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ORIGIN AND BEAUTY OF MASONIC SYMBOLISM.

Oration delivered before the Grand Lodge of Colorado, by M. W. Bro. H. Bromwell,
Past Grand Master of Masons of Illinois.

BEHOLD, Most Worshipful Grand Master, the sun at high meridian when the noon-tide bathes the mountain heights, and floods valley and plain and forest, with all-renewing warmth and light and life.

How the eye seems to go out and expatiate in the boundless expanse, and dwells enchanted in the infinite distances, and amid the scenes of beauty which spread and mingle their charms both far and near!

Not beauty and splendor only flow from the presence of the regal sun—the life-giving beams, which fill all space, pervade also all forms and substances, however minute,—all agencies and operations however imperceptible,—the teeming earth grows warm, and the marvellous chemistry of nature puts forth its energies in countless and complicated modes; the mineral substances are alive with incessant change and transmutation; the waters, atmospheres, and vapors are quick with modulations and undulations of nascent life; the veins and arteries of all plants throb with the secret impulses of the universal soul, and the juices, life-blood of the vegetable world, flow and ebb in their invisible channel, preparing and furnishing substance to the bud, gloss and color to the leaf, tints and odors to the blossom, and energy and nutriment to the seed and fruit.

The oak towers, the pine burgeons, the elm spreads its sweeping drapery, the vine flings out its stars and bugles, the berries ripen and glow with auroral colors, the grasses wave their tiny swords and plumes, the flowers spread the tessellated carpet all abroad; the grape and olive prepare their wine and oil, and harvest-fields their corn, for the blessing and consecration of the Sabbath of the year.

All this and more upon the earth, but in the fields of air the life goes on; the cloudy canopy spreads its gold and silver and crimson banners with ever-changing magnificence; the winds go forth upon their circuits, the singing breezes, with their psalms and incense, and the walking storm with its awful hosts.

Well did they say in the olden time, that "the sun is the beauty and glory of the day," for without the sun, all would be still and cold and dumb and dead. Who wonders that men in all ages have hailed the sun as the fountain of all life, the author of nature, and the god of the universe; that those lacking the searching intelligence which penetrates beyond the outer veil which divides sensible from intellectual things, to explore hidden causes and more universal and primary life, worshipped the day star as the Lord of Heaven and Earth, and with incense and oblations sought to propitiate the favor or appease the wrath of the visible godhead, whose smile or frown sped the javelins of light or the bolt of the storm-cloud.

The less the knowledge of astronomical and terrestrial laws, the more absolute the empire of the senses, and the more astounding and awful the phenomena of the aerial and sidereal heavens. Hence, those who lived in the intellectual infancy of their race, peopled earth and heaven with imaginary deities, clothed with such attributes as natural forces would represent; and from the external war of the elements and the beneficent fruits of their interior harmony, came forth gods of good and evil. "Hosts

of Heaven," and air and sea—celestial and infernal—gods, giants, deeves, genii, gnomes and fays, furies and fates, nymphs and graces—in a thousand weird or awful forms they stalked or flew to the disturbed vision of bards and hierophants.

All lands are filled with relics of such worship of material forces, under strange names, and often with curious and revolting ceremonies.

In all forms of such worship, the sun (the Light God) stood supreme; if not the real, yet as the representative object, whether hailed as Brahm, Om, Odin, Osiris, Mithra, Adonis, Jupiter, or Montezuma; and in imitation of the mysterious secrecy of nature and the order of the planetary and terrestrial courses, both science and worship were veiled and hidden in the forms of peculiar and awful ceremonies, or mysteries conferred in secret degrees, or grades, on the selected few.

To the hierophant of the less enlightened of these mysteries, the natural forces and phenomena were realities—actual beings invested with supernal powers; and superstition and cruelty marked the forms of their institutions.

But there never were wanting in the more enlightened portions of the world those whose sagacious and reflective minds penetrated the recesses of nature and reached toward sublime and primary principles, and who somewhat understood and appreciated the real secret and mystery of the universe, and these, in their retreats of initiation, taught a high and ennobling philosophy under the like natural symbols, and this was doubtless the principal secret in the initiations of the more enlightened nations, the instructing of the initiate in the real secrets, moral, intellectual and physical, contained in the received mythology and popular fables of the age.

In all organized mysteries were to be found the same number of degrees, or steps, corresponding to the number of degrees in which all things of the universe exist, which are three.

In all of them the order of the heavens, the courses of the planets, the change and successions of the season, and the vicissitudes of the day, were represented in the forms and appointments of their temples, groves or caverns, as well as in the ceremonies they observed.

In all, as by an instinctive impulse, higher and surer than mere reasoning could attain, the founders acted wiser than they knew; or, by an inspiration few are willing to acknowledge, they caught some insight of the harmony of all things in their order, and traced in the sublime truths of the visible universe the correspondences of the more sublime truths of the human mind; and the most sublime which relate to moral things, and the nature and manifestations of the divine in its infinite character and attributes.

Whether these principles were embodied in any of the mysteries at their beginning, or were developed in the course of ages, we can never know, for the history of the world gives us no beginnings, being itself a thing of yesterday. There are no existing records old enough to explain the monuments and relics of the most ancient past.

This much, however, we may deem assured: that the complete order of the universe, in all its degrees, in the least as well as in the greatest things, which is the secret, and also the key to the whole system of Freemasonry, was to a greater or less extent a part of the religion and philosophy of the principal mysteries and priesthoods of the ancient world.

Besides this, that at some time in remote ages, many of the wisest of those ancient fraternities had set up their temples, or tabernacles, throughout all portions of the habitable globe, and under names which we have never heard or read, and by the laws of Geometry, and by representations drawn from natural things, they symbolized the true theism, the order of life and government, and the landmarks of universal religion.

At whatever time the particular society now called Freemasons was organized as to its peculiar work and landmarks, it seems certain that its principal features have existed in all lands and in all ages, so that nothing more ancient or widely spread is to be found among human institutions existing or extinct.

Whether our institution may be considered as a descendant from any one of the past systems, or has been collected and collated from several of them, or was a contemporary institution which alone has survived the conflicts and changes of the ages, who is able to declare? Yet to each and to all of them it seems to have been somewhat related.

If the sun rising in the East to "open and govern the day" is a significant lesson in the opening of the lodge, we see the same symbolism in the golden emblem blazoned above the high altar in the east of the most holy place; in the temples dedicated to the worship of Montezuma; and in the morning worship of the wise men of the East on the hills of Persia.

If the parallel lines and points within a circle teach in the lodge the course of the sun between the lines of the tropics in his apparent circle in the heavens, and in a higher sense the lines of charity and truth, between which only can we possibly advance,

to reach and stand upon the centre; the unhewn pillars of the Druids worn with the storms of ages, still mark upon the plains the figures of the same sublime lessons, though empires have risen and disappeared about them since the hands that reared them were dust of the valleys.

If the circumambulation of the craftsmen follows the course of the heavenly bodies, the ancient zodiac of Denderah still bears witness that it was so among the Egyptian mystics before the Pharaohs swayed the sceptre of the Nile.

If the square and compasses—that is, the right angle and the equilateral triangles which they contain—are two of the great lights of the lodge to-day, so that they were the geometric symbols of matter with its laws and sciences thereof, and of the first great cause, with its character and worship among the artists and architects of Elephantine and Babylonian temples. If the lodge to-day is opened on the mountain of Moriah, in like manner the temples and groves of Baal, Odin, Aum and Jupiter stood, as that of Jehovah, on the summits of the hills.

If the lion, the ox, the man and the eagle, are blazoned on the banners of the Royal Arch, and together constitute the cherubic standard of Ancient Craft Masonry, we find them among the twelve signs of the ancient zodiac, and set forth in the blessing of the twelve tribes of Jacob, and sculptured combined in the winged bulls of Ninevah, more ancient than the cherubs of the mosaic tabernacle.

In like manner, the Master's Gavel is the great hammer of Thor, the "slaughter weapon" of Ezekiel's vision, and the thunderbolt of Jupiter.

The problem of Pythagoras is still an indispensable figure on the Master's carpet, and is to-day the key to Masonic science, as it was when it first bore the inscription, "The Priests of Isis send this to King Solomon."

If the Master and the king sit covered, what is this but the type of the sun crowned with rays on his celestial throne, the visible and representative lord of the universe—the scarlet robe of royalty is but his vestment of glowing fire, and the blue collar with its stars is the circle of the zodiac in the blue heaven, with its twelve constellations.

But more important than these are the analogies between the legends of the Craft and those which severally formed the principal features of the different ancient mysteries.

In all cases, the principal personage represented was the *God of Light*, always the same being, whether called Montezuma, Balder, Osiris, Mithra or Adonis—one who was represented by the sun at high meridian. In every case, the character of this Light god was such that he was well represented by the sun, and the circumstances and incidents of his life and death conform to the facts and conditions of the natural universe during the changes of the four seasons of the year, and the day which marked the significant changes or positions of the earth and sun respecting each other, as the solstitial and equinoctial days were also the days of festival or mourning observed by those who celebrated the death and rescue of the body.

Principal among the days, Masons observe the summer and winter solstices, as did those in ancient times. It was at the winter solstice, that the sun, overcome by cold and darkness, seemed to have succumbed to the wicked and opposing spirit of the evil god of darkness, as Osiris was fabled to be slain by Typhon, Adonis by the wild boar, and Balder by Loke.

It was at the summer solstice, when the sun rode in midsummer power and splendor triumphant on the uttermost limit of the northern tropic, that the most magnificent of the festivals were celebrated in his honor.

If the festival days of the lodge fall three days later in the month than the actual solstice, it is because of the slow change in the earth's position in the ecliptic, which produces what astronomers call the precession of the equinoxes, amounting to about a day in two thousand years—a circumstance that, more than any other, attests the great antiquity of our festivals.

As among the Romans the god Janus (Yahnus) presided over the seasons and opened and closed the gates of the year (from which we derive the word janitor) so in our Institution the two Saints John (Johanus, Yohanus, or Yahanus) preside over the gates of the year—the summer and winter solstices.

But time will not permit the pursuit of these matters further in particulars. Let it suffice to say that the forms of the Craft are representations of the universe and its forms and motions, as much so as the tabernacle of Moses and the great temple of Jerusalem with their furniture, vestments and ceremonies; and these constitute the art of Masonry; but the science of Masonry is the knowledge of all which is external and the more sublime truths of philosophy and religion, which are internal and inmost, as the correspondence between the ground floor, which is external, and the middle chamber, which is internal, and the Holy of Holies, which is inmost.

There is, however, one thing connected with the Masonic lodge, which is, and has been, a part of its very furniture, as far back as its history can be traced, and by means

of which it differs, so far as we can learn, from all the systems of symbolic philosophy or worship which have existed in the world. And this is the first great light, which appears not only imbedded in the very centre of the system to-day, so that it could not possibly be removed without unhinging and destroying the whole fabric of the three degrees, but from the place it holds and the manner in which it is treated throughout, and the utter impossibility of providing any substitute in case of its removal, must, of necessity, have been present and incorporated as the centre-piece and key-stone of the work at the beginning.

I know that in some places, under the teaching of certain deistic philosophers, the Holy Writings have been set aside, and the Book of Constitutions substituted as the first great light, and placed upon the altar with the square and compasses; and the lodges so furnished have been opened and closed, and have performed the external ceremonies of the several degrees, but no one can say that the so placing of the Book of Constitutions can make it in any sense a great light, or anything like a substitute for the Holy Writings, unless the whole body of the degrees be so changed as to make it immaterial what is first or last, or else the other two great lights be shorn of their sublime significance, in order to reduce them below that which is made the first. For all lights must, of necessity, be subordinate to that which is first, both in kind and degree.

Since the three degrees of Masonry are so formed and co-ordinated that no portion of one exists except in correlation with that which is contained in both the others, it is manifest that the whole, with all its parts, even to particulars, was contemplated in the beginning.

Since the whole order of the three degrees forbids that there should be less than three great lights, and since the square and compasses are well known to be two of the three, and neither of them the first! and as no other implement or geometric figure can be found which can be placed before them, it follows that the whole body of mere symbolism is exhausted without including the first great light, and if a first is to be found at all, it must be something more exalted than any symbol whatever; and if so, it must be something which conveys intelligence (light) directly, as writings or inscriptions.

But all human writings are inferior to symbols, both in dignity and force; therefore if any writings could be found, they must be such as are held to be of divine origin—speaking as from the mouth of the Grand Architect of the Universe himself, and such, and such only, could be placed first in a system which, from beginning to end, sets forth the divine order flowing in harmony through the three indispensable and corresponding degrees of the universe, moral, intellectual and physical.

From these considerations, it is clear to my mind that the Holy Writings, that is, those received as such, whether the same we now recognize, or some portion thereof, or some now lost, were, from the very first creation of a masonic lodge, placed on the altar as the first of the three great lights which were to illumine, not the corporeal eye, but the soul and mind of the seeker after wisdom.

It is only by contemplating the lodges so “furnished” that we perceive it in its perfection and also in its completeness. Otherwise, its incompleteness would be apparent to all, and the beauty and richness and order of the work be changed to imperfection, poverty and confusion.

Therefore, let who will deny the character which Masonry ascribes to the Holy Writings, it must still be admitted that it was because they, or some portion of them, were deemed to be of divine origin that they were accepted as the first great light, and this by men who, either by inspiration or otherwise, so far transcended in wisdom all of the learned with whose works we are acquainted, that they were capable of discovering and organizing Ancient Craft Masonry.

These considerations should induce us to pause and reflect before we give up our judgment, with that of all the illustrious line of Masonic Masters who have gone before us, to the clamorous and self-sufficient demands of men who deem their special sciences—that is, what they understand of them—the alpha and omega of the universe, and themselves the oracular expounders of all hidden things.

Let us reflect that if Masonry and its first great light were taken away to-day, there is among them no man, or body of men, who could reconstruct the one in its wisdom and simplicity, or produce anything to be compared with the other, though they were granted the days of a generation to prepare for the work.

There are three words which occur in masonic discourse more frequently than others. They represent three ideas which are of special significance in Masonry. Take away these, and Masonry would be as completely devastated as the temple of Solomon after the Babylonian conquest. The words are *labor*, *light*, and *harmony*. They correspond to the three great supports, wisdom, strength, and beauty; for strength is that by which labor is effected, wisdom is light, and harmony is beauty, and because t

excellence of any institution is the wisdom of its plan, the strength of its materials and the harmony of its parts, by which all beauty exists and consists. The three are called supports.

