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THE NARROW ESCAPE.

UPON one of the lovely farms that lie along the Delaware, dwelt Israil Israel and his fair young wife, Althea. The blasts of war which was desolating the land, long delayed to reach their border, and as yet each true-hearted American, their neighbor, dwelt unmolested under his own vine and fig-tree. It is true that many of the young men, the forward, the enterprising, the crossed-in-love, and the bowed down in debt, had enlisted; and in their communications, blood-stained from the various battle-fields, awakened sympathy and gladness, by turns, among their friends at home. But Mr. Israel felt no call to leave the blooming wife, and the merry twins, whose voices was his home music, for the stern music of war. He served his country in a more quiet, but perhaps equally efficient way, by working sedulously in his vocation, paying the large taxes incumbent on the war drafts, making an occasional loan to the Government from his thriving treasury, and nursing up the promised twain whom Providence had vouchsafed as the fruits of wedded love. But the sounds of strife began to come nearer his district. The defeats upon Long Island, and the dark season that followed, sent many a poor fellow back to his neighborhood, maimed, or ragged, or starving.

Such appeals were not suffered to fall unheeded. There was bread to spare in the buttery; there was raiment and to spare in the old clothes-press; there was shelter and to spare in the big gable-roofed house; these were bountifully dispensed to suffering patriots at the hands of the kind hearted Israel or his affectionate spouse; for Israil Israel was a Freemason. It is with such as he that our pen is most pleased. There is a freer flow at its point when it glides upon this topic. Brother Israel was a Freemason. He was what a writer styles "a born Mason; a Mason in the bud and flower; a Mason in the milk and grain; a Mason in the lint and thread, in the cloth, dye and garment; thoroughly a Mason!"

Therefore the man was liberal—it is one of the virtues of Masonry to be liberal—and patriotic; the world-wide attachments of the Craft do not, in the least, blunt delicate homesympathies which are natural to us all.

The Masonic Lodge in his vicinity acknowledged the superior ability of Mr. Israel, and placed him at the head of the various finance boards, relief boards, and emergency boards, which that emergent season demanded. This position necessarily made him the medium of payment for the various Masonic charities of the district. It must be confessed, however—and the circumstance is related not to disparage the brethren, but to show the general state of poverty and distress prevailing—that the drafts drawn upon the lodge treasurer, for the aid of the poor at home, and the prisoners in the prison-ship at New York, were usually cashed from the pocket of Mr. Israel himself. Quarterly dues could not be collected to keep pace with the demand; there was too much pressure from without, to justify a resort to harsh measures for collection; so Mr. Israel trusted to the future consideration of his brethren, and favored the orders from his private funds. At the close of the war, when a general statement of the finances of the lodge was made, there was found to be due this noble-hearted Mason more than two thousand dollars in gold and silver. When the suffering patriots passed near his door, on their disastrous retreat from Long Island, an opportunity was afforded for a liberal display of his disinterestedness; for though provisions were

scarce, and commanded a high price in the markets of the country, yet on the personal application of General Washington, Mr. Israel supplied the American forces with fifty large beehives, contenting himself with a plain commissary's receipt, instead of the hard money. The war drew further and further south. Philadelphia was occupied by the British, and the surrounding country was daily ravaged for their sustenance. While the dark cloud yet rested over the patriot's prospects, the *Roebeck*, frigate, anchored in the Delaware, not far from Mr. Israel's house, and a detachment was sent ashore to secure that gentlemen, and appropriate his cattle. Mr. Israel was easily taken, for he rather put himself in the way of the party, thinking no further evil than that his property would be subject to a heavy draft. Much to his surprise, the soldiers seized him, bound his hands, and sent him on board the frigate, to be tried by court-martial that very day! All this happened in plain sight of his wife, who stood in the doorway; and no sooner did it pass, than she instantly divined that mischief was brewing. To prevent the capture of the stock, she hurried to the yard, turned all the cattle out, and set the dog after them. He soon ran them out deep into the woods. The horses in the stable were liberated in the same manner. By this time the detachment came up, and seeing her purpose, they fired their muskets at her, but without effect.

Some harsh language was used, but the English officer soon came up and ordered his men away, having received no instructions to damage the property, and the strong-hearted woman was left to rock her babies and ponder upon the fate of her husband, then in so dangerous a condition. Mr. Israel was taken on board the frigate, and while the officers busied about the final disposition to be made of him, one of the sailors approached him, and in a low tone inquired: "Harkee, friend, ain't ye a Freemason?" What prompted the question in the man's mouth cannot be known; but the reader will presently perceive that Mr. Israel's life was involved in the answer. Startled by the inquiry, but feeling new heart at the very word Mason, Mr. Israel whispered in reply that he was. "Then," pursued the sailor, hastily, for an officer was approaching to order the prisoner below, "you had better tell it, for the officers will hold a lodge in the cabin to-night."

A very few hours sufficed to prepare an indictment, summon officers enough for a court-martial, and commence proceedings. Mr. Israel was led across from the fore-castle to the cabin, where a speedy trial and a short shrift were in store for the rebel. And the rebel took a glance across the still water to his pretty homestead, which he felt was not long to claim him as proprietor. The trial was a mere formality. Witnesses testified to anything that was desired of them. The Judge-Advocate evidently felt that the whole matter was beneath him; he asked but a few questions, and those in a careless manner. One witness, as a crowning point to his testimony, averred that when Lord Howe sent to purchase his cattle with specie, that rebellious individual returned for answer, "that he would rather give his cattle to Washington, than to receive thousands of British gold!"

"What have you to say, in plea, prisoner?" inquired the senior officer, in the same breath giving a low order to the sergeant which hurried him on deck, where the rattling of a block, fixed to a yard-arm, could be distinctly heard. The rattling ceased. A file of marines marched across the deck. Something there was, awful, in this, and Mr. Israel's lips paled as he answered. He made a manly defence, averring his devotion to his country's cause, and maintaining his entire innocence of ever having committed any crime which could merit such hard treatment. He was a plain man; loved his country; loved his home; thought no harm to any one; and hoped the court would not deprive an innocent man of his life in the very presence of his family and home.

At the conclusion of his last remark, he gave the sign of the Brotherhood. A hasty whisper passed among the judges; an evident interest took the place of their former listlessness. Their haughty bearing was changed: the senior officer ordered the Judge-Advocate to recall the witnesses. This being done, the members of the court cross-examined them searchingly. It was not difficult now to sift out of their evidence so much malice and envy, that the senior officer dismissed them with a stern rebuke, "for seeking to hurt so honorable a man as Mr. Israel!" The verdict was a unanimous *not guilty*. The court being dismissed, Mr. Israel was sent on shore in the captain's barge, and a handsome present sent to his heroic wife, whose coolness in defending her husband's property had been reported to the officers.

So long as the frigate kept her anchorage, there were numerous exhibitions of friendship on the part of her officers, and Mr. Israel made frequent visits to the ship where he had been so lately a prisoner, but where he was now hailed as a brother. It is needless to add, no evil of any description was ever inflicted on the fortunate man. The records of Pennsylvania show that Israel Israel was for many years Grand Master of the State.—*Kentucky Freemason*.

THE LORD MAYOR OF LONDON AND BRO. PARKINSON
ON MASONRY.

At a banquet given by the Great City Lodge in London, England, on the 20th March, the Lord Mayor thus responded, on his health being proposed :

"I thank you, sir, very much, for the kind way in which you have proposed my health, and the brethren present for the way in which it has been received. I should be ungrateful indeed, if I did not warmly acknowledge the kind reception you have given me this evening. I consider myself to be, although rather an ancient Mason, yet somewhat of a negligent one. I must say that, having arrived at a certain position in Masonry, I have not stuck to it as I ought to have done. But I am now under the influence of this very, I may say, cordial reception you have given me to-night. I may say I am undergoing a kind of revival. I begin to feel again that the respect and esteem of my brethren in Masonry is a possession worth having, and I feel that the honor you have paid to the office I hold is that which should be encouraged. All who hold that office should endeavor to obtain the esteem and the respect which you have shown to me this night. I also feel that you have called upon me in a year which is likely to be most eventful. We have already elected as our Grand Master the Prince of Wales. That is again a revival. It was some years ago that the Grand Master of Masons was also a member of the Royal Family, but it is many more years since we have had, as the Grand Master, the Prince of Wales, the heir to the throne. This year, I am sure, will mark a great epoch in Freemasonry. When we meet together in that large and noble hall which has been erected for other purposes, but which will now be sanctified and made honorable by the ceremony of the installation of His Royal Highness the Prince of Wales, I feel that we are now, if Masonry did require it, though it does not, being placed before the world in a better light than we have ever been. Our private charities and benevolence can never be much more than they are, but the knowledge of the beauty of them and the good they do may be increased and better and more widely promulgated than it has been. We know at the present time there is a contest going on between darkness and light; we know that Popery and the Pope himself are determined on putting down freedom and good-will to men. It is the object of us Christians, and of us in this country, and of the Prince of Wales himself, to insist that light shall prevail, and that everything that is good and graceful, and honorable, and beneficial, shall stand upward and be put most forward before all mankind. Brethren it is not for me to enlarge more upon this subject. I only wish to show you that although I have been rather neglectful, I have not been forgetful of the great principles of Freemasonry. I do now say that I feel very grateful indeed for the honor you have done me to-night, in electing me a member of your Great City Lodge, and thus connecting my name, as chief magistrate of this City, with Freemasonry. Brother Parkinson, in his excellent speech, has shown that it is the duty of every official in this great Corporation of London to unite himself with Freemasonry. He has brought forward sufficient proof to show that this great city had much sympathy with Freemasonry, and this is a subject which should be deeply engraven on all our hearts. It shows to me that within the short space of two years so large a ledge as this has been collected together, has earned for itself such respect and esteem that a large body of Grand Officers have now met around your table. When I look on my right hand, and on my left, and see so many distinguished Freemasons present, I feel that it is an honor indeed, to be elected a member of the Great City Lodge. They give to us very great countenance and support, and I hope to show you, by my acts rather than by my words, how great an honor I consider it to be a member of a lodge so highly esteemed."

Brother Parkinson, in proposing "prosperity to the Great City Lodge, and Brother James Stevens, the Immediate Past Master," said, Worshipful Master, my Lord Mayor, Bro. Sheriff, and brethren,—I have the pleasing duty of proposing success to the Great City Lodge, and I do so with the greater confidence by reason of the presence of the Lord Mayor and a Sheriff of the City of London, for Freemasonry and civic institutions have, I think, much in common. Benevolence, education, and hospitality are inscribed on the shields of our ancient city guilds, and in countries where civil liberty and religious freedom are assured the vast revenues and potent social forces of Freemasonry are devoted to the same ends. The principle of self-government is enshrined in our Masonic constitutions, and our annual election of Masters, our profound obedience to laws made by ourselves, and binding upon all who take our obligations, whether rulers or ruled, our perfect system of representation, whereby every lodge sends its representative to Grand Lodge—the deliberative assembly which alone has power to alter or repeal laws—all these have their types in that free municipal life of which the City of London has been for 800 years the proud exemplar, which provides

that representation and taxation shall go hand in hand, and that local communities shall be ruled by those whose public services, worth, and character, have caused them to be selected by their fellow-citizens for distinction, honor and power. It is natural, therefore, that Freemasonry should in these, the days of its great prosperity, find a congenial home in the powerful city, within whose walls it and its principles were cherished, even in times when the outer world looked coldly on it. This Great City Lodge recalls by its title those far-off days when our brother, Elias Ashmole, the antiquary, had to travel some hundreds of miles to the city, as the only place where he could see an initiation, to other days when Wren was Deputy Grand Master of England, and erected the noble city cathedral which forms his monument, to days when the civil rights and religious liberties of the English people were assailed by the Popish monarch James, and when the only two Freemason's lodges in England, which, according to Preston, worth working, were presided over, one at St. Paul's by Christopher Wren, and the other at St. Thomas' Hospital by Sir Robert Clayton, the then Lord Mayor of London. After the first general assembly of English Masons, in 1717, it was in the city where the Duke of Montagu was installed Grand Master, the ceremony taking place in Stationers' Hall. Before the Freemasons had acquired the property they possess now the great city companies were always ready to show their sympathy with the Craft by lending it their halls. In 1723 the Duke of Buccleuch was installed Grand Master in the hall of the Merchant Tailors' Company, in the presence of 400 Masons; and in 1731 Lord Lovel, afterwards Earl of Leicester, succeeded the Duke of Norfolk as Grand Master, and was installed in the hall of the Mercers' Company; and it would be easy to multiply examples. This Great City Lodge represents, therefore, by the circumstance of the present Lord Mayor of London being one of its founders, and its striking numerical success, the close union which has long subsisted between the City of London and Freemasonry. And if I may turn for a moment to another memorable city, I will say that the most significant and the most encouraging spectacle the Masonic world has seen for many a century is the peaceful establishment of a Masonic Temple within the walls of ancient Rome. Liberty of conscience, natural equality, and mutual dependence, the fatherhood of God, and the brotherhood of man, being the broad watchwords of Freemasonry, the capital of England might well send Masonic greetings to those brethren who, after years of persecution, have established themselves under the beneficent protection of Italian unity to proclaim their principles in spite of opposition, and in fact of the whole world. For it is a good test of the government of a country to mark whether Freemasonry be fostered or proscribed. Spiritual tyranny and civil oppression dread light; and wherever it is dangerous to admit yourself to be a Mason, wherever the Craft is denounced and punished, the historian need not look far for evidence of an unconstitutional government and an enslaved people. In Italy, as in England, members of the ruling dynasty now give their active personal support to Freemasonry; and we shall, I trust, learn in due course, of meetings such as this, where the chief civic dignitaries of Rome will meet their brethren under the banner of a great city lodge. In London we have Freemasons numerously represented in the city guilds, in the Common Council, on the aldermanic bench, and among the high officers of the corporation. The magnificent public buildings with which the city authorities have adorned their metropolis during the last few years, edifices combining the utmost architectural beauty with the greatest public usefulness, have been designed by and erected under the superintendence of a popular member of our fraternity, Bro. Horace Jones, the City Architect. The duties of the Town Clerk of the city are discharged by no less a person than the President of our Board of General Purposes, Brother Monckton; and, culminating honor of all, in the year when the future King of England will be installed Grand Master, under circumstances of pomp and splendor such as the Craft has not seen since the days of Solomon, we have an experienced Past Master filling the high position of Lord Mayor of London, able by his Masonic rank to witness the greatest Masonic pageant the centuries have seen.

