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THE OLD STONE HOUSE.

MANY years ago, upon the eastern bank of the great Susquehanna river, in the State of Pennsylvania, and just where a small mill stream broke through a great pine-clad hill and emptied its bright waters into the river, stood an old stone house.

When the lumbering business first became valuable in that region, and long years before the time of which we write, some wealthy adventurer had built that old house and made it his home until he had become rich, and was murdered in his bed one night for his money. His family had encoffined his remains and taken them away somewhere for burial, and had never returned to their old home to live, or even to visit or look after the place.

From the day of the murder down to the date at which our story commences, the old house had been uninhabited by any one, unless, as was reported, and quite generally believed, by the ignorant woodsmen and their families, who lived in that neighborhood, it had been held, occupied, and inhabited by the ghost of its former owner and murdered master. The fences that once surrounded the lawn in front of the house and the garden, had long since fallen into decay and disappeared. The lawn had become almost a forest of roses and other flowering trees run wild. Where once had been a garden was now a dense mass of woods and briars. Wild vines had clambered over the old house until it was completely covered by their clinging tendrils and bright green leaves.

The house was situated on a narrow, level strip of land bordering on the river, and between it and the great hill, or, more properly, mountain, that commenced its ascent just in rear of the house.

The hill was here cleft in two by the small mill stream before spoken of.

The sides of the hill, from base to summit, were covered by tall pine trees, whose branches seemed almost to touch the sky, and through whose branches the winds seemed to be ever singing a mournful, solemn song—now loud and roaring like long drawn peals of thunder, and anon low and sad like a dismal death chant.

There were but few inhabitants in the immediate vicinity of the old house, most of whom were woodsmen who lived by cutting timber for sawing or rafting purposes. One only of these will claim our notice in this story sufficiently to need a description or personal mention.

That one was named Aaron Clark.

He and his family, consisting of his wife and daughter, lived about one and a half miles up the river from the old house.

Aaron Clark was reputedly a sawyer, and pretended to work in a saw mill situated about one mile further up the river.

He was, however, known to be an almost constant idler, and instead of being found at his post in the mill, he was generally straggling about in the woods and hills—no one seemed to know where. Yet, with all his idleness, Clark seemed to be well supplied with money; but where he got it, he said "was his business, and no one else's."

Mistress Clark was a tall, delicate looking woman, and although much broken apparently by troubles and sorrow, yet she had evidently at one time been a beautiful woman, and a woman highly cultivated and refined.

As to the daughter Eunice, who was not more than some nineteen years of age, no

more beautiful maiden could possibly be found. She was tall and perfectly formed, had light brown hair, blue eyes, shaded by long silken lashes—in short, Eunice Clark was as near a perfect beauty as human beings on this earth are allowed to be, and Eunice was as good as she was beautiful.

Near the saw mill spoken of was a small village, containing some half dozen houses, with forty or fifty inhabitants.

The village was called Millport.

There were no public buildings except one small store and a tavern where mean whisky was sold to very mean customers, to wit, a set of as worthless loafers and vagabonds as ever infested a similar institution.

Ben Russell, a large, rough and villainous looking fellow, was the proprietor of the Millport House, and generally kept around him a set of some dozen or more as wicked and depraved wretches as himself. This gang were seldom, if ever, known to do any useful labor, or in any manner endeavor to make an honest living, yet, these idlers spent large sums of money for mean whisky, and were well, and some of them even fashionably dressed. Some one or two of them had families residing in the village, the rest passed for single men, of whom Russell, the landlord, was one.

Russell had been for a year or more calling often to see Eunice Clark, and had more than once made proposals of marriage to her, but had always been promptly and flatly refused. His repeated refusals did not, however, seem to discourage him in the least, but in spite of her coldness and her oft repeated requests to let her alone, he continued to follow and annoy her with his hateful attentions.

His attentions to her were encouraged by Clark, her father, but simply suffered to pass without comment by her mother.

One day, some six months before our story commences, a young, genteel appearing man named Nash, had come to Millport, and by order of the proprietors in Philadelphia, had taken entire control and management of the mills.

Nash was not popular with the frequenters of the bar-room at the Millport House, because he never visited that place, and if one of his hands became drunken during working days, he immediately discharged him.

Nash had met Eunice Clark, and had learned to love her, and if the signs of that disease were true, Eunice loved him dearly in return.

The whole neighborhood was startled one day by the report that the old stone house had been sold, and that the owner was coming to live in it.

No one could hardly be made to believe the report true. No one, they said, would or could live in that old haunted place.

The gang of loafers around the Millport House seemed more excited about the report than any one else outside of their ring. Why, was not known or understood.

The report, however, proved to be true.

About a week after the story had commenced to circulate, there arrived at the old house some five or six men, with everything needed to repair the house and make it once more inhabitable.

New fences were built about the premises, vines, trees, brush and weeds were torn and cut down and burned. The doors were thrown open the first time for years. Rooms were cleaned, floors scrubbed and windows washed. Then the house was closed again and the workmen departed.

In a few days more the new proprietor of the old house came himself, bringing three or four wagon loads of furniture and books, and took possession of his new home.

Mr. Lane—for that was the name of the new comer—stopped twenty-four hours at the Millport House while his servants (a couple of negroes, Jerry and his wife, Rose) went on and arranged the house for his reception.

While stopping at the tavern, several of the persons who were lounging around that place, approached Mr. Lane, and warned him that he would find his new home a rather disagreeable place to live, as the house was certainly haunted.

Lane, however, paid no attention to the warnings, saying, merely, that he did not think the old master of the place ought to trouble him, for he had paid the heirs of the estate a fair price for the place.

Mr. Lane was a man about fifty years of age, but apparently very hearty and robust. It soon became rumored, from some source, that Mr. Lane was very rich and had a large amount of money with him at all times.

He dressed quite plain and wore no jewellery besides a Masonic breastpin and a fine gold watch.

Mr. Lane, on the second day after his arrival, removed to his own house. Everything passed off very quietly for a week or more—no ghost appearing to disturb the family at the old stone house.

One night, however, Mr. Lane was aroused from his sleep by something moving about in his room. On opening his eyes he beheld standing at the foot of his bed what was apparently a human being, either dead or alive, and which Mr. Lane could scarcely

tell, as the figure was clad in grave clothes, having on a long white shroud reaching from head to foot. The under jaw had been tied up by a bandage running over the head.

This bandage was stained with blood, as was the bosom of the shroud.

The moon was shining outside and made a dim light in the room. Mr. Lane noticed that the throat of his visitor had been cut from ear to ear, and blood seemed to be still flowing from the wound.

Mr. Lane was at first a good deal startled by the appearance of his nocturnal visitor, but he soon regained his self-possession.

The ghost, on seeing that Mr. Lane was awake, as he had raised partly up in bed to get a better view, stretched forth its arms, and stepping backwards slowly towards the darkest corner of the room, repeated in a low, sepulchral tone, two or three times, "Leave here at once, this is my place."

As the figure was about to disappear in the dark corner, Mr. Lane drew a pistol from under his pillow, and presenting it, fired. The report was followed by a subdued cry, as of pain, that sounded to Mr. Lane very much like a human voice, but when his eyes recovered from the blinding effect of the flash of his pistol, the ghost had disappeared.

The two colored servants came rushing up to the room to see what was the matter. They were told by Mr. Lane that he had had a bad dream and fired his pistol while asleep.

The story satisfied the servants and they returned to their beds, as did their employer, and the house was not further disturbed that night.

The next day one of the frequenters of the Millport House was missing from his accustomed place.

The second night, however, after the events just recited had transpired, and while Mr. Lane was sleeping soundly, he was aroused by the pressure of a human hand upon his throat. He struggled to free himself from the grasp, but was unable to do so.

In less time than it takes to tell it, Mr. Lane was gagged and securely bound, his hands being tied behind his back, and his feet tied together. A bandage was placed over his eyes, and in this condition he was carried from the room and to some place, he knew not whither. When the bandage was removed, Mr. Lane found himself in what appeared to be an under-ground room, or rather cave, as it had apparently neither door or windows. He was surrounded by some half a dozen masked men, all armed with pistols and long knives.

A lantern cast a dim light around the place, being held in the hand of one of the men.

Mr. Lane had hardly taken a glance at his surroundings when one of the men approached him, and after removing the gag from his mouth, said to him:

"You are in our power; we had intended to kill you—why, we shall not say—but we have determined to give you a chance for your life, on one condition, and that condition is, that you tell us where to find your money and jewellery; and if we find ten thousand dollars' worth, we will release you, otherwise, you die."

"You may as well do your killing then," said Mr. Lane, "for I assure you that I shall not give you a single dollar for my release; so do your worst."

A short consultation was now held among the maskers. Then the former speaker turned to Mr. Lane and said: "You will change your mind before we are done with you. We have determined to leave you here, bound as you are, without food or drink, until you comply with our demands, or until you starve to death." Saying which, they all left the room, but how, Mr. Lane could not tell.

An hour passed, which seemed to Mr. Lane to be almost endless.

He was laying on the cold damp ground, unable to help himself in the least, for although he strove manfully to release himself from his bonds, he could not do so.

At length he thought he heard a stealthy step coming toward him, and he came to the conclusion that one of the gang had returned to kill him at once; he hoped at least, it might be so, for a quick death was far preferable to a lingering death by starvation and thirst.

His surprise may be imagined when, instead of the assassin's knife thrust to his heart, he heard a low voice near him saying, "Fear nothing; I am a friend and a brother. I have solemnly promised to help, aid and assist all worthy brothers and fellows, and I have come to aid you."

Mr. Lane was instantly released from his bonds, when his new friend took him by the hand and said, "Follow your guide and fear no danger."

After passing through two or three dark passages and up two or three flights of stairs, Mr. Lane found himself in the hall and at the door of his own room.

"Here," said his guide, "I must leave you for the present. You are safe now for to-night, and will not be again disturbed."

"Let me thank you for your timely aid," said Mr. Lane. "Come in while I make a light and learn to know my deliverer."

"Not to-night," said the guide, "I have business elsewhere that demands my immediate attention."

"Well, then," said Mr. Lane, "promise me that some day, not far distant, you will return and make yourself known to me, and I will for the present be content to let you go." So saying, he extended his hand toward his friend, and their hands met—all in the darkness, as it was—and the strong grip of brotherly love and affection was given and returned, and the next moment Mr. Lane was alone—his friend had gone.

A week passed on and the old stone house and its occupants were undisturbed. The moon was at its full.

Again, at the dark hours of the night, Mr. Lane was aroused from his sleep by some one in his room. This time he was soon enough to prevent their getting the advantage of him by surprise.

He drew from under his pillow his pistol, and raising up in bed, he counted seven masked men in the room stealing toward him. The bed stood in such a shape as to leave Mr. Lane in the dark, while his enemies had the light of the windows behind them, thus rendering fair marks for Mr. Lane's pistol. He lay perfectly still, watching their movements.

One of them came forward with a large knife in his hand. Mr. Lane waited until the assassin stood close by his bed, then fired, and the villain fell, exclaiming, "I am killed, I am killed!"

"Use your knives, boys," said a rough voice. "and cut the damned scoundrel to pieces, and do it quickly!" and a rush was made for Mr. Lane. Another shot from the pistol, and another of the robbers fell dead to the floor. The remainder of the robbers were upon Mr. Lane in a moment, and he gave himself up as lost.

He could see the flash and gleam of the assassins' knives in the moonlight, and his last hope left him.

But just at that critical moment, the whole room was flooded with light from several dark lanterns suddenly unmasked in different parts of the room. At the same instant, a voice, which Mr. Lane at once remembered as the voice of his deliverer from the cave, cried out, "Hold, you are our prisoners."

The robbers turned to find themselves surrounded by a dozen or more men, all armed with rifles, and each rifle covering one of their number.

"Throw down your knives," said the same person who had spoken before, "or we shall fire, and not one of you will be left alive."

The robbers reluctantly obeyed the command, and were soon bound, hand and foot, in such a manner that they could do no further harm.

The leader of the party of arresters now approached the bed, and reaching his hand to Mr. Lane said: "My brother, I came near being too late this time, but let us thank the Grand Master above, that I came in time to save your life."

The brothers grasped hands with hearts too full for utterance. The congratulations ended between the brothers and their friends, and they turned their attention to the would-be assassins.

There were seven of them, altogether, two of whom had been shot by Mr. Lane. One of these two was found to be dead, but the other—the first one shot—was still alive. This latter, upon examination, was found to be Aaron Clark, the sawyer.

Some of the neighbors, who had come with Nash, now left for home, leaving a strong guard, however, to watch the prisoners.

Clark was removed from the floor to a lounge, and his wound examined by Mr. Nash, who found it to be mortal, and would no doubt prove fatal within a few hours, and he so informed the wounded man.

Clark did not appear to be in any manner excited by the knowledge of the fact that death was so near to him.

The news of the attempt to murder Mr. Lane had rapidly spread through the neighborhood, and many of the neighbors, male and female, came to the house, late as it was, to see for themselves. Among the number who came was Mrs. Clark and her daughter Eunice. When they entered the room where Clark was lying, he seemed, for the first time, very excited. He first cursed his wife and daughter for coming, and ordered them to return home immediately, but they refused to go and leave him in that condition.

Finding that he could not drive his wife and child away from him, Clark next called for Mr. Lane to come to him. Mr. Lane came, and asked Clark what he wanted. Clark replied, "I want to tell you how I hate you; to curse you, and then to die. Walter Lane," continued he, "you don't know me, but I know you; I knew you the day you came to Millport to take possession of this house, and I knew you many years ago. I, and the rest of them over there, swore we would kill you when you first came here. They had one reason for hating you, but I had two. They wanted to kill you for coming to live in this house, because we have used it as our headquarters for many a year. In the dark cave where you were left a few nights since, and from which you

escaped, (how, we could never contrive,) there lie buried the bodies of more than twenty persons whom we have robbed and murdered in this vicinity for their money, and we intended that you should have been buried there with them before this time. I have another reason for hating you. Thirty years ago you married the only woman I ever loved, and I tried then to kill you. You remember the time, soon after your marriage, when, as you were returning home one evening, accompanied by your colored boy, who is now here with you, that a man fired at you from the roadside; how that servant saw the gleam of the gun-barrel in the bright starlight, and dashed in between us, and received the ball in his shoulder. Well, Walter Lane, it was I who shot at you then. I fled the country to escape detection and punishment. Several years after I returned; you were happy and prosperous, and I hated you all the more for that. I watched for weeks for an opportunity to kill you, but failed to find one. You had a little girl then about three years old, and whom you and your wife worshipped more than you did your God. The nurse one day left her asleep in the arbor near the river, while she ran to the house for something she wanted. While she was gone I stole your child and fled with her. You thought she was drowned in the river. You searched days for the body but failed to find it. Your wife died broken hearted, and you were a raving maniac for months. Your brother-in-law, Ben Russell, told me all about it. He is our captain, and is the landlord at the Millport House. That is him over there in the corner with the big whiskers. He never knew I stole your girl, I did not tell him about that, but I have been trying for the last two years to make her marry him, and if I had lived two weeks longer your daughter would have been her uncle's wife."

