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# THE CRAFTSMAN

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### THE WOUNDED CAPTAIN.

BY S. C. COFFINBURY.

"Oh! Heavenly Father, temper the wind to the shorn lamb! I am a widow and my child is an orphan!" Thus exclaimed Clara Arthur, pressing her little daughter Eda to her bosom.

Alas! how often, during the war of the rebellion, has that piteous voice of anguish burst from the heart of the bereaved, and been borne by the spirits of the departed to the land of peace, when it was echoed by the lips of angels up to the throne of God. How often, alas! has it been the doom of the widow and fatherless to be abandoned by the world to their prayers, their anguish and the tears of pitying angels. While ambition was planning campaigns, battle-fields and conquests, and philanthropy was suing to humanity for pecuniary means to execute them, and to comfort the weary soldier, their instrument,—how many bereft widows and orphans were left to wander hopelessly and cheerlessly from door to door, or to tread the path to shame and infamy, there to sink into a dying life—a living death!

It is when war unchains her dark angel and sends her shrieking among men, with her scourge of spears in one hand, her torch of blood and rapine in the other, to spread desolation and death, that the hearts of men are barred against the wail of suffering and the cry of despair. It is then when humanity is listening to the boom of the cannon, and watching the fortunes of the battle-field, that the noble and the good, who have been taught the pure lessons of "brotherly love, relief and truth," from the deep but pure fountains of all good, are felt to fill a wide gap in the ranks of humanity, and to quietly and patiently work out and demonstrate the profound problems of the divine mystery, "on earth peace, good will among men." They hear the orphans' cry and widows' wail.

It is in the village of S——, in the State of ——, that Clara Arthur and her daughter Eda are introduced to the reader. The mother appears to be about thirty years old, the daughter eight. They were both beautiful; the one as a woman in the fullness of maturity; the other as a child in the purity of innocence. The neat, yet plain room in which they are seen, indicates a comfortable but unostentatious manner of living. While there is nothing wanting for comfort and convenience, there is an entire absence of those meretricious appliances of luxury that indicate that aristocratic assumption which, in the present day, is so apt to gain upon and usurp the more rational aspirations of the domestic household in pretentious ostentation.

There is something grand in the lofty and affectionate anguish of a woman. As we gaze upon her, under the ministrings of the angel of sorrow, her womanhood enhances, and her very weakness and tenderness swell into strength of grandeur; she rises above us from our groveling plane, and we look upwards as to an angel, to contemplate her sublimity; we see her in an upper, a holier sphere than that from which we look. There she stands, a being of a purer mould—a link of gold between angel and men—between earth and heaven—too lofty to elicit our pity, too poor to affect our tears, too sublime to accept our condolence; our words of consolation fall an empty mockery at her feet. We can only gaze and wonder in a spirit akin to awe.

How deeply touching is the grief of childhood! We long to clasp the innocent to our bosom—to kiss away the glistening drops that tremble upon the silken eye-lashes, to look words of peace and love into the pure soul that flashes out from the blue depths that sparkle liquidly beneath the quivering lids. Sweet childhood! In its inexperience of the philosophy of life, it submits not to the fiat of destiny without many ingenious defensive alternations—many feints to parry the fatal shaft. The dignity of womanhood meets her destiny coldly and calmly, though it may be in the majesty of sorrow and the grandeur of tears; but childhood puts aside the point of the poisoned arrow and pushes forward to pass it; it will not submit without an effort to avoid its keenest wound. Thus was it with Eda, as she exclaimed amid her tears, "Mother there is yet hope; the letter does not say that he is dead. Now listen and I will read every word of the letter over again;" and she read:

"FRONT OF THE LINE, ARMY OF THE POTOMAC, June 20th, 186—.

"MRS. C. ARTHUR,—*Dear Madam:* It becomes my painful duty to inform you, that on the — day of June, in an engagement with the forces of the enemy, under Stonewall Jackson, your husband, Captain George Arthur, was severely wounded and taken prisoner by the enemy. If living, he is a prisoner; but his wounds were of such a nature, (as I have learned,) as to preclude much hope of his recovery. Yours with respect, and sympathy with your affliction, A——— S———,

Maj. Commanding 7th Regt. — Inf. Vol."

"Ah! my child, we are without hope!" Even if he should still be living he is wounded, and a prisoner in the hands of inhuman soldiers, from whom there is no hope of obtaining his release. He cannot survive long in a hospital without medical aid and the kindest attention; then, what hope can there be for him in the hands of enemies?"

"No, no, mother, say not so; was not father a Freemason?" rejoined Eda.

"Yes, child," replied the mother, "but what of that? Freemasonry avails but little in a war of brother against brother. My child, think of that dread Libby prison and Andersonville," and again Mrs. Arthur burst into tears, and threw herself upon the sofa in deep agony.

Eda gazed a minute upon her mother, thoughtfully; her eye gradually assumed a new light; she softly folded the letter, and placing it in her bosom, with a gentle but firm step stole from the room.

About three o'clock that afternoon, in the village of S———, sat Judge B——— in his office. He was past the meridian of life; he was neither corpulent nor lean, but of that full habit which is necessary to perfect a fine, large physical form. His large head, graced with a full suit of steel-mixed hair, was well balanced upon his broad shoulders, while good nature smiled playfully upon every lineament of his handsome features. A deep, intellectual eye, a thoughtful composure of countenance, and a high broad forehead bespoke the man of profound thought and mental labor. Judge B——— was now practicing attorney in the village of S———, although he had long presided in one of the judicial tribunals of his State, and had with credit represented his constituency in the national legislature. He was surrounded by clients when Eda Arthur entered his office. She slowly and softly approached Judge B———; she stood awhile reading his features, and looking into his eyes inquiringly.

"What do you want, my child?" inquired Judge B———, returning her penetrating glance. Eda, as if assured by the tone of voice and gentle play of features that accompanied it, without removing her eyes from his, slowly withdrew the letter from her bosom, and placed it in his hand.

The Judge ran his eye hastily over the contents of the paper, and, turning to his clients, said:

"Gentlemen, you must come some other time; here is more important business than yours which demands my immediate attention."

"But," said one of the persons, "we have come a great distance to see you, Judge our business is also of great importance."

"True," returned the Judge, "but it matters not; this note, brought by this little girl, puts me in possession of facts and circumstances which require my immediate attention, to the exclusion of every other matter; so you understand me."

"But, Judge," returned the client, "if you will consider, we cannot conveniently come again; if you cannot do our business, we must go to some other lawyer."

"Very well," returned the Judge, "that will do better; there are several competent lawyers in town; go to one of these, gentlemen; I must be master of my time the rest of this day; perhaps longer." So the clients left.

"Are you Mrs. Arthur's child?" inquired the Judge of Eda, who replied in the affirmative. He took the child upon his knee, and kissing her, asked, "Why did you come to me with this letter?"

"Because," returned Eda, "once, when mother was blaming father for being a Freemason, father told her that you were also one, and that ought to reconcile her to his being one. He told that Masons helped each other, and now father is not here to ask you to help him, so I came to ask for him. Mother don't know I have come. You will send for my father, won't you?"