THE LODGE.

MANY persons object to Masonry on the ground that it levels all distinctions, and consequently teaches communistic principles, which tend to disorganize society and reduce all to the same level in life; the rich with the poor, and the learned and intelligent with the unlettered. Of course, such reasoning is false altogether, since we only teach the equality of man as seen by his Creator, and Freemasonry makes, although one of its dogmas is the *Level* of all, the same distinctions in its organization that exists in the different departments of social life.

The Worshipful Master sits in the East to *rule and govern the Lodge*. And his

power is absolute to will and to do as seems to him right, for the good government of the brethren; so absolute is his sway, that one stroke of his gavel is sufficient to silence the large body over which he presides, and no one can question his judgment. The Wardens are his deputies—not his equals; each performs his allotted task, and, beyond that, are of no authority, save as assistants.

The Deacons are lower yet in the grade, and are simply the messengers of the Lodge. The Senior carries messages from the Worshipful Master in the East, to various portions of the body, and it is his duty to receive the candidates for initiation, and to be their guides and conductors. This office is, therefore, a difficult one to fill, and is made the stepping-stone to further preferment. The other officers of the lodge have their various duties to perform, and each rank in regular succession; but outside of their regular functions are without authority in the lodge. And to obey the will and pleasure of the Master is the unquestioned duty of all.

When the Lodge is open, the brethren are as Masons, equal; and in the working of the lodge each bears the burden assigned to him, in pursuit of a common object—knowledge. And when the Lodge is closed, we *part upon the Square*, giving "honor to whom honor is due." In no other organization in the world is there such perfect harmony in the working as there is in the Masonic fraternity. —*The Square*.

HOW ROBERT STEPHENSON CAME TO BE A MASON.

THE biographer of this famous civil engineer relates the circumstances which led to his connection with the Fraternity as follows:

He had passed three years, (from 1824 to 1827,) being between twenty-one and twenty-four years of age, in South America, in the service of the Colombian Mining Association. At length the time came when he could honorably start homewards. As there was no suitable vessel about to start without delay from Carthagena for a British port, Robert Stephenson decided to take passage on a ship bound for New York, and then to proceed to London or Liverpool. The entire party quitted the unwholesome little town of Carthagena, where yellow fever was raging, and set out for New York.

The voyage was eventful. At first the weather was severe, and for several days the ship was becalmed among the islands. From the stillness of the atmosphere, the sailors predicted that on clearing off from there they would learn that a fearful storm had raged in the open ocean. A few degrees farther north they came upon the survivors of a wreck, who had been for days drifting about in a dismantled hull, without provisions, and almost without hope. Two more days' sailing brought them in with a second dismantled hull, full of miserable creatures, the relics of another wreck, whom hunger had reduced to cannibalism.

The voyage was almost at an end, and they had made land, when about midnight the vessel struck, and instantly began to fill. The wind blew a hurricane, and the deck was crowded with desperate people, to whom death within gunshot of land appeared more dreadful than perishing in the open sea. The masts and rigging were cut away, but no good was gained by the measure. Surrounded by broken water, the vessel began to break up, whilst the sea ran so high that it was impossible to put off the boats. By morning, however, the storm lulled, and with dawn the passengers were got ashore.

Robert Stephenson and his companions naturally pushed forward in the scramble to get places in the boat which was the first to leave the sinking ship; and they had succeeded in pushing their way to the ladder, when the mate of the vessel threw them back, and singled out for the vacant places a knot of humble passengers who stood just behind them. The chief of the party was a petty trader of Carthagena. He was, moreover, a second class passenger, well known to be without those gifts of fortune which might have made it worth a mate's while to render him especial service.

On the return of the boat, Robert Stephenson had better luck, and by 8 o'clock, A. M., he was landed, safe and sound, on the wished-for shore. Not a life was lost of either passengers or crew; but when Stephenson and his comrades found themselves in New York, they had lost all their luggage, and almost all their money. A collection of mineral specimens, on which he had spent time and labor, was luckily preserved; but he lost a complete cabinet of the entomological curiosities of Columbia, and the box containing his money, on which his fellow-travellers were dependent.

Fortunately, he had no difficulty in obtaining money in New York. He was, therefore, in a position to proceed homewards without delay; but as he was in America, he determined to see a little of the country, and to pay a visit to Canada before crossing the Atlantic for Great Britain.

Having made his arrangements accordingly, Stephenson said farewell to the captain in whose ship he had made the first unfortunate passage from Carthage, and on parting with him, asked if he could account for the mate's conduct when the passengers were leaving the vessel. "I am the more at loss to find the reason for his treatment of me," he observed, "because on the voyage we were very good friends." "Well, sir," answered the captain, "I can let you into the secret. My mate had no special liking for Mr. —; indeed, I happen to know he disliked him as strongly as you and the rest of the passengers disliked him. But Mr. — is a Freemason, and so is my mate; and Freemasons are bound by their oath to help their brethren in moments of peril or distress, before they assist persons not of their Fraternity." This explanation so impressed Robert Stephenson, that he forthwith became a Mason. The Master, Wardens and members of St. Andrew's Lodge, No. 7, constituted under the auspices of the Grand Lodge of the State of New York, presented him (Sept. 21, 1827.) with a document under their seal, in which he is styled, "a Master Mason of good report, beloved and esteemed among us."

ELECTION OF PRINCE OF WALES GRAND MASTER OF ENGLAND.

THE London *Freemason* of March 6th, instant, gives us the following interesting particulars concerning the Quarterly Communication of the United Grand Lodge of England, held at Freemasons' Hall, London, on March 3rd:

There were several hundreds of brethren present, who were probably under the impression that the Prince of Wales would preside. The brethren began to arrive at an early hour, and long before seven o'clock, all sitting room was occupied. By the time the Grand Lodge was opened more than half the brethren present were standing, and remained so during the conduct of Grand Lodge business.

The Grand Master's chair was occupied by Brother Hugh P. Sandeman, District Grand Master of Bengal, the G. S. W. chair was occupied by Lord Henry Thynne, M. P., G. S. W., and the G. J. W. chair by Bro. F. Pattison. The Earl of Shrewsbury and Talbot, Provincial Grand Master of Staffordshire, acted as Deputy Grand Master, and the Earl of Limerick, Provincial Grand Master of Bristol, as Past Grand Master. To the right of the Earl of Limerick were Col. Burdett, Provincial Grand Master of Middlesex, Brother Thomas F. Halsey, M. P., Provincial Grand Master of Herts, the Rev. James Simpson, D. C. L., Grand Chaplain, and other eminent Craftsmen.

Bro. Standish Grove Grady, in rising to propose the election of His Royal Highness the Prince of Wales as Grand Master for the ensuing year, said:

Most Worshipful Grand Master.—I having had the honor of nominating His Royal Highness the Prince of Wales at the last quarterly communication as the Most Worshipful Grand Master of our Order for the ensuing year, it becomes my duty now to ask you to confirm that nomination, by your election of His Royal Highness this evening to that office. I do indeed esteem it the highest honor, that I have been selected to discharge this duty, and I cannot attribute it to any personal merits of my own, but rather to the circumstances that, not many years ago, I had the good fortune to be called upon to present to their Royal Highnesses the first words of welcome when the illustrious Princess, with whom the Most Worshipful Grand Master has so happily united his fortunes, first graced the shores of her adopted country; and still more recently to his Royal brother, the Duke of Edinburgh, and his illustrious bride, the Grand Duchess, when he introduced her to the loyalty of Her Majesty's subjects. And I again feel it an honor to discharge my present duty, and to ask this Grand Lodge, so numerously and influentially attended, to confer on His Royal Highness the highest honor that the Craft can bestow on any of its members. I need not remind you of the position of our ancient Order; I need not remind you that when a recent event rendered vacant the occupancy of our throne, how the voice of the Craft throughout Her Majesty's dominions fell as one on His Royal Highness, as the most fit to occupy the throne and preside over our ancient institution. I need not remind you of the manner in which His Royal Highness, when waited upon by the deputation of the Grand Lodge, which requested his acceptance of that office, how graciously, how handsomely, and with all truly Masonic feeling, he acceded to the wish and complied with their request. I need not remind you of the report which has reached us all, of the able and distinguished manner in which he performed one of our most interesting ceremonies on the recent occasion of the initiation of His Royal Highness the Duke of Connaught. The way he presided over the anniversary festival of our charitable institutions will convince you that we have in His Royal Highness a ruler who will add brilliancy to the Order, and raise it to a position of prosperity to which it has not

hitherto attained in this country. I need not remind you that the Most Worshipful Grand Master has still another claim upon our loyalty, and our allegiance as Masons. He is descended from an illustrious line of ancestors, many of whose members have been conspicuous at once for their attachment to the Order. I am speaking in hearing of many brethren who knew His Royal Highness' grandfather, the Duke of Kent, who was also a Freemason, and his grand-uncle, the Duke of Sussex, who was Grand Master of England at the time of the union of the two Grand Lodges; and we know the services he rendered to the Order at that time. Brethren, I shall not detain you further, but shall simply propose "That His Royal Highness the Prince of Wales be elected M. W. G. M. of Freemasons of England for the ensuing twelve months." (Cheers.)

Bro. Grey, Master of the Prince of Wales Lodge, of which His Royal Highness is W. M., said, in seconding the motion: "After what has fallen from our Bro. Grady, I feel that further words would be superfluous; I beg, therefore, to second the election of His Royal Highness the Prince of Wales." (Applause.)

The motion was put to vote, when it was unanimously carried, amidst the repeated cheering of the whole assembled body.

Sir Albert Woods (Order of the Garter), Grand Director of Ceremonies, then proclaimed the Prince of Wales by his full titles duly elected Grand Master for the year.

Bro. John Hervey, Grand Secretary then announced that: "His Royal Highness had fixed the ceremony of his installation to take place at the Grand Festival, on Wednesday, the 28th of April, at the Royal Albert Hall."

A MASONIC TEMPLE IN THE "ETERNAL CITY."

IN view of the recent occurrence of an extraordinary event in Italy, the year 1875 may safely be pronounced *annus mirabilis* in Masonry. On March 5th ult., a Masonic Temple was formally dedicated, with the most imposing ceremonies of the Craft, in Rome—the "City of the Cæsars," the seat of the Vatican, and His Holiness, the Pope, whose thundered anathemas against Freemasonry now scarcely stir the moral atmosphere of Italy. Under the very shadow of St. Peter's there has arisen a Masonic Temple—dedicated to God, Virtue, and Universal Benevolence. Notable, indeed, is this event, and it has just been celebrated with the greatest *eclat*. Brother Guiseppe Mazzoni, Grand Master, presided, and the dedicatory ceremonies were witnessed by an immense throng of brethren, not only from all parts of Italy, but also from Great Britain, France, Germany, and North and South America. All the leading classes of society were represented—Members of Parliament, and of the liberal professions, artists and literary men; and during the entire proceedings congratulatory telegrams arrived, from all parts of the world. The London *Freemason* informs us that Past Grand Master Bro. Macchi delivered an eloquent oration, and that the reception of the foreign brethren were gracefully acknowledged by Bro. Col. Ramsay. The new Temple is described as a model of simple elegance. We cordially congratulate our Italian brethren upon their great achievement, accomplished, too, under the very eyes of the arch enemy, the Pope, whose waning political fortunes were the signal for the advancement of those twin daughters of Truth untrammelled—Liberty and Freemasonry.

In this connection we will give our readers a brief sketch of the origin of Freemasonry in Italy, and some examples of the chequered fortunes of our brethren there in the past under the tyrannical rule of the Pope and his minions.

Beautiful Florence, on the Arno, appears to have been the mother-city of Masonry in Italy. The first lodge there was opened in 1733, by Bro. Charles Sackville, Duke of Middlesex. Findel tells us that the Fraternity was known under the name of the "Company of the Trowel." The Grand Duke Francis became a Mason, and for a time the Craft prospered. Lodges were established in Milan, Verona, Padua, Venice and Naples. But in 1737 a Ducal edict was pronounced against them. The Lodge in Livorno (Leghorn) numbered among its members not only Protestants and Jews, but Roman Catholics as well. This coming to the ears of Pope Clement XII., in 1738 he issued his famous Bull against the Fraternity, which for a time was more efficient than the Bull against the comet, for the lodges were suppressed, and the prominent brethren seized, brought before the inquisition, and tortured: but without result, for in no instance were any secrets revealed. Some years later, about 1772, the Grand Lodge of England appears to have warranted a Lodge in Venice. King Charles III., of Spain, who ruled Naples, protected the Craft, and even entrusted the education of his heir (Ferdinand IV.) to one of the brethren. From having a Provincial Grand Lodge under the authority of the Grand Lodge of England, they came to have a National Italian Grand Lodge. King Ferdinand IV., at the outset its friend, through

the machinations of his chief Minister, issued an edict against the Craft. This was in the year of American Independence. But they found a friend and protector in Queen Caroline, a daughter of Francis I.; and the persecutions ceased. On St. John's Day, 1776, the Grand Lodge of Italy again assembled, and for some years the brethren enjoyed a partial toleration.

In 1785, the Senate of Venice published an edict against the Freemasons, which led to many of them being seized and banished from the State.

In 1805, Prince Eugenius, Viceroy of Italy, was Grand Master of the Grand Orient of Italy, under the Ancient and Accepted Rite; and the Craft flourished.

During the Napolconic rule in Italy, Freemasonry greatly prospered—Prince Murat, King of Naples, in 1809, even consented to serve as Grand Master. But with the overthrow of Napoleon, the old Papal persecutions were rigorously renewed. To add to the trouble, the Freemasons were unjustly confounded with a purely political secret society, that of the famous *Carbonari* (Colliers), whose purpose was to unify Italy. For many years, as a consequence, the Fraternity languished, and it was not until about twenty years ago (1856), that new life was infused into it, under the authority of the Grand Orient of France. Lodges were established, in 1856, at Glenoa, in 1859, at Turin, and in 1860 at Leghorn. Of the lodge at Leghorn (in Italian, Livorno), we have the honor to be an honorary member. We believe there are now several Grand Orients in Italy, which claim such eminent brethren as Gen. Frapolli, Gen. Garibaldi, Gen. Mazzoni.

