

nothings, Charley Blunt. Charlie, having 24 hours to work in, drank coffee until his hepatic organs refused further reaction, and his brain throbbed like a trip-hammer under the narcotic influence. This was a situation for the gods. With a Bible on his right hand, a Shakspeare on his left, Byron in front, and a Masonic Monitor on top, he began to prepare a Masonic ritual expressly for the occasion, which, being worked in the sight and hearing of the cowans and eavesdroppers, should forever bamboozle those fellows as to the realities of Masonry. As Brother Blunt's plan illustrates the usual manner of inventing Masonic "degrees" (particularly the higher degrees) we will give a sketch of his work.

Turning to the tenth chapter of Jeremiah the "type of the earthen bottle" as therein described, was adopted as the basis of operations. From it Blunt drew his preparation, ceremonies, covenants, lecture, emblems, and everything that made up his *degrees*. By dusk of Saturday afternoon his work was completed, even to writing an original ode for the opening of the Lodge, and as all the members were in the secret, and had copies of their parts on slips of paper, great success was anticipated.

The Lodge was "opened" by singing the Ode, reading the tenth chapter of Jeremiah aforesaid, and displaying the mysterious bottle. The latter ceremony consisted in drawing out of a trebly-locked box a jug painted over with hieroglyphics and filled with whiskey. After a harrowing obligation of secrecy, calculated to lift the hair on ones head, each took a drink from the bottle, and the Lodge was declared opened.

The next thing in order was the ceremony of "drill and practice." A moot candidate was made, and he was "taken through" with a solemnity, fervor, and ritualistic precision calculated to do any man good that saw it. The "mysterious bottle" was, of course, introduced at every

part of the ceremony; and the candidate was required to take a drink from it every time it stopped. He was "prepared" by putting the thumb of his right hand into the orifice of the bottle, and thus bearing it along, was "received" on the cork of the bottle. His "circumnambulation" was seven times round the bottle, each time involving a drink. His obligation, too fearfully horrid for repetition in these columns, was taken with jug poised on the top of his head, and the penalty related to the bearing of an empty jug seven times around the world. The emblems were all of the jug, juggy; in short, the hour was profitably and innocently spent in "working" Blunt's Ritual for the benefit of the cowans, who lay crouching and trembling with horror among the shingles.

As a solemn method of closing, a "Pot of Incense" was lighted, the ingredients of which were ingeniously compounded of asafetida, sulphur and other savory ingredients, and when the room was fairly perfumed with the same the members retired, locking the doors. It is said it took all night for the eavesdroppers to break out of the window, and that they labored under bronchial affections for some weeks afterwards.

None of the brethren were surprised to see, about a month afterwards, a "new and veritable Masonic exposition" for sale at the news-stand. It proposed to describe the "mystic jug," of which even Morgan himself had not been informed. It dwelt upon the shameless intemperance of Freemasons, whose candidates were required to enter a beastly state of intoxication before they could become Masons. It gave the "Ode of Opening," the Obligations, and much of the Lectures, with wonderful precision, and described with remarkable fervor the "pot of incense," whose ignition so powerfully affected the lungs of the expositor.

The new "exposition" had its day, and has now gone out of date, but none of the members of Hiawatha Lodge