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The Craftsman

AND

CANADIAN MASONIC RECORD.

“The Queen and the Craft.”

VOL. VIII.

JANUARY, 1874.

No. I.

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THE CRAFTSMAN

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VOL. VIII.

HAMILTON, ONT., JAN. 1, 1874.

No. 1.

ANCIENT MASONIC CONSTITUTIONS OR CHARGES.

THE SLOANE MS., NO. 3846, A. D. 1646.

[Copied from the Original in the British Museum for the Masonic Magazine.]

THE might of ye Father of Heaven, with ye wisdom of ye glorious sonne, through ye goodness of ye holy ghost: yt bee three psons in one god, &, bee wth us at or begininge; and give us grace soe to governe us in our liveinge, yt wee may come to his blisse yt never shall have endinge.

Good Brethren and Fellowes our purpose is to tell you, how and in what manner this craft of Masonrie was begun, and afterwards founded by worthy Kings and Princes and many other wortt men; and alsoe to ym that be heare; wee will declare to ym the charge yt doth belonge to every true Mason to keepe: for good sooth if you take heede thereunto it is well worthie to be well kept, for a worthie Craft and curious science, for there be seaven liberall sciences, of ye wch it is one. The first is Grammer; yt teacheth a man to speake truth and write truly. The second is Rethoricke; yt teacheth a man to speake faire and in subttill tearmes. The third Loggick, yt teacheth to disearne truth from falcehood. The fourth is Arthimeticke, yt teacheth to account he recount all manner of numbers. The fift is called Geomeetree, and it teacheth & meate & measure of ye earth; and other things, which science is Masonrie; The sixth is Musicke, wch teacheth songe & voice of tongue, of organes and harpe; The seventh is called Astronomie; that teacheth to knowe ye course of sonne & moone; and other ornaments of ye heavens. These 7 liberall sciences, ye which seaven bee all one science: That is to say Geometry, Thus may a man prove, yt all science in ye world bee found in Geometry; for it teacheth meate and measure ponderation & weight of all manner of kind earth; and there is noe man yt worketh by any Craft but hee worketh by some measure; and noe man yt buys and sells, but by measure and weight, and all Geometriarians & Craftsmen and Merchants find noe other of ye seaven sciences; and especeally Plowmen and tellars of all manner of graine; both of cornes seeds vines plants, sellers of all other fruits; For Gramer neither Astronomie, nor any of all these can finde a man one measure or meate, without Geometry, wherefore I thinke that science

Masonic Constitutions or Charges.

most worthy that findeth all others. How this worthy science was first begun I shall tell you; before Noes flood was a man called Lameth as it is written in ye 4 Chaptr of Gene and this Lameth had two wives, ye one was called Adar, ye other Sella; and by the first wife Adar hee begott 2 sonnes. The one was called Jabell ye other Juball. And by ye other wife he had a sonne & a daughter, and these foure children found ye begininge of all Crafts in ye world. This Jabell was ye elder sonne; and hee found ye Craft of Geometry, and he deputed flockes of Sheepes & lambs in ye field, and he first wrought house of stone & tree, and it is notes in ye chapt aforesaide yt his brother Juball found musicke of songe harpe & organes; the 3 brother Tuball found out Smiths Crafts of iron & steele; and their sister found weavinge; and these children did know that God would take vengeance for sinne eather by fire or water; wherefore they writ ye sciences wch weare found on 2 pillars of stone; yt ye might be found after ye flood; The one stone was called marble that cannot burne with fire; The other was called Letera that cannot drowne with water; our intent is to tell you truly how and in what manner these stones were found, where these Crafts weare written in Greek. Hermines that was sonne to Cus; and Cus was sonne to Shem, wch was ye sonne to Noath; The same Hermines was afterwards Herms; the father of wise men and he found out ye 2 pillars of stone where ye sciences weare written and taught ym forth; And at ye makeinge of ye towre of Babilon there was the craft of Masonrie first found and made much of, ye Kinge of Babilon wch was called Hembroth or Membroth hee was a mason and loved well ye craft, as it is saide with ye maistr of yr stories; and when ye cities of Ninivie and other cities of East Azia should bee made. The Kinge of Babilon sent thither sixe at ye desire of ye King of Ninive his couzin; and they went forth, and hee gave hm a charge on this maner, That ye should be true and live truly together; that they should serve there lord truly for their paym.nt; for that hee might have worpp for sendinge ym and other charges hee gave them; and this was the first yt any Mason had any charge of his craft; moreovr when Abraham & Sara his wife went into Egypt there weare taught the seaven sciences unto ye Egyptians; And hee had a worthy schollar called Euchild and hee learned right well and was maistr of all the 7 sciences; and it befell in his daies that ye lords and states of ye Realme; had soe many sonnes yt ye had begotten: some by there wives, and some by ladies of ye Realme; for yt land is a holy land and plenished generacon; And ye had no competent liveinge for there children; wherefore ye made much sorrowe; and ye King of ye land made greate counsell, and a pliaint to know how ye might find their children meanes; & the could find noe goode wayes; and caused a cry to bee made throughout ye Realme; yt if there weare any man that could informe him; yt hee should come to him and bee well rewarded; and hold himselfe well assaide; and after this cry was made came this worthy Clarke Euchild and saide to ye kinge and all his great Lords if you will have yor children gouvned and taught honestly as gentlemen should bee; under condicon that you will grant ym & mee a comission; yt I may have power to rule them honestly as these sciences ought to bee ruled; and ye kinge with his councill granted them; and sealed yt comission; and then yt worthy doctor tooke the Lordes sonnes and taught ym this science of Geometry in practice to worke Masonrie all manner of worthie workes; yt belongeth to buildinge of castles all manner of corts temples and churches;

wth all other buildings; and he gave ym charge in this manner; First that ye should be true to ye Kinge and to ye Lords ye served; and that they should live well together; and bec true one to another; and that they should call one another fellowes; and not servants nor knave nor other foule names: and that ye should truly serve there paymt to ye lord that others serve; and that ye should ordaine ye wisest of them to be made mr of ye Lords worke; and neither for love great liveinge nor riches; to set another that hath litle cuninge to be mr of ye lords worke. Wherebye hee should bee evilly served or they ashamed; and that ye should call the gouvnor of ye worke mr of ye worke whilst ye worke wth him; and many other charges that weare two long to tell; and to all these charges hee made ym sweare the great oath; men used in yt time; and ordained for them reasonable payment; yt ye might live by it honestly; and alsoe that ye should come & assemble with others that ye might have counsell in there Crafts; yea might worke best to serve there lord; for his pfit and worspp, and to correcte themselves if ye had trespassed; and thus ye Craft of Geometry was govnrned there; and yt worthy mr gave it ye name of Geometry and it is called Masonrie in this land; long after the children of Israell were come into the land of It is now amongst us in ye cuntry of Jerusalem Kinge David begann the temple of Jerusalem that is wth them "templum dei;" And ye same Kinge David loved Masons well; and cherished them; and gave ym good payment. And hee gave ym charges that you shall heare afterwards; and after ye decease of King David; Solomon yt was sonne to David pformed out ye Temple his Father had begun; and hee sent afterwards Masons of divers lands and gathered ym together; soe yt hee had fourescore thousand workers of stone; and they weare named masons; and hee had 3 thousand of them; wt which weare ordained mrs and gournors of yt worke, and there was a king of another region yt men called Hiram and hee loved well kinge Solomon; and gave him timber for his worke; and hee had a son named Anyon and hee was mr of Geometry; and he was chief mr of all his Masons; and mr of all his gravel workes, and of all other Masons, that belongeth to ye temple; and this witnesseth the Bible in libra 2, Solo. Capite 5.

And this Sonne Solomon conferred both charges and Manners; yt his father had given to Masons; and thus was ye worthe Craft of Masons conferred in ye Country of Jerusalem; And in many other Kingdomes; Glorious Craftsmen walkeing abroade into divers Countres; Some because of Learninge more craft; and other some to teach there craft; and it befell that a curious workman; who was named Ninius Greacus & had beene at ye makeinge of Solomon's Temple; and came into France: & there taught ye craft of Masonrie; to ye men of France that was named Charles Martill; he loved well this craft and drew to him this Nenias Greacus; and learned of him ye craft; and tooke upon ye charges and Mannrs and afterwards by ye grace of god hee was elected Kinge of France; and when he was in his Estate hee tooke many Masons; and made Masons there yt weare none; and sett ym in worke and gave ym both charges and mannrs & good payment; wch he had learned of other Masons; and conferred ym charter from yeare to yeare to hold their assembly, and thus came ye Craft into France; All this while England was voyde, both of any Charge or Masonrie; untill ye time of St. Albons; and in his time ye King of England that was a Pagan; And hee walled ye Towne wch is now called St Albons;

and soe in Albons time a worthie Knight; was chiefe Stewarde to King & had gou'mt of ye Realme; and alsoe of makinge ye Town Walles; and hee loved Masons well; & cherished them; & made there paym't right good standinge wages, as ye Realme did require. For he gaue ym every weeke iij. s. vj. d. to there double wages; before yt time through all ye Land a Masoun toke but id. a day, And next to yt time yt St Albons mended it; hee gott ym a Charter from ye King and his councell; and gaue it ye name of assembly & there at hee was himselfe; and made Masons; and gaue ym charges as you shall heare hereafter. After ye decease of St Albons there came grievous wars into England; through nations; soe yt ye good rule of Masonrie was destroyed; until ye time of King Athelstone; yt was a worthie King in England and hee brought ye Land into good rest and peace againe; and hee builded many great workes & Castles and Abbies; and many other Buildings; and hee loued Masons very well; & hee had a sonne yt was named Ladrian; and hee loued Mason much more than his Father. For hee was full of practice in Geometry; wherefore hee drew himselfe to Commune wth Masons; and to Learne of ym ye craft; and afterwards for ye Loue hee had to Masons; & to ye craft yt he was made Mason himselfe.

And hee gott of his Father ye King a charter, and commission to hold every yeare an assembly where they would wth in ye Realme; and to correcte wth ym selves statutes and trespasses; if it weare done wt him ye craft; and hee held himselfe assembly at Yorke and there hee made Masons, and gave ym charges and taught them the mannr's of Masons; and commanded that rule to bee holden evr after: And to them to ye charter & commission to keepe; and ordained yt it should bee ruled from King to King: when this assembly was gathered together; hee caused a cry to be made; yt all Masons both yong & old yt had any writinge or understandinge of ye charges that weare made before in this land, or in any other Land; yt ye should shew ym forth and there was in some French, some in Greeke & some in English; and some in other Languages; and ye intent thereof was found; and thereof hee commanded a booke to bee made hou ye craft was first found & made, & commanded that yt should bee read and told when any Masons should be made; and to give him his charge; and from that time untill his time Masonrie untill this day hath beene kept in yt former ordr as well as men might gourne ye same; and furthermore at dyurs assembles hath beene put to and aded certaine charges; more by ye best advices of Mastrs and fellowes.

Heare followeth the worthie and godly oath of Masons. Every man that is a Masoun take Heede right well; to this charge; if you find yorselve guilty of any of these; yt you amend you; againe especially you yt are to bee charged take good heed that you may keepe this charge; for it is a great peril for a man to forseweare himselfe on a booke

1.—The first charge is that you shall be true man to God; and ye holy church; and that you use noe heresie nor error by yor vnderstandinge or by teaching of a discreet man.

2.—Alsoe you shall be true Leighman to the King without treason or falshood, and that you shall knowe noe treason, but that you amend if you may; or else warne the King or ye counsell thereof.

3.—Alsoe ye, shall bee true one to another that is, to say to every Mr & fellowe of ye trust of Masonrie; yt bee Masons allowed; & that you doe to them as you would ye should doe to you.

4.—Alsoe that noe Masons be thiefe in companie so far forth as you shall knowe.

5.—Alsoe every Mason shall kepe true counsell of lodge and chamber; and all other counsell that ought to be kept by ye way of Masonrie.

6.—Alsoe that you shall be true vnto ye lorde and Mr. that you serue, and truly to see for his pfit & advantage.

7.—Alsoe yt you doe noe vilanies in that house whereby the Craft shall be slandered. These bee charges in generall wch every Mason should hould both Maistrs and fellowes.

Nowe I will rehearse other charges in singular for Mrs and fellowes.

1.—First that noe Maister shall take upon him any Lords worke or other worke, but that hee knowe himselfe able and cunninge to pforme the same, so yt the craft have no disworpp but that ye lord may be serued and that truly.

2.—Alsoe that noe Maister take any worke but he take it reasonable, so yt ye lord may bee truly serued wth his owne good, & yt Mr. to liue honestly; and to pay his fellowes truly there pay as the manner of ye craft doth require.

3.—Alsoe that noe Maister nor fellowe shall supplant others of their worke; (that is to say) if ye haue taken a worke, or stand Mr. of a Lords worke you shall not put him out of it; if hee bee able of cunning to pforme ye same.

4.—Alsoe that noe Mr. nor fellowe take any apprentize; to bee allowed his apprentize; but for seaven yeares; and yt ye apprentize bee alsoe of his birth and limbs as hee ought to bee.

5.—Alsoe that noe Mr. nor fellowe take allowance to bee made Mason without ye asent of his fellowes yt at the least five or sixe; and hee that shall bee made Mason; to bee able our all Syers; (yt is to say) that hee bee free borne, and of good kinred and noe bondman; and yt hee have his right Limes as a man ought to have.

6.—Alsoe that noe Mr. put a Lords man to taske yt is vsed to goe to Joyrney.

7.—Alsoe every Mason shall give noe pay to his fellowes but as he shall disern; soe that hee bee not be deceived by falce workemen.

8.—Alsoe that noe fellowe slander other falsly behind his backe; to make him loose his good name or worldly goods.

9.—Alsoe yt noe fellowe within the Lodge or without answer and other vngodlily without reasonable cause.

10.—Alsoe every Mason shall pfferr his elder and put him to worshipping.

11.—Alsoe that noe Mason shall play at Hazards or any other unlawful game; whereby they may be slandered.

12.—Also that noe Mason shall be a common Rybold in lecherie; to make ye craft slandered; and that noe fellowe goe into ye Towne where is a Lodge of followes; without owt a fellowe wth him; that may beare him witnes; that he was in honest Companie.

13.—Alsoe yt every Mr. and fellowe come to ye assembly if it bee wthin fiftie myles; about him; if hee have any warning; and to stand at ye reward of Mrs. and fellowes.

14.—Alsoe that eu'rye Maister and fellowe if the haue trespassed, shall stand at ye reward of Mrs. and fellowes to make them acord if ye may, but if ye may notu goe to ye Common Lawe.

15.—Alsoe that noe Mason make moulds square or rule to any rough Lyers.

16.—Alsoe that noe Mason set noe layes within a Lodge or without to have to mould stone; with noe mould of his owne workinge.