These three are all drawn from the order of the universe—from the wisdom, strength and harmony of the whole and of all its parts.

The idea of the lodge is work—work by the Master, work by the Wardens, work by the Craftsmen, each according to his degree and station, and according to his *light*. Work in subordinately carrying out the scheme of the universe, which is constant action. Work in imitation of the Grand Architect of all, who is never weary in carrying on the amazing operations of his providence, which is continual creation. Work in accomplishing uses of every conceivable good: uses of wisdom, of charity, of truth, for in their uses only have these, or ought else, any value to heaven or to earth.

Harmony, without which all toil is worse than useless. That which is in harmony is masonic; it conforms to the divine plan which is ever carried out by bringing order from chaos. Harmony, by which the sun governs by day and the moon by night; by which creation comes forth in its infinite stages of progress from that formless void, called in the first great light the *tohn bohn*.

And light, that marvellous thing called light! What would the world be without light! The earth a corpse, floating in the silent abyss, without inhabitant, without production—silent, lifeless, void!

As to man, without the inner light, what better would be his soul and mind? Could anything be more purposeless, worthless or useless?

It is because the sun, which is by its light and heat the soul of the material world, corresponds to the divine presence, with its love and wisdom, that the term light, and no other, can express divine, angelic or human intellectual communication.

Hence, the Deity is compared to the sun, as the most adequate expression of his character and attributes, as well as his presence, as in these words: "The Father of Lights, with whom is no parallax or shadow of variance."

The search for light is that which has occupied the masonic or philosophic students of all time. And what is light when it is obtained? Is it not, according to its degree, either knowledge, intelligence or wisdom?

But how can these, which are internal, compare with the solar light, which is regarded as external? Let us see. The truth is, as we will find upon examination, they perfectly correspond, for all light is internal.

The common idea is, that the solar light is everywhere around us without, like a sea of brightness, filling all space; but the truth is, that all light is in the eye, and nowhere else, just as all sound is in the ear.

The hearing is in the ear, and that is where the sound is, although it seems to be at a distance—the hearing does not go out of the ear to find the sound, but the sound, which is nothing but a motion, enters the ear and affects its nerves, and it is that affection of the nerves in the ear which we call sound.

So with light, the sight does not go out of the eye to the object, but the light, which is another and more subtle motion, enters the eye and affects its nerves, and creates a picture there, and this is called vision. The light and the sound are in the eye and ear, the real hearing and sight are in the mind itself, and so are wholly internal.

It is the same with knowledge, intelligence and wisdom, all of which are called light; they enter the intellect, the eye of the mind, and form themselves there by affecting it, and it is the same mind which perceives and understands in the one case as in the other.

These considerations serve to show the similarity between physical and intellectual things, and consequently the perfection and truthfulness of the symbolism of Masonry, which is in accordance with the order of nature and is, in fact, more accurate and reliable than any human reasonings without symbolic demonstrations can possibly be.

While other ancient and similar institutions have disappeared under the influence of advancing civilization, Ancient Craft Masonry advances and increases most where society has attained its most advanced position. Though it has seen the beginning and end of empires, churches, and even of races, it seems possessed of all the elements of vitality and progress, and spreads its tessellated pavement, and sets up its altars and jewels in the seats of modern learning and refinement, as it did in the days of antiquity on the lonely hills and in the moon-lit valleys of barbaric lands.

Even in this remote and mountain land, where lately was but a wilderness, a Grand Lodge, representing many hundreds of Craftsmen, and those among the most enlightened of the world, assembles in due and ancient form, sets up its light and jewels, unites in the simple but wise and ancient observances taught by kings and prophets in olden lands, and opens and considers messages from half a hundred sister bodies, whose members outnumber the grand army of an empire.

From these mountain gates we can send greetings to our fellows and brothers alike

assembled in the capitals of all civilized nations, assuring them that we, too, are searching for the most ancient landmarks, and will maintain the excellent tenets of our Craft with the dignity and honor of our ancient brotherhood, and that we understand how and why the "lambskin," or badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, is, when worthily worn, more honorable than Star or Garter, or any other badge which king, prince or potentate can bestow, except he be a Mason.

GRAND COMMANDERY OF INDIANA.

THE Twenty-first Annual Conclave of the Grand Commandery of Indiana was held in this city, commencing at 2 o'clock p. m. on Tuesday, April 27th. As the *Advocate* goes to press on that day, we are unable to give a full report of proceedings in this number. At the hour of opening, every Commandery in the State except one was fully represented, and quite a large number of visiting Sir Knights present.

The Grand Commandery was opened at the appointed hour by Sir Andrew H. Hamilton, R. E. Grand Commander, who then read and submitted his Annual Address. We would be glad to present his address in full, but our space will not permit it this time, and we can give only brief extracts. It defines the duties and obligations of a Knight Templar clearly and pointedly, and exposes some of the evils resulting from a want of appreciation among the members of what constitutes the true and courteous Sir Knight. On this we clip the following:

"In our Commanderies we find some who never forget self; who can not understand their duty to the Order and the relation which should exist among comrades bound by kindred vows and solemn obligations. They are always ready to censure, quick to take offence, anxious to have extreme measures carried into effect, indignant if their views are not accepted, and expecting constant attention paid to them. Oftentimes they are not contented with making complaints within the Commandery; they censure, before those not members of the Order, what they deem the faults, foibles and errors of their comrades, having so little knowledge of the true spirit of their vows as to be utterly ignorant that by so doing they are perjured Knights. To avenge a slight they are ready to injure an Order which they have promised to support. It is not enough for us that we preserve the mere letter of the law; there is a social and a business morality by which we should endeavor to regulate our conduct. We should be liberal and just in our business transactions, not taking advantage simply because the law allows it. The Knight Templar should be the gentleman—polite and courteous in his conduct, yielding where no great principles are at stake, divesting himself of self and forgetful of self, not censorious, having a due regard for the feelings of others, remembering that others may have intellects the equal of his own, and that it is impossible that any society will permit one man to set himself up as the pattern by which the others must regulate themselves.

"Crabb has drawn a character worthy of imitation:

"Good he refused with future ill to buy,
Nor knew a joy that caused reflection's sigh;
A friend to virtue, his unclouded breast
No envy stung, no jealousy distressed;
Yet far was he from stoic pride removed;
He felt humanely, and he warmly loved."

The Grand Commander reports the organization during the past year of two new Commanderies, one at Crawfordsville and the other at Plymouth. Regarding the latter he says:

"On the 8th day of this month I met the Plymouth petitioners, and organized the Commandery. Probably no Commandery in the State has larger or better-furnished rooms than this one. Everything is there which is necessary, and of the best quality and material. The officers in charge are men of ability, and of fine standing in the community. If it be necessary for the well-being of a Commandery only to have well-furnished rooms and officers of superior merit, then Plymouth Commandery, U. D., commences its career under most flattering auspices."

He takes strong ground against the practice which prevails to some extent of continuing one Sir Knight in the office of Eminent Commander for many years, and suggests that he should refuse a re-election after having held the office two terms. We think the suggestion a good one, not only in this but in all other masonic bodies. In the Grand Commandery he thinks one term should be the limit.

He mentions the names of seventeen Sir Knights deceased during the year, and pays the following tribute to the virtues of Sir William C. Babcock, who died in December last:

"He was an upright and consistent Mason; his zeal for the institution was unflinching, and his conduct irreproachable. He felt that he was placed here for the present, that his future was in the hand of one higher than he, and that it was his duty to perform well the duty allotted to him in this life. He made good use of the talents which had been given to him. He was a great loss to the Masonic bodies of Fort Wayne.

"Ambition falls, but virtue never dies;
A good life is life's noblest epic song,
Married to angel music in the skies."

At the conclusion of the reading of the address the Grand Commander announced the Standing Committees. The Grand Treasurer and Recorder then submitted their reports, which were referred to the Committee on Accounts, and then followed the reports of the several officers appointed to inspect the subordinate Commanderies, which occupied the time until the adjournment of the session for the first day.

The following officers were elected to serve for the ensuing year:

Sir Nicholas R. Ruckle, of Indianapolis, R. E. Grand Commander; Sir Erville B. Bishop, of Muncie, V. E. Deputy Grand Commander; Sir George H. Fish, of Evansville, E. Grand Generalissimo; Sir John Geirlow, of New Albany, E. Grand Prelate; Sir Alexander Thomas, of Terre Haute, E. Grand Senior Warden; Sir Salathiel T. Williams, of Kendallville, E. Grand Junior Warden; Sir Charles Fisher, of Indianapolis, E. Grand Treasurer; Sir John M. Bramwell, of Indianapolis, E. Grand Recorder; Sir John H. Hess, of Columbus, E. Grand Standard Bearer; Sir Collins Blackmer, of La Fayette, E. Grand Sword Bearer; Sir Orville H. Brusie, of South Bend, E. Grand Warden; Sir William M. Black, of Indianapolis, Grand Captain of the Guard.—*Masonic Advocate*.

MASONRY ALONG THE AGES.

BY BRO. H. M. LOOK.

FREEMASONRY was originally a combination of operative and speculative principles, which united the fraternity in a scientific, moral, and mechanical community; but early in the eighteenth century, the mechanical or operative branch of the profession began rapidly to decline, and soon ceased entirely; and while the ritualistic or symbolic system of the Order was preserved intact, and its ethical rules most strictly maintained, the institution no longer required its initiates to be either practical workmen or students of architecture and mathematics. There were several reasons for this decline of the operative art. By one of those strange revolutions which occasionally occur in human sentiment, the church building age has closed. The energy, enterprise and taste of mankind had suddenly broken loose from the old regime, and entered into new fields and flowed in new channels. As long as the erection of costly religious edifices had been considered a pious and soul-saving service by the devotees of the Papacy, the Holy See, then the paramount spiritual and temporal power in Europe had fostered and protected Freemasonry—not, as events proved, from any magnanimous love of the Order, but for the venal purpose of self-aggrandisement. As the Roman Pontiff saw knowledge increasing, and the alms-giving and church-building mania ceasing, he sought to acquire a new support for his declining power by catholicizing Freemasonry. When he could no longer use operative Masonry for the advancement of his temporal reign, he resolved to make speculative Masonry a mighty moral engine for the perpetuation of his spiritual empire. To this end he demanded that Masons should make fealty to Rome a test of initiation. They refused. He demanded of them their secrets, under pretence that their rites were of a heretical tendency. Again they refused, and glorious, immortal heroes that they were, they told him to his face that the blood of every Freemason should be shed upon the plains of Europe before a solitary landmark of the Order should be broken down! He issued the bulls of his vengeance. But the men whose fathers had, for twenty-seven hundred years, feared no name but the name of the Eternal, trembled not before the thunders of the Vatican. With a sublime heroism which truth alone could inspire, they suffered one of the most unprovoked and cruel persecutions that religious tyranny ever inflicted. They were burned at the stake; they were broken upon the rack; they were buried alive. There was not heard one whisper of recantation—not even in the horror of death. Thus, partly from peaceful and natural, and partly from violent and vindictive causes, operative Masonry perished; but from the blood and ashes of persecution speculative Masonry arose, purified as by fire, to maintain the ancient faith with undaunted purpose, and to pursue her holy mission with invincible power. From that day her progress has been as rapid and decisive as it has been peaceful and beneficent. It is said by the religious enthusiast that Masonry is not religion. True, she is not,

nor does she claim to be. She has never sought to usurp the seat of divinity, nor to undermine the foundations of the visible Church. She has walked meekly and purely in the pathway of light. While as an organization she has always submitted to legal authority, she has paid due reverence to the holy ministrations of revealed religion. But, while Masonry is not a religious Order, it is a social, moral, and intellectual Order, with the revealed word of God for its foundation and guide. Masonry publishes no sectarian creed, and inquires of no man his political or sectarian opinions. She adheres to fundamental truths, and leaves minor details to the mind and conscience of each individual. While she banishes atheism and infidelity from her temples, she closes her portals against blind and foolish fanaticism. Men of sectarian creed worship together at her altars—all holding the supreme belief that there is a God, that God is love, that He is one, infinite, unchangeable, and eternal; and that "pure religion before God and the Father is this: to visit the fatherless and the widow in their affliction, and to keep themselves unspotted from the world." Masonry is not Christianity, for Masonry was old before Christianity had a being; but she has ever been the handmaid of all pure religion. She has been, everywhere, the pioneer of civilization, refinement and art. By her matchless works she taught mankind symmetry and order; by example of her moral perfections she inculcated purity and love. Like John the Baptist, she has gone before Christianity into the wilderness of vice, ignorance, and atheism, and prepared the great highways over which might advance the glorious chariot of Immanuel. In the calm and sublime dignity of truth she has appealed to humanity, and has not appealed in vain. When she was reviled, she reviled not again; when she was smitten on one cheek, she turned the other. The arguments and railings of the outer world she has not answered, and *she will not*. Like the veiled prophetess, she opens not her mouth, but mutely points to the peaceful argument of a spotless history.

Masonry is not a mere ritual, not a mere ceremony, not a mere brotherhood, even—but an exalted system of truth, manifesting itself in charity and brotherly love. The man who imagines that a mere membership in the Order, or a repetition of its ritual, constitutes him a Mason, has no proper conception of the spirit of Masonry. If he has been a habitual blasphemer against Deity; if he be a scoffer of things pure and holy; if he be a breaker of the moral law; if he be a defrauder, or an inebriate; if he be a disturber of peace in his family—he is not a true Mason. If his brother be sick or in distress, and he do not relieve him, or be in danger, and he do not rescue him, or he be slandered and traduced, and he do not vindicate him, or if the widow or orphan of his brother be destitute, and he do not succor them to the extent of his ability, he is no true Mason. Until men shall become more than human, there will be unworthy members in every organization. Yet—

"Angels are bright still, though the brightest fell;
Though all things foul would wear the brows of grace,
Yet grace must still look so;"

and the beneficent spirit of Freemasonry will remain pure and uncontaminated, however widely some of her false disciples may wander, or however grossly the vicious may pervert her laws to unholy purposes. Though there has been darkness in the past, there is light in the present; though there was sorrow then, there is joy to-day. Though thousands have suffered martyrdom, Freemasonry still survives. Nations and principalities have assailed her, and yet to-day she stands forth in the vigor and beauty of immortal youth. Behold her as she comes forth from the shadowy mists of the ancient world, clad in robes of spotless purity, her countenance beaming with supernal brightness; in her right hand the Holy Scriptures; in her left the implements of a beautiful art, and upon her brow the unutterable name of Everlasting! Onward she comes down the ages. The clouds of error and darkness are about her, the thunderbolts of the heathen gods are launched against her, the sword of the infidel is thrust at her bosom, the lightnings of malice and persecution play about her. Still, onward, onward she comes! moving in the unconquerable strength and majesty of truth, until now, after the lapse of almost three thousand years, undaunted and unscathed, with foes all under her feet, she sits a queen in the moral world, and a mistress in the hearts of men! Then, let us twine for her a new wreath, and inscribe for her a new song, and call the wreath *Victory*, and the song *Peace*.