"Yes," replied the Judge, "God will not permit the father of such a child to die in prison. If your father survives he shall be brought home."

Eda clasped her arms around the Judge's neck, kissed his cheek, and, burying her face in his bosom, sobbed aloud, while the big tears stole down the cheeks of the Judge and hid away in his iron-grey whiskers.

On that night Charity Lodge of the Free and Accepted Masons was opened in due form, the members of which having been summoned for a special communication. The business especially claiming the attention of the Lodge was presented by Judge B——, by producing the short letter from the army of the Potomac in relation to Captain Arthur. The impossibility of obtaining passports into the confederate army, with the danger attending such an enterprise even with passports, were fully discussed. The improbability of Captain Arthur still being a survivor, the difficulty attending his exchange, the danger to him on account of his wounds, if still surviving, attending his removal, if removal were permitted, the danger of his remaining without proper attention and medical treatment in the enemy's hospital, were also discussed. Another important question arose: Who will go? A thousand dollars had been raised to defray the expenses of the journey, and the removal of the invalid or his mortal remains; but who shall go? There were enough to go; many had offered to assume the responsibility of the task, but the ardor and impulsiveness of youth were the obstacles in the way of settling upon several of the younger brethren, while the Lodge was slow to select one from several who held the responsible positions of heads of families at home.

"I will go," said Brother H——, rising in his place. He was a venerable old man. He was tall and straight. Although old, his brow was well knit, his cheek was as fresh as youth, while in his deep keen eye could be read the experience of many years. "I will go," said he. "Should I not return, there are none but you, my brethren, to mourn my loss. I stand alone in the world; I have seen the loved ones perish around me, and like a blighted tree, I stand alone. I have encountered many dangers in my time in foreign lands, and amid the hordes of savages in our northern wilds; in every exigency of danger I have found our beloved Order and its mystic language sufficient for each emergency. I will go and bring our brother home, if living; if not, I will bring his remains to his wife and child."

Every eye in the Lodge moistened as this venerable old man resumed his seat. There he sat, the minister of mercy. The light rested softly upon his quiet and placid features, while a halo appeared to encircle his venerable brow.

How grandly beautiful—how like an angel of light towers before us the minister of charity! How like the pitying angel of humanity he bends over the afflicted, and pours in the oil and wine of healing?

Here let us draw the veil over the deliberations of this secret order, as it plans ways and means in behalf of suffering humanity.

On the morrow, brother H——, the tall, old man with white hair and beard, at whom the reader had a passing glance in the Lodge, surrounded by his brethren, took his seat in the morning express eastward. By his side was seated the little Eda Arthur; no entreaties, dissuasions, injunctions or commands could move her from her purpose of "going to her father," as she said she was in accompanying brother H——. Hands were shaken, blessings were pronounced, adieus were exchanged, the bell was rung, the cars were off and soon out of sight and hearing.

A few days passed. In the valley of the Shenandoah lay the belligerent forces of the federal and confederate armies. A battle was inevitable. It had been expected from day to day for more than a week. The forces on either side had been massing for a decisive blow. The day had at last arrived for the fearful collision of arms. The order of attack had been given, and Stonewall Jackson was advancing upon the left wing of the federal line. His line of battle was well formed and bristled with arms. The stout infantry stood shoulder to shoulder within musket range of their enemy. A battery in the rear of the line had already opened its thunder of fierce defiance. A low hum of whispered voices arose from the serried ranks like the growl of a beast of prey. Stonewall Jackson dashed swiftly along the front of his line, while the huzzahs of twenty thousand soldiers arose like a fierce battle-cry. He turned the left wing of his line, and guiding his fleet charger to the rear, took position near its centre, surrounded by his staff. A moment more, and the whole line is to relieve the order which will precipitate the whole mass of armed warriors upon the masses of the federal line, there to grapple in the death-struggle.

At this juncture, a new feature was added to the fierce aspect of war. From a group of copse-wood lying directly between the belligerent forces, appeared the tall, straight figure of brother H——, leading little Eda Arthur by the hand. She was draped in snowy white. Brother H—— was clothed in white gloves and apron. In his left hand he carried his hat, while with his right hand he held the little hand of Eda. H's white hair and flowing beard glistened like silver in the noon-day sun. Like the angel of peace he slowly approached the confederate ranks. How grand was the effect upon the rude soldiery of both armies! How stood the genius of peace and war in juxtaposition—venerable age and innocent childhood had joined hands and had interposed between the weapons of death! How beautiful the effect; The ingenious fancy could fill up the procession with invisible angels as these two advanced amid the surroundings of war and the appointments of death! The heads of the rough soldiers were uncovered, and bowed in deep homage as brother H—— and Eda approached the centre of the line. The dense column silently opened. Bro. H—— and Eda passed through, and it as silently closed again. After they had gained the rear, they directed their steps to where General Jackson sat upon his panting steed in the midst of his staff. He dismounted and advanced a few paces to meet brother H—— and Eda. The rough soldier extended his hand in friendly greeting to brother H——.

"Brother, what brings one like you here at such a fearful moment as this?" inquired the war-worn General.

"Humanity," replied brother H——.

"What can I do for you?" asked General Jackson.

"Now, Eda, do your errand," said brother H——, turning to the child at his side.

"Is my father still living?" inquired Eda. "His name is Captain George Arthur."

"Yes my child, he is still living," replied the soldier in a voice as gentle as a child. "He is likely to live, although severely wounded. By my order, my own surgeon has given him especial care and attention. A brother of the mystic tie never appealed to me in vain."

"I came," rejoined Eda, "to take my father home to my mother; you will let me, won't you?"

"Yes, my sweet child, you shall take your father home, and may God protect you both!" He called an orderly, and hastily writing on a small piece of paper which he handed to him, said:

"Here detail the man,—procure an ambulance,—take George Arthur, a prisoner in the hospital, and Captain of Company A. Seventh Regiment—Infantry Volunteers, deliver him, and this old man and child, under a flag of truce within the federal lines; that is your passport."

As brother H—— and Eda moved to follow the sergeant, General Jackson advanced to Eda, and said:

"Little angel, let an old soldier kiss your hand." Eda extended her hand. The rough old man knelt on his right knee, and rising her hand in reverence towards his lips, Eda suddenly withdrew it, and clasping her arms around the neck of the brawny and sun-tanned old man, kissed his rough cheek, burst into tears, and wept upon his shoulder. Stonewall Jackson wept. He remained kneeling with his head bowed, several minutes after Eda had separated from him, while every one of his staff turned away in respect to his emotion. Within an hour after this touching incident, the din of arms, the smoke of war, the confusion of battle, mingled with the gush of blood and the shriek of death, swept over this sacred spot, where peace and war, childhood and age had met in holy embrace. Whatever may have been the faults or political errors of that war-worn soldier, this incident of gentle tenderness drapes his memory in a white-robed sanctity. Angels bowed their heads in reverence above him, while he thus knelt upon that battle-field encircling innocent childhood with his war-clad arms.

