liones of golde
Counter rampant, with golde only crouned,
Which Kings of Troy in bataill bare ful bold."
HARDING'S CHRON.

RECEIVED. In the first degree of Masonry the candidate, on being initiated, is described as "*entered*;" in the second degree, as "*passed*," and in the third, as "*raised*." The word "*received*" is used in the sixth, or Most Excellent Master's degree, to express the same condition.

RECORDER. Literally, the chief judicial officer of a borough or city, exercising within it, in criminal matters, the jurisdiction of a court of record; one who enrolls or records. Masonically, an officer in a Commandery of Knights Templar, and a Council of Royal and Select Masters, who has charge of the records and seal of those bodies; his duties are equivalent to those of the Secretary of a Symbolic Lodge.

RECURSANT. In *Heraldry*, moving or coursing backward; usually applied to an eagle displayed with the back toward the spectator's face.



RECURVANT. In *Heraldry*, bowed embowed, that is bent in the form of an S.

REGARDANT. In *Heraldry*, having the head turned looking behind or backward; as a lion or other animal *regardant*.



REJECTION. In the United States an applicant for initiation can be received only by a unanimous vote. One black ball ensures rejection, and the rejected candidate can apply to no other Lodge for admission, without the consent of the one which first received his proposition. In the absence of any local regulations to the contrary a candidate who has been rejected may renew his application at any time when he may have reason to expect a more favorable consideration of his petition. But this is rarely permitted in the United States.

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REPRESENTATIVES, GRAND LODGE. The system of Representatives in Grand Lodges originated in the United States, with the Grand Lodge of New York. The system has now become almost universal throughout the world, and much good is being accomplished from its influence, as producing a closer union between the various Masonic bodies thus represented. The Masonic costume is that of the Grand Lodge they represent, and they are also entitled to bear a banner with the name and colors peculiar to the body represented.

RESPECTANT, OR RESPECTING EACH OTHER. In *Heraldry*, terms used in describing two animals or fishes borne face to face. *Rampant* beasts of prey so borne are said to be *combatant*.

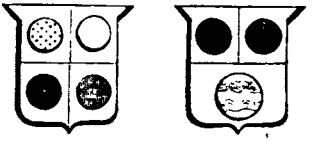


REVERSED. In *Heraldry*, turned upside down. Reversed charges are no Abatements of honor, but reversing the entire coat is the greatest possible mark of disgrace, being due only to traitors to their country.



RITE. This word is defined to be a formal act of service established by law, precept or custom; a symbolical ceremony and method of representing ideas. Freemasonry, although uniform and immutable, in its principles and general laws, exists, nevertheless, in a variety of methods or forms, which are called rites. These differences, however, are unimportant, and do not affect in the least the fundamental plans of the Order, nor disturb its interior harmony; for Masons, whatever may be the legal rite which they profess, recognize no less, as brothers, Masons of a different rite. These remarks will apply with great force to a member of the Symbolic Lodge—a Master Mason—who is, in all rites and in all countries, acknowledged as such, and entitled to all the privileges which that universal degree confers. Until within a recent period, there was but one system, known as Ancient Craft Masonry, consisting of only three degrees—Entered Apprentice, Fellow-Craft and Master Mason. Many rites and systems have sprung up in various parts of Europe, but without permanent success.

ROUNDLES, OR ROUNDLETS. Anything having a round form or figure; a circle. A small circular shield, used by



soldiers in the 14th and 15th centuries, often not more than a foot in diameter. In *Heraldry*, certain round and circular charges distinguished by different names according to their tinctures. There are *seven*, as follows: 1. The BEZANT, *or;* 2. The PLATE, *argent;* 3. The HURTE, *azure;* 4. The TORTEAU, *gules;* 5. The PELLET, *sable;* 6. The POMME, *vert;* 7. The FOUNTAIN, which last is divided horizontally by wavy lines, and is alternately *argent* and *azure*. In representation, the *Bezant*, *Plate* and *Fountain* are *flat*, but the other Roundles are to appear *spherical*, and to be shaded accordingly. A Roundle of one of the Furs, or tinctured in any other manner, or if charged must have its distinctive character specified in the blazon. In early blazon all the Roundles have their tinctures specified; and it would seem to be desirable to resume this early habit.

ROYAL ARCH CAPTAIN. An officer in a Chapter of the Royal Arch degree. He represents the Captain of the King's Guards. His station is in front of the Council, and at the entrance of the fourth vail. His duties, in some respects, are similar to those of the Junior Deacon in the Symbolic Lodge.

ROYAL MASTER. The first of the degrees in the Council, or Cryptic system. It is immediately associated with the degree of Select Master, and, with it, is explanatory of the Royal Arch degree, and was originally conferred in a Chapter of Royal Arch Masons.

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S.

SABLE. In *Heraldry*, the term used for black. It is called *Saturn* by those who blazon by plants, and *Diamond* by those who use the names of jewels. When color is not used, it is represented by numerous perpendicular and horizontal lines crossing each other.



SAINTS JOHN, FESTIVALS OF. The 24th of June is consecrated to St. John the Baptist, and the 27th of December to St. John the Evangelist. It is the duty of Masons to assemble on these days, and, by a solemn invocation of the Past, renew the ties and strengthen the fraternal bonds that bind the Present to the Brotherhood of the olden time.

SALIENT. In *Heraldry*, a term applied to a beast when borne as if leaping at his prey. *Counter Salient*—leaping in contrary directions, that facing the sinister usually being uppermost.



SALTIRE, OR SALTIER. In *Heraldry*, one of the honorable ordinaries, in the form of St. Andrew's Cross. It was supposed to be used as a means to assist soldiers in scaling walls. SALTIREWISE, and *In Saltire*, are words used to describe the positions of charges placed in the form of that ordinary. The former is generally applied to two longe charges, as words or fishes, and the latter to five escallops, or the like.



SANCTUARY. That part of the Temple at Jerusalem which was the most secret and retired; in which was the Ark of the Covenant, and wherein none but the High-Priest might enter, and he only once a year, on the day of holy expiation. The same name was also given to the most sacred part of the Tabernacle, set up in the wilderness, which remained until some time after the building of the Temple.

SANGUINE, OR MURREY. Having the color of blood; red; warm; ardent. In *Heraldry*, blood-color, called in the arms of princes *Dragon's tail*, and in those of lords *Sardonyx*. It is a tincture, of not very frequent occurrence, and not recognized by some writers. In engraving it is represented by numerous lines in saltire.

SCOTCH RITE, more familiarly known as the ANCIENT AND ACCEPTED SCOTTISH RITE. The degrees of this rite are, for the most part, elaborated from the system invented by Ramsay, who claimed that he found them in Scotland, where they had been planted by Knights of the Temple and of Malta, on their return from Palestine. It is needless to say that these pretensions have no foundation in truth. The Councils and Lodges of this rite are governed by Supreme Councils of Grand Inspectors General, of which there are two in the United States, one at Charleston, S. C., and the other at Boston, Massachusetts. This rite is, next to the York, the most extensively diffused throughout the Masonic world.

SCRIBE. Among the Jews, Scribes were officers of the law. There were *civil* and *ecclesiastical* scribes. The former were employed about any kind of civil writings or records. The latter transcribed, studied and explained the Holy Scriptures. In the traditions of the Royal Arch degree, Haggai, the scribe, occupies an important place in the Council of the Chapter, and should be regarded as the secretary of the king.

SECRET SOCIETIES. All the great associations of antiquity, the objects of which were to civilize and improve the condition of mankind, were secret societies. They were called "MYSTERIES." The mysteries of India, Egypt, Greece, etc., were secret orders—great educa-

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tional institutions, established for the advancement of men in wisdom and virtue. The wide extension of the secret principle at the present time, and the immense number of secret philanthropic societies which cover all lands, prove that there must be some wants, universally felt, to which political institutions do not respond; some elements of human nature not represented therein, which are the cause and groundwork of these secret orders. When society and governments are oppressive or imperfect—and all are imperfect when they do not provide for all the moral, intellectual, and physical needs of men—the earnest, the loving, the hoping, who, dissatisfied with the present, invoke the future; and the weak, who are crushed to the earth by the oppressive laws which govern all industrial arrangements, become disgusted with these conditions, and fly to the embrace of some secret order, where a higher ideal is revealed, and the prophecy of a better state is announced. We conclude, then, that secret societies have their origin in the deepest and most pressing wants of humanity. They grow out of a social arrangement which is unjust and unequal and point forward to a time when justice and love shall possess and govern the earth.

SECRET MONITOR. An interesting and useful side degree, founded on the history of the covenant of friendship which was entered into by David and Jonathan, an account of which is given in the 1st book of Samuel, 20th chapter.

SEJANT, called also Assis. In *Heraldry* it applies to a beast, generally the lion, sitting in his usual position. *Segant Rampant*, sitting with the fore paws raised.



SELECT MASTER. The second degree in the Council known as the Cryptical branch of Masonry. It accounts for the concealment of important mysteries at the building of the first Temple, which were preserved and brought to light at the erection of the second Temple, and furnishes the history which connects the incidents of Ancient Craft Masonry with those of the Royal Arch.

SENTINEL. In Chapters of Royal Arch Masons, and Councils of some other degrees, the Tiler, or guardian of the door, bears this name.

SHIBBOLETH. This is a Hebrew word, and signifies an ear of corn and a stream or flood of water. The name given to a test word or criterion by which the ancient Jews sought to distinguish true persons or things from false. The term originated thus: After the battle gained by Jephthah over the Ephraimites (Judges xii.) the Gileadites, commanded by the former, secured all the passes of the river Jordan; and, on an Ephraimite attempting to cross, they asked him if he was of Ephraim. If he said no, they bade him pronounce the word *Shibboleth*, which the Ephraimites, from inability to give the aspirate, gave *Sibboleth*. By this means he was detected as an enemy, and immediately slain. In modern times this word has been adopted into political and other organizations as a pass or watchword.

