

this concerning them was known even when the four old Lodges were idle; and that the idle assertions of Anti-masons respecting its history have no better foundation than their stock objections to it in other respects. And the proof of it is found, not in the assertions of Masonic writers and historians, but in a standard work: in one of that incomparable group of essays which are known wherever the English tongue is spoken or written, and which have become classical from the reputation and ability of their writers, their purity of style, and soundness of morals. It is not found in an elaborate panegyric written by a Masonic pen, but in the bare statement of a fact, unaccompanied by explanation, because it needed none then, as it needs none now, and is one of those sure and infallible guide marks whence the materials for truthful history are taken, and by which its veracity is tested.—*Masonic Eclectic*.

HEROIC CONDUCT OF A MASON'S WIFE.

Many of the Brethren in New York must be acquainted with that most zealous and worthy Mason, Captain J. S. Clarke, commander of the ship Maria. He has been for many years a member of the Order, and noted for his fidelity to his Masonic obligations. No cry of distress ever fell on his ear unheeded. A few weeks ago, when confined to his cabin by illness, a mutiny broke out among his crew. It appears the misguided men intended to take advantage of the captain's illness and seize the ship. Fortunately, Mrs. Clarke was with her husband at this time, and proved herself worthy of her position. The mutineers had surprised the mate, throwing him upon the deck, and were on the point of murdering him when Mrs. Clarke, armed with her husband's revolver, appeared upon the scene, and in mild, but firm tones, commanded them to release the mate and desist from their murderous designs. At first they seemed little inclined to obey; but when she repeated her order in a still more decided manner, and they saw the glance of firm determination which shot from her eyes, and the terrible weapon she held in her hand, they released the mate, sneaked away, and left Mrs. Clarke mistress of the field.

This act of heroism is worthy of honorable notice; and Mrs. Clarke deserves to be adopted as an honorary member of the Brotherhood throughout the world.—*Masonic Eclectic*.

MAKING A TRADE OF MASONIC EMBLEMS.

Within the last twenty five years, in journeying through the world, we have seen the emblems of Masonry almost everywhere—where they ought not to be, as well as where they ought. We have seen them on the signs of respectable hotels, and on some not so respectable, and on some anything but respectable, and so down to the lowest grog shop. We have seen it on the flag flying above the steam boat and at the door of a little shop in the country village; appended to a medical advertisement in a newspaper, and hung over the entrance of an oyster saloon; on the bosoms and watch chains, and finger rings of mercantile drummers, and dapper clerks in jobbing houses; indeed, we hardly know where we have not seen Masonic emblems. We once saw a little ragged, dirty urchin, of six or seven years, the child of a British soldier, astray on a steamer in the middle of Lake Ontario. On the side of his dirty cap, which had survived a campaign in the Crimea, and a winter in Nova Scotia, were the square and compasses! We shall not be surprised to see them, some of these days, branded upon a cow's horn, as a mark of ownership, or suspended from a dog's ears, to indicate that his master is a Freemason. Why not? Are they not a "big medicine?" Why should they not be everywhere where Masons are, and on everything a Mason owns? We have often wondered for what purpose these emblems were thus exposed, and the reply has as often been suggested—*mercenary*. Occasionally, a Brother may wear them attached to his clothes, or about his person, simply because he thinks them pretty or is fond of looking at them; but nine times out

of ten, they are put on sign boards, or attached to advertisements to secure customers. Sometimes, a trafficker is fearful he cannot pass inspection in the market, and he hangs up a Masonic emblem as a profligate guarantee of his honesty! Is it not so? And if it is, in what light does it place the individual in the estimation of all "just and upright Masons?" Several Grand Lodges in this country have been compelled, out of self-respect, to utter a sentence of condemnation against the practice; but still it obtains to much too great an extent. The practice is wrong wherever it may obtain, and should be discouraged by every possible means. The emblems of Masonry belong to the Lodge room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor degraded to mercenary purposes. "The Square" teaches morality; it should never become a solicitor for patronage to an hotel or an oyster house.

ORGANIZATION OF GRAND LODGES.

As a special matter of interest, and for future reference, we have with great care, prepared a tabular statement of the time of organization of the several grand lodges of the United States, with the dates and places at which they meet:

State.	Organized.	Meets at.	Date.
Alabama	Dec. 11, 1821.	Montgomery.	1st Mon. Dec.
Arkansas	Nov. 25, 1838.	Little Rock.	1st Mon. Dec.
California	April 19, 1857.	Sacramento.	2d Tues. May
Connecticut	July 8, 1789.	Middletown.	2d Wed. May
Delaware	June 7, 1806.	Wilmington.	27th June.
D. of Col.	Feb. 19, 1811.	Washington.	1st Tues. Nov.
Florida	July 5, 1830.	Tallahassee.	2d Mon. Jan'y
Georgia	Dec. 16, 1781.	Macon.	1st Tues. Nov.
Illinois	April 6, 1810.	Springfield.	1st Tues. Oct.
Indiana	Jan. 13, 1818.	Indianapolis.	4th Mon. May.
Iowa	Jan. 8, 1814.	Des Moines.	1st Tues. June.
Kansas	Mar. 17, 1856.	Lawrence.	3d Tues. Oct.
Kentucky	Oct. 15, 1800.	Louisville.	3d Mon. Oct.
Louisiana	July 11, 1812.	New Orleans.	2d Mon. Feb.
Maine	June 21, 1820.	Portland.	1st Tues. May.
Maryland	July 31, 1783.	Baltimore.	3d Mon. Nov.
Massachusetts	Mar. 8, 1774.	Boston.	21 Wed. Dec.
Michigan	July 31, 1835.	St. Paul.	4th Tues. Oct.
Minnesota	Feb. 2, 1857.	St. Paul.	4th Tues. Oct.
Mississippi	Aug. 25, 1818.	Mobile.	2d Mon. Jan.
Missouri	May 14, 1821.	St. Louis.	4th Mon. May.
Nebraska	Sept. 13, 1857.	Omaha.	2d Tues. June
N. Hampshire	July 16, 1789.	Concord.	1st June.
N. Jersey	Dec. 18, 1786.	Trenton.	3d Tues. Jan.
New York	Sept. 6, 1787.	New York.	1st Tues. June.
N. Carolina	Dec. 16, 1787.	Raleigh.	1st Mon. Dec.
Ohio	Jan. 2, 1802.	Cincinnati.	3d Tues. Oct.
Oregon	Sept. 15, 1850.	Portland.	2d Mon. June.
Pennsylvania	Sept. 25, 1785.	Philadelphia.	1st Mon. Dec.
R. Island	June 25, 1791.	Providence.	1st Mon. May.
S. Carolina	Mar. 21, 1787.	Columbia.	21 Tues. Nov.
Tennessee	Dec. 27, 1813.	Nashville.	1st Mon. Oct.
Texas	April 16, 1838.	Houston.	2d Mon. June.
Vermont	Oct. 19, 1791.	Burlington.	2d Wed. Jan.
Virginia	Oct. 30, 1778.	Richmond.	2d Mon. Dec.
Wisconsin	Dec. 18, 1813.	Milwaukee.	2d Tues. June.
Wash'n Ter Dec.	1858.	Olympia.	1st Mon. Sep.