It was a joyous day when Charity Lodge marched in procession to the depot of S——, to receive and welcome brother H——, Eda and Captain Arthur home.

"You will not blame father for being a Freemason any more, will you, mother?" whispered Eda to Mrs. Arthur, as she embraced her child after an absence of twelve days.—*Michigan Freemason.*

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FREEMASONRY has its history—a history full of generous and noble deeds, well worthy to be preserved and cherished through ages to come. She has survived the vicissitudes, the wars and revolutions of nearly thirty centuries and has witnessed the rise and growth of all the civilized nations on the face of the globe.

**"WHOM VIRTUE UNITES DEATH CANNOT SEPARATE."**

DEATH has laid his cold and heavy hand on another of our most worthy and noble fraters. He has summoned to his eternal home Sir. Wm. Leffingwell, one of the oldest, most distinguished and best loved Masons of Iowa. His demise occurred October 23d, 1876, and on the Thursday following he was buried. In accordance with his request, the funeral services were performed by the Sir Knights of DeMolay Commandery, No. 1, under the command of Past Grand Commander Sir Theodore S. Parvin, acting by request of the Grand Commander. Supporting him were Sir Knight the Rev. A. C. Stilson, of Ottumwa, acting Grand Prelate, Sir Daniel B. Shelley, of Davenport, as Gr. Treasurer, Sir Scott A. Jenkins, of Clinton, as Gr. Senior Warden, Sir Theodore Schreiner, Grand Sentinel, in charge of the banner of the Commandery, and numerous other Knights from Davenport and surrounding towns. There, with the Knights of DeMolay Commandery, under escort of brethren of Iowa Lodge, No. 2, Hawk Eye Lodge, No. 30, and Wilton Lodge, No. 167, and brethren from other places, the society of Old Settlers of the country, and the present and past officers of the City, attended his remains to the grave.

At Trinity Episcopal Church, of which he was for many years a communicant, the church service was read by Rev. A. C. Stilson. Following this the Templar burial service was conducted by acting Grand Commander Parvin, and Grand Prelate Stilson, assisted at the grave by Past Grand Commander Ozias P. Waters, of DeMolay.

The funeral cortege was large and imposing. As a mark of respect the stores and business house were closed, and every one seemed desirous of testifying his love and respect to the memory of the departed Knight.

At the church, acting Grand Commander Parvin, introduced the Templar funeral service by reading the following Burial Service :

Death and the dead are with us again, teaching us, Sir Knights, brethren, and fellow-citizens, the brevity and uncertainty of human life, and the stability of human fortune, and demanding of us who survive, the last sad offices of Charity and Brotherhood.

Again we lament the loss of a dear friend, who, his work accomplished, now sleeps before you the sleep that knows no waking till the last trump shall summon him to his post in the Asylum above.

I have come to join you, Sir Knights and brethren, in obedience to a solemn duty, enjoined by the head of our Order in this jurisdiction, and in pursuance of a request long since preferred, and in his last moments renewed, by my departed friend, to conduct upon this sorrowful occasion the impressive ceremonies of our Order; an Order which in life our brother honored, whose lessons he practiced as well as taught, and which in death he would have honor him.

Yielding then to his request, and to following an ancient custom, we, his brothers and fraters, join with you, his Christian and citizen associates, do now here pay these last honors to our Past Grand Commander, and your neighbor and friend, William Leffingwell.

Him they cannot profit; he is beyond the reach of honors and censures alike. To us, the living, they may and should be profitable. They gratify those whom he loved; they show our appreciation of his virtues and worth; they encourage others to labor and endeavor to deserve the honors we here pay a departed Christian Knight, and they show to the world that the tie and sympathies and obligations of Masonic Knighthood cannot be snapped asunder by the hand of Death.

*"Among the dead our brother sleeps,  
His life was rounded true and well;  
And love in bitter sorrow weeps  
Above his dark and silent cell."*

And yet our brother is not wholly gone from us here below, since his influences survive, the thoughts he uttered still live, and the effects of his action and exertion can never cease, while the universe continues to exist. He has become a part of the great Past, which gives law to the Present and Future, and he still lives a real life in the thoughts, the feelings and the affections of those who knew and loved him.

While therefore nature will have her way, and our tears will drop upon his coffin in sorrow for his departure and great loss, let it comfort us, and all absent friends, to reflect that it is often a great gain to die, and that by the omniscience of God it may evidently be seen to be a blessing, as also that his memory will not be forgotten, but that he will be remembered with affection and regret by those who so long knew and

loved him, and that by the wondrous gifts of memory we may still see within us his features, hear his words and possess his thoughts.

"Thy Cross laid down,  
Receive a Crown,  
My brother!"

William Leffingwell was born in Norwich, Conn., January 4th, 1799, and was therefore on the 23d inst (October, 1876), the date of his death, aged 77 years, 9 months, and 19 days. It is not a little remarkable that his spirit should have winged its departure at the very hour, 8:40 P. M., the Monday evening on which, fifty-five years and one month ago, Bro. L. was joined in the happy marriage union severed only in his dying hour.

Mr. L. continued to reside in his native village until 1824, having in the meantime (1816) learned and worked at the trade of ship builder. At the age of twenty-two he married Miss Fanny Rose Lewis (aged 19), who survives him. In 1826 he removed to the city of New York, where he spent four years, and thence removed to Sag Harbor, Long Island, where he continued to reside and work at his trade until his removal west with his family, in 1838. The first of April the following year he, with his wife, reached this city (then the village of Bloomington), but did not bring his family till the June following from Cairo, where they had remained in charge of their household goods, which they had floated down the Ohio river in a flat-boat, then the common mode of moving west.

Well do we remember the arrival of that little band of pilgrims from Connecticut, and how we, with all the villagers, sought to welcome them to our shores upon this farther bank of the Mississippi. Like all new comers, Mr., or as late years all have called him, Father Leffingwell, was soon stricken down with the prevailing fever of the time and country; and we shall never forget his patient resignation during those hours of trial, as night after night we (then a young man), watched beside his couch. Years, long years, have passed since then, but during those years we were closely and intimately associated as "men and brethren." Upon his recovery he removed to his farm near West Liberty where he resided four years, when he returned to this city to remain until his Heavenly Father called him hence.

Mr. Leffingwell was often called by his fellow-citizens to serve them in public office, and in proof of his eminent fitness for such services we need only state that he filled successfully the office of county commissioner, county assessor, clerk of the county and district courts, and mayor and treasurer of the city, in which latter office he was engaged when death overtook him. At an early period, when but eighteen years of age, Mr. L. united with the Methodist Episcopal Church, and continued in its communion an active and useful member until 1852, when he and his wife attached themselves to the Protestant Episcopal Church, in which he zealously labored as warden, and in whose communion he died "a calm and peaceful death, a fitting end to a beautiful and consistent Christian life." Of him it has been worthily spoken, that in all the walks of life "no man ever more perfectly exhibited the character of the Christian gentleman and the true Knight without fear and without reproach."