SHIELD. A broad piece of defensive armor, formerly borne on the left arm, as a defense against arrows, darts, lances, and other weapons. In *Heraldry*, the shield was the most important piece of defensive armor derived by the Knights of the middle ages from remote antiquity, and at almost all times it has been decorated with some device or figure; and, indeed, so universal was the practice of placing heraldic insignia upon the shield, that it has been retained in modern heraldry as being inseparable, so that it still continues to be the figure upon which the heraldic insignia of our own times are always charged. Early heraldic shields vary very considerably in their forms and size. The peculiar form of the shield may be determined in modern heraldry in accordance with the preference of every herald. The heraldic shield is sometimes styled an *Escutcheon*, and when one shield is charged upon another,

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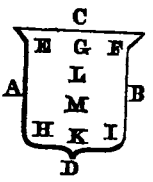
the shield thus placed is distinguished as an *Inescutheon*, and is said to be borne *in pretence*. The different parts of the heraldic shield are distinguished as follows: A, *dexter side;* B, *sinister side;* C, *chief;* D, *base;* E, *dexter chief;* F, *sinister chief;* G, *middle chief;* H, *dexter base;* I, *sinister base;* K. *middle base;* L, *honor point;* M, *fesse point.* When a shield is divided into more than four parts by lines drawn in pale and fessee, crossing each other at right angles, it is said to be Quarterly of the number of divisions, whatever that number may be. In the instance of a quartered shield having one or more of its quarters quartered, this compound division is indicated by the term *Quarterly-quartered;* and the four primary quarters are distinguished as *Grand Quarters.* The heraldic shield is always considered to bear its charge upon its face, or external surface, and consequently the *Dexter* and *Sinister* sides of the shield itself are those which would severally *cover* the right or the left side of a warrior when holding the shield in front of his person. The *Dexter* side of a heraldic composition or object, therefore, is *opposite* to the *left* hand of an obverse, and the *Sinister* to his *right* hand. This use of the terms *Dexter* and *Sinister* is invariable in Heraldry. The *entire surface* of a shield is called the *Field.* The same term Field is also applied to the entire surface of any charge or object. A distinction is sometimes made between the *shield of war* and the *shield of peace,* the former containing the arms of the bearer, the latter his device. A shield suspended by the dexter chief, denotes that its bearer fought on foot; and one hung by the sinister chief, that he was a horseman. Hence the latter is often found upon the seals of Knights. To lose a shield in battle was esteemed most dishonorable, and the Knight who did so, was not again admitted to sit at table with his equals until he had purged himself from disgrace by fresh achievements. The reversal of a shield was considered by our ancestors as the greatest degradation which could possibly be inflicted upon its owner.



SOLOMON. This celebrated monarch was the son of David by Bathsheba, through whose influence he inherited the Jewish throne, in preference to his elder brothers. During his long and peaceful reign—from B. C. 1015 to 975—the Hebrews enjoyed their golden age. His memorable judicial decisions, and his completion of the political institutions of David, showed a superiority of genius which gained him the respect of the people. By building the temple, which plays so important a *rôle* in the symbolism of Freemasonry, exceeding as it did, in splendor and beauty, all former works of architecture, he gave to the Hebrew worship a magnificence that bound the people more closely to the national rites. He was truly a great ruler; but, while the Jews were naturally proud of the glory which his great qualities reflected on the nation, his enlarged and liberal views with regard to intercourse with foreign peoples deeply offended the national bigotry. The decorations of the temple were thought by many to be pagan emblems, and, finally, they accused him openly of idolatry. Solomon is often styled "the first Grand Master of Masons." This cannot be true. He might have been, and probably was, the first Grand Master of Masons in Judea; for Masonry was not known in that country until it was introduced by the Masons of Tyre and Sidon, who built the temple. Solomon must have been made a Mason at that time, unless he had been previously admitted into the society at Tyre or Sidon. To Solomon, however, belongs the honor of having brought the Masonic institution to the knowledge of the Hebrews, through the agency of the Tyrian architects. Yet the society seems not to have made much progress among that people, and even Solomon's great name and patronage could not secure it from

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misrepresentation and persecution. And this is not strange. A Jew of that age could not comprehend, much less appreciate, the cosmopolitan character and liberal spirit of such an institution. Consequently, the Masons—called, in the Scriptures, Sidonians—were often the objects of bitter persecution. Of the writings abscribed to Solomon, the "Proverbs," and the book entitled the "Wisdom of Solomon," are the best. The latter Protestants have unwisely pronounced apocryphal; for, in a purely religious point of view, it is the most instructive and valuable book in the Old Testament series.

SOVEREIGN GRAND INSPECTOR GENERAL. The 33d and ultimate degree of the Ancient and Accepted rite. It is not certainly known when or where this grade originated. The theory which ascribes it to the King of Prussia has long since been discarded by intelligent Masons. The number of Inspectors in a kingdom or republic should not exceed nine. These, organized in a body, constitute the Supreme Council, which claims jurisdiction over all the Ineffable and Sublime degrees. Within a few years, in the United States, the membership has been increased to an unlimited number. The jewel is a black, double-headed eagle, crowned and holding a sword in his claws. The beak, claws, crown and sword are of gold. The motto of the degree is "*Deus meumque jus*," "God and my right."

STANDARD-BEARER. An officer in Grand Lodge; also in a Commandery of Knights Templar. His duty is to have charge of the banner of the Order.

STEWARDS' LODGE. The Grand Stewards' Lodge, in some jurisdictions, is a kind of court or adjudication for hearing complaints—considering applications for charity—and, in some instances, trying and punishing Masonic offenses. The Stewards' Lodge was founded in England, 1735, under the Grand Mastership or Lord Weymouth. It was entitled to twelve representatives in the Grand Lodge.

SUPPORTERS. In *Heraldry*, a term applied to figures of human or imaginary creatures, or of living creatures of whatever kind which, as a general rule, stand on either side of a shield, as if in the act of holding, supporting, or guarding it.



The usage that prevailed in early times, with occasional exceptions, was that the two supporters should be alike; but in modern Heraldry they are frequently distinct from each other, as in the instance of the Royal Supporters of England—the lion and unicorn. French Heralds distinguish human figures, when they appear supporting a shield, by the title of "Tenants," while all animals discharging a similar duty are styled Supporters.

SURMOUNTED. In *Heraldry*, a term used when a bearing is placed over or upon another of a different color or metal, as one tincture upon another. It is necessary to mark the distinction between *surmounted* and *charged*.



When a cross is surmounted by another cross, the uppermost is somewhat narrower than the other. DEBRUISED has also the same meaning, and is frequently used.

SYMBOL. *Symbolum*. A word derived from the Greek *Sumbolon*, from *Sumballein*, to suspect, divine, compare; a word of various meanings, even with the ancients, who used it to denote a sign, a mark, watchword, signal, token, seal ring, etc. Its meaning is still more various in modern times. Symbol is generally used as synonymous with emblem. It is not confined, however, to visible figures, but embraces every representation of an idea by an image, whether the latter is presented immediately to the senses, or merely brought before the mind by words. Men, in the infancy of society, were incapable of abstract thought, and could convey truths only

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by means of sensible images. In fact, man, at all times, has a strong propensity to clothe thoughts and feelings in images, to make them more striking and living; and in the early periods of our race, when man lived in intimate communion with nature, he readily found, in natural objects, forms and images for the expression of moral truths; and even his conceptions of the Deity were derived directly from natural objects. Freemasonry is a complete system of symbolic teaching, and cannot be known, understood or appreciated only by those who study its symbolism, and make themselves thoroughly acquainted with its occult meaning. To such, Freemasonry has a grand and sublime significance. Its symbols are moral, philosophical and religious, and all these are pregnant with great thoughts, and reveal to the intelligent Mason the awful mystery of life, and the still more awful mystery of death.

T.

TABERNACLE. The Hebrew word properly signifies handsome tent. There were three public tabernacles among the Jews previous to the building of Solomon's Temple. The first, which Moses erected, was called "the Tabernacle of the Congregation." In this he gave audience, heard causes, and inquired of God. The second was that which Moses built for God, by his express command. The third public tabernacle was that which David erected in Jerusalem for the reception of the ark when he received it from the house of Obed-edom. But it is the *second* of these, called *the* Tabernacle, by way of distinction, that we have more particularly to notice. This tabernacle was of an oblong, rectangular form, 30 cubits long, 10 broad, and 10 in height, which is equivalent to 55 feet long, 18 broad, and 18 high. The two sides and the western end were formed of boards of shittim wood, overlaid with thin plates of gold, and fixed with solid sockets or vases of silver. It was so contrived as to be taken to pieces and put together again at pleasure. It was covered with four different kinds of curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet; this formed the beautiful ceiling. The next covering was made of goat's hair; the third of rams' skins dyed red; and the fourth, and outward coveriug, was made of other animals' skins, colored red. The east end of the tabernacle was ornamented with five pillars, from which richly-embroidered curtains were suspended. The inside was divided, by a richly-embroidered vail of linen, into two parts, the holy place and the holy of holies; in the first of which were placed the altar of incense, the table with the shew-bread, and the seven-branched candlestick; in the latter place were the ark, the mercy-seat, and the cherubim. Besides this vail of fine linen which separated the most holy place, the tabernacle was furnished with other vails of divers colors, viz: of blue, purple, scarlet, and fine-twined linen (white), from which are derived the emblematic colors of the several degrees of Masonry. Within the chamber of a Royal Arch Chapter, a temporary structure, after the plan of one built by Moses, may be erected, as a representation of the tabernacle constructed by Zerubbabel, near the ruins of the first temple, after the return of the captives from Babylon, while the people were building the second temple.

TASTING. One of the five human senses. The sense by which we perceive or distinguish savors; or the perception of outward objects through the instrumentality of the tongue or the organs of taste. This sense is fully explained in the Fellow-Craft's degree.

(Continued in No. 12.)

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Editor's Trestle Board.

A MASONIC EXPLORATION OF PALESTINE.

We place before our readers the following letter from Bro. Rob. Morris, and call their careful attention to its contents. His untiring industry and perseverance may contribute to the literature of the Craft much of great value that now lies hidden and unknown in the far off country which gave to Masonry its birth, to the Christians their Saviour, to the Hebrews the Manifestations of God's favor, and to the Mahommedans their Prophet.

"Being about to embark upon a journey long contemplated (for which one-half of my life has, in fact, been a course of preparation), and the single object of which is the acquisition of Masonic knowledge, I shall be extremely obliged to you and to your readers for practical suggestions as to the most available points of exploration, and the best subjects and methods of research in this novel field. Your own extensive Masonic reading and circle of acquaintance, if shared with me, will be a great acquisition. May I presume upon old friendship in calling upon you thus far?

My plan—restricted both in the elements of time and money—contemplates at present only a hasty call at one or more centers of Masonic light in each of the European jurisdictions where the Masonic institution is planted, and a rapid passage through Egypt to Mount Sinai. Much the larger part of my researches will be given to the Holy Land, and I have here jotted down the following programme, viz:

I. Our ancient and primitive brethren, the Giblites of Solomon's Temple, were natives of Phœnicia, that kingdom of which Tyre and Sidon were prominent centers. Therefore, landing at Beyrout, I propose to begin my Masonic researches in that memorable plain, for so many centuries the world's mistress in commerce, architecture and the arts. Its ruins, its coins, the inscriptions upon its rocks, its ancient tombs, its natural features and the manners and customs of its natives, will make up the initial page of my explorations. From this point I follow the footsteps of King Solomon's builders.

II. Those experienced builders procured their cedar—the principal wood used in the erection of King Solomon's Temple and other temples and palaces of their erection—from those lofty mountain ranges overhanging their country on the East. Therefore I shall go from the plain of Phœnicia to the head of Wady Kodeesha, that recess in the central ridge of Lebanon, where the grove containing 400 remaining specimens of the once boundless cedar forests is found. I shall have much to learn concerning these giants of the past, coeval in age, it is thought, with Solomon and Moses, and even Abraham. Their girth, hight, foliage, fruit, the color, the hardness and grain of the wood—all those things are within the scope of my pursuits, and I shall endeavor to bring away ample specimens of wood, root, foliage and fruit, together with photographic views of the living trees themselves.

III. Those skillful Giblites lowered the vast beams of cedar down the sharp declivities to the plain and collected them at the various shipping ports into "flotes" or rafts. Therefore my next course will be to search the Phœnician coast from the river Litany northward, to identify, if possible, the coves and inlets where the rafts were made up and launched upon the Great Sea. Photographs of these recesses will be secured.