17.—Also when ye come our ye country to sett them on worke as ye manner is (yt is to say) if they haue mould stones in place; hee shall sett him a fortnight in worke; & give him his hire; and if there bee noe stones in him; then refresh him wth some money; to bring him to ye next Lodge.

18.—Also you shall & evnye Mason shall serue truly ye workes; and truly make an end of yor workes, bee it taske or Joyrney; if you may haue yor pay as you ought to haue; These charges that wee haue rehearsed & all other yt belongeth to Masonrie you shall keepe; to ye uttermost of yor knowledge; soe helpe you God & by the Contents of this booke.

Finis p me,

EDUARDO SANKEY,

decimo sixty die Octobris,

Anno Domini, 1646.

LEONTIUS PATRICIUS, Bishop of Cyprus, was one day extremely and unreasonably angry with John, the Patriarch of Alexandria. At evening, the latter sent a servant with this message, "Brother, the sun is set." It was impossible for Patricius to resist the implied advice and entreaty, and the Christian forbearance of the Patriarch was rewarded by affectionate and obedient love.

SHE WOULD BE A MASON.

THE funniest story I ever heard,
The funniest thing that ever occurred,
Is the story of Mrs. Mehitable Byrde,
Who wanted to be a Mason.

Her husband, Tom Byrde, a Mason true,
As good a Mason as any of you;
He is Tyler of Lodge Cerulean Blue,
And tyles and delivers the summonses due,
And she wanted to be a Mason too,
This ridiculous Mrs. Byrde.

She followed him round, this inquisitive
wife,
And nagged him and teased him half out
of his life,
So, to terminate this unhallowed strife,
He consented at last to admit her.
And first, to disguise her from bonnet to
shoon,
The ridiculous lady agreed to put on
His breeches—forgive me—I meant panta-
loons;
And miraculously did they fit her.

The Lodge was at work on the Master's
Degree,
The light was ablaze on the letter G,
High soared the pillars J and B,
The officers sat like Solomon wise,
The brimstone burned amidst horrid cries;
The goat roamed wildly through the room,
The candidate begged 'em to let him go
home,
The devil himself stood up in the East
As proud as an alderman at a feast;
When in came Mrs. Byrde.

Oh! horrible sounds! oh! horrible sight!
Can it be that Masons take delight
In spending thus the hours of the night?
Ah! could their wives and daughters know
The unutterable things they do,
Their feminine hearts would burst with
woe;

But this is not all my story.
For those Masons joined in a hideous ring,
The candidate howled like everything,
And thus in tones of death they sing—
The candidate's name was Morey—
"Blood to drink and bones to crack,
Skulls to smash and lives to take,

Hearts to crush and souls to burn;
Give old Morey another turn,
And make him all grim and gory."

Trembling with horror stood Mrs. Byrde,
Unable to speak a single word:
She staggered, and fell in the nearest chair,
On the left of the Junior Warden there,
And scarcely noticed, so loud the groans,
That the chair was made of human bones.

Of human bones! On grinning skulls
That ghastly throne of horror rolls;
Those skulls, the skulls that Morgan bore!
Those bones, the bones that Morgan wore!
His scalp across the top was flung—
His teeth around the arms were strung—
Never in all romance was known
Such uses made of human bone.

The brimstone gleamed in lurid flame,
Just like a place we will not name;
Good angels, that irquiring came
From blissful courts, looked on with shame
And tearful melancholy.
Again they dance, but twice as bad,
They jump and dance like demons mad,
The tune is Hunkey-Dorey—
"Blood to drink," etc., etc.

Then came a pause—a pair of paws
Reached through the door, up sliding
draws,
And grabbed the unhappy candidate!
How can I without tears relate
The lost and ruined Morey's fate?
She saw him sink in fiery hole,
She heard him scream, "My soul! [my
soul!"

While roars of fiendish laughter roll,
At his outcry supplicatory.
"Blood to drink," etc., etc.

The ridiculous woman could stand no
more,
She fainted and fell on the checkered floor,
'Midst all the diabolical roar.

What, then, do you ask me, did befall
Mehitable Byrde? Why, nothing at all—
She dreamed that she'd been in the Ma-
sons' hall.

THE Rock River (Illinois) Methodist Conference has forbidden any more laying of church corner-stones with Masonic ceremonies.

"If a man love righteousness, his labors are virtues. For he teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life. She knoweth things of old. She expoundeth dark sentences."

THE mental qualifications of a candidate embrace sanity of mind, and a capability of understanding the obligations and instructions of the order, that he may be prepared to perform its duties.

A TRIAL AND A REPRIMAND.

THE case was, without contradiction, a bad one. I was lecturing through that part of the country in which it occurred; and, holding letters of authority from the Grand Master, it was natural that I should be invited to come over and preside at the trial. I wrote to the lodge full instructions how to open the case; how to bring charges; to issue summonses; to take testimony, and to do all needful things preliminary to the decision of the question. Then I left my work, three days distant, out of pure good nature, and went to Purim Lodge, No. 80, to preside.

The case, as I remarked, was a bad one. Brother Elmore had fallen into bad practices and was on his trial (Masonically speaking) for his life. Who is it that tells a story about the devil once having a Freemason in his power, and compelling him to commit one of three grievous crimes, viz., either to steal, expose Masonic secrets, or get drunk? The poor fellow thought he was choosing the least of three evils when he chose the latter, and the joke is—he got drunk. Here the laugh comes in.

Alas, for the shrewdness of the arch-fiend; while the brother was drunk he committed the other two. It was "even so" (as some ritualist says with tremendous emphasis in a dozen places in his Blue Lodge lectures), "even so" with Brother Elmore. Being a kind husband, a good father, a peaceable citizen, and withal a first-class Freemason (all but for the Bourbon), he would have died at the stake before committing any offense to have compromised him in any of these relations. And so, being instigated by the "aforesaid devil" to commit some one sin, he had compounded with the old rascal by getting drunk; repeating the drunk on many occasions—in fact protracting the same drunk for several days, and in that condition (the strychnine in his whiskey being at war with the cocculus indicus—the tobacco juice, that so nobly does duty therein, being at enmity with the extract of poke-berry that colors it, and the potash refusing all chemical affinity with the other drugs so generously compounded by the distillers), delirium tremens stepped in, as he had every right to do, and arrested our brother Elmore, like a veritable police-officer, as he is. He quite took possession of that Master Mason for the time being, and played "old Hobbs" with him (whatever that expression means I don't know. I put it with Burns's other expression, "richt gude willie-wacht," and give it up). He made him feel things; he made him see things; he made him taste things; he made him hear things; he made him smell things; he played the gamut on his five human senses, especially those three so greatly revered by our ancient brethren. Worse than that, he made him say things that would cause a man's hair to stand on end if he had any, and if he hadn't, would curdle his blood. I have heard a good many persons swear and objure. I have read a number of articles by Masonic editors. I have once or twice dipped into political papers, at election times, and even sat out a session of "woman's rites" (is it spelled that way?); but never has the richness of the English language in expletives struck me so forcibly as when I sat up one night with a friend—I knew he was a friend for he afterwards denounced me in a Masonic paper as heartless—a friend who had delirium tremens, and heard him swear. There is where Webster made his "Unabridged," in listening to the objurgations of parties in the riper stages of delirium tremens.

Brother Elmore sustained the reputation of tremens, in using all the oaths he had ever heard, and then manufacturing a quantity, which for variety and seasoning were really curious.

But that was not the worst of it. Delirium tremens made that good husband kick his wife; made that father throw his little one out of the window; made that prudent, law-abiding man shoot his neighbor's cow, which had innocently lain down by his wood-pile—shot her dead even with her un-masticated cud in her mouth; made that decent, modest brother go howling and naked in the street, like one of those lovely dervishes that Brother John P. Brown of Constantinople tells about in his book; made him, in short, as much worse than a beast, as a beast is better than a back-biting Freemason.

All this and more was ready for me when I arrived at 4 p. m. on the day of the trial. Three hundred pages of evidence, chiefly copies of the stupendous oaths that delirium tremens had made Brother Elmore swear. Tremendous oaths they were. Several of them were heavier than the heaviest hailstones that the weakest of our country papers have labored to describe. Thirty-eight witnesses, comprising a number of children, too young to know much, but brought in to prove that Elmore went naked in the streets; a piece of evidence that no one else was willing to give; and one old bed-ridden darkey to testify as to the kind of liquor "Massa Elmore got drunk on," a fact so much dwelt upon by the Junior Warden, in the indictment, that he evidently considered it the gist of the whole matter.

Every member of the lodge was there, including the Rev. B. Battle, who never goes to lodge except on such occasions as that, and is excused from paying dues (though

A Trial and a Reprimand.

he owned eleven niggers at that time, and a good plantation; but the rebellion has since cleaned him out, and he attends lodge regular). All the dimitted Masons were present, together with large delegations from the eight surrounding lodges. The weather being warm, the air of the lodge room was in as healthy a condition as the pages of Blanchard's anti-masonic paper usually are when some good Masonic brother has been stirring him up. After a hasty lunch I went up and "tuk the cest," as officially requested by brother Honeybag, a diffident man, not an LL. D., but honest and sensible as anybody. The lodge had strictly fulfilled my instructions. They had "opened the case; brought charges; issued summonses (more than a hundred); taken testimony (the pile of cap paper measured more than four and a half inches in thickness), and done all things needful, as preliminary to the question." The committee on evidence had given its undivided attention to evidence; and now the rest was left to me.

Brother Elmore sat in the lodge a wounded, weary, penitent man, if ever I saw one. His church had expelled him. His wife's three brothers had each of them thrashed him, the oldest (a blacksmith) most tremendously. All the old ladies in the neighborhood had had their fling at him. The owner of the cow he had shot had sued him for her value, and had recovered exemplary damages of a hundred dollars or more, and besides that, had put him under heavy bonds to keep the peace with all other cows that chose to lie down by his woodpile. His poor little baby, so summarily chucked out of the window, had indeed lived through it, but not till after grievous sickness and a still more grievous doctor's bill—greatest of temporal calamities. He had been made the scape-goat of the community. The preachers had made him their text for scathing sermons. The boys at the school-examination had given it to him in their celebrated (original) dialogue of "The Wife-whipper; or, The Plain Road to Hell." The local correspondent had written three articles (and threatened a fourth) to the county newspaper, "The Weekly Ink-slinger; or, The Messenger of Truth," detailing all the circumstances of the case highly colored. I may safely repeat, then, that Brother Elmore was a wounded, uneasy, penitent man, if ever I saw a W. U. P. M.

As soon as I took my seat, after acknowledging the Grand Honors (never saw I such motions on mortal pinions before; how they were made without detaching "bone from his bone," how without peeling off the cuticles of the hands; how without inducing apoplectic attacks, I do not know); as soon, I say, as I sat down, I cast my eye (metaphorically of course) upon the W. U. P. M. already mentioned. He sat with his head resting on the palm of his hand, the pallor of death on his features, and one of his front teeth absent, "removed," as the dentist terms it, by the fist of his wife's brother, the blacksmith aforesaid.

The air was so impure in that lodge room, that, without taking time to instruct the large assembly in the whole subject of lodge trials, as I usually did in such cases, I ordered the Secretary to read the proceedings. This included the "charges" brought by the Junior Warden, and very proud the Junior Warden was of them, for in framing them he was guided by a form law-book of the oldest date, had exhausted the legal vocabulary in the operation, and I counted thirteen times in which he used the words, "party of the first part" in a single page. It took him just thirty-six minutes only to read through the charges! To my surprise, as soon as the "charges" were read, and even before we had come to the evidence, Brother Elmore arose and asked leave to speak. There was something so impressive in his manner, so modest and gentle, that my heart warmed to him in a moment, and though the request was a little out of order (I was a great stickler for "points of order" in those days; I am not now), I authorized him to do so. He simply said that the lodge had already had too much trouble with his case. It was unnecessary to go over all that pile of evidence. He owned himself guilty. He had acknowledged it all from the first. He had told the Junior Warden, and had told the lodge when they first summoned him, that he was guilty. Why weary the patience of the lodge longer? He pleaded guilty.

After a whispered conference with Brother Honeybag, the Master, I took the list of "charges" in my hand and said, "Do we understand you to say, Brother Elmore, that you are guilty of all of these charges?"

"Guilty," replied Brother Elmore.

"What," said I, quoting from the portentous document, "guilty of the vilest crimes known to man?"

"Guilty," replied Brother Elmore.

"Guilty, on the aforesaid night, with the aforesaid club, chunk, firebrand, broomstick, sliver, etc., etc., of striking, beating, defacing, maiming, mutilating, cutting, carving, hewing, etc., etc., the aforesaid wife."

"Guilty!"

"Guilty of _____" I really haven't patience to copy all the absurd repetitions and alliterations of the indictment, but if there is any offense in the calendar that the

Junior Warden hadn't included in those "charges," it was accidentally omitted and the party held himself amenable thereto when rightly informed. Brother Elmore acknowledged himself guilty of everything.

Then I told the lodge that the case was closed, and the only question now was on the penalty. There was a general outcry at this. The Secretary wanted to read those four and a half inches of evidence, a good ten hours' work. The Junior Warden wanted to read a speech he had prepared, the title of which was "Moral Obliquity, as illustrated in the case of Brother Elmore"—evidently a swell thing. A good many brethren, who had already given evidence in the case, wanted to be cross-examined so that they could say it all over again. The only living soul who hadn't a hard word to say against poor Brother Elmore was his wife. She had placed a private note in my hand as I sat eating my bite at the hotel, and this I will refer to again.

However, I decided that everything was now out of order, except that Brother Elmore might speak in his own defense and then retire. The Secretary then gathered up and docketed his roll of notes. Brother Junior Warden, with a sigh, deposited his speech in his coat pocket.

A glass of water that I had ordered brought in for Brother Elmore's benefit was swallowed. He arose and modestly said he had no excuse, and no-apology to make. It was all done while he was out of his mind, as crazy as any patient in the asylum. It was all a question of whiskey. He did not remember anything about it. He loved his wife—yet it was proved that he had grievously abused her by beating. He loved his infant child, the only one left out of five, he said; yet he had well nigh taken the little girl's life. He loved the good opinion of his neighbors; yet he had so thoroughly disgraced himself by his indecency that not one of them would speak to him. He had honored and respected Freemasonry; yet he now stood, and justly too, on the eve of expulsion. It was all a matter of whiskey. Why he had so suddenly acquired a taste for whiskey he did not know. Never until about a year before had he drunk any. Then, during an attack of typhoid fever, his physician had recommended it to him. He came, surprisingly soon, to love it; six months before, he had first got drunk upon it. Now, he stood in that condition that, but for the accidental hand of Providence, he should have committed murder through its horrible influence. The whole matter, he said, was as strange to himself as it was to the lodge. He could only throw himself upon the mercy of the brethren. Since his recovery from delirium tremens he had drunk nothing. He had sworn before a magistrate he would never drink again. He had endeavored to join the temperance society, but they refused to admit him. He was willing to give security in all that he was worth that he would never drink again. He would be humbly thankful, he said, that the brethren would only suspend him so that he might remain on trial. He didn't care how long the suspension should run, only he would be grateful if they would give him a chance. Weak, under all that he had undergone, Brother Elmore here asked leave to sit down for a moment. I had another glass of water brought to him. The lodge was much moved, all but the Secretary, who was studying some point on Masonic Constitutions, and the Junior Warden, who was surreptitiously reading a page of his address, "Moral Obliquity Illustrated, etc." For my own part I had hard work to hold in, and worshipful Brother Honeybag, who sat on my left, cried openly like a man, as he was. Brother Elmore said he had but little more to say. Whatever might be the action of the lodge, he couldn't blame them, he said, for the severest action, and he asked their forgiveness for the disgrace he had brought upon the lodge. As to the Grand Master in Heaven, he said, he had humbly, already, asked for pardon, and devoutly trusted it had been granted him. And so, first asking permission as a Mason should, and exchanging proper salutations as a Mason does, he retired, evidently supposing he would never return.