Such is a hurried view of the persecutions which our Italian brethren have endured, and of the glory that has now crowned their patient devotion—in the erection and dedication of a Masonic Temple in Rome—the "Eternal City," and once the sovereign city of the world. Priest-craft no longer rules and ruins it, but the Ancient Craft of Masons are dispensing in their Lodges, now largely multiplying, the light of Truth and Brotherly Love. While we cannot endorse *all* that Continental Masonry has done, and is doing, we bid the brethren of Rome God-speed in their efforts in behalf of fraternal union and concord. May their Masonic Temple be the brilliant centre of Light and Truth to the whole of Italy.—*Keystone.*

THE MORAL PURPOSES OF MASONRY.

IN its nature, design and work, Masonry, in the highest sense, is essentially a moral institution. It has never, however, assumed the ecclesiastical prerogatives of any sort of Christianity, or made pretensions of superior moral conquests, or given assurances to men of their eternal salvation. Though believing and teaching of the doctrine of the soul's immortality, its organic structure holds reference always to the present life. It holds to no system of theological faith as a basis of eternal life, and enforces no higher standard of conduct than is required by honesty, prudence, temperance, fraternity and charity. Its *work* is wholly for this life, recognizing the moral theory only, that true virtue is always rewarded, and that vice and immorality become their own destroyers. Its primary or central idea is fraternity, or brotherly love, and in view of its practical developments it inculcates all other virtues leading to it, and condemns all such as are adverse to it. Simple and unsectarian, unpretending and universal, it addresses itself to man as a brother, and offers him the right hand of fellowship, regardless of faith, religion, political sentiments, or financial condition.

To purify men, and to elevate the standard of human dignity, integrity, fraternity and charity, are some of the cardinal purposes of the institution, and the spirit of the obligation leading to these desirable accomplishments runs through all the services, obligations and degrees of the ancient Order. Worthless and wicked men can never become Masons, no matter how many degrees they may take. They lack hearts of honourable sympathy and fall to far below the standard of moral perceptions to recognize the sensitive fineness of Masonic obligations. For it is no ordinary position of moral purposes that a man of good report and lawful age assumes when he enters a Masonic lodge room. No ritualistic services we have ever seen are any more solemn or any more impressive. The mind of thoughtfulness is moved to its very centre and the heart of sympathy and of brotherly feeling is appealed to in precepts and lessons of the purest practical philosophy. True, it may be, that some may, like parrots, only learn the ritualistic characters of the degrees, and on this account may fail to comprehend the moral purposes of the institutions; but this is not the fault of the Order itself, for it is impossible to tell definitely, in every case, whether a candidate will make a good, sound Mason or not. Lodges no doubt are deceived both ways. Some who may be slightly doubted by many on their initiation, often become Master workmen in the temple, while others who are hopefully welcomed, utterly fail in their subsequent developments. It is impossible for truth to penetrate all hearts alike, and

with many strictly moral purposes become a dead level after a few years of travel, and they cast it off with an indifference which shows they were not good Masonic material to begin with.

The moral purposes of the institution, however, are general and universal, and are not dependant upon the delinquency of individuals, for gathering in its intelligent perspective the brotherhood of the globe, it starts out upon its fraternal and benevolent mission without glebes, salaries, or stipends, relying wholly on the simple dues of its loyal membership to pay its lodge expenses, which are always simple and economical when compared to either civil or ecclesiastical institutions.

The great army of Masonry is not only made up of intelligent volunteers in the outset, but this same spirit of moral freedom is maintained through all its administration. Hence its purposes are carried out on the principle of the highest intellectual freedom. No one is coerced to perform any duty or driven in a compulsory spirit to maintain the dignity or integrity of the Order. Whatever work it does is performed as free-will offerings by its members, who are pleased with the fraternal obligations of its mystic rites, because they see the necessity of constant action in the great world of humanity.

It has been the misfortune in many instances with our brethren to form habits of intemperance where there was imminent danger of the victim. But the fraternal care and kindly entreaty of brethren have been the effectual means of saving many of them who otherwise would probably have gone down to drunkard's graves. Masonry aims to make its members respectable. It purposes that they shall become intelligent. It obligates them to be fraternal. It points them to the world of humanity where the field is always ready for the harvest, and where Masonic charity can always find suffering objects for all its bounty.

The reverse disposition to all this is so common among many who would rank with the respectable classes of society, that the heart of tenderness is often made to mourn the defectiveness of humanity and to lament the degeneracy of the race.

Surely the purposes of Masonry are legitimate and well worthy of practical demonstration by every member of the mystic tie. Indeed they are divinely maintained and well worthy of universal approval and adoption.—*Masonic Advocate*.

THE QUEER IDEAS OF THE UNINITIATED.

DR. OLIVER, in "The Symbol of Glory," thus amusingly banters the uninitiated :

"It is for want of being thus deeply versed in the poetry of Freemasonry, that so many, even of the Fraternity themselves, differ in their estimate of it. But they draw their opinions from their own private feelings and propensities, rather than from any inherent property of the Order. While the *bon vivant* considers it to be a society established for the purpose of social convivialities, and the man of the world throws it aside as frivolous and useless, the more studious differ in opinion whether it be Christian or Jewish, moral or religious, astronomical or astrological. And all this confusion arises from a confined view of its nature and properties, which limits them to one particular point or phasis of the Order; while, in fact, Freemasonry is cosmopolitical, and embraces the whole region of poetry and philosophy, science and morals. Prejudice, in all its fantastic shapes, is arrayed against us; which, as is well observed by Mrs. S. Hall, in one of her useful moral tales, is the more dangerous, because it has the unfortunate ability of accommodating itself to all the possible varieties of the human mind. Like the spider, it makes everywhere a home. Some of our glorious old fellows—South, or Taylor, or Fuller, or Bishop Hall—have it somewhere, that, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seemed nothing to live upon.

"While these shades of difference agitate the members of the Society, we are no longer surprised that the uninitiated wander so much out of their way to satisfy their curiosity as to the real design of the Order. What is Masonry? This is the great and important question which has puzzled the heads of all the uninitiated, from the day of its first establishment to our own most curious time.

"What is Masonry? I could give fifty definitions of it, if I chose to be communicative; but I should consider myself 'courteous over much' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him a cackling like a young pullet after she has laid her first egg, and hops round the farm yard in an ecstasy of joy to tell her companions what a feat she had done. I shall give him only this one definition at present, and he may muse and meditate upon it at his leisure. Freemasonry is a triangle upon a

triangle, placed in the centre towards the rising of the sun; chequered with the *opus greecanicum*, circumscribed with scroll work, permeating through the Sephiroth, and graduating to a perfect heptad.

"There! Let the cowan digest that, and I will then impart some further instruction to edify his mind. He may think these are terrors of diablerie and ghost-raising. But I assure him they are not. It is true, an ancient objection against the Order was, that the Freemasons, in their lodges, 'raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush, as they please.' Others diverted themselves with the story of an old woman between the rounds of a Ladder; or with the cook's red hot iron or Salamander for making the indelible character on the new made Mason, in order to give him the faculty of taciturnity. I once initiated a Welsh Rector, who was full of the Horatian urbanity as he could hold. Alas! he is gone to the world of spirits, and a better man does not occupy his place. He told me, before he was *made*, in his off hand way, that, being desirous of a private interview with his Satanic majesty, he sought initiation as the most probable method of attaining his point; for he understood that he was generally found *in propria persona* at our meetings, and amused the brethren by beating a tattoo on the board with his hoof!!! Many a laugh have we had together after his admission, when he knew what the true tendency of Masonry was, and the real causes of any extraordinary sounds which might be easily misconstrued.

"These, then, constitute some of the absurd conjectures of those unquiet spirits who are ever restless in their search after facts which constantly elude their grasp; and they are as far from enlightenment on the abstruse principles of the Order as were their forefathers, the cowans of the eighteenth century, whose pretended revelations were fated, each in its turn, to disbelief and rejection from all right-minded men. One half the time and talent which they bestow upon the acquisition of illegal knowledge, where their toil cannot fail to be fruitless, would, if they had received initiation, like my friend the Rector, and their enquiries had been directed into a legitimate channel, have converted them into good and worthy brothers, and given them an insight into the poetry and philosophy of Masonry. This would have secured a permanent satisfaction to their own minds, and conferred upon them the approbation of the Fraternity.

A DEFENCE OF MASONRY.

THE Rev. G. E. Thrall, who is not a Mason, is the editor of the *Church Union*, a religious paper published in New York. A few months ago he obtained possession of Brother Albert Pike's "Morals and Dogmas," and read the work for the purpose of obtaining some knowledge of the ancient history of Freemasonry. On October 17th, he published an able article on Masonry, suggested by what he had read. From this article we select the following paragraphs, as showing the conclusions to which an intelligent scholar and a Christian divine has been brought by his reflections on this much vexed question of Freemasonry.

In the commencement of the article, Mr. Thrall says:

We are not Masons, and never expect to be. The Church is our Catharine de Borar, and we intend no other alliance. But we have long felt anxious to know what the Fraternity meant. We have heard it abused without measure. Some of our exchanges now lying on our table, speak of it as the Synagogue of Satan, and we remember the bitterness excited against it in the public mind when Wm. H. Seward first sprung into notice. But that we knew to be all froth. The father of the writer has been a Mason for half a century, and his uncle was Grand Master of Ohio for years. The character of these men satisfied us that the Order was not unchristian. And then, over in Morristown, New Jersey, is the very room still existing where George Washington became an initiate of the Fraternity; that satisfied us as to the charge of its being un-American.

But on the other hand, the arguments commonly used in its favor were provokingly mysterious and inconclusive. The fact of its charities to the sick, and its advocacy of good morals never explained to us its existence; the Order of Odd Fellows was founded on the one and the Order of the Sons of Temperance on the other, but both have risen and fallen in our own day. We knew there was something more than this in a Fraternity which, avoiding rather than seeking the popular favor, which, hardly taking the trouble to reply to its defamers, is building the costliest temples in the land, and which, reaching back into the ages, antedates every empire and dynasty and institution on the earth, excepting alone the imperishable Church of God.

He concludes his essay in the following words, which we heartily commend to the close attention of all the vituperators of Masonry, from *Pius the Ninth* to the editor of the *Cynosure*.

We cannot but thank God through all the cruelty and bloodshed that war has produced, there has existed an Institution which, overlooking these national disputes, has enjoined the duty of man helping his brother man, standing by him when persecuted, giving him a decent burial after death, and shielding his widow and orphans from privation.

Masonry is not a religion, and its gleams of heavenly truth were seen only through a fog of symbols and myths, but with rare fidelity it has preserved some things of the highest importance to religion—one is the right of each individual to his own religious belief. It has existed in Pagan, Jewish, Moslem and Papal countries, some of its members worship the Sun, and others the Shekinah; some fall before the Crescent and other before the Cross; but it has taught them all to respect and tolerate each other. Holding itself aloof from the separate creeds, it has held fast to the principles broader than any of them that man is sovereign over his own mind, and must deal in charity with the opinions and judgement of his fellow. As the Pope is now excommunicating the members of this Fraternity it is well to recall the fact that while Rome was singing *Te Deum* for the massacre of St. Bartholomew, Masonry was asserting the right of every man to think for himself, and when the Bastille and Inquisition were filled with the prisoners of the Church, and the papal Nuncio and Cardinal De La Roche were kneeling on either side the royal prostitute, Madame Du Barry, Masonic Lodges were prescribed by Louis XV. and by Clement XII., for maintaining the inviolability of private judgment.

As we glance back over the history of this institution, so old and yet so strong, so widely spread and yet so mysterious, we cannot but feel that God has been in it for the good of our race, and that even yet He may design to teach us, through it, some important lessons. If forgetting the history of Sodom and Gomorrah, and the pure teachings of Jesus, the Church shall ever get so low as to support its ministers in vice, there will still be an Order which will inculcate morality from the very principles of nature. If the Church shall ever desire to be united and shall look around for the means to attain it, it may learn something from an institution which, by practising charity and toleration, has preserved its integrity since the sands of Egypt were burdened with the pyramids.

We do not look upon this society as a rival of the Church. It has never opposed the Church. The Church can never be hurt by an Order which teaches natural religion, morality and brotherly love. As the Church has declined, Masonry has advanced; as true christian piety has increased, Masonry has receded. The two institutions have never collided. From the time the Knights Templars aided in the rescue of Jerusalem, the Church has never attempted to do any really noble thing without having the secret Order at its side. The time will come when Masonry will be superseded by the Church; but it will be only when the principles of Gospel holiness shall universally prevail. Till then we need not oppose it. Our opposition is useless. An Institution so venerable as to be hinted at in the prophecy of Ezekiel, and in the dark sayings of the Apocaiypse—an Institution allowed by Divine Providence to send the first representatives to the God incarnate in Bethlehem, has, we may be sure, some mission to fulfil—some reason for existence which will be told in that day when the occult shall be manifest—when God shall justify his ways to man.—*Voice of Masonry.*

THE SOCIAL ELEMENT IN MASONRY.

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

THERE are in every man two sentiments, or rather forces of action, which modern philosophy has called the *egoistic* and the *altruistic*. The former, is that by which man concentrates himself within himself. The latter, that by which he diffuses himself out of his own narrow sphere into that of his fellow-men. The egoist does everything for his own good, and for that alone. The altruist thinks of others and works for others. Egoism, is selfishness—altruism is philanthropy. All the instincts of the egoist are directed to his own preservation, and the advancement of his own interests. Those of the altruist are employed in promoting the well being of his friends, his neighbors, his acquaintances.

The egoistic sentiment is like the vegetable instinct which impels the tree to seek, by the extension of its roots, food from the adjacent soil, that it may add to its own growth. It exists alone and unmodified in all the lower races of animals. The oyster is, in this sense, an egoist, for it has but one instinct, that of growth—of its own increase. It predominates in the higher races of brutes, as the horse, the dog, the elephant, where it is ennobled by a purer altruistic sentiment that leads the animal sometimes to act for itself, and sometimes for the good of other animals. In man, as he advances by culture and refinement, into a higher sphere, the altruistic sentiment

predominates over the egoistic. It is this which distinguishes the higher from the lower life. "Every individual, man or beast," says the philosopher Comte, "which, loving nothing outside of itself, lives solely for itself, finds itself to be by that alone, habitually condemned to a miserable alternative of ignoble torpor and unregulated agitation."

Let us make an application of these speculations to Freemasonry. For this purpose, the question suggests itself—whether Masonry, as an association or brotherhood, be egoistic or altruistic in its fundamental organization. The solution of this question involves the necessity of investigating the principles on which this association has been founded.