MASONIC DRONES.

If there is one thing more than another that we especially dislike, it is a drone, whether in the bee hive, the Masonic lodge, or the world at large, it is all the same—a worthless, lazy, indolent life—living on the labor of others. That there are many such in every phase of human life is evident to the most casual observer, and hence it is not surprising that more or less of them find their way into our Masonic lodges.

That they are the bane of the institution of Freemasonry is evident to every one who has ever held a supervising position in an official capacity in the Order, and how to make them available is the problem that many have attempted to solve, but the result has been generally far from satisfactory. They still exist with their blighting influence; the vitality of Masonry is sapped to its very roots by their connection with it, and it withers in the noon-tide of its prosperity, as the plant in sandy soil withers beneath the scorching rays of a meridian sun. It is almost a wonder how such drones ever became Masons, for their petition must have come as their own voluntary act, and they have never been known to do anything voluntarily in a Masonic way since. They pay their dues, when compelled to do so, to preserve their Masonic standing, and attend their lodge in obedience to a summons for the same reason. If asked to perform any Masonic duty, such as sitting up with a sick brother, providing for those who are destitute, or relieving those who are in distress, they have important business which must be attended to—they are very sorry that it has happened so—but they must be excused this time. They never perform any such service while there is any possible way to avoid it, but they are the first to ask it for themselves in the hour of need, or when they can be benefitted by it, and if it is not properly rendered to their entire satisfaction, Masonry is declared to be a humbug, and Masonic obligations the merest pretence. The beautiful lessons of brotherly love and charity inculcated so impressively in the several degrees they have taken, have fallen like good seed upon stony ground, and hence bringeth forth no fruit. Now it is evident that there must be some defect, something wrong, or this condition of affairs could not exist, and to endeavor to discover the cause and apply the remedy should be the aim of all who desire to increase the usefulness and promote the prosperity of Masonry. There are undoubtedly many reasons which will present themselves to the thoughtful Mason, but chief among them, we apprehend, is the fact that a great many men have erroneous ideas in regard to the institution before they become members of it, and not finding it just what they had supposed it to be, in their disappointment they lose all interest in it and become simply nominal Masons. They had imagined that Masonry was a highway to distinction, honors, riches and power, but found instead that it laid upon them new cares, labors and responsibilities, which they were unwilling to assume. Instead of a desire of being serviceable to their fellow creatures, it turns out that their desire is to make the whole fraternity of service to themselves, and if this can not be done they have no further use for Masonry.

Another class have become drones because they have never learned enough of Masonry to become interested in it, or they do not agree with a majority in the management of the lodge, or they have had a personal difficulty with some brother, or some members do not live up to their idea of morality and they do not wish to associate with such profligate fellows. Instead of doing their own plain duty in such cases, they shirk the responsibility, and attempt to throw all the blame on others. The great trouble in this whole matter is, these men have none of the spirit of Masonry in them, and ought never to have been admitted into the lodge. Let our brothers then profit by their past experience, and more carefully examine into the character and qualifications of those who may seek admission into our Order. Let it not be sufficient that there is nothing against the moral character of the applicant, but see to it that he possesses positive qualities, and the capacity to understand and appreciate what will be required of him as a Mason. Make less members and more Masons, and there will be fewer drones in our lodges.—*Masonic Advocate*.

THE CHIEF CORNER STONE.

A FIRM and unshaken belief in the Divine authority of the Bible, is as distinctly set forth in the doctrines of Freemasonry, as the belief in the existence and perfections of God. Denying this cardinal doctrine of Masonic faith, the splendid and imposing structure of what we proudly call Craft Masonry, is left without one of its main corner-stones; the cement is dislodged from every joint in the building, the pillars and supports are cracked and broken; the columns and walls sway from their perpendicular line; the seams and joints gape and yawn; the arches have lost their keystones; the girders and rafters have lost their bolts and braces, and the whole superstructure, from foundation to cope-stone, is left to the mercy of the pitiless storms, soon to be prostrated, and its magnificent ruins trodden into the dust of oblivion by the rough and merciless hand of time.

By the honored Fraternity of Ancient Free and Accepted Masons, the Bible is received everywhere as an accredited volume of Divine inspiration. It is found on every Masonic altar in every regularly constituted lodge. It meets us, with its impressive lessons and solemn sanctions, at every step in our progress through the various

degrees of Masonry. Indeed, there can be no lodge on the American platform without a Bible. Does any one question this assertion? Let him, as a Mason, try to think what the Fraternity would be if the Bible were discarded and stricken out as one of the great symbols of the Craft. Think of its place in the Lodge; think of its use; think of its connection with our lectures and ceremonies, and then tell us what the Fraternity would be without the Bible? There is, in fact, no substitute for it—nothing that can be placed in its stead.

Without the Bible, the plumb-line would have no authoritative perpendicular as its standard; the level would have no horizontal line by which to regulate its use; the square would be without its moral significance in its application to angles; the compasses would have no metes or bounds by which to determine their measurement. All the tools of our Craft, which Speculative Masonry has retained from the hand of our ancient brothers in Operative Masonry, would be divested of all the spiritual and moral significance with which they have been invested by our fathers in the Royal Art.—*Masonic Review.*

TYPES OF MASONIC CHARACTER.

WE have often derived instruction as well as amusement from the study of the varied types of Masonic character which we have met in the course of a long and chequered experience. The study of men indeed is always valuable mental discipline, but as we advance in life it becomes a positive pleasure to note the idiosyncrasies of those around us. Books do not always retain their power to charm. But the great book of humanity has an intense fascination for us all. He who has learned to read men gets his knowledge at first hand, and is in no need of the labored reflections of the essayist or the feeble attempts at character sketching which abound in modern works of fiction. An elderly man, who knows his Shakespeare, and who looks about him with his own eyes, is sure to see much that is of the greatest value which escapes the vision of those who have never trained themselves in the art of reading mankind. Our lodge meetings afford ample scope for studies of this description, and for our own part we would rather read Masons than any other section of the *genus homo*. The brethren have their little foibles like other people. We, indeed, have ours, which, no doubt, are conspicuous enough to keen-sighted persons, who wag their heads, and hint that so and so is a good fellow, but he has his weak points, and then follows a summary of the joints in our harness, which are no doubt numerous enough. We never object to criticism of this kind, provided it is not malicious; our own remarks in this paper, and the articles which may follow it, are prompted by the greatest good feeling. We do not seek to wound, but merely to amuse, or perhaps instruct our readers, who, possibly, may at once admit the truth of the rough and vague outlines of character which we shall sketch for them. First of all, let us notice that Masonic hero who always catches a novice by the button-hole and proclaims the marvellous fact, for the hundredth time, that he has been a Mason for twenty years, and has never missed a lodge meeting. He is an admirable person; the sort of man upon whose attendance a Master of a lodge can always rely; whatever the condition of the weather may be he is sure to turn up. His familiar face is one of the institutions, so to speak, of the lodge. You would miss it as much as the familiar bust or picture which greets your eye the moment you enter the sacred precincts. He is versed in Masonic law this regular attendant; and carries in his mind an unbroken tradition of the lodge history. If he were to miss a single meeting he would lose, he tells you, the thread of the business, and could not readily tell us in what portion of the records a particular fact could be found. As a walking index, and a more or less sound legal adviser, he is useful, and although the cynics say that he has never done anything for the Order, we are prepared to assert that his humble contributions to Masonic prosperity are not to be despised. A man whose very presence is almost sufficient to keep the lodge warm is at all events a negatively good Mason. He is never an absentee, he is never in arrear, he never gets out of order. Some virtues of the positive type would possibly serve to sweeten his character, but all men are not born with genius or endowed with the desire to leave the world better than they found it. Our punctilious Mason is a good fellow in his way, and we gladly leave him in quiet enjoyment of the glory which may be squeezed out of his regular habits and his deep interest in the mere letter of the Craft.

Another type of Mason, whose doings have sorely exercised us, is the man who rushes eagerly after office, but who has not talent enough to fill the post of honor with credit to himself or advantage to the Order. He is one of your dunder-headed men, and can never acquire a perfect knowledge of his duties. He breaks down lamentably

in ceremonial, sometimes on critical and solemn occasions. Or in a moment when a brilliant flash of genius lights up his mind, and he is disposed to rush glibly along the well-beaten road, some wag puts in an "aside," and the confident hero tumbles at once from high heaven to the nether hades. He is commonly a solemn sort of person, and when he speaks you imagine that he is extracting his words from some deep internal reservoir. You scarcely see any movement of the lips, but his low grumbling tone assure you that the machinery of his mind works through the agency of an intricate arrangement of cog-wheels. With all his faults, however, we like him much better than we do those brethren who readily catch the letter of Masonry, but never acquire its spirit; whose learning is no deeper than the lips, and who pour out, parrot-like, their superficial acquirements. Such men are apt to leave a disagreeable impression on the minds of thoughtful young Masons, who leave their glib mentors with the idea that Masonry after all is a thing of books and formulas, and not a set of principles which admit of infinite development. Further knowledge of lodge proceedings soon, no doubt, removes this erroneous impression, but it would be better if it had never been produced. High qualifications for office are, no doubt, rare, but respectable mediocrity is, or should be, common enough, and great care should be exercised in the choice of brethren to fill prominent positions. If the officers are below par the lodge suffers in prestige, and consequently in prosperity.

The enthusiastic Mason, whose enthusiasm is like the froth of ginger beer, is not a favorite with us. We value and appreciate enthusiasm of the true sort whenever we meet with it. It is a moral force of the most powerful and subtle kind, and those who possess it have done wonders for the cause. But our obnoxious enthusiast is all froth. He takes to this or that subject as the fit seizes him, and never works long enough at any to make a lasting impression. His oratory is of the effervescent kind, and he deals naturally in well-worn platitudes, which have served again and again to give a dull point to still duller wit. He, however, rapidly reaches his climax. Some rough, but kindly brother, endowed with a strong tincture of common sense, gives him his first rebuff, and our frothy enthusiast at once sinks into a state of collapse, and disappears for a time from the scenes of his labors. He now attends but seldom, and remains a dumb listener for life. Having never learned the English habit of giving and taking, he cannot feel any charity for the brother who so rudely set him down, but continues to cherish a small animosity, which is decidedly unmasonic. Of course, he would not do his supposed enemy any harm for the world. But he never applauds his sensible remarks, and votes against him on every occasion. He has had his *coup de grace*, but can neither die like a Briton, nor get thoroughly healed of the wound. His silence is, however, a decided gain to his lodge, if he could only be brought to think so; since it is very certain that no institution has ever yet gained any permanent good from noise and froth.

Our ideal type of a Mason is the man who, although not a constant attendant at lodge, yet contrives, by his wisdom and personal worth, to carry enormous weight in its councils. His proposals are always carried, and his speeches are characterized by a quiet dignity and grace which give them a peculiar charm. When he rises to address the brethren you may hear a pin drop, and he concludes his pithy orations amid general regrets that he has said so little. Yet he possesses the rare art of saying much in a few words, and has thoroughly learned how to influence the minds of thoughtful men. He never deals in flights of oratory, or in that species of buncomb which passes for eloquence, but carries his point by the aid of well-arranged facts and cogent reasoning. A man of this stamp is always a pillar of the lodge which is so fortunate as to claim him as a member. He would, probably, shine in any station of life, and is as highly respected in the city for his probity and good judgment as he is in the Order for his studious regard for the true interests of Masonry.

Lastly, we must touch briefly upon the characteristics of the Mason who is conspicuous for benevolence. Happily, this type is common enough, but we have in our mind's eye, as the most perfect embodiment of the character, the brother who seldom makes speeches, but who works silently and steadily at the task he has set himself. We shall not chronicle the long roll of his good deeds, since a man of his stamp generally does good by stealth, yet when duty calls him to a prominent place, and he becomes one of the Stewards of the annual banquet in aid of the funds of the Asylum or Schools, he is always conspicuous for the large sum which he manages to collect for the institutions. But his goodness is never one-sided, and he always remembers that true charity begins at home. His first care is for his wife and family, his second is for the Order, and his last for the world. When such a man dies, he requires neither panegyric nor epitaph. The good he has done lives after him, and is the most fitting monument of his fame.—*Fremason's Chronicle*.

INSTALLATION OF THE PRINCE OF WALES.

From the London Times, April 29.