The vote was taken, "Guilty," unanimously. "Shall he be expelled?" Before putting this question I glanced again at the note Mrs. Elmore had handed me and read it to myself. "Mr. Elmore never received a word of warning from a brother Mason. Did they treat him Masonically?" Then I arose and remarked quietly that this case was an aggravated one, yet there was one point in it that the Junior Warden, I thought, had neglected to specify in the lengthy and detailed "charges" he had prepared. The Secretary, on hearing this, hastened to take down the roll of papers he had docketed. The Junior Warden opened his ears and eyes with astonishment. I glanced amusedly around the lodge, and proceeded somewhat in the following vein: "Worshipful Master: If there is any one thing, more than another, that illustrates the high principle of Masonic attachment, and makes it almost divine in its origin, it is the injunction that you so well understand, and have so often inculcated upon the Master Masons here, to warn one another of approaching danger; to remind each other in the most tender manner of faults, and endeavor to aid in reformation. As the Master of this lodge, his duty, in relation to Brother Elmore, was in a special manner incumbent upon you.

State before us, now, how often you sought out, approached and warned this unfortunate man of his fault of intemperance, when you saw that his lifelong good and upright conduct was being reversed?"

Had a bombshell exploded in the lodge the effect would scarcely have been greater. Brother Honeybag hung his head for a few minutes, and then like the good man he is (but poor grammarian) he rose and said, "Nary a time, sir!"

For ten minutes I sat in silence, until the attention of the audience became too painful. Then I said to the Senior Warden, in effect, that he lived in sight of Brother Elmore's house; he had met him every day; he saw the habit of intemperance gaining power over him—how often had he warned him of his fault? The Senior Warden, without even rising to his feet, replied, "Not once!"

Again the room was silent. I sat with closed eyes, but I felt that the whole lodge was looking toward the Junior Warden, and that he looked worse than poor Elmore had done. So I said, "Brother Junior Warden, you know as well as I do what are the official duties which you assumed at installation. One of the most important and solemn specifications on your part is that of counseling, guiding and warning the Craft. State to the lodge to what extent you have performed this duty with Brother Elmore?"

I believe I have not yet named the Junior Warden; it was Cabinet. Brother Cabinet was a man, though a conceited one, and he acted now like a man. He arose, pulled out his address, "Moral Obliquity Illustrated," tore it into several pieces, quietly dropped it out of the window that was open behind him, handed his jewel to a Past-Master who sat hard by, came out before the altar and said, "Right Worshipful Sir, I am more guilty than Brother Elmore, and I think the lodge ought to pardon him and punish me."

Causing Brother Cabinet to take a seat, I then ordered the vote taken successively on the questions, "Shall Brother Elmore be expelled?" Unanimously, "No!" "Shall he be suspended?" Unanimously, "No!" "Shall he be reprimanded?" By a small majority, "Yes!"

So I had Brother Elmore again before me, and I "reprimanded" him. Then there was a general shaking of hands all round, during which I observed the Secretary tearing up and throwing out of the window all that pile of evidence upon which his heart had been so set an hour before.

I suppose the reader need not be informed that Brother Elmore never got drunk again.—*Light in Masonry.*

BURNS AS A FREEMASON.

In a little work, intended for private circulation, an author, concealing himself under the title of "A Son of the Rock," has given some interesting facts regarding the Masonic career of the poet Robert Burns, which deserve a place in the pages of *The Freemason*. The author starts by stating that Masonry was the "Great propelling power of the poet, influencing his thoughts, inspiring his muse, and nurturing that stern love of independence and brotherhood which are universally acknowledged to have been predominant characteristics of his manhood." With few exceptions, the poet's patrons, associates, correspondents, &c.—in fact all whose names are made memorable by his genius—were linked together in the Masonic chain. On the 4th of July, 1781, when Burns was in his 23rd year, he was initiated at St. David's Lodge, Tarbolton—a memorable event for him, who was so full of human nature and brotherly earnestness. In the following year a disruption took place, when the separating portion reconstituted the old lodge of St. James, Tarbolton, which had formerly existed and to which Burns adhered with all the fervor of new love and light. Major-General Montgomery, a scion of the noble house of Eglintoun, was the first W. M.; and though the poet removed to Mossgiel, about three miles distant, he never missed attendance at any of the meetings. In the St. James Lodge began his acquaintance with Gavin Hamilton, whom the poet thus describes:

"The poor man's friend in need;
The gentleman in word and deed."

Amongst others he then became intimate with Dr. Mackenzie, who married one of the celebrated "Mauchline Belles;" John Ballantine, to whom "The Brigs of Ayr" were inscribed, and by whose exertions was erected the new "brig," opened on the 22nd November, 1786, when a grand Masonic demonstration took place; William Wallace, Sheriff of Ayrshire, respecting whom the poet wrote:

"Heaven bless your honored, noble name,
To Masonry and Scotia dear;"

and John Rankine, of Adamhill, who was also a member of the lodge, was a great humorist and great companion of the poet. After settling at Mossgiel, the poet held lodges at Mauchline, and in July, 1784, he was elected Deputy Master of St. James's Lodge, signing the minutes "Robert Burness" till the 1st March, 1786, when his name appears as it was afterwards known to the world. Professor Dugald Stewart, who visited the Masonic lodge at Mauchline, where Burns presided, thus speaks of him: "He had occasion to make some short unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and everything he said was happily conceived, and forcibly as well as fluently expressed." In the early part of 1786, Burns went to Kilmarnock, to arrange for the publication of the first edition of his poems, when he visited St. John's Lodge, where he was surrounded by the brethren of the mystic tie, who were friends and patrons of the forthcoming volume. One of the most eminent of these was Bro. Thomas Samson, seedsman, hero of the well-known "Elegy," at whose house the poet was welcomed with genuine cordiality, and whose sterling worth was thus immortalized after his death:

"The brethren of the mystic level,
May hing thir heads in wofu bevel,
While by their nose the tears will revel,
Like ony bead;
Death's given the lodge an unco devel,
Tam Samson's dead."

Before leaving Kilmarnock, Burns was admitted an honorary member of St. John's Lodge, on the 26th October, 1786, and he left them his parting benediction, full of brotherly affection. One stanza is certainly worth being quoted and remembered by every brother:

"Ye powers who preside o'er the wind and the tide,
Who marked each element's border,
Who formed this frame with beneficent aim,
Whose sovereign statute is order;
Within this dear mansion may wayward contention,
Or withered envy ne'er enter,
May secrecy round be the mystical bound,
And brotherly love be the center."

The 28th of November, 1786, is the supposed date of the poet's memorable arrival in Edinburgh, where Masonry was in the highest repute at the time; eleven or twelve lodges held monthly meetings, and the officials of the Grand Lodge were in the habit of visiting each lodge once a year. Amongst the officers at that time were the Duke of Atholl, the Earl of Balcarras, Lord Haddo, Sir Wm. Forbes, Col. James Murray, Sir James Hunter Blair, Earl of Buchan, Lord Napier, Lord Banning, Earl of Morton, etc. On the 7th of December, Burns attended a meeting of the Canongate Kilwinning Lodge, where he was introduced to the Hon. Henry Erskine, Dean of Faculty. On the same evening the "Kilwinning" was visited by the Grand Lodge and eight Craft Lodges, and the poet was in a blaze of excitement as he returned to his lodgings in the Lawn Market, after he had been lionized during the evening. Two days afterwards, Henry Mackenzie ("The man of Feeling"), a brother Mason, published in *The Lounger* a review of Burns's Kilmarnock poems, in which it was first declared that "a poet of no ordinary rank had been born among the peasantry of Scotland, possessing the spirit as well as the fancy of a poet." On the 13th the *Courant* printed a complimentary epistle in which Burns was spoken of as

"The prince o' poets and o' ploughmen."

On the same day the poet wrote to a brother Mason: "I have been introduced to a good many of the noblesse, but my avowed patrons and patronesses are the Duchess of Gordon, the Countess of Glencairn, with my Lord and Lady Betty (Cunningham), the Dean of Faculty, Sir John Whitefoord, &c. I have likewise warm friends among the literati, Professor Stewart Blair, and Mr. Mackenzie, 'The man of feeling.'" The publication of the poems was pushed forward and warmly supported by the eminent brothers whom he met. On the 11th of January, 1787, the Grand Master visited the ancient Lodge Mary's Chapel, and Burns who was present, wrote to Ballantine at Ayr: "I went to a Mason lodge yesternight, where the Most Worshipful Grand Master Charteris and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard, Brother Burns,' which rang through the assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright thunderstruck, and, trembling in every nerve, made the best return in

my power." On the 1st February, sixteen new members were initiated in the Canongate Kilwinning Lodge, some from Forfarshire, all of whom became Masons to meet Burns, who was then made an honorary member. On the 6th of February the Prince of Wales was initiated, and on the same evening Burns was created Poet Laureate of the Canongate Kilwinning Lodge, an honor which he highly prized—

"To please you and praise you,
Ye ken your Laureate scorns;
The prayer still you share still
Of grateful minstrel Burns.

He added the title of "Bard" to his signature, and appended his Masonic mark in the Bible he presented to Highland Mary, now treasured in the monument in Alloway kirk. On the 21st of April his poems appeared, containing a list of 1,500 subscribers, names, making up a list of 2,800 copies. Publisher, printer, portrait painter, and engraver of the portrait, were a rare class of men—all characters in their way, and all Masons. During a tour through Scotland the poet was made a Royal Arch Mason at the general encampment of St. Abb's Lodge, Eyemouth, on the 19th May, and on the 25th June he was present at a meeting of the Canongate Kilwinning Lodge when Lord Torphichen was elected Master, and Wm. Dunbar, Writer to the Signet, Depute Master—"rattling, roaring Willie." Amongst the members of the Lodge to whom Burns specially attached himself were William Woods, tragedian, for thirty years reigning dramatic favorite; Louis Cauvin, teacher of French in Edinburgh, who afterwards left money to found a hospital for the education and relief of the sons of poor teachers; James Johnson, engraver, music seller, &c., to whom the world is indebted in a large measure for the publication of many valuable songs; Lord Monboddo, the first pioneer of the Darwinian theory; the Earl of Buchan, a literary celebrity of the day, &c.

Speaking of the poet's Edinburgh visits and associations, Robert Chalmers writes: "All—the admiring, the disliking, and the indifferent—must, we think, admit that Burns, externally a peasant and of peasant breed, but internally a great man, had come through the crisis without the slightest derogation from his true character. Intellectually a giant, he maintained his proportions in convivial scenes which too often caused a sacrifice of the inherent to the accidental, of the true to the false, of the great to the mean. The dignity of the whole picture, as it looms through the salons of the polite and learned world of Edinburgh, must indeed form a gratifying picture in the minds of all true men whatever." "Masonry," the author of the brochure adds "was the keystone of the arch, and Burns was doubtless indebted to the brotherhood for his brilliant reception in the capital, and the generous homage it called forth. If he had not possessed the mystic key to unlock the door of the inner sanctuary he might have had to wait longer for the recognition of his genius. All honor, then, to the brotherhood who rallied round him, introduced him to their homes and families, and interested themselves in his fame." After continuing faithful to his Masonic allegiance Burns died on the 21st July, 1796, and the author, to whose excellent little work we are indebted for the sketch we have given, concludes as follows: "Masonry was the undercurrent of many a poetical inspiration, and his heart's devout prayer in one of his very latest and noblest songs, sent to Thomson the year before his death:

'For a' that an' a' that,
It's coming yet for a' that;
That men to men, the world o'er,
Shall brothers be for a' that.'

THE SUN AS A SYMBOL IN MASONRY.

HARDLY any of the symbols of Masonry are more important in their signification or more extensive in their application than the Sun. As the source of material light, it reminds the Mason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning, an end, and a regular course of hours, that the Sun is presented as a Masonic Symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the Sun, one the Moon, one the Master of a Lodge, because as the Sun rules the day and the Moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision. And this is in strict analogy with other Masonic symbolism. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Masters who govern the Lodge, controlling its time of opening and closing and the work which it should do, must be symbolized by the Sun. The heraldic definition of the Sun as a bearing fits most

appositely to this symbolism of the sovereignty of the Master. Thus Gwillim says: "The Sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority." This representation of the Sun as a symbol of authority, while it explains the preference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority. The Master, therefore in the east, is a symbol of the Rising Sun; the Junior Warden in the south, of the Meridian Sun; and the Senior Warden in the west, of the Setting Sun. So in the mysteries of India, the chief officers were placed in the east, the west, and the south, respectively, to represent Brahma, or the Rising—Vishnu, or the Setting—and Siva, or the Meridian Sun. And in the Druidical Rites, the Arch Druid, seated in the east, was assisted by two other officers, the one in the west representing the Moon, and the other in the south representing the Meridian Sun.

This triple division of the government of a Lodge by three officers, representatives of the Sun in his three manifestations, in the east, south, and west, will remind us of similar ideas in the symbolism of antiquity. In the Orphic Mysteries it was taught that the Sun, generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a three-fold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. The government of the universe was divided between the three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met.