The social sentiment is inherent in man. It arises from his consciousness of weakness. Man is a gregarious animal, because he knows that he cannot attain the true object of his existence in a state of solitude. He seeks, therefore, the society and co-operation of his fellows, that he may successfully pursue the designs which he seeks to accomplish. This principle is the ground-work and motive of all associations, whether they be of a public, or of a private character. It is for this, that individuals unite in families—families in communities—and communities in States or nations. It is for this, that men having the same aim in view, or being engaged in the same pursuit, combine together, that the weakness of each one may find assistance and increased power in the collected energy of the whole.

But this social element may be developed in two ways. It may be exercised for one's own benefit, and for that alone. Then it is egoistic. Or it may be cultivated for the benefit of others, and then it is altruistic. For instance, a householder will subscribe to an insurance company. Now here the social element is employed in securing to many an immunity which no individual of the company could secure for himself. Each member subscribes, not that he may save his neighbor from loss by fire, but that he may save himself. Such an association is eminently useful, but its foundation is in egoism.

There are many associations, both open and secret, that are founded on this principle of mutual insurance, although they are apt, improperly, to assume the title of benevolent societies. A stranger, or outsider, is induced to enter one of these organizations, because he is promised friendly attendance and pecuniary relief when sick, and the expense of burial when he dies. For this insurance of his health, he pays a stipulated sum, and properly enough, that sum must have been regularly paid to secure the right to relief. Doubtless there are many benevolent persons who engage in enterprises of this kind from purely philanthropic motives, as their own wealth makes the stipulated relief a matter of no importance to them. But, looking fairly at the character of such an organization, it cannot be denied that it is founded on a principle of selfishness—a desire to secure a benefit to one's self—and that it is altogether egoistic.

But Freemasonry, as an association, presents itself in an entirely different aspect. Whatever of self-advancement it proposes, it is as a science, that it offers the benefit of knowledge to the individual. And this knowledge can be cultivated in the closet as well as in the lodge. But Masons have united together for the purpose of propagating the great principles of religion, morality and brotherly love, by means of the symbolic system of teaching which distinguishes it. The design of the association, is not to benefit each member exclusively, but to benefit, to improve, to elevate mankind. There is no previous stipulation with the initiate that he is to receive, under certain conditions, a pecuniary relief. There is no mutual bargain that for so much paid, so much shall be given—no premium and no policy—no contract of indemnity between the insurer and the insured. The candidate enters the portals of Masonry "uninfluenced by mercenary motives," and he goes into the association with a desire only to enlarge the sphere of human brotherhood. There is no egoism in the social element as it is developed in the organization of the Masonic association. It is made for others, not for itself. It is philanthropic—intended for the brotherhood of man, not the close communion of its members. It is abnegation, not selfishness. It is altruistic, not egoistic.

And in this it differs from, and is far above, almost all other human organizations; certainly all other secret societies. Now it is not intended by this, to disparage the character of other associations or to unduly elevate Freemasonry. Not all organizations for the specific purpose of mutual relief and assistance, are necessarily selfish or mercenary. The combination of men for the purpose of concentrating and developing their power, is a commendable exhibition of political sagacity. Men have a right to foster such combinations, provided that the object to be attained is not in itself unlawful. All that is intended is to show that the basis on which such combinations for mutual succor is established, is essentially different from that on which the Masonic brotherhood is founded.

Sharp Criticism.

SHARP CRITICISM.

THERE are times when reproof is necessary and must be administered. Times, when those who have been entrusted with the gavel must use it to divest the Institution of excrescences, and when they must firmly insist on a strict adherence to the principles of Masonry and on the practice of every virtue. Times, when tenderness towards manifest faults and errors will not suffice, and when the rigors of justice must be applied, or there will be no reformation. Some of our correspondents assert we are now in the midst of such a time, and that it is the duty of the Masonic press to lead off in the correction of whatever is wrong. One of them, residing in Wisconsin said:

"I am not deeply interested in the learned and eminent articles on Masonry, and have an opinion that sharp criticism on the loose habits lodges have fallen into, and on the low state of morals, winked at, if not sanctioned, would go further towards elevating the best of all human institutions. To come to a point. There have been several flagrant offenders among the brotherhood here, but no charges, no admonition, no notice."

We advised him as to the duties of the individual member of the lodge, under such circumstances, and to show the futility of single-handed effort, he replied:

"Years ago I came here and joined the several bodies by dimitts, and, on the first meeting of the lodge, after I had been elected to membership therein, I attended, and the Third degree was conferred, after which I was treated to a scene never before witnessed. A keg of beer was set on the pillar in the South, and the lodge proceeded to refreshment. I denounced the proceeding strongly, and told them openly that from that time on I should fight to overthrow such practices, and should ask for the arrest of the charter on a recurrence of the event. With a large number of the lodge it outlawed me for a time. But patient labor achieved much, and after seeing drunkenness and profanity permitted, unrebuked, for a long time in open lodge, two trials for unmasonic conduct were reached, and after positive proof of the charges, the lodge refused to purge itself, but voted to reprimand, which the Master did, about in these words: 'Brother ———, you have been a bad boy, but in the words of Christ to the woman accused of adultery, I say, 'go and sin no more.' Renewed license was given and the election of a Master followed, who was sometimes too drunk to do the work. And so for years the struggle went on. Now and then a good man was elected, but, in the main, any good man was at once rejected.

"On one occasion, when a candidate had been several times rejected, his petition was held until such time as there were only a few friends present, and then, half an hour before the time for meeting, the lodge was opened, the ballot passed, the candidate elected, and when the members began to collect, at the regular time, they found the obnoxious person already obligated. To the brother remonstrating, the Master said: 'Go home and take some soothing syrup.'

"In the course of time, I became Master of the lodge, and during one year, only good men were accepted, and a host of saloonists, roustabouts, raftsmen and barbarians, were rejected. For this, I was again outlawed."

This is not the whole of his picture of the conduct of Masons where he resides, but it is sufficient to show that "sharp criticism" and decided action are required. It is not to be expected that the members of any institution will lead *wholly blameless lives*, but it is to be expected that they will come as near doing so as human infirmities will permit. Masonry demands as much of her votaries, and, precisely in the degree that they fall short of this high moral standard, do they fail in fulfilling their obligations, and deserve rebuke. But, when many, because "it is human to err," display imperfections and foibles, who shall administer the reproof which shall be the excellent oil which shall not break their heads and which shall perfect them in the science of Masonic conduct? And who shall decide just when "sharp criticism" shall come in and the sword of justice descend? Shall it be the individual member of the Fraternity, the lodges, the press, or the Grand Bodies? In the case before us the individual member and the lodge have proven themselves delinquent to duty, and the remedy is in the Grand Lodge. It has the power to correct all the abuses complained of, and were they properly brought to its notice, correction would surely follow. No Grand Lodge would sustain such abuses.

The power of the press is great, but it has no official authority in "righting wrongs," and cannot go beyond "sharp criticism." The lodge and Grand Lodge can reprimand, suspend and expel, and the latter can, also, arrest and revoke charters. The complaining brother, instead of appealing to the Grand Master and the Grand Lodge for the remedy, applies to the *Voice of Masonry*, and then declares that "until there is a radical change, he proposes to stand aside." In short, he wants others to do his work, and when it is accomplished, allow him to come in and share the benefits.

Such a course illy becomes a Fellow Craft, much less a Master Mason. Fidelity to the Institution cannot be so gauged. If this is "sharp criticism," he furnishes the text for it. Could he read the addresses of the respective Grand Masters, and the reports of the proceedings of the various Grand Lodges, he would be convinced that the abuses he complains of are nowhere sanctioned, but everywhere condemned, and that the mass of the Fraternity do not even "wink at a low state of morals."

If he will look abroad he will find that no institution has ever been free from abuses, and that the moral record of Masonry will not suffer, in comparison with that of any other society, not excepting the Church.

There are wrong-doers in all societies. The tares will grow among the wheat, but that is no reason why the wheat should become disgusted and refuse to grow. On the contrary, it is a great reason why it should come to perfection and fulfil its mission. For the same reason the perfect ashlar should not fly off in a tangent when they find a few rough ones in their vicinity. If they do, the work that is still required for the temple will not be brought up, and the celebration of the laying of the copestone will never occur.

Responsibility for perfect work rests upon each Craftsman, and no act of another can release him from it. The presence of impostors prevents no honest workman from having his work accepted, nor from receiving his wages.

Moral:—Never "be weary in well-doing" because your neighbor's conduct is not gauged by your rule, nor circumscribed by your compass.—*Voice of Masonry.*

THE LAST DEGREE.

STARTLING, indeed, are the rapid knells that daily announce to us the speedy and unceremonious transition of the souls of our brethren from time to eternity. In rapid succession, one after the other is being called from our side, on this sublunary sphere, to the imperishable edifice of our God.

The past and present inclement season is impoverishing our ranks, and laying to waste our temporal hopes and alliances.

Daily there comes an alarm at our doors from an inexorable warrior, whom none dare deny admission. Into our midst dashes an unannounced and foaming steed, and he who sits upon him is Death, who, gathering into his icy grasp the doomed mortal whom he seeks, rides forth in bold mockery with the captive. Trampling under foot broken hearts and hot tears of sorrow, regardless of all opposition, still the yawning man of the sepulchre is not satiated. Another and another is, and shall be, swallowed up by this grim monster, until the "degree of silence" shall have done her work upon every brother in the land, and other generations shall the gavel wield.

Reflect upon it. Think of the fatality in our midst, and the amiable characters that have been summoned from our roll. And still others fall on quick and fast. And who among us shall say: "What shall be on the morrow?"

"Death comes sure, speedy and relentless, while love and friendship receive their everlasting seal under the cold impress of Death.

"For there, with tomb-key hanging at his breast,
Silence appeared, and his lips his fingers pressed."

We know not the value of those endearing terms by which we salute our brother until he is lost to us. Then do we, awe-stricken, silently gaze upon all that remains of those we loved, and think and wonder upon the mysterious, silent end that is, we know not what, and lies, we know not where. But we realize that our brother has fulfilled his allotted time on earth, and has passed away into eternity, through the damp stagnation of the tomb or the cold grave, and is heard no more. Thus do we learn that life is but a transient, fitful shadow, an existence where we learn to walk, to act and speak, until the degree of transition comes, and he with the key upon his unheaving breast and his sealed lips, are with his fingers pressed. Then are we taught gratitude and silence. All the stages of life and phases of nature are but degrees of advancement or retrocession—from birth to babyhood, from that to youth, from youth to age, from age to silence.

And thus we creep our tardy pace, day after day, from degree to grade, until we reach the yawning chasm that leads through the dark valley of the shadow of silence.

Who has returned to relate the vicissitudes of the voyage? Any? God hath said to man: "I have many things to tell you, but you cannot hear them now," therefore wait. So says Masonry, as one by one, from grade to grade, we are taught its beautiful mysteries, and at the end we comprehend, indeed, that all Masonry is devoted to the glory of the deity. Its precepts are Faith, hope, and Charity.

Faith in God, Hope of a peaceful hereafter, and Charity for all mankind. These precepts, well observed, will entitle us to a peaceful death and initiation into that mysterious degree of silence.—*Hebrew Leader.*

THE MASONRY OF EARLY BRITAIN.

THE Druids were the Masons of early Britain, and had many usages similar to those held by the ancient Masons. Their assemblies were held in woods and groves, and the most impenetrable secrecy overshadowed all their doings.

Their teachings were committed to their disciples in verse, and were not to be written under any circumstances. And under the veil of secrecy they concealed every useful knowledge. Much has been said about their barbarism by opponents to Masonry, though no proof has ever been advanced to support their assertion.

A remnant of Druidical superstition, still practiced in England, is the gathering of the mistletoe at Christmas.

We do not pretend that the Masonry of this age is identical in usage with that of the Druids, for the Druids received their Masonry pure, and then, like the Egyptians and Chinese, suffered innovations to creep in. But it was the same worship of God, and the same study of the arts and sciences that it is now. We claim the same Masonry, but *more light*.—*Ibid.*

ANCIENT INITIATION.

IN Egypt the ceremonies of initiation into the mysteries, took place in a pyramid erected over a cavern; the present pyramids of Egypt are nothing more or less than Masonic Temples, and these were so constructed as to defy the ravages of time.

The Arabs have a tradition that the present pyramids were built by Saurid Ibn Salhook, king of Egypt, who lived three hundred years before the deluge, and who adopted the curious form of building, on account of the great solidity it gave to the structure, and its symbolical reference to the sun—the spiral flame. It was also to indicate the God-head: for having three sides, it represented *trinity* in unity, and wisdom, strength and beauty.

The caverns under these places of initiation, or Temples of Masonry, usually extended East and West, and differed in their appearance, some being perfectly bare and devoid of all ornament, while others were embellished with symbols cut into the solid rock, and contained couches and cells, or closets. In these caverns were celebrated the rites of Ancient Masonry.—*Ibid.*

EARTH TO EARTH.

Alas! how vain is earthly life!
How soon it fades away;
'Mid scenes of woe, strife or care,
Swift ebbs its little day.
The fairest hopes have ended
In the mournfulness of tears,
And gentlest forms have left us
In the march of troubled years.

The home of mirth and cheerfulness
Is sad and silent now;
Still is the voice of joyousness—
Pain-laden every brow.
And where but yesterday was bliss
Beneath love's radiant skies,
To-day are downcast sorrow,
Deep grief and tear-dimm'd eyes.

Strange is this mystery of life,
Which ends so often here;
The grace of glowing tenderness,
In the mourning and the tear,
Which throws around our pathway
Those dreary clouds of gloom,
Which hover ever in mid-air
Above affection's tomb.

We give our friends to the silent earth,
Those whom we mourn to-day;
We miss them from our happy home,
Tho' we would bid them stay.
We part from them and they from us
In the freshness of their grace,
And we grieve for the faded flower,
We mourn the dear, dear face.

Strange ending of our tenderness—
Of all our anxious fear;
Of all those joys of heart and home
We ever hold so dear.
In the very midst of life and strength,
When all with us is peace,
Our tenderest links are broken,
Our brightest hours cease.

Yet faith looks on undoubting,
Amid each mournful scene;
Hope points to a higher life than this,
Like the Acacia ever green.
When in that land of love and light,
Ours is a radiant greeting,
When in affection's faultless flow,
Ours is an eternal meeting.

—London Freemason.

FROM LIGHT TO DARKNESS.

BY BRO. R. W. LITTLE.

"THEY went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 JOHN, ii. 19.