IV. The daring mariners of Hiram, equally expert on sea and land, now rafted their precious materials seventy-five miles southward down an inhospitable coast to the headland of Joppa. I shall follow them upon that way, and carefully note the coves, sandbars and breakers, the towns, headlands, and historical objects that render that coast famous above all others.

V. The immortal founders of our Institution next debarked their valuable freightage at the port of Joppa. At the same old landing-place I will disembark,

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and from every possible point of view will sketch that hill so famous in Masonic tradition. From the sea that murmurs at its base I will gather specimens of that shell that once constituted the coveted emblem of a Christian pilgrim.

VI. Our indefatigable exemplars bore their heavy timbers across the plain of Joppa, and thence, into the hill country, 2,600 feet above the sea-level, to Jerusalem. Over that route I will follow them, observant of the landmarks of the way and aiming to detect, out of the many defiles leading into the hills, the one most proper to be turnpiked by our skillful brethren for their seven-years' uses.

VII. Our brethren, twenty-eight centuries ago, erected upon Mount Moriah an edifice which became the admiration and envy of the world. The larger portion of my time will be employed in exploring the Holy Mount, its vaults, substructures and ancient remains. The venerable blocks, relics of SOLOMON'S day, shall be inspected with reverential care, and photographs of all important parts secured.

VIII. Our brethren secured the marble from which they built the walls and foundation, from the great quarries still existing in the north quarter of Jerusalem. Those quarries I will visit, survey, measure and thoroughly explore, securing ample specimens of the stone that once occupied the enormous cavity.

IX. The workmen of Solomon, 183,300 in number, formed *the great moral quarry* whence our Most Exalted Grand Master drew the ashlars for his first speculative temple. To these men—chosen, obligated, enlightened, clothed and wrought into a spiritual structure—he taught principles, usages, symbolisms, and a wise Masonic esotary, which he designed should be perpetual. My mission, therefore, requires me to search among the customs and languages of the natives (customs as unchangeable as the stars), and among the architectural remains of that distant period, for existing traces of SOLOMON'S *moral institution*, the Freemasonry of the world.

X. The practical questions of food-supply, water-supply, the interment of their dead, the clothing-supply, etc., which affected the mighty undertakings of SOLOMON as much as the pettiest undertakings of other men, will afford me many themes of research too obvious for description.

XI. The questions connected with the possible succession of SOLOMON'S Masons through the Kassideans of the Maccabees the Essenes of our Saviour's day, the Knights Templar of the Crusades, and the Blue Lodge Masons of the present time, will all be examined in the light of sacred localtties.

XII. The institution of many modern stystems, *quasi* Masonic, such as the Chapter degrees, Council degrees, Encampment degrees, the Scotch Rite, etc., each of which embodies local allusions to the Holy Land, present a series of questions to be solved by the pilgrim to Bible lands. The reader will easily recall these by reflecting upon the peculiar structure of the Mark Master's degree, the Royal Arch, the Select Master, the Order of High-Priests, etc., in each of which are named *certain localities* of which few Masons possess any information. It will fall into my plan to visit these, as well as the Clay Grounds, near Zarthan, Bethel, Bethlehem, Hattin, the Passes of Jordan, etc.

This pilgrimage in the path of Hiram and his builders, from Tyre to Jerusalem, looking for their footprints and handmarks, collecting specimens of whatever can enlighten us in the study of the long-parted times, and turning the light of the holy writings upon the remains of operative and speculative Masonry, I would respectfully commend to you, Most Worthy Brother and to your readers, soliciting such advice as may serve to facilitate my way and increase my usefulness.

Fraternally, ROB. MORRIS."

C. SHARP.—Our musical education has been somewhat neglected. That is to say, we have not progressed beyond the ability of doing a part in Mear, Northampton and Yankee Doodle. Instrumentally speaking, we doubt our ability to perform on a barrel organ with any degree of satisfaction, but we like to hear good music, and believe that a knowledge of the art should be a part of every system of education. Our children sing like nightingales with the exception of the boy named after his father, and he cannot frame a single note. It is certainly not for want of mental ability, for we are convinced from actual observation that were it not for the strictness of parental and especially maternal discipline he would learn to "cuss and swear" as good as a man.

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This boy will fight his way through the world in spite of fortune, but we can clearly see that his enthusiastic nature requires to be toned down, and that in him the culitvation of a love for music is a great necessity. Happily we are now in a position to attend to this need of our future representative and to provide for the special want in his education. In this wise: The brethren of Americus Lodge No. 535, in the course of their progress sailed into water too hot to be comfortable, and appealed to us to help steer the boat into a more equable temperature. The job proved to be somewhat lengthy, and required delicate manipulation. We had the right side, however, and virtue and perseverance met their just reward in our triumph. We were satisfied, but the Lodge insisted upon embodying their recognition of our effort in their behalf in some substantial token, and with a taste and discernment which, of themselves, denote their capacity to maintain and conduct a well-governed Lodge, they selected a STEINWAY piano for presentation to the excellent partner of our joys and sorrows. On the 15th of last month the instrument was sent home, and on the evening of that day a committee of the Lodge, accompanied by a number of lady and gentlemen friends, waited upon us to make the formal presentation. W. REEVES E. SELMES did the amiable in a neat presentation speech, and of course we talked back, then all hands partook of a collation prepared by Mrs. S., and washed it down with the well-known medicinal preparation of PIPER, HEIDSICK & Co., Then Miss MARY E. SIMMS sang "Coming thro' the Rye," and other gems, and Mrs. H. E COLEMAN followed suit, after which dancing took the floor, and general enjoyment presided until the shadow on the dial marked low twelve, or perhaps a little later, and thus we became the possessor of a beautiful instrument to make home more pleasant, and remind us of the love of the brethren. This isn't such a dreadful bad world after all.

GRAND LECTURER.—JOS. B. CHAFFEE has held in the city of New York during the last month a most successful convention in which over thirty Lodges were represented for the purpose of exemplifying the standard work of the Grand Lodge. It is gratifying to note that among all the brethren assembled, there was no trace of opposition to the Grand Lodge system, but on the contrary a general desire to become thoroughly acquainted with all the details, and to assist in spreading a uniform system throughout the jurisdiction. There is a great moral triumph in this, and a further proof, if any were needed, that patience and perseverance will overcome apparently insuperable difficulties. If, at the beginning, those in authority had undertaken to enforce the standard work with pains and penalties, the whole system would have been overthrown. As it is, the work is slowly but surely winning its way, and to-day there is a majority of the Lodges in the State competent to practice it with absolute correctness. One by one the rest will follow, and then we shall hear no more about old or new work. Much credit is due Bro. CHAFFEE for his labors to this end, and for his fraternal and pleasant style of imparting the desired information. We trust that the Grand Lodge will wisely conclude to keep him in harness during his natural life, and thus insure peace and quiet on the once vexed question of work and lectures.

GRAND COMMANDERY OF NEW YORK.

THE annual conclave of this Templar Legislature was opened at Saratoga Springs, on Tuesday, 1st inst., in presence of the Grand Officers, the representatives of thirty-eight Subordinates and several visiting Sir Knights.

Sir PIERSON MUNDAY, as Grand Commander, made an admirable address.

Warrants were granted to St. Augustine, No. 38, Ithaca; Cyrene, No. 39, Rochester; Dunkirk, No. 40, Dunkirk; Zenobia, No. 41, Palmyra; Westchester,

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No 42, White Plains. The name of Indivisible Commandery, No. 36, was changed to Ivanhoe.

A resolution was adopted deprecating the practice of expensive entertainments at the annual meetings, notwithstanding which the Sir Knights of Washington Commandery, No. 33, tendered a handsome banquet at the American House, at which addresses were delivered by Sir Knights LEFFERTS, SIMONS, HENDRICKS, and others.

The Grand Commandery elected the following officers for the current year:

JOHN A. LEFFERTS, G. C.; H. CLAY PRESTON, D. G. C.; GEORGE BABCOCK, Gen.; ROBERT N. BROWN, C. G.; Rev. CHARLES H. PLATT, Prel.; FRANK L. STOWELL, S W.; WILLIAM B. CRANDALL, J. W.; JOHN S. PERRY, T.; ROBERT MACOY, Rec.; MEAD BELDEN, Std. B.; E. A. LITTLE, Swd. B.; JAMES E. READ, W.; RICHARD ENGLAND, Sen.; JOSEPH B. CHAFFEE, G. L.

The next annual conclave will be held at the Asylum of Palestine Commandery. No. 18, in the city of New York, commencing at 10 o'clock A. M., on Tuesday, October 3, 1868.

COLORADO.—At the 7th annual Grand Communication of Grand Lodge of Colorado, held at Denvor, Oct. 7th and 9th, 1867, the following officers were elected for the ensuing Masonic year: Bros. HENRY M. TELLER, G. M.; O. A. WHITTEMON, D. G. M.; AARON M. JONES, S. G. W.; WEBSTER D ANTHONY, J. G. W.; RICHARD SOPRIS, G. T.; EDWARD W. PARMELEE, G. S.; and Bro. FRANK HALL was appointed Chairman of Committee on Foreign Correspondence.

TENNESSEE.—*Grand Lodge*—The following are the officers of the current year: JOSEPH M. ANDERSON, M. W. G. M.; J. S. DAWSON, D. G. M.; J. W. HUGHES, S. G. W.; J. C. ABERNATHEY, J. G. W.; WILLIAM H. HORN, G. T.; CHAS. A. FULLER, G. S.; JOHN F. HOUSE, G. O.; CHARLES L. McCAULY, S. G. D.; W. PEAK, J. G. D.; B. F. DUGAN, G. C.; E. W. MATTHEWS, G. S. B.; R. S. EVANS, G. M.; C. W. JENKINS, G. S.; GEORGE SIEFFERLE, G. T.

OBSEQUIES OF R. W. JAMES HERRING.—On Sunday, Oct. 27th, agreeable to notice, the Craftsmen assembled to pay the last tribute of respect to the remains of R. W. JAMES HERRING, Past Grand Secretary of the Grand Lodge of New York. It will be remembered that our venerable brother died in France, where his body was embalmed, and on the 8th of Oct. last, brought to this city. It was taken to Dr. EWER's Church, in Fifth Avenue, and the brethren were invited to assemble there to participate in the services. At two o'clock, the time appointed, the spacious building was filled to its utmost capacity, while several Lodges remained outside. The solemn ritual of the Episcopal Church was most impressively delivered by Rev. Bro. F. C. EWER, Grand Chaplain, after which the body was placed in the hearse in waiting, and the brethren, to the number of about fifteen hundred, formed in procession to escort it to its last resting place. The Grand Lodge was represented by Deputy Grand Master ANTHON, the Grand Secretary, Grand Treasurer, Past Grand Masters EVANS, HOLMES, and JENKINSON, and Past Grand Secretary BOYD. Strict Observance Lodge, No. 94, Bro. H. WOOD, jr., Master, to which Bro. HERRING had been for many years attached, surrounding the hearse as a guard of honor. The pall bearers were R. W. ROBT. MACOY, FRED. WIDDOWS, LOUIS FEUCHTWANGER, ISAAC PHYFFE, W. W. YOUNG, GREENFIELD, C. A. HENDERSON, JAS. A. PHILLIPS and WM. BAIRD. The brethren wer eclothed in full regalia, each wearing the sprig of evergreen (emblematic of immortality) on the breast. The column moved down Fifth Avenue and Broadway to the Fulton Ferry, where they embarked for Brooklyn, and thence went to Greenwood Cemetery, where the beautiful Masonic Burial Service was read by the R. W. JEROME BUCK, D. D. G. M., during which he deposited in the grave the lambskin apron, as well as the sprig of evergreen, the brethren passing by in single file, and each depositing a sprig of evergreen, and exclaiming "Alas! my brother!"