The Sun is then presented to us in Masonry, first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemyss (Synb. Lung.) speaking of symbolism, "the Sun may be considered to be an emblem of divine truth," because the Sun, or light of which it is the source, "is not only manifest in itself, but makes other; so one truth detects, reveals and manifests another, as all truths are dependent on and connected with each other more or less." And this again is applicable to the Masonic doctrine, which makes the Master the symbol of the Sun; for as the Sun discloses and makes manifest by the opening of the day what had been hidden in the darkness of night, so the Master of a Lodge, as the analogue of the ancient Hierophant or explainer of mysteries, makes divine truth manifest to the neophyte who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.—*A. G. Mackey.*

The Working of Masonry.—The day had been bleak and inclement, and the setting sun had left behind him a heavy and sleety night. A day of severe labor had caused me to feel weary and indolent, I retired to my office, and divesting myself of boots, and putting on my slippers, prepared myself in easy chair for a night's ease. I fell into a light slumber, from which I was rudely aroused by the loud ringing of the office bell. The outer door was opened by my servant, and I heard him remark, "You will find Dr. C. in his office," at the same time opening the inner door. I started from my seat to welcome a gentleman muffled in a comforter and a heavy overcoat, his slouched hat drawn down over his eyes, and an unkempt beard of a week's growth. For a moment he seemed to eye me with stern intensity; at length, making a profound bow, he asked in a husky voice: "Do I address Dr. C., Master of——— Lodge of Masons?" "You do," I replied, and extending my hand to greet him, the recognition of brothers was cautiously exchanged. The stranger, at my request, seated himself at the cheerful fire, but remained silent; at length springing to his feet, he violently grasped both my hands, and while tears streamed down his face, he cried in accents, keen, piercing, the sad, hopeless tone of which I shall never forget, "Doctor, brother, my wife is dying, and I have not a dollar to procure her the needed attendance or medicine." "Where is she?" I demanded. He paused a moment as if unwilling to state where; at length, assured by my remarks made to him, he replied: "At——— Hotel. We arrived this evening from the North, on our way home in Alabama. I had been on a pleasure tour, hoping to improve the health of my wife, as far as Boston; my means were ample, my tickets were purchased for this place: but before arriving here I found my pocket book had been abstracted from my pocket, and but for that my tickets had been given to the conductor, God only knows what humiliation I and my dear wife might have been subjected to. My pocket book has been stolen, and only my baggage remains." There was a manly and honorable countenance in the man. I called with him to see his young and sweet looking wife, and without hesitation gave him the amount of money he needed, at the same time requesting a medical friend to call and prescribe for the wife. I was often laughed at for my folly, and what was called my gullibility. Some several months passed, when one evening on my way to my lodge, I called at the post office, and was presented with a package which had

arrived by evening mail. Wondering what massive document had thus come to me, I waited on my arrival at the hall to examine it. I found, on arrival at home, that the package contained a magnificent diploma creating me an honorary member of the M. W. Grand Lodge of _____, the full amount of my donation to my suffering brother, and a most gratifying series of complimentary resolutions, full of thanks for the Masonic care and fraternal love which had so materially aided the Grand Master of that State, who, like the stranger succored by the Samaritan, had fallen among thieves. Here was a striking incident, illustrating the value and uses of Masonry. This incident is, I understand, written, framed and hung up in the Grand Lodge of which the brother was a member. Here is a beautiful illustration of the benefits of Freemasonry—the right hand knoweth not what the other hand doeth.

THE OLD SPIRIT OF MASONRY.

WE often hear old men of the Craft speak of "the old spirit of Masonry," and we have sometimes been led to ask others if this "spirit" was not all a myth, an imaginary divinity, which, like the gods of the heathens, had no real existence. But doubtless there was such a spirit, or it would not be remembered so distinctly and so sacredly by our ancient brethren. Yet what it was—to us of the present day—like the old ancient word may be lost forever. Still, perhaps we may guess at it, as we do at other things, and if we miss it, our honorable venerables, who know more of Masonry than we do, can correct us.

We know this much, that it is a patent fact, that all associations of men have had a peculiar spirit in their origin, which the years have usually worn out. Time indeed is apt to work deteriorations in all things, and it may have done so in the spirit of Masonry. The men of the earlier years were primitive in themselves, and they felt their Masonic obligations binding upon them unto the death. With them Masonry was a royal brotherhood which they held should be as pure as truth, as sacred as the spirit of divinity itself. Hence they always met as a royal brotherhood, on the level everywhere, and to be recognized everywhere as a member of the Fraternity, was to receive the fullest confidence of every mystic heart. The union was one of spirit, and not one of mere mechanical or worldly show. Nature itself paid homage to it, and even conventional law gave it its best salutations. Whether they met on the highest hills or in the lowest valleys, they came together in the unity of a noble brotherhood, with the spirit of fraternal respect and confidence, and with the reverent feeling of the highest social life.

Their reunions were convocations of the true, fraternal spirit, and hence they were never parted save upon the square.

It is not strange that those who lived in that happy day should be jealous of the dying away of any part or parts of that sublime and ancient regime. They saw this spirit was simple and sincere, as well as common and beautiful, hence they prized their Masonic meetings above all other gatherings. This, as far as we have been posted, is what they term the old spirit of the Craft, which they learned to love so dearly, and which they would like to see revived throughout all our jurisdictions. The fact that our modern society, both in civil and religious life, is satisfied, in the general way, with mere forms has doubtless had something to do with our Masonic formality, and it may be that this has been the chief cause of the fraternal indifference which is so frequently manifested.

Some men, we know, were Masons who perhaps never should have been initiated, and charters have been granted and continued when they never should have been even ordered. But to go back to the real weakness of our grand institution we may perhaps say that the "old spirit" has never been wounded except "in the house of its friends." Incompetent men have too often conferred its degrees and too frequently it has been the case that bigotry, selfishness, prejudice, or native meanness, has not been routed out of the hearts of some of our brethren, who have for a period worn the grand jewel of the Master.

Obligations have not always been impressively given, and therefore they have not been properly comprehended, and therefore the poor blind candidate has been left to wander on, in, at least, comparative darkness, so that up to the present hour he knows but little more about the moral, social and intellectual sublimities of Masonry than if he had only been initiated into the mystic mummeries of the "Thousand and one."

To have the old spirit of Masonry one must look, think, feel and know what this spirit is. He must seek for it, and labor to get it, and then have the self-mankind about him to show it in all his intercourse with his brethren and with the rest of mankind.

In our travels over land we have had pretty fair opportunities of seeing how much of this spirit some Masons had, and we are masonically proud to say that it has been only here and there, at long distances, that we have found "a black sheep" in any of our folds, and we will here add, that in most instances we have learned that these but seldom attend any of the Lodge meetings. In short, we found them to be only poor, miserable backsliders. To merely take the degrees, as all know, makes no man a Mason, for as we have written before, he is only a Masonic automaton. He lacks living light, social energy, and the high integrity of fraternal power. The outside world thinks that the masonic jewel which some men wear is evidence of masonic character, and so it may be so far as the name is concerned; but the truly initiated Masons are apt to look a little farther for their knowledge of a masonic brother than the mere show of his emblems.

But let us inquire, before we close this article, whether the multiplication of our Lodges or the increase of our membership had necessarily anything to do with the dying away of this grand old spirit of Masonry.

We know, it is true, that the higher virtues are usually found only among the few, that the multitude is apt to run in the ways of evil. But then it should be remembered that Masons are always selected, or at least should be, and that they are not of degenerated mould, for if they are, or were, they are unfit applicants for initiation into any Lodge. As a class, then, Masons are men of good report, and therefore it should be expected that they will vindicate in their spirit and conduct, that they have some if not all of the grand old endowments. Then let all our Lodges look to it, and see that all proper efforts are made to keep alive the old spirit of the Craft—let them hold Masonic socials and have reunions, and row and then have a good moral and social lecture, and the old spirit will doubtless remain as our eternal inheritance.—*Masonic Advocate*.

An Old Scottish Custom.—In accordance with a custom inaugurated by Mother Kilwinning towards the end of the 17th century, and followed in after years by other lodges, Glasgow Kilwinning began at a very early stage of its existence to grant commissions to make Masons. The following is a copy of a letter of authority to work in Edinburgh. "Dearly beloved brother: Your letter to us of the 30th of last Aprile, praying for power to receive and admit Masons and members of Glasgow Kilwinning, being read at our monthly meeting of May, it was unanimously resolved to comply with your request. In consequence of which resolution you are vested with power, privilege and authority from us, as we doe hereby give you full power, privilege, and authority to receive and admitt all such of a worthy and honest character as shall apply to you to be received and admitted members of Glasgow Kilwinning; and this we authorise you to doe, though at a distance from our lodge. Provided always and wt this restriction, that no brother or brethren shall be admitted or received under the name of Glasgow Kilwinning till he or they shall pay the sum of twenty-seven shillings and sixpence sterling, as the ordinar and usual charge stipulated and appointed by our rules and regulations as the expense to be paid by every brother who shall be admitted. At same time, you are required pointedly and exactly to make remittance of such sums of money as you shall receive for the admission of a member or members, and that per first post or other opportunity after such admission or admissions, and you are at the same time to send the name and designation of ev'ry new brother, with the date of his admission, so as he may be enrolled in our books. As we are well convinced of your abilities, we think it noways necessary to putt you in mind of charges and instructions to be given the young intrants. Wee therefore only add that we wish you, as a dear brother, all spiritual and temporal blessings in Chryst Jesus our Lord. Amen. These presents, retaining a power at our pleasure to revoke and repeal them, are given at our Lodge of Glasgow Kilwinning, and sign'd and seal'd with our seals, the 23rd of July, in the year of our Lord, 1741, and of Masonry 5741 Sic. Subr., George Murdoch, Glasgow Kilwinning, William Clark, S. W.; Jno. Hamilton, p J. W. To our worthy and well beloved brother John Cumming."—*D. Murray Lyon*.

AMONG the societies of ancient times resembling (and probably an offshoot of) Freemasonry, Cæsar describes one called Soldurios (Com. III, 22) in these words: "This is their condition of life, that they may enjoy all advantages of life together with those to whose friendship they have devoted themselves. That if anything happens to them through violence, either they may bear the same calamity together, or may commit suicide. For it has not been found in the memory of man one who would regret to die when his friend was killed to whom he had devoted himself," etc. This description recalls the stories of David and Jonathan, Damon and Pythias, and others of antiquity.

Patrons of Masonry.—William, Emperor of Germany, is a Freemason of forty years' standing; also his son the Heir Apparent of the Empire. The father of Victoria, Queen of Great Britain, was a Freemason; also three of her sons, and herself by royal consent, Patron of the Order. Victor Emmanuel, King of Italy, is a Mason, as is also his son Amadeus, the late King of Spain. To them might be added the Kings of Holland and Sweden and a host of princes and the nobility of Europe.

It is known that the Ancient Craft is favored by the Sultan, Abdul Aziz, and that a good proportion of the Pachas and high officials are Members of the Craft. The celebrated Fuad Pacha, long Grand Vizier of Turkey, was a warm advocate of Masonry, and at his death was Deputy Grand Master of Turkey under the English Constitutions. The Sultan, some years since, commanded one of his secretaries "to join the Masons and tell him who they are and what they do." He did so, and reported so favorably of "the high character of the members, the innocency and propriety of their secrets, their devotion to good order and decorum, their abhorrence to plots and conspiracies against the civil powers," etc., that the imperial inquirer let it be known from that time forward that he was "favorable to the Sons of King Solomon (Melek Suleyman) and their work."

A few weeks ago, in the city of Washington, a fellow-craft who had been regularly passed in one of the lodges, anxious for proficiency to enable him to advance, was advised to go to a lodge of instruction. He applied for admission, and by a mistake of the Tyler, was vouched for and passed in, while the lodge was engaged in exemplifying the third degree, and witnessed the entire exemplification before his real masonic rank was discovered. M. W. Bro. C. F. Stansbury, the Grand Master of the district, was immediately sent for, and upon learning the facts, convened the brethren who were present, into a lodge of emergency, and had the third degree conferred forthwith upon the involuntary—two weeks in advance of the time when the degree would have been regularly due. The record of the proceedings of the emergent lodge were certified to the lodge in which the fellow-craft had received the first and second degrees; and the Grand Master authorized that Lodge to receive the fee, and to take the so-made Master Mason as a member, as if he had been regularly received in the lodge. But the lodge, upon ballot, refused to receive him. He is now, in the opinion of the Grand Master, in which we concur, to be recognized as a Master Mason in good standing, but unaffiliated, with the privilege of applying to any lodge for membership.—*National Freemason.*

Design of the Degrees.—The Initiation into the first, or Entered Apprentice's Degree, was made to partake, in a slight proportion, of those trials of physical and moral courage for which the admission into ancient and chiefly Egyptian mysteries were famous. The second, or Fellow Craft's was rendered interesting by those scientific instructions and philosophical lectures which characterized later parts of the mysteries; though both degrees were made to tend to the glory of that God who had given such faculties to them and to the welfare of their fellow creatures. Thus instructed in morals and science, the third, or Master Mason's Degree, led them to that great truth which the sublimest part even of the heathen mysteries, though it seldom succeeded, was intended to teach, and the faithful believer was assured of a future life and immortality beyond the grave. And, whereas the heathens had taught this only by the application of a fable to their purpose, the wisdom of the pious Grand Master of Israelitish Masons took advantage of a real circumstance, which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all Brethren. Such is a brief outline, intelligible I trust, to the members of the Order, of the design of that beautiful system which, then established, has long been the admiration of the world, and has stood the test of ages amid every persecution.—*Archdeacon Mant.*

AFTER a while—a busy brain
Will rest from all its care and pain.

After a while the rush will cease,
And wearied heart find sweet release.

After a while—a vanished face,
An empty seat, a vacant place.

After a while—the man forgot,
A crumbled stone, an unknown spot.

The agate picked up in a level country, far away from rocks, seems to have no relationship to any geological stratum. Yet the geologist knows that it was once imbedded in a soft rock long since crumbled into dust. So with the numerous masonic customs prevalent in the East; though all traces of masonic organizations have disappeared, the fact of these customs and the appearance of the masonic emblems here and there and the traditional facts of masonry remaining in the memory of the living, all stand as historical evidence of the former existence of the order in the East.

MASONRY AND ITS MISSION.

THE following is an extract from the eloquent and beautiful address of Grand Master Bro. Samuel H. Owens, of Missouri, delivered at the dedication of the new hall, at St. Joseph, Missouri, on the 24th of June last :

"Dissensions, broils, and even separation may occur within the church; parties may arise and hold their sway for a time, and then, like all things human, pass away and be forgotten; empires may fade away, and governments may change, but amid all these scarcely a ruffle is seen upon the calm surface of Masonry. But, surrounded by all these discordant elements of creed and of party, she gently insinuates herself within the notice of all, and kindly and sweetly whispers in their ears that delightful language of the old Psalmist, uttered through inspiration three thousands years ago: "Behold how good and how pleasant it is for brethren to dwell together in unity." With these grand and holy words emblazoned upon her banners, and engraved upon the very heart of the institution, she goes forth, not defiantly, but humbly and dependently to do battle for the right, and in her own quiet way, to organize a grand body of soldiers under this banner, pledged not to destroy, but to ameliorate the condition of mankind—not to estrange and alienate brethren, but to unite them in bonds of friendship and unity, for the general happiness and prosperity of their race.