From the Temple of Light they go out,
Contented in shadow to rest;
Though haunted with lingering phantoms of doubt
And with saddest misgivings oppress.
In the depths of their hearts is a sigh
For the freedom they now have forsworn;
But hope has died out of their desolate sky,
Like a star in the tempest—*forlorn!*
They are chained by the fetters of fear—
They are clad in the livery of shame—
They have bartered a fellowship free and sincere,
For that which is only a name.
No more shall they clasp the true hand,
Or see the bright symbol above,
Which binds in one mystical, brotherly band,
The children of Light and of Love!
From Liberty's shrine they have turned,
In a moment of weakness and woe;
Truth, Honor and Friendship, alike they have spurned,
And the pride of their manhood laid low.
If we grieve for their loss, we but grieve
That *men* should thus cease to be men,
And that falsehood and folly their network should weave
In the land of our fathers again.
But praised be the Giver of Good!
The cause we sustain is His own;
And though by the powers of darkness withstood,
It never can be overthrown.
Then hail to that banner divine,
That floats o'er the fearless and free!
May the light of Freemasonry sparkle and shine,
Till the universe ceases to be!

—*Rosicrucian and Masonic Records*

MASONRY.

"IN early days, when Masonry was young,
And heavenly music dwelt upon her tongue,
Celestial sweetness tempered every grace,
With radiant beauty beaming from her face;
Her flowing raiment pure as virgin snow,
Or fabled fields where fairest lillies grow,
A milk-white lamb ran sporting by her side;
And innocence her manner dignified.
Her whole deportment harmony and love,
Tempered with meekness from the realms above.
A blazing star upon her front she wore;
An emblem of integrity she bore.
Where'er she trod, the Sciences arose;
Where'er she breathed, confusion shamed her foes;
Dismayed they fled, nor dared to look behind,
For foes of her were foes of human kind."

It is intended to form a Masonic lodge in connection with the Corporation and Livery Companies of the city of London, to be called "The Municipal Lodge." Bro. F. Kent, P. M., 117, has obtained the assistance of several distinguished brethren, who, together with some members of the Court of Common Council, have agreed to accept office.

EDITORIAL DEPARTMENT.

MASONRY AND ITS FOES.

THE spirit of Anti-Masonry still lives, and were we to believe what the opponents of Masonry say about it, there would be no hesitation in coming to the conclusion that the worst enemies of the Order were in its own ranks; for if there were truth in the assertions of the Anti-Masons, then, as a matter of course, the information would have been obtained from perjurers and deceivers. That anti-Masonry is simply an entity, is about all that can be affirmed of it, for there is not the slightest ground for belief that it will ever accomplish anything beyond making its advocates ridiculous in the eyes of all sensible men. The continued progress of Freemasonry everywhere indicates plainly enough that persecution has done it more good than harm; and so it has always been in every age, for no matter how industriously the enemies of any good cause may labor, they will find their efforts useless in attempting to frustrate the objects of those whom they oppose. The opposition to Masonry, we presume, is as old as Masonry itself, but of late years it has assumed a variety of forms and taken many new "departures," in all of which, however, it has merely succeeded so far as to show that it has no solid ground to rest upon. When it is based on the supposition that, differing from all other secret societies, it aims at the destruction of every moral and religious sentiment, then it comes into direct antagonism with those who uphold and maintain the principles of the Order, and has to be met in the proper spirit. Too often, however, it adopts the course of the insinuating rather than the direct mode of attack, and in this way is not so easily dealt with. It is but fair to assume, after all, that opposition to Masonry in any shape means that it is not the right thing, and that it should not be encouraged. The fact is, Masonry makes no pretensions, and this itself should satisfy its foes that it cannot be as bad as they represent it. Differing from most other societies in this respect, it rests solely upon its merits, and leaves the conduct and actions of the brethren to prove to the world the value of the institution, for no Mason is permitted to solicit applicants for membership; hence it follows that no inducements are held out to persons to become Masons. That being the case, it is all that is needed to disprove the main assertions of Anti-Masons.

To satisfy the opponents of Masonry that it is not the thing they believe it to be, is no easy task, for it would be impossible to convince some of them, even if they were allowed to be witnesses of what passes in the lodges. In the United States opposition to Masonry has in some instances been made a political question, but, happily, there is no fear of any such thing happening here. Anti-Masonry has assumed a somewhat formidable shape in the West, and its advocates stop at nothing in the way of telling untruths and publishing them. In Chicago they have started an organ, which teems with the veriest trash and the vilest falsehoods. Some years ago, a book was issued in Boston, under the title of "The Freemasons," and purporting to be translated from the French of Mgr. Segur. This book was a complete fabric of misrepresentation from beginning to end. It proclaimed Masonry a fearful propagandism, and called upon the faithful of the "Holy Church" to watch its movements closely. In fact, it was denounced as a political organization of the most dangerous character, and then proceeded to

narrate certain forms and ceremonies observed by the Order, all of which were of the worst and most diabolical kind. A perusal of the book was well calculated to excite the risible faculties, were it not that the design was so apparent, and the *animus* of the author stamped on almost every sentence. It had the boldness to assert that "the Regicide with all its horrors not only had been resolved upon in the lodges, but was, moreover, the result of associations and oaths." Nay, more, it even says that Freemasonry loudly proclaims that it prepares and puts in execution in the dark, the destruction of the Catholic religion. It is probably this unfounded assertion that leads Roman Catholics to denounce Masonry, and persecute Masons as they do. But the most infamous of all the falsehoods in the book is this: "It's universal watchword is 'down with the Church! down with authority! no more Priests! no more Christ! no more God.'" No wonder that Catholics are opposed to Freemasonry, when they are led to believe such abominable stories as these. Anti-Masonry has no ground to stand upon, yet it does all it can to depreciate Masonry and misrepresent the brotherhood. What our foes expect to gain by the course they are pursuing we are utterly at a loss to understand. It is impossible that they can know anything of the true mysteries, yet they persist in telling what they say are the actual secrets of the lodges. Nothing could be more absurd than this, but we suppose it is as well that the delusion should be indulged in, for no amount of argument would suffice to convince them of the folly, not to use a harsher term—of the course they take.

PROCEEDINGS OF GRAND BODIES.

THE reports of the proceedings of the sixty-third communication of the Grand Lodge of Louisiana and Grand Chapter of Royal Arch Masons are of great interest. The surplus money received for the relief of overflowed brethren, amounting to some \$15,000, was directed to be turned over to the Board of Directors of the Grand Lodge Hall, to be by them permanently invested, the interest to go annually to the Louisiana Relief Lodge, established for the relief of indigent brethren of jurisdictions *other than that of Louisiana*, thus it will be seen a considerable portion of the sum contributed by the brethren of other jurisdictions, will be applied to the relief of worthy sufferers hailing from their own several localities.

The most important subject before the Grand Chapter was a portion of the address, taking ground against the edict of the Grand Lodge in reference to "*Forfeiture of Membership*." Section 31 of the Constitution of the Grand Chapter, provides that a R. A. M. stricken from the roll of membership by his lodge, shall, as soon as authentic knowledge of the fact be received by the Chapter, be stricken from the roll of his Chapter. This provision, however, appears to have escaped the notice of the Grand High Priest, as in a case which called forth *a ruling* he contents himself simply by denouncing the edict of the Grand Lodge; the whole subject resolved itself into this, was the Grand Chapter prepared to sustain the Grand Lodge, by ridding itself of members who had lost membership in their lodges, from whatever cause? The subject was referred to the committee on Masonic law and jurisprudence, who made two reports; the majority endorsing the views of the G. H. P., and approving his action; the minority dissenting therefrom, and

recommending such action be not approved. The Grand Chapter adopted the minority report by a vote of 54 to 13.

THE proceedings of the seventh and eighth annual communications of the Grand Chapter of Nebraska, Royal Arch Masons, are printed in handsome form and beautifully gotten up. The volume is graced with a fine steel portrait of Grand High Priest Robert W. Furnas; it also embraces the proceedings of the grand convention of the Order of High Priesthood for the State of Nebraska, held at Lincoln, on January 5th.

THE Grand Chapter of the Royal Arch Masons of Canada was held at Ottawa, in October last, and we have now before us a copy of the proceedings. The report on Foreign Correspondence is highly interesting, and may be read with both pleasure and profit.

THE proceedings of the Grand Priory of the United Orders of the Temple and Hospital, Knights Templar, and of St. John of Jerusalem, Palestine, Rhodes and Malta, for the Dominion of Canada, held in Ottawa, on October last, have appeared in print, and make up a goodly sized pamphlet.

THE proceedings of the Grand Council of Royal and Select Masters of Ontario, held at Ottawa, on the 24th August last, have been issued. The substance of the same appeared in the *CRAFTSMAN* for September.

THE Masons of Rhode Island have been disappointed in the expectation that Bro. G. T. Swarts, late Grand Treasurer, would will a portion of his means for the erection of a Masonic Temple at Providence. Such appears to have been his intention, but it was not carried out, as death claimed him ere he could complete his plans.

BRO. JAMES SWALLOW, of Nashua, New Hampshire, who died in March last, had been a Masor for nearly seventy years. He put away \$200 when he was twenty-one, and continued to draw interest, and compound interest on the same up to the day of his death. He was consequently rich.

IT is said that not one of the 1535 Masonic lodges in England has a temple of its own. The "Knife and Fork" system, as it is called, on account of so many lodges being held in public houses, is likely, however, soon to receive its death blow, a movement now being on foot to put a stop to it.

THE Grand Master of Colorado refused to lay the corner-stone of a Church on Sunday, and very properly so. Masons should never be called together on a Sunday except to attend divine service or a funeral. As a subordinate lodge cannot meet for symbolic work on a Sunday, so the Grand Master of Colorado held that it was equally unlawful for Grand Lodge to perform operative labor on that day.

A MINISTER of a Lutheran Church in Brooklyn, recently refused to administer the communion to Mr. Wredin, because he was a Mason; thus assuming, like some other silly so-called religious enthusiasts, that Masonry is opposed to Christianity. He preferred his own biased opinion to the proof afforded him, in the fact of Mr. Wredin desiring to become a communicant, that he was a Christian to all intents and purposes. It is strange that some persons will never be able to understand that it is enough for Masons to be members of churches, to prove that they are not anti-Christians, even if they do associate with Jews. The congregation of the Brooklyn church in question wisely decided to dismiss their minister, and did so, on his refusing to conform with a general desire that he should administer the sacrament to any member without reference to his connection with any society. He will probably be more considerate in his next pastorate.

A REPORT has gone the rounds of the press, to the effect that some Masonic friends of the Marquis of Ripon intend to present him with a costly token in

acknowledgement of his services to the Craft. The story, as might be expected, turns out to be mere fabrication. The absurdity of such a thing is seen in the fact that the Marquis left the Order; that is, turned his back upon it to become a religious pervert; then, how in the name of sense could Masons do anything so foolish, as to make an emblematic present to one who thought so little of his position of Grand Master as to abandon it in the way he did? This imaginary present, said to be already prepared, is marked by numerous symbolisms of Masonry, just as if the Marquis would care to have anything now to remind him of what he had been before he entered the bosom of the Roman Catholic Church. It is to be regretted that Masons are found who will endeavor to delude their brethren and the public generally with such apocryphal reports as the one in question.

WE regret that some typographical errors occurred in the paper on "The United Orders of the Temple and of Malta" in the CRAFTSMAN for March. The sentence, "Hence by their templar and spiritual power," should read, "the temporal, etc.," and "Haut or Hautes Grades," should be "Hautes Grades."

AN opponent of Masonry has turned up in the person of Lord Montagu, M. P. for Westmeath, Ireland, and he is about to take a singular way of showing his opposition. A London correspondent of the *Manchester Guardian* says:

"Lord Robert Montagu is preparing to spring a mine upon several exalted persons, one of whom is unconsciously helping the right hon. member to that end. By an Act passed early in the present reign, Freemason lodges and societies of a similar kind in Ireland are exempted on two conditions from the penalties provided by an earlier statute against all secret societies. The conditions are simply that an annual list of each society's officers and members should be furnished to Clerks of the Peace; but several of those now existing having failed to do this, every member thereof is guilty of felony. For this he is subject to transportation by the strict interpretation of the law, and the returns on the subject which Lord Robert Montagu has obtained from the Chief Secretary for Ireland will show that among these incriminated offending societies is the Grand Lodge, of which the Prince of Wales, the Lord Lieutenant of Ireland, and the Chief Secretary himself are members."

A DRAMATIC entertainment under Masonic auspices, is to be given in New York, in aid of the fund for the dedication of the new Temple. Why should theatricals be patronized and not a ball? Our United States brethren seem to see a difference between a ball got up for the purpose of gratifying members and their friends, and an entertainment for the purpose of raising funds to aid Masonic designs.

THE new Masonic Temple in New York is to be dedicated on Wednesday, June 2nd, with imposing ceremonies, and is expected to attract a greater number of Masons than ever gathered together before in America. A majority of the Grand Masters of the various States have signified their intention of being present, and many of the heads of the Craft of foreign jurisdictions will be there. The procession, numbering, it is believed, 40,000 Masons, is to be in twenty divisions. Master Masons are to wear black clothing, high black hats, white gloves and aprons. In addition to the usual forms observed on such occasions, the Grand Master of New York is to deliver an address, to be followed by a grand oration. A grand banquet is to be given in the evening, tickets \$10 each. There will be a grand tournament of Knight's Templar in the Hippodrome, most of them to be mounted in the procession.

MR. GREAME M. WILSON, eldest son of the late Grand Master, has been elected Prosecuting Attorney of Bay City, Michigan. The brethren of this jurisdiction and the friends of our lamented Grand Master generally, will be pleased to hear of this mark of esteem conferred upon one so worthy.

THE St. Louis *Freemason*, which we supposed had gone to the shades of oblivion, has given us quite an agreeable surprise, by appearing in a double

number. We are gratified at the success of the appeal Bro. Gouley made to the brethren of Missouri, and we trust he has now placed his magazine on a permanent basis. Without the *Freemason*, Masonry in Missouri would, in our opinion, amount to very little. The brethren through the various jurisdictions must make up their minds to support the literature of the Order, especially as it costs them so little to do it.

FROM Brother Parvin, of Iowa City, we have the "Constitution and Code of Statutes and Digest of Templar Law of the Encampment of the United States of America." It is a neat and well printed pamphlet of eighty-six pages, and contains all the amendments made to the constitution, with regard to dress, etc., at the Grand Encampment in New Orleans some time since.