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THE

MASONIC ECLECTIC:

GLEANINGS

From the Harvest Field of Masonic Literature.

VOL. III. DECEMBER, 1867. No. 12.

THE CURTAIN FALLS.

BY THE EDITOR.

"Here is my journey's end, here is my birth,
The very sea mark of my utmost sail."

With this issue is completed the third, and, we grieve to say, the last volume of the Masonic Eclectic. During the years of its publication it has been to us the source of very great pleasure and of no little toil; but the labor has appeared light because we have cherished the idea that it was doing something toward the great work Masonry has in hand, and which Masons have to do. This work will never receive its full impetus until the mass of the Fraternity come to appreciate the need of instruction in something beyond the mere forms of the ritual, till they comprehend that the body can only develop its real energy by vitalizing the members, and this, the most careful and minute practice of forms will never accomplish. We may multiply Lodges and make Masons to our heart's content; but, comparatively speaking, we shall be exhausting our strength in firing up the boiler without moving the machinery or applying the real power of the institution to its legitimate and exalted purposes. Believing thus, it has been our endeavor through the pages of this journal to awaken a taste for study and reflection on the various topics of Masonic interest which will account for the somewhat elementary character of the work. Made up, as our institution is, of men of every rank and condition of life, engaged, as almost the entire body are, in the active pursuits of life, we have believed that they could not reasonably be expected to wish for or

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appreciate too great a degree of profundity, and we have, therefore, sought to mingle the useful with the agreeable, and thus aid in preparing the fraternal mind for studies of a more serious character. Believing, too, that every effort in the right direction must have some success, be it ever so little, we flatter ourselves that our labors have not been altogether in vain, and that in due time the seed we have scattered will germinate, and ultimately bear fruit. But we are so constituted that we must eat and drink, and we cannot consistently appear in public without clothing, neither of which have ever yet been afforded by this publication. We say with some degree of pride that from its inception to this time neither editors nor publishers have ever received a dime of profit from its issue. Its entire receipts have been absorbed in the expenses of publication. So long as this account balanced we were content, but latterly we have been at considerable expense in addition to our time and labor, given without the hope of other fee or reward than the consciousness of contributing our share to the welfare and stability of the Craft. This expense we are unable to bear, and we have, therefore merged the ECLECTIC into our gigantic and flourishing neighbor the "*National Freemason*," within whose columns we shall have ample room and verge enough for our communications with the brethren.

We ask our friends who have stood by us in this enterprise to transfer their patronage to the *National Freemason*. It has the advantage in its weekly issues of presenting the latest intelligence from all points while yet the news is fresh. Having no local interests to subserve but aiming to be, as its name indicates, the organ of the Craft universal, it will be found of value and interest to Masons wherever dispersed. The time is upon us when, in the face of a renewed attempt to revive the defunct MORGAN and incite a new crusade against the Fraternity, we need a candid and firm advocate of our interests as a society, and we truly believe that in maintaining the *Freemason*, and heeding its conservative teachings, the brethren will secure to themselves a strong arm against their enemies.

Finally, in taking leave of the readers and patrons of the ECLECTIC, we desire to renew to them our thanks for their support during its existence, our regret that it is no longer to serve as a medium for the interchange of thought between us and our hope, that its memories may assist in promoting the object of its establishment and existence.

The door between us and Heaven cannot be opened if that between us and our fellow men be shut.

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A DOUBTFUL INVESTMENT.

BY THE EDITOR.

CASTING about for some means of increasing the number of subscribers to the papers employed in echoing the dogmas of certain sects of religionists, the conductors thereof have dropped upon the rather brilliant idea of reviving the dead MORGAN and inaugurating a new crusade against the Masonic Institution. If these persons entertain the idea that they can arrive at a successful issue in this undertaking they must have a very limited idea of American common sense. To suppose that any considerable number of sane persons will now be willing to renew the foolish and unprofitable business of 1826, and run wild after the ghost of a dead slander, is to assume that the world stands still, or that the wary gentlemen conducting the journals aforesaid possess the power of galvanizing the dead past, and of organizing anew the frenzied cohorts of intolerance and fanaticism who fought and died in the great war of anti-Masonry. There can be little doubt that a new crusade against Masonry would be profitable—to the gents in question, but no one supposes that it can be of any benefit to the people or any injury to Masonry. MORGAN has served his purpose and elected all the candidates likely to run on his platform; he is a dead cock in the pit and will have no more power against Freemasonry than the paper GUY FAWKES paraded in England about this time will have upon the stability of the British Parliament. Hence, as a speculation, the attempt will fail. A few elderly dames here and there may lift up their hands in horror at these "Masoners," and bedew their specs with tears of sympathy for the lost and infatuated men who still cling to the wicked concern; but it is hardly within the bounds of probability that any of our Lodges will be so affected as to surrender their warrants, or meekly bow themselves to the earth until the storm is past, and what is of vastly greater importance it is not probable that a single subscriber will be added to the paying lists of the crusaders as the result of their efforts.

When this thing began a few months since, we innocently imagined that the editors were in earnest in supposing that Masons taught or countenanced opposition to any sect or mingled their institution in the bitterness of political strife, and we did the best we could to disabuse their minds of error by displaying the truth before them, and, so far as opportunity served, to convince them that we entertain no desire to interfere with any prejudices of a religious or political nature entertained by the brethren or the world at large.

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We repeated time and again the leading tenets of our profession, and the fact that men of every rank and condition in life, of every country, sect and opinion, of all religions and all parties, are united with us, and deem it no interference with their religious faith or political preferences to patronize our assemblies and uphold our Institution, but we might as well have held our peace. The reason is now apparent. It is not principle these men care about, but interest. They have more or less money invested in their papers, and they are always on the lookout for some attraction which, by drawing public attention to them, might bring more coppers to the bag. A discussion on Masonry would naturally interest more people than any other topic they could select, and Masonry was therefore selected. The cloven foot is now apparent, but as far as we are concerned the exhibition of it will be confined to their own columns. They may fire away at us to their heart's content, but we shall treat them as the burly man did his little wife who let out her spite in thumping him, and like him console ourselves with the thought, "It amuses them and don't hurt us."

ANCIENT CHURCHES.—The church of St. John the Evangelist, Milborne Port, near Sherborne, in Dorsetshire, has just been enlarged. It is one of the smallest and oldest in England, having been built in the Saxon times. It is estimated that at least 100,000 services have been performed in the church. The *Lymington Chronicle* states that Hordle church, in Hampshire, which was recently pulled down, was built in the reign of EDWARD the CONFESSOR, of some hard fossil substance found in the neighborhood. When built it was in the center of the parish, and when pulled down it was near the edge of the cliffs, owing to the ravages of the sea during the last thousand years.

SHAKESPEARE, it seems, is now credited with the discovery of the law of gravitation, about which there has been so much dispute with reference to NEWTON and PASCAL. A correspondent of the *Pall Mall Gazette* directs attention to the following passage in "Troilus and Cressida," which is certainly remarkable:

> But the strong base and building of my love
> Is as the very center of the earth
> Drawing all things to it.

And the writer observes that in the same play we find the expression, "True as the earth to its center." So that it would really seem as if SHAKESPEARE had anticipated NEWTON by a hundred years or so in the discovery of one of the greatest of natural truths.

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WHAT IS FREEMASONRY?

THIS is a question which has often been asked, but who can answer it? Freemasonry is widespread over the globe, and embraces millions of the initiated; but mankind are as dark upon the mysterious Craft as though there was no such thing existing. The Craft flourishes in this country, and includes many hundred thousand brethren, who keep the secrets as faithfully as though they were hermetically sealed up in their hearts. Freemasonry is a great fact, a noble, universal institution, which embraces within its fold people of all climes, creeds, and colors. "What is Freemasonry?" was a question asked by good Queen ELIZABETH, who wished to be admitted to the Craft; and finding no one of the softer sex could be made a Mason, conceived that a secret that could not be revealed to the queen must be injurious to the throne, and sent an armed force to disperse the Grand Lodge of York, where she was holding her court. There has been one woman Freemason, but this act was made compulsory upon her under peculiar circumstances. She became an ardent Mason, and rose high in the Craft. "What is Freemasonry?" was demanded by parliament during the minority of HENRY VI., and not being able to extract the secret, they passed a law (Sec. 3d HENRY VI., chap. 1) making it felony to meet in Lodges. "What is Freemasonry?" was asked by the princes during the reign of GEORGE III. The answer was, "Come and see!" They went, were initiated, and became eminent in their devotedness to the Craft. HENRY VI., on attaining his majority, became a Freemason, and took great interest in the welfare of the Brotherhood. He sought out by every means the mystic knowledge it contains, and wrote a history of Freemasonry.

Among the Landsdowne MSS., in the British Museum, is a curious paper on the "Origin of Freemasonry," collected by Lord BURLEIGH (No. 98, article 48), in which Freemasonry is traced back to the antedeluvians, who erected two pillars and placed thereon certain characters, and these pillars existed after the flood, as stated by JOSEPHUS, who says one of them was existing in his day. Freemasonry existed in England in the time of the Druids; their temples were Lodges; their supposed altars have a Masonic meaning, which, being placed East, South, and West, correspond with the arrangement of certain portions of the Lodge to this day. King EDWIN granted a charter to Freemasons, presided as Grand Master at York, and ordered the Masonic archives to be registered. King ALFRED was Grand Master, and, upon his defeating the Danes at Ravens-

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worth, in Northumberland, at Ravenswing (Avening), in Gloucestershire, and Ravenstone, in Leicestershire, held a Lodge, the remains of which are existing at these places to this day, and are identified by all Masons who see them. The raven was emblazoned on the royal flag or standard of Denmark, and the above places took their names from the defeats the Danes sustained there. In A. D. 878, HUBBA, a Danish chief, and nearly a thousand followers, were slain in an attempt to land in Devonshire, and their magical banner, a raven embroidered in one noontide by the hands of the three daughters of the great LODBROKE, was taken by the British followers of King ALFRED the Great—(WHITE'S History).