"Before this talismanic motto of Freemasonry, borne by its grand army of millions, throughout every portion of the habitable world, discord and strife are trampled into the dust, jealousy and selfishness are thrown to the winds, and unity and true companionship, and brotherly love, are firmly established upon the foundations of eternal and everlasting truth. This is no fancy picture of the imagination, drawn by me, to flatter and to please, but it is the true legitimate result and consequence of the proper carrying out of this great principle of Freemasonry.

"And I here repeat, that whenever it fails to produce these grand, beautiful results—this happy bringing together of men, and uniting them in one common object, it is because a great and culpable mistake has been made in the material used. It is a want of capacity to appreciate the great object of the institution, and a desire on the part of the individual to use its unity for his own selfish, and perhaps secular, or even political, purposes. For these purposes, Masonry always disappoints the party who seeks to use her. And, my brethren, let me say to you, that whenever you hear a party say that he is disappointed in Masonry—that it is not the thing he expected it was—set this sentence down as true as gospel, that Masonry has refused to violate her principles; that she has refused to be used by that party for some selfish and ignoble purpose. Such men occasionally impose themselves upon the brotherhood and receive the degrees, but they never become Masons. For a few months they are seemingly zealous and active members of the Order; then their visits to the Lodge become like angels' visits to this sinful world. They have failed to use the institution for their mercenary purposes. Finally, some old brother, whose hair has grown white in the work, and whose shoulders bear the marks of many years of service in this great struggle of the truth against error, meets this brother and speaks thus: "Why my brother, I have not seen you at the Lodge of late." The young brother answers: "No, I have not been lately, I am disappointed in Masonry. It does not come up to my expectations. The brethren do not 'stick' to each other as I think they ought, and I do not think as much of the institution as I thought I would. I am disappointed—disappointed, and I think I won't go back any more."

"Now listen to the response of the old, white-haired brother, who had accosted this "thing." He reverently uncovers his head; his few white hairs flutter in the gentle wind; his wrinkled and palsied old hands are clasped tremblingly together; he turns his eyes piously to heaven and says: "Oh! Father and God, I thank Thee in behalf of Masonry that this man before me is disappointed." Now hear the sound that comes like the roaring of many waters—like the distant murmuring of the thunder, From millions of tongues all over the world, wherever the language of man is spoken. or the simplest intelligence is found—comes the grand Masonic response to the old brother's pious thanksgiving—"So mote it be, amen!" Let all join in the swelling response to the old veteran's pious invocation—so mote it be, amen. Thank God that he is disappointed. Thank God that all such as he are disappointed in Masonry. He has failed to use this grand old institution, organized for holy and beneficent purposes, to further his own selfish and infamous schemes. He has failed to enlist her grand army of millions in behalf of something they never agreed to fight for. He becomes disgusted with an order that he cannot use for his own aggrandizement, and turns away from it with loathing, and exclaims, "I am disappointed!" Well, if such men were not disappointed, Masonry would not be worth a single thought."

In conclusion, he paid a deserved tribute to M. W. Bro. John Vincil, by quoting the following eloquent remarks :

“Thus, my brethren, have I endeavored to present a few thoughts on the practical workings of this ancient and honorable institution, which, to quote from Past Grand Master Vinçil, one of Missouri’s most gifted and most honored Masons, ‘has outlived the mutations of earth, and the rage of its enemies. The Temple that stood ‘a thing of beauty and the joy of the whole earth,’ no longer blazes with the glory of the past, nor challenges the radiance of an oriental sun. The voice of prophet and priest are hushed amid silence deep as where the grave-worm preys upon the faded cheek of beauty. The crescent shines where once the tribes gathered from afar, and the Koran is read by the stolid Mussulman where once the Book of Law was expounded by learned Rabbis. Empires have decayed and nations have died—their hopes to the winds were given; thrones have crumbled, and crowns have fallen from royal brows, and scepters dropped from the nerveless grasp of dying greatness; the tomb of the past has engorged the whole, while their epitaph is written in glaring characters, and ‘decline and fall’ tell their history. But over the graves of nations and buried centuries, over the burned ashes of unrecognized millions, and the pulseless dust of human greatness, Freemasonry has stretched the line of her history along the track of time for more than three thousand years. And to-day she lives enshrined in the hearts of her votaries, and belts the world with her chain of Fraternity.’ ”

MASONIC SYMBOLISM—ITS INFLUENCE ON CHARACTER.

MASONRY is a moral science taught by symbols, and as such exerts a formative influence on character. There is no need to argue its superiority over other methods of instruction. Just as soon should we think it incumbent upon us to prove that the study of maps as a method of ascertaining the situation, extent and boundaries of countries preferable to a word description. What the map is to the mind of the student of geography, or the chart to the mariner, are symbols to the mind of every true Mason. When the student of the geography of the earth has seen the shape, boundaries, and relative size of a country, he has a vivid and clear idea of the facts thus elucidated, and they are fixed strongly in the memory. So when the Mason studies the Masonic map of the virtues and duties of men, he has clear and luminous views of those principles which altogether form the character of the true man or Mason.

Masonic symbolism has an advantage over the map and chart of the material world, in that it is composed of the most common implements of handicraft, and hence in some of its forms, it is sacred, ever present with the devoted student of its ancient mysteries. That common implement becomes to him a book filled with great practical truths; teaching pure moral lessons; imposing great duties which must be performed. Thus, whenever the implement with which the cement is spread which unites the building in one common mass is exhibited to the well-taught Mason he sees something more than the blade and the handle—the simple tool of the bricklayer. It reveals to him important truths. It reminds him of unchanging principles. It preaches to him, a sermon, which, though not audible to other ears, yet reaches the inmost recesses of his soul, and compels him to be, unless a recreant to every principle of righteousness, a brother to his fellows in act and word. It teaches him that as a Mason he must liberally spread the cement of fraternal love; that the moral edifice formed of living stones shall be neither unstable, unsightly, nor unworthy of the Master whose temple it is. How much more forcible comes this lesson, under the symbol, so aptly and appropriately chosen to illustrate it, than if couched even in “language such as angels use.”

Again: take that other symbol of justice between men, by which every Mason is taught to square his actions. It is only a simple implement used by the builder, from time immemorial, with which to lay out his work and to correct his angles. Only this, and nothing more to the untaught mechanic. To him it is servicable in the prosecution of his trade, but conveys no admonition; it reveals no duty—it presents no moral. How different to the well-instructed Mason! In that implement, dust-covered and begrimed with earth, he reads great moral truths that underlie the whole structure of society. Therein he sees divine principles asserted—undeviating law, written by God’s own fingers, established. It becomes invested with a value by others unseen and unappreciated, but which to him is incalculable. Looking on that symbol of a just and honest life, he recalls the solemn pledges he has made to the brethren that he will square his actions by the square of his virtue; and unsusceptible to holy promptings must be he who does not feel strengthened in good intentions and stimulated to a correct and upright life whenever he looks upon the symbol of Masonic justice between man and man.

To speak of still another of the most common implements used by the builder, by which we are taught to circumcise and keep our passions within bounds. It is one of the ancient implements of operative or practical Masonry. But it is also almost as ancient as a symbol of speculative or moral Masonry. Invested with the importance

with which speculative Masonry has given it, the compass becomes something more than a tool with which to strike circles or describe courses. Those taught in symbolic mysteries know that the most valuable tenets of Freemasonry may be found between its points, and that while they keep within that charmed circle it is impossible they should materially err. And he who reads moral lessons in symbols which he sees, or perhaps handles every day, must be imbued by them to some extent, and he who heeds their teachings cannot be a bad man.

I have chosen these, the most common implements of both ancient and modern builders, as samples of the whole symbolism of Masonry. Others exist whose teachings have encouraged the despondent to fight on and ever—for the right and the true—have made the weak strong, and a wavering firm—have fortified the hope of the despairing, and given a brighter and a stronger faith to the doubting heart. But we need not now particularize. Instead of being “a spectacle to amuse full grown boys,” the symbolism of Masonry becomes a system of mutual assistance and encouragement. In the night of misfortune, it teaches human brotherhood; in a world lying in wickedness, it inculcates rectitude of life; in the midst of passion and turmoil, it enjoins a due restraint upon the propensities of our nature, and if its voice is heeded and its lessons cherished, the symbolism of Masonry performs what nothing short of Divine grace has ever yet accomplished—makes the evil in human hearts subservient to the good. Because of man’s perverseness, it may not accomplish all this, but its tendency ever and always is in that direction, and by so much are mankind benefited.—*W. Rounsvillé, in Mystic Star.*

Conservatism in Freemasonry.—The New Orleans Bulletin remarks, concerning the Fraternity of the United States: “Here is a body of men composed of all classes and professions, entertaining every kind of opinion upon religion and politics, and existing in every State of the Union, who come together and exhibit among themselves the utmost harmony of freedom and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sections is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, gentlemanly, respectful, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists the most opposite embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the Brotherhood. Not a wave of discord disturbs the waters of the inner temple, no plunge into the abyss of atheism, rant or lawlessness, shocks the moral senses of mankind. No revolutionary hydra comes up from beneath to break up the foundation of order and send a tornado over the fair face of society. But what is the secret of their unanimity—of their harmony, of their Brotherly love—of the conservative front which, without a tremor, they maintain, amid the general commotion, hatred and fanaticism existing around them? It is found, it seems to strike us, in one word—**TOLERATION.**”

MASONRY is in a flourishing condition in the various quarters of the globe. The Grand Lodge of England has four Lodges in Turkey; eight in Egypt; seven in Asia Minor; two in Singapore; eight in China; three in Japan; seventy-one in the East Indies; eighteen in the West Indies; one hundred and fifty-one in Australasia, and twenty-six in South Africa. Ireland and Scotland have also Lodges in the British colonies; and in the countries which are not dependencies of the English Government there are Lodges working under warrants from several of the European Grand Bodies. Massachusetts has a Lodge in China; and California two in the Hawaiian Islands. “In every clime the Mason may find a home, and in every land a brother.”

KING OSCAR, the present sovereign of Sweden, who ascended the throne in September, 1872, is also Grand Master of the Swedish Masons, having succeeded his brother, the late King, both as head of the State and head of the Order. He is about forty-four years of age, and distinguished for literary capacity, being the author of several prose and poetical works, which indicate much intellectual culture.

FREEMASONRY powerfully develops all the social and benevolent affections; it mitigates without, and annihilates within, the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

In the year 1768 a pamphlet was published in London, entitled “**Freemasonry the Highway to Hell**: a sermon wherein is clearly proved, both from Reason and Scripture that all who profess these mysteries are in a state of eternal damnation.”

With two or three exceptions, the signers of the Déclaration of Independence were Masons.

EDITORIAL DEPARTMENT.

A FEW WORDS PERSONAL.

READERS will perceive that THE CRAFTSMAN comes to them this month in a new dress. We have secured for it an outfit of beautiful old style type, cast by Messrs. Stephenson & Blake of London, of smaller size than that used heretofore, so that the magazine will not only be neater, but the reading matter furnished will be considerably increased in quantity. At the same time other changes have been made: A Brother, connected for many years with the press of Canada and the United States, has been engaged to take editorial charge, and distinguished Brethren have promised to contribute from time to time papers bearing upon the history and the operations of Masonry. From among these we are permitted to mention the names of M. W. Bro. William Mercer Wilson, LL. D., of Simcoe, Grand Master; R. W. Bro. Thomas White, Jr., of Montreal, Deputy Grand Master; M. W. Bro. A. A. Stevenson, 32°, of Montreal, Past Grand Prior; W. J. B. McLeod Moore, 33°, of LaPrairie, Grand Prior; and Ill. Bro. Jno. W. Murton, 33°, Hamilton. With the valuable aid thus secured, and with a free use of our large exchange list, embracing all the principal Masonic journals published throughout the world, we hope to be able to make THE CRAFTSMAN indispensable to the Fraternity in Canada. In especial we shall endeavor to make it valuable for articles illustrative of the history and traditions of Masonry, and of the scope, design and workings of all orders and grades of Masonry; for its monthly record of all the principal events connected with Masonry throughout the world; and for its Department of Jurisprudence. The first article in the present number, copied for *The (London) Freemason's Magazine* from a manuscript in the 'British Museum, is an example of the first. We hope to be able to so educate the readers of the magazine in Masonic history that they will not be liable to set up ridiculous and baseless pretensions on the one hand, nor be willing to suffer abatement from the dignity and reverend history of the order, on the other. In our Editorial Department we will endeavor to bear in mind that Masonry, like Christianity, is first pure, then peaceable—that its informing characteristic is charity. What divisions soever unhappily exist among the Brethren, we cannot doubt for a moment that charity and patience will yet find means of healing them, or that the differences of to-day will be buried and forgotten in the larger love and unity of to-morrow. There may be occasions when it is better to let time smooth down asperities, but charity suffereth long and is kind, and will in good time lead to peace. The Department of Jurisprudence will be of great value, not only to officers but to all Brethren who wish to be well-informed respecting the order to which they belong; and the monthly record will keep its readers *au fait* with the doings of Masons throughout the world.

Hitherto, owing to various causes, delay has been incurred in issuing the magazine. We have made arrangements now that will secure the publication promptly on the first of every month. The only exception will be when it is found desirable to delay it for a very few days in order to get important information which would otherwise

have to be reserved for a month. As a rule subscribers may rely upon getting each number immediately after the first of the month.

There is a large sum due us, some subscribers not having paid up for years. We earnestly entreat them to do so at once. The money is honestly ours, and we trust that those who owe it will resolve to owe it no longer.

THE TETRAGRAMMATON.

"No Atheist can become a Mason." While Masonry interferes with no man's religion, it firmly demands of every initiate that he shall acknowledge the existence of one Supreme Ruler and Governor of the Universe. Our dependence upon the Deity, and the duty we owe him are constantly set before us in the ritual, and we are enjoined to receive his Word as a sure and sufficient rule of faith and conduct. It is very interesting then to Masons to inquire into the origin and literal meanings of the various titles of the Supreme Being; and in doing this we propose to refer to some of the names which heathen nations applied to the gods they worshiped, as well as to those used in the Bible.

The word GOD is derived by us from our Saxon ancestors. It is not allied to the word good, though it resembles that, and the two were spelled alike in Anglo-Saxon. It appears to have descended through various connected channels from a Sanscrit word, meaning lord, ruler, or governor; and is of kin to the Persian word *Khoda*, signifying lord, master, prince, or ruler. It was probably a name of the Sun, the ruler and governor of the day.

DEITY comes through the Latin and Greek from the Sanscrit *dyaus*, *deva*, the sky. The sky, as the supposed abode of the Gods, was confounded with the Gods themselves, or used as a metonymy for them, just as we frequently use the word heaven, for Him who dwells in the heavens.

