

ties hitherto instituted by clergymen or laymen of whatsoever degree, state, dignity or condition they may be, and also the compacts, agreements and regulations established among them, and we declare them to be null and void and of no effect, decreeing that all the oaths taken for the performance of the aforesaid acts are either illegal or worthless; and we ordain that no one shall be held to the observance of them, from which oaths we provisionally absolve them; so that, however, for their heedless and idle oaths they shall receive a salutary penance from their confessors. And by the aforesaid authority we prohibit them under penalty of excommunication to make use from this time forth as formerly, of the said unions, societies, conventions and oaths; they shall not institute confraternities of this kind; one shall not give obedience nor afford assistance or favor to another; nor shall they wear clothing which exhibits the signs or marks of the condemned thing, nor call themselves brethren, priors or abbots of the aforesaid society. And we ordain that this excommunication shall be *ipso facto*, if they act to the contrary of the present statute after it shall have been published for two Sundays in the church of which they are parishioners. But indeed let each one within ten days from the time of the said publication seek a confessor to absolve him, so far as he can, from the aforesaid oaths, and let him publicly profess his unwillingness to be any longer a member of the aforesaid society. We also forbid their forming from this time forth such confederacies, conspiracies or assemblies under the name of a confraternity, otherwise we declare such attempts *de facto* invalid, void and of no effect, and we subject those forming and attempting them to the sentence of excommunication, from which they shall in no way be absolved, unless by a provincial council, except in the hour of death. But by this act we do not intend to disapprove of those fraternities formerly instituted for the relief of the poor in which there are no obligations nor oaths.

WHAT A NON-MASON SAYS.

At the reception of the Richmond Commandery, at Rocky Point, Rhode Island, Senator Anthony thus spoke of Freemasonry:

I came here a spectator and an auditor, with no thought that I should be expected or permitted to interrupt your proceedings by any utterances of mine. But I suppose that I must regard the intimation from the head of the table as a command; and, although I have not been initiated into your mysteries, I have a wholesome fear of your discipline. And clearly I am in your power. What could one man, familiar with no weapon but the goose-quill, and without even that at hand, accomplish against the five, yes, twenty score belted Knights who are ranged under your banner, and ready to obey your commands? And don't I know from those most authentic and veritable sources of information, the anti-Masonic newspapers, (the Governor and I know that all the newspapers tell the truth,) the terrible penalty of Masonic disobedience? And if such punishment be inflicted upon your own brethren, who have the right of trial and the claim to mercy, how will it fall on a defenceless outsider! Plainly it is a case of speech or a gridiron. Better that I weary you with the former than that I broil upon the latter.

But, although I am not a member of your ancient and honorable Order, which traces its origin through the annals of authentic history into the region of dim and misty tradition, I am not so careless of what has passed in the world but I can recall the services which it has rendered to civilization, to freedom, to law, to the elevation of man and the worship of God.

Beginning at the remote period when intercourse was infrequent and communication difficult, when science was occult and little cultivated, when the arts were in their rude and feeble infancy, when rank and privilege asserted an insolent ascendancy over merit and intellect and culture, too often over right and justice, your Order established a general brotherhood, not recognizing outward station, nor limited by political or geographical lines. Gathering strength as it went on, it has extended through the centuries, and spread over the world, not stopping for race or language or form of government. It flourishes alike on the glaciers of Switzerland, and beneath the palms of Oriental despotism; in free and enlightened America and England, and in superstitious and bigoted Spain and Portugal. Wherever it has gone, if I read history aright, it has carried the principles of fraternity and the practice of charity; it has mitigated the horrors of foreign wars, and ameliorated the cruelties of civil strife. Its lodges have been erected between the camps of hostile armies, and men who were to meet on the morrow in the struggle of life and death, have exchanged knightly courtesies and have softened their personal asperities beneath its mystic symbols. It has experienced the vicissitudes that are inseparable from human institutions; it has tasted the sweets of power, and has eaten the bitter bread of exile. To-day, princes and nobles have been proud to wear the insignia of its offices; to-morrow its confessors have been burned at the stake. Under these varying fortunes, it has preserved its