CHARITY.

From the *Freemasons Magazine and Masonic Mirror*, London, Saturday, February 2, 1861.

There has been, during the last few weeks, so many claims on the charity of all men, whether Freemasons or not, that we cannot but reflect with pride, how well they have been responded to, as the columns of our daily contemporaries have evidenced. During the late severe weather the distress in the metropolis was almost unexampled, and the public used every exertion to alleviate it—and it was with pride that we noticed the continual appearance of the names of distinguished Freemasons, and even of lodges in their corporate capacity, appearing in the lists of subscriptions so published.

At the same time, our noble brother, Lord Leigh, has been heading a committee of Warwickshire men—not a few of whom are Masons—to raise a fund for the relief of the distress which prevails in Coventry—not so much through the rivalry of French manufactures, as some believe, as the change in fashion by which hats have to a large extent superseded bonnets, and ribbons become an almost obsolete article of adornment with the belles of society. Most gratified have we been to observe

the efforts made to relieve that distress, and wishing the promoters of the movement every success, we cannot conceal from ourselves that any real amelioration of the condition of the ribbon weavers is not only permanently looked to from a large portion of them being drafted into another employment. The endeavours now making to induce ladies to purchase Coventry ribbons, to obtain new patterns, &c., are all laudable in their way, but can only prove palliatives of the distress, whilst the effects of such measures cannot be permanent. A similar movement was a few years since made on behalf of the metal button makers of Birmingham, only to end in disappointment; and a gentleman is now scarcely ever met with a metal button on his coat, excepting he be one of the few remaining beaux of the reign of George the Third, who adhere to the old costume because they do not like

In Monmouthshire, our Newport brethren are using their best exertions to assist in relieving the distress of fifty-one widows, suddenly deprived of their natural supporters—of fourteen old and infirm parents, who were dependent solely on the labour of their sons—and of one hundred and twenty children, all made orphans by the same calamity—an explosion of fire-damp at the Risca Colliery, on the 1st of December. The minor at all times lives in an atmosphere of danger, and yet how few of us think of that when sitting by our fireside—and what we should do without their labour it is impossible to say, especially in weather such as that which we have recently experienced. When, therefore, our attention is called to that danger by such a catastrophe as that which has just occurred, it is the duty of all to do their best to alleviate the misery of those thus thrown helpless on the world. The brethren of the Silurian Lodge, to whom he all honour for having undertaken to appeal to their brother Masons to assist the noble efforts of the public of Newport to provide for these people, needed no apology, that, though the poor men were not Masons, they felt assured the brethren would assist them. And we do not apologise to the brethren for drawing attention to the claims of such deserving objects to commiseration and relief. We therefore hope that the appeal of the Silurian Lodge will be liberally responded to, and that many a Post-office Order will find its way to Bro. Williams, Silurian Lodge, Newport, Monmouthshire.

But it is especially gratifying, whilst these numerous claims upon the sympathy and purses of Masons are being made, and we think we may add, nobly responded to, that our own Charities are not forgotten—as was amply proved by the splendid list of subscriptions and donations, amounting to no less than £3,000, announced at the Festival of the Royal Benevolent Institution for Aged Masons and their Widows, on Wednesday last—an amount exceeding by nearly £900 the subscription of last year, and which was of itself one of the, if not the largest ever made for the institution. Viscount Holmesdale, the Provincial Grand Master for Kent, presided, and well may he be proud of the noble manner in which he was supported by the brethren. To the provincial brethren, too, who acted as Sewers, great thanks are due for the manner in which they have roused their respective provinces to action. A few years since it was a too true complaint, that whilst the greater part of the benefits derived from the charities went to provincial brethren, nearly the whole of the money came from London. The provinces were at first piqued at the complaint; but having upon inquiry found the statement to be founded on fact, have nobly set about the work of giving their full share in aid of the different charities; and upon this occasion upwards of one-third of the subscription came from three provinces, West Yorkshire sending £500, Kent £300, and East Lancashire nearly £230; the latter being, we are informed, only an earnest of what they intend to do in future. A few more such festivals as that of Wednesday, and we shall be in the proud position of being able to boast that an aged Mason or his widow never has to ask for a pension in vain.

HOOD describes a good Church minister as Piety Personified.