BAAL, in Hebrew, means lord, ruler and husband. It is probably of Chaldean origin, and its original signification appears to have been the high father, *i.e.*, the Sun. In the Scriptures the word is used in many combinations: Baal Samen, Lord of Heaven; Baal Berith, Lord of the Covenant; Baal Peor, Lord of the Opening; Baal Perazim, Lord of Divisions; Baal Zebub, Lord of the Fly; Baal Zephon, Lord of the North. But Zephon was but the Hebrew pronunciation of Typhon, the Egyptian name of the evil principle or Satan, who resided in the cold north beyond the benign influences of the Sun God. The cultus of Baal was very wide-spread: it was carried by the Phenicians to all their colonies, and obtained a firm foothold in Britain, where the Druids were simply Baal's priests. Beltane (May day) is but Bealtane, or Bealtin, the fire of Baal; and the Beltane feast was the annual rejoicing when Baal the Sun God, rose upon the earth in the spring, renewing life and vegetation. Immense fires were lit in honor of the God and there is reason to believe that human sacrifices formed part of the ceremonies.

ON, was an Egyptian name for the Sun; and the city of On was the chief seat of his worship. It was called Heliopolis, by the Greeks. Joseph married Asenath, daughter of Potiphera, Priest of On: that is the woman or vestal of the goddess Neith, daughter of the Prince or Priest serving the God Phra, which was another name for On, or the

Sun. Phra is the same as the title Pharaoh, it being customary with oriental sovereigns to assume the name of the God they worshiped, and to be considered deities by their subjects.

ADON, means a ruler, a judge. Adonis was the Phenician name of the Sun God; and the Adonia, or feasts of Adonis, were annually celebrated with peculiar ceremonies: on one day the virgins would with cries and tears search for the God who was lost; on the next, declaring him found, they would rejoice with wild cries. The forms of the word used in the Bible are two—Adoni, my Lord, applied to men; and Adonai, applied to the Supreme Being. It is probably the same word which is preserved in the Spanish Don; Latin Dominus.

SHADDAI, where it occurs in the Hebrew Bible, which is but seldom, is translated Almighty. It comes from a root signifying to oppress, to tyrannize, to plunder, to invade. The Arabic has a cognate word, signifying strength, vehemence, and that is probably the original meaning of Shaddai—the power or force of the Universe.

EL, ELOAH and ELOHIM are different forms of the same word, El is the original form; and Elohim is the plural form, though applied to God. The word appears to mean strength, power. This is the most ancient name of the Deity. The Lord said to Moses: "I am Jehovah: I appeared unto Abraham, unto Isaac, and unto Jacob by my name El Shaddai, but by my name Jehovah was I not known unto them." This is the word which is retained in the Arabic name Allah. In Ps. viii., 5, the plural form, Elohim, is translated "angels:" "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the Elohim, and hast crowned him with glory and honor."

The mysterious and ineffable name of God among the Jews is JEHOVAH, sometimes written JAH. It is called the *tetragrammaton*, or word of four letters, because there are four consonants in it, which may be represented by the English letters IHUH. Its pronunciation is very uncertain. The Hebrews never speak it: the vowels added to the consonants given are those belonging to the word Adonai, and when the readers come to the word Jehovah, they read Adonai. The name is derived from a root signifying to be, to exist, and Jehovah therefore is equivalent to the term, The Being, the Self-Existent. But it implies more, for the first syllable is in the future form, and the last in the past. It is probable, therefore, that the Apocalyptic writer literally translated the ineffable name when he wrote of him "who was, and is, and is to come." When the Lord spoke to Moses out of the burning bush, he said: "I will be that I will be," translated in our English Bible, "I am that I am;" but the future tense is used. But afterward he gave the full name Jehovah to Moses, and indicated that as the name he would be known by. The Jews spoke of this as "*the name*;" and as we have said, they never pronounced it. But it was engraved and written: the words "Holiness to Jehovah" were engraved on the High Priest's breastplate. Rabbi Nathan ben Isaac says: "In this world things are not as in the world to come: in this world we write the name of God with the letters *Jehovah* and read *Adonai*; but in the world to come we shall both read and write *Jehovah*."

NEVER cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

AFFAIRS IN QUEBEC.

A COPY of the following circular has been sent us, and we deem it of sufficient general interest to lay before our readers :

GRAND LODGE OF QUEBEC, A. F. and A. M., Montreal, P. Q., Dec. 16, 1873.

"W. SIR AND BRO: You, together with the Past Masters and Wardens of your Lodge are hereby summoned to attend an Emergent Communication of this Grand Lodge, to be held at the Lodge room of the Royal Albert Lodge, No. 10 Phillips Square, in the city of Montreal, at high twelve on Tuesday the 6th day of January, 1874, for the purpose of considering and acting upon certain proposals, having in view the final settlement of the differences existing between this Grand Lodge and the Grand Lodge of Canada, and to deliberate upon other matters pertaining to the general welfare of the Craft.

"I am, yours fraternally and respectfully,

"JOHN H. ISAACSON, Grand Secy. G. L. of Q."

It is earnestly to be hoped that Wisdom, Prudence and Charity will meet with the Quebec brethren, and so order their counsels that peace may come in place of the present most unhappy divisions. No doubt the situation is not without difficulties; but if the true spirit of Masonry be allowed to prevail all these will be obviated, and a way to peace will be opened up. The brethren who adhere to the Grand Lodge of Canada have always been anxious for an amicable settlement upon a constitutional basis; and if personal considerations are allowed to sink from sight there is every reason to hope that harmony will shortly be restored. The well being of Masonry in Canada requires as much; the fair fame of Masonry throughout the world demands it; the principles of Masonry enjoin it.

In reference to this matter R. W. Bro. Thos. White, Jr., D. G. M., has issued the following circular to Masters of Lodges in the Province of Quebec adhering to the Grand Lodge of Canada :

Office of the Deputy Grand Master, Grand Lodge of A. F. & A. M., of Canada. }
MONTREAL, 22d December, 1873. }

DEAR SIR AND WORSHIPFUL BROTHER: I have the honor to inform you that, as the result of correspondence between Most Worshipful Brother W. M. Wilson, Grand Master, and the Grand Secretary of the so-called Grand Lodge of Quebec, a special communication of the latter body has been called for the 6th of January next; and to explain to you the grounds upon which, as I am informed, that meeting has been summoned.

At the last regular communication of the body, the following resolution was passed and was officially communicated to the Grand Master and to myself :

Moved by R. W. Bro. Isaacson, seconded by R. W. Bro. Pratton :

Resolved, "That the Grand Lodge of Quebec always deploring the estrangement existing between it and the Grand Lodge of Canada, has made, but unsuccessfully, repeated advances to the Grand Lodge of Canada with the view to terminate all difficulties between the two Grand Bodies; nevertheless, the Grand Lodge of Quebec, sincerely desiring the peace and harmony of the Craft throughout the Dominion, is yet willing to receive and favorably to consider, and now fraternally invites, any communication from the Grand Lodge of Canada, or from any of its Lodges in the jurisdiction of Quebec, which may tend to the restoration of unity."

Without discussing the question of fact in this resolution, having been consulted by the Grand Master, I took the liberty to point out that under it nothing could be done, and urged that unless the so-called Grand Lodge of Quebec would pass a resolution appointing a committee of conference, binding itself in advance to accept the finding of the conference, and authorizing the executive officers of that body to do whatever might be necessary to be done to give full effect to that finding, it was hopeless to expect that any proper attempt could be made towards a settlement of the differences which are doing so much harm to Craft Masonry in this Province, and, indeed, throughout the jurisdiction of the Grand Lodge of Canada. I strongly advised the Most Worshipful the Grand Master to insist upon this as his ultimatum, not in a spirit of hostility towards, or as a reflection upon, the brethren constituting the so-called Grand Lodge of Quebec, but because of the miscarriage of the previous attempt at union, and to avoid the possibility of a similar miscarriage again, should a conference arrive at a fair basis of settlement. After some correspondence upon the

subject, the Grand Master acted upon this suggestion, and the result is the Special Communication of the so-called Grand Lodge of Quebec on the 6th proximo.

In view of this action, a serious responsibility is thrown upon those Lodges in this Province of Quebec, which have remained loyal to the Grand Lodge of Canada. Our Mother Grand Lodge has, with a generosity that cannot be too highly appreciated, left the settlement of this question in the hands of her loyal subordinates within this part of the jurisdiction, binding herself in advance to accept any decision that we may arrive at. The following resolution, passed at the Sixteenth Annual Communication, held at Ottawa, is still in full force:

“That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and good will and harmony, amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the Province of Quebec, properly organized with the same unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge towards the same loyal Masons should not be disregarded;—this Grand Lodge will give up and cede all the territory which it has occupied since 1855, in that part of Canada, constituting the Province of Quebec, make all just and proper financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as the Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, has been effected between the Masons residing in the Province of Quebec, who have been and are now faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide among themselves whilst acting in true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec.”

I have, therefore, to request that you will summon your Lodge to meet, and appoint not more than three representatives to attend a meeting in the Masonic Chambers, Place d'Armes, at Noon, on the 8th day of January next, to consider the condition of Freemasonry in this part of the jurisdiction of the Grand Lodge of Canada, in view of the events hereinbefore recited. And I have, further, most urgently to request that the said delegates may be fully empowered to take whatever step they may deem necessary towards the settlement of existing Masonic difficulties in the jurisdiction, the Lodge binding itself, in advance, to abide by any decision that may, in the interest of our Ancient and honorable Order, be arrived at.

I have the honor to be, Dear Sir and Worshipful Brother,

THOS. WHITE, JR., D. G. M.

A VALUABLE MANUSCRIPT.

THE History of Freemasonry has yet to be written; and the probability is that it cannot be written in our day. Masonic scholars are now carefully searching out, verifying, arranging and compiling the material for that history. This is a vast labor, and many years must elapse before it can be so far completed that any one man will be able to read it, collate it, and from it produce a book which will be a worthy and exhaustive history of the Masonic body. Among the most valuable materials for such a work are the ancient Constitutions or Charges. A number of these are preserved in the British Museum, and others have been verified and preserved. One of the oldest, if not *the* oldest of these in existence is said to have been in Canada in 1860, since which time its whereabouts are unknown. This charge purports to have been delivered at Scarborough, Yorkshire, England, on the 10th of July, 1505, before “William Thompson, Esq., President of the said Lodge.” It was, in 1860, in the hands of Bro. the Rev. J. Willson Kerr, of Clinton, Ontario, who copied it, made it the subject of an address delivered at Goderich, and sent the copy to the Philadelphia *Mirror and Keystone*, in which it was published August 15, 1860. Bro.

Kerr lent the MS. to the late Judge Cooper, County Judge of Huron. At Bro. Cooper's death it could not be found, and all efforts since made to recover it have been vain. It is possible that the Judge lent it to somebody who still retains it, ignorant of the fact that inquiry has been made for it. If this is the case we trust that this article will fall into the hands of that person. Bro. Kerr has, we are informed, resigned his claim to the MS. in favor of the Grand Lodge of Canada; and if it still exists we entreat the holder to forward it to R. W. Bro. T. B. Harris, Grand Secretary, Hamilton. It may be of the utmost importance in determining the status of Masonry in the early years of the sixteenth century.

Bro. W. J. Hughan writes to *The Freemason* as follows in reference to this MS.:

This version of the "Old Charges" agrees in the main with the others which we have published, and also with those Bro. the Rev. A. F. A. Woodford, M. A., and ourselves are thinking of issuing in 1874; but we fancy the year 1505 must be a clerical error, and meant for 1705, at which time the old Lodge of York was active, and likely enough engaged through its members in admitting Masons in other towns in the country. Bro. W. Cowling, P. M., P. Prov. W. W. (of York) has kindly searched through the names, but he cannot trace a William Thompson in the "rolls" preserved of the ancient York Lodge members, but the same surname is recorded, but not for the 16th century.

THE GRAND LODGE OF MAINE.

The following rescript has been issued by the Grand Master.

GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF CANADA.

To all to whom these presents shall come, Greeting:

Whereas, at the Annual Communication of the Grand Lodge of the State of Maine, held at the City of Portland on the 6th day of May last, the following resolution was adopted, viz.:

"Resolved, that this Grand Lodge having recognized the exclusive jurisdiction of the Grand Lodge of Quebec in that Province, cannot recognize any Lodge therein holding under any authority other than that Grand Lodge; and the Subordinate Lodges in this jurisdiction, and their members, are hereby forbidden to hold any Masonic intercourse whatever with any Lodge in the Province of Quebec not in allegiance to the Grand Lodge of that Province, or with any member of such a Lodge."

And Whereas the Province of Quebec forms the eastern boundary of, and is within the jurisdiction of this Grand Lodge, as constituted and declared on the 18th day of October, 1855, and its sovereign jurisdiction over the territory known as the Province of Ontario and Quebec has not only been admitted and recognized by all her sister Grand Lodges, and in an especial manner by the said Grand Lodge of Maine, as appears from the following resolution, which was unanimously adopted by that Grand Body at its Annual Communication in May, 1856:

"Resolved, that the reasons set forth by the Canadian Brethren appear to us a full vindication and defense of the important action which terminates the jurisdiction of foreign Grand Lodges in this noble Province, and that the successive steps taken by them in severing the bonds of allegiance which so long held them under separate foreign jurisdictions, and uniting themselves in one independent Grand Lodge, must, in our deliberate judgment, command the approbation of all true-hearted Free and Accepted Masons, and the fraternal recognition and cordial fellowship of all Grand Lodges of such throughout the world.

"Resolved, that the Grand Lodge of Maine most cordially grasp the right hand of brotherhood extended to us by the Grand Lodge of Canada, and in the name of our divine art, heartily respond to their claim for a reciprocation of fraternal regard." * *

And Whereas, the principle embraced in the resolution adopted by the Grand Lodge of Maine in May last, strikes at the very root, and saps the very foundation of the independence of sovereign bodies within their respective jurisdictions, and is also a most unjustifiable interference with the authority of this Grand Lodge, in thus arrogating to themselves the right to determine what portion of our Lodges and the members thereof are worthy of their recognition and fraternal treatment; and

Whereas, every warranted Lodge is a constituent part of the Grand Lodge, and as such entitled to her support and protection, and an injustice or insult to one is felt

equally by all; and whereas the resolution adopted by the Grand Lodge of Maine is an evident attempt on their part to intimidate this Grand Lodge, and to coerce our loyal brethren to further disruption and schism;

Now Know Ye, that for these and other reasons, and by virtue of the power in us vested as Grand Master of the Grand Lodge of Canada, We do hereby order and direct that all official correspondence and communication between this Grand Lodge and the Grand Lodge of the State of Maine shall cease and terminate; and We command all our worshipful and loving brethren within this our jurisdiction, not to admit into our Lodges any Mason claiming to hail from the said Grand Lodge of Maine, nor otherwise to hold any Masonic communication with such; and We do further order and direct that this our edict shall remain in full force and effect until the Grand Lodge of Maine shall have rescinded the above cited resolution.

And We do further revoke the commission of our Representative at said Grand Lodge.