Whatever the secrets of Freemasonry may be, it is certain that there is much that is good in it manifested to the world. The brethren of the Craft cannot be enemies to each other; the mystic sign, or mystic word, has often saved the lives and property of captains and crews, of officers and men in battle. Instances are known where Masons opposed in battle have dropped their arms and embraced each other; prisoners have been liberated and the wounded Mason protected by his foe. There is a gentleman now living in Stockton whose father, his crew and ship, were saved by Freemasonry. The pirates had taken the ship, and while searching for plunder discovered certain Masonic emblems, and on ascertaining that the captain was a Freemason, by signs only, they restored everything and left the ship. Such instances are numerous. Freemasons make the best soldiers. Field-Marshal the late Lord COMBERMERE stated publicly "that during the time he had been in the army he never knew a bad soldier who was a Freemason." Sir LUCIUS CURTIS stated publicly that when he was in command at Malta, a bull was issued by the Pope excommunicating all Romanists who should become Freemasons, and that his brethren in the army who were Romanists publicly renounced their religion rather than their brotherhood. Sir. WM. FOLLETT said "that in his early struggles at the bar, he required something to reconcile him to the bitterness, rivalry, jealousy, and hatred he had to contend with, and he was thankful to find it in the principles of Freemasonry, which created kindly sympathies, cordial wide-spread benevolence, and brotherly love."

These are the fruits of Freemasonry—they manifest to the world that there must be something of intrinsic value in the principles of the Craft. It is often thought that a banquet or sumptuous dinner is the *summum bonum* of Freemasonry. This is not so. It is usual for Lodges to meet once a year, as other bodies generally do, to

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settle their annual business, and then they usually dine and exchange reciprocities of brotherly feeling, while their poorer brethren become objects of their benevolence. At the annual meetings of the head Lodges in London alone the subscriptions for the "Masonic Benevolent Institution," the "Freemasons' Boys' School," and the "Masonic Girls' School," average about £8,000 annually, and large sums are collected and disbursed in Masonic charity throughout the provinces. Truly Masonry makes "the widow's heart leap for joy," and wipes the tear from the eye of the orphan. It soothes the rugged pathway of many an aged and broken down brother as he descends to the "dark valley." The virtue elicited in the heart of a true Freemason makes him a better man, a more affectionate husband, and a kinder father; he is loving to his country, and loyal to the throne. He is a citizen of the world, and wherever he may go, at home and abroad, he is welcomed by the brotherhood with feelings of kindness known to no other class of men.

The antiquity of the Craft can be traced in the vestiges of all countries from the earliest date, and in the ruins of our own country. We never behold any of those noble wrecks of the past, but, upon close examination, we perceive they have been erected by Freemasons, who have left their ancient symbols upon the stone work. Melrose, Gainsbro', Fountains Abbey, and other majestic ruins scattered over England and Scotland, are rich in their mystic lore. The same symbols are preserved in the Pyramids, and among the ruins in Palestime, Babylon, and Nineveh; through India and China; indeed, in no country where man has been civilized and sunk into decay, are there wanting traces of the existence of the ancient mystic Craft. It commenced when symmetry first began and harmony displayed her charms. It existed long before the time of Moses in the East, and his writings in the Pentateuch are full of Freemasonry. The ruins of the palace of Carnac, and the ruins in the valley of the Nile, the glories of ancient Egypt, are all rich in Masonic emblems. On its principle was the Tabernacle in the Wilderness formed, with its furniture and vessels, and the design given by the Deity was a purely Freemasonic building, beautiful in proportion and scientific in detail; and upon the same principles were the Pyramids and the tower of Babel erected. The best architects who have ever lived—Hiram, the builder of the Temple; Angelo, the architect of the Vatican; Wren, the architect of St. Paul's, were Freemasons, and have embodied the mystic science in their magnificent temples.

The exterior and the interior of the Temple of Solomon were formed on the square, as were the pyramids before it. The com-

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mand of the Divine Architect was "Square shall it be," or "double square shall it be." On this principle in architecture have most of our finest buildings been erected. Whitehall, Blenheim, Castle Howard, Wilton Castle, all designed by Sir CHRISTOPHER WREN, Grand Master, are perfect specimens of Freemasonic architecture, and typical of the great principles enshrined in the mysteries of the Craft. In the Dark Ages, Freemasonry was the living ember that preserved the wisdom of the past. It broke forth at the time of the Crusaders. The Knights Templars, who "Led their vassals from Europe to Palestine's plain," were a distinct Masonic Order. Freemasons in their different orders were at that time encouraged by the supreme Pontiffs, who issued numerous bulls in their behalf. They built the splendid abbeys and cathedrals of the continent and in Great Britain under properly constituted Lodges; and continued to flourish, under the auspices of Popes and crowned heads, till popery changed its character; the confessional became a mystery in Romanism, and the secret of Freemasonry could not be abstracted. Then, and not till then, was the Craft denounced, and the brethren anathematized. The Pope seized their treasures, and issued bulls of excommunication against them; moved the various kings to oppress them; they were persecuted, killed, expelled; but, admidst all, the Craft survived, and though driven from one country they flourished in another, and are now spread over the world, and number among them kings, nobles, clergy, and men of learning and science in every land.

During the year 1865 the Pope in his senility anathematized Freemasonry, and denounced the brethren of the Craft as conspirators. It is true they do conspire against everything that *divides* minds or *disunites* hearts, but a Freemason was never yet found who was not a loyal subject. Freemasonry is above all religious sectarianism, as it unites into one universal brotherhood all classes and conditions of men. "What is Freemasonry?" was asked of LAMARTINE. His reply was—"I see only in the secrets of the Lodges a vail of modesty thrown upon truth and charity to highten their beauty in the eyes of GOD and man. But for this modesty you would not conceal from men the secrets which our actions reveal. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophies, the evident, eternal, and immutable principles of universal morality, and you blend them into an infallible and unanimously-accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts. You are the manufacturers of con-

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cord. With your trowels you spread the cement of virtue about the foundations of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but services rendered to humanity." What is Freemasonry? To the uninitiated we say—Come and see!—*Dumbarton Herald.*

THE RITE OF INDUCTION.

We are convinced by long and extensive observation that Masons need a truer and deeper insight into the nature of our esoteric work. We do not think our beautiful and truth-glowing ritual and our sublime symbolism are quite understood by the mass of the Brotherhood. It is true all are affected, in a certain degree, by them; it could not be otherwise; but many fail to discover the grand truths which are inculcated therein. Symbols are of no practical importance, if we have lost the sense they were intended to convey; and rites are puerile, if they do not immediately lead the mind to the consideration of tangible ideas and immortal verities. Our ceremonies are moral and philosophical lessons; and, earnestly studied and rightly understood, will be seen to be pregnant with mighty meanings.

Thus expressive and full of significance is the Rite of Induction. The induction of the Neophyte into the Order of Freemasonry, his first entrance into the sanctuary of the Illuminated, is for him a step of momentous importance and solemnity. There are few candidates, we believe, who can approach the portals of the mystery-shrouded Lodge without much trepidation of heart, and a feeling of mingled awe and fear. Consequently, the induction is affected by the performance of certain appropriate symbolical ceremonies, all of which are remarkably and eloquently suggestive of the new life, duties, and obligations he is about to assume, and to which he is on the point of binding himself voluntarily, absolutely, and without reservation, for ever.

In Ancient Egypt, the Neophyte was presented with a cup of water, and addressed in these words: "Aspirant to the honor of a divine companionship! seeker after celestial truth! this is the water of forgetfulness. Drink!—drink to the oblivion of all your vices—the forgetfulness of all your imperfections; and thus be prepared for the reception of the new revelations of Truth, with which you are soon to be honored." Although modern Freemasonry does not retain this particular ceremony, it preserves the spirit of it, by other

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forms, not less expressive and instructive. The candidate is directed to close his eyes on the Past—to lay aside the trappings and vestures of the outward world—the symbols of traffic and war—all that reminds one of the selfishness and discords of life—and turn his face toward the dread unknown—the mysterious Future.

The Rite of Induction, therefore, signifies the end of a profane and vicious life—the *palingenesia* (new birth) of corrupted human nature—the death of vice and all bad passions, and the introduction to a new life of purity and virtue. It also prepares the candidate, by prayer and meditation, for that mystic pilgrimage, where he must wander through night and darkness, before he can behold the golden splendors of the Orient, and stand in unfettered freedom among the Sons of Light.

The rite is intended, still further, to represent man in his primitive condition of helplessness, ignorance, and moral blindness, seeking after that mental and moral enlightenment which alone can deliver his mind from all thralldoms, and make him master of the material world. The Neophyte, in darkness and with tremblings, knocks at the portals of the Lodge, and demands admission, instruction and light. So man, born ignorant, and helpless, and blind, yet feeling within him unappeasable longings for knowledge, knocks at the door of the temple of science. He interrogates Nature, demands her secrets, and at length becomes the proud possessor of her mysteries.

Finally, the Rite of Induction refers to the supreme hour of man's worldly life, when, laying aside all earthly wealth, and pomp, and rank, and glory, and divested of his mortal vesture, he passes alone through the grim darkness of the tomb, to stand before the Grand Orient of the immortal Land.

"Through death to life! and through this vale of tears,
And thistle-world of mortal life, ascend
To the great Banquet, in that world whose years
Of bliss unclouded, fadeless, know no end."

TEMPERANCE is a virtue that should be the constant practice of every Freemason, while its opposite should be carefully guarded against. At the shrine of Intemperance, how many victims are daily offered! Blooming youth and hoary age have alike bowed before it. They continue offering libations on the unhallowed altar, until their fortunes are wasted, their credit lost, their constitutions impaired, their children beggared, and that life which might have been usefully and honorably employed, becomes a burden to the possessor.

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THE SYMBOLIC PILGRIMAGE.

The institution of Freemasonry—reaching backward until it loses itself among the mythological shadows of the past, its grand ritual and eloquent language of signs, and symbols, orginating in those distant ages—offers a field for exploration which can never be thoroughly traversed. Transmitted to us by remote generations, it is plain that, before we can, in any degree, appeciate Freemasonry, or understand the significance of its mysteries, we must go back to the Past, and question the founders of the order. We must learn in what necessities of human nature, and for what purpose it was created. We must discover the true genesis of our rites, and become familiar with the ideas which the Fathers intended to shadow forth through them, and impress upon the mind. It is not enough for us to accept the letter of the ceremonial, and perform it blindly, interpreting its meaning in whatever way fancy or imagination or convenience may dictate. We should know what the Ancients meant to say through it; what truth each rite and each symbol represented to their minds.

From age to age, through countless generations, these rites have read their sublime lessons of wisdom and hope, and peace and warning, to the "Sons of Light." These same lessons, in the same language, they read to us to-day. But do we see in them what they did? Do they impress us as they impressed them? Or do they pass before our eyes like a panorama of some unknown land, which has no delineator to tell us what or where it is, or give us any intelligible notion regarding it? Accepting the symbol, have we lost its sense? Our rites will be of little value to us if this be the case. It is our duty, then, to make Freemasonry the object of a profound study. We must consult the Past. We must stand by the sarcophagus of the murdered, but restored Osiris, in Egypt; enter the caverns of Phrygia, and hold communion with the Cabiri; penetrate the Collegia Fabrorum of ancient Rome, and work in the mystic circles of Sidon. In a word, we must pursue our researches until we find the thought that lay in the minds of those who created the institution and founded our mysteries. Then we shall know precisely what they mean. We shall see in them a grand series of moral and philosophical dramas, most eloquent and instructive, gleaming with sublime ideas, as the heavens glow with stars. And, finally, we shall discover that our rites embrace all the possible circumstances of man—moral, spiritual, and social—and have a meaning high as the heavens, broad as the universe, and profound as eternity.