THE well known English agitator, Mr. Charles Bradlaugh, claims to be a Mason, but he has been shown up in his true light. He is an avowed atheist, and cannot, therefore, be a Mason; but it appears he was made in a French political lodge, for they have such in France, although not recognized by the Grand Orient. Mr. Bradlaugh passed himself off as a genuine Mason during his recent visit to the United States, and thus imposed on the brethren there. He was enabled to do this through holding a year's connection with High Cross Lodge, Tottenham, which lodge should be called to account. There is no excuse, whatever, for the objectionable course taken in thus permitting a known atheist and revolutionist to become an affiliated member, even for a brief period. No such man could honestly and fairly become a member of the Order, for if there is anything more than another on which Masons pride themselves it is their belief in the existence of a God; while at the same time their obligation binds them to be loyal to the ruling powers, which Mr. Bradlaugh certainly is not.

THE Philadelphia *Keystone* publishes an interesting account of the public Masonic charities of the United States. The most successful are the Masonic Widows' and Orphans' Home of Kentucky; St. John's College of Arkansas; The Masonic Orphan Asylum of North Carolina; and the Southern Masonic Female College of Georgia. Others are being projected, the brethren in Pennsylvania asking for \$50,000 in subscriptions, and those of Connecticut \$100,000. These are noble designs, and prove the value of Masonry. There can be no grander object than that of caring for the widow and the fatherless. In England it is well and thoroughly understood.

THE ridiculous character of the "Order of the Eastern Star," which comprises both sexes, is shown in the fact that the Brethren and Sisters of a Chapter in New York, had a masquerade ball in their parlors recently. It is said to have been a curious affair, and just such as might be expected from an organization of the kind.

THERE appears to be a strong feeling against Masonic balls just now, for what reason we do not understand, as they are certainly not an innovation. Masonic balls have been held time and again both in this country and England, but we believe they are not so much tolerated in the United States. The Grand Master of Louisiana has decided against their being held in lodge-rooms within his jurisdiction, and he says "you might as well hold a ball in a church." This is going a little too far out of the way.

ONE hundred years ago smoking in the Grand Lodge in England was a common practice, but it was finally put down by a decree to the effect that no brother for the future should smoke tobacco, either at

quarterly communication or the committee of charity, till the lodge should be closed.

A CORRESPONDENT of the London *Freemason* mentions having been present at a lodge meeting in the West of England—the exact place he omits to give—which was tyled by a female. Of course, as he had never heard of but one lady Freemason, he was naturally astonished, but concluded that perhaps he had dropped into a lodge of the Eastern Star Order, which is made up of both sexes. In this he was mistaken, for he afterwards learned that the lady in question was acting in the room of her dead husband, who had been the Tyler of the lodge. It is strange that such an anomaly should exist in a country like England, where Masonry is upon such a good footing, as to prevent, we should think, a lodge room being tyled by any one but a regular Mason. There seems to be no reason to doubt the truth of the statement made by the correspondent in question.

A MODEL LODGE.

A CORRESPONDENT claims for Craig Lodge, No. 214, Lucan, that it differs in some respects from others, and we incline to the belief that it would be hard to find another made up as it is. Our correspondent says :

“Craig Lodge has been working now for about six years, and like most all Masonic lodges, has for its members men of all countries and creeds. Over twelve of its members can talk the pure Scotch Gaelic. England, Ireland, Wales, and the German Fatherland have their representatives. The present W. M. is a Highlander, the S. W. an Irishman, and the J. W. an Englishman. The late W. M. hails from the land of Burns, and another from “Edin, Scotia’s darling seat.” It has two English and two Wesleyan Ministers, and five Doctors, as members, and has presented three Gold P. M. Jewels and two gold Masonic rings. This having the effect of creating a warm feeling among its members. I think, Mr. Editor, for six years’ work we stand on a level with any lodge out this way. And we will be glad to hear of the welfare of others through your valuable CRAFTSMAN.”

A QUESTION OF RIGHTS.

ENGLISH Masonic journalists and correspondents are discussing the question of the rights of brethren visiting lodges, and the decision arrived at appears to be in favor of the view that visitors have no rights in the matter of visiting lodges. If a brother visits a lodge, he must be properly vouched for or examined before he can enter. In England it is held that he may be admitted after due examination, but he has no right to attend a supper unless invited by the Worshipful Master. It has been the habit for visitors to present themselves at lodge banquets, hence the discussion as to their supposed rights. There should be no dispute in a matter of the kind, for nothing can be clearer than the fact that visitors attend other lodges than their own under sufferance, and have no right to consider themselves entitled to any particular privileges. Of course, visitors are always welcome, but they should not find fault if excluded from participating in any social gathering succeeding a lodge meeting.

WHO SHOULD BE MASONS?

WHEN confusion is found among the Craft, its source can generally be traced to the admission of improper material; and in reference to this, allow me to say, that the strength of a lodge consists not in the number so much as in the quality of its members. The idea is too prevalent that any man of whom no ill is known has a

right to be made a Mason, and it is by too many considered a hardship that men whom they consider good men are not permitted to enter the Lodge, On the contrary, *no man has a right to be made a Mason.* It is no hardship to keep him from becoming a member of the society. If he is received, it is a favor bestowed, and should be so regarded. And no man should be admitted until such facts are positively known as will give assurance that he will add strength to the institution, that he is a lover of the liberal arts and sciences, of a social disposition, having a capacity for self-government, able to understand and appreciate our mysteries, and who will aid in transferring the same pure to posterity. Suppose you, an operative Master, would take an Apprentice unless he found him to possess those qualities of heart and head which would enable him, with proper instruction and experience, to become a Master workman? When a committee is appointed, unless the petitioner is well known to them personally, they should call him to meet them, and examine him as to his qualifications, that they may have not only his reputation, but their personal observation to enable them to judge as to his fitness, before making report, and if he be accepted, when he presents himself in the ante-room, and is called upon to declare that he is not influenced by mercenary motives, that he has a sincere desire to be serviceable to his fellow-creatures, etc., he should be made to understand that that *language means just what it says*; and if he is not willing to take upon himself a course of life which will make those words true, he had better retire from the room and proceed no further. I urge this point upon the brethren throughout the jurisdiction. The fraternity is in no danger from without; our danger is from within, and we are, therefore, called upon to guard more carefully against such dangers. The fact that our institution has existed from a pre-historic period, is, of itself, sufficient proof that it is founded upon immutable principles of right, which are adapted to the nature of man, and which possess in themselves the seeds of perpetuity. These principles will continue to exist, whether we truly and correctly administer them or not. Truth is eternal. What time and long experience have sanctioned and approved, should not be laid aside because even the wisest man now on earth may think he knows wherein it can be improved. What has been demonstrated we know; what is now suggested as an improvement, may prove to be folly. There are those in our Order who seem disposed to imagine themselves wiser than all the past. When their pretended wisdom shall seek to change Masonry, or make innovations upon it, they should be rebuked.—*Address of Grand Master of Michigan.*

BROTHER.

Of all the titles sought by men,
I would not ask another,
Than that, when spoken from the heart,
Gives me the name of BROTHER.

This talisman unlocks the soul!
And holier instincts glow;
The hand's warm grasp, the speaking eye,
Show whence these feelings flow.

Let hollow courtiers play their part,
And Fashion's vot'ries bow,
Or soldiers brave their banners wave,
'Tis but a heartless show.

Were I a King or Emperor,
With wealth and titles other,

I would deem myself poor indeed,
Were I without a BROTHER.

For kingdoms have their limits set,
Each empire has its bound;
But the holy bonds of Brotherhood
Clasp the whole world around.

The love that each true BROTHER bears,
Sheds sunshine in the storm,
And 'midst the wintry chills of life
Keeps our affections warm.

Then write this epitaph for me,
When life has closed its span;
"Beneath this stone a BROTHER sleeps,
Who loved his fellow-man."

MASONIC TEMPLE IN ROME.

Correspondence London Times.

IN this present holy year of Jubilee—I use the language of the clerical journals, and am not responsible for its force—a horrible sacrilege has been accomplished under the very eyes of the deeply afflicted Vicar of Christ. This sacred city, the seat of religion, has been profaned by a new and enormous scandal, the opening of a Masonic Temple, a scandal which would seem to have been suggested by the powers of darkness as an especial outrage to the Redeemer, and which, in addition to being an atrocious insult to the Catholic faith, is of so iniquitous a character as to move the Divine wrath to

hurl new misfortunes upon Rome, and plunge her into deeper mourning. The *Osservatore* suggested that at the time when this "abominable act" was being consummated the faithful should make a demonstration by ascending the Scala Santa upon their knees; and the Society for Catholic interests has issued a *pio invito*, a pious invitation to all good Catholics to perform acts of reparation by frequenting the Scala Santa and the Via Crucis, and a request to all priests to celebrate a Mass of expiation for so abominable an occurrence, and thus, in a spirit of humiliation and penitence, endeavor to pacify the outraged Majesty of God and to obtain the conversion of these unhappy sectarians who have thus cruelly punctured the Sacred Heart. The inauguration of the temple—the lodge room is called the temple, and the entire apartment *Alloggio*, the lodge—was solemnized yesterday, with all the pomp and circumstance which could be attained. The entrance from the street, the courtyard, and the stairs were carpeted and hung with draperies and garlands of flowers, and I need scarcely say a crowd of spectators assembled outside. By one o'clock, the hour announced, the rooms—and particularly the larger of the reception rooms, which is papered, carpeted, and furnished throughout with the brightest scarlet—were well filled by some two hundred Masons, the majority of those in Rome, representatives from lodges in different parts of Italy, and some from foreign countries. Among these were six English Masons, representing though not officially, the Grand Lodge of Scotland, the Dalhousie; the Hounslow, of the United Grand Lodge of England; the Apollo, of Oxford; the Bard of Avon Lodge; and Lodge X., of Belfast. The ceremony commenced with a grand procession, so arranged as to pass through the entire suit of rooms in the following order. I must beg your Masonic readers to pardon me if I have wrongly rendered from the Italian any of the designations of the different degrees: Two Master Masons with drawn swords, a Steward, the Apprentices, the Fellow-craftsmen, the Master Masons, another Steward, the Venerables and the Deputations from different lodges, the Brethren of the 4th to the 17th Degree, the Rosicrucians, the Brethren of the 31st Degree, and the Brethren of the 32nd Degree. Then came the Grand Orient, the Deputy Grand Masters, Signors Giorgio Tamajo, Giuseppe Mussi, Francesco Terra Caracciolo, and Giuseppe Petroni; the Grand Chancellor, Mauro Macchi; the Grand Secretary, Luigi Castellazzo; the Grand Orator, Antonio de Witt; and the Grand Steward, Ulisse Bacchi; following whom came the Grand Master, Signor Giuseppe Mazzoni, preceded by two Brethren, one carrying the banner and the other the flaming sword, and followed by two others, one with a lighted lamp, the other bearing a cushion on which were three mallets and the keys of the temple, and by the side of these officers of the Grand Orient walked eleven Brethren carrying lighted quadruple wax torches. Then followed the Representatives of Foreign Lodges, the Brethren of the 33rd Degree, and lastly two Master Masons carrying drawn swords. As the procession advanced, the Brethren fell off two by two, one to each side, forming a double line facing each other—an aisle in fact—by which means the order in which they started was reversed, and the Grand Master, followed by the foreign Masons and those of the 33rd Degree, passed along the alley thus formed direct to the door of the lodge room, which is constructed like an Egyptian Temple. Here the torch-bearers ranged themselves in a semi-circle, and the Grand Master receiving one of the mallets from the Grand Steward, struck three blows upon the door. Having recently made myself acquainted with the ritual observed when the Pope knocks at the Porta Santa and it gives way before him

a practice introduced into the observances of the years of Jubilee by Alexander VI. --I cannot but notice the similarity between the ceremonial observed and that I am endeavoring to describe, and the strange coincidence that while Pius IX. has omitted to open, except in a mystical sense, the door of grace, the head of that long-detested body, the Freemasons, has in the self-same year struck his three blows, opened the door, and, passing through it, inaugurated Freemasonry in Rome. Immediately the blows were struck a murmur was heard inside the lodge, and then the Grand Master, striking three other blows, demanded in a loud voice, "Who has dared to penetrate into the Temple?" "Freemasons," was the reply, "who have built it, and to whose custody it has been committed." Grand Master "Freemasons, I desire you to order the door to be opened to me." From within "For what purpose have you come to this Temple?" Grand Master "We come to complete the work and to consecrate it to the glory of the Grand Architect of the Universe, to truth, to virtue, and to light the fire of Freemasonry." Upon this the double door was thrown open from within, disclosing the interior of the Temple, brilliantly illuminated, and the vault of steel, formed by the naked swords of the guardians held aloft with their points touching, extending along the length. At the same time one of the guardians, with his sword in his hand, advanced to the threshold, and said, "Welcome are those who enter into the Temple of the Grand Architect of the Universe, to carry the work on to completion." Passing under the swords, the Grand Master ascended the throne, the Wardens and other officers took their places, the torch bearers lined each side, and then, first the

foreign Masons, followed by the others according to their priority of rank, were ushered by the Grand Steward into the seats appointed for them, the foreign Masons sitting on a kind of raised dais with a railing in front, across the end of the lodge from each side of the Grand Master's throne, the others on the triple range of seats extending along each side of the length. After the performance of certain ceremonies, the Grand Master rose, and spoke as follows:

"My Brothers—The first and most ardent desire we can express in this limited space, destined to the service of truth and of virtue, is that it may be acceptable to the Supreme Architect of the Universe, to whom our brethren have dedicated it. May all the Freemasons who assemble within it to carry on their mystic labors always be animated, as we are, by sentiments of concord, of brotherhood, of peace, and of love without limit for all humanity!"

Then, descending to the floor, and accompanied by the Grand Steward and the Grand Secretary, he continued what, I presume, may be called the rite of dedication, which was concluded by his saying again from the throne:

"I declare this new Temple destined to the work of Freemasonry to be regularly inaugurated to the glory of the Grand Architect of the Universe, in the name of universal Masonry, and under the auspices of the Grand Orient of Italy."