HIS ROYAL HIGHNESS THE PRINCE OF WALES was installed as Grand Master of English Freemasons yesterday, at the Royal Albert, Hall with great magnificence. The traditions of Freemasonry carry back the history of the Craft to a period antecedent to the building of Solomon's Temple, and represent the Wise King as having himself filled the office which the heir to the Throne of Great Britain has now been called to occupy. Even if we accept these traditions, there has never, from the time of Solomon until now, been such a gathering of the Masonic brotherhood as that of yesterday—a gathering unequalled alike in the numbers and the social status of those who took part in it, and in the magnitude of the arena in which it was held. The doors of the Hall were opened at one o'clock for the admission of those brethren who had been fortunate enough to obtain tickets; and long before that hour the approaches were crowded by a continuous stream of vehicles. The skill with which the entrances to the different parts of the hall have been designed can never be more signally illustrated than by the fact that, in the short space of an hour and a half, some 10,000 Freemasons entered the building, assumed the clothing distinctive of their several degrees and rank, and proceeded to the seats allotted to them, without a single instance of confusion or disturbance having occurred. The interior of the hall had been specially prepared for the occasion, and the central path up the arena, leading from the entrance to the throne, which was placed beneath the organ, was covered by a carpet of harmonious color and masonic design, the gift of a brother of the Craft. On the south and east of the arena were chairs for the two chief officers of the Grand Lodge; and the central space was divided into four blocks, leaving clear pathways between them. By half-past two all the brethren who were not officially engaged in the work of the day had taken their places, wearing masonic clothing, which, besides their aprons, consisted in most cases of a broad collar of light blue silk, while some, who were entitled to wear collars of crimson, were arranged so as to border the pathways, and to form a "thin red line" in front of the blue. In the amphitheatre, the tiers of boxes, and the balcony, the light blue collars were everywhere predominant, relieved always by the background of crimson furnished by the hangings and decorations, and sometimes by the scarlet uniform of some member of a military lodge, or by the purple clothing of some advanced brother of the Craft. To the right and left of the organ, space was reserved for the Grand Officers and for distinguished visitors, among whom Prince Christian and deputations from various foreign lodges were conspicuous. Shortly after half-past two the Pro-Grand Master, the Earl of Carnarvon, was ushered into the hall by a procession, which, as he took his seat on the throne, filed right and left to occupy reserved places, and to complete the spectacle. The Pro-Grand Master then performed the ceremonies necessary to convert the assemblage into a meeting of the Grand Lodge, and the Minute of the Prince's election as Grand Master having been read and confirmed, Garter King-at-Arms formed and headed a procession which went to meet His Royal Highness. The Duke of Connaught had already seated himself near the Pro-Grand Master, and had been warmly received; but when the Prince entered the Hall, the vast assemblage rose as one man, and regardless for the moment alike of Masonic order and of the ceremonies of the Craft, greeted him with such applause as even his experience at public assemblages could seldom have heard equalled. The Prince was conducted up the arena to a chair on the left of the Pro-Grand Master, and before seating himself he bowed repeatedly in response to the plaudits of the brethren. He then went through the forms prescribed by the Masonic ritual, and was duly inducted into his throne, the enthusiasm of the assembled Freemasons once again outstripping the proper order of the ceremonial, and finding vent in cheers with which the building rang again.

Garter King-at-Arms, who holds also the high Masonic office of Grand Director of Ceremonies, then proclaimed His Royal Highness in due form, and called upon the brethren to salute him in Masonic fashion. This being done, the Earl of Carnarvon rose from the seat to which he had retired, and according to the ancient custom, addressed the new Grand Master on the duties of his office. He said:—

Your Royal Highness, Most Worshipful Grand Master,—It has been from time immemorial the custom, when any master of the Craft was placed in this chair, to remind him of the duties that he then undertook, though it is unnecessary that I should remind your Royal Highness, who is so conversant with all the affairs of the Craft, of the whole of those duties. That our time-honored custom should not entirely disappear, it will be my duty to address to you a few words on this occasion. Your Royal Highness knows well that Freemasonry possesses many titles to respect even in the eyes of the outer world. It is, first, of great antiquity—an antiquity extending into the sphere of immemorial tradition; secondly, it is known and practised in every country,

in every clime, by every race of civilized man; and lastly, in this country, above all, it has associated itself with human sympathies and charitable institutions. (Hear.) Let me say further that, while it has changed its character in some respects, it has lost nothing which can claim the respect of men who formerly, through the dim periods of the middle ages, carved its records upon the public buildings, upon tracery of the mediæval windows, or the ornamentation of palaces. Now it is content to devote itself to works of sympathy and charity, and in them it finds its highest praise and reward. Let me draw one further distinction, and that is an important one. In some other countries it has been unfortunately the lot of Freemasonry to find itself allied with faction and intrigue, with what I may call the darker side of politics. In England it has been signally the reverse. Now the Craft here has allied itself with social order and the great institutions of the country, and, above all, with monarchy, the crowning institution of all. (Cheers.) Your Royal Highness is not the first by many of your illustrious family who have sat in that chair. It is, no doubt, by the lustre of your great name and position you will reflect honor on the Craft to-day; but it is also something to be at the head of such a body as is represented here. (Cheers.) I may truly say that never in the whole history of Freemasonry has such a Grand Lodge been convened as that on which my eye rests at this moment, and there is further an inner view to be taken, that so far as my eye can carry me over these serried ranks of white and blue, the gold and purple, I recognize in them men who have solemnly taken obligations of worth and morality—men who have undertaken the duties of citizens and the loyalty of subjects. (Cheers.) I am expressing but very feebly the feelings and aspirations of this great assemblage when I say that I trust the connection of your Royal Highness with the Craft may be lasting, and that you may never have occasion for one moment's regret or anxiety when you look back upon the events of to-day. (Loud cheers.)

The Prince, who was again greeted with loud and prolonged cheering, replied in the following terms:—

Brethren, I am deeply grateful to the Most Worshipful the Pro-Grand Master for the excessively kind words he has just spoken to you, and for the cordial reception which you have given to me. It has been your unanimous wish that I should occupy this chair as your Grand Master, and you have this day installed me. It is difficult for me to find words adequate to express my deep thanks for the honor which has already been bestowed upon me—an honor which has, as history bears testimony, been bestowed upon several members of my family, my predecessors; and, brethren, it will always be my most ardent and sincere wish to walk in the footsteps of good men who have preceded me, and with God's help, to fulfil the duties which I have been called upon to occupy to-day. The Pro-Grand Master has told you, brethren, and I feel convinced that such an assemblage as this has never been known; and when I look around me on this vast and spacious hall, and see those who have come from the north and south, from the east and west, it is, I trust, an omen which will prove on this auspicious occasion an omen of good. The various duties which I have to perform will frequently, I am afraid, not permit me to attend so much to the duties of the Craft as I should desire; but you may be assured that when I have the time I shall do the utmost to maintain this high position, and do my duty by the Craft and by you on every possible occasion. Brethren, it would be useless for me to recapitulate everything which has been told you by the Pro-Grand Master relative to Freemasonry. Every Englishman knows that the two great watchwords of the Craft are Loyalty and Charity. These are their watchwords, and as long as Freemasons do not, as Freemasons, mix themselves up in politics, so long I am sure this high and noble Order will flourish, and will maintain the integrity of our great empire. (Cheers.) I thank you once more, brethren, for your cordial reception of me to-day, and I thank you for having come such immense distances to welcome me on this occasion. I assure you I shall never forget to-day.

The Prince resumed his seat amid loud cheers, which were long continued.

His Royal Highness spoke with a perfect elocution which rendered every syllable audible to the whole of the vast assemblage; but when, in conclusion, he uttered a manifest impromptu in saying that the reception which had been accorded to him, and the spectacle which he witnessed, were things which to the last day of his life he "should never forget—never!" there was just so much tremor of his voice as seemed to show that even the trained self-possession of Royalty was somewhat shaken, as indeed it well might be, by the magnitude and the splendor of the spectacle.

At the conclusion of the Prince's address the march from "Eli" was performed upon the organ, and then, a telegraphic address of congratulation from the Grand Lodge of Genoa having been previously read, deputations from the Grand Lodges of Scotland, Ireland, Sweden, and Denmark, were successively introduced. The Grand Master next appointed the Earl of Carnarvon to be Pro-Grand Master, Lord Skel-

mersdale to be Deputy Grand Master, and the Marquis of Hamilton and the Lord Mayor to fill two chief offices in Grand Lodge. The nomination of the Lord Mayor appeared to give especial pleasure to the brethren, and his Lordship, as he took his official seat, was greeted by loud and prolonged applause. The other Grand Officers were then appointed, and at five o'clock the lodge was formally closed. The Prince was conducted to his retiring-room by a procession of the principal brethren, and the assembly dispersed. It was not the least noteworthy feature of the whole that the character of the great meeting and the habitual discipline of a lodge had combined to produce perfect order, so that from first to last there was no hitch in the proceedings, no trace of insubordination, no hesitation, even for a moment, in obeying the directions of the appointed Stewards. The 10,000 brethren took their places and left them without a single hindrance; and in the salutes and responses of the Masonic ceremonial they kept time with a precision which was marvellous, and with a grandeur of effect which no words could adequately describe. To this result the admirable arrangements of Garter King-at-Arms and of his chief assistant, Mr. Fenn, no doubt largely contributed, but at least equal credit must be assigned to the brethren themselves.

The following were the deputations who were presented to the Grand Master:—

SCOTLAND.—Brother the Earl of Rosslyn, representative to the G. L. of England, R. W. Past Grand Master of Scotland; Brother the Earl of Mar and Kellie, R. W. Deputy Grand Master; Brother J. T. Oswald, of Dunniker, R. W. Sub-Grand Master; Lord Rosehill, R. W. Junior Grand Warden; Brother Wm. Mann, R. W. Past Grand Warden; Brother the Hon. W. H. Gray, D. D., P. W. Grand Chaplain.

IRELAND.—Brothers Robert W. Shekleton, Deputy Grand Master; Lord Dunboyne, Junior Grand Warden; Arthur Bushe, Grand Treasurer; Sir John M. Stewart, Pro-Grand Master of Tyrone and Fermanagh; the Hon. David Plunket.

GRAND LODGE OF SWEDEN.—Brothers Count Salbya, Admiral Lagercrantz, Baron Beck-Frus, Baron de Mecklenburg, Oscar Dickson.

The Grand Lodge of Italy sent an address.

The Most Worshipful the Grand Master then made the following appointments of officers for the ensuing year:—

The Right Hon. the Earl of Carnarvon, Pro-Grand Master; Lord Skelmersdale, Deputy Grand Master; the Marquis of Hamilton, Senior Grand Warden; the Lord Mayor of London, Junior Grand Warden; Canon Simpson and the Rev. Spencer Wigram, Grand Chaplains; Brothers Samuel Tompkins, Grand Treasurer; McIntyre, Grand Registrar; Hervey, Grand Secretary; Wendt, Grand Secretary for German Correspondence; Montague Guest and Wm. Speed, Senior Grand Deacons; Robert Gray and Frederick E. Murrell, Junior Grand Deacons; Sir A. W. Woods, Grand Director of Ceremonies; W. R. Woodman, M. D., Grand Sword Bearer; Kuhe, Grand Organist; Wright, Grand Pursuivant; E. P. Albert, Assist.-Grand Pursuivant; Payne. Grand Tyler.

The Grand Stewards for the year were then presented. The appointments of his Royal Highness appeared to be most popular, and especially that of Brother David Stone, Lord Mayor of London, who, on being called on to be invested with the insignia of his office, was greeted with a perfect hurricane of cheering.

THE MASON AS A HUSBAND.

WE have too frequently heard that "wives do not like Freemasonry, and they do not like their husbands to become Freemasons." It would seem that in the estimation of some of the fair sex, our Order is in diametrical opposition to Domestic Happiness—that if connubial sweets are to be preserved unmixed from drops of bitter, the husband must never enter the portals of a Masonic lodge. A thousand pities that such an *erroneous* impression has gone abroad. For various reasons we regret it, for the entrance of the Temple of Hiram need not be likened, alas, to the crater of *Ætna*, which can never be converted into a cool and crystal *jet d'eau*. Freemasonry, however, does not nap asunder the *Vinculum Matrimonii*—but intertwines closer the golden chains which bind two congenial souls. Freemasonry does not put out the torch of Hymen, but makes it burn brighter and brighter. Freemasonry does not viti-ate the atmosphere of *home*, but sweetens it. If the husband is "a worthy" Son of Boneh, he will conform to the requirements of "the Charges" of our Order. What say "the Old Charges?" "You are to act as becomes a moral and wise man. You must also consult your health, by not continuing together *too late* or *too long* from home, after lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working." (Old Charges, vi. 5.) A *genuine* Mason, then, is a man who will avoid "gluttony and drunkenness"—who will act as "becomes a *moral* and *wise* man," and who will no

tarry "too late or too long from home," for in accordance with the Masonic obligations that are upon him, to him

" 'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."

A genuine Mason is what "the popular world" designates "a good husband." He is a *husband*, i. e. a house-band, or "the band of the house." Alas! it is too true, that now and again we meet with married men, who are not husbands, for they are not the *bands* of the house; they do not support the house; they do not keep or bind the house together as a band keeps together a sheaf of corn. They are men of dissolute or intemperate habits; they are seldom at home, aye, they are at home when they are abroad. Such men (?) surely deserve not to be called husbands. Such men surely can never warm a woman's heart. Such men surely can never twine around it the tendrils of a true affection. Well, if there are any in the ranks of our Order, who are not "house-bands," who are innately cold, unsympathizing and selfish, who serve not the Grand Architect in the Sanctuary of the lodge, but "whose god is *their belly*, and who glory in their shame"—then mark them, they are *unmanly* men—they are *unworthy* Masons. A *good* Mason, we repeat, is "a good husband." While his lodge is his Mount Moriah,

"His home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

In that home, he enjoys sweet converse with her, who shares his pleasure and his heart. In that home, he is her comfort, her heart, her wisdom, and her guide. He remembers the Sacred Law, which declares, that the Creator created woman not of Adam's foot, that she should be trodden down (*i. e.* ill-treated or neglected), but he took her out of the ribs, that she might walk jointly with him and enjoy his society. Should a Mason, then, who professes to be guided by "the Law of Jehovah be a *bad* husband? Should he be the man, who, in diametrical opposition to the Ancient Charges is *inter pocula*, and who carries too late or too long from home in the Festal Hall? Should he *regularly* return home "too late?" And, O wonder of wonders, is there a man among us, who lays his hand upon a woman, save in the way of kindness? *Can* he be a Mason? Nay, he is a wretch—

"Whom 'twere gross flattery to name a coward."

We are told that in olden times, the Pagans worshipped all the powers of their deities in two images—the one was the image of a man called "Adra," perched aloft; the other of a woman called "Adergidis," seated below. From the image of the man issued sunbeams, after the fashion of a crown, meeting on the head of the woman; and from the image of the woman streamed up godly rays, in the form also of a crown, collected on the head of the man. What did these symbols teach? That the wife shines in the beams of her husband, and the husband is made glorious in the reflected beams from his spouse. Thus both are (as it were) crowns of glory one to the other, and they grow up leaning on each other, as the olive and the vine. Happy the Mason who is so situated, who is so highly favored, and who is "a joy and crown of rejoicing" to her whom he has solemnly led to the altar of Jah, and whom he is bound to consider in the inmost recesses of his soul—

"The Queen of earthly Queens."