Done and passed at the office of the Grand Master, at Simcoe, this 13th day of October, A. D. 1873.

WM. M. WILSON, Grand Master.

[Seal of G. L.] [ATTEST.] THOS. B. HARRIS, Grand Secretary.

WE have received a circular from Norfolk, Va., setting forth that the brethren of that city have begun the erection of a Masonic Temple, which the funds at their disposal are inadequate to finish. In this emergency they have started a lottery, or as they euphuistically term it, a grand Gift Concert, with 100,000 tickets at \$5 each, prizes to be given aggregating \$250,000. We regret very much that the Norfolk brethren should have taken such a step. Lotteries are entirely opposed to the spirit of Masonry; they are wrong in principle and demoralizing in tendency. It would have been much better for the Masons to delay the construction of their building until their legitimately acquired funds were sufficient for the work than to resort to expedients of questionable utility and assured immorality.

MASONIC RECORD.

THE BOARD of General purposes will meet at Belleville on the second Tuesday in the month of February.

A COMMITTEE of the Grand Lodge of California proposes that Lodges represented in Grand Lodge shall have, in addition to the votes of its three principal officers and Past Masters, one vote for every twenty-five members over fifty.

THE GRAND LODGE of California favors the abolition of affiliation fees, urging that a Mason should not be taxed for doing his duty. The fees, it is said, are a principal cause of so many non-affiliated Masons existing in the neighborhood of Lodges.

GRAND MASTER HALL, of Vermont, earnestly protests against too prevalent laxity in the reception of candidates for Masonic privileges. Now that Masonry is popular men flock into the order by thousands who have no love of it at heart; but when the time of trial comes they will be found wanting.

JURISPRUDENCE.—The following decisions have been given by Grand Master Hawley of Illinois. The District Deputy, the present Master, or any Past Master of a Lodge may install officers. If a Brother legally ineligible be elected Master, the election may be confirmed with the written consent of the Master and Wardens.

A GRAND LODGE of Greece was organized at Athens, July 22, 1872. The M. W. Master is Prince Rodocanakis. Eight constituent Lodges were represented.

THE GRAND LODGE of Nebraska has decided that a Master Mason not in good standing is not entitled to recognition because he may be a member of a Chapter. Also, that the trafficking in lottery tickets, and all schemes, enterprises, and games of chance, are corrupting and demoralizing in their tendencies; and as such are offenses against the fundamental principles of Masonry; and all persons guilty of such practices shall be subject to the same penalties as the liquor dealer, the habitual drunkard, the profane swearer, or professional gambler.

A LODGE was organized at Victoria, in the County of Simcoe, on the 12th of December, by R. W. Bro. Henry Robertson, Deputy District Grand Master. It is named Minerva Lodge. The officers installed are, Robt. King, of Barrie, Worshipful Master;

Thos. Brunskill, M. D., Senior Warden; A. M. Morden, Junior Warden; G. Dolmage, Senior Deacon; Robt. Duncan, Junior Deacon; J. C. Rear, Inside Guard; John Little, Tyler; Francis Willmot, Treasurer; Abraham Leonard, Secretary.

At the Annual Convocation of Pentalfa Chapter, No. 28, G. R. C., Oshawa, the following officers were duly elected and installed for the ensuing Masonic year by Ex. Comp. P. Begg, Grand District Superintendent, assisted by Ex. Comp. C. S. Jones: E. Comp. M. G'bronson, Z.; E. Comp. G. W. Garth, H.; E. Comp. P. Taylor, J.; Comp. Geo. Kerr, Scribe E.; Comp. D. McKay, Scribe N.; Comp. H. Finnermore, Treasurer; E. Comp. J. Boyd, P. S.; Comp. W. Dean, S. S.; Comp. Andrew Smith, J. S.; Comp. C. Gibbs, Organist; Comp. W. Brown, 1st V.; Comp. W. Warren, 2nd V.; Comp. C. N. Vars, 3rd V.; Comp. W. Hurl, Janitor.

CONSTITUTING THE PRESTON LODGE, A. F. & A. M. No. 297.—The Most Worshipful the Grand Master having been pleased to appoint as his proxy, the R. W. Bro. Otto Klotz, P. D. D. G. M., in performing the important ceremonies of consecrating, dedicating and constituting Preston Lodge, No. 297, at Preston, the seventeenth day of December was fixed for these solemnities, and a number of Grand Lodge officers, Worshipful Masters and Past Masters of surrounding Lodges were specially invited to assist therein. The brethren assembled in the Lodge room at 7 p.m. V. W. Bro. Chas. Sharpe, at the request of the W. M. elect of Preston Lodge opened the Lodge; the brethren representing the Grand Lodge on that occasion having previously opened a Grand Lodge, were then announced, admitted, and received with the usual Grand Honors. Among the visiting brethren of rank were the R. W. Bro. T. B. Harris, Grand Secretary; R. W. Bro. Charles Hendry, P. D. D. G. M. acting as D. G. M.; V. W. Bro. E. E. Kitchen, P. G. D. acting G. S. W.: W. Bro. J. Patterson, acting G. J. W.; V. W. Bro. A. Cranstone, P. G. D. acting G. Chaplain; V. W. Bro. C. Sharpe, P. G. D. C. acting G. D. C.; and Bros. Past Masters Thomas Peck, J. Harbour, Moran and Murray as bearers of the Lodge during the processions.

R. W. Bro. Klotz, as acting Grand Master proceeded with the beautiful ceremonies of consecrating and dedicating Preston Lodge No. 297, which were very effectively rendered. R. W. Bro. Harris, then assumed the gavel and installed R. W. Bro. Otto Klotz as Worshipful Master, who then invested the other officers, and delivered a most interesting and instructive illustration of Freemasonry, its aim and object, the duties of the brethren, and the excellency of our time-honored institution. The brethren were also addressed by R. W. Bros. Harris and Hendry, V. W. Bros. Kitchen, Cranstone and Sharpe, and by W. Bros. Patterson and Murray, who all congratulated the members of Preston Lodge upon their good fortune in having so efficient and skilled a brother as their Worshipful Master, and they at the same time expressed their gratification and pleasure in finding so neat and tastefully furnished a Lodge room, all of which speaks well for the future prosperity of the new Lodge. The W. M. then invited the brethren present to a most sumptuous entertainment, to which full justice was done. The following are the officers installed:

R. W. Bro. Otto Klotz, W. M.	Bro. Carl E. Klotz, M. C.
“ John Chapman, S. W.	“ Otto Julius Klotz, Organist.
“ Levi H. Erb, J. W.	“ Jacob Hagey, I. G.
“ Frederick Guggisberg, Treas.	“ Charles Quirmbach, Steward.
“ Frank E. Erb, Secretary.	“ George M. Roos, “
“ Fred. Utlich, S. D.	“ Andrew Ferrier, Tyler.
“ Nelson Mulloy, J. D.	

LAYING THE CORNER STONE OF THE STATE CAPITOL AT LANSING, MICHIGAN.—We have read with much pleasure an elaborate account of the various ceremonies connected with the above event, which took place at Lansing on the 2d day of October.

Among the distinguished visitors present on that interesting occasion, we notice with pleasure that M. W. Bro. Wilson, Grand Master of Canada, occupied a position of honor on the right of the Grand Master of the Grand Lodge of Michigan, on the invitation of the Governor of the State, and as the honored guest of the Grand Lodge.

The lively interest taken in this important event by the people of the State, was evinced by the tremendous multitude which had assembled from all parts of the State to witness the ceremony.

A stand had been erected in front of the old Capitol, upon which were grouped the Governor and the State Officers, the Officers of the Grand Lodge, and the visitors—the procession consisting of a detachment of Detroit Metropolitan Police, the State military, the Knights Templar. The Masons in Lodges and various other societies headed by their respective bands, marched past, saluting as they approached the stand. The procession was at least a mile and a half in length, and occupied more than an hour in passing the grand stand.

The most striking and imposing feature in the procession was undoubtedly the Knights Templar: they were formed in close column of divisions, twenty-four abreast,

and were headed by eighteen bands of music, massed together and playing in concert with admirable harmony the national air, "Hail Columbia."

Want of space prevents us from giving a detailed account of the proceedings: our readers must therefore be content with this very meagre outline. The proceedings at the grounds were commenced by a very able introductory address delivered by the Governor of the State, which was followed by a prayer from Bishop McCrosky. An admirable and most eloquent Oration was then delivered by the Hon. William A. Howard, after which the Masonic ceremony of "Laying the Corner Stone" was most impressively performed by the Grand Master of Michigan.

A massive box, made of highly polished copper and hermetically sealed, was placed in the cavity of the beautifully dressed and ponderous corner stone, which (after the cement had been duly spread by the Grand Master) was lowered to its place, amid music, the booming of cannon, the public grand honors and the cheers of the assembled multitude. It has been estimated that upwards of 40,000 people witnessed the ceremony.

Our Grand Master was most fraternally received at Detroit by the Officers and Members of Union Lodge of Strict Observance, No. 3, and accompanied them to Lansing in a special train engaged for the purpose.

The estimated expense of the New Capitol is \$1,200,000: the building will be of the Palladian style of architecture, and is to be completed by the 1st day of December, 1877. The principal dimensions of the building are as follows: Length, not including portico, 345 feet 2 inches, depth, 191 feet 5 inches, height of lantern 265 feet.

THE GRAND LODGE OF KENTUCKY closed their labors on November 28th, after a session of four days. Several hundred delegates were in attendance. The Grand Treasurer reported receipts of \$112,000, a surplus fund of \$100,000, and stocks and bonds in the Masonic Temple Company of \$97,000. During the Grand Communication, ninety-two orphans from the Masonic Home were presented, with appropriate ceremonies, to the members of the Grand Lodge as their wards. A large sum of money was raised during the session for the benefit of the yellow fever sufferers at Memphis.

FESTIVAL OF ST. JOHN THE EVANGELIST.—On Saturday, the 27th inst., being the Masonic Festival of their patron saint St. John the Evangelist, there was a meeting of Temple and Maple Leaf Lodges, the former at 3 p. m., and the latter at 5 p. m. The chief business was the installation of officers. For Temple Lodge the officers are as follows:

W. Bro. L. S. Oille, P. M.
 " " L. Leitch, W. M.
 " " Jno. Reid, S. W.
 " Theo. Thompson, J. W.
 " W. W. Greenwood, T.
 " J. Henderson, S.
 " R. S. Ness, S. D.
 " F. A. Baker, J. D.

Bro. A. McEdward, Steward.
 " J. J. Higman, Steward.
 " W. C. Copeland, D. of C.
 " C. Brown, C. of G. P.
 " J. McEdward, C. of G. P.
 " W. Heney, I. G.
 " R. Ratcliffe, Tyler.

The Officers of Maple Leaf are:

W. Bro. Dr. Downey, P. M.
 " " J. B. Somerset, W. M.
 " " Wm. Bald, S. W.
 " " J. W. Coy, J. W.
 V. " " Dr. Goodman, T.
 " " E. Gardiner, S.
 " " R. H. Dyer, S. D.
 " " A. C. Maxwell, J. D.

Bro. — Ferguson, Steward.
 " H. Farrell, Steward.
 " T. Taylor, D. of C.
 " Jas. McMaugh, C. of G. P.
 " W. H. McClive, C. of G. P.
 " A. Patterson, I. G.
 " R. Ratcliffe, Tyler.

W. Bro. Oille was installing officer, assisted by Past Masters Downey, Yale and Matheson.—*St. Catharines News*.

A COMMITTEE of the Grand Lodge of California recommends the appointment of District Grand Inspectors, whose duties it shall be to visit once, each year, the several Lodges in their several districts, thoroughly inspect the records, examine the books of the Lodge, the state of its finances and how they are administered, inquire into the attendance of officers and members, ascertain if the room in which meetings are held is safe, suitable and properly furnished, to correct any errors in work or conducting the affairs of the Lodge, and to make full report to the Grand Master of the affairs of each Lodge. These Inspectors perform the same duties which District Deputy Grand Masters perform in Eastern jurisdictions, but are required to be more strict and particular, and faithful in the discharge of their duties. Their expenses are paid by the Lodges they visit.

A COMMITTEE of the Grand Lodge of California, has proposed the following as an addition to the Constitution. A portion of it reads a little strangely:—"No Lodge

shall receive an application for the degrees of Masonry from any applicant who is not a freeman, a believer in God and a future existence, of moral conduct and good repute, and capable of reading and writing, or who is deformed or maimed to such an extent as to render him unable to conform strictly to all which the ritual requires in the several degrees."

P. M. THEODORE DEKLYNE of Concordia Lodge, No. 67, Pa., is said to have been the oldest Mason in the Philadelphia procession on the occasion of the dedication of the Temple. He was made in Concordia Lodge, Jan. 10, 1817, and consequently had been a Mason and a member of the same Lodge more than fifty-six years.

A BALL was given in London, on Friday the 26th ult., under the auspices of the Tuscan Lodge, which was in every respect a success. Brethren Waterman and Marshall were Masters of Ceremonies. A number of visitors were present from Hamilton and other places; and all enjoyed themselves right heartily.

SIR MICHAEL SHAW STEWART has been elected Grand Master Mason of Scotland, in the room of the Earl of Rosslyn.

THRICE ILLUSTRIOUS COMPANION FREDERICK JOSEPH MENST, has been nominated by M. P. G. M. Jones, the Representative of the Grand Council of Royal and Select Masters of the State of Louisiana, at the Grand Council of Ontario

NEW BRUNSWICK.—At the regular meeting of the Union de McLeay Preceptory, No. 104, under England and Wales, and the dependencies of the British Crown, held at their asylum, Saint John, 27th November, 1873, the following elective and appointed officers were duly invested and proclaimed, under the direction of Robert Marshall, Esq., Past Provincial Grand Commander, K. T., under England and Provincial Grand Prior for Nova Scotia and New Brunswick.

H. W. Chisholm, Eminent Preceptor.
D. R. Munro, P. E. Preceptor.
Dr. J. C. Hatheway, Prelate.
Dr. E. L. Barteaux, First Capt. C. C.
W. C. Godsoe, Second Capt. C. C.
John Melik, Almoner.
Henry Duffell, Expert.
B. R. Lawrence, Capt. of Lines.
Wm. Gardiner, Sword Bearer.
D. Millar, First Standard Bearer.
C. D. Trueman, Second Standard Bearer.
J. W. Lanergan, First Herald.
G. J. Chubb, Second Herald.
R. Marshall, P. E. P., Treasurer.
A. D. Goodwin, Registrar.

EIGHT KNIGHTS OF GRAND CROSS.

Dr. E. L. Barteaux, Provence.
W. H. Thorne, Castille.
George Wilson, Auvergne.
E. E. Kenney, France.
J. W. Lanergan, Italy.
D. Millar, Arragon.
A. Emery, Germany.
R. M. Stephens, Anglo-Bavaria.