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The Rite of the Wanderer or the Symbolic Pilgrimage, is entirely puerile and unmeaning, unless we have learned in what ideas it originated, and what its authors intended to represent by it. Happily, this is not a difficult task. In Egypt, Greece, and among other ancient nations, Freemasonry was one of the earliest agencies employed to effect the improvement and enlightenment of man. Cicero tells us that "the establishment of these rites among the Athenians, conferred upon them a supreme benefit. *Their effect was to civilize men, reform their wild and ferocious manners, and make them comprehend the true principles of morality, which initiate man into a new order of life, more worthy of a being destined to immortality.*" Consequently, the mystic journey primarily represented the toilsome progress of humanity, from its primitive condition of ignorance and barbarism to a state of civilization and mental enlightenment. The Neophyte, therefore, wandering in darkness over his winding way, meeting with various obstructions and delays, was a type of the human race, struggling onward and upward by devious stages, from the gloom and darkness of the savage state to the light, intelligence, and comforts of civilized life.

This symbolic journey is also emblematical of the pilgrimage of life, which, man soon enough discovers, is often dark and gloomy, surrounded by sorrow, and fear, and doubt. It teaches him that over this dark, perplexed, and fearful course lies the way to a glorious destiny; that throught night to *light* must the earth-pilgrim work his way; that by struggle, and toil, and earnest endeavor, he must advance with courage and hope until, free of every fetter, and in the full light of virtue and knowledge, he stands face to face with the mighty secrets of the universe, and attains that lofty hight, whence he can look backward over the night-shrouded and tortuous path in which he had been wandering, and forward to sublimer elevation—to more glorious ideals, which seem to say to him, "On, on for ever!"

Such, then, is the grand and inspiring lesson which this Symbolic Pilgrimage is perpetually repeating to the brethren. Let them study it well, and labor with faith; for it announces a progress in science and virtue, which will reach through eternity.

The Lodge, when revealed to an entering Mason, discovers to him a representation of the world; in which, from the wonders of Nature, we are led to contemplate the great Original, and worship him for his mighty works; and we are, thereby, also moved to exercise those moral and social virtues, which become mankind to observe, as the servants of the Great Architect of the world, in whose image we were formed from the beginning.

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THE BREAD OF ST. JODOKUS.

FROM THE GERMAN OF ROSEGARTEN.

To prove how pure a heart his servant bore,
One day the LORD to St. JODOKUS' door
Came begging bread in garments worn and poor.

"Good steward," spake JODOKUS, "give him bread."
"One loaf alone remains," the steward said;
"For thee and me, the faithful dog beside."
"Give!" said the Saint; "will not the LORD provide?"

The steward marked the single loaf with care,
And cut four pieces, each an equal share,
Then to the beggar, in no friendly tone,
"One each for thee and me, the abbot one,
One for the dog, since I can but obey,"
JODOKUS smiled; the beggar went his way.

Not long, and in yet wretcheder disguise,
Once more the LORD asked bread with pleading eyes.
"Give him my piece," JODOKUS gently said;
"The LORD provides." The steward gave the bread.

Again the LORD beside the threshold stood,
And, faint with hunger, begged a little food.
"Give him thy portion," thus JODOKUS said;
"The LORD provides." The steward gave the bread.

A little while, and naked, blind, and lame,
The fourth time came the LORD; and begged the same,
"Give the dog's piece," the holy man replied,
"The LORD, who feeds the ravens, will provide."

The steward gave. The beggar left the gate,
And a voice cried aloud, "Thy faith is great!
Thy LORD hath proved his servant's loyalty—
As thou hast trusted, be it done to thee!"

The steward looked, and in the tranquil bay,
Behold! four laden ships at anchor lay,
Far up their sides the water's dimpling line
Broke round their holds well stored with bread and wine.

Joyful the steward hastened to the strand,
And saw no man upon the vessel stand;
But on the shore a snow-white banner waved,
Whereon in golden lines these words were graved:

"Four ships he sends who doth the ravens feed,
To him who hath four times supplied his need,
One for the abbot, thus the list begin;
The steward and the dog like portions win,
The fourth is for the sender's needy kin!"

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MUSIC OF SOLOMON'S TEMPLE.

THE disentombing of Assyrian sculptures and the deciphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and paintings have been brought to light which delineate the musical instruments of the early Oriental nations, and in a number of cases veritable specimens have been disentombed. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years.

The more recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians, the Hebrews and the Egyptians, and, indeed, all eastern nations, derived their knowledge of music. The unvailed monuments show that in the time of Sennacherib music was a highly cultured art, and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre or tortoise shell, the double pipe, the trumpet, drum and bell were common. Even of the bagpipe representations have been discovered, though none of stringed instruments, like the violin, played with the bow.

In all delineations of social or worshiping assemblies, musical instruments very like our modern ones have a prominent place. The Hebrew music, at the time of the exodus, was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the temple of Jerusalem, according to the *Talmud*, stood a powerful organ, consisting of a wind-chest with ten holes containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the rabbis, it could be heard a great distance from the temple.

NEEDY POOR.

And dying men like music heard his feet
Approach their beds, and guilty wretches took
New hope, and in their prayers wept and smiled,
And blessed him as they died forgiven.

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(Continued from p. 356.)

TEMPLE. An edifice erected for religious purposes. As the grand symbols of Freemasonry are a temple and its ornaments, and to construct temples was the business of the original Masons, some remarks upon these structures cannot but be instructive. The word temple is derived form the Latin *Templum*, and this word templum seems to have been derived from the old Latin verb, *Templari*, to contemplate. The ancient augurs undoubtedly applied the name *templa* to those parts of the heavens which were marked out for observation of the flight of birds. Temples, originally, were all open; and hence most likely came their name. These structures are among the most ancient monuments. They were the first built, and the most noticeable of public edifices. As soon as a nation had acquired any degree of civilization the people consecrated particular spots to the worship of their deities. In the earliest instances they contented themselves with erecting altars of earth or ashes in the open air, and sometimes resorted, for the purposes of worship, to the depths of solitary woods. At length they acquired the practice of building cells or chapels within the enclosure of which they placed the image of their divinities, and assembled to offer up their supplications, thanksgivings, and sacrifices. These were chiefly formed like their own dwellings. The Troglodytes adored gods in grottoes; the people, who lived in cabins, erected temples like cabins in shape. Clemens, Alexandrinus, and Eusebius refer the origin of temples to sepulchers; and this notion has been illustrated and confirmed from a variety of testimonies. At the time when the Greeks surpassed all other people in the arts introduced among them from Phœnicia, Syria, and Egypt, they devoted much time, care and expense to the building of temples. No country has surpassed, or perhaps equaled, them in this respect; the Romans alone successfully rivaled them, and they took the Greek structures for models. According to Vitruvius, the situations of the temples were regulated chiefly by the nature and characteristics of the various divinities. Thus the Temple of Jupiter, Juno, and Minerva, who were considered by the inhabitants of many cities as their protecting deities, were erected on spots sufficiently elevated to enable them to overlook the whole town, or, at least the principle part of it. Minerva, the tutelary deity of Athens, had her seat on the Acropolis. In like manner the temple of Solomon was built on Mount Moriah.

TEMPLE OF HEROD THE GREAT. This temple far exceeded both of its predecessors in magnificence and perfection. It was surrounded with four courts, rising above each other like terraces. The lower court was 500 cubits square, on three sides surrounded by a double, and on the fourth by a triple row of columns, and was called the "Court of the Gentiles," because individuals of all nations were admitted into it indiscriminately. A high wall separated the court of the women, 135 cubits square, in which the Jewish females assembled to perform their devotions, from the court of the Gentiles. From the court of the women fifteen steps led to the court of the temple, which was enclosed by a colonnade, and divided by trellis-work, into the court of Jewish men and the court of the priests. In the middle of this enclosure stood the temple, of white marble, richly gilt, 100 cubits long and wide, and 60 cubits high, with a porch 100 cubits wide, and three galleries, like the first temple, which it resembled in the interior, except that the most holy place was empty, and the height of Herod's Temple was double the height of Solomon's. The fame of this magnificent temple, which was destroyed by the Romans, and its religious significance with Jews and Christians, render it more interesting to us than any other building of antiquity. Each of these temples holds an important place in the symbolism and instructions of Freemasonry, and furnishes the traditions for a large number of degrees.

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TEMPLE OF SOLOMON. When Solomon had matured his design of a temple to be consecrated to the Most High, he found it impossible to carry that design into execution without foreign assistance. The Hebrew nation, constantly struggling for its material existence, and just rising to the condition of a civilized people, had made little proficiency in science and architecture, and especially the ornamental arts. There were few artificers and no architects in Judea. Solomon, consequently, applied to Hiram, King of Tyre, for assistance, and that monarch sent him a company of Tyrian architects, under the superintendence of Hiram Abif, by whom the temple was erected. It was an oblong stone building, 150 feet in length, and 105 in width. On three sides were corridors, rising above each other to the height of three stories, and containing rooms, in which were preserved the holy utensils and treasures. The fourth, or front side, was open, and was ornamented with a portico ten cubits in width, supported by two brazen pillars—Jachin and Boaz. The interior was divided into most the holy place, or oracle, 20 cubits long, which contained the ark of the covenant, and was separated by a curtain, or vail, from the sanctuary or holy place, in which were the golden candlestick, the table of the shew-bread, and the altar of incense. The walls of both apartments, and the roof and ceiling of the most holy place, were overlaid with wood-work, skillfully carved. None but the High-Priest was permitted to enter the latter, and only the priests, devoted to the temple service, the former. The temple was surrounded by an inner court, which contained the altar of burnt offering, the brazen sea and lavers, and such instruments and utensils as were used in the sacrifices, which, as well as the prayers, were offered here. Colonnades, with brazen gates, separated this court of the priests from the outer court, which was likewise surrounded by a wall. This celebrated temple certainly reflected honor on the builders of that age. It was begun on the 2d day of the month Zif, corresponding with the 21st of April, in the year of the world 2992, or 1012 years before the Christian era, and was completed in little more than seven years, on the 8th day of the month Bul, or the 23d of October, in the year 2999, during which period no sound of axe, hammer, or other metallic tool, was heard, everything having been cut and prepared in the quarries or on Mount Lebanon, and brought, properly carved, marked and numbered, to Jerusalem, where they were fitted in by means of wooden mauls. So of Freemasonry, it has always been the boast that its members perfect the work of edification by quiet and orderly methods, "without the hammer of contention, the axe of division, or any tool of mischief." The excellency of the Craft in the days of our Grand Master Solomon was so great, that, although the materials were prepared so far off, when they were put together at Jerusalem, each piece fitted with such exactness that it appeared more like the work of the Great Architect of the Universe than of human hands. The temple retained its pristine splendor but thirty-three years, when it was plundered by Shishak, King of Egypt. After this period it underwent sundry profanations and pillages, and was at length utterly destroyed by Nebuchadnezzar, King of Babylon, A. M. 3416, B. C. 588, and the inhabitants of Jerusalem carried as captives to Babylon.

TEMPLE OF ZERUBBABEL. This edifice was built on the site of the first temple, under the direction of Zerubbabel, B. C. 535–15. It was considerably larger than the former one, but very inferior to it in beauty and splendor.