Of his *Masonic career* we must speak briefly, as time is short.

Mr. Leffingwell was made a Mason in 1848, in Iowa Lodge, No. 2, his old friend Ansel Humphreys (whose remains he and we followed to the tomb from this sacred place three years ago), being Worshipful Master. Of the thirty members whose companionship he then joined, only Bros. Fimple, Richman (judge), Block, Couch, Reynolds, Fisher, Hunt, Husted, my brother Lafayette (of Washington City), and myself (nine), survive—all of whom, save two, I see before me, testifying by their presence their appreciation of our brother's worth. In due time Brother Leffingwell, was made a Royal Arch Mason, a Knight Templar, and a Sublime and Valiant Prince of the Royal Secret in the A. and A. Rite of Scottish Freemasonry.

Brother and Sir Knight Leffingwell was often called to preside over bodies of these respective grades, and over the Grand Council and Grand Commandery and Grand Consistory of the State. And as the Church and the State, so in every department of Masonry, no one surpassed in the zeal, energy and faithfulness with which he labored in the discharge of the duties devolving upon him, whether as a private or official member. In 1849 he served as Grand Treasurer of the Grand Lodge, but it was as Prelate that he ever felt he was most at home, the religious tenets of that office better comporting with his character, and he was most himself when leading his fellow-knights in their solemn devotions. With us, near a quarter of a century ago, in a great city of a neighboring State, he received the accolade of a Temple, and for more than half the intervening years he served as our Prelate or Grand Prelate, while it was in his privilege to command. It was in these near and dear relatives that we

became the more closely cemented in that friendship interrupted only by the grave. As a testimonial of high esteem in which his Illustrious Brethren ever held him, in 1872 the Supreme Council conferred upon him, as an honorarium, the thirty-third degree, or that of Sovereign Grand Inspector General.

On the 23d of September, 1871, Brother Leffingwell and his beloved wife, Fanny Ross, celebrated their golden wedding, on which interesting occasion some twenty of their immediate descendents, and near two hundred of their neighbors and friends were present. The members of Washington Chapter, No. 4, of which he had been a member since its organization, availed themselves of this occasion to surprise the wife with the present of a well-executed portrait in India ink of her husband, their loved and honored companion.

But dearer than all to our brother was the home circle. Married, as we have related, at an early age, there were born to them sons and daughters. Five children and seventeen-grand children survive the father and grand-father. The sons and daughters, and those old enough of the succeeding generation, have attained to positions of usefulness, and some of them of great honor. During the past year William and Fanny Leffingwell have closed, as they commenced, their married life, journeying together alone, and now that sanctified union is broken. Surely our tears are shed with the aged partner over the bier of the husband and brother all so loved.

From this record of his life, brief as we could extract from the pages penned by a loving hand (Bro. Langridge's sketch in the *Evergreen*), it will be seen that our brother lived not in vain, but that to the full measure of his opportunity he served his fellow-men and brethren and glorified his God and maker.

But men cannot always labor, nor live always. To-day our brother answers not our call. Once he lived and labored among us, but now his star is set on this world, and he has passed into the light that lies beyond the darkness of the Valley of the Shadow of Death. In vain we call him here. We shall no more hear his voice until we, also, have answered in another world the voice that has called him thither. Let us, then, not mourning as those who have no hope, pay the last offices of pious duty to the dead, since he, like one who sails slowly away from the shores of a dear land, a little while ago familiar to him, and hears in the stillness of the night the murmur of the waves among its cliffs, may still hear the murmur of our voices and see, as the angels do, these obsequies and the evidences of our affection or neglect.

Brothers and Sir Knights, in a little while, as it hath happened to our brother, whose memory we do now honor, so will it happen to us, and we, like him, shall be gathered to our fathers. Let us, then, not forget the lesson taught us by our brother's death, but remembering the uncertainty of life and the little value of those things for which men most strive, may we the more earnestly endeavor to obey the laws of God, and labor to do good to our fellow men.

"—————If I could feel  
From halls of glee  
And beauty's presence, one would steal  
In secrecy,  
And come and kneel and weep by me  
In night's deep noon;  
Oh! I would ask of Memory  
No other boon."

Such are the words the poetess makes the dying knight utter to the living. And it is a natural wish of the living that sweet flowers should grow upon the graves of those we love. But the falling leaves about us on our way to the tomb teach us that flowers do not always bloom here upon the earth. "Glorious beauty is a fading flower," says the prophet. In the Paradise to which our brother has gone they never wither nor fade. God has written manifold and wondrous truths in the stars above, but the revelation of His love is not less plain in the flowers than are the stars of earth,

"Emblems of our great resurrection,  
Emblems of the bright and better land."

And so we strew them on the coffin of our friend and brother, the Cross and the Crown, emblems of his holy faith and an apt expression of our affection, and equally of hope and reliance in that beneficence of which they are the unmistakable expression.

As God liveth the seasons will return and summer come again, and when the flowers, sweet flowers, shall bloom and shed their fragrance over our brother's grave, then shall our vows be renewed and our brother be not forgotten. In conclusion,



brethren, let us, while we live, so labor that when our summons shall come, we may feel that we are

“ Drawn nearer to the sky.”

Attention, Sir Knights! The sword of our brother knight, vowed only to be drawn in the cause of truth, justice, and rational liberty, reposes still in its scabbard, and our arms can no more shield him from envy or oppression.

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## TAKING AN OBSERVATION.

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It is well at times to pause and consider our ways. We should review the past and make a careful estimate of the present, to the end that a better progress and larger attainment be assured for the future. Thus the merchant takes an account of stock, makes investigation of his business and reckons up the gains or losses to which he has been subject. Thus the shipmaster takes a daily observation that he may ascertain the distance which has been sailed over, the course that has been kept, and his present position. Individually, and with regard to all the interests with which we are connected, it is our duty to take frequent observations, that we may know just where we are, what we have been doing, and whither we are tending. We are helped to such work by special seasons and occasions. At certain periods we are forced to look backward upon our course—to pause and consider! The close of the year is an occasion that prompts to such observation. When we are about to cross one of those imaginary lines by which continuous time is divided into annual periods, it is natural to halt, to send a glance backward over the way that has been travelled, while some serious thought is evoked in regard to the present condition and future prospects. Just now we have come close upon another of these suggestive lines. A few more rising and setting suns, and 1876 will be as much of an “old year” as the first year of the world’s history. Standing by its waiting grave, we shall have quickened memories, to call to mind what the year has given and what it has taken away, to consider its changes of varied character, in the light of which we can best determine where we are now standing, and whither our steps seem tending.