"My God," cried Mr. Lane. "What do you mean? Is my daughter living and in this neighborhood? Oh, tell me where to find her."

"There she is," said Clark, "just back of you, fainting in the arms of her lover, Nash. She is just like her mother."

Lane turned and stretched out his arms and Nash placed his daughter in them, and turned aside to hide his tears.

We shall not attempt to describe the scene that followed—our readers can well picture it for themselves. When the parties to it became a little calm, they turned again to Clark, but he was dead.

We must conclude our story in a few words.

The parties arrested were tried for murder, convicted and hung, within six months from the date of their arrest.

About one year from the date of the attempt to murder Mr. Lane, there was a wedding at the old stone house; Nash was the groom and Eunice Lane the bride. They all still live at the Old Stone House, which has never been troubled by ghosts since the breaking up of the Millport band of murderers.

A BRILLIANT ADDRESS.

At the dedication of the Masonic Hall, North Andover, Mass., on St. John's day, the Hon. George B. Loring delivered an oration which will amply repay perusal. After some introductory remarks relative to the building, he says:

I hail every organization designed to cultivate the mind and heart, every bond intended to bind men together in a holy brotherhood, as an evidence of a determination to build up society on the sound foundations of intelligence and morality.

But I am compelled to believe that the Masonic Order had a higher meaning than all this—a higher duty to perform than merely the erection of imposing edifices—the material expression of man's faith in God and immortality. Of the time when the rites and injunctions of Freemasonry were established, we have no knowledge. In searching for the origin of the organization, we may be lost in historic fable; but the language has in all time been the same—the thought and sentiment underlying all the ceremony has not changed—and we have a right to believe that the bands of architects and operative masons, who were engaged in erecting churches and monasteries, and who were by papal and royal decree made free, were also the depositories of profound and philosophical truth and a pure and elevated religious faith. Associations like these entrusted with the business of erecting the great theocratic places of the world, building temples equal to man's highest spiritual aspirations, would naturally be surrounded with mysteries and clothed with the robes and vestments of a sacred Order. Associations like these, man has never failed to employ in the preservation and expression of his religious sentiment and faith. They have been to the heathen and to the Christian alike the guardians of his inner temple—that holy of holies, that sacred spot from which the world is shut out, in accordance with a universal religious desire for secret worship and the voice of symbols.

The records of the Order, no less than its history proves this. According to the old ritual of England, the first charge is "that ye shall be true men to God and the holy

church, and to use no errors or heresy by your understanding and by wise men's teaching; also, secondly, that ye shall be true men to the King of England, without treason or any falsehood, and that ye know no treason or treachery, but that ye shall give knowledge thereof to the King, or to his Council; also, ye shall be true to one another, that is to say, every Mason of the Craft that is Mason allowed ye shall do to him as ye would be done unto yourself. * * * Sixthly, you shall truly pay for your meat and drink wherever ye go to table or board; also, ye shall do no villainy there, whether the Craft or science may be slandered."

It is the inculcation of doctrines like these which has given Freemasonry its permanency and power. This is its vital force, which has outlived all the mutations of fortune and all attempts of civil and ecclesiastical power to compass its overthrow. When the material importance of the Masonic corporations on the continent of Europe began to decline, church architecture having been suspended for a season on account of the vast sacrifices of the people in this direction and the abuses of the clergy, Freemasonry began to lose its operative character, and attract to its Lodges and Chapters men eminent for their knowledge and attainments in art, science and literature. As early as the year of our Lord 1500, the Masonic fraternities of Europe may be said to have finished their labors in church architecture, and to have dispersed to find occupation in their individual capacities as constructors of public buildings for civic and municipal purposes. In England, however, they continue to flourish, and were there employed in that work, which had ceased in those countries whose ecclesiastical establishments were perfected and whose churches were either suspended or completed.

Here it was that the Order rose gradually to the position of a great conservator of religion and morality. The initiation of honorary members under the designation of Accepted Masons, into the English Lodges, prepared the way for the foundation of British Speculative Masonry, which now has its organization in every civilized quarter of the globe, and which, about 1650, received its great vital force from the celebrated antiquary, Elias Ashmole, who was initiated as an Accepted Mason, and who rearranged and composed the forms of the Society of the Red Cross Brothers, which had been organized in London, after the model of the new Atlantis of Lord Bacon, and held its assemblies in the hall which had been hitherto used by the Freemasons.

It is to a Masonry built on foundations like these, that we are devoted; it is to this cause that we have assembled to dedicate a Masonic institution in this ancient town. It is of such as this that Brennan so forcibly says: "Moral Architecture or Modern Freemasonry, the issue of the Masonic corporations of Britain is, without doubt, more closely allied by its object to the ancient initiations than was that practiced among the colleges of builders; but it can never become a school of science and philosophy, seeing that science and philosophy have become common attainments of all who are now situated and disposed to their study. While, however, this position is denied it, Freemasonry should be grander, more sublime, than any form of ancient mysteries, inasmuch as while they were exclusive and confined to classes and peoples, it may embrace the whole race of man, and transform that race into a society of Brothers, united by love of science and labor. It is to such an object every phase of the Freemasonry of to-day should tend, and for the accomplishment of which each of its initiates should solemnly engage his efforts and influence."

And now, my brethren, in order to perfect the system of impressing upon the mind the abstract truths like these and to cement the brotherhood, we have, in accordance with a universal human desire and a custom known in all ages, strengthened our edifices like a true master-builder, with symbols and signs appropriate to our work. It has been said of Freemasonry that "it is a system of morality developed and inculcated by the science of symbolism." To this form of expression the human mind has ever been ready to resort, both in its feeblest efforts and in its most sacred aspirations. To the child, the symbol is the most vivid and striking form of utterance; to the faithful devotee, the symbol is full of the tenderest significance. The first learning of the world consisted chiefly of symbols; and the sublimest form of religious faith in the light of revelation, crowns all its efforts with symbols whose meaning appeals to the most affectionate and elevated emotions in the heart of man.

To all religious systems, to the ecclesiastical organizations of every pious people, to Egyptian, Jew, Phœnician, Chaldean, Christian, to every great moral and religious teacher, to Plato, to Socrates, to Pythagoras, to the Divine Master, the symbol has been in all time the great interpreter. Associated as it was with man's primitive religious systems, "it was afterwards continued when in the advanced stage of the human mind, the previous necessity no longer existed; and it thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few." But to that few how valuable and expressive it always is! Drawn, as the symbols of Masonry are, from the most important events in the sacred history of the world, they come clothed with a peculiar and impressive power, and transport the initiated back to those sublime hours which are filled with most imposing

service, and over which time has shed a radiant charm and a most fascinating significance.

From no unworthy objects has Masonry chosen its emblems. Into no low and common associations is the Brother brought by any symbol of his brotherhood. But recognizing the necessity still resting upon minds to receive their teachings in the most inspiring and impressive manner, the Master of our Craft holds up before us the visible speech prepared by man in his work of erecting temples worthy of his aspirations, and irradiating his path with deeds of heroism and chivalry. It was indeed a sublime design when from the Temple of Solomon man selected his emblems of deep religion, high morality and well organized and well rewarded toil—of faithful labor and just compensation—of strength of purpose, rectitude, equality, brotherly love—the keystone of the arch, the plumb, the trowel—the pot of incense as the emblem of a pure heart. And where, in all history, could have been found an incident more illustrative of untiring devotion to moral and religious truth, and more radiant with a mystical halo of oriental fervor and exaltation and high purpose, than the return of the Jews from their captivity for the purpose of rebuilding the Temple, led by the wise and pious Zerubbabel, to commemorate which was instituted the Order of the Knights of the Red Cross! To inspire man's reverence, to fill his mind with knowledge of the accomplishments of his race in its most fervid and exalted age, to rouse his imagination, to warm his thoughts with striking imagery, to strengthen his power of memory, to cultivate his modes of expression, to guide his thoughts along a lofty plane, to fill him with courage, to traverse the rough and rugged path of life, Freemasonry has supplied itself and him with symbols and emblems of the highest import, and has adopted those legends which are expressive of the sublimest truth. To the language of symbols and the recognition of signs, moreover, has associated man always resorted to strengthen the bonds and vitalize the force of his association.

Cedo signum, si harum Bacchantarum es, says the poet Placetus in one of his plays. "If any one happens to be present who has initiated into the same rites as myself he will give me the sign," says Apuleius. And so, the world over, the Brother who is in distress, or surrounded by danger, or pining for fellowship, or dumb amidst strange and unknown tongues, can resort to his emblems and signs with the assurance that he has an universal language, which will give strength to his heart and will introduce him in joy and in sorrow to the great brotherhood of man.

I have said "associated man" and in this I mean to include all man's power, success, and accomplishment in the world. Isolation is not man's law. It is not good to live alone. Not in solitary confinement, not in withdrawal from his fellows, not in lonely paths, does man accomplish his best work in the world. The sanctity of the closet, the holy light of the cloister, have indeed their joy and beauty and inspiration; but they derive their charm from the wisdom which man brings from the outer world into the dreamy atmosphere of their sacred solitudes. The student retires to his work, I know; the great creative genius of man pursues his way amidst a loneliness as touching as the loneliness of sorrow; but the student and the genius would faint and fall by the way did they not feel that around them stood their fellow-men, and that from their associates they were to receive an encouraging and responsive word. A healthy mind seeks society; a finite mind requires it. And when men gather together for a common object, they do it in obedience to that instinct and necessity which run through all nature and divide all living things, not into individuals but into all the various forms of association. For common defence, for help in times of trial, for sympathy in sorrow, for companionship in joy, for enlarging the humanities, for removing inhumanities, for reform and progress, for entertainment and culture, for discipline, and for great accomplishment, man creates and cherishes his social combinations. It is true that, when the Divine Teacher and Master sought inspiration and strength from communion with his father and his God, then, indeed,

Cold mountains and the midnight air

Witnessed the fervor of his prayer;

but when he applied his powers to enlighten and redeem the world, He summoned around Him His chosen twelve, and as the great drama drew to a close He called them around Him at the table and united with them as a band of associated brethren in establishing the great symbol of Christianity. It is by association that man learns to live, and from its softening and harmonizing influences that he may learn to die. And nowhere more truly than in the Lodge can he receive the full benefit of companionship—in the Lodge, where he is compelled by rigid rule to be courteous and civil, to address his superiors with propriety, to lay aside all rudeness, to recognize his proper relations, to bury his jealousies and passions, to treat every man as a brother, to apply the best powers of his mind to the comprehension of the ritual to which he listens, and where he is enjoined to observe the best rules of life. Where better than in an organization like this can he learn the true value of association and companionship with his fellows?

MASONIC MUSINGS.

BROTHER McCALLA, editor of the Philadelphia *Keystone*, has been writing some charming letters from his holiday retreat, under the title of "Letters from a Brook." We give one of them without abridgement:

As I came down to the Brook this afternoon, I realized more fully than ever before the truth of the traditional origin of Gothic Architecture. The groins and vaults formed by the overarching trees of the forest were plainly the types of the magnificent pointed arches which are built in stone; the trunks of the trees were the originals of the pillars of the Gothic aisles: while the leaves of the fern, as they gracefully spread themselves, forshadowed the foliated capitals that crown with beauty so many noble columns. The name of the originator of Gothic Architecture is buried with him, but, to the honor of our Craft be it spoken, Freemasons have been credited with it, as the outgrowth of their united talent. We know it to have been the favorite style of the German stone-masons—the builders of the magnificent churches and cathedrals of the Middle Ages—such as the Cathedrals at Milan and Rheims, and of Notre Dame at Paris. And it is still a favorite style with the Craft—the old Masonic Hall on Chestnut Street being a fine example of it. It is curious to note, in this connection, that the term *Gothic* Architecture was originally one of reproach, bestowed upon it by its enemies—the Renaissance architects, who pretended to consider it to be as barbarous as the *Goths*, and hence Gothic was the epithet in derision applied to it. The name has happily outlived the reproach, and to the majority of persons conveys no hint of its contemptuous origin. The gorgeousness of its arches, windows, shafts, and capitals, are such as to reflect the highest glory upon their great originals—the trees of the forest, and the overarching foliage of nature's brooks.

There is a small and rather uncommon bush, growing not far from the margin of the Brook. It is called "Job's Tears"—*lachryma Jobi*. It bears curious little berries, that are sometimes used by Roman Catholics as beads for rosaries. It is not at all a sad looking bush, but rather cheery, and belies its name. Some of its tears mingle with the waters of the Brook, and come floating by me on its bosom. This season has recently been rather a tearful one—and in the skies, as well as on the earth, for we are having the usual August meteors, which have been styled the "tears of the St. Lawrence." This name is appropriate, for the streaming, silvery particles that shoot down the sky, might be mistaken, by a superstitious and imaginative nature, for the tears of a celestial being. By the way, these cometary bodies remind one of the fright occasioned about one hundred years ago, which, Dr. Dick relates, when the announcement of the approach of a comet caused persons of weak minds to die of fright, and others to purchase *places in Paradise*, at very high rates, from artful tricksters who played upon their fears.

The name of a man in ill repute is forced upon my recollection by a tree that loves the moisture of the Brook—popularly called the "Judas Tree"—from the tradition that Judas hanged himself from one of its species. It bears a flower that some think pleasant to the taste, and even serve it up fried in butter, like fritters. It is rather too acidulous for my taste, and this, added to its name, makes me regard it more as a natural curiosity than as an article of diet.