TESSELLATED PAVEMENT. The word tessellated is derived from the word *tessella*, diminutive of *tessera*. The pavement which is thus designated is of rich Mosaic work, made of curious square marbles, bricks or tiles, in shape and disposition resembling dice. Various ancient specimens of these have been,

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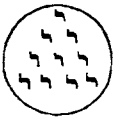
from time to time, exhumed in Italy, and other countries of Europe. The tessellated pavement, in the symbolism of Freemasonry, is significant of the varied experiences and vicissitudes of human life.

TETRACTYS. A Greek word—*tetraktus*—meaning four. It was a Pythagorean symbol represented by a delta formed by points, so arranged that each of the three sides consisted of four. The point, or Monad, represented God; the two points, or *duad*, matter; the three, the worlds which were formed by the action of the one, or Monad, upon the *duad;* and the four points referred to the divine reason and those sciences which are the revelations of it. On this symbol the initiate into the Pythagorean mysteries was sworn. This word is nearly related to the Hebrew Tetragrammaton; probably derived from it.



THEOLOGICAL VIRTUES. Faith, Hope and Charity are thus named, and are said to constitute the chief rounds of the Masonic ladder, by the aid of which the good Mason expects at last to ascend to the perfect Lodge above. These virtues are enforced in various parts of the rituals, and enlarged upon in the first lecture of Craft Masonry. The great duties of man to God, his neighbor and himself, are the precepts most strongly enforced; hence the points to direct the steps of the aspirant to higher honors are Faith, Hope and Charity.

TILER. An officer of the Lodge, whose duty is to guard and keep the doors of the Lodge. The name is derived from operative Masonry. A Tiler is one who *covers* the roof of a building with tiles. So the guardian or sentinel of a Lodge is said to tile or cover the Lodge from all inspection or intrusion on the part of the uninitiated.

TRESTLE-BOARD. "As the operative Mason erects his temporal building in accordance with the designs laid down upon the Trestle-Board by the master-workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect." What is here masonically designated the "*Trestle-Board,*" artists, poets, and philosophers denominate the Ideal. All things that exist, save God, are created by the ideal, or are reflections of it. The visible creation is God's ideal, wrought out in material forms; and all the works of man are copies of ideal types which he discovers traced on the Trestle-Board of his soul. Every nation exists according to an ideal which is reflected in its life, its institutions, and manners; and the life of man, as an individual, is high or low, as his ideals of life are high or low; or, in other words, it is fashioned after the designs that are traced on the moral Trestle-Board. Societies, also, are constructed from the ideal. If a society have no ideal, it can have no influence, and can exist but for a brief period, because it has no ability to arouse the enthusiasm, or command the respect and allegiance of men. The Masonic society has been able to adapt itself to various and changing circumstances of mankind, with facility, because its ideals of society, of benevolence and virtue, rose higher, and shone brighter, as the ages rolled away. It is part of its mission to keep the minds of its adepts fixed intently upon the designs pictured upon the Trestle-Board, or to speak more correctly, to establish a perpetual communion between man and the world of glorious ideals.

TRESSURE, TRESCHUR, or TRESHEUR. In *Heraldry,* a subordinary, generally reckoned as a diminutive of the Orle. It may be single, double or triple; but is mostly, perhaps invariably, borne double, and fleury-counterfleury. When empaled it is always to be omitted on the side next to the line of empalement.



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U.

UPRIGHT. Every Freemason remembers the instructions given him in the Lodge at the time of his reception, in regard to the "upright posture." "God created man to be *upright*," i. e., to stand erect. This is the peculiar prerogative of man. All the outward forms and features of the sentient world, whether human or brutal, are erected by the nature, disposition or spirit of each race and each individual. The nature of beasts and reptiles is earthly. Prone to the earth, they move horizontally, with downward gaze, or crawl in the dust. To them the ideal world is closed. The glory of the heavens, the grandeur of nature, the beauty of flowers, the wonderful harmonies of sight and sound, which so inspire and elevate man, are unknown to them. Their gaze is downward, and their life is extinguished in the dust. Man, on the contrary, stands erect, and his eyes sweep through the immense regions of space which stretch above his head. His mind, endowed with a divine energy, reaches to the most distant star, and measures it, in weight and size, as accurately as one measures the apple that is held in the palm of the hand? The "upright posture" also has an important moral significance for the intelligent Mason. As it reminds him of his relationship to the celestial powers, and that he is endowed with some of the attributes of the Divinity, and with a life which will endure forever, he is admonished thereby, that he should live in a manner worthy of so illustrious an origin, and so glorious a destiny.

URIM AND THUMMIM. Hebrew words, signifying *Light* and *Perfection* or *Truth*. They were a kind of ornament placed in the breast-plate of the High-Priest, by means of which he gave oracular answers to the people. Critics and commentators are not agreed as to what these attributes of the breast-plate were, or the mode in which the divine will was communicated to the High-Priest by means of them. Some exegetical writers have given positive explanations of them, but they are not satisfactory. The breast-plate was undoubtedly of Egyptian origin. For a more full explanation, see BREASTPLATE.

V.

VAILS. Attributes of the decorations and furniture of a Chapter of Royal Arch Masons, which is intended to be a copy of the ancient Jewish Tabernacle. The Tarbernacle had vails of purple, scarlet, blue and white—colors adopted by Freemasonry; each one having its symbolical signification.

VAILS, MASTERS OF. In a Royal Arch Chapter there are three officers who bear this title. Their duty is to guard the blue, purple and white vails, and each one is armed with a sword, and carries a banner of a color corresponding to that of the vail before which he is stationed. The Royal Arch Captain acts as Master of the white vail.

VAULT. Vaults are found in every country of the world as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—"The only way of descending was to tie a rope around the body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand, I crawled all round on my hands and knees. The chamber

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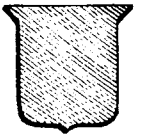
was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground, the depth could not be ascertained without clearing out the interior."

VAULTED PASSAGE. The Jewish doctors say that Solomon constructed a room under ground (under the floor of the oracle), where the ark might be hid, in case the house should be laid desolate. And he made this cave in very deep and winding burrows, putting a stone upon the mouth of it, upon which the ark stood. Here Josiah, they fancy, hid the ark and the pot of manna, and the rod of Aaron, and the holy oil, where they were found after their return from Babylon.

VERT. In *Heraldry*, the color green, called *Venus* in the arms of princes, and *Emerald* in those of peers, and expressed in engravings by lines in bend. The French and others call it *Sinople*, from a town in the Levant (probably Sinope in Asia Minor).



VIRTUES. In all ages it has been the object of Freemasonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts, by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues, are inculcated in hieroglyphic symbols, and the candidate is often reminded that there is an eye above, which observeth the workings of his heart, and is ever fixed upon the thoughts and actions of men.

VOUCH, VOUCHER, VOUCHING. To vouch is to bear witness. When a person applies for admission to the Masonic society, his application should bear the signatures of two brethren, one of whom is called the voucher, because he thus testifies that the petitioner possesses the required qualifications. So a stranger can visit a Lodge without trial or examination, if a brother present *knows* him to be a Mason and vouches for him.

W.

WARDER. In the middle ages, a beadle or staff-man, who kept guard at the gate of a tower or palace, to take account of all persons who entered. An officer in a Commandery of Knights Templar; his position is in the West, and on the left of the second division, when formed in line, and is guard of the inner door of the asylum.

WARRANT. In former times a Lodge formed itself without any ceremony, wherever sufficient number of brethren dwelt to form a Lodge, and one of the neighboring Lodges formed it for them. But in 1722 the Grand Lodge in London determined that every new Lodge in England should have a patent, and since that time all those brethren who wish to form a new Lodge, obtain a warrant from the Grand Lodge. The new Lodge then joins the Grand Lodge as a daughter Lodge, binds itself to work according to its system, and to keep within the ancient landmarks. Then is such a Lodge called just, perfect and regular.

WHITE BRETHREN. The followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers PENITENTS, but from their white dresses they were more commonly called *Fratres Albati*, or White Brothers, or White Penitents. Pope Boniface IX., suspecting the leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his followers dispersed, and the sect became extinguished.

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Y.

YORK RITE. The York rite is the basis of all rites that claim a Masonic character. At first there were but three degrees; but, as at present practiced, there are seven: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Mark Master; 5. Past Master; 6. Most Excellent Master; 7. Holy Royal Arch. There are three other degrees—appendages to this rite—viz: the order of High-Priesthood—an honorary degree conferred on the first officer of a Chapter—and the degrees of Royal and Select Masters.

YORK MASONS. The brother of King Athelstan, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons; having a correction among themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly. That accordingly Prince Edwin summoned all the Masons in the realm to meet him in congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents whereof that assembly did frame the Constitutions and Charges for the fraternity of Free and Accepted Masons, and made a law to preserve and observe the same in all time coming.

Z.

ZENITH. An Arabic word, used in astronomy to denote the vertical point of the heavens, or that point directly over the head of the observer. The missives and decrees of the Supreme Council of the 33d degree, are dated from the *Zenith*, and not from the *Orient* or *East* as other Masonic organizations.

ZEREDATHA. The pillars and other brass work were cast in the clayey ground between Succoth and Zeredatha. In the Hebrew the words for "clayey ground" are "in the thickness of the ground." That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds.

ZERUBBABEL. The son of Salathiel, of the royal race of David. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. He is always named first, as being the chief of the Jews that returned to their own country, where he laid the foundations of the second temple. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel and the principal men of Judea refused them this honor, since Cyrus had granted his commission to the Jews only who had returned from the captivity.

ZINNENDORF, RITE OF. This rite is a mixture of several systems of Masonry, with a strong tincture of Swedenborgian doctrines. It was invented by Count Zinnendorf, a man of talent and erudition, and who filled the office of principal physician to the Emperor Charles VI. He constituted his system in three divisions, viz: I. *Blue Masonry*—1. Apprentice; 2. Fellow-Craft; 3. Master. II. *Red Masonry*—4. Scotch Aprentice and Fellow-Craft; 5. Scotch Master. III. *Capitular Masonry*—6. Favorite of St. John; 7. Elected Brother.

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Editor's Trestle Board.

This being the last series of designs on this trestle-board which will be drawn by us, we embrace the occasion to tender to our many friends the compliments that will soon be due as a New Year dawns upon us, and the tide with which, like Barkis, we go out sets back for a new journey. Like the years that die one after another, special advocacies cease, but the cause survives, and the laborers turn from the field condemned to lie fallow to other branches of the work and toil on that the vineyard may still bear fruit. As, then, we put by this trestle-board we are consoled by the fact that we shall still commune with the brethren, and assist, according to our ability, in promoting knowledge, which is power, among the Craftsmen. Under these circumstances we cannot say that we feel the least funereal, or that our hopes for the better day are in any way dashed. We merely change places in the band. Having blown the music all out of this horn we shall get another one and keep up our part of the tune, trusting to better luck next time.