The work of inauguration being completed, the Grand Secretary read letters and telegrams of congratulation and good wishes from the Grand Orients of France, Belgium, and Hungary, the Grand Lodges of Germany, Scotland, Frankfort, and Vienna, and the Supreme Council of Luxemburg, and lodges situated in other foreign cities, after which several speeches were made, but upon these I need not dwell. Finally, a collection for the widows' purse was made, the proceeds of which, 120*l.*, are, by the decision of the Grand Master, to be given to the Institute for the Blind. This afternoon, at three o'clock, a reception in honor of the occasion was held in the apartments connected with the lodge, to which Freemasons and their ladies, their immediate relatives only, were invited, and a *cantata*, written for the occasion by the Grand Steward, Ulisse Bacchi, and set to music by the Maestro Edoardo Swicker, also one of the Craft, was sung with great effect by the *primma donna*, tenor, baritone and basso who are now singing Verdi's new opera, *Aida*, at the Apollo—the Signora Wiziach and the Signors Castelmury, Niccolini and Montenovesi. Garibaldi had intended being present at the inauguration, but the state of his health preventing him, he was represented by his son Mezzotti.

FREEMASONRY IN SCOTLAND.

It has recently been claimed that the history of Lodge St. Mungo, No. 27, Scotland, dates back to A. D. 1068. This is an error. Ancient or Mother Lodge of Kilwinning is No. 0 on the Scotch Register, but the Lodge of Edinburgh (St. Mary's Chapel), No. 1, is rightly entitled to the precedence. Bro. D. Murray Lyon's history of the last-mentioned lodge abundantly proves this fact. W. P. B., in a letter to the *Glasgow North British Mail*, of March 30th ult., truthfully says: "The old documentary evidence, still extant, shows that if any Masonic lodge is entitled to be called 'the Parent of Freemasonry in Scotland,' it is the Lodge of Edinburgh, Mary's Chapel. When Desaguliers visited Scotland in A. D. 1721, for the purpose of introducing Freemasonry into this country, he did not go to Kilwinning to do so, but instead, visited Edinburgh, and to the members of the Lodge of Edinburgh he showed his system. They appear to have approved of it, and from thence it spread over Scotland. In regard to the system of Masonry which existed in Scotland before 1721, Kilwinning did not hold the first place either, for in the Schaw statutes of 1598 the Lodge of Edinburgh is also put first. In fact this was but right and proper, seeing Edinburgh was the capital of the country. As to the Kilwinning legend that Freemasonry was first introduced into Scotland at the building of Kilwinning Abbey, in A. D. 1140, the ruins of which structure may still be seen, that 'legend' or statement will not stand examination. For, allowing that said structure was really erected about A. D. 1140 (which, however, I do not admit, the style of the architecture dating about the beginning of the thirteenth century), it so happens that Glasgow Cathedral was dedicated in 1136—four years before Kilwinning was begun! Holyrood Abbey was also founded before Kilwinning, viz., in 1128. While Melrose Abbey was founded in 1136. Now, unless the Kilwinningites can show that spiritualism, say, more potent at the beginning of the 12th century than it is at the beginning of the nineteenth—abbeys and cathedrals being then built by the medium of spirits and fairies, and not by Masons—I fear the claims of 'Mother-Kilwinning' must be pronounced as little more than empty pretensions."

THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the veils that the very progress of Masons. in their journey from darkness to light, is regulated at every point and stopping place by some incident or illustration familiar to them, as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope, and Charity; and our whole course and progress are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign nor signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained Brotherhood which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principle of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and has transformed our Garden of Eden into a theatre of war, of treasons, of stratagems, aye, of rash rebellion against the law of nature and the commands of the Most High.

Every piece of furniture in one of our lodges, implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every lodge where Masonry has established its beneficent influence, teach such lessons of morality, virtue, and religion, as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, with the square and plumb, constitute the immovable jewels of a lodge, impress us that all men are equal by birth; that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by the Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties, and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that men must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam (and consequently upon his posterity) was, "In the sweat of thy face shalt thou eat bread until thou return unto the ground." And the rites, mysteries, ceremonies, and observances of Freemasonry recognize this stern command. The very pillars of a lodge represent wisdom to devise, strength to support, and beauty to adorn.

—*Bro. Tisdal, in the Scotsman.*

THE MYSTIC ORDER.

BY THE AUTHOR OF "SALAD FOR THE SOLITARY AND THE SOCIAL," ETC.

THE approaching dedication of the grand Masonic Temple at New York, which is to take place next June, is our apology, if any be needed, for presenting a brief sketch of the rise, progress, and present condition of this world-renowned fraternity. Although the popular idea of Freemasonry is, or used to be, that of a secret conclave, having entrenched itself with mysterious and terrible rites and ceremonies, and bound together by fearful oaths and fiery ordeals; yet, a better acquaintance with the genius of the institution, is said to reveal so much to commend, as to leave comparatively little against which exception might be taken. True, it is environed with profound mystery, and this is by some urged—justly or unjustly—as an objection against it; yet, as there is otherwise so much of interest connected with the Order, we will not disenchant the inquisitive reader by divulging any of its occult secrets, but glance at some of its works and results, that have become historic. Like almost every other influential institution, Masonry has been the object alike of extravagant encomium by its friends, and unmerited obloquy by its opponents, Without attempting to reconcile these dividing

opinions, we shall steer between them, and thus, doubtless, arrive at a more just estimate. Viewed merely as an eleemosynary association, its generous benefactions are worthy of all honor; but its aims and purposes are said to be more than these: it not only ministers to the necessities of suffering humanity, but its system of symbolism—a science that has ever been closely allied with poetry and religion—is replete with significance, teaching such lessons of morality and ethics as must win approval.

Freemasonry, in its theory, regards mankind as a common brotherhood, irrespective of color, clime, condition, creed. It does not, therefore, reject from its fellowship any but the atheist, or those who are found to be deficient in personal morality, while all of an opposite character, whether Jew, Mohammedan, or Christian, are regarded as equally admissible to its privileges. Although it professes to derive its creed and code from the Bible—which is said to be ever found upon its altars—yet, since it thus liberally groups together men of such diversity of creeds, all cannot, of course, strictly be called *Christians*, although many Christians are among its supporters. Freemasonry is to be regarded as an institution of human devising—whose principal design is to conserve the bodily well-being of men; while Christianity—of divine origin—has to do with their spiritual welfare. They can never, of course, become identical; all that need be desired, perhaps, is that they come not into antagonistic conflict. Claiming, as it does, to be established upon the immutable principles of virtue, truth, and charity, it need not surprise us that under the gis of these good genii, its historic annals should be replete with glorious memories, and while these guardian angels keep watch and ward over its works and ways, the world can scarcely afford to dispense with its philanthropic service.

Man being essentially a gregarious and social being, there have ever existed in all civilized communities, associations of men, for the purpose of mutual profit and protection. Each department of human industry has, consequently, had its appropriate representatives among the various societies and guilds of science, literature, and in the arts of life. Hence, among other benevolent institutions, that of Freemasonry took its rise; and wider in the range and sphere of its benefactions than most others, it has lived through centuries, to bless mankind. Wherever the foot of the adventurous traveller may stray—from the thrilling regions of thick ribbed ice to the savannas of the sunny south, in the far-off east or remotest west—there the friendly greeting and aid of a Mason may, by a mystic sign, be secured by any brother in need.

Franklin thus speaks of Freemasonry: "It has secrets peculiar to itself, but of what do these principally consist? They consist of signs and tokens which serve as testimonials of character and qualification, which are conferred after due instruction and examination. These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains her power. Let the possessors of them be expatriated, shipwrecked or imprisoned; let them be stripped of everything they have in the world, still their credentials remain, and are available for use, as circumstances may require. The good effects which they have produced are established by the incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have subdued the rancor of malevolence, and broken down the barriers of political animosity and sectarian alienation."

Many traditions are held as to the origin of the institution, but they are generally regarded as merely mythical and legendary. According to some writers, it took its rise from a band of Craftsmen in Tyre, who went to Jerusalem to assist in the erection of Solomon's Temple; hence the great prominence given in the ritual and symbols of the Order to that memorable edifice. By others it has been traced to the ancient Egypt, and again to the times of the Crusades, and the Masons of Strasburg, in 1275. Some bard has thus put the legend in verse:

"They're traced on lines in the Parthenon,
Inscribed by the subtle Greek,
And Roman legions have carved them on
Walls, roads, and arches antique.
Long ere the Goth, with a vandal hand,
Gave scope to his envy dark,
The honored Craft in many a land,
Had graven its Mason-mark.

"The obelisks old, and the pyramids,
Around which mystery clings—
The hieroglyphs on the coffin-lids
Of weird Egyptian kings.
Carthage, Syria, Pompeii—
Buried and strewn and stark,

Have marble records that will not die—
Their primitive Mason-mark.

“Those Craftsmen old had a genial whim,
That nothing could ere destroy;
With a love of their art that naught could dim,
They toiled with a chronic joy,
From Tiber to Danube, from Rhine to Seine,
They need no ‘Letters of marque,’
Their art was their passport in France and Spain,
And in Britain, their Mason-mark.”

—From *Baldwin's Monthly*.

WHAT FREEMASONRY HAS DONE.

AN honest enquirer has asked us, “What has Freemasonry done to establish its claim to the distinguished honor and position which Masons assign to it in the world?” We answer, it has, to a very creditable extent, promoted the work of civilization. The pages of history supply but scanty records of its usefulness. What Freemasonry has done, in this direction, has not been proclaimed to the world. She works not as an organized body, displaying its machinery to the world; but works through its members themselves and through their means. But this is more or less withdrawn from the gaze of the enquirer, as also from the world in general; for “the actual deeds of a Freemason are his secrets.”

Freemasonry has been the conservator of pure and sound religious morals in times of almost universal degeneracy. We do not claim too much for it when we say that, in the Fourteenth Century, more especially in Germany, and in Northern Europe generally, when corruption and licentiousness had invaded the Church of God; when vice in its grossest form, and immorality in its most revolting aspects, were sanctioned by those who ministered at its sacred altars of religious worship, Freemasonry entered its solemn and oft-repeated protests against the corruptions and profligacy of the times. The sturdy operative Masons, moved by these strong and vigorous words, engraved with their own honest hands upon the solid rock which they wrought for building purposes, figures, words, and sentences, that stood out in mute rebuke of the unbridled licentiousness of the very priests themselves, who were the moral and religious instructors of the people! And many of those silent but stern rebukes remain till the present time, in attestation of the high and healthful tone maintained by the Craft in mediæval times. In the meantime, the lives and examples of the fraternity were in exemplification of a higher and purer morality than was found, at the time referred to, in the Church itself.

How far the sterner and more elevated morals of the association of Operative Masons, in these days, went to countervail the corruptions of the Church, and to prepare the way for the great Reformation, then dawning, we are not called on to say; but nothing is hazarded in asserting or affirming, in the light of Masonic history, that Freemasonry, or that which was substantially the same, under a different name, preserved a radius and centre of moral influences, that, but for the fraternity, had not existed in any other organization in Europe. It was a great moral power at work upon that class and portion of society most likely, under ordinary circumstances, to sink deepest in corruption, in times of prevalent licentiousness and irreligion in high places. It was a light shining in a dark place. The value of Freemasonry cannot be over-estimated at that dark period, as a great conservator of good morals. But, at all times, and in all places, if Freemasonry be true to its avowed principles, it must prove a powerful agency in the conservation of sound morals. It is derelict, on the score of duty, if it fails to answer this end and to render this service to the cause of morals in this world. Thousands upon thousands of men at the present day, and all around us, in every-day walks of life, are made better by their Masonic vows than they could be in absence of those restraints. They are better husbands, better fathers, better brothers, better in all the social relations of life, than they would be if they were not Masons.

A Masonic lodge, in any community, if the fraternity be true to its code of morals, and perform with fidelity the moral duties, as enjoined in the lodge, cannot fail to prove a blessing to that community.

The best of institutions are liable to abuse. The Church itself, which stands upon a higher platform than Masonry, whose members are bound by their profession and solemn vows to “walk worthy of their vocation,” often has to mourn over the defections and delinquencies of its members. Many of them bring reproach upon the cause.

It cannot be expected that Freemasonry should escape the reproach from what the Church is not exempt.

Freemasonry has administered an untold and incalculable amount of relief and comfort to widowed and orphanage, and to distressed Masonic brothers. These deeds have been done in secret. Darkened homes, where the shadow of death has been left brooding, have been visited by Masonic charity. Tears have been dried up, bleeding hearts have been soothed, bread has been dispensed by the noiseless hand; guardian angels have been scarcely less silent and unostentatious in their visits to the homes of poverty and want, and scarcely less lavish and unselfish in their offices of love and mercy, than the Masonic fraternity, in dispensing charity and scattering its rich benedictions upon the destitute and suffering poor. As the wilted flowers spring up under the refreshing influences of the dew, gently distilled in the silence of the night, so many a withered and broken heart, pining in poverty and want, has been refreshed and invigorated by the noiseless visitation of Masonic benevolence.

The Masonic fraternity, like the Great Author of every good and perfect gift, becomes the husband of the widow and the father of the orphan; and the days of eternity alone will disclose the amount of benevolent work performed in time by this Universal Brotherhood.

The Temple is not yet finished. Masonry has not yet accomplished its mission in the world. Let us work on. Work, work! This is the law. The time is short. It is past high noon with many of us. The sun goes down. Soon we shall lay by the implements of our Masonic work; and soon our offices of friendship and brotherly love and relief will cease.—*The Scotsman*.

MASONIC RECORD.

AT HOME.

THE Nova Scotia Grand Lodge have taken hold of the Masonic Hall project in earnest, and are to erect a suitable building for Masonic purposes on a part of the property, and to sell the remainder. The matter is in the hands of the following committee: Grand Master, Colonel Laurie; Deputy Grand Master, A. H. Crowe; Grand Treas., A. K. McKinlay; Grand Secretary, Dr. B. Curran, (officers of the Grand Lodge), with Messrs. Sircom, Hesson, C. J. McDonald, W. H. Hart, J. Gossip, William Williams, J. M. Mumford, Dr. Woodill, and J. Taylor Wood.

THE officers and members of Craig Lodge, 214, A. F. and A. M., Ailsa Craig, met on the 22nd March, and presented W. Bro. Wm. Matheson, P. M., with a beautiful P. M. gold jewel, with an inscription on the reverse side, Presented to W, Bro. Wm. Matheson, P. M., by the officers and brethren of Craig Lodge, 214, as a slight token of their esteem. Ailsa Craig, March 22nd, 1875. The address was read, and the jewel presented by W. Bro. Sands, after which W. Bro. Matheson made a neat and very suitable reply. Also, the brethren of Craig Lodge presented Bro. Wm. McIntosh with a beautiful gold Masonic ring, the same evening, on the eve of his departure for the Far West, as a mark of esteem and appreciation of his valuable services to the lodge and the Craft generally. The address was read and the ring presented by Bro. Tibcaudo, after which Bro. McIntosh, in his usual able manner, thanked the brethren for their kindness. After the lodge closed, the brethren were invited by Worshipful Bro. Matheson to partake of an oyster supper at Bro. Campbell's Hotel, where a very pleasant evening was spent.

