

and bury it. He was accordingly buried in that portion of the ground set apart for the soldiers, and by Masons, but not with Masonic rites. No sooner had the facts become known than the Craftsmen began to murmur loudly. The Master of the lodge having jurisdiction, whose heart was in the right place, but who did not like to take the responsibility in the then excited state of popular feeling, of ordering so exceptional a proceeding as a re-interment, called a meeting of his lodge, and invited the members of all the other lodges to be present for free council. The meeting was the largest Masonic deliberative gathering ever held up to that time in the city. After full discussion, a resolution was unanimously passed declaring that the members of Bodley Lodge, No. 1, recognized the binding force of all their obligations, and would stand by them, and ordering the remains to be re-interred with Masonic ceremonies. On the following day Bodley Lodge, with a large number of visitors from the other lodges in the city, marched to the cemetery, raised the body, and buried it in the lot owned by the fraternity, and with all the honors of Masonry.

Later, when it became possible to do so, the lodge communicated to his friends in Alabama, the record of the death and burial of the deceased brother. We presume, however, that they were not informed that he had been twice buried.—*Keystone*.

A STURDY, ECCENTRIC MASON.

FATHER TAYLOR, and Bro. Taylor as well, was widely known in Boston as pastor of the Seamen's Bethel. He was made a Mason in Corner-Stone Lodge, Duxbury, Massachusetts, March 6, 1830. He loved Freemasonry to the day of his death. In the troublous days of the Anti-Masonic excitement, when many lodges were abandoned, many withdrew from the fraternity, and members sometimes sneaked into the meetings with caps pulled down over their faces, Brother Taylor used to strut into the entrance of the Masonic Hall with his hat thrust back on his head—hung on the "organ of obstinacy." His prayer in Columbian Lodge, of which he afterwards became a member, while the Anti-Masonic fever was at its height, has often been repeated, but will bear repetition again. It ran thus: "Bless this glorious Order; bless its friends, yea, bless its enemies, and make their hearts as soft as their heads." He afterwards became an Odd Fellow, and we are told that when he was qualified as a member, he added, in his sturdiest tones, "unless this obligation shall conflict with the paramount obligations of Freemasonry." On a Sunday just before his death, he dressed himself in full Masonic regalia, and seated himself at the window. His mind then wandered, but it wandered among the scenes and brethren that he loved.—*Keystone*.

THE WORK OF MASONRY,

THE work of Freemasonry is very beautiful, and should be preserved pure and unadulterated. It is not alone necessary that its essence should remain unchanged, as it has been now for ages, and for ages will remain, but the most minute of its details should be carefully preserved. Depending so largely on tradition, and existing in memory only, it would be very wonderful if looseness of phrase, inelegance of terms, violations of grammar, did not occasionally, and for a season, disfigure the work of lodges whose officers were not careful, or who were but indifferently instructed in the beginning. As a conduit pipe will pass through it the clearest and the most turbid waters equally well, so memory may hand, from year to year, and generation to generation, the purest diction as well as the most illiterate phraseology. Nor can the consequences of this be obviated in any better way than by an examination from time to time, into the manner in which the work of the lodges is done—in recalling the standard and insisting on its observance.

KING HIRAM.

THE only reliable information we have concerning Hiram is found in the Bible. He was an intimate friend of David, and assisted him in building his palace. He was still more intimate with Solomon, assisting him in his great work of the Temple, and corresponding with him through life. It may naturally, therefore, be supposed that he worshipped, with these illustrious Jewish Kings, the *Great I AM*. Tyre was a rich and powerful city in the days of Hiram, but because she "defiled her sanctuaries by the multitude of her iniquities," (Ezekiel xxviii., 18,) she was eventually destroyed from the face of the earth, in accordance with the voice of prophecy. It would seem, therefore, that the people over whom Hiram ruled, once worshipped the one true and living