Masonic History.—The Grand Lodge of Illinois was formed in 1820. The Hon. Thomas C. Browne, then and until 1848, a Justice of the Supreme Court, was President of the convention. Gov. Bond was the first Grand Master, and Hon. Wm. H. Brown was Grand Secretary. This body virtually died in 1827. These distinguished brethren, with most of the others then engaged in the formation of the Grand Lodge are dead. The records of the first Lodge in the State, and a portion of the proceedings of the Grand Lodge, are in their archives; a portion are wanting. In 1827 the Grand Lodge went down, and charters were granted to the Lodges by the Grand Lodges of Kentucky and Missouri. For several years after this Grand Lodge was formed, the Grand Lodge of Missouri held jurisdiction over several Lodges in this State, and had a District Deputy as late as 1846. The history of the old Grand Lodge, of the Lodges subordinate to it, and those subordinate to the Grand Lodge of Missouri, until it ceased to exercise jurisdiction over our territory, should by all means and at any cost be rescued from oblivion. Several years since, the Grand Secretary was appointed historian, but for reasons apparent to this Grand Lodge, he has not been able to perform the duties; he therefore asks to be discharged from that duty, and it is recommended that the whole matter be placed in the hands of the Grand Master, with full power to employ such assistance and take such steps as he may deem necessary, with power to draw on the treasury for all reasonable expenses.

Honorarium.—At a recent meeting of Mystic Tie Lodge, No 272, held at their Hall, in the city of New York, Most Worshipful Robert D. Holmes, Past Grand Master, was the recipient of a very flattering testimonial in the shape of a series of complimentary resolutions expressive of the Lodge appreciation of distinguished services rendered by M. W. Bro. Holmes. The presentation was made by the Master, in a neat and effective address, and response was made by the recipent, in his well known style. R. W. Bro. Robt. Macoy then conferred the degree of the Eastern Star on some two hundred ladies, to their evident gratification.

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THE FEAR OF PUBLIC OPINION.—It must, we suppose, have pretty often occurred to most of us to reflect, not only how many subjects there are on which we do not like to communicate with others, but how many questions there are which we do not like to ask ourselves, and which, in point of fact, we never do put fairly home to ourselves. What self-examining saint would dare to interrogate himself fairly as to how many things he does, and from how many he abstains, nominally on principle, really from fear of what is called public opinion? We are not speaking of acts of virtue and acts of sin in the serious sense; for these men must answer to their own conscience, nor do we meddle with such delicate matters. But we speak of observances, decencies, customs, both religious and secular. Of course, there is a fallacy in the way of the inquiry which must be guarded against. There are many things which we all do avowedly from regard to public opinion, and from no other motive. But we speak (as has already been said) of things which we all profess to do, and often really believe, in a hasty way, that we do in obedience to religious principle or the sense of order, or decency, or other respectable motives for restraint or for action, but in reality merely on account of bystanders. There was a daring French traveler, who asserted, not many years ago, that Scotch ladies wore shoes and stockings only in deference to public opinion. Without going to this wild extreme, we may amuse ourselves by reflecting how very different an outward appearance the world would wear if that barrier were for the time removed. How many of us would pass to-morrow as they will now pass it, if public opinion were suddenly extinguished? How many would subscribe to charities if all charity became anonymous? How many would fast if nobody knew it? How many would attend public dinners, or meetings for speech-making, or lectures, or social science congresses, or a hundred more of those grand "functions" which render life wearisome, which we all know render it wearisome, but which the empire of conventionalities imposes on us? Let any one of us merely put to himself, deliberately, this solemn question: If Mrs. GRUNDY were to die to-night, and I were made absolutely certain of the fact, in how many respects would my conduct be different to-morrow from that which I shall have to adopt under the pressure of her presence?

CONCERT.—Our Booklyn friends are reminded that the annual promenade and concert in behalf of the Brooklyn Board of Relief will take place Dec. 27, at the Academy of Music, and that never was there greater need of the efforts of the brethren in behalf of this noble charity. The calls upon its funds are constantly increasing, and when its exchequer is low the poor of our household feel the gripe of poverty with additional severity. The winter, which bids fair to be a severe one, is already upon us, and many a widow and orphan looks to the success of this concert for means to fill the coal bin and flour barrel. Let them not be disappointed.

DAILY DUTIES.—Masons are taught to devote one portion of each day to the service of GOD, in prayer and holy charity.

One appeal to GOD above,
Supplicating for his love,
Daily offer. Peace of mind
Makes thee happy, good and kind.
Daily sing one cheerful song;
Daily remedy some wrong;
Daily do some noble deed;
Daily sow some blessing's seed;
Daily make some foe thy friend;
Daily from thy surplus spend;
Daily providences trace;
Daily seek for some new grace;
Daily dry some sufferer's tear;
Daily some grieved brother cheer;
Daily upward raise thine eye,
Seeking grace to soar on high:
Then thy life shall know no night,
And thy death be robed in light.

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GRAND MASONIC BANQUET

AT GRAVESEND TO THE BRETHREN ON BOARD THE AMERICAN SHIPS OF WAR RECENTLY IN THE THAMES.

On Friday evening, the 4th October, the officers of the *Franklin*, the flag-ship of Admiral Farragut of the American navy, and of the *Frolic* gunboat, lying off the town, were invited by the members of the Gravesend Lodges, 77 and 483, to attend a Lodge of emergency and banquet. The Lodge was opened at the Clarendon Hotel, at five o'clock, Bro. T. NETTLEINGHAM, P. Prov. S. G. W. of Kent, occupying the chair. For the entertainment of the American brethren, the five sections of the second degree were admirably worked, under the superintendence of Bro. NETTLEINGHAM, by Brothers HOLLINGUM, HARVEY, SHEEN, RELPH and HILDER (P. Prov. S. G. W. of Kent). Several of the American brethren having been present at an ordinary meeting of the Lodge of Freedom a few evenings before, when the usual ceremonies in connection with the initiation and further progress of candidates for Masonic honors had been performed, much to their gratification — drawing from them, as they informed us, expressions of the profoundest respect and esteem for English workers and the system of working followed; the Gravesend brethren thought that the working of the five sections of the second degree by expert brethren would prove of greater interest to their guests, and otherwise be more convenient and suitable to the occasion. We must do the brethren who took part in those lectures the justice to state that they never were better, more accurately, or effectively given by the best of our Masonic preceptors in the best Lodge of instruction, and our American friends were highly gratified.

The proceedings within the Lodge-room of the Clarendon Hotel having been concluded about 6.45 P.M., the brethren were invited to adjourn to the New Falcon Hotel close by, in consequence of Bro. CHAPLIN, of the Clarendon, not having another room at disposal large enough to accommodate the members and their guests.

The banquet was held at the New Falcon Hotel. The chair was taken at seven o'clock by R. W. Bro W. F. DOBSON, D. Prov. G. M. of Kent. At the upper table were ten of the American officers, Capt. DRAKE, R.E., Capt. WHITLOCK, Lieut. NICHOLSON, and other officers of the garrison; Bros. Wm. SMITH, C.E., Past Grand Steward; SOUTHGATE, P. Prov. S. G. W.; HILDER, P. Prov. J.G.W.; T. NETTLEINGHAM, P. Prov. J.G.W.; M.A. TROUGHTON, Prov. J.G.W.; J. JOHNSON, P. Prov. Assist. G. S.; F. B. NETTLEINGHAM, P. Prov. Assist. G.S.; W. HILLS, P. Prov. J.G.D.; HART, P. Prov. S.G.D.; G. WOOD, SHEEN, S.W.; BENNETT, J. W.; HOLLINGHUM, J. D.; TAYLOR, I. G.; BRANDT, POTTINGER, MOFFAT, RUSSELL, LIMBERT, SOLOMON, etc. The attendance of members of the Lodges to honor their visitors was great, upwards of eighty being present.

The Lodge of Freedom (No. 77) and the Lodge of Sympathy (No. 483) have combined together on other occasions than the one we now record for the advancement of Masonry and for the honor and advantages of their own members. They appear to unite for all good purposes, and are, therefore, able to exercise a due share of influence in the province of Kent. Their hospitality is extensively known, and their support of the great Masonic Charities is progressive; and we are assured it will be second to none during the coming season of Masonic charitable festivals.

After the cloth was removed, the chairman gave the toast of "The Queen and the Craft," followed by "The Health of the President of the United States." In proposing this toast, the chairman said it was fortunate for that country that, after the diabolical assassination of the late President, the mantle of office had fallen upon one so capable of wearing it. The President was displaying all the best qualities of an enlightened statesman and the magnanimity of a

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hero by holding out the hand of pardon to his vanquished opponents, and seeking to restore them to the full privileges of citizens of the great American Republic. This toast was drank with full Masonic honors, the President being a member of the Craft, and was responded to by one of the American officers, who said that the chairman had partly taken the wind out of his sails, for he had intended to propose the health of the Queen, and success to the Masonic body of England, but that he would now give as a sentiment "The two nations of Great Britain and America, and may the same amity continue between the two countries as now existed between all present." The next toasts were "The Grand Master of England, the Earl of Zetland," "The Deputy Grand Master of England, Earl de Grey and Ripon," and "The Grand Officers, present and past," responded to by Bro. Wm. SMITH, P.G. Steward, who highly complimented the members of the Lodge for the very admirable manner in which their work was invariably performed in the Lodge, and more particularly for the really perfect delivery of the whole of the questions in, and answers to, the five sections in the second degree; and "The Provincial Grand Master, Bro. Viscount HOLMESDALE, M.P." In proposing the toast of our American Visitors," the chairman said that all present, and, indeed, all intelligent Englishmen, fully endorsed the sentiment proposed that evening by the officer of the American navy, and that whoever endeavored to sow dissension between the two countries was no friend to either. The true policy of both was to develope commerce, and though some turbulent scoundrels with nothing to lose might display the basest passions of rapine, plunder, and even murder, in both countries, it would be found that the true feeling of all well-wishers of their countries was that amity should continue to exist between the two nations, whose forefathers and whose language were the same, and who, if united, might and would control all the nations of the world. The chairman concluded a most impressive speech, which was greatly applauded, by tendering on behalf of the Masonic body, one of whose guiding principles was peace and goodwill to all, a hearty welcome to the American officers present, not only individually, but as representatives of the American navy and nation.

The toast, having been received with full Masonic honors, was responded to by Bro. MOORE, the chief engineer in the American fleet, in a short, terse speech, in which he fully reciprocated the sentiments of the chairman.

The next toast was "The Navies and Armies of the United States and Great Britain," which was responded to by Captain DRAKE, R.E., and by the Chaplain-General of the American navy, who said that in all the parts of England which the fleet had visited they had met with truly Masonic receptions.

Many other toasts followed, and altogether a most pleasant evening was spent. The American officers expressed themselves extremely gratified by the kind feeling displayed to them by their Masonic brethren, and hoped to be able to reciprocate this international demonstration of courtesy and hospitality.

FENELON, who had often teased RICHELIEU (and ineffectually it would seem) for subscriptions for charitable undertakings, was one day telling him that he had just seen his picture. "And did you ask it for a subscription?" said RICHELIEU, sneeringly, "No, I saw there was no chance," replied the other; "it was so like you."

TIME.—No one should lose time, for once lost, it can never be recalled. Therefore we are taught at the first, in Masonry, not to use our substance in excess, or that of intemperance. We should live cred ably, and treasure the flying moments, and spend them always in doing some good.

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