By the way, I do not know what your idea of a garden is, but mine is a very primitive one. Some term it a four-cornered lot, enclosed with pailings, and planted with vegetables, a garden. I don't, and I have not the least affection for such a hot-bed of weeds. There is not a particle of romance about hoeing corn, or digging potatoes, or weeding strawberries—What I term a garden, is a beautiful piece of land covered with trees and watered by a brook; not a petty four-cornered lot, but a natural park. This was the original meaning of the noble word, *Paradise*—a pleasure garden. It was such a garden as this, situated near Jerusalem, that our Grand Master, King Solomon, delighted in—"The King's Garden," as it was afterwards called. Thither he would drive, according to the Jewish tradition, in a splendid chariot, drawn by horses of unparalleled swiftness and beauty, and followed by a train of mounted archers—all noble youths of magnificent stature, dressed in purple, and with their hair powdered with gold dust, which glittered in the sun as they sped along after this truly grand master! The garden that Solomon loved was a royal one—a noble park, filled with trees lovely to look upon, and charged with balmy odors. Such an one was the great original—the Garden of Eden—signifying, literally, a garden of pleasure or delight, a true *Paradise*. Now, I do not wish to intimate that I am addressing you from the midst of precisely *such* a garden, although this one does belong to the *Paradise family*, that old, old family of nature, whose grots and groves, woods and waters, date back to immemorial antiquity. And I am acquainted with no more enthusiastic gardener than myself—no one who more truly loves to stroll among "the trees of the garden," and along the brook that so pleasantly waters it. I love to cultivate this garden—*cultivate its acquaintance*, not dig and delve among its roots. Each bush and branch,

tree and rock, is a personal friend, and requires no humiliating labor in order to keep on visiting terms with it.

Some one would have us believe that "labor is divine." So it is. God spake, and it was done; He commanded, and it stood fast. When you order a thing done, and it is done, that exemplifies the divinity of labor; but to go and do it yourself, that is—well, you might call it the satanity of labor. In the garden, by the Brook from which I now write, the labor has all been done by the silent forces set at work by the Grand Architect of the Universe. He spake, and it was done. The fountains of the Brook are in the earth and in the skies. The trees feed upon the air of heaven, and the moisture and soil of the ground. They require no cultivation. To dress and keep such a garden is a pleasure, not a labor—but, alas! the toil, and care, and perspiration expended in raising "garden-sass" in a four-cornered lot! I will have none of it.

UNDER THE INFLUENCE.

BY BRO. WM. ROUNSEVILLE.

If there is, as is pretty generally conceded by religious people, a tendency to skepticism in the public mind, and if, as is always acknowledged, a strong bias among those who are just entering manhood, in favor of infidelity, then it must follow, if religion is worth preserving, that any influence that will counteract that tendency and remove that bias, should be fostered and strengthened. To exert such an influence is the great leading object of religious effort. For this, churches are collected and expended. These millions are raised to be directly paid out for the spread of religion.

But there are other influences at work in the same cause, and other millions disbursed indirectly for the same purpose; or, at least, which have a tendency to strengthen the religious element in the community. Among these instrumentalities, we are disposed to class the fraternity of Freemasons. Though we may conclude that this great brotherhood does not specifically claim to be a religious organization, or attempt to indoctrinate its members into the tenets of the Christian faith, or require the assent of its devotees to any formulated creed of any sect, yet we must claim that the influence of the fraternity is favorable to the interests of true religion.

Let us particularize. Freemasonry teaches the existence of a Great First Cause, "the uncaused cause of all causes," and no man can cross its threshold who does not yield assent to this leading fact of all religions. The first ceremony, after he passes the inner door of the sanctuary of the Order, is without meaning, unless the novitiate is a believer in God's existence and supervising power over mankind. It is worse than this—unless the novitiate is a believer, as above stated—the ceremony is an insult to God and a fraud upon the lodge, to prevent which, before his investiture with the degree, he is required to avow, in the most solemn manner, his assent to this first and strongest foundation to all religious creeds.

Then we ought to be willing to admit that, as far as this article and point of faith is concerned, the influence of Masonry is against the spread of the skepticism and infidelity which, it is claimed, are making such sad havoc with sacred things. Those who have the opportunity of noting the effects of that influence, know in what direction it is felt, and need no argument to convince them of any fact connected therewith. And it is within the reasoning power of any cultivated mind, that such a ceremony as that to which we have referred, must of necessity, particularly when administered under such solemn circumstances, upon the threshold of that deep and vast unknown upon which the candidate is entering, must make a deep and lasting impression upon the mind. That it does so, no one who has witnessed an initiation, can doubt.

Then, if the ceremonies of the lodge have this effect upon the individual, and if one part of the ceremony has such strong impression, what must be the consequence of the act upon a whole lodge, and of all the ceremonies, all harmonizing with this lesson, given on the threshold? What but a still stronger impression upon all the minds which come under the influence? And every Mason knows this to be the result.

Now suppose we take a young man who is inclined to go with his associates in the broad road of skepticism. He dwells in an atmosphere of doubt and distrust. He hears the existence of God denied, and sees sacred things treated with levity. He begins to coincide with these sentiments, and has already learned to speak lightly of the most important doctrines of religion. With those with whom he associates, God is a myth: the creation of an enthusiastic brain, and his superintending providence, a wild idea of the monomaniacs. Not many young men in this skeptical age could retain their integrity and faith in the existence of God under such a pressure of untoward influences.

But the lodge exerts a different influence altogether. It is composed of respectable men who have in the most solemn manner avowed their belief in the fact which the other party held up to ridicule. Within the lodge no one speaks lightly of the Divine Being. No one questions his existence. No one disputes his rule over the affairs of

men. It is not even necessary to furnish arguments in favor of any of these positions. They are generally conceded facts to which all agree, and which no one thinks of disputing. There is no more arguing in the lodge in favor of these propositions, than there is in the meetings of the church, nor as much. We never heard such subjects argued in any lodge of the Order. We never expect to see them introduced. These questions were settled with the individual members when they arrived at the open door of the sanctuary, and there is no need to reopen them.

Now place that young man who has been exposed to the evil influences of doubting skepticism, in a lodge, where he comes directly under the influences of the opposite sentiments. He begins by avowing as the prime article of his creed, and the cornerstone of the foundation of his faith the very idea which he has heard as the foundation of a sneer or the butt of ridicule. He finds none within the lodge walls who question the truth of his new profession. With one voice they assent to the proposition that "there is one God over all, blessed forever." Gradually, it may be; but certainly, his theological views assimilate with those of the society around him, his skepticism vanishes and his doubts remove, and he has the fullest assurance of faith that God lives, moves and has a being. In the very nature of man, such must be the effect of the influences among which he is thrown.

So we have the right to conclude that Freemasonry is opposed to skepticism. And as its influence is now, so must it ever be, as its influence is exerted for good upon the young man who is inclined to doubt the existence of a Great First Cause, so must it be felt by the same individual in mature age and through every period of his life. If Masonry converts a soul from error, it would hardly allow the same soul to relapse into error, while the same good influences are at work in all their pristine vigor.

It is true, there may be a straying from the true path, even as every church has its backsliders, and even the apostles of Christ had a Judas in their midst; but the defection is to be charged to the perversity of human nature which some times triumphs over the best laws and influences, and not to the rotund results of those requirements. When such defection does take place it should be attributed to the correct and real cause, the strength of human passion, and not to any wrong principle in the association whose teachings have been shunned.

In this view of the subject, Freemasonry may be considered as a co-laborer with the religious forces of the ages. Adopting a creed, brief, yet comprehensive, in which all nations agree, it encourages the faith of the doubting and wavering, not only by precept, but by example, presenting the aspect of an association which is universal in its operations, universal in its sentiments, and universal in its good effects. That it does not attempt to perform and does not claim to do, all that the churches deem meet and necessary, should be no bar to the approbation of those churches, as far as its performances are on the same plane and in the same direction with themselves. As far as the influences of Freemasonry are in favor of a sound faith; so far as they strengthen a trust in God, and a firm reliance on Divine Providence, the religious world, holding to the same sentiments, and striving to inculcate the same facts, cannot consistently oppose the lodge.

And it is believed that Freemasonry may justly claim that any man or body of men, raised and living under its influences, will be more likely to be established in faith and trust in God and his providences, than any one who receives instructions from opposite sources. For our good deeds give us your approbation, oh, religious ones, condemn our faults and let Freemasonry stand or fall on its merits. So shall you deal justly, and we be satisfied.—*Voice of Masonry.*

NON-AFFILIATION.

GRAND MASTER GIRARD, of Louisiana, said in February last, in his Annual Address: "We have heretofore, in common with many other Grand Lodges, very consistently legislated against non-affiliation and non-affiliates. We can do still more by removing seeming impediments that may tend to prevent some dimitted Masons from seeking to affiliate,—such as the affiliation fee required by some lodges, the restriction requiring the application to be presented to the lodge nearest his residence, and the further restriction that when one has applied for membership in one lodge he cannot apply to any other without the consent of the first. I think the affiliation fee in all cases should be abolished—but more particularly when the brother applies for affiliation within one year from the date of his dimission, as he should not be taxed for seeking to renew his membership in due time. Some think that after that time, however, the fee may and should be charged in lieu of the dues he would and should have paid for the maintenance of his lodge, and the support of the charities of the Order. I would, therefore, advise that in sections 45 and 48 of the By-laws, the word "affiliation" be taken out, so that a dimitted Mason may apply for affiliation anywhere and at any time. What matters it in which lodge he holds his membership?"

A SONG FOR THE CRAFT.

BY S. N. EVANS.

Tune: "The Brave Old Oak."

A song for the Craft, the good old Craft,
Which has weather'd the storm so long,
Which has won renown from the cowl and crown,
And a lay from the child of song.
Its emblems stand on every land,
Where the foot of man has been;
And every clime in the march of time,
Hath its signs and symbols seen.

Chorus,—Then sing to the Craft, the proud old Craft,
Which has weather'd the storm so long;
And still may it be the boast of the free,
And the theme of a deathless song.

In the days of old, when the wise and bold,
Had honor and power alone,
'T was a greater pride o'er a lodge to preside,
Than to sit on a monarch's throne.
The sceptre proud to the gavel bowed,
And the courtier bent his knee;
And humbly sought to be placed and taught,
At the foot of the Mason free.

Chorus,—Then sing, etc.

It attained its prime in the olden time,
When Solomon's temple rose;
But it shows to-day no sign of decay,
And no lack of its vigor knows.
In future days, shall its beacon blaze,
Through the gloom of darkling night;
And serve to guide, o'er the troubled tide,
The brother who knows its light.

Chorus,—Then sing, etc.

—Michigan Freemason.

THE LATE BRO. DR. WINSLOW LEWIS.

THE first number of the *Freemasons' Repository* was issued on the 15th of September, 1871. In the second number we spoke of the general favor with which our then little sheet had been received, and alluded to the gratifying fact, that the first subscription actually received at the office, was from our "illustrious and well beloved brother, Dr. Lewis, of Boston, after whom Winslow Lewis Lodge is named." We shall no longer, alas! count him among our readers. From the Temple below, where he was so constantly found, surrounded by loving brothers and friends, and holding with them sweet converse, he has been transferred to the "Temple not made with hands," where he will forever dwell in the full effulgence of heavenly blessedness and light. He died on Tuesday evening, August the 3rd, at the house of his son-in-law, Dr. George H. Gay, after an illness of but two or three weeks, at the ripe age of seventy-six.

Dr. Lewis was a lineal descendent of Edward Winslow, Governor of Plymouth Colony in 1633. He was born in Boston, on the 8th day of July, 1799. Having pursued a preparatory course of study under the tuition of Mr. Daniel Staniford, he entered Harvard College, from which institution he graduated with honor in the class of 1819. He studied medicine and surgery under Dr. John C. Warren of Boston, and also, after he had been admitted to practise, under the celebrated Abernethy, of London, and Dupuytren, of Paris. He early rose to distinction in his profession, and, upon the death of Dr. Warren, succeeded him as consulting surgeon in the Massachusetts General Hospital. While engaged in a varied and extensive practise of thirty-five years, he found time to educate hundreds of young men, not a few of whom have attained to eminence as surgeons and anatomists. Possessing an ample income, he was enabled to give free scope to his kindly sympathies, and thus become the good physician to the suffering, poor and needy, multitudes of whom can testify to his generosity and zeal.

Dr. Lewis is also known in the republic of letters, and as a worker in the cause of science and art. He was a lover as well as a collector of good books, many of which he gave to the library of his alma mater. The writer recalls with pleasure a recent interview with him, when, after speaking of the library of our own university as being, in his judgment, one of the very best libraries in the country, he put into his hands a rare and costly volume, which he had designed as a present to the Marquis of Ripon, but which he preferred, on second thought, should grace the shelves of the new building about to be erected on College Hill. He translated from the French, "Gall on the Structure and Functions of the brain," which was published in six volumes; edited "Paxon's Anatomy," and also another similar work. He gave many addresses before literary and scientific societies, in which are presented the fruits of generous culture, and a wide and varied experience and observation. He was an active member of the New England Historic-Genealogical Society, and of the Boston Numismatic Society, serving for several years as president of each. He was a member of the State legislature and of the city council, an overseer of Harvard College, a member of the school committee, a member of the library committee of the public library and of various other committees, boards and corporations.

But the great and cherished interests of Dr. Lewis centered in Freemasonry, to the principles of which he was sincerely and ardently attached. He received the highest degrees of the Fraternity, and filled the most prominent positions so long as health and strength would permit. The reason of his becoming a Mason was singular, and not a little characteristic of the man.

In the days of Anti-Masonry, when bigotry and persecution ran riot, he saw in one of the daily papers an advertisement, that Avery Allyn would deliver a lecture showing up the weakness and hypocrisy of Freemasonry, and pointing out its dangerous tendencies. Incited by curiosity, the Doctor heard the lecture, but instead of being convinced that Masonry was a bad institution, he became convinced to the contrary, and at once resolved to become a member of the "despised Fraternity."

He applied for admission to Columbian Lodge; was initiated November 3rd, 1830, passed January 6th, 1831, and raised February 3rd, 1831, Dr. Joshua B. Flint, afterwards Grand Master of the Grand Lodge of Massachusetts, being at the time Master. He became in succession a member of St. John's Lodge, St. Paul's Chapter, Council of Royal and Select Masters, Boston Commandery, Grand Chapter, Grand Commandery, and the Supreme Council of the Ancient and Accepted Scottish Rite. He was also affiliated member of the "Lodge Clement Amitic," at Paris, and honorary member of Pythagoras Lodge, No. 86, of New York, as also of various other Masonic Bodies. He has been Senior Warden of St. John's Lodge, High Priest of St. Paul's Chapter, Commander of Boston Commandery, Grand Master of the Grand Lodge of Massachusetts, Grand King of the Grand Chapter, Grand Master of the Grand Commandery of Massachusetts and Rhode Island, Grand Generalissimo of the Grand Encampment of the United States, and an active member of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third Degree, for the Northern Masonic Jurisprudence of the United States of America.