And could such a good Mason, we ask, be a *truant* husband? Could such a good Mason be so devoted to his convivialities and festivities, that he unmasonically forgets Domestic Sanctities, and returning home too late, proffers the idle excuse in the well-known words—

And truant husband should return and say,
"My dear, I was the first who came away."

We thus plead for our Sublime Order, that we might enlist the sympathies of her, who is man's "Ministering Angel," for why should she be *unreasonably* prejudiced against it? But since our Order is what we have represented it to be from our "Charges," and from the Sacred Law, why should she—who is man's true friend, whose love prevails over her fear, who is constant when even friends betray, deny, and forsake, and who may be admitted to sisterhood with angels—why should she *misjudge* Freemasonry, on whose bannerets are inscribed the motto—"Glory to God in the Highest: Peace on earth, good-will towards men?"—*Australian Freemason*.

THE Deputy Grand Master of Connecticut, Brother John L. Devotion, died at Norwich, on the 19th February, aged fifty-nine years.

BROTHERLY LOVE.

J. D. C. HOIT.

'Tis with pride and unfeigned pleasure
That thus I call to mind
A deed of true devotion,
Such in fact we scarcely find,
An act of rarest virtue,
A Masonic precept, grand,
Bestowed upon a "traveller,"
In a scourged and famished land.

'Twas out amid the wails and woe,
With Kansas' suffering nigh,
A brother felt his strength give way,
His blood coursed fast and high,
Thus, far away from early joys,
From kindred, friends and all,
This brother, in his anguish,
Fast did childhood's scenes recall.

A fell disease had laid him low,
His days, 'twas plain, were few;
What could he in his sorrow see,
But death's coming, which he knew?
Well-known the steps upon the floor,
True friends at last are there,
His wants of mind and body
Will receive the tenderest care.

A glance, a word, a mystic grip,
His wish they vie to learn,
And for a sister's distant hearth,
They find his heart to yearn.
In sympathy *one* bows his head,
Assurance true he gave,
That he should reach that sister's
Ere he sank into the grave.

Thus, with a sick and dying charge,
This brother of our ties,
With hasty preparation,
On his kindly mission flies;
'Twas a long and weary journey
Of unremitting care,
Wit' deeds of cheer and comfort,
And fraternal love most rare.

Such words of hope, oft spoken,
That faltering strength sustains.
At last, this longed for cottage,
With every care he gains,
A few brief days he lingers
To know a sister's love,
When death's angel brings a summons
To that Great Lodge above.

OUR ROYAL GRAND MASTER.

ANYTHING which concerns our illustrious Grand Master must be a subject of deep interest to us, his loyal brother craftsmen. The announcement of the *Times* that our Royal Brother intends to visit India in the autumn is a matter of the deepest gratification to the Order. It is very characteristic of our Royal Family that they are ever to be found visiting and warmly sympathizing with all the different dependencies of our great empire; and the visit of the Prince of Wales to Hindustan is in itself a very striking event. In that far, yet fascinating land, dear to Englishmen, from the lives and valor of our "white faced children," which, some one has said, "has been won by English valor and is now preserved by English pluck," there is hardly a palm grove or a jungle, hardly a hill or a vale, or a winding river which is not endeared to us by the graves and deeds of our own flesh and blood. Indeed British India constitutes in itself almost a romance. From the time of the first merchant adventurers until Clive with a handful of men won Plassy, and established our dominion, through the laurels of the great Duke, the victories of Lord Gough and Lord Napier, the quelling of the cruel mutiny, Anglo-India life is but a recapitulation of all that is devoted, and daring, and true in English history. We have had amid nearly 180 millions of people, a little phalanx of "heroic women" and stout hearts, whom nothing has hindered and nothing has daunted. When the Prince of Wales lands in India he will see a mighty empire, won by the stalwart prowess of his race, and he will meet with countless millions speaking a strange language, worshipping other gods, yet bowing before the peaceful sovereignty of Victoria. The meeting of the Indian Princes, with the Heir Apparent to the English throne will be a great, important, and an affecting one. He may be said to go in the name of the Sovereign, to confirm to those masses of people, all the very sincere declarations of the English Government of wise laws, civilizing arrangements, and equal rights, and just rule. In that strange and still mysterious land he will be able to point to a wise administration, and a contented people, and in the assurance of his sympathy with the princes and the people of Hindustan, he will no doubt greatly advance, there, by his royal presence, the progress of improvement and the prospects of peace. India has a great future before it, and under the directing and controlling influence of the Anglo-Saxon will, and truth, and high courage, and noble aims, we trust that many years of tranquil happiness and expanding civilization will be the lot of that numerous portion of the human race.—*London Freemason.*

SYMBOLS AND EMBLEMS.

BY R. W. BRO. OTTO KLOTZ.

BOTH these words are of Greek origin, the former from *symbolon*, *symbollein*, to throw or bring together, to compare, conclude, etc., the latter from *emblemata*, *emballein*, to lay into, throw into, etc.; they are extensively used by the Masonic fraternity, and it may, therefore, not be out of place to inquire into their object and meaning.

A symbol is a representation of an idea, the conception of which however, is not merely confined to the picture, as a form, but generally having reference to every figurative representation of an idea, be it by a visible figure, by a tactile token, or by an audible word.

The symbol, however, is always intended to be a representation of some truth, by means of an object which is more or less related to that truth, and which renders it perceptible by means of the senses.

The symbol is calculated to convey to the mind by means of the senses, that which is invisible or unknown—it performs this conveyance either by an actual form that is visible, or by a token that is tactile, or by a figurative word which is audible; by signs that are either made by the hands or produced in speech. Every symbol, therefore, must necessarily be the expression of an idea; it does, however, not lie in the nature of a symbol, that it be always in conformity with the rules of art, and that it be always beautiful in that respect; on the contrary, the symbol is entirely independent of any rules of art, but what is most essential in every symbol is, that it *really and truly designates and represents the idea* it pretends to designate and to represent, and that it thus conveys that idea to the mind.

The symbol particularly refer to the higher religious ideas, which, at the same time, may contain the deepest philosophical intuitions.

The teachings, marks of recognition, precepts, and maxims, in the Mysteries of the Ancients, were always conveyed by symbols; this mode of communication they adopted for two reasons: firstly, to exclude the profane from a participation of the fruits of their deep researches into the natural sciences, and secondly, to convey them to the mind of the initiate in the most impressive and expressive manner.

Christian symbols are the sacraments, as visible signs of an invisible salvation, likewise all Christian customs and exercises of worship are symbols, in so far as they are expressions requisite to convey the ideas which they are intended to designate and to inculcate.

Symbols, as already observed, being the representation of ideas conveyed to the mind by the three principal senses, seeing, feeling, and hearing, it necessarily follows that they must be of various kinds, we therefore find symbols expressed in types, enigmas, parables, fables, allegories, emblems, hieroglyphics, tokens, grips, and words,

Thus the queen of flowers, the rose, in British heraldry is the type of sweet rule and gentle majesty.

The emblem, gracious queen, the British rose.

Type of sweet rule and gentle majesty, Prior.

Great morals and virtues are variously and often most beautifully represented by enigmas, parables, fables and allegories. This obscure language of many ancient enigmas, when once unriddled, has revealed great moral or important and useful truths. The most instructive

teachings of Christ were in parables. The fables of ancient writers, especially those of the Grecian poet Esop, who lived six hundred years before Christ, and who taught practical rules of life in a symbolic manner, principally in forms taken from the animal kingdom; they, even at the present day, serve as text books in schools. And in allegories we often find concealed the most sublime truths or noblest virtues; who does not admire that beautiful and sublime allegory of human life portrayed by the Preacher in the twelfth chapter of Ecclesiastis, or the beautiful allegories in Greek Mythology, whereby all the nobler qualities of man and of woman are presented to the mental eye in the most vivid colors and most sublime language.

Various and numerous were the emblems used by the ancients to convey to the mind through the organ of sight their ideas of great truths, or of that which is invisible or unknown. *Emblems are visible symbols*, they represent one thing to the eye and another to the understanding; they are *painted enigmas*, which, by reason of the relation existing between the object chosen for the emblem and the idea or truth intended to be represented, render its solution or definition by no means difficult.

Thus we find the lamb the emblem of innocence; the olive branch, either with or without the dove, the emblem of peace; white robes, as worn by the priests, the emblem of purity; a sceptre, as that of power; a crown, as that of royalty; a balance, as the emblem of justice; Eros or Amor riding on a lion, is emblematic of love conquering strength; the owl, as the emblem of Minerva, the goddess of wisdom; the trident, the fisherman's spear, the emblem of Neptune, the god of the seas; the serpent having the tail in its mouth, thus forming a circle, as the emblem of eternity; and the skull and cross bones as an emblem of mortality.

Hieroglyphics, from the Greek hieron and glypto signifies sacred picture work, allegorical picture writing. *Hieroglyphics are visible allegories*, they were first introduced by the Magii or Priests of ancient Egypt, who preserved their meaning as sacred secrets, and since they alone were in possession of the key to the same, their meaning in course of time became lost, though archæologists have succeeded in solving the meaning of a few, for instance, the dog as a warning of approaching danger; the hawk, a bird of prey, as an indication of the rising of the Nile; and the hoop, a small insectivorous bird, to intimate the falling of the waters in that river; the star representing Sirius, which appeared in the horizon just before the waters of the Nile began to rise, as the emblem of prudence. The origin of the Egyptian hieroglyphics was the recording of the astronomical observations and calculations of the Nile almanac, a very important duty, which devolved upon the priests, since on that record depended the safety of crops and of the inhabitants of the Delta. The Egyptian hieroglyphics consisted of pictures of natural or artificial objects, either depicted complete or in outline, having an allegorical or symbolical meaning intended to represent either visible objects or ideas which could not be otherwise represented. Champollion divides the Egyptian hieroglyphic into three different species of characters. 1. The *hieroglyphics*, properly so called, in which the object is represented by a picture, either entire or in an abridged form. 2. *Symbolical*, in which an idea is expressed by some visible object which represents it, as adoration, represented by a censer containing incense. 3. *Phonetic* characters, in which the sign represents

not a visible object but a sound. The Danish archæologist Foega gives five different species of characters: 1. *Kyriologika*, complete pictures of objects of nature or art, intended to signify those objects. 2. *Kyriolognumena*, only outlines of the former, for instance, a circle as emblem of the sun. 3. *Tropical* pictures of visible objects transferred from any distinct connection or relationship upon invisible objects or ideas, as the dog to intimate watchfulness. 4. *Enigmatical*, where the picture is far distant from the object designated, hence the connection between the picture and the object are not obvious; for instance, a beetle as symbol of the sun. 5. *Phonetical*, where the picture corresponds to the meaning of the word depicted or to the similarity of its sound.

Still another kind of symbolic representation is the *tactile token*. The right hand having been considered by the ancients as the seat of fidelity, that notion is still preserved, a grip of the right hand is the symbol of welcome, of farewell, of friendship, of sympathy, of a sure pledge of a promise, of truthfulness and of fidelity.

And last but not least is that kind of symbol used in *words*; this is by far the most numerous class of symbols, and is more frequently used than either of the other, in fact, no essay can be written, no discourse be delivered, no cultivated conversation be held without the aid of *symbolic words*; the metaphorical use of words is so common that even into our ordinary business transactions metaphors are frequently introduced. Our language is so replete with symbols that were we to attempt their entire abolition, it would be as difficult to speak or write intelligently as to attempt speaking or writing English in words purely of Saxon origin.

Symbols, therefore, being so extensively made use of and being composed of so many different kinds, it cannot be surprising that in Freemasonry, which itself is "Symbolic Architecture," they form a very important part in the teachings, ceremonies and work of that ancient and honorable fraternity.

The *Masonic Symbols* may be divided into two classes, and the latter class again into two sub-divisions. The two classes being: 1. *Emblems*, 2. *Symbolic Acts*, and the latter consisting of a, *Symbolic Ceremonies*, and b, *Signs of Recognition*. Among the *Emblems* we find prominently the three greater and the three lesser lights, and the various emblems depicted upon the several tracing boards, each of which emblems being beautifully illustrated in the lectures, and conveying an idea of some great truth. The *Symbolic ceremonies* being those performed at the initiation and at the promotion to a higher degree. These ceremonies, like the emblems, are highly instructive, they convey to the mind, by action, a series of wholesome truths, they make a strong and lasting impression, and as the lessons which they teach are connected with the candidate's mental improvement, both in science and in morals, they are of great importance. The *Signs of Recognition* being those symbols made by the hand, either in the form of a sign or of a grip, and which enable a Mason to make himself known to his brother Mason; these likewise convey an idea of some important truth, which is intelligible to every Mason, and materially aid to strengthen the bond of brotherly love and friendship, one of the distinguishing characteristics of Freemasonry.

Thus Freemasonry consists of a continuous chain of symbols, and the object of our lodge meetings is to practice the meaning of our symbols, and to hear them explained, either in short sentences or in a

more elaborate lecture. The spirit of Masonry, therefore, reveals itself more immediately through forms and acts than by words. Forms and acts, or in other words, emblems, ceremonies, and signs, are generally a more perfect and more copious manifestation of the mind than words, therefore, a spirit which appears in emblems, ceremonies and signs, is to be appreciated more lightly than one that reveals itself in abstract anticipations and words only. In the form, in the emblem, the artistic, creative spirit meets us; and in the acts, be they ceremonies or signs, the powerful will that animates to action manifests itself, while in words we can only perceive the reflective and perceptive powers of the mind. The emblem also affords the advantage of a vivid contemplation, and the reason why the speaker in his oration gives the preference to symbolic language is, that the audience may not merely *hear* his thoughts and conception, but may also *see* them. Acts, however, presuppose a greater power of mind than words; in the same proportion have acts a larger sphere of operation, a greater influence upon the outer world, and especially upon mankind. Nevertheless, it must be admitted that mute forms and acts suffer from indistinctness, or even unintelligibility; it is, therefore, necessary that we obtain a correct knowledge thereof through the instructive word. Symbols require a definition by means of words in order to render them fully intelligible; and here we have that beautiful trio, to the "*Beauty*" of the forms and the "*Strength*" of the acts we add the "*Wisdom*" of the word. For our Masonic emblems, ceremonies and signs, the explaining and defining word is never wanting, but the word is an associate, an auxiliary to the forms and acts, the latter predominate in Masonry, and are of greater importance than their explanations.