THE Masonic Hall, Toronto, on the evening of the 2nd March, presented a brilliant appearance, the occasion being the formal opening of a new lodge, designated "The Zetland." Numbers of the fraternity, from the neophyte in Craft Masonry to the Illustrious Brethren of the A. and A. Rite, were largely represented, those of the higher orders wearing jewels emblematic of their respective grades. The lodge was opened by R. W. Bro. R. P. Stephens, D. D. G. M., Toronto District, who said it afforded him great pleasure to recommend the petition of the brethren desirous of forming Zetland Lodge to the Grand Master, *pro tem.*, as they were well known to the fraternity, the majority of them having occupied high positions in the Craft. The dispensation granted by R. W. Bro. J. K. Kerr, acting G. M., was then read by R. W. Bro. Stephens, after which he called W. Bro. J. G. Burns, W. M., to the chair. W. Bro. Burns, in referring to the formation of Zetland Lodge, said it was composed of members of every lodge in the city, and would undoubtedly have the effect of binding the fraternity closer together in the bonds of unity. W. Bro. Burns then announced the officers formally elected as follows: W. Bro. J. G. Burns, 18°, P. M., W. M.; V. W. Bro. F. J. Menet, 32°, P. M., I. P. M.; W. Bro. J. B. Nixon, 18°, P. M., S. W.; R. W. Bros. Daniel Spry, 32°, P. M., J. W.; S. B. Harman, 18°, P. M., Chaplain; W. Bro. James Norris, 18°, P. M., Treasurer; V. W. Bro. Thomas Sargant, 18°, P. M., Secretary; W. Bros.

George Watson, 18°, P. M., S. D.; George C. Patterson, 18°, W. M., J. D.; R. J. Hovenden, 18°, S. W., I. G.; John F. Ellis, P. M., D. of C.; Bros. W. Brydon, 18°, S. W., James Martin, Jr., S. W., Stewards; W. Bros. J. F. Blackwood, P. M., James Robertson, W. M., W. H. McClelland, P. M., Com. of Gen. Pur.; V. W. Bro. Thos. Sargent, 18°, P. M., Ben. Brd.; R. W. Bro. D. Spry, 32°, W. Bro. J. G. Burns, 18°, Hall Trust; Bro. John L. Dixon, 18, Tyler. After some routine business, the brethren retired to the refreshment room, the chair being occupied by W. Bro. Burns. The usual loyal and Masonic toasts were given and suitably responded to, R. W. Bro. Menet replying on behalf of the Grand Lodge of Canada. The health of the Deputy Grand Master of Toronto District was proposed, R. W. Bro. R. P. Stephens acknowledging the compliment in well chosen remarks. The toast of the "Master and Wardens of Zetland Lodge," was enthusiastically received, appropriate responses being given by W. Bro. Burns, W. Bro. Nixon, and R. W. Bro. Spry. Among the guests were W. Bro. Andrew Smith, W. M., St. Andrew's Lodge; W. Bro. Blackwood, Ashlar Lodge; W. Bro. Day, Rehoboam Lodge; W. Bro. Porter, W. M., St. John's Lodge; W. Bro. George Darby, Brougham Union Lodge, etc. Zetland Lodge was opened under most auspicious circumstances, and will ere long rank as one of the best under the jurisdiction of the Grand Lodge of Canada.—*Mail.*

A FAREWELL supper was given to Bro. James Colcleugh, at Mount Forest, on the evening of April 12th. The following address was presented to Bro. Colcleugh:

DEAR SIR AND BROTHER,—Your retirement from business in Mount Forest, and your intended removal to assume new duties in a distant part of the Dominion, and the consequent severance of the ties which have bound you in fraternal relation with St. Alban's Masonic Lodge in this place, almost from the period of its organization some seven years ago, suggest to your fellow members that the present is a fitting opportunity to give you some tangible expression of the good will which they entertain for you. During the period of your connection with the lodge, we have found you ever willing to tender your assistance in furthering its interests and promoting its welfare. As an officer you have ever been prompt and conscientious in the performance of the duties committed to your care. As a citizen of the town during the past twelve years, your conduct has been such as to elicit the approbation and regard of those who have been associated with you in any way, so that in the severance of an acquaintance so long enjoyed we experience regret not easily expressed. As in the course of Providence your future is likely to be separated from those who now surround you, we trust that in the reminiscences of the years spent on this scene may be always pleasant and agreeable. We beg your acceptance of this ring as an emblem of our enduring regard and esteem—cordially wishing you success in your future career, and trusting that yourself, Mrs. Colcleugh and family may be blessed by the giver of all good with prosperity, health and happiness. Signed on behalf of St. Alban's Lodge of A. F. and A. M., No. 200, G. R. C.,

JOHN McLAREN, W. M.
JOHN McFADYEN, S. W.
JOHN ROGERS, J. W.

Mount Forest, April 12, 1875.

Brother Colcleugh responded in the following terms:

WORSHIPFUL MASTER, OFFICERS AND BRETHREN OF ST. ALBAN'S LODGE,—Although I have been so long associated with you as a member of this lodge and experienced the brotherly sympathies of you all, I had no expectation of being addressed so feelingly, nor of being presented with such a beautiful token of your regard. Permit me to assure you, the sight of your gift, however casual, will remind me of the centre from which none of us can err. Had I gone to my prospective home without meeting you on this occasion, I should cherish fond memories of the evenings I passed in your society; but now that I have a momento that will hourly prompt my memory, I feel that in the thought I shall always be with you. With feelings next to overflowing, I thank you on behalf of Mrs. Colcleugh as well as myself, for your expressions of good will, and reluctantly bid you a fraternal farewell.

JAMES COLCLEUGH.

ABROAD.

BROTHER STAVELY HILL, M. P., has been appointed Counsel at the Admiralty, and Judge Advocate of the fleet, in the room of Mr. Huddleston.

IN Virginia City, Nevada, on last Easter Day, the Knights Templar in a body attended Divine Service in the Episcopal Church.

WE, (*Keystone*), recently quoted the following stanza from the report of the pro-

ceedings at the banquet of the Masonic veterans at Columbus, Ohio, in October last :

“The Craft, the Craft, the brave old Craft,
That has weathered the storm so long ;
It has won renown from Crozier and Crown,
And a leaf from the child of song”—

And asked “where does this genial stanza come from ?” Bro. Cornelius Moore, in his *Masonic Review* for March, informs us that it is from a song written by an English brother some years ago, and published to the music of another English song—“The Brave Old Oak.” He picked up the song and music in an old book store in London, in 1859, and republished it in the *Review* a short time after.

THE Masonic editor of the *New York Courier* says: We have already noticed the fact that the Masonic parade in June will be one of the grandest ever beheld in this city, and we are now getting advices which bear out what we then stated. From our Albany correspondent we learn that Temple Commandery, No. 2, has decided by vote to take part in the dedication procession. The Knights expect to turn out with full ranks, and there is reason to believe that the command will be at least 150 strong. A band of thirty pieces has been engaged, and will be under the direction of Sir J. H. B. Sullivan. From Philadelphia and Boston the news reaches us of the preparations that are being made for a brilliant representation of the Knights of those cities during the ceremonies of dedication; and we are positively advised that the New York Knights do not intend that they shall be behind their fratres.

BRO. SIR HENRY EDWARDS, Bart., has accepted the Provincial Grand Mastership of West Riding, Yorks, at the invitation of His Royal Highness the Prince of Wales, M. W. G. M.

BRO. H. A. DUBOIS has been appointed Secretary to the Surrey Masonic Hall Company, in place of Brother Edwin Sillifant, deceased.

PRESENTATION TO BRO. SIR GEORGE ELLIOTT, M. P., P. G. S. W., Middlesex.—On the 31st March last a banquet, attended by upwards of a thousand persons, took place in the Market-Hall, in the city of Durham. At the same time a magnificent dessert service in silver, by Hunt and Roskell, was presented to Sir George. The service, consisting of ten pieces, cost £2,000, and was subscribed for by friends and admirers of the hon. baronet. The Marquis of Londonderry occupied the chair, and made the presentation.

HER Majesty the Queen has been pleased to issue a Royal Commission to inquire into the working of the Factory and Workshops' Act to, among others, Bro. Lord Balfour, of Burleigh, Past Grand Senior Warden.

LONGE ST. MUNGO, Glasgow, Scotland, on March 4th ult., celebrated its 146th Anniversary. The Festival took the form of an assembly and supper, in which the wives and sweethearts of the brethren participated. For a number of years past 25 members have been annually added to this flourishing lodge.

THE Bible is the first Great Light in Masonry. In connection with it, our readers, says the *Keystone*, may be pleased to know that the first Bible Society in the United States was instituted in *Philadelphia*, in the year 1808; the second in Hartford, Connecticut, in May, 1809; and the third in Boston, Mass., in July, 1809.

MASONIC CHIT-CHAT.

THE Freemasons of Alexandria, Egypt, support a Masonic paper in the Arabic language.

FROM a table recently published we find that there are 48 Grand Lodges, 6,142 Lodges, and 582,178 enrolled Master Masons in the United States.

THE proceedings of the General Grand Chapter of the United States show that there are 37 Grand Chapters, 2,014 R. A. Chapters, and 123,779 R. A. Masons in the Union.

BRO. WM. JAMES HUGHAN, the foremost living Masonic historian of England, was made a Mason in 1863, in St. Aubyn Lodge, Devonport.

THE Grand Lodge of Washington Territory, at its last communication expelled a brother for declaring himself to be a demitted Mason, when he knew himself to be suspended.

KING KALAKAUA is a 32° Mason.

THE Grand Lodge of Kentucky, at its last annual communication, numbered over six hundred members. So large a number of gentlemen never before assembled in Kentucky in the interests of brotherly love.

ILLINOIS says that no W. M. elect can be installed until he has been invested with the secrets of the chair, and that none but actual Past Masters shall be present to assist in imparting those secrets. It also rules that a brother is restored to member-

ship in a lodge when the decision suspending or expelling him is reversed or set aside by his Grand Lodge.

IN the year 1130, eighty-one Masons came to Europe, under the charge of Garmont, Patriarch of Jerusalem, and went to Sweden, where they enclosed in a marble tomb, in the town of Upsal, all the documents relating to Masonry which they had procured in Palestine. These Masons established Freemasonry in Europe, and nine of them instituted the Order of the Temple.

THE installation of M. W. Bro. His Royal Highness the Prince of Wales, as Grand Master of the United Grand Lodge of England, took place in the Royal Albert Hall, London, on the 28th ult., and was, as anticipated, attended by a great concourse of brethren.

THE Right Hon. the Earl of Rosslyn, Past Grand Master, has been appointed representative from the Grand Lodge of Scotland to the Grand Lodge of England in the room of the late Lord James C. Plantagenet Murray. The appointment was made in accordance with a wish expressed by H. R. H. the Prince of Wales, Grand Master elect.

JOHN THEOPHILUS DESAGULIERS, LL. D., F. R. S., famed as one of the Revivers of Masonry in 1717, was made a Mason in the Lodge of Antiquity, London, the oldest of the few English Operative Lodges then existing. He graduated at Oxford University, and was a very eminent natural philosopher, and the Chaplain of the Prince of Wales. In old age he experienced sad reverses of fortune, and died in the Bedford Coffee House, London, and was buried in the adjacent ground. Two sons survived him, one of whom was Gen. Desaguliers. Cawthorn, in his "Vanity of Human Enjoyment," thus exaggeratingly alludes to him:

"Can Britain suffer the weeping muse to tell
How poor neglected Desaguliers fell!
How he taught two gracious kings to view
All Boyle ennobled, and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea and without a grave!"

AT REST.

BRO. JOHN RYLER, the oldest printer in Pennsylvania, and one of the oldest Masons in the State having been initiated in 1820, died recently at his residence in Phoenixville, Pa., aged 82. His funeral was attended not only by the Craft, but also by the military and the prominent residents of the place.

BRO. JOHN M. DUCHER died at his residence, at Niagara Falls, on Sunday morning, the 4th April, in the fifty-ninth year of his age. Twenty years ago he came to Niagara Falls to reside, and received the appointment of Gate Keeper at the Goat Island Bridge about nine years since, which duty he had discharged faithfully up to a few months of his death. His intercourse with his employers and the public has ever been of the most satisfactory description, his urbane manners and unflinching integrity fitting him peculiarly for the position. About eight years ago he connected himself with Niagara Frontier lodge, No. 132, F. and A. M., and subsequently with Niagara Chapter, No. 200, R. A. M., in which bodies he held important offices. He was buried with Masonic rites from St. Paul's M. E. Church, a large concourse being in attendance. Rt. W. Bro. Flagler, D. D. G. M., conducted the impressive burial service. About one hundred Masons were in procession including many from Clifton and Drummondville. Deceased leaves a widow and grown up children to mourn the loss of a kind husband and father.—*Masonic Tidings*.

WE mourn the death of one of the oldest, ablest and best Freemasons that has ever presided over the Craft in Pennsylvania, R. W. Bro. James Page, Past Grand Master of Masons in Pennsylvania. He died in this city on Tuesday morning last, April 6th, inst., at the advanced age of eighty years. As a man, a citizen, a lawyer, and above all, as a Mason, he was *primus inter pares*. So great was his physical vitality, his force of character, his public spirit, and his mental power, that on every one of the divers fields of labor to which he was called, he was foremost in action, and won and wore the honors of the day. Brother Page was made a Mason in Rising Star Lodge, No. 126, on the evening of Christmas Day, 1822. The year following he was elected J. W., then S. W., and in 1824, W. M., to which distinguished position he was re-elected for the three succeeding years. He was at the time of his death Senior P. M. of Lodge 125. In 1843 he was elected S. G. W. of the Grand Lodge of Pennsylvania, then D. G. M., and in 1846 Grand Master of Masons in Pennsylvania, to which supreme station he was re-elected in 1847. At his death he was chairman of the Committee on Appeals of the Grand Lodge, and also of the Commissioners of the Sinking Fund.—*Keystone*.