

who prepared themselves for receiving it; the former were such as had been dedicated to God and Christ by baptism, and were therefore admitted to the public prayer, the holy communion, and the ecclesiastical assemblies, from all of which the catechumens were positively excluded.

(To be continued.)

OUR SISTER GRAND LODGES.

GRAND LODGE OF INDIANA.

The fifty-second annual communication of the M. W. Grand Lodge of the State of Indiana, was opened at Indianapolis on Tuesday, May 25th, 1869. There was a large representation present from the different parts of the State, 376, out of 411 lodges, being represented by delegates.

M. W. Bro. Martin H. Rice, Grand Master, delivered a very admirable address, in which he made suitable reference to the removal by death of the Grand Junior Warden, R. W. Bro. A. G. Holmes, and of M. W. Bro. Philip Mason, who, at the time of his death, was the oldest Past Grand Master in the State. During the year dispensations were granted for twenty-one new lodges. The subject of uniformity of work occupies a full share of attention in the address, and the Grand Master, after reviewing the action of the Grand Lodge on the subject at different periods, recommends the appointment of District Deputy Grand Masters as the method which experience has shown to be most conducive to the successful instruction and government of the Craft. We quote the following on the subject of Freemasonry from the address:—

“The institution of Masonry is not a mere experiment, but a permanent growth of the ages. Its mission in the world may be assumed as a permanent mission; and its objects as beyond the necessity of mere defense. The institution is now presented to the world with a growing confidence in the vitality and fruitfulness of its organic history. It is better understood by masons themselves, and is consequently presented with greater distinctness, and with less seeming antagonism, and exclusiveness, and zeal, without knowledge. Many who have looked with suspicion upon the Order, as claiming more than can possibly pertain to any human institution, even the supplanting of the necessity of anything outside of the Order, either for morality, religion, or civilization, have found that Masonry as presented by her best, and ablest advocate, is the handmaid of all that is good, beautiful and true, and not the exclusive owner of the sunlight, the love, or the redeeming merits of that God, who binds to himself in golden chains the whole human family.

“The object of Masonry is not the same as the Church, or the State. It has a peculiar mission of its own, and by the distinct presentation of that mission so that all may see it, the less will be the suspicion in the world against the institution, and the more plainly will its peculiar merits be manifested, and unfolded in fruits of beauty, richness and delight. Masonry is not a religious or a political body. It is not exclusively, or primarily a teacher of morality, or politics, in the sense of practically applying the moral principles of any religion, or the practical principles of any civil government, but in common with all religions, and all State authority, it starts with the fact of the Brotherhood of the human race; and believing that to think over problems that relate to action between man and man, without proceeding to act, is to become speedily paralyzed, it acts and its action is a society. The mysteries of mutual, fraternal action do not yield up their secrets of light, while we

‘Sit apart, holding no form of society,
But contemplating all.’