Such is the nature of our Masonic Institution, and well may we ask who will question its elevated position, and who will deny to it a high degree of advanced noble cultivation? Our duty is to promote and to increase moral acts and artistical forms, and to assign to the explanatory word its more modest position, being that of an auxiliary to the former two powers it ought to occupy, or in other words, our duty consists in *doings* and not merely in *sayings*.

The coldness of the understanding will then cease to dictate, the inflexible condition of the scribes will no longer exercise its supremacy, and vain, elated knowledge will no longer suppress edifying love! From these observations it is made manifest how unjust the reproach is, that Freemasonry is a "play with pictures," which is the more surprising because it is practised by men. We, as Masons, know that our Masonic symbols teach us great truths in the simplest and most comprehensive manner; that a deep meaning is contained in the symbolic conception and representation of the spirit of Freemasonry, a meaning which only men possessed of a stern and serious mind are capable of meditating and reflecting upon. It is true that with our Masonic symbols the secret is combined, but the secret exists only for those who do not know the meaning of our symbols, who stand outside of our fraternity, not, however, for those "within the veil," for the initiate who has been permitted to see and who has seen Masonic light, and in order to exclude from the profane our grand secret, the symbols are the most appropriate means. The same principle was adopted in the mysteries of remote antiquity; in the ancient mysteries all the teachings and instructions were by means of emblems and symbolical ceremonies. Our Masonic symbols are our universal language, understood by brethren of every nation, tongue, creed or color; they are of greater strength than any other power, being able to convert at a distance a deadly foe or tota

stranger into a warm friend, a reliable defender. Our existence and our being as a fraternity depend upon these forms, were we to give them up, we would cease to be Freemasons, these forms, however, are not of importance to us as mere forms, but because they are thoroughly impregnated by the spirit of love, because they incarnate that spirit really in acts and forms, they present that spirit to our eyes and lead it to our hearts. We find in these forms the means and implements by which that spirit manifests itself unrestrained, and they are so simple, so plain, and so easily carried out, that in every country, in every clime, or state, among all peoples, and under every institution, we can practice the same; and every Freemason is bound to know and to practice them for the good of himself and his fellow men.

Our symbols are intelligible to every Mason, to the most erudite scholar, and to the least educated member. While the latter feels and divines, the former sees and recognizes the spirit in those symbols, and while the latter admires the picture of the spirit, the former more particularly directs his attention to the spirit of the picture, but both unite and meet in the contemplation of that picture; thus Freemasonry has in its forms a language which is intelligible to all the people of the earth.

Symbols are the proper language for a manifestation of the supernatural, the highest; therefore every religion represents in symbols that which, to the people, is the most holy. It is only in symbols that the mystery is brought forth from its obscurity and made perceptible to the mind, and in nothing more does our fraternity show its sublime origin and object, than in our symbols; by them Freemasonry reveals itself, and through them it maintains its existence and influence. Yet, however impressive a symbol may be, it, nevertheless, is merely a picture, it is merely the garment of the spirit, it only intimates; therefore, the meaning of the symbol can only be of interest to him whose spiritual eye has not been dimmed, but has retained its power of vision for science of the mind, for metaphysics, whose mind has preserved its susceptibility for the highest, the most holy. We should, therefore, not be surprised that there are always some individuals who, though having been admitted into our Masonic temples, nevertheless do not feel themselves animated by our symbols, do not appreciate their meaning, are totally indifferent about that which they see and hear within the portals of the lodge, who, without knowing what they really want, ask us to "tell" them our secrets, and who are not satisfied when the most sublime ideas are represented to them in symbols; their mind has never been opened for metaphysics, they never will be "*of us*," though they are "*with us*." Nature itself, the most sublime of all symbols, by which the Grand Architect of the Universe makes himself known to all the world, has no charm for them: ideality has never been developed in their minds, and for the sublime they have no conception. Different, however, from that unfortunate class of beings is the brother whose spiritual eye has become opened for the conception of the sublime, of the science of the mind, within whom ideality has been properly developed, whose active mind has penetrated into the hidden meanings of our Masonic symbols, and to whom, through study and practice, our grand secret has become revealed, who is enabled to see our noble art and science with its sublime object in all its glory, splendor, and magnificence; he applies the symbols as material in symbolic architecture, which is synonymous with Freemasonry; he in reality is a Freemason.

On the fifth of May, Bro. D. Burnham Tracy, of Michigan, constituted five Conclaves in the State of Maine, of the Order of the Red Cross of Constantine, under charters from the Grand Council of Michigan, and organized a Grand Council of the Order. James H. Eaton, of Portland, is Grand Recorder.

THE LATE GRAND MASTER.

BY BRO. ROBERT MORRIS.

My prolonged absence has delayed the preparation of this tribute to friendship, but it matters the less when I know that the subject will form not only an important but melancholy theme for consideration in the coming session of Grand Lodge. The memory of William Mercer Wilson is not so ephemeral that a few months' delay blunts the sting of loss or forfeits a single reminiscence of merit.

It is a marked feature in the Masonic system—other societies have attempted to imitate us in it, but the counterfeit is thin and easily detected—to embalm the deeds of their faithful ones in evergreen. There is a happy adaptation in this to the example of certain admirers of the dead Jesus, who wrapped his remains in a great store of spices and costly fragrances. The Grecians buried their Patroilus under victims, but the Masons under perfumes. In the departure of the late Grand Master, we do no injustice to the lines of the German poet (Schiller), who says of a lost friend :

“ He the more fortunate: yea, he hath finished!
 “ For him there is no longer any future,
 “ His life is bright,—bright without spot it was,
 “ And cannot cease to be. No ominous hour
 “ Knocks at his door, with tidings of mishap.
 “ Far off is he, above desire and fear,
 “ No more submitted to the chance and change
 “ Of the unsteady planets. Oh, 'tis well
 “ With him!”

My first acquaintance with Brother Wilson was at the outset of the struggle which resulted in the organization of the Grand Lodge of Canada. I was so fortunate as to secure from the Grand Lodge of Kentucky, and afterwards from other Grand Lodges, the full recognition of our Canadian sister, who had established her independence upon principles that no Masonic writer dare deny. This led to an interchange of correspondence, which continued, without a break, for twenty years. In June, 1856, Judge Wilson visited me at my home, in Kentucky, a visit often returned by me, to my ever increasing pleasure.

I was favored, I think, with the unrestricted confidence of the late Grand Master. Being nearly of the same age and somewhat similar in temperament and disposition, we could enter with cordiality into each others hopes and fears, and while I know that his counsel to me resulted in benefit, I have some assurance that my friendship for him was not without its advantages. He often consulted me in Masonic movements, and honored me, more than once, by accepting my views.

Why do I mention these things? because I am preparing the way to express my opinion of the deceased, and desire that the grounds of my judgment should be known. I am free then to say, after this long and intimate acquaintance, that I consider William Mercer Wilson as one of the most unselfish, unambitious, self-sacrificing Masons I have ever known. That he was always prompt and ready, that his judgment in Masonic matters was sound, that his decisions were consistent with each other and with Masonic law, let his Grand Lodge say, they knew him best and respected him the most; but that he was faithful, generous, clean and square, let his old friend, who will soon follow him to the abode of the departed, testify.

In the composition of the following lines, I had the reminiscences of my late friend before me:

Palm leaves to strew o'er our dead,
 Trump-notes to grace his last way,
 Gems to bedeck the fair head,
 Crow'd for death's glory to-day.

Weep not, midst triumphs like this,
 Give him with joy to the tomb,
 Wages of promise are his,
 Soon shall he rise o'er its gloom.
 Green live the deeds of our friend,
 Sweet seem his virtue's perfume,
 Prayers from his soul did ascend,
 Pure as the dewy-washed bloom.
 Open his hand as the day,
 Prompt to yield heaven its due,
 Strong to give virtue the sway,
 Heart warm his pity and true.

EDITORIAL DEPARTMENT.

THE JEWISH CONTROVERSY.

WE are, happily, free in Canada from all exciting discussions on Masonic subjects, and if we have had occasion to differ sometimes, the difference has never involved the principles of Masonry. Not so, however, with our brethren on the other side of the boundary line, for they have long been at war upon the question of what is termed by one section "the sectarianism of Masonry," or in other words, the introduction of Christian tenets. We have seen nothing in all our experience to warrant the belief that there is any desire on the part of our United States brethren to exclude the Jews from participating in the rights and privileges which should be extended to all who join the brotherhood, no matter what may be their religious views, provided they are not atheistical. Such writers as Brothers Norton and Hyneman profess to see differently, and we fear are doing harm by the violence of their denunciation of what they call modern Masonry. The Philadelphia *Keystone* claims that the charge of sectarianism applies more aptly to our Hebrew brethren who, it says, are seeking to drive the Bible from the lodges. The use of the Bible shows that there can be nothing sectarian in Masonry, for as it includes both the old and new Testaments, the Jewish brethren can have nothing to complain of. The celebration of the two St. John's days gives them trouble, however, and they cannot understand how it is that those Saints should be looked up to as lights in Masonry. Of course, they regard their Masonic connection as apocryphal, while maintaining that Solomon was the noblest of Master Masons. The traditional only suits our Jewish friends when it sides with Judaism; and here is where they exhibit inconsistency, for if they believed in the one tradition, there is no good ground for them to dispute the other.

The dispute is widening its basis to such an extent that there is fear of much harm being done, since it is probable that men who write as Bro. Hyneman does in a recent number of the *Jewish Record* must cease to have any sentiments in common with the brethren of the Order, as it now stands. Here is a specimen brick of the whole fabric constructed by our able brother in an article of the 7th ult:

"Charity divine is and always has been the grand boast of Freemasons, and intended in comparison as a higher principle than that of a beneficial association. But the boast is not a logical one; in fact the beneficial has the highest claim, a claim in which there is no humiliation, but a claim of right, which is recognized at once, and the sum, whatever it may be, handed, without asking for it, over to the one entitled to it. Not so, with all the boasting, in Masonic organizations."

Such writing as this is well calculated to destroy the existing harmony among Masons, and cannot fail to have the effect of setting brother against brother; for if the Jews, as a body, believe in all Bro. Hyneman says, then, as a matter of course, they can have no sympathy with the brethren generally.

It is absurd for any member of the Craft to enunciate such views as are laid down in the *Record's* article, for no true Mason will believe in them. We hoped for better things from Bros. Norton and Hyneman, both of whom are doing their utmost to lower Masonry in the eyes of the world, through their virulent diatribes. It is to be regretted that the obligations imposed upon the brethren have not the effect of restraining some of them from trying to do injury to the Order, for that is clearly what must result from the controversy now going on.

THE ROYAL GRAND MASTER.

Unquestionably the most important event of historic interest in the modern annals of masonry, is the recent installation of M. W. Bro. His Royal Highness the Prince of Wales, which took place on the 28th April, and is so graphically recorded in the report we have copied elsewhere from the *London Times*. It was an event long to be remembered by the fraternity, some ten thousand of whom assembled in the great Albert Hall, London, to witness the imposing spectacle of investing the Heir Apparent with the Insignia of the Order as Grand Master of all the Masons of England. The royal descendant of a long line of illustrious ancestors is certainly not the first of his family to grace the oriental chair of the English Brotherhood, but, coming as he does, immediately after a Grand Master who has renounced his Masonic principles and become a convert to the faith of the arch enemy of Masonry everywhere, there is reason to be proud of the occurrence which places the eldest son of Her Majesty at the head of the loyal Masonic body of England.

In addition to a full account of the proceedings at the installation, the *Freemason* of the 1st ult. gives a lengthy report of the speeches delivered at the banquet, over which the Grand Master presided. In reply to the toast of his health, His Royal Highness alluded to his brother, the Duke of Connaught, as the junior Master Mason of England. In proposing the usual loyal toast, he gave it as "The Health of Her Majesty the Queen, the Patroness of our Order." There were present Baron Meclenburg, Baron Beck-Frus, and Admirals Dickson and Lagercrantz from Sweden; the Grand Master of Jamaica, Bro. Sandeman from Bengal, the Deputy Grand Master of Ireland, Earl of Rosslyn, Earl of Mar, and the sub-Grand Master of Scotland. Four hundred sat down to dinner, and everything passed off in the most satisfactory manner.

The *Freemason* concludes an article on the installation, in these words:

"At this moment, at a period of much anxiety, when we had lost a most effective and popular Grand Master, whose worth we all acknowledge though we deplore his proceedings, we have been cheered and strengthened by the fraternal readiness with which the Prince of Wales of to-day acknowledged our brotherhood, and assumes its headship. His two brothers, the Duke of Connaught and Prince Leopold, are also members of our Order, and we, as English Freemasons, are, and may be justly proud of the fact that our Princes have chivalrously come forward to testify to our loyal character, and to uphold our good fame before men. Under such a chief and with such rulers, and supported by some of the noblest of the land, we shall fear no enemy and be appalled by no excommunication. In 1875, the days of "Bulls" and "Interdicts" and "Anathemas," are surely over; we need no longer dread the outbreaks of unbridled fanaticism, nor the foolish idiosyncrasies of ill-regulated pseudo-religious faith. We shall march on our way a great and a loyal host, the Royal Standard and the Union Jack and the Masonic Banner over our heads, and ours will be the exulting shout of Englishmen and Freemasons. We fear no assailants, and we mean, God helping us, to advance under our gallant commander, our parole, Brotherly Love, Relief, and Truth, our countersign, 'Dieu et mon Droit.'"

The *Masonic Tidings* has the following well-timed reference to the installation:

We Americans are accustomed to sneer at royalty, and jeer at English brethren for their tendency to worship aristocracy. But, after all, what worse is it to fawn on a Prince as they do than to worship greenbacks and eat dirt in politics as too many of

our American people do? For our part, we respect the Englishman's fidelity to his government and country as exemplified in his attachment to the Royal Family. And what is more natural than that the English Mason should rejoice and feel proud when he finds the crown prince not only exhibiting interest in the Order, but actually going through the forms and ceremonies of initiation, doing the work of the lodge, and at the request of his brethren taking up the gavel of the Grand Master, and administering the affairs of Grand Lodge?