MASONIC ENTHUSIASM.

WE confess that we like a little enthusiasm in all things of earth. Enthusiasm is, however, not a feature of the hour which is most conspicuous. Indeed, the very reverse is the case, and in most of worldly ways, and even in religious duties, we constantly hear complaints of the coldness of the age, and the want of some little enthusiasm. Mr. Anthony Trollope, in his clever contemporary satire of many prevailing weaknesses, and much exciting "basesse," puts in the mouth of "Maria Melnotte" the statement that she does "not care for swells," that they "don't mean what they say," that they are "generally half asleep, and don't care for anybody." It must be feared, we admit, that our youth do not show much enthusiasm for anything, except it be Hurlingham or Newmarket, and that just at present our society is in the greatest need of a little enthusiasm. In all this we say nothing of the ladies, who, in their higher natures, keep alive any enthusiasm which still exists for anything in the world. But we live professedly in a cold, a cautious, a prosaic, a doubting age, and we can hardly expect to find much enthusiasm for anything. Like Mr. Sam Weller, the general theory of us all, apparently, just now, is to eat our "melting pears," to ask for no "names," and to get on "pretty well." *Voilà tout!* And the spirit of the world re-acts upon Freemasonry. When the world was social Freemasonry was social, when the world was reforming Freemasonry was reforming, when the world "rests" and is "thankful," Freemasonry becomes contented and prosperous, and, like the world, deprecating any evidence of too much zeal, and averse to enthusiasm. Of course there is a good deal of common sense in all this, a proof of

that hard practicality which is the boast and pride of our Anglo-Saxon family. And to some of us, no doubt, the days of enthusiasm are over in most things, and even in Freemasonry time has destroyed our illusions and thinned our friends; age has made us old and wheezy, gouty and irritable.. No "couleur de rose" appears on the scene for us now; all is dry and dusty, and brown and withered. What charmed us once charms us no more. What once was the delight of our eyes has passed away in the finished record of our being. And so there has come upon us a numbing of interest and a quenching of enthusiasm. Anticipation and realization are two very different things. The promises of youth have faded before the stern advances of years. We shake our heads to-day at the eager impetuosity of youth; we are no longer enthusiasts, we deprecate enthusiasm, we condemn sentimentality, and we denounce unpracticality. Those of us who began our Masonic career some years back may remember early days of Masonic enthusiasm. And, to say the truth, the experience of onward "lustra" has not really diminished our love for the good old Craft. If we are a little more measured in our words, a little less high-flown in our theories; if we keep before us ever that Freemasons are but men, and that we cannot expect impossibilities, we still have lost nothing of that enthusiasm for our Order which led us to make many sacrifices for it, and to give much time, and care, and thought to it, a long, long time ago! It is still, despite some drawbacks, what it always professed to be. It is still, despite some weaknesses and defects, a great, a useful, a beneficent Order; and if, following the colder current of the great Gulf stream of the world and society, we are less enthusiastic in speech and estimate, we do not the less undervalue its claims, or deny its mission in the world. Never does a thought come over us of deserting its honored flag. To us that flag seems floating out high and full, and under it we are happy to march, and for it we are ready to fight. It will not be pulled down by us. Other hands may seek to do so, enemies and calumniators may arise, but we shall never let go our loyal adherence to that old brotherhood of whose great name we are proud, and for whose principles, let the world say what it will, we are still enthusiastic.—*London Freemason.*

MASONRY IN NOVA SCOTIA.

FROM the Halifax *Chronicle* of the 1st September, we take the following:

The corner-stone of the new Masonic Hall was laid yesterday afternoon with one of the most imposing displays ever made by the Craft in Halifax. The weather was perhaps a trifle too warm for comfort in the early afternoon, and the streets through which the procession had to pass were dustier than they should have been. Otherwise everything favored the ceremony.

At two o'clock the Grand Lodge met in the old Masonic Hall, Barrington Street, and the Subordinate Lodges met at the same hour in the Skating Rink, South Park Street. After the necessary preliminaries, each body marched to the appointed place of meeting, on Spring Garden Road.

The scene at the building, when the Masons had taken their positions, was a brilliant one. The whole area of the new building had been covered with substantial seats, rising tier above tier, which were now filled with the Masons' lady friends to the number of about six hundred—the youth, beauty and fashion of the city. In front were representatives of the Army and Navy, the Dominion and Local Governments, the City Corporation, the Clergy, &c., with their lady friends. Below them, and near the corner-stone, which hung suspended from a derrick, were the Grand Master and officers of the Grand Lodge wearing the brilliant regalia, rich jewels and other emblems of their rank. Around them, within and without the lines of enclosure, were the Masons generally, to the number of nine hundred, wearing black clothing, white ties and gloves, bouquets of flowers and varied regalia—some having only the simple white lambskin or leathern apron, "the emblem of innocence and the badge of a Mason," and others having more showy ornamented aprons. Outside the Masons' circle was a great gathering of spectators, and many others filled the windows and covered the roofs of the neighboring houses. Such a scene must be memorable in the annals of Masonry in Halifax.

ADDRESS BY THE GRAND MASTER.

Grand Master Laurie said: Men and Brethren here assembled to behold the ceremony: Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect handsome buildings to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were entrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our

duty to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have had so many illustrious brothers in our Order ready to promote our laws and further our interests. We are assembled here to-day in the presence of you all, to build a house for Masonry, which we pray God may prosper if it seem good to Him, that it may become a building for good men and good deeds, and promote harmony and brotherly love throughout the world till time shall be no more. As the first duty of Masons, in any undertaking, is to invoke the blessing of the Great Architect upon their work, we will unite with our Grand Chaplain in an address to the Throne of Grace, after he shall have read a lesson from the Holy Scriptures.

Bro. Rev. A. W. Nicolson, one of the Grand Chaplains, offered a prayer.

The brethren then, with the Grand Chaplain, repeated the Lord's Prayer, after which they sang the following hymn, which was first read by Bro. Rev. George Dodwell, one of the Grand Chaplains :

HYMN.

("Duke Street.")

O Lord of Hosts, whose glory fills
The bounds of the eternal hills,
And yet vouchsafes in Christian lands,
To dwell in temples made with hands.

Grant that all we, who here to-day
Rejoicing, this foundation lay,
May be in very deed Thine own,
Built on the precious Corner Stone.

The heads that guide endue with skill,
The hands that work preserve from ill,
That we, who these foundations lay,
May raise the topstone in its day.

Grand Master Laurie, addressing the Grand Treasurer, said :

I now direct you, Brother Grand Treasurer, to deposit the Glass Vessel containing the articles in the place prepared for its reception.

The Acting-Grand Treasurer, Bro. J. Taylor Wood, proceeded to place the various articles in the glass vessel, which was then put into a tin case, sealed with solder and deposited in the cavity in the foundation. While this was being done, the band played "Auld Lang Syne."

The cavity was covered with a brass plate, bearing the following inscription : "This Corner Stone of Freemasons' Hall was laid on the 31st of August, A. D., 1875, A. L., 5875, with Masonic ceremonies, by M. W. Bro. John Wimburn Laurie, Grand Master of the Grand Lodge of A. F. and A. Masons of Nova Scotia."

Bro. William A. Hesson then presented Bro. W. Henry Hart, Vice-Chairman of the Committee appointed to arrange for the erection of the building, who said :

MOST WORSHIPFUL GRAND MASTER.—On behalf of the Committee appointed by the Grand Lodge to arrange for the erection of the new Hall, I have very great pleasure in presenting you with this trowel to assist in completing the work so auspiciously begun.

The trowel was a very handsome one of silver, bearing the following inscription : "Presented by the Grand Lodge of A. F. and A. Masons of Nova Scotia to Colonel J. Wimburn Laurie, Most Worshipful Grand Master, on the occasion of the laying of the corner-stone of Freemasons' Hall, Halifax, August 31st, A. D., 1875, A. L., 5875."

Grand Master Laurie thanked Bro. Hart for the trowel, and said it would be kept as a valuable memento of this important occasion.

The Senior and Junior Deacons then proceeded to the stone with the trowel and gavel.

The Grand Master, preceded by the Grand Director of Ceremonies and Grand Sword Bearer, and accompanied by the Deputy Grand Master, the Senior and Junior Grand Wardens, proceeded to the stone—the Grand Master at the East, the Deputy on his right, Senior Warden at the West, Junior Warden at the South.

The Grand Master took the trowel from the Junior Grand Deacon, and spread the cement.

THE ORATION.

At the close of the ceremony, Bro. the Rev. Canon Townshend delivered an oration. We make a single extract from it :

In an old book taken out of rubbish in the garret of the old Masonic Hall which was lately demolished, entitled, "Constitution of the Ancient Fraternity of Free and

Accepted Masons," I find the following scraps of information; "From Europe the Royal Art crossed the Atlantic with the first emigrants, and settled in various parts of America. It is said to have been known in Nova Scotia while in the hands of the French. As early as the year 1730, which was as soon almost as there were any houses erected at Halifax, we find a number of brethren met together, with Governor Cornwallis at their head, deeming it, as they expressed it, for the good of the fraternity that Masonry should be propagated in the Province, and that there was a necessity of encouraging it in this place. Erasmus James Phillips, Esq., of Annapolis Royal, was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a lodge at Halifax, and that His Excellency might be Master of it. Governor Cornwallis was, while he resided in this Province, Master of this lodge. He was succeeded in the Government and in the chair by Governor Lawrence, who enjoyed both till his death."

It is a remark which must offer itself to every person in the least acquainted with the state of progress of Masonry in this Province, that it has ever been conducted by persons of the most respectable characters, and that those who have had the direction and management of public affairs have generally been zealous and active in promoting its growth. On March the 18th, 1751, the second lodge was formed at Halifax. Brother Murray, Deputy Grand Master. On St. John's day, they resolved to celebrate the Festival with usual pomp, to walk in procession to the Governor's House, thence to church to prayers. But receiving melancholy news of the death of our Brother, the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory.

Seven years after this a Grand Warrant was received from the R. W. and Hon. W. William Stewart, Earl of Blessington, Grand Master of England, constituting Erasmus James Phillips, Esq., Provincial Grand Master of Nova Scotia. G. M. Phillips was succeeded by His Honor Jonathan Belcher, Esq., Lieutenant-Governor of the Province After the death of R. W. Bro. Belcher, the affairs of the Craft lay dormant for many years. At last, in 1783, the lodges about Halifax determined to petition the Grand Lodge of England for a renewal of former Grand Warrant. This was issued in September, 1784, constituting the Right W. John George Pyke, Esq., Grand Master. Next year, G. M. Pyke resigned and nominated His Excellency Governor Parkee as successor. His Excellency died on the 25th of November, 1791, and was succeeded by the R. W. and Hon. Richard Bulkeley, President of His Majesty's Council, who continued to hold the office until the 27th December, 1800, when he resigned. The R. W. Duncan Clarke was then elevated to the chair, 27th December, 1800. On the 28th of December, 1801, His Excellency Sir John Wentworth, Lieutenant-Governor, was elected as Grand Master, which he held till the 11th of January, 1810, when he resigned. The R. W. John George Pyke, Past Grand Master, was installed on the 27th of December following, which office he held till June 24th, 1820, when he resigned. Here, the record of the old book to which I have referred, terminates.

This day the Grand Lodge of Nova Scotia enters, as it were, on a new period in its history in the city of Halifax. The brothers in warm zeal, and with enterprising spirit, have just laid the corner-stone, with appropriate ceremonies and imposing solemnity, of a commodious edifice, a goodly temple in which to meet in God's holy name, where the order and beauty of God's handiwork will be set forth—where His divine laws will be inculcated—where clarity, the perfection of all virtues, is laid down as the bond of our union and the chief purpose of our being—where every sign and symbol, every word and token is the expression of some good, either material or moral, to the bodies and souls of men.

Nevertheless, it would be mere affectation to appear ignorant of the fact that prejudices do still exist against the Craft, though in a diminished degree. Secrecy is one of the chief objections—secrecy, which on the one hand excites curiosity, on the other creates suspicion. It is continually asked, what secret knowledge can these men have which is not equally accessible to all? And what are the effects of this knowledge? Are Masons better or wiser men than others; and if not, what is the use of their knowledge and secrets? Now, in reply to all this, Masons frankly admit that their confraternity is a secret society—secre, so far as its terms of admission, its vows and its ritualism are concerned; but its avowed principles openly declare it to be a band of God-fearing brethren, and not a cabal of designing conspirators. Its known works are deeds of love and mercy, and not destruction and revolution. The symbols of its government, its instruction and its degrees are the highest expression of order, obedience and harmony, and the Supreme Authority which stands forth prominently in the midst of all their assemblies is the ever-open Law of the Most High God. Can evil, I ask, proceed from such an institution?

Whose are the glorious names that adorn the history of Free Masonry? The brilliant stars that illumine its ancient roll, noble names of heaven born genius—of renowned patriotism; of undaunted valor? Have we not reason to pride ourselves

on a Fraternity in which kings and nobles in the olden times, as well as in the present, delighted and do still delight; in which the capacious minds of Sir Isaac Newton and Benjamin Franklin, and the intellectual Locke rejoiced—with which such great warriors of modern times as Sir John Moore, Lord Nelson, and the last, though not least, nay grandest of all, the immortal Wellington, and hundreds of others identified themselves. Again, turning to our neighbors, of the past Presidents of the United States but four were strangers to the Craft. In the Courts and Legislative Halls of that nation, we find such names as Patrick Henry, Judge Marshall, De Witt Clinton, Livingston, the learned and logical Jurist Storey, and numbers of others in Church and State, in science and literature, to be added to the long roll of illustrious men recorded in the annals of Freemasonry. Again then, like the sacred ministrations of the glorious Gospel, is held in earthen vessels, which are often unworthy of the great trust, too often damaging the treasure by their own imperfections. But though it would be as unjust to cast upon the principles of Freemasonry the blemishes in the lives of Masons as it would be to bring forth the inconsistencies of Christians to condemn the blessed Gospel of our salvation, yet the true Mason will take the warning to himself, and ever remember that it is his duty, not only to appear punctually in his lodge, at the Master's call, and cheerfully take his part in the work thereof, but, when out of the sacred precincts and the sound of the gavel, to exhibit before the world the virtues inculcated in every mysterious rite and sacred symbol of the ancient Craft. He will thus convince and recommend, by the practical proof of good deeds, what he dare not speak of with his lips. He will conquer the enemy by the weapons of Truth and gain a brother by the beauty of Holiness.

A LODGE ROOM IN THE EIGHTEENTH CENTURY.