As Masons, also, it is appropriate that we use those closing days in the taking of an observation respecting the Institution to which we are attached. Engaging in such work, we shall find abundant cause of congratulation in considering the progress made and the position now held by the Craft. In numbers, resources, character and outward influence, the Masonic Institution, taking the whole world into survey, was never stronger than now. In Great Britain and its Dependencies, Masonry has made vast strides toward popularity during the year just ending. The secession of the late Grand Master of Masons in England proved to be a blessing in disguise; for, by the filling of the place thus made vacant, by the heir apparent to the British throne, a fresh impetus was given to the Institution, and from that day to this it has prospered as never before. English Masonry is especially strong not only in numbers and wealth, but in the character of its membership, composed as it is quite largely of the more influential classes in society. Masonry is in theory a democratic organization. It puts men upon a common level. It does not recognize the factitious distinctions of society. Nevertheless it loses nothing when it attracts to its membership cultivated minds—when its course is shaped by men of recognized ability and character, and when it gathers large means into its treasuries.

On the Continent of Europe Masonry has also flourished during the year. In Germany, under the patronage and favor of Emperor William, Lodges have multiplied and a condition of high prosperity is evident. To the American Masonic vision, it looks as though the multiplying of Grand Lodges, the dividing of jurisdictions, and the “new departures” made by some of these Governing Bodies, would in the end bring about confusion and disorganization, and work great injury to the Craft. Masonry cannot long live and thrive except by strict adherence to its fundamental principles. In this connection we may allude to France where Masonic societies have been multiplying during the year, and where the outward progress has been great, but where some attempts have been made to pervert the Institution from its intrinsic character. If our Brethren in that jurisdiction carry out the proposition already made to eliminate a recognition of God from the Masonic ritual, they will cut themselves aloof from the sympathy of the Craft generally. Masonry is not to become atheistic in its liberality, nor is it to be used as an engine of opposition against either Church or State. When it takes on this character it is *not* Masonry except in name.

In Italy as the power of the Papacy has waned, Masonry has made progress. The

last year has witnessed large accessions to the Fraternity and the organizing of many new Lodges. From other parts of Europe like favorable accounts reach us, while from far off India come glowing statements of the forward steps taken by the Craft since the visit of the Prince of Wales. In Lucknow a new Masonic Temple has been erected at the cost of 150,000 rupees. Good reports also reach us as to the healing of differences and the prospects of a better feeling between rival Masonic organizations in Brazil and other of the South American States. If this much desired result can be brought about, and the jealous interference of governments, fearful of all secret societies because of the facility they offer the revolutionists, can be warded off, South American Masonry will speedily enter upon broader and brighter ways.

As regards our own country, the observation we take is in the main satisfactory. Numerically there have been no great gains. But little work has been done in Lodges, and it would be unsafe to estimate the accessions of the year as more than supplying the losses by death, suspensions and dimitts. But there has been no abatement of energy and zeal. Masonic Temples have been builded all over the land; Lodges have secured better quarters and more hopeful appointments for the rendering of the work; they have not gone behind in influence or in good works, but on the contrary, there is a manifold testimony coming up from all sections of the country, showing the efforts that have been made to improve the quality of Masonry—to make its channels run purer than ever for the diffusion of Brotherly love, relief and truth. Some progress most certainly has been made during the year in disseminating abroad and enforcing the idea that Masonry is not for the vulgar, the ignorant and the selfish, but is an Institution adapted to meet the needs of intelligent men which naturally leads up to the higher domain of both intellectual and moral life. We may well congratulate ourselves on the many appeals of one and the same tenor that have gone forth from Grand and Subordinate Bodies, calling upon Masons to awake to the real character and aims of the Institution,—to study its principles, do work within the illuminated lines of its unfolding, and so come to an appreciation of its character and real glory.

Reviewing the past, there is much disclosed that both moves us to grateful feeling and inspires us. Taking an observation thus, we can note with grateful pride the course already traversed and the position attained. But to Associations, as to individuals, the ideal always is in advance of the actual realization. There is work yet to be done, if Masonry is to be made the agent of good in the world which it is capable of becoming. Let us rise in hope to use the resources and opportunities that are now available; let us have faith that the future may always be made better than the past; let us stand by the old ways and yet make progress.—*Masonic Repository*.

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## A FEAST OF UNREASON.

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WE have received the official transactions of the Grand Orient of France, at its Annual Assembly in September last, and feel it is a duty to call attention to the treatment of a most important question, that the Masons of this continent may be enabled to judge how much claim the Grand Orient really has to be considered and treated as a Masonic organization.

The first section of the French Constitution contains these words: "Freemasonry is based on the existence of God and the immortality of the soul," than which nothing could be more strictly and literally true. It is clearer and more direct than the language employed in the Ancien. Charges published with the first English Constitution, and still regarded as declaring the foundation of the principles of the Craft, thus:

"A Mason is obliged by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to obtain that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of Honor or Honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry became the *centre of Union*, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance."

Of which, it may be explained that the words "irreligious *Libertine*" mean what our modern euphuists call a Freethinker, or, in plain English, one who scouts at the existence of God, and hence at all religion, so that it is a law frequently enunciated in our lodges that "No *Atheist* can be made a Mason." On this point there can be no compromise. A candidate may affect any religious belief he chooses, and we have

nothing to say, but he must answer affirmatively the question, "Do you believe in the existence of God, the Almighty and ever living," or we cannot admit him.

When, therefore, any body of men departs from this, the original plan of Freemasonry, it steps at once beyond the pale, and ceases to be Masonic, in fact, whatever it may call itself.

Starting from this point, the reader will be able to appreciate the action of the French Orient, to which we now proceed to call attention. A proposition was presented to the body to strike from the Constitution the words quoted above. It was referred to a committee, which reported in favor of indefinite postponement. Upon this a lengthy debate ensued, and as the speakers were requested to furnish copies of their argument, in writing, to the Secretary, we are justified in believing that they are fairly reported in the volume before us. We cannot of course, give these arguments *in extenso*, but we select a few paragraphs to show the avowed belief of the speakers. The first one said: "I recognize the fact that Masonry is neither Deism, Atheism, nor even Positivism. As an institution affirming and practicing human unity, it is a stranger to every dogma or religious creed whatever. Its only basis is absolute respect for the liberty of conscience. In matters of faith it neither affirms nor denies anything, hence our doors open with equal facility to the Protestant and the Catholic; the Mussulman and the Christian; the *Atheist* and the Deist."

A speaker on the other side remarked: I am in favor of absolute liberty of conscience. You cannot change the fact that an immense majority of the Masons, spread over the surface of the globe, believe in the Great Architect of the Universe and in the immortality of the soul; yet this is no wise affects the liberty of conscience, since it is provided in Paragraph 3 that Masonry regards the liberty of conscience as the personal right of every man, and excludes no man for his belief. Let me relate a fact recently occurring in a lodge. A candidate, with excellent recommendations, was unanimously accepted. Before his final admission, however, he was asked, among other things, whether he ever prayed, and upon his answer, that in moments of suffering he had addressed his prayers to the Supreme Being, twenty-seven black balls were cast against him, and initiation was refused! And yet our lodges will admit a candidate who believes in nothing." Another insisted that the contradiction of requiring belief in God, and at the same time according perfect liberty of conscience, must be cured by striking out one or the other, and as belief in God is a form of religion (Deism), and Masonry cannot be the champion of one form more than another, the first should be stricken out. And so of others. Finally the vote was taken, when sixty-five voted in favor of indefinite postponement, and one hundred and ten for accepting the proposed amendment and sending it to the subordinates for discussion preparatory to final action next year.

This, of course, is not such action as would justify any one in saying that French Masonry has become Atheistic, nor that the amendment will be finally adopted, but it does demonstrate that in the French lodges an Atheist can be initiated, which, as has been seen, they justify under the plea of perfect liberty of conscience. As will also have been seen, Masonry proper limits this liberty, and it does so on the ground that to one that has no belief in God, conscience is an idle term, having no fixed standard and no boundary, but such as the individual himself may fix. The conclusion is inevitable that the Grand Orient of France is not a Masonic organization, and that its adepts do not receive at its hands what it has not given, Ancient Craft Masonry, and that the sooner Masons everywhere disentangle themselves from its alliance the better it will be for them and for the institution.—*New York Dispatch.*

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## MASONIC PROGRESS.

THE records of man's progress are no longer the property of a favored few—they are open to all. This easy access to knowledge has its advantages; for while to the observant reader, the knowledge thus acquired without difficulty is gratefully received, because greater time and opportunity are afforded for its right use, to others this very facility becomes a stumbling block. Facts of interest are passed unheeded by. Fortunately for all, in the march of life there are halting places, where we may take time to ponder over the journey from the last starting point, and so, perchance, improved our pace during the succeeding portions of the way.

Such a resting place is the present season of the year—a resting place in which are to be found banners of far more value than the silken flags of a so-called chivlry, and monuments of more real sentiment than the breathing marbles of Greece. Many such emblems of the past raise up mind pictures of war and bloodshed, of want and oppression; but the standards now inscribed with the record of progress, as raised aloft in

the press, present us with vivid realities—victories over prejudice, injustice; schemes for the amelioration of human suffering. The expression of true sentiment is to be found, not on a sculptured brow, but in happier homes and in the appliances for the relief of toil from half its weary task, while yet its value is enhanced. As the soldier on his march is naturally most interested in observing that particular portion of the grand army to which his corps belongs, and as he is doubtless quickened into renewed exertion by the sight of evidences of its past achievements, so we, in our capacity as journalists, serving under the old and yet untarnished flag of Freemasonry, look back on the past year proudly, because we see around us evidences of improvement.

That the march from the halting place of 1875 has been a toilsome one it would be useless to deny; but the "hills of difficulty" and the "sloughs of despond" met with on the way, have called forth energy, and have but increased faith in the future. Are there not evidences of the toilsome march on every side, evidences of unwearied exertion, of patient painstaking, of diligent research and inquiry? and these but add to the lustre of the tokens of victories gained despite them all. From far and near come voices telling of the past, and filling the air with promises to march still farther onward. Success is related to *Hope*, who is the handmaid of *Faith*. It is the recollection of past victory that brings pride and defiance to the soldier's eye—

"As rings his glittering tube, he lifts on high  
The dauntless brow and spirit speaking eye,  
Sees in Hope's smile the triumph yet to come,  
And hears her lofty music in the drum"

A glance at our pages at this season of the year, to the observant reader will suffice to illustrate the allegory we have used. The records of lodge meetings held here and throughout the globe, alone speak volumes. True, they may seem dry and uninteresting to many, but they tell of all the qualities we have alluded to.

The eager desire for progress, to excel, has called forth patience, energy, forbearance faith, hope.

There have been volumes of sentimental absurdities written about the poetry of the Mason's life and his pursuits. According to such he goes to lodge meetings, to processions, to inaugurations, to the laying of foundation stones; he is arrayed with brilliant decorations, with gay sashes, and, if a Knight Templar, like the famous Scottish Laird of Cockpen, when he went a wooing, with sword and cocked hat, he listens to the music of organs, harmoniums, and German bands; he obtains and gives tickets to balls, he retires peacefully from all meetings when Luna gives her silvery light to guide him to his home, and all is undisturbed happiness; no cares, no anxieties, for his existence is Elysium. We need scarcely add that the life of the Masonic journalist is that of the ordinary Freemason intensified.

Alas! were such indeed true, we fear that the condition of the craft would have continued as it was any time during the past thousand years. There would have been no meetings, no new lodges, no efforts for mutual improvement in the knowledge of Freemasonry, no appeals for the establishment of homes for aged and distressed brethren, or of asylums for the children of deceased Freemasons, and most dreadful of all to contemplate, no SQUARE to chronicle the struggles, the endurance, the victories of its readers. There is true poetry in the seemingly dry reports of meetings. There is true music in the sound of such bloodless strife as comes leaping from every lodge-room in the intipodes and keeping step to that heard so sweetly throughout the fair land of Columbia. There is more, there is generous rivalry, manly courtesy, engendered throughout the globe; there is the true equality of brethren, there is relief to the widow and the orphan, there is sympathy for the distressed, and pity for the erring; there is hope for the weary and heavy laden, in whose ears are whispered tender words from fraternal lips; there are grateful prayers to the Almighty A. O. T. U.; there is solemn penitence for the past, and there are vows of new obedience; there are lofty aspirations for opportunities of greater usefulness; there are the lessons of experience to be studied and learned from; evils of heart, speech, and behavior to be softened.

Let no one then cast but a hasty look over our columns, devoted, in a great measure to the *outside* of Freemasonry, to notices of meetings; or to dry statistics, and fancy that there are no useful lessons to be learned therefrom. They speak to the observant reader of all that is good and true, of home affections and honest performance of duty; they bid us not be weary in well doing, but that whatsoever our hands delight to do, to do it with all our might.

With such views as to importance of the task before us, we pause on the threshold of another year, and invite our readers to aid us in maintaining the honor of Freemasonry as the best means of promoting its usefulness.—*New York Square.*

BROTHER SMITH'S HISTORY OF THE "HUMBER"  
 LODGE WARRANT, No. 53. (HULL.)

BY BRO. WILLIAM JAMES HUGHAN.

"To all whom it may concern:" in the language of the old warrants we offer the following analysis of "A History of the Warrant of the Humber Lodge, arranged by P. M. Bro. J. Coltman Smith, P. G. R. North and East Ridings of Yorkshire." Hull, 1855. The compilation was made whilst Bro. Smith was Master, and written more with the intention of beguiling certain intervals of leisure in the business of the lodge, than for circulation amongst the brethren. The members unanimously decided to place the History in the hands of the printer, and accordingly to their decision we owe the neat little pamphlet. How many copies were issued we know not, but this we know, that we have never met with any but the one now before us, the property of our dear friend and brother Bower, of Keokuk, Iowa, the famous Masonic bibliographer; and that it is, in consequence of its rarity, especially valuable to the Masonic antiquary.

Brother Smith in introducing his subject says: "A crumpled old piece of parchment you will doubtless think a dry subject; \* \* but with the ample materials at hand, perhaps I may, before I conclude this paper, succeed in rendering interesting to you that which now seems by no means likely to possess much in itself to recommend it to your notice." The Warrant faces Part I. and we reproduce it at once, so as to have a substantial beginning on which our remarks shall rest.

ATHOL, *Grand Master.*

WM. TINDALL, S. G. W.  
 No. 53.

LAW. DERMOTT, D. G. M. *The Athol*  
 THOS. CARTER, J. G. W. *ed.*

To all whom it may concern :

We, the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons, according to the *Old Constitutions*, granted by his Royal Highness Prince Edwin, at York, A. D. 926, and in the year of Masonry 4926, in ample Form assembled, viz: The Right Worshipful and Most Noble Prince John, Duke, Marquis, and Earl of Athol; Marquis of Tullibardine; Earl of Strathsay and Strathardale; Viscount of Ballquiden, Glenalmond and Glenlyon; Lord Murray, Belveny, and Gask; Heritable Captain and Constable of the Castle of Kinclavin; Hereditary Keeper of the Palace of Falkland; and in that part of Great Britain called England, and in Masonical Jurisdiction thereto belonging, Grand Master of Masons: The R. W. Lawrence Dermott, Esq., D. G. M., the R. W. William Tindall, Esq., S. G. W., and the R. W. Thomas Carter, Esq., J. G. W., with the approbation and consent of the Warranted Lodges held within the Cities of London and Westminster, do hereby authorize and empower our trusty and well-beloved Brother the Worshipful Patrick Vaughan, one of our Master Masons; the Worshipful Edward Ledward, his Senior Warden; and the Worshipful Thomas Griffiths, his Junior Warden, to form and hold a Lodge of Free and Accepted Masons aforesaid, at the Buck and Dog, in Strand Street, (or elsewhere) in the Town of Liverpool, in the County of Lancaster, upon the first and third Monday of each Calendar Month, and upon all reasonable times and lawful occasions; and in the said Lodge, when duly congregated, to admit and make Freemasons, according to the most ancient and honorable customs of the Royal Craft, in all Ages and Nations throughout the known world: And we do hereby further authorize and empower our said trusty and well-beloved Brethren, Patrick Vaughan, Edward Ledward and Thomas Griffin, with the consent of the Members of their Lodge, to nominate to whom they shall deliver this Warrant, and invest them with their Power and Dignities, as Freemasons, &c., and such Successors shall in like manner nominate, choose, and install their successors, &c., &c., such Installation to be upon or near every St. John's day during the continuance of this Lodge for ever, provided the above-named, and all their Successors, always pay due respect to this Right Worshipful Grand Lodge: otherwise this Warrant to be of no force and virtue.

Given under our Hands and the Seal of our Grand Lodge, in  
 London, this seventeenth Day of April, in the Year of our  
 Lord; 1775, and in the Year of Masonry, 5775.

Grand  
 Lodge  
 Seal.

WILLIAM DICKEY, *Grand Secretary:*

Note.—This Warrant is Registered in the Grand Lodge,  
 Vol. 2, Letter B, and bears date May 19, 1756—5756.

## Endorsement.

Let the within Lodge and Warrant, No. 53, all and every the Members thereof being first duly returned to and registered with the Clerk of the Peace, pursuant to the Statute in that case made and provided, be transferred to and held at a house known by the sign of the Fleece Inn, Market-Place, Hull, the Master and Wardens, and all and every the Members thereof, at all times paying due respect to the Grand Lodge, and the Rules and Regulations thereof, by whom the within Warrant and these Presents are granted: otherwise the same to be of no force or effect whatever.

THOMAS HARPER, D. G. M.

Entered, ROBERT LESLIE, G. S. K, fol. 46-7.

The early annals of Masonry, or rather the supposed records, are marshaled in form by Brother Smith, and if they had been facts, the story told would have proved instructive as well as interesting, but unfortunately the account given of our early history is most faulty. We pass over the alleged Grand Lodge of 926 when a charter was granted by King Athelstane, to his son Prince Edwin, at York—"which charter is stated to be in the possession of a gentleman in the neighborhood of Doncastle, because though not at all proved, it is an old tradition which possibly has some elements of truth in it. The character, however, as might have been known beforehand, has never been found in Doncastle or elsewhere.

We have simply to do with the Masonic historic age from 1717. We are told that the four lodges at that period formed themselves into a Grand Lodge, "assumed to themselves all the functions of power and authority as a Grand Lodge, and this, too, when the Grand Lodge at York was, and long after continued, in the full power and exercise of its privileges, as the only head of Masonry in this country." We emphatically deny this statement, having personally examined the records at York! Prior to 1725, there was an old lodge meeting in that city, the chief officer of which was styled the President. It was not until that year the members assumed the title of a Grand Lodge (without any lodges!) and only then does the title of Grand Master occur on the minutes. It is much to be lamented that such a story has been propagated for a number of years, and that so many of our historians have reproduced the tale, without ever examining into its truth or falsity. We read again that "The Grand Lodge at York, however, subsequently falling into decay through the preponderating influence of the new Grand Lodge, these two Grand Lodges formed themselves into the United Grand Lodge of Ancient Free and Accepted Masons." *They never did any such thing!* "The Grand Lodge of all England" held at York died out before the last century was ended, and so could not have united with the regular Grand Lodge at London in 1813, and, of course, *did not do so*.

Brother Smith next observes: "It was many years prior to the union of these two Grand Lodges that the warrant we possess was granted by the Duke of Athol, who, at the time, and for many years afterwards was the Grand Master of the Ancient Grand Lodge at York, or, as it was then, and for many years afterwards contended, the only lodge that had power to grant warrants in England." *It was never so contended, the Duke of Athol was never Grand Master of the Grand Lodge at York, and the warrant of the Humber Lodge was not issued by the York authorities.* A reference to the document, as per transcript herewith given, will exhibit the fact that the warrant was granted in London, not York, A. D. 1775, and that the Grand Lodge was known by the short name of the "Ancients" or "Athol Masons." This Grand Lodge was formed soon after 1750, had no connection whatever with the York Grand Lodge, and was the rival of the regular Grand Lodge of England formed in 1717, from which its members had seceded, and with which it subsequently united, the two institutions becoming the United Grand Lodge of England from 1814, since which there has been no secession of any kind. The number of the warrant 53, must have been owned by a lodge before 1775, as evidently from the note, the original issue of that number bore the date of May 19th, 1756. What became of this lodge we know not. The members may have purchased a dormant warrant, and thereby obtained a higher number on the roll, as many did under the "Ancients" in the last century, or it may have ceased to meet, and a new warrant may have been issued with the same number (53) for Liverpool. At all events, it is quite clear that No. 53 of 1756, to be held where we know not, became No. 53 of 1775, to assemble in Liverpool. The warrant thus re-granted authorized the holding of the lodge in the latter town, subject to the usual conditions recited in "Ahiman Rezon" of the 1764, and the member chose for their distinctive title the strange name of the "Ancient Knight Templars' Lodge." How long the lodge remained in Liverpool is not known, "but during the time that it was held there, several hundreds, both British subjects and foreigners, particularly Americans, were initiated." The members, it appears, joined another lodge, and the warrant re-

mained dormant until 1809 (the precise time of the dormancy Brother Smith was unable to discover), when a few brethren in Hull, with "the advice and assistance of two military lodges in the town applied to the brethren at Liverpool, in whose possession it remained, and ultimately it was purchased for them." Application was then made to the Grand Master to permit of the arrangement, and permission was granted accordingly. The two lodges which advised the removal as mentioned were attached to Cumberland and Lancashire militia, and are thus described in the "Ancient" List of 1870: 120 "Second Lancashire Regiment." These military lodges accompanied the regiments in their travels, and, as we have seen, were at Hull in 1809. In the "Ancient" List of 1813, No. 120 was at Plymouth. It became 144 at the "Union," and soon afterwards expired. No. 205 had changed its title to "Royal Cumberland Militia," and was held at Halifax, in Yorkshire. At the "Union" it was numbered 270, and at the alteration in 1832 became 192, but did not live to witness the change in 1863.

On the 17th March, 1809, the "Ancient Knight Templars' Lodge" assembled for the first time in Hull, its final resting place, and happy and prosperous home. The house in which the meetings were then held was called the "Fleece Inn," in the Market place, which made no pretensions to rival the order of the "Golden Fleece" for antiquity. On the 2nd July, 1810, the name was changed to "Humber Lodge," at which it has since remained, but its numerical position has been altered twice since the "Union," when it was 73. In 1832 it was 65, and from 1863 it has been 57. The next alteration in the numbers, we hope is far distant. At present, if it occurred, the lodge would only be moved up to one or two numbers higher, and the fewer of such changes the better.

Brother Smith tells us that "about this time also, it became desirable that in addition to the ordinary Masons' lodge, a chapter for Royal Arch Masons should be opened, and on November 7th, in the same year (1810), it was unanimously resolved that the then Grand Secretary should be written to for instructions for this lodge to open a Royal Arch Chapter." The members, as also Bro. Smith, do not seem to have been aware that the "Ahiman Rezon" (constitutions of the "ancients") for the year 1807 states that "It must of consequence be allowed that every regular and warranted lodge possesses the power of forming and holding meetings in each of these several degrees, the last of which, from its pre-eminence, is denominated among Masons a chapter." The Grand Lodge controlled all the Royal Arch Chapters, by a number of its members being formed into a *General Grand Chapter*, the officers of which were for a time being taken from the Grand Lodge according to rank. No one was admitted to the degree without having "regularly and faithfully attained the three progressive degrees, and hath passed the chair." A chapter was considered to be legal if assembled under the wing of a Craft Warrant, provided it was registered under the "Ancient" Grand Lodge, and that six Royal Arch Masons were present. It was styled the fourth degree, until the "Union of 1813," when it was acknowledged by the "Moderns" or regular Grand Lodge, on the condition that it was admitted to be the completion of the Master Mason's, and not a separate degree, though held apart from the three degrees as ordinarily worked.

May 26th, 1811, the members "Resolved, that a meeting be held every Sunday night, to open a chapter of Royal Arch Masons," and the first record of such an assembly being held, dated 4th June of the same year, was by virtue of the Humber Lodge warrant. No lodge or chapter meetings have for years taken place on the Sabbath day, for however religious the ceremonial may be, the day is inappropriate for the purpose.

From the union of the two Grand Chapters in 1817, the chapters took the numbers of the lodges to which they were attached. The chapter at Hull, however, appears to have been dormant for a little while, as its name does not occur in the authorized list of 1823, though we have before us the by-laws of 1834, and as amended in 1859.

"From March 17th, 1809, when, it will be recollected, the lodge was first opened, until the year 1819, during which period no fewer than 208 persons were initiated into Masonry, or joined the lodge, the minutes of the various meetings seem to have been regularly recorded and until November 5th, 1817," when alas, peace was for a time dethroned.

We have no intention to follow Brother Smith through all his descriptions of the mismanagement and embarrassments of the lodge. It is sufficient for us to know that all the difficulties were at length overcome, and the lodge is now more vigorous than it ever was. For a considerable period "its existence or decay was hanging in the balance," and the various causes which operated *pro* and *con* are graphically detailed by the W. M. of 1854.

Some nine members advanced forty-three guineas to help the lodge May 26th, 1811, but apparently no change for the better occurred. The special emergency meeting of

June 21st, 1819, virtually fell through, because only four were present. "At the next meeting there were five present \* \* \* and on July 31st following, four brethren being present including the Tyler, it was resolved that the furniture, etc., belonging to the lodge should be sold, in order to defray the debts incurred, and after that the lodge should be finally closed. On August 19th following, the sale took place, when the proceeds amounted to £67, 15s, 11d. "It is pleasing, however to note that the warrant, jewels, etc., were reserved in a box, and it was agreed that they should be left in the house, "where they then were until the debts were discharged."

Disputes again arose, and one of the officers, without consulting the others, took possession of the box of jewels, though he had no legal right thereto. The lodge, notwithstanding these reverses, met on November 8th, 1820, on which occasion the W. M. and five brethren assembled and held an emergency meeting, and resolved to assemble as a lodge on the first Wednesday in every month, *pro tem*. This attempt proved abortive, and though there was considerable correspondence between the lodge and the Grand Lodge, and the friendly assistance of two local lodges obtained, was not until the warrant had been suspended by the Provincial Grand Master, (Lord Dundas), that matters assumed a favorable issue, and finally on October 27th, 1823, "the warrant came again into full force, and a regular lodge was then formed under it, consisting at that time of twelve members," the first regular meeting being held on Nov. 5th, following.

Several brethren, it seems, procured an almost extinct warrant of the "Rodney," No. 451, formerly held in Hull, and started a lodge, but after a few years, on making a return to the Grand Lodge, they found that considerable arrears were due, and unless the liability was met, their days as a lodge were ended. The thirty members not being willing to pay the large sum owing by their predecessors, retired from the lodge (so that it may become extinct), and gradually got elected—a few at a time—into the Humber Lodge. "One of the first of these was Brother Lieutenant Crow, with whose name, those who have at all considered the history of the Humber lodge, since the warrant came into their walls are familiar, and whose beneficence is frequently recorded in our annals."

Part II. of the history deals with more prosperous and happy times, and "instead of the constant allusion in the minutes to 'bowls,' we find the Lecture Master, when there was no other business before the lodge, giving lectures on the first, second and third degrees."

On January 19th, 1825, the following proposition was made: "That from and after the 1st day of June, 1825, the members of this lodge shall provide their own refreshments; that they shall pay the sum of 2s. 6d. per quarter until the lodge funds are sufficient to pay for the furniture now in the lodge room, after which, all makings, quarterages, and other moneys, shall form a fund of benevolence for the Humber members, No. 73; a code of laws to be formed to be approved of by the members," but on an appeal to the ballot it was not carried. That matter however was not lost sight of, and eventually the result was a much grander one than any could possibly have expected. The attendance at this time was about ten to twelve members, but some thirty years later, at the election of the officers, etc., there were one hundred present. New by-laws were agreed to October 4th, 1826, and submitted to the Provincial Grand Master. The brethren also