We feel to congratulate our trans-Atlantic English speaking brethren on the auspicious event they celebrated on the 28th ult. Great preparations had been made for installing the Prince of Wales as Grand Master of England. The humiliation the brethren received from the apostasy of the Earl of Ripon was bitter, and it is not strange that they sought every means to give *eclat* to this interesting occasion.

OUR LODGE IN PALESTINE.

FROM a letter dated "Gaza, Palestine, Feb. 22nd, 1875," written by Bro. J. Nimmo, member of our Lodge, in Jerusalem. We make some interesting extracts:

Various members of American lodges, who visited Jerusalem last year, have spoken with sympathy and pleasure of the good repute of our brethren there, and their noble efforts to set up a Masonic altar in the city of King Solomon. Among these we would instance Brother Dodge, of Ohio, to whom allusion was made in a late issue of the *CRAFTSMAN*, also Brother Hawson, of New York, who worked with the Craft in Jerusalem, at several meetings, and commends their labors in the warmest terms. Other brethren, competent to speak, have expressed themselves in similar terms.

In the case before us, we have the views not only of an educated gentleman, an officer in the telegraph line, and a man who has seen much of the world, but a Mason made in our own lodge at Jerusalem! He says: "You will, doubtless, have heard from others of the progress that has been made in our Lodge within the last few months. I was able to be present at four of the working meetings, and also at two of the lodge meetings, which were held about the end of the last and the beginning of the present year. Notwithstanding the difficulties encountered in the preceding year, everything was cleaned up, financial affairs were gone into and found satisfactory, and all the officers for 1875 were balloted for and elected and have since been duly installed. The lodge, although barely able to support itself, will now gather strength gradually. And now that they are straight there is no reason why matters should not go on smoothly and in perfect order. It remains now to clear up matters with Grand Lodge, which Bro. Floyd informs us will be seen to at once, and obtain from Grand Lodge its confirmation and approval, and its certificates for the members here. Freemasonry is still in its childhood in this country. It is as yet but very little known in Jerusalem, where conflicting views and religious quarrels are the rule and not the exception. But you will be glad to know there is already enrolled amongst us members Jews, Christians, and Mohammedans, representatives of the three great religious communities. Let us hope that Freemasonry will be a means, in the course of time, to calm down all religious animosities."

OUR CANADIAN BRETHREN.

"OUR able contemporary, the *CRAFTSMAN*, has taken us, in a very friendly and fraternal manner, to task because we have latterly said a good deal about American Freemasonry and Freemasons, and nothing about our good brethren in Canada. On reflection, we think that our contemporary will admit that his complaint, if it be a complaint, has no valid foundation, either in reality or in equity. We were writing "ad hoc." The remark had been made, as remarks are often made by the ill-informed, about American Freemasonry and Freemasons, which we thought equally unwise and

unjustifiable, betraying, moreover, an entire ignorance of the "status" of Freemasonry in the United States. In our duty to the Order, therefore, as critical censors of what is going on in our little Masonic world, we thought it well to enter our "cavet" against such ill-digested and hasty utterances, by whomsoever made. But when we said what we ventured to say in praise of the American Freemasons, praise which we make bold to add is their just due, we did not forget, much less did we undervalue, the Canadian Freemasons. On the contrary, we shall always be ready to admit, and hasten to acknowledge the worth, the zeal, and the true Masonic spirit of the numerous brotherhood in the Canadian Confederation. We belong to an old-fashioned school both of citizens and thinkers, and we are among the last to undervalue either the admirable qualities or the patriotic loyalty of our Canadian fellow-countrymen. We hope, therefore, that our contemporary will dismiss at once any such mistaken notion, and will believe our assurances and accept our fraternal good wishes. We shall always be happy to insert any account of Canadian Freemasonry, whether statistical or charitable, and we shall ever watch, with the utmost feelings of fraternal attachment and good-will, the onward progress of our excellent Order amongst the intelligent population of Canada.—*London Freemason*.

It is gratifying to observe by the above, that the gentle hint given to our contemporary has had the desired effect. While we do not think our Cis-Atlantic brethren would purposely ignore the Canadian Craft—we must be excused if we repeat, that the neglect on the part of our English brethren to extend to us an occasional word of encouragement when speaking of American Freemasonry, is calculated to induce the belief that our brethren in the neighboring republic are held in higher esteem in England, especially when so frequently held up to admiration in the columns of the Masonic organ there. We are pleased with the tone of the *Freemason*, and cordially accept its good wishes in the hope that we shall in future read more of Canadian Freemasonry in the pages of our contemporary. Happy in the consciousness that our English brethren would not knowingly slight those who are of the same blood and language, we are glad at having evoked the fraternal assurances of the *Freemason*, and shall henceforth look forward to a continuance of the good will so freely and so well expressed.

MASONIC BRIEFLETS.

BRO. B. C. RLAKE, of Medina, New York, delivered a highly interesting lecture in the Masonic Hall, Hamilton, on the evening of the 28th April, before a large audience, composed of brethren and a number of ladies. The lecturer is completely blind, and this fact, no doubt, had much to do in influencing the attendance on the occasion.

THE Editor of the *Masonic Journal*, of New Haven, Connecticut, is at present travelling in Europe. His letters from Scotland are highly interesting. We have no doubt that Bro. Shears will profit by his visit to the old land.

OUR Montreal contemporary announces in last month's issue that the Grand Lodge of England has offered recognition to the Grand Lodge of Quebec, upon the same conditions as those upon which it recognized the Grand Lodge of Canada, which are to the effect that the rights of lodges under the jurisdiction of the Grand Lodge of England should be respected, while the latter agrees not to issue any further warrants in Quebec.

THE St. Louis *Freemason*, which gave signs of passing into oblivion, but thanks to the brethren of Missouri, is enabled to go on with renewed vigor, has the following kindly reference to the progress of Masonry in Canada:

"From the CRAFTSMAN, published in Hamilton, Canada, as well as from the reports and proceedings of the various Grand Bodies in the Dominion, we are much pleased to see and know that the Craft there are in a very prosperous condition, and stand upon a firm, healthy, and conservative basis."

THE *Jewish Record* is the name of a new and handsome hebdomad, printed

on tinted paper and in the very best style. In addition to matter chiefly of interest to readers of the Hebrew persuasion, it has a Masonic department. Bro. Leon Hyneman, we perceive, is a regular contributor. There should be a good field for such a journal as the *Record*.

BRO. HIS ROYAL HIGHNESS PRINCE LEOPOLD was admitted a member of Keystone Lodge, No. 10, Westminster, London, on the 8th April. On the 17th he received his third degree, and at an emergent meeting he was made a member of Apollo University Lodge, Oxford.

It has been decided by the Grand Lodge of Texas that no Mason can vouch for another unless he has sat with him in a duly constituted lodge. It were well if the rule applied everywhere.

Two thousand questions in Masonic Jurisprudence were laid before the Grand Master of Texas during the year 1874. This shows that our Texan brethren are of an enquiring turn of mind.

To show the beneficial character of Freemasonry, we may mention a recent instance of the readiness with which Masons come to the aid of brethren in distress. A tornado visited Rienzi, Mississippi, on the 15th March, by which ten members of the fraternity and their families were terrible sufferers. The Grand Master of the State called on the brethren for help, and the response was immediate and effective. The lodges of Tennessee, too, have contributed nearly \$500 to aid destitute brethren in Kansas.

BROTHER NORTON is out in the *Jewish Record* against what he calls Masonic sectarianism, and hits about him in a manner indicative of a desire to show that he is the champion of the Hebrews. We cannot see for the life of us why Bro. Norton should be so persistent in the endeavor to prove that Masonry as practised in the United States has been sectarianized. Why don't he direct his shafts against the order of the Eastern Star?

THE committee on Jurisprudence of the Grand Lodge of Ohio, reported at the last annual communication unfavorably, on a resolution asking the Grand Master to open a correspondence with the other Grand Lodges of the United States, arranging for a meeting of delegates to adopt a uniform ritual. It is no easy matter to get any considerable body of Masons to agree to innovations of any kind in Masonry. The ritual is justly regarded as of no consequence, so long as the principles of the Order are properly inculcated and the instructions carried out in their integrity. It is competent, we presume, for a Grand Lodge to adopt whatever form of ritual it will, provided it does not change the real principles; but every lodge in a jurisdiction should faithfully follow the rules as laid down for their guidance.

WE see by the *Masonic Jewel*, that the subject of suspension or exclusion of a member for non-payment of dues, is exciting discussion in Tennessee. The punishment in that jurisdiction is suspension, which, it is argued, is not lawful. Exclusion is certainly more in consonance with Masonic law than suspension, inasmuch as the latter simply means that time is needed for inquiry into an alleged offence, when, in fact, it must be apparent at once that the offence has either been committed or it has not. Expulsion is by all means preferable to suspension.

BRADLAUGH, the English political agitator, whom we alluded to last month, as claiming to be a Freemason through pretended connection with a French lodge, and subsequent, but illegal, admission to an English Lodge, is said to have withdrawn from the body on account of Bro. His Royal Highness the Prince of Wales becoming Grand Master. Of course his republican notions would not admit of his belonging to an Order with a scion of Royalty at its head. The brethren in England can well afford to dispense with a spurious member like Bradlaugh.

THE installation of the Prince of Wales has given cause for comment on the part of the Catholic press of Europe. It was thought that the defection of the Marquis of Ripon would prove a sign of weakness on the part of Masonry; but the acceptance of the position of Grand Master by the heir apparent has dispelled whatever hopes might have been entertained of the decline of Masonry, consequent upon the noble Marquis retiring from the Grand Mastership. The Roman organ of the Catholics professes to hold that the act of installation identifies Anglican Protestantism with Masonry, and, as a matter of course, that is displeasing to His Holiness and his adherents.

Bro. Hughan, of England, and Bro. Norton, have been sparring a little through the *Masonic Jewel*, on the origin of Speculative Masonry, the former having stated that it existed, in part, antecedent to the revival of 1717. Bro. Hughan's reply is to the point, and upsets the entire groundwork of Bro. Norton's criticism, which assumed too much, and made Bro. Hughan mean what he really did not. We prefer this discussion to the one on the Jewish question, which gives no promise of benefitting any body. Masonic controversialists like Bro. Hughan and Norton can render any subject interesting if they choose to make it so.

THE *New England Freemason* suggests the propriety of designating Philadelphia "The Spinster City of Freemasonry in America," in lieu of "The Mother City." We need hardly hint to the *Keystone* that this last "Boston no'ion" smacks of jealousy.

It looks as if we were never to have an end of Masonic discoveries in the City of Brotherly Love, for not satisfied with being the Mother City of Masonry and the first to erect a Masonic Hall in America, Philadelphia now claims to have started the first Masonic periodical. What next, Bro. McCalla?

WE have before us a handsome and neatly printed report of the Grand Holy Royal Arch Chapter of Pennsylvania proceedings at the annual communication, in December last, with an appendix containing the committee's report on Foreign Correspondence. The correspondence with Canada occupies considerable space, and Canadian Arch Masonry is highly spoken of.

The *New England Freemason* for March—the latest number received—is graced with a fine likeness of the editor, Past Grand Master Sereno D. Nickerson. In an article on the Grand Lodge of England, the editor speaks admiringly of the manner in which the proceedings there are conducted.

PRESENTATION.—A very pleasing incident in connection with the completion of the furnishing of the Masonic Hall Building, Hamilton, took place on the evening of the 12th May, at the regular meeting of Barton Lodge, No. 6. V. W. Bro. Richard Brierley, P. M., of Barton Lodge, Chairman of the Furnishing Committee, and Bro. J. M. Meakins, of Strict Observance Lodge, a member of the same committee, had devoted much time and thought to the important duties that had devolved upon them; and it was generally conceded that their labors deserved something more than a verbal recognition. Committees were therefore appointed, and a handsome sum was soon collected. At the meeting above referred to, V. W. Bro. Brierley was presented with a magnificent gold hunting lever watch, with a heavy gold chain and keystone appended. The watch was manufactured by the National Watch Co., of Elgin, Illinois, and has the H. Z. Culver movement. Bro. Meakins was also the recipient of a very handsome French gilt 16-day clock and shade. The presentations were made by R. W. Bro. J. J. Mason, D. D. G. M., on behalf of the brethren of Hamilton. We must not forget to state that both the presents were purchased from Bro. Thos. Lees the well known jeweller, James street, Hamilton.

DEDICATION.—The Royal Arch Chapter room in the new Masonic Hall Building, Hamilton, was dedicated by M. E. Comp. James Seymour, Grand Z., assisted by R. E. Comps. Henry Carlisle, District Superintendent; R. P. Stephens, Grand Scribe E.; J. B. Nixon, Grand Scribe N.; Richard Brierley, Grand Principal Sojourner, and others. After the impressive ceremony of dedication had been performed, the Royal Arch work was exemplified in an admirable manner by Comps. of Hiram and St. John's

Chapters, E. Comp. F. R. Despard, of Hiram Chapter, presiding. The proceedings terminated with a banquet in the Temple room, and with toast and song and speech, a most pleasant evening was spent.

JURISPRUDENCE.

QUESTION.—When does a petition become the property of the Lodge?

ANSWER.—As soon as a motion has been made and seconded for its reception, previous to this a petition can be withdrawn at any time.

QUESTION.—When a brother tyles for several lodges, must he necessarily become a member of all?

ANSWER.—Strictly speaking, we think he should; but it is a rule that would be more honored in the breach than in the observance.

QUESTION.—Can a lodge suspend a brother for unmaasonic conduct for a specified time, say six months?

ANSWER.—Yes, subject of course to appeal to Grand Lodge, as being either too little or too great punishment.

QUESTION.—Should the Tyler's O. B. be put to a visiting brother before or after the usual questions?

ANSWER.—We think it better that it should be put first, for if it is refused by the brother, the time that would have been occupied in the examination would be saved.

THE MYSTIC TEMPLE.

BY M. W. GETCHELL.

NORTH, South, East, West, the world around,
In every clime are Masons found,
On hill tops high, in valleys low,
In Torrid Zone, mid Greenland's snow,
Her altars rise, her workmen meet,
The Mystic Temple to complete.

To each true brother is assigned
The task to cultivate his mind,
To learn his passions to subdue,
To love the good, the pure and true,
And learn this lesson, meant for all:
The equal rights of great and small.

Then ply with skill your tools of trade;
To every stone let plumb be laid;
With square and compass, rule and line,
Make every block, a block divine,
A true, tried stone, with chiseled face,
And fitted for its proper place.

So let the Mystic Temple rise,
Its base on earth, its top in sky,
Faith, Hope and Love, the ladder bright,
That leads us up to realms of light,
Till Hiram's foe is met and passed,
And all, o'er Death triumph at last.

AMERICAN UNION LODGE, NO. 1, the oldest Masonic lodge northwest of the Ohio river, has decided to hold a Centennial celebration, June 24, 1876, at Marietta, Ohio, in which city it is located. It was chartered February 20th, 1776, and travelled with the army of the Revolution.

THE Masons of Cincinnati are about to build a new Masonic Temple in that city, to be located two or three squares from the old Temple. It is to cost \$500,000, and if possible, to be made finer and more commodious than the present one. The project was started in Kilwinning Chapter of Cincinnati, and is meeting with great success. The Temple now in that city does not afford sufficient accomodation to the fraternity, and it has become a matter of necessity to have more rooms for the different Masonic bodies.

FAREWELL.

HARDLY a week passes over our heads but we have to deplore the loss of some well-known brother of our fraternity. It may be, that the last time we saw him in lodge he seemed as strong and as genial as ever. No one could be more hearty in the cause of Freemasonry, no one could more contribute to the social happiness of the evening. And yet here is the inevitable obituary, and he is not! He has passed away from home and friends, and kith and kin, from the office he filled so well, from the duties he discharged so faithfully, from the society he graced so much. And sometimes the pain of the intelligence is augmented by the suddenness of the event. Some unexpected illness, some dreadful accident, some unforeseen calamity, hurries away from us all, from time, from friends, from duty, from the lodge, some most worthy confrere, some faithful and zealous member of many years. At that time memory asserts its power, and it rushes with us on its pinions of magic swiftness, to other days and other scenes, to ancient meetings and good Masonic work. Then we, who are now old and gray and gouty, were full of zeal and energy. Pleasant were our meetings then, "*O socii et so dates,*" and flourishing was that good old lodge of which we were the indigenous or the affiliated members. And he whom we mourn to-day, perhaps, was then in our very midst, most active with the active, earnest with his work, and foremost in all Masonic labors. Peace to him. He has passed away from earthly toil and weakness and suffering and imperfection, to that "rest which remaineth," one day to be admitted, let us hope, by his Grand Master's goodness, into that everlasting lodge, where the world's Great Architect lives and reigns forever. We shall all feel how true is this simple description of the hebdomadal thoughts of many of us, who see recorded in the pages of the *Freemason* the names of old friends and fellow workers, as they pass away from us, from time and home, and lodge; and though as Masons we fully believe that

"We shall watch for the gleam of the flapping sail,
We shall hear the boat as it gains the strand,
We shall hail the approach of the boatman pale,
To bear us o'er to the better land,"

yet, still human-like, and mortal-like, we often deplore that we can no more have
"The touch of a vanished hand,
And the sound of a voice that's still."

In Freemasonry it often happens that we meet most worthy men and good Masons, not of high social position, not of a great name or greater wealth, yet with them we consort on terms of Masonic equality in the lodge, and to us Freemasons it matters not whether they be high or humble, rich or poor; they are our brethren, and warmly do we regret their loss, and sincerely do we respect their memories.—*London Freemason.*

MASONIC RECORD.

AT HOME.

A NEW Masonic Lodge called "The Corinthian," has been organized in London East.

ON Friday night, May 14th, R. W. Bro. D. E. Broderick, installed the officers of a new Masonic Lodge, in the village of Jarvis, after which Bro. Wm. Dochstader entertained the brethren and friends to a sumptuous repast, to which all did ample justice. After the cloth was removed toast and song was the order of the night, and the company separated in the "wee sma' hours" after spending one of the most enjoyable times possible, "Happy to meet, sorry to part, happy to meet again."

ONTARIO R. A. CHAPTER, W. D., was instituted on the evening of the 12th ult., in the Town Hall, Yorkville. Among the brethren present who assisted in the installation ceremonies were R. E. Comps, R. P. Stephens, Grand Scribe E.; Thomas Sargeant, P. G. Supt., Toronto District; J. B. Nixon, Grand Scribe N.; James Norris, F. P., King Solomon's Chap.; A. L. Wilson, F. P. York Chap; J. Erskine, F. P., and E. Comp. C. W. Brown, St. Andrew's and St. John's R. A. Chap. The following are the names of the officers of the new Chapter:—T. F. Blackwood, Z.; F. J. Menet, J. P. Z.; C. W. Brown, H.; S. Le N. Neave, J.; S. H. Henderson, S. E.; B. Saunders, S. N.; R. H. Oates, Treas.; H. Macquorcodale, P. C.; W. H. S. Coen, S. S.; George Cole, J. S.; W. H. Archer, M. V.; J. L. Dickson, J. About twelve candidates were initiated.

At an emergency meeting of Peterborough Lodge, No. 155, A. F. & A. M., held on the 4th ult., V. W. Bro. James Millar, P. M., was presented with a magnificent gold P. M.'s jewel, elegantly chased and properly inscribed. At the close of the business

of the evening, W. Bro. J. O'Donnell, W. M., called on V. W. Bro. J. R. Ormond, he being the oldest P. M. of the Lodge present, to make the presentation, on behalf of the officers and members of the Lodge. This he did in quite a lengthy extempore address, breathing the earnest Masonic spirit characteristic of the V. W. Bro. Thanks for this mark of approval were returned in a very feeling and impressive manner by V. W. Bro. Millar. Excellent addresses were also delivered by Bro. John Elder, Chaplain, and R. W. Bro. J. B. Trayes, of Port Hope. D. D. G. M., Ontario District, who was present in his official capacity. The following is the inscription on the jewel, which was manufactured by Messrs. Lash & Co., Toronto:—Presented to V. W. Bro. James Millar, P. M., G. Asst. D. of C., by officers and members of Peterborough Lodge, No. 155, A. F. & A. M., as a token of their appreciation of his services as W. M. during the year 1874."—*Mail*.

ABROAD.

THE Grand Council of Royal and Select Masters of Maine met on the 5th May, at Portland. The following officers were elected: S. H. Boynton, Grand Master; F. J. Day, D. G. M.; W. Tucker, G. P. C. W.; Ira Berry, Grand Recorder.

At the annual communication of the M. E. Grand Royal Arch Chapter of the State of Connecticut, held in New Haven, May 11th, the following officers were elected: Edmund Tweedy, M. E. G. H. P.; Henry W. Coye, Rr E. D. G. H. P.; Dwight Waugh, R. E. G. K.; Dwight Phelps, R. E. G. S.; Joseph K. Wheeler, G. Sec.

THE Grand Chapter of Maine met at Portland, on the 4th May. Thirty-four out of the 37 Chapters in the State were represented. The following officers were elected: H. L. Paine, G. H. P.; A. B. Marston, D. G. H. P.; Joseph M. Hayes, Grand King; F. T. Faulkner, Grand Scribe; Ira Berry, Grand Secretary.

THE following officers of the Order of High Priesthood, for the State of Maine, have been elected for the current year: Olyier Gerish, President; J. H. Drummond, Senior Vice-President; Joseph C. Stevens, Junior Vice-President; Moses Dodge, Treasurer; Stephen Berry, Recorder; M. F. King, M. of Cer.; H. H. Burbank, Conductor; Wm. J. Burnham, Chaplain; L. A. Gray, Steward; S. W. Lane, Warder.

At the annual assembly of the Grand Council of the Royal and Select Masters of the State of Connecticut, held in New Haven, May 10th, the following officers were elected: Fred. H. Waldron, M. P. G. M.; Wm. Freeston, D. P. G. M.; Dwight Phelps, T. I. G. M.; Arthur R. Blakeslee, G. P. Cond. of W.; Joseph K. Wheeler, G. Recorder.

At the annual meeting of the Grand Convention of High Priests in Royal Arch Masonry of the State of Connecticut, held in New Haven, May 11th, the following officers were elected: M. E. John H. Barlow, M. E. P.; M. E. Edmund Tweedy, E. V. P.; M. E. Stephen T. Bartlett, E. Chaplain; M. E. Chas. W. Stearns, E. Treas. and Recorder; M. E. Arthur R. Blakeslee, E. Her.; M. E. Joseph A. Bunnell, E. Sent.

THE Grand Commandery of Maine met at Portland, on the 5th ult. All the Commanderies, twelve in number, were represented. The following are the officers: Dr. S. C. Gordon, Grand Commander; A. B. Farnham, D. G. C.; C. M. Rice, G. C. G.; Wm. E. Gibbs, Grand Prelate; Charles Fobes, Grand Treasurer; Ira Berry, Grand Recorder; Orrin S. Fogg, Grand Senior Warden; James D. White, Grand Junior Warden; John Bird, Grand Standard Bearer; John O. Shaw, Grand Warder; Warren Phillips, Grand Captain of Guards.

THE annual communication of the Grand Lodge of Maine was held at Portland, on the 4th, 5th and 6th of May. One hundred and fifty-six out of the 171 lodges in the State were represented. The committee on returns reported 18,673 members, being an increase of 555 during the year. The following were elected officers for the current year: Bros. Albert Moore, M. W. G. M.; E. P. Burnham, D. G. M.; W. O. Poor, S. G. W.; C. J. Collamore, J. G. W.; Ira Berry, G. S. The Constitution was amended. When the Grand Lodge annuls a sentence for informality, the brother retains his lodge membership. Any officer below the Junior Warden may resign, and if he removes permanently from the jurisdiction, his office becomes vacant. Vacancies may be filled at any subsequent meeting.

MASONIC CHIT-CHAT.

THERE are 4,000 Freemasons in the City of Louisville.

THE rents of the stores under the new Masonic Temple in New York will amount to \$75,000 per annum, or 5 per cent. of the cost of the building.

THERE are ninety-seven Chapters and three Mark Lodges under the jurisdiction of the Grand Chapter of Pennsylvania, with a membership of ten thousand.

A BROTHER recently visited the Masonic Widows' and Orphans' Home in Kentucky, and one of the widows is now a wife and has a home of her own.

BRO. JAMES WARNER, who was made a Mason in St. John's Lodge, No. 1, Providence, R. I., Nov. 9th, 1803, is still living and in good health.

IN the United States and British Provinces there are 9,067 Lodges, with a total membership of nearly 600,000.

THE District Grand Lodge of Japan, according to the *Yokohama Gazette*, held a session on December 30th, 1874, in the Masonic Hall, Tokei, and was well attended.

THE Grand Lodge of Georgia has appropriated altogether, \$18,986.60 to that deserving Masonic Charity, the Southern Masonic Female College.

THE new Masonic Temple at Carbondale, Penn., was dedicated on the 22nd ult. The town was crowded with Masons from all sections of the country.

BRO. ANTHONY SAYRE, the first Grand Master of the Masons of England, in 1717, was a simple stonemason, and he was the last mechanic or artisan that ever held the first position in the Grand Lodge of England.

BRO. JOHN M. TODD, of Louisville has been appointed Grand Secretary of the Grand Lodge of Kentucky until its next Annual Communication, in place of Bro. J. M. S. McCorkle, deceased.

BRO. SAMUEL CLOSE, of Greenwich, Conn., was made a Mason in 1809. He is now ninety-two years of age. He is in good health physically, mentally, and *morally*. His son is Master of a lodge in Brooklyn, N. Y.

THE fraternity at Muskegan, Michigan, have just opened a fine new temple by a grand dedication ball, which was very largely attended. The building is pronounced as a great credit to the city.

THE Craft of Norfolk, Virginia, are proud of having a new and beautiful hall of their own, and they deserve it, because they had pluck and energy enough to build one.

THE Lectures of Masonry have owed their origin to the following eminent Craftsmen: (1) Bros. Drs. Anderson and Desaguliers, A. D. 1720; (2) Bro. Martin Clare, 1732; (3) Bro. Lawrence Dermott; (4) Brother Thomas Dunckerly, 1770; (5) Bro. William Hutchison; (6) Bro. William Preston, 1785; (7) Brother Samuel Hemming, D. D., 1813; (8) Brother Thomas Smith Webb (in the U. S.), 1797, and (9) Bro. Jeremy L. Cross, 1819.

THE brethren of Lodge *La Fraternelle*, working under the Orient of Geneva, inaugurated their new Temple on the 15th day of November, 1874. Numberless difficulties had been placed in their way, but by energy and kindly assistance rendered by the Grand Orient of France, had all been overcome, and the ceremonies were not hindered.

THE Knights Templars of Richmond, Va., are making great preparations for a pilgrimage to Boston, Mass., on the 17th June. They will be the guests of De Molay Commandery. This Commandery was the one that took a pilgrimage to Virginia in 1859.

DURING the past winter, the Lodge *Themis*, at the town of Caen, in France, made a distribution of soup from the kitchen attached to its place of meeting, under the supervision of several brethren. Each member of the lodge received, for distribution, six tickets. The holder of one of these was entitled to receive a pint of nourishing and palatable soup every day, for six months. This relief to the suffering poor, which is a custom with the lodge, costs it annually from six to eight thousand francs. The same lodge gives, every year, a theatrical representation for the benefit of the poor of the city, which is always very successful.

‡ IN the city of Rome, Italy, there are about 1,200 Masons, many of them deputies of the Italian Parliament, and senators. The Grand Secretary of the Grand Orient is Luigi Castellazo, a brother who has led a stormy life; having spent the most of it either in the field fighting his country's foes, or in dungeons, on account of his patriotism and his love for the fraternity. This meritorious brother fought in the war in Piedmont, in the "Carbonari," was captured by the French and imprisoned; this was in the year 1848. He escaped from his captors, and in 1859 was again found in the field, fighting with the Piedmontese. In 1866 he fought under Garibaldi, and was wounded in the battle of Volturno. In 1867 he was sent to Rome to prepare an uprising of the people against the Papal authority, but was seized and placed in prison. In 1867 he was liberated by the army of Victor Emanuel. It is safe to presume that no member of the fraternity has ever had an experience such as that of this wonderful man. And it seems as though Jehovah had had him ever in his keeping, bringing him out of so much danger and conflict, out of so stormy a life, to place him in the proud position he now holds.—*The Square*.