After the above mentioned ceremonies the bodies working under Supreme Council of Red Cross of Rome and Constantine and Appendant Orders, installed their officers by authority of Robert Marshall, 33°, Inspector General for New Brunswick as follows:

OFFICERS OF MACLEOD MOORE COUNCIL OF ROME AND CONSTANTINE.

H. W. Chisholm, Sovereign.
Rev. F. Partridge, High Prelate.
W. C. Godsoe, Viceroy.
Dr. J. C. Hatheway, Senior General.
John Melik, Junior General.
B. R. Lawrence, Prefect.
R. Marshall, P. Sov., Treasurer.
A. D. Goodwin, Recorder.
D. S. Harper, Standard Bearer.
W. S. Torrie, Herald.

The orders named are all under the authority of the parent or supreme bodies in London, England.

COUNCIL.

Eminent Preceptor.
First Captain.
Treasurer.
Registrar.
James Domville.
W. H. Thorne.

OFFICERS OF PRIORY.

H. W. Chisholm, Eminent Prior.
D. K. Munro, Past " "
Dr. J. C. Hatheway, Chaplain.
Dr. E. L. Barteaux, Captain General.
W. C. Godsoe, Lieut-General.
Henry Duffell, 1st Lieut.
John Melik, 2nd Lieut.
Bela R. Lawrence, Marshall.
W. Gardiner, Hospitaller.
S. Edgett, Adml.
A. Christie, Conserv'r.
J. A. Jones, Blf.
E. McLeod, Cpl'r.
A. D. Goodwin, Chancellor.
R. Marshall, P. E. P., Treasurer.
J. McCarg, Captain of Out Posts.

OFFICERS MACLEOD MOORE SANCTUARY.

H. W. Chisholm, Prior.
Rev. F. Partridge, Prelate.
W. C. Godsoe, Seneschal.
Dr. J. C. Hatheway, Warden.
Henry Duffell, First Lieutenant.
B. R. Lawrence, 2nd " "
W. Gardiner, Guardian.
H. D. W. McLeod, Verger.
R. W. Crookshank, Harbinger.
R. Marshall, Past Prior, Treasurer.
A. D. Goodwin, Registrar.

From an address recently delivered to the Sir Knights assembled at Kingston, Ontario by the Very Eminent Sir Knight Colonel W. J. B. MacLeod Moore, Grand Prior to the Dominion of Canada, the impression seemed to prevail that the time had arrived when the Order of Masonic Knights Templar, in this part of the world ought to have their own affairs more immediately under their control, their wants and wishes being better understood at home than at a distance. Edicts and regulations which are neither approved of nor necessary on this side of the water, are viewed in the mother land in a very different light, with her old associations, her aristocracy, and her social distinctions.

The Dominion of Canada now forms a portion of the Great British Empire, and should nor be called a dependency. Canada is no longer a colony in the common sense of the word, and her influence is on the increase.

The question of controlling the order within the Dominion has been made the subject of a memorial to the Supreme Grand Conclave of England, and the matter will, doubtless, be taken into favorable consideration at the next meeting of the Convent General in London, when it is to be hoped that the long expressed wish of the majority of Canadian Templar Masons for self-governing, without severing the connection with the parent body, will be gratified.

PRESENTATION TO W. BRO. R. C. HAMILTON.—The old Masonic Lodge room at Halifax, N. S., was filled with a goodly company of the mystic craft. on the evening of the 25th Nov. last, to witness a very pleasing ceremony, the occasion being the presentation by the members of St. Andrew's Lodge, No. 1, R. N. S., to W. Bro. R. C. Hamilton, of an address and an elegantly finished Album containing the photographs of the lodge members. For several years Bro. Hamilton has taken a very warm interest in Masonic affairs, particularly those of St. Andrew's Lodge, with which he had identified himself, and for whose well-being he labored with unremitting zeal. For two successive years he filled the Master's chair, with what success those who sat in the Lodge with him well know; and at the last Grand Lodge meeting was elected to the important position in that body of Grand Lecturer. Circumstances which have called forth very wide-spread and warm-hearted sympathy, necessitate his leaving Halifax, and last evening his brother Masons met, where they had so often met before together, to say good-bye, and bid him God-speed. The severance of old ties and familiar associations were not without a manifestation of feeling, and as the membership grouped around in one undivided chain, their hands doubly linked in friendship and brotherhood, and the old time-honored walls echoed back the fervent strains of "Auld Lang Syne," many an eye was big with tears, and many a heart felt what the tongue could not express. Speeches were made by several visiting brethren, in all of which the most kindly mention of Bro. Hamilton was made, and all of whom expressed their great regret at parting with one whom they had ever known but to respect. The address was very handsomely engrossed on parchment by Mr. Whiston of the Commercial College, and the album, which is the most elegant we have ever seen, had the following inscription on a massive gold shield, set into the cover: "St. Andrew's Lodge, No. 1, R. N. S., to P. M. Bro. R. C. Hamilton, Nov. 25, 1873." Bro. Hamilton made a very feeling and suitable reply to the address, speaking extemporaneously. He alluded to his years of service in the Lodge, and of the kindly mention made of himself in connection with these services. He felt that he was unworthy of much that had been said of him, for he had been prompted only by a sense of duty, and others had worked side by side with him, and with him borne equally the heat and burden of the day. When upon vacating the Master's chair after two years of service, he was presented with the elegant jewel which then adorned his breast, he felt that he had been more than repaid by this mark of esteem; but when he stood there to-night the recipient of such a flattering address, and such a handsome testimonial as these which had just been crowded upon him, his full heart could give no utterance to his feelings; words were too weak, they were unknown. Bro. Hamilton then spoke of the many firm friendships he had made during his sojourn in Halifax, years among the happiest of his life, and which he could never forget. He regretted exceedingly that circumstances which he could not control made it necessary for him to leave a spot around which clustered so many happy associations, and his heart were of strange mould did it keep no cherished print of these earlier, happier times. For Mrs. Hamilton and himself he thanked them all for the wealth of words of kindly sympathy which had been spoken, and the many fond wishes which had been breathed for their future well-being. He who had not known ill-fortune never knew himself or his own virtue, and like

"The willow eke that stoopeth with the wind
Doth rise again and greater wood doth bind,"

so shall the sun of our prosperity once more rise, and shine with undiminished splendor

MOORE SOVEREIGN CONSISTORY, S. P. R. S. 320.—The following officers were installed November 20th, 1873, at the hall of A. & A. S. Rite, Hamilton,

Ill. Bro. J. W. Murton, 33°, Ill. Com. in Chief.	Ill. Bro. J. M. Gibson, 32°, Grand Secretary.
“ “ T. D. Harington, 33°, Past Ill. Com. in Chief.	“ “ W. T. Munday, 32°, Grand Treasurer.
“ “ T. B. Harris, 33°, Ill. 1st Lieut. Com.	“ “ Richard Bull, 32°, Grand Chaplain
“ “ H. A. Mackay, 33°, Ill. 2nd Lieut. Com.	“ “ Hugh Murray, 32°, Grand Mas. of Cer.
“ “ Wm. Reid, 32°, Grand Chancellor	“ “ F. J. Menet, 32°, Grand Expert.
“ “ J. K. Kerr, 33°, Grand Min. of State.	“ “ J. H. Thompson, 32°, Grand Asst. Expert.
“ “ Geo. S. Birrell, 32°, Grand Almoner	“ “ Alexander Duncan, 32°, Grand Steward.
	“ “ Wm. Carey, 32°, Grand Steward.
	“ “ J. J. Mason, 32°, Capt. of Guard

GODFREY DE BOUILLON PRECEPTORY AND PRIORY KNIGHTS TEMPLAR.—The following is a list of the officers installed and invested for the year 1874.

E. † Fr. Hugh A. Mackay, 33°, Eminent Preceptor.	† J. J. Mason, 32°, Almoner.
V.E. † Fr. T. B. Harris, 33°, Past Eminent Commander.	† J. H. Tilden, 30°, Sub Marshal,
† Alex. Mitchell, Chaplain.	† Silas Hoover, 1st Standard Bearer.
† D. McLellan, 31°, Constable.	† William J. Moore, Capt. of Guard.
† J. Kennedy, Marshall.	† T. McGiverin, 1st. Herald.
† T. G. Spickett, 18°, Treasurer and Register.	† W. Gibson, 2nd Herald.
	“ W. W. Summers, Equerry.

LONDON ROSE CROIX CHAPTER.—On the 19th of December, Ill. Bro. H. A. Mackay, 33°, installed the following officers for the ensuing term.

Sov. Prince Simpson Smith, 18°, M.W. S.	Ill. Bro. G. S. Birrell, 32°, Reg. and Treas.
Ill. Bro. James Moffatt, 32°, High Prelate.	Sov. — McBeth, 18°, Raphael.
“ “ Thos. Beattie, 32°, 1st General.	Ill. “ — Baxter, 18°, Grand Master.
“ “ A. G. Smyth, 30°, 2nd General.	Ill. “ Wm. Carey, 32°, Capt. of Guard.

On Monday, November 24th, ult., the public auditorium of the handsome new Masonic Hall at New Brunswick, N. J., was formally opened with a Choral Concert.

The Hall is located on the corner of George and Albany streets, and occupies seventy two feet front by one hundred and fifty-six feet in depth. The building is of iron and brick, and presents a very ornate appearance. The style of the architecture is the Renaissance, and the design reflects great credit on the architect. The building is five stories high and has entrances on both streets. Its main feature on Albany street is pavilion ornamented by pilasters, cluster windows, and the seal of the Association, surmounted by a quadrangular dome thirty-eight feet square at the base and rising one hundred and fifteen feet above the pavement. The corner pavilions are each twenty-eight feet square at the base, rising seventy-two feet to the top of the main cornice, and capped by a Mansard roof twenty-three feet high.

We learn that the Lodge room on the fourth floor will be 36 by 48 feet, with a groined ceiling 35 feet high, and connects with all the necessary ante-rooms. The Banquet Room will be 34 by 100 feet. A room of the same size in the fifth story will be used, when completed, by the Knights Templar. There are three main flights of stairs leading to the galleries and upper stories, all connected by hallways in each story. The main stairways are seven feet wide, built on double platforms for each story. Each of the other stairways is five feet in width, and all are built in the most secure manner. We congratulate the Craft of New Brunswick upon the prospect of their early occupancy of their new Hall.—*Keystone.*

MASONIC CHIT-CHAT.

NEVER solicit a man to be a Mason.

NEVER whisper or indulge in low conversation while the lodge is at work.

THE three things most difficult are to keep a secret, to forget an injury, and make good use of leisure.

LET it be understood that a Mason is but another name for an upright, honest, virtuous individual. No increase of members can be a blessing to our institution unless this rule is adhered to. Our emblems, ceremonies, and instructions all say as much; why, then, should we be false to ourselves?

As there is but one Masonry, it is asked, why have it divided and sub-divided into so many degrees? Freemasonry is a moral science. It introduces the mind to the sublime lessons of symbols, and as it is a life-long study there must be the first lesson of design; and but few, comparatively speaking, go into a thorough investigation of the first degree. Men are initiated, and step by step they need to have communicated to them lessons of truth. And as the degrees are illustrative of the stages of life, it requires time, experience, patience and perseverance to learn the true meaning of the sublime wisdom displayed in the designs of the tracing-board. The successive steps are so many degrees which bring additional rays of moral light. These degrees are given to the neophyte, and as he makes proficiency he is allowed to go on at due periods. There is too much haste manifested by most who are introduced to the mysteries of the fraternity. There is a great anxiety to get through. It would be much better for the institution if more time was spent, not only to learn the esoteric lessons of Masonry, but to know what the esoteric means in the exoteric. There is not anything but its symbolic meaning, and that is the most beneficial and needful to the student.

AT REST.

BRO. JAMES F. WRIGHT, late Secretary Vienna Lodge No. 237, Vienna, aged 49. He was buried at Tilsonburg with Masonic ceremonies; the brethren of Vienna and King Hiram Lodges paying a tribute of respect to his memory by attending the funeral.

CHARLES SCHNEIDER, Grand Tyler of the Masons of Pennsylvania, died in Philadelphia at the age of 29. His father and grandfather held the same position, in all for 75 years.

We are deeply pained by learning of the death of R. W. Bro. CHARLES W. MOORE, of Boston, Mass., Corresponding Grand Secretary of the Grand Lodge of Massachusetts, and editor of the *Freemason's Monthly Magazine*, the oldest Masonic periodical in the United States. He died on Friday evening last, of pneumonia. On the Wednesday evening previous, the Grand Lodge of Massachusetts conferred upon him the rank of Past Grand Master.—*Keystone*.

THE Craft in Nova Scotia has suffered a severe loss in the death of the HON. ALEXANDER KLITH, the Grand Master of that Province, which took place on the 14th ultimo. He was President of the Legislative Council, and was, at the time of his death, 78 years of age. His funeral took place on the 17th. The procession was of immense length, no less than thirteen Lodges being represented, together with Chapter, Consistory and Temple. The civil procession was headed by Lieutenant-Governor Haly, and comprised Judges of the Supreme Court, Members of the Legislative Council, Senate, House of Commons and House of Assembly.

The coffin having been lowered into the grave, the Rev. G. M. Grant, of St. Matthew's Church, with which deceased was connected, conducted the short burial service usually held at the grave by the Church of Scotland ministers, *i. e.*, a brief address appropriate to the occasion and a prayer. This over, Rev. J. B. Richardson, of Dartmouth, Grand Chaplain, read the beautiful and impressive Masonic burial service, the Masons responding and giving the usual grand honors. This closed the proceedings. The Masons re-formed in procession, headed by the bands, now playing lively airs, and marched to Masons' Hall, where they dispersed.

ON September 24, 1873, there died in Dubuque, Iowa, an esteemed Brother who had been a Mason for 80 years. Brother DAVID STILES was born in Woodbury, Conn., May 21, 1766, and made a Mason in 1787, at Toronto, Canada. He voted at the election of President Washington. His father was President of Yale College from 1777 to 1795. In 1833 he was landlord of a hotel in the then village of Chicago, and one of twenty-eight voters who organized a local government there. An incident in his Masonic history, narrated by the Iowa correspondent of *Light in Masonry* for November, illustrates the intolerant spirit of Anti-Masonry forty years ago. A member of the Lodge to which Bro. Stiles belonged was accidentally killed. His Brethren made preparations to bury him with Masonic honors. The local Anti-Masonic leaders, intent upon preventing this, stole the body of the deceased before its interment from the house of his widow and children, and concealed it in a vacant building, a mile distant. The Masons promptly went in search of the body, and having found it, returned it to his family, and afterwards deposited it in a hallowed grave, with the last affectionate rites of Masonry. The Brethren thus achieved a moral triumph, and rebuked the illegal, inhuman and sacrilegious act of the fiends who would have robbed a distressed widow and children of the body of him whom, for so many years, they had revered and loved as a husband and father.