THE appointment and arrangement of a Masonic lodge-room in the eighteenth century were very different to our present practice. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture, and jewels, intermixed with Masonic glasses for refreshment. At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the south, the Junior Warden was placed, and the brethren sat round, as at a common ordinary. When there was a candidate to be initiated, the candidate was paraded outside the whole; and on such occasions, after he had been safely deposited at the north-east angle of the lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the lodge was called from labor to refreshment. The song, the toast, the sentiment, went merrily round, and it was not until the brethren were tolerably satiated that the lodge resumed, and the routine business was transacted before closing.

THE POWER OF MASONRY.

MASONRY cannot subdue the tempest, nor say to the ocean "Peace, be still," but it lifts the sinking mariner from the engulfing wave and warms him into life. It cannot hush the voice of the thunder, nor arrest the lightning's fiery missile, but it takes the victim of the storm and wraps its snow-white robe around him. It does not stand at the door of the sepulchre to roll away its stone and bid its silent, solemn tenant come forth, but it finds the lame, the halt, and the blind, that have fallen by the wayside, and pours into their hearts the oil of joy and gladness. It does not go abroad to proclaim its benevolent spirit, but it wipes the tear from the widow's eye, and guides the feet and guards the head of the orphan. It does not boast of its deeds of charity, but it "feeds the hungry, clothes the naked, and binds up the wounds of the afflicted." It does not claim that it has fraternized the world, but it diffuses its spirit of universal Brotherhood and Charity as gentle as the dews of Hermon and as genial as the light of Heaven.—*Grand Master Price, of Kansas.*

SOCIAL ASPECT OF MASONRY.

MASONRY commences the work of elevating and improving man just where it ought to be commenced, in his social nature, where he is most susceptible. Perhaps no chord of his heart is more easily touched and moved than that which is connected with his social sympathies. To make him feel that he is not alone, that he does not stand removed from his fellows in gloomy isolation, with his "hand against every man and every man's hand against him;" but to assure him that, amid the struggles and trials of life, eyes of affection look upon him, and generous hearts sympathize with him, and helping hands are outstretched to aid him; *this* is where Masonry begins her work.

EDITORIAL DEPARTMENT.

DECAY OF MASONIC JOURNALISM.

JUDGING from the discontinuance of so many journals and magazines published in the interest of the Craft, it would appear that Masonic journalism has been on the decline for some time past. That Masons, as a body, are less inclined to seek for knowledge through the medium of journals devoted to Masonic lore, we will not even pretend to say, for their intelligence forbids the thought that they are not of an enquiring turn of mind, therefore they must be anxious to become proficient in the history and literature of the Order. It is clear, nevertheless, that there is a vast deal of indifference manifested on the subject of Masonic journalism, and that Masons do not support purely Masonic periodicals as they ought to do. Within the space of a few months some of the best Masonic journals in the United States have ceased to exist, and the only one that was published in Scotland some time since quietly withdrew from the arena. The cause of the fatality is justly traced to a want of the proper support requisite to carry on such publications, and it is anything but creditable to the Masonic body that magazines of such marked ability as the *National Freemason*, and the *St. Louis Freemason* should have been permitted to stop. Since then the *Masonic Tidings* has followed, and it is to be feared that others will go after the same fashion.

It seems strange that notwithstanding the enthusiasm manifested, and the increasing growth of Freemasonry, there should be so little interest taken in keeping up journals wholly devoted to the diffusion of Masonic intelligence. To obtain promises of support is easy enough, but a long list of delinquent subscribers tells too plainly that publishers of Masonic papers have much to contend against. It probably never enters the minds of those who have pledged their support, that printers have to be paid, and that, too, with promptitude, no matter how dilatory or indifferent subscribers may be. A contemporary says it has been suggested that Masonic publishers, as grocers sometimes do, should publish a "black list." We cannot think the plan would answer, for a subscriber who does not pay up, would care very little about being published as a defaulter. There is dishonesty at the bottom of a good deal of this non-paying system. Of course, many neglect, and when a reminder comes they do not hesitate to pay; but then look at the cost of looking after delinquent subscribers, who, instead of requiring to be "dunned," should promptly come to time, for if a paper or magazine is not worth paying for, it is not worth having. Those who duly appreciate the value of papers they subscribe for, will always be prompt in paying. It is rather too much to find fault when payment is demanded years after having subscribed. There can be no question that payment in advance is by far the best plan for publishers, but there is a difficulty in carrying it out in some instances. Until, however, the system of paying in advance becomes general there will be no clysium for publishers. It were well if the Masonic fraternity would carefully consider the need there is of giving all the support they possibly can for the sustenance of Masonic journals. It is in their power to keep up all those that are yet to the fore, and they should use their best efforts to that end. It is anything but encouraging to the cause to see them dwindling down, and should they continue to fall away, it will be anything but well for Freemasonry. The *New York Square* speaks

feelingly on the subject, and we commend the following extract to the attention of our readers :

“ The fraternity in general know very little of the difficulties which beset the pathway of a Masonic editor, and render his task a very laborious one. And to the profane world Masonic journalism is a mystery as deep as Freemasonry itself. Let us assure the Craft that every Masonic journal is worthy of their warmest support ; it is to the Masonic press that the Craft are *most* indebted for the exalted position now occupied by the fraternity. The press is a bulwark of freedom ; and when storms of persecution rise about the institution, it is the Masonic press that stands ready to defend it from the assaults of its enemies. Without books and papers there can be no knowledge ; just so, without a sustained, untrammelled Masonic press there could be no knowledge of wrongs committed upon the Brotherhood, and no power invoked to redress them. Shoulder to shoulder, brethren, and let us all pull together ; we are all afloat in our great Masonic life-boat, and unless we all act in unison, the waves of oppression may again swamp us. There can be no anti-Masonic crusades so long as the fraternity have a bold press to represent them, and to meet the slanders of their opponents as they should be met ; but if the Craft neglect to foster the press during these palmy days, it cannot expect to find in it strong and healthy defenders in the time of adversity. Let us read and become a more intelligent fraternity ; let us read the literature of Masonry, and so learn the history, aim, and end of our beloved Institution ; and not be ‘ blind leaders of the blind,’ but ‘ know whereof we do speak,’ so that speaking understandingly we may declare to the world the beauties of Masonry, and its great mission among men. Sustain the press, therefore, and the press will in its turn, be your faithful monitors.”

THE WAR AGAINST MASONRY.

It must surely be a dread of the advancement of Freemasonry throughout the world that impels so many so-called divines and anti-Masons to the task of trying to crush out the institution. In some instances it is the church in danger, and down come the Roman Catholic hierarchy with all the virulence they are capable of showing ; at other times the English and Presbyterian churches send out representatives to assail the Order, but they are neither so numerous nor so bitter as the Catholics. The last we have heard of the anti-Masonic crusade is the preaching of one Father Lafont away in India. He appears desirous of immortalizing himself, and has therefore been preaching a series of sermons in Calcutta, in which he declares Freemasonry to be “ eminently un-Christian and impious.” Of course this Romish priest is simply wasting his breath, and like the rest of those who assail Masonry, he knows nothing of what he speaks about. The fact of his charging the Order with impiety and being devoid of Christianity, shows that he is palming off the veriest stuff upon his hearers. It suffices, however, and no doubt by the time His Royal Highness the Prince of Wales reaches India, Father Lafont will have inculcated his anti-Masonic principles to such an extent as to cause some of the people to look with disdain upon the Heir Apparent, on account of his being a Freemason and a Grand Master. Such persons as this Father Lafont do a vast deal of harm through their mischievous teachings. It is not likely that he can do any injury to Freemasonry, but he may succeed in creating a feeling against the Prince among the ignorant who are led to believe any thing the priests tell them. The emissary of the Pope has some design in view, or he would not be so busy just in advance of the Royal visitor’s appearance in India, in showing up what he alleges to be the false and anti-Christian notions of Freemasons.

The crusade has evidently spent its strength in Europe. In England very little is now said against Freemasonry, except through a few Roman Catholic and Ritualistic journals. The Pope is in a manner silenced at home, and he is now doing his best to stir up an excitement

abroad. We have seen what he could do in South America, and his compliment to Bishop Dupanloup, the only assailant that has been heard in France for some time, has had no effect, for neither Pope nor Bishop could arouse a feeling against the Grand Orient. The great aim of the Roman Catholic assailants has been to connect Masonry with politics, but in this they have signally failed. It is true that in France and Italy there have existed, and perhaps still may exist, secret societies with political objects in view. It is unfair, however, to associate such societies with Freemasonry, for there is nothing that would be so strongly reprobated as the introduction of politics into the lodges. This has been so often and so emphatically stated, that it is about time credence were given to it. Politics and Masonry cannot exist together, and we are well persuaded that the assailants of the Order know that the political societies they speak of have no connection whatever with Freemasonry. The persistence in the false statements so boldly put forth, would indicate that no matter how frequently denied, it is the design of their fabricators to keep repeating them, with the expectation that some at least may believe them. We can only hope that ere long the malicious persons engaged in this work of falsification may be led to see the error of their ways.

MASONIC BRIEFLETS.

THE *Masonic Advocate* is very patronizing towards the order of the "Eastern Star," and thinks it can be made beneficial to the ladies, while it does no harm to Masonry. This mixing up of side degrees with Masonry is a thing all good Masons should discountenance.

THE proceedings of the thirty-ninth annual communication of the Grand Lodge of Texas have reached us in their extended form. There is a brief allusion in the Foreign Correspondence to the nineteenth meeting of the Grand Lodge of Canada, and Bro. Robertson's report is well spoken of.

THE *Kentucky Freemason* and *The Voice of Masonry* send up their wail against the shortcomings of the fraternity, in not affording them the support so necessary to their continuance as good and efficient Masonic magazines. It is a matter of wonder that Freemasons are so slow to assist in the dissemination of the principles they uphold through the press?

SEEING that it is customary in England for ladies to attend Masonic demonstrations, some of our American contemporaries are advocating the adoption of the plan. The admission of the fair sex to dedications has answered well in Canada, and we think our neighbors should try the experiment. Of course, no American lady would think of such a thing as gracing a public banquet with her presence, but the experiment only needs to be tried to prove a success. The Baroness Burdett Coutts was present in an English Lodge, on the occasion of presenting a set of chairs recently, and afterwards attended a banquet in connection with the same. There can be no good reason for excluding the ladies when their presence does not interfere with lodge working.

BRO. MACOY, of New York, is heavy on the side degree business, and has recently completed a new degree, which he calls the "Queen of the South." The officers are twelve ladies, styled princesses, and two brethren. We wonder what the next organization will be?

THE *Michigan Freemason* says Bro. Anthony Sayre, the first Grand Master of Masons of England, in 1717, was a simple stone-mason, and

that only Princes Royal or noblemen are now deemed worthy of that honor by our English brethren. If our contemporary would read up Masonic history a little, he might perhaps be able to discover that none but, "Princes Royal or noblemen," with two exceptions, have held the Grand Mastership in England since the time of Bro. Sayre; Bro George Payne was Grand Master for one year, and Bro. Dr. Desaguliers for two years.

THE *Voice of Masonry*, alluding to the discussion on what Bros. Hyneman and Norton call "sectarianism in Masonry," justly and pertinently remarks :

"Masons do not revere the Saints John because they were the adherents of a sect, but because they were eminent examples of the masonic virtues, faith, hope, charity, temperance, fortitude, prudence, justice, fervency and fidelity, and of the Masonic tenets, brotherly love, relief and truth. Will Bros. Hyneman and Norton take this fact into consideration, and desist from their denunciations of all Masons who do not consent to look through their highly-colored glasses? Or will they continue to insist that the beauty of Masonry shall be destroyed, and that hereafter none shall have privilege of beholding anything but its ruins?"

THE August number of the *New York Square* contains a likeness of Governor Jackson, Grand Master of Georgia, who died in 1806. The *Square* complains of not having received a copy of the *Craftsman* since April. It has, nevertheless, been regularly mailed.

ON account of the ill health of Bro. Foster Pratt, Grand Secretary of the Grand Lodge of Michigan, and editor of the *Michigan Freemason*, the magazine has failed to make its appearance regularly every month for sometime past. Restored health, however, will now enable our worthy brother to bring up arrears speedily.

THE dancing controversy goes on, and it is hard to say when it will end. The great objection appears to be to dancing in the Lodge-room. Of course it would be better were it done elsewhere, but we can see no reason why Masons should not dance if they wish. Our brethren across the border have the controversy all to themselves.

BRO. THE REV. A. G. SHEARS, for sometime Masonic editor of *Loomis' Musical and Masonic Journal*, Hartford, Connecticut, has retired on account of infirmities and domestic cares. The *Journal* was well conducted under his editorship.

HALF A CENTURY has passed since the Anti-Masonic excitement was aroused in the State of New York, in consequence of the alleged spiriting away of Morgan, who, if he ever was a Mason violated his obligations; and now Mr. Thurlow Weed, who took an active part as a leader in the Anti-Masonic war, comes forward to explain the Morgan affair. In some things he is very particular, but he omits some important facts, just because they would not aid his side of the cause. He, however, has the manliness to avow that he does not believe that Masonry is chargeable with the death of Morgan; he gives the names of the persons said to have been concerned in the drowning of Morgan, and asserts his belief that they acted without the knowledge of any of their brethren. This admission is important, and ought to be sufficient to remove the stigma cast upon the brethren in New York State through the bitter party virulence of those who assisted Thurlow Weed to carry the elections on the strength of the Morgan affair. Mr. Weed seems half convinced that he and his political associates made a great mistake.

THE New York Freemasons' Club had its first social entertainment on the evening of July 15th, and it proved to be highly successful. The objects of the institution are to make it one of intellectual, fraternal, social and moral culture, and the *Masonic Chronicle* says it obviates

the necessity of brethren meeting at saloons, or public houses of any kind, to talk over Masonic matters. Surely such a laudable design should commend the club to every Mason in the metropolitan city of the States. It is to be presumed we will not be long in hearing of the formation of a similar club in this country. Politicians are founding clubs in the capital of Ontario, and why not Masons also?

THE ANTI-MASONS have nominated a Mr. J. B. Walker, of Wheaton, Illinois, for the Presidency of the United States. This is no sign of progress, but on the contrary, only serves to show what an impudent set the "Antis" are. They have about as much chance of electing their man as they have of flying to the moon; but then nominating a candidate may attract attention, and they are certainly much in need of something to give them notoriety.

THE *Masonic Journal* is the title of a new periodical, published weekly at Greensboro', North Carolina. The initial number is an excellent one, and in every way worthy the support of the fraternity. The publisher says there are in the South nearly 200,000 Freemasons, and recognizing the imperative need for a regular and permanent organ, the *Journal* has been started to supply the want. We need scarcely add that we wish our newly fledged contemporary all success.

WE are indebted to R. W. Bro. Rev. J. B. Richardson, Rector of St. Thomas' Church, in this city, for a copy of the *Halifax Chronicle*, containing a full account of the laying of the corner-stone of the Masonic Hall, Halifax.

THE Memphis *Jewel* is endeavoring to stir up the brethren of Tennessee to a proper sense of duty, in urging upon them the necessity of completing the Masonic Hall at Memphis, and the establishment of a Masonic Home.

TRAVELLING impostors are quite rife at present in some of the Western States, and they appear to have been very successful in their peregrinations. We are happily free from the pest here.

THE late Bro. Andrew Johnson, ex-President of the United States, who died a short time since, was buried by the Knight's Templars of Tennessee.

THE *Voice of Masonry* denounces the convention of the German Grand Lodge at Darmstadt, for ignoring that important and essential principle of Masonic jurisprudence, which accords to every Grand Lodge "supreme and exclusive jurisdiction within its territorial limits over all matters of Ancient Craft Masonry," by unanimously recognizing as properly constituted, the Prince Hall Grand Lodge of Boston, and the (colored) Grand Lodge of Ohio. The *Voice* says this action deserves the unqualified censure of every regularly constituted Grand Lodge.

THE Baroness Burdett Coutts is the first lady who has been present in a Masonic Lodge in England when lodge furniture, as such, was used. It was the occasion of her presenting the lodge with a set of chairs.

BRO. ROB. MORRIS has been lecturing in the Illinois lodges this summer, and has delivered over sixty lectures. The veteran Mason is indefatigable in his efforts to instruct in the principles of the Craft.

A FINE Masonic Hall is being built at Lexington, Missouri.

THE hybrid order is evidently increasing. The mixed bodies have established no less than fifty-two Chapters within six months in Missouri.

A KNIGHT TEMPLAR in Boston has been borrowing an address from Dr. Mackey. At all events the Sir Knight got credit for what was not his own.

THE EARLIEST ATTACK OF THE CHURCH AGAINST SECRET SOCIETIES.

BY BRO. ALBERT G. MACKEY, M. D.

The earliest attack of the Roman Church upon Secret Societies that I can find is the statute passed by the Council of Avignon which met in June, 1326. This statute will be found in the 7th volume (p. 1507-8) of Hardouin's "*Acta Conciliorum et Epistole Decretales ac Constitutiones Summorum Pontificum.*" (Paris, 1714.) Before giving a literal translation of this document from the Latin original, it will be proper, for the better understanding of the subject, to say something briefly of the Gilds of the Secret Societies, against whom it was directed.

During the Middle Ages, and especially in the thirteenth, fourteenth and fifteenth centuries, Europe was pervaded by Social Gilds, as Toulmin Smith calls them, or Fraternities for mutual help, which were in fact, the precursors of the Craft Gilds, which in turn gave rise to the corporation of builders, which were the type of the modern Masonic Lodges. Thus there was a connection, historically, between these Social Gilds of the Middle Ages, in form and organization at least, and the institution of Speculative Masonry, and therefore the attack made upon it, in the 14th century by the bishops assembled at Avignon, was the inauguration of that spirit of ecclesiastical persecution which was afterwards developed in the bulls of Clement the Twelfth and Benedict the Fourteenth, and has at this day been renewed by PIUS THE NINTH.

Brentano, in his *History and Development of Gilds*, (p. 23), thus briefly describes the organization of these Gilds, which he compares, in some respects, to our modern Benefit Societies, a comparison, which I think, might more aptly be made between them and our Modern Lodges of Freemasonry. He says: The expenses of the Gilds were defrayed by the entrance fees, contributions, gifts and legacies. There was a meeting at which officers were elected and the members had on the entrance to declare by oath that they would fulfil their obligations. Persons of ill-repute were not admitted, and members were excluded for misconduct. The members had a special livery or uniform dress which was worn on their festivals and at their meetings. Mutual assistance of the Gild Brothers was enjoined, especially in old age, in sickness, poverty and wrongful imprisonment, as well as in all losses by fire, shipwreck, etc., and finally in the burial of the dead.

It will be seen how all these characteristics are recognized in the Statute of Excommunication fulminated by the Council of Avignon, and thus we find that the opposition of the Church to all good works not performed under ecclesiastical supervision, was as vehement and unreasonable in the fourteenth century as it has been in the eighteenth and nineteenth. Pope John XXII., in the tenth year of whose pontificate this statute was enacted at Avignon, is thus placed side by side with Clement, Benedict and PIUS, a sacred quaternion of bigotry and intolerance. Avignon, it will be remembered, was at that time the seat of the pontifical court, to which city it had been transferred in 1305 by Clement the Fifth. Pope John, under whose auspices the degree of excommunication was enacted, is described by Mosheim, as being "crafty, insolent, weak, imprudent and avaricious."

The statute is, of course, in the Latin language. It is contained in the 37th chapter of the acts of the Council, and literally translated in the following words:

CHAPTER XXXVII.

Concerning the societies, unions and confederacies called confraternities, which are to be utterly extirpated.

WHEREAS, in certain parts of our provinces, noblemen for the most part and sometimes other persons, have established unions, societies and confederacies, which are interdicted by the canon as well as by the municipal laws, who congregate in some place once a year under the name of a confraternity, and there establish assemblies and unions, and enter into a compact confirmed by an oath that they will mutually aid each other against all persons whomsoever, their own lords excepted, and in every case that each one will give to another help, counsel and favor; and sometimes all wearing a similar dress with certain curious signs or marks, they elect one of their number as a chief [majorem] to whom they swear obedience in all things; whereby justice is offended, murders and robberies ensue, peace and security are banished, the innocent and the poor are oppressed, and the churches and ecclesiastics in a town infested by such societies, suffer various injuries and great damage to their persons, possessions, rights and jurisdictions. Wishing at once to check these pestiferous designs and pernicious undertakings, and to provide an appropriate remedy and to restrain from sin those who are under us, as is the duty of the pastoral office, we do by the authority of the present council, invalidate, dissolve and make void all assemblies, unions, societies and confederacies which are called brotherhoods or confraternities.

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

WHAT A NON-MASON SAYS.

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

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

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

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

principles and its magnanimity. It has borne prosperity with moderation, and adversity with fortitude. It has loomed loftier through the mists of error, and gleamed brighter in the fires of persecution.

Americans will not distrust the patriotism of an Institution of which Washington was the chief. I should be the most ungrateful and unfilial of sons if I failed to recognize its virtues; for my father was a Mason, and the Master of a lodge, and my uncle was Grand Master of Masons, and if your privileges were hereditary, I should be within your brotherhood.

GRAND LODGE OF QUEBEC.

THE annual communication of the Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec, was held in the Masonic Chambers, Montreal, on the 22nd September. M. W. Grand Master Dunbar delivered his annual address. We subjoin the most important portions of it:

Five more Grand Lodges have established fraternal communication with us during the past year, making in all forty-three Grand Lodges by which this is recognized as the sovereign Masonic authority in and for the Province of Quebec. We have now sixty lodges and more than three thousand members in good standing under our jurisdiction.

Two important events in the history of Masonry have occurred since our last meeting. The first was the installation, in the month of April, of His Royal Highness the Prince of Wales as Most Worshipful Grand Master of the Freemasons of England. This ceremony took place under circumstances of unsurpassed splendor, in the presence of 8,000 brethren. In this Dominion, and especially in this Province, where His Royal Highness Prince Edward, Duke of Kent, the grandfather of the Prince of Wales, honored the fraternity by accepting the office of first Right Worshipful Provincial Grand Master of Masons in Lower Canada, the announcement that the Heir Apparent to the Throne of the great British Empire had openly patronized our mysteries and joined our assemblies, was received with feelings of peculiar gratification and pride. It affords the highest testimony to the merits of our Society, and is the best answer to those who endeavor to traduce and detract from it, not knowing its legitimate objects or benefits.

The formal dedication of the Masonic Temple in New York, on the 2nd of June, was the second memorable event. It was one of the most imposing displays in the history of Masonry in America. The procession on that occasion was probably the largest parade of the kind ever witnessed on this side of the Atlantic, about 26,000 Masons being in line. As observed by a leading New York newspaper (*the World*), at the time, "It would not be easy to surpass from the whole census of the Union, it would be impossible, we should say, to surpass from the list of any given commonwealth, or of any particular class and calling of men in any commonwealth in the Union, the general average of visible health, strength, decency and intelligence presented by the twenty-five or thirty thousand Free and Accepted Masons, Knights Templars and what not, who were gathered together from all quarters of the country."

The magnificent Temple erected in New York cost about a million of dollars, is an ornament to the city, and a lasting monument to the enterprise of our brethren there. As one honored with an invitation to be present at the dedication ceremonies, I can never forget the demonstration, nor the civilities extended to the Grand Secretary and myself.

Early in the year official communication was received of the decease of Judge William Mercer Wilson, LL. D., Grand Master of Masons in the Province of Ontario. I at once directed that the lodges under this jurisdiction should go into mourning for the great loss sustained by the death of the Grand Master of the sister Province, who was well known to most of the brethren here present as a venerated and zealous Mason: His eminence in the Order is evinced by the fact that a Masonic district and several lodges in Ontario bear his name. Anxious to do all in his power for the promotion of harmony in the Craft—whose first motto is brotherly love—his name will long be treasured in our memories, in connection with the difficulties with which the formation of our Grand Lodge was attended, as the great peace maker of Masonic Canada. We know what is the reward of those who act in this wise, and let us hope that when we have fulfilled our earthly destiny we may have the equal commutation of our wishes in seeing lowering clouds disappear, and knowing that our hand helped them to melt away beneath similar benign influences. I have no doubt the Grand Lodge will express its sympathy to its sister Grand Lodge, by passing a vote of condolence on the death of their Grand Master.

We were again called upon in May to regard the uncertainty of human life in the demise of one whose face was still more familiar in our own Grand Lodge. I refer to Right Worshipful Brother M. R. Meigs, M. D., Past District Deputy Grand Master of

the Bedford District. No one who like myself has attended the meetings of Grand Lodge since its formation, or of the Board of General Purposes, or the several Committees of Conference, can ever forget the unwearied interest, the straightforward line of conduct, and the ability manifested by this brother. His unremitting exertions to promote and extend the interest and welfare of the Grand Lodge of Quebec should receive our warmest acknowledgements of gratitude, and Grand Lodge cannot but offer to his young widow the assurance of its deep sympathy and condolence in the severe loss which she has sustained. The obituary of the year includes among other less prominent brethren, Vicomte de Ponte Ferreira, Past Grand Master of Hungary, a very faithful member of the Craft under trying circumstances.

In April last a letter was received from the Grand Secretary of the Grand Lodge of England, informing us that at its Quarterly Communication of the 3rd March, on the recommendation of the M. W. Grand Master, the following resolution was unanimously passed:

"The M. W. Grand Master has received official information from the Honorable Sir John Macdonald, K. C. B., the representative of this Grand Lodge at the Grand Lodge of Canada, that the difficulties subsisting between the latter and the newly formed Lodge of Quebec, have been happily adjusted, and the Grand Lodge of Quebec recognized by the Grand Lodge of Canada. The M. W. Grand Master, therefore, having in view the various applications from the Grand Lodge of Quebec for recognition and interchange of representatives, which could not be entertained until the above mentioned difficulties were settled, now recommends Grand Lodge to accede to the wishes of the Grand Lodge of Quebec, on the same conditions as were agreed to by the Grand Lodge of Canada, viz., that the Grand Lodge of England agrees not to grant any new warrants within the Province of Quebec, but that the three lodges still working under English warrants within that Province shall continue to do so as long as they desire to retain their allegiance to the Grand Lodge of England.

"Resolved,—That the recommendation of the M. W. Grand Master be adopted and the Grand Lodge of Quebec acknowledged on the conditions referred to, and that the Grand Secretary be directed to forward a copy of this resolution to the Grand Lodge of Quebec."

I commend this communication and other correspondence on the subject to your careful consideration. I shall be sorry if any rigid or uncompromising ideas as to exclusive jurisdiction in this Province (as to which I am and always have been fully alive) delay the laying of the cap-stone of Masonic recognition. Twenty years ago, when the Grand Lodge of Canada was formally recognized by the Grand Lodge of England, similar terms were proposed and accepted, and have since been submitted to. I am in favor of leaving it to time, rather than to immediate coercion, to bring into our ranks the few lodges in this Province now working under other jurisdictions. Let the advantage of belonging to the Grand Lodge of the country of one's adoption or birth—duly recognized as such by all other Masonic bodies—be made apparent, and I have no doubt how properly constituted minds will choose.

The proceedings of the organization of Grand Lodges for Manitoba and Prince Edward Island, as Provinces of the Dominion, will be submitted to you, and, if found in accordance with the ancient usages and landmarks of the Order, these bodies are entitled to recognition as regularly constituted Grand Lodges.

The only dispensation which I have granted for opening a new lodge is that for St. John's Lodge, Montreal, the petition for which was strongly recommended. From the standing in the Craft of those engaged in its formation, I am sure the work has been carried on in such manner as will enable Grand Lodge to issue a warrant of confirmation.

The sub-division of Masonic districts is worthy your consideration. It seems to me that some districts, such as Montreal, which now includes lodges in Hull, Aylmer and Shawville, on the border of Ontario, and in Huntington and Ormstown near the frontier, might well be re-arranged so as to render it less difficult for the District Deputy Grand Master to visit the lodges in his district.

The desirability of an amalgamation of the duplicate lodges at present existing has often presented itself to my mind, and I hope all brethren interested will concur with me in regarding this as the shortest and most certain way of putting an end to conflicting claims for property, now being made or held in abeyance.

The attendance of the Grand Secretary and myself at the dedication ceremonies at New York, and the more recent dedication of the new temple at Albany, and the laying the foundation stone of a new Masonic Hall at Halifax, Nova Scotia, impress me with the conviction that the time has arrived when I should urge the erection of a Masonic Temple in Montreal. The necessity of a lasting home for the Grand Lodge is apparent, and I am confident it requires only to be brought prominently under your notice to secure the requisite funds to purchase the building lot (for which I am told that the times are favorable) and to start the project.

I am glad to say that during my administration of the office of Grand Master I have not had submitted to me for decision any matter requiring my direct interference. I am compelled to remind brethren that all matters of Masonic complaint and jurisprudence should, by the Constitution, be referred through the Grand Secretary, and that his opinion, however valuable, is not that to which official weight is attached. The District Deputy Grand Master is the direct channel of communication in such matters.

Shortly after the last communication of Grand Lodge, the following old jewels were presented by our esteemed Most Worshipful Brother Harington, representative of the Grand Lodge of Quebec near the Grand Lodge of Canada: 1st, Square—the gift of H. R. H. Prince Edward, Duke of Kent, father of our Queen. 2nd, Key—the gift of Prince William Henry, Duke of Clarence, and William the Fourth. I now lay these relics before you, and I am sure they will be carefully preserved, both out of regard to their original and illustrious donors, and to him who has now given them to us.

The Grand Lodge Regalia, the purchase of which was authorized at the annual communication of 1873, has at last arrived and enabled the officers and brethren to appear in their proper jewels and clothing. I am informed it has cost £200 sterling but it was an indispensable outlay.

BRO. PARKINSON ON MASONRY.

At a dinner given in Aberdare, Scotland, after the close of a presentation to Bro. Parkinson, he thus discoursed on Masonry abroad: "Seven years ago I wrote a paper entitled 'What is the good of Freemasonry?' and sent it to the late Mr. Charles Dickens, who did me the honour of publishing it in his periodical 'All the Year Round.' I then declared the Craft to be 'Blessed by crowned, and banned by tonsured heads, the essence of evil according to some men, and a fountain of goodness if you listen to others;' and it has sometimes seemed to me that the description gains strength and force as the years roll on. Here, in England, where we have inherited from our fore-fathers all the blessing of religious toleration and civil liberty, we can hardly understand the venomous rancour with which so innocent and beneficial an institution as Freemasonry is assailed, and many of us were at first disposed to smile at attacks which seemed childish in their meanness, spite, and misconception. But the perseverance with which these attacks were repeated, and the unrelenting hostility displayed, has stimulated inquiry and caused the reasons for their enmity to be better understood. Not to go over an old story, I would ask students of history to note that whatever nations are free, happy, prosperous, and law-abiding, where there is constitutional government and religious liberty, Freemasonry flourishes; the most exalted personages in those realms are proud to enter its ranks and avow their allegiance to its principles. On the other hand, it continues oppressed by spiritual tyranny or civil despotism, the light of Freemasonry is dreaded, and it is proscribed as a thing accursed. There is at this time no country in Europe where it is so dangerous to admit to be a Freemason as in Spain, and we all know the distressed condition of that unhappy country. Italy furnishes a stronger example still, for so long as she was opposed by misgovernment Freemasonry was punished by imprisonment, confiscation, and banishment, while directly she became free, lodges multiplied, and a Grand Lodge, presided over by the distinguished patriot Mazzini, was established. In Rome itself, it is important to know—and I pledge my personal credit to the fact, for I have taken unfeigned means to inform myself, and it is beyond dispute—that Italian and English Freemasonry are absolutely identical. All the gossip as to the incendiary designs of Italian Freemasons, their conspiracies against the State, and their lawless compacts, are absolute inventions of the enemy. Doubtless, in times past Italian Freemasons, smarting under the horrible misgovernment of their country, endeavoured to release the principles taught by the Craft, but now that Italy is free, Masonry there is precisely what it is here, and it would be as sensible as truthful to brand this meeting as composed of assassins and conspirators, as to believe the same charges against the illustrious men who rule the Craft in Italy. Let us never forget, whenever Freemasonry is called in question, that Italy's past and present history, and the position of the Craft in that country then and now, furnish the most complete answers to assailants. It is for them to prove that light, freedom, order, constitutional government, and religious toleration are imperilled when Freemasonry is allowed to pursue its way without suppression or interference. This makes the establishment of the Grand Lodge of Rome one of the greatest Masonic triumphs of the century, and it is gratifying to find that His Royal Highness the Prince of Wales readily recognized its importance, and that one of his earliest acts as Grand Master was to place the Grand Lodge of England in official communication with that of Italy. Brethren, by our Masonic laws and obligations, no lodge can flourish in any district without conserving and strengthening respect for duly constituted authority, obedience to the law, loyalty

to the Throne, charity to all mankind, and affection to the brotherhood; and it is the bounden duty of every Mason, whatever his position in life, to co-operate with his brethren for upholding the Craft."

PROFESSION AND PRACTICE.

MOST of our readers in the course of their experience have doubtless met with enthusiastic brethren who take it for granted that a Mason can do no wrong. These enthusiasts are thoroughly convinced that the vast majority of those who join the Order are the most benevolent, the most moral, and the very noblest members of society. The theory in their minds, like some religious theories of "conversion," is that the instant a man has been received into the mystic circle he becomes a new being. The ignoble become noble minded, the hard-hearted become sensitive, and the man of lax morals becomes a pattern of all the virtues. An enthusiastic over-estimate of the Order, such as this, although it embodies a great deal of truth, is certain to do harm. We have never undervalued enthusiasm, and indeed we regard it as a great moral force, but when a brother, bent, at all hazards, upon blowing the trumpet of fame for the Order, ventures to describe the whole of his confraternity in terms which would be flattering if applied to the saints, we cannot but think that such commendation is sure to excite antagonism. The enemies of Masonry, on the watch for holes in our garments, will assuredly take up such a challenge as this. They will not tell us that there are mean and ignoble Masons, mercenary Masons, they may add indeed, by way of capping the sweeping assertions of the enthusiast, that Masons generally are no better than other people, and are not to be distinguished from their neighbors for any of the special graces of character. Possibly a calm and clearthinker might be disposed to admit the general truth of some of these charges, but he would join issue with reference to the latter, and, on fairly reasonable grounds; he might urge that Masons are a carefully selected community, that whereas society is necessarily composed of persons of all classes and dispositions, the ranks of the Order are filled only with men whose characters will bear a close inspection. Granted that men of the middle classes, for example, are generally speaking good citizens, the Mason, as such, gives an additional guarantee to society for his good behaviour, in the fact that he has become a member of a fraternity which rigidly punishes any infringement of a code which, for high and pure morality, will bear comparison with any system of ethics which has yet attracted the attention of men.

In saying thus much for the Order, we should not unfairly beg the real point in dispute. In fact, we are willing enough to admit that there are indifferent Masons in the Order. A community of saints is quite unknown in this sublunary sphere. Wherever men are banded together for any noble object, there will be people who will seek admission to their ranks for purely selfish purposes. We are not, indeed, ignorant of the fact that the self-seekers who employ Masonry for purposes of their own are to be found in every social grade. We should be the last to assert that the Order is more frequently degraded for purposes of trade than for objects which appear less sordid, but which in reality are not one whit more reputable. The rich man, who desires to get into a circle which may be entered by the agency of Grand Lodge, is unfortunately to be found occasionally in our midst. Some men make Masonry an engine for obtaining power and distinction, and while in pursuit of this object they are often willing to stimulate a benevolence they do not feel. Thackeray has remarked, over and over again in his wonderful fictions, that rich people will do far more unkind things than persons of low degree. A poor man would blush to be seen squabbling over the expenditure of a few shillings. He would be ashamed to depart from his word, or to permit any one to think that he had done so. Some of our brethren who are by no means rich are the most active in all works of benevolence. They seek no reward for their labors, and would be astonished if they received any. But it has sometimes happened that a rich man has made his Masonic professions chime in with his personal interest. He does not indeed display the emblems of the Order over his door, or on his carriage, but there are other ways of trading on Masonry, and not a few candidates for social positions have first qualified themselves by joining a lodge. Some of our brethren have painful personal recollections of men of this class, who are all things to all men in the lodge room, but who greet a brother when they meet him in the street with the cut direct. The great man, who is seeking to make his way into society, forgets the humbler member of the fraternity when it is convenient to do so, and only wakes up to a general and cordial recognition of his Masonic associates when his personal interests are directly at stake. We do not hesitate to characterize men of this stamp as unworthy members of the Craft. They may be eloquent advocates of the claims of the charities, but they have no heart in the cause, and merely display a fictitious activity to suit their own convenience.

An insincere professor is, indeed, a very unpleasant person, and it is gratifying to

know that, although they are not uncommon, they are yet few and far between. A man whose zeal for Masonry keeps time with his personal interests, who is constantly making his voice heard while he has private objects of his own in view, but who is silent the moment he has accomplished his purpose, deserves to be received, when he appears among his brethren, with withering contempt. We have known Masons who were always ready with honied phrases, but who invariably forget the homely adage that "fair words butter no parsnips." They were willing to patronize everything: our Schools, our Benevolent Institutions, anything, in fact, which might be converted into a Masonic ladder to lift them above the crowd. But when this height was gained they could afford to ignore the charities, could turn their back upon their toiling brethren, and were utterly oblivious of the fact that they were indebted to the Order for all their poor social distinctions.

The cynic who decries Masonry is sure to point to men of this stamp when he is seeking to drive his adverse arguments home. He reminds us of the persons who have pushed themselves to the front by means of the Fraternity, and concludes by asking us whether our professions of purity are not a mere sham; whether our Order is not, after all, a gigantic organization based on selfish interests, and trading upon sacred principles which deserve a better fate than to be thus perverted. Our answer to these unfair inuendoes is clear enough. We frankly admit that there are men in our midst who are grossly selfish, in spite of their professions of benevolence and charity, but we urge that they are rare exceptions. We challenge denial when we assert that the Order, as a whole, is perfectly pure, that its devotion to charity and general benevolence is no mere sham, and that Masons as a body are true men, who have done, and are still doing, their best to make toleration, peace and good-will universally current in the world.—*Freemason's Chronicle*.

ON THE MOUNTAIN TOP.

MEETING OF A MASONIC LODGE ON THE SUMMIT OF MOUNT DAVIDSON.

[From the Virginia Enterprise, September 7th.]

A notable event in the Masonic history of Nevada—we may say in the United States—occurred near this city yesterday. After the destruction of their hall by fire, the Masons met for sometime in the lodge room of the Odd-Fellows, in Odd-Fellows' building. This was likewise destroyed by fire a few days ago, leaving the Order without an appropriate place of meeting. In this emergency the Master of Virginia Lodge No. 3, in imitation of a custom of the Craft in ancient times, called a meeting of his lodge on the summit of Mount Davidson yesterday afternoon. Over three hundred members of the Order were in attendance. When it is considered that the top of Mount Davidson is seven thousand eight hundred and twenty-seven feet above the level of the sea, and nearly seventeen hundred feet above Virginia City, the significance of this large convocation will be appreciated.

THE SUMMIT OF THE MOUNTAIN

is a pointed mass of broken granite, yet almost upon the very apex a rude altar of stone was erected, and around it gathered over three hundred Masons, who, in the heat of the mid-day sun, had toiled up the rugged mountain side to witness the opening of a Masonic Lodge at a place so unusual; and there, overlooking a city of twenty thousand people, the lodge was opened partially in form, and its regular business transacted. From the summit of the mountain the country for a radius of perhaps a hundred miles on every side is visible, with its towns, lakes, mountains, valleys, hoisting works, quartz miles and railroads. The view is one of the grandest in the State, and the gathering yesterday was in the eye of every Mason present scarcely less grand than the surroundings. As the lodge was opened,

THE WHITE EMBLEM OF THE ORDER

was thrown to the breeze from the flagstaff on the summit, and the cheers that greeted it must have been heard in the valley below. Music, speeches and a bountiful repast for all enlivened the proceedings, and at 5 o'clock, or a few moments earlier, the concourse wended their way down the mountain side. Members of the Order were in attendance from Gold Hill, Silver City, Dayton and Carson, and so impressed were all present with the grandeur and solemnity of the occasion, that the rude altar was almost chipped in pieces, to be preserved as mementoes of an event so unusual in the annals of the Order. It is probable that a Masonic Lodge was never before opened in the United States at so great an elevation—certainly never upon so prominent a point in the light of day. The occasion will long be remembered, not only by those present, but by the people of Stoney county.

STRANGE DISPENSATIONS.

A LODGE in Tennessee lately asked for a Dispensation to confer the degrees upon two individuals. One had lost a leg, the other an arm; and the only reason assigned why the Grand Master should disregard the edict of the Grand Lodge, was that they were gentlemen of education, and, therefore, would not become a charge upon the institution! Another lodge asked for a dispensation to confer the degrees upon a gentleman who had lost a leg, and the Grand Master was earnestly solicited to grant the request because of the high social position of the applicant.

The Grand Master replied: "These requests seem to me to exhibit an erroneous idea of the powers of the Grand Master. It seems as if he was thought to be above all law—one who can, with one stroke of the pen, sweep away all the regulations and edicts of the Grand Lodge of which he is the executive officer. Whatever may have been the prerogatives of Grand Masters prior to the organization of Grand Lodges, it certainly cannot now be held that they possess any such power as these requests seem to imply, unless it is insisted that all Grand Masters are lineal descendants of King Solomon, and thence derive their authority by an unbroken succession. These applications, and all others of a like character, were refused upon the ground that the Grand Master does not possess the power to suspend, by Dispensation or otherwise, the operation of any edict or regulation of the Grand Lodge, and that no case of emergency can possibly be presented which would authorize the attempt to do so."

APPOINTED OFFICERS OF GRAND LODGE.

The following are the appointed officers for the year 1875-76. V. W. Bros. G. H. F. Dartnell, Whitby, Grand Senior Deacon; J. B. Nixon, Toronto, Grand Junior Deacon; William Reid, Hamilton, Grand Superintendent of Works; H. L. Vercoe, Seaforth, Grand Director of Ceremonies; Gavin Stewart, Hamilton, Assistant Grand Secretary; C. H. Slawson, Ingersoll, Assistant Grand Director of Ceremonies; Wm. Forbes, Grimsby, Grand Sword Bearer; A. E. Fife, Brighton, Grand Organist; Alex. Irvine, Harriston, Assistant Grand Organist; G. R. Vanzant, Stouffville, Grand Pursuivant; J. Ormiston, Gananoque, John A. McKenzie, Sarnia, H. B. O'Connor, Riversdale, G. L. Orme, Ottawa, G. Mansfield, Newbury, S. D. Brown, Drumbo, J. Greenfield, Jr., Kingston, Samuel Rogers, Ottawa, J. N. Fulmer, Ridgeway, Robert King, Barrie, William Hayden, Glencoe, A. P. Booth, Odessa, Grand Stewards.

FREEMASONS INTERESTED IN ARCHITECTURE.

We are glad to note that our English brethren are paying increased attention to the science of Architecture. In mid-August, one of the London lodges (Granite Lodge, No. 132S,) while at refreshment paid a visit to St. Alban's, and passed a thoroughly enjoyable day at the Abbey. The London *Freemason*, of August 28th, informs us that the brethren assembled at the Abbey at noon, when Bro. Chapple, Clerk of the Works, who is a member of the lodge, proceeded to give the members a historical and architectural description of the building, beginning in the one instance with the foundation of the church by Offa, King of Mercia, in 796, to the building of the great monastery by Abbot Paul, and continuing the history of its career, its splendor, its vicissitudes, and its struggles to maintain its position, unto the present day. The architectural features were then dilated on, commencing with those of the Saxon period, passing successively through the Norman, early English, decorated, perpendicular, and subsequent styles, illustrated in every instance by the magnificent arches and mouldings on the spot. Many of the brethren being of the architectural or engineering profession, they entered into a critical examination of the executed works, and expressed their appreciation of the means taken to save the great central tower, as by so doing all the eastern arm of the church was undoubtedly saved from destruction. The Lady Chapel restoration was an object of great interest; so much having been rescued from almost total destruction, the Ante-Chapel especially having been almost in the last stage of decay. Bro. Wood, manager to Sir Gilbert Scott, R. A., fully explained the state of dilapidation, and the means taken to repair the whole building. The beautiful fragments of Roman tiles, mouldings, and sculpture exhibited in the south transept occupied a large share of attention, illustrating as they do the work of eighteen centuries. The party then proceeded to inspect the ruins of Verulam, the broken dyke, the Roman wall and fosse, and minutely examined the sections here laid bare. The Earl of Verulam had kindly placed Gorhambury Park at the disposal of the lodge, but the inspection at the Abbey occupied so much time that a visit to the ruins of Lord Bacon's house was abandoned with regret. The brethren of this lodge intend to raise a fund to repair a special portion of the Abbey.

THE MISSION OF MASONRY.

MASONRY is not a religion, though often, if not always, its handmaiden. It is no substitute for religion. Its birthplace was on the earth; there is the scene of its labors and its triumphs. Its concern is for man; the moral and spiritual man, I mean, as well as the bodily man; but for man in this world. However typical may be its organization, its rites or its ceremonies, of dispensation, of sacrificial acts, or of religious systems, still it has nothing but to be true to its immemorial teachings. Its aims and its intentions, apart from the scientific knowledge that it imparts, is to make the travel along life's road a more pleasant, a more instructive, a more beneficial journey. The square, the level, and the plumb are to be the Mason's guides, fitting him for more useful employment in the great lodge of life. In his lodge he learns the great lessons of morality, of charity, of brotherly love, to feel and sympathize with another—the lessons of the certainty of death, of the resurrection from the dead, of a calm, unshaken reliance upon God, and no Mason ever lived but was placed, through its influence, in a position more likely to receive the great passwords of religious hope and religious confidence.—*The Square.*

FREEMASONRY.

The fires of persecution have wrapped their crimson fangs about the glittering minaret of our gorgeous temple—Freemasonry. Enmity has hurled at it its deadliest missiles of reproach, scorn, and contempt; ignorance has tried by all its ill conceived and miserable plans to extinguish our temple's lamp, swinging in its glory and throwing its mellow radiance over thousands and thousands forever; various and multitudinous have been Freemasonry's oppressors and the manner of their onslaught. But still that sublime temple stands—with foundations deeper even than were the granite slabs at the base of Moriah, and more enduring than the gloomy piles of Egypt's glory. Firm she stands, with her lofty pinnacle crowned with Heaven's rich skies of golden orient.—*Columbia Courant.*

RIGHT OF MEMBERSHIP.

The first right which a Mason acquires, after the reception of the third degree, is that of claiming membership in the lodge in which he has been initiated. The very fact of his having received that degree makes him at once an inchoate member of the lodge—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signifying his submission to the regulations of the Society, by affixing his signature to the book of by-laws, is constituted, by virtue of that act, a full member of the lodge, and entitled to all the rights and prerogatives accruing to that position.—*Mackay's Encyclopædia.*

MASONIC RECORD.

AT HOME.

THE next annual communication of the Grand Lodge of Quebec will be held in Montreal, on the 22nd November.

A NEW Masonic Lodge, the Zetland, No. 326, Toronto, was consecrated last month, M. W. Bro. J. K. Kerr, Grand Master, officiating, assisted by R. W. Bros. Spry, Stephens, and F. J. Menet. After the ceremony, the officers were invested, and the brethren retired to the refreshment room where a very enjoyable half hour was spent.

THE Charlottetown, P. E. I. *Patriot*, August 28th, says: The Masonic picnic on Wednesday last, was, as usual, on the gathering of that Society, a decided success. About 200 from Charlottetown met as many more of the brethren from Summerside, Tryon, and other western lodges, and on a beautiful spot—the Birch Grove, near Free-town—spent the day with dancing and different other pleasant games. The day passed pleasantly and quickly, and every Mason and lady present left the ground fully satisfied with the day's enjoyment.

THE "Moore" Chapter Rose Croix, H. R. D. M., of the A. and A. Scottish Rite, convened at their Asylum, Ritchie's Building, St. John, N. B., on Friday evening, 23rd July, 1875, and installed the following officers for the ensuing year: W. H. Thorne, 32°, M. W. S.; Rev. Canon Scovil, Ph. D., 32°, High Prelate; Dr. E. L. Bartaux, 18°, First General; J. S. Boies DeVeber, M. P., 18°, Second General; T. B. Robinson, 18°, Grand Marshal; James Scovil, 30°, Raphael; W. E. Vroom, 30°, Herald; Dr. J. C. Hatheway, 32°, Gapt. Guard; H. W. Chisholm, 33°, Almoner; B. R. Lawrence, 32°, Treasurer; W. J. Logan, 32°, Recorder; A. D. Goodwin, 31°, Dir. Ceremonies; R. W. Crookshank, 32°, Chamberlain; Henry Card, 18°, Organist.

THE *London Free Press* records the presentation of a handsome gold Past First Principal's Jewel by the Companions of St. John's R. A. Chapter, No. 3, G. R. C., of London, to their Right Excellent Companion Bro. James O'Connor, accompanied by an address, neatly framed, which breathed warm sentiments of fraternal friendship and regard. The presentation was made by Excellent Companion Bro. John Burnett, on behalf of the Chapter.

The following is Bro. O'Connor's reply :

"EX. COMPS. AND COMPS. OF ST. JOHN'S R. A. C., No. 3, G. R. C.—In accepting this testimonial and expression of your good feeling towards me, I must say that, proud as I am of those assurances of your esteem, yet believe me, no such evidences were required to convince me of your fraternal regard; but I accept them with much gratitude, as binding still more closely the ties of brotherly love existing between us. I claim no credit for my exertion in endeavoring to promote the efficiency of this Chapter; It has always been with me a labor of love to do so, and the uniform courtesy and willingness to aid me by the officers and Companions have during the time I have enjoyed the high honor of being your First Principal, rendered the work of that chair a source of sincere pride and pleasure to me. I have only to add that I shall never forget the kindly attentions, respect and friendship extended to me by the Companions of St. John's R. A. C.; and I assure you, I shall ever feel the warmest interest in the welfare and prosperity of this Chapter and its members. I thank you, Companions, for this beautiful gift, which I shall ever regard with pride, and wear and treasure it as one of the most sacred treasures.

J. O'CONNOR.

ABROAD.

A NEW Masonic Lodge Room was dedicated in the German Savings Bank Building, corner Broadway and Boerum streets, Williamsburg, on the evening of the 16th, by the Grand Lodge of the State of New York. Grand Master Elwood E. Thorne, conducting the ceremonies. A banquet at Turn Hall followed the dedication.

THE Masonic Temple of the Craft at Helena, Montana, Territory cost \$25,000, upon which there is a funded debt of \$9,000. The basement of the Temple is rented out for \$2,000 per annum, and this sum is set apart to pay the debt and accruing interest. There is also another Masonic Temple in the Territory.

AMONGST other distinguished Masons who have already joined the London Masonic Club are the following: Bros. the Right Hon. Lord Skelmersdale, P. G. W., and Rt. W. Dep. G. M. of England; the Rt. Hon. David Henry Stone, Lord Mayor of London, Rt. Worshipful Grand Junior Warden of England; his Grace the Duke of Manchester, Prov. G. Master, Northampton and Huntingdonshire; the Right Hon. the Earl of Hardwicke, Prov. G. Master, Cambridgeshire; the Right Hon. Lord Sherborne, Prov. G. Master, Gloucestershire; the Hon. F. Walpole, M. P., Prov. G. Master, Norfolk; the Right Hon. Lord Pelham, M. P., Prov. G. Master, Sussex; Lt.-Col. Fras. Burdett, Prov. G. Master, Middlesex; Major-General Brownrigg, C. B., Prov. G. Master, Surrey, P. G. S., P. G. S. W., 30°; Lt.-Col. Edward Charles Mallet de Carteret, Prov. G. Master and Prov. G. Supt., Jersey; the Rev James Simpson, L.L.D., P.P.G.S., P.P.G. C., P.P.S.W., Cumberland and Westmoreland, and Grand Chap. of England.

THE GRAND LODGE of the Choctow Nation, Indian Territory, met on the 7th Sept., less than twelve months since its organization. The Grand Master delivered an interesting address, from which we make the following extract: The Grand Lodge of the United States, and of the whole world, will take a deeper interest in us than has ever been manifested for any Grand Body within the limits of the great Republic; from the fact that we are the first Grand Lodge of Ancient Free and Accepted Masons ever organized by the aborigines of North America. Many, who are ignorant of the situation of affairs in this country, will look upon us with grave doubts and misgivings; while others, more familiar with us and our advanced stage of civilization, will watch us closely, though at the same time feel confident of our ability to sustain ourselves in the proud position we have assumed. It but remains for us brethren to do our duty, prove ourselves worthy of their confidence, and finally win a high place in the noble sisterhood of Grand Lodges. My brethren, think of it! We are erecting a Temple in this grand and glorious Indian Territory, which is to live throughout all time to come. A subordinate lodge may surrender its charter and cease to exist, but Grand Lodges never die. From one generation to another they go on, gathering strength with each succeeding year. In the far-off years to come, when we have all responded to the Grand Master's gavel, and passed away into that "undiscovered country from whose bourne no traveller returns," other people—our children and their children's children—will search the records to see who assisted in laying the foundation stone of their Grand Masonic Temple; and I beseech you brethren to let us each and all strive to so do our work that they will be proud to say that "my father, or great grandfather,

was one who helped to organize the Grand Lodge of the Indian Territory." The following Grand Officers were elected: G. McPherson, Grand Master; R. J. Hogue, D. G. M.; E. H. Wolverton, G. S. W.; J. McD. Coody, G. J. W.; G. W. Stidham, G. Treas.; R. P. Jones, G. Sec.; C. M. Slover, G. Orator; J. S. Murrow, G. Lecturer.

MASONIC CHIT-CHAT.

THE new Masonic Temple in Norfolk, Virginia, is to be completed in Nov. next.

THE Masonic Hall in course of erection at Reynoldsville, Pennsylvania, was destroyed by fire on the 28th of August. The calamity falls heavily on the brethren of that place.

THE New York *Square* infers from the character of the last meeting of the Grand Lodge of Canada, that Masonry in this jurisdiction is in a highly encouraging condition.

ELEVEN members of the Supreme Council for the Northern Jurisdiction of the United States have died since the last annual session.

THE *Voice of Masonry* says: "It is an astonishing and not a flattering fact, that of the 600,000 members of the Craft in the United States of America, not a hundred thousand have an interest to fully know the history of the Order to which they belong."

A Worshipful Master in Tennessee, writing of his Lodge, says: "If any member of this Lodge *drinks or swears*, I am ignorant of it. All dues to the Lodge are paid in advance, and not a single instance of failure to collect has been reported by the stewards since the organization of the Lodge." Need we add that the Lodge is very prosperous, works exceedingly well, and is one of the liveliest and best Lodges in the State.

THE Grand Lodge of Nevada has decided, wisely: "that the Tyler always has the right to vote if he is a member of the Lodge; a stranger has no right to demand an examination when the Lodge is at labor, but should apply before the Lodge convenes; a man who cannot write his name should not be made a Mason; the W. M. can remove an appointed officer at will."

ONE of the District Deputies of the Grand Lodge of South Carolina in his report to the Grand Body makes an earnest appeal in behalf of a Fellow-Craft, who has thus far progressed, despite the fact of being minus one leg. The Committee on Jurisprudence reported a decided negative on the proposition, and censured the Lodge for having initiated a person in that condition. The Grand Lodge approved as a matter of course.

THE oldest authentic Masonic portrait in the world—that of Bro. Sir Walter Hawksworth, Knight and Baronet, who was "President" of the Lodge of York, England, in A.D. 1713—one hundred and sixty-two years ago, now adorns the York Lodge.

THE house still exists at Stonegate, England—the Starr Inn—in which Francis Drake, M. D., F. R. S., a celebrated Antiquarian and Historian of York, was initiated, at a private Lodge, on September 6th, 1725, nearly one hundred and fifty years ago.

THE Grand Lodge of Dakota Territory, was duly constituted on the 21st July last, with the following principal Grand Officers: M. W. Bro. Thomas H. Brown, Grand Master; R. W. Bros. F. J. Dewitt, D. G. M.; C. G. Shaw, G. S. W.; H. H. Blair, G. J. W.; G. H. Hand, Grand Treasurer; Mark W. Bailey, Canton, Grand Secretary.

AT REST.

BRO. ANDREW JOHNSON, Ex-President of the United States, died on Saturday July 31st, and on Tuesday, Aug. 3rd, inst., was buried at Greenville, Tenn., with Masonic honors.

BRO. JOHN J. WHITE, a worthy member of Argus Lodge, No. 399, died at his residence, three miles east of Argus, Ind., on the 7th of July last, aged 49 years. He was buried with Masonic honors by his Lodge, a large number of visiting brethren being in attendance. Bro. White had been a Mason twenty-seven years, having taken the degrees at Shelbyville when twenty-two years old.

BRO. WINSLOW LEWIS, M. D., Past Grand Master of Masons of Massachusetts, died on the 3rd August. Bro. Lewis was distinguished in many walks of life. He was a skilled and successful physician, an authoritative medical author, a most valuable public-spirited citizen, a genial man, and an accomplished Mason. He was born in Boston, July 8th, 1799; was made a Mason in Columbia Lodge of that city on November 5th, 1830, and was Grand Master of Masons in Massachusetts during the years 1855 and 1860.