

formally tendered his resignation, which was accepted and the unanimous thanks of the Sovereign Sanctuary tendered to him.

After some private business an election for Grand Master General was had, which resulted in the election of Illustrious Stephen H. Johnson, Past Grand Master of Masons of New York State, by a unanimous vote. The Grand Master General then notified the Illustrious brother of his election, and assured him of his aid and assistance should he accept.

The Illustrious Brother, however, in a neat speech, declined the office. He had held all the offices in Masonry which he deserved, and had made his mind up never to take office again in any Masonic body. His state of health was such that he could not engage in any active business. He thanked the brethren for this mark of confidence, but under no circumstance could he accept the office. He, however, trusted that the Most Illustrious brother who now occupied the orient would remain in his position or be re-elected. If not, let them elect a younger man.

The Grand Master General would not try to persuade the Illustrious brother to change his determination, but he would have been happy to see him in the oriental chair.

Brother Johnson trusted that M. I. Brother Seymour, who was fully conversant with the ritual, would remain in office for another year.

Illustrious Brother S. H. Johnson nominated H. J. Seymour, but he declined, not that he wanted to shirk the office or the work; but as the rite was now firmly established, he believed it would be to its interest for him to retire.

Then Illustrious Brother Johnson nominated Illustrious Brother Alexander B. Mott, with some complimentary remarks, and he was declared elected unanimously, and a committee appointed to acquaint the Illustrious Brother of his election. Illustrious Brother A. F. Kibbe was then appointed General Grand Expert, after which the sovereign Sanctuary was closed in ancient and primitive form with prayer by the Grand Master General.

THE MARCH OF MASONRY.

In many respects Masonry is one of the wonders of the world, for kindred with the primitive ages, its antiquity has made it venerable, without fossilization, or the detriment of organic feebleness. It has travelled down along with the ages as a favored child of time, as simple and modest in its pretensions as it has ever been in its movements and practical charities. It has witnessed the rise of kingdoms with dignity and complacency, and seen their fall without a single relative injury. Revolutions have not convulsed it, or in any sense scattered in any of its vital parts. Even in the darkest storms of the nation it has stood unshorn in the raiments of its own moral beauty, and under all vicissitudes dispensed its charities to the destitute, with an unselfish but cautious frugality.

Never intermingling with the bigotry of political chicanery, or with the intolerance of speculative theology, it has escaped the mutations of the one and the asseverations of the other, and hence it lives in the divinity of its universality, to fulfil its mission of "Brotherly Love, Relief and Truth," with the hand of readiness and the heart of charity. To give aid to the needy—consolation to the afflicted—protection to the orphan—comfort to the dying, and burial to the dead, are some of the labors of its mission, and making no entangling alliances, it has been enabled to "live and move and have its being," under any and every form of government, acted publically in the display of its principles and in its vindication of virtue and morality. Holding jurisdiction only over its own perpetuity, its prosperity never hangs with the advancement or the overthrow of any other institution or government—either ecclesiastical or political.

It lived as well in the hearts of the ancient Hebrews as they wandered in captivity along the banks of the rivers of Babylon, as it did amid the splendors of the throne of Solomon.

The thousand years of the dark ages did not quench the glory of its sunlight, or check the onward march of its progress, for it has ever been faithful in finding enough personal integrity to save it from destruction, and a sufficient work of humanity to preserve it from decay and fossilization. Hence its *light* has been found burning on its mystic altars among all nations, without regard to the particular forms of their governments or the changes of their administrations. Our own Republic has been sustained from the beginning by Masonic faith and Masonic integrity, and in the aggregate it has never enrolled greater numbers in its ranks, or more talent, or more learning, or more weight of character than its present showing.

The great prestige of its American progress has preserved much of the ancient honor, while the other nations and people of the earth, in *the one faith* of humanity vindicate the same mystic integrity. And until this humanity shall lose the type of its character,