

the machinations of his chief Minister, issued an edict against the Craft. This was in the year of American Independence. But they found a friend and protector in Queen Caroline, a daughter of Francis I.; and the persecutions ceased. On St. John's Day, 1776, the Grand Lodge of Italy again assembled, and for some years the brethren enjoyed a partial toleration.

In 1785, the Senate of Venice published an edict against the Freemasons, which led to many of them being seized and banished from the State.

In 1805, Prince Eugenius, Viceroy of Italy, was Grand Master of the Grand Orient of Italy, under the Ancient and Accepted Rite; and the Craft flourished.

During the Napolconic rule in Italy, Freemasonry greatly prospered—Prince Murat, King of Naples, in 1809, even consented to serve as Grand Master. But with the overthrow of Napoleon, the old Papal persecutions were rigorously renewed. To add to the trouble, the Freemasons were unjustly confounded with a purely political secret society, that of the famous *Carbonari* (Colliers), whose purpose was to unify Italy. For many years, as a consequence, the Fraternity languished, and it was not until about twenty years ago (1856), that new life was infused into it, under the authority of the Grand Orient of France. Lodges were established, in 1856, at Glenoa, in 1859, at Turin, and in 1860 at Leghorn. Of the lodge at Leghorn (in Italian, Livorno), we have the honor to be an honorary member. We believe there are now several Grand Orients in Italy, which claim such eminent brethren as Gen. Frapolli, Gen. Garibaldi, Gen. Mazzoni.

Such is a hurried view of the persecutions which our Italian brethren have endured, and of the glory that has now crowned their patient devotion—in the erection and dedication of a Masonic Temple in Rome—the “Eternal City,” and once the sovereign city of the world. Priest-craft no longer rules and ruins it, but the Ancient Craft of Masons are dispensing in their Lodges, now largely multiplying, the light of Truth and Brotherly Love. While we cannot endorse *all* that Continental Masonry has done, and is doing, we bid the brethren of Rome God-speed in their efforts in behalf of fraternal union and concord. May their Masonic Temple be the brilliant centre of Light and Truth to the whole of Italy.—*Keystone.*

THE MORAL PURPOSES OF MASONRY.

IN its nature, design and work, Masonry, in the highest sense, is essentially a moral institution. It has never, however, assumed the ecclesiastical prerogatives of any sort of Christianity, or made pretensions of superior moral conquests, or given assurances to men of their eternal salvation. Though believing and teaching of the doctrine of the soul's immortality, its organic structure holds reference always to the present life. It holds to no system of theological faith as a basis of eternal life, and enforces no higher standard of conduct than is required by honesty, prudence, temperance, fraternity and charity. Its *work* is wholly for this life, recognizing the moral theory only, that true virtue is always rewarded, and that vice and immorality become their own destroyers. Its primary or central idea is fraternity, or brotherly love, and in view of its practical developments it inculcates all other virtues leading to it, and condemns all such as are adverse to it. Simple and unsectarian, unpretending and universal, it addresses itself to man as a brother, and offers him the right hand of fellowship, regardless of faith, religion, political sentiments, or financial condition.

To purify men, and to elevate the standard of human dignity, integrity, fraternity and charity, are some of the cardinal purposes of the institution, and the spirit of the obligation leading to these desirable accomplishments runs through all the services, obligations and degrees of the ancient Order. Worthless and wicked men can never become Masons, no matter how many degrees they may take. They lack hearts of honorable sympathy and fall to far below the standard of moral perceptions to recognize the sensitive fineness of Masonic obligations. For it is no ordinary position of moral purposes that a man of good report and lawful age assumes when he enters a Masonic lodge room. No ritualistic services we have ever seen are any more solemn or any more impressive. The mind of thoughtfulness is moved to its very centre and the heart of sympathy and of brotherly feeling is appealed to in precepts and lessons of the purest practical philosophy. True, it may be, that some may, like parrots, only learn the ritualistic characters of the degrees, and on this account may fail to comprehend the moral purposes of the institutions; but this is not the fault of the Order itself, for it is impossible to tell definitely, in every case, whether a candidate will make a good, sound Mason or not. Lodges no doubt are deceived both ways. Some who may be slightly doubted by many on their initiation, often become Master workmen in the temple, while others who are hopefully welcomed, utterly fail in their subsequent developments. It is impossible for truth to penetrate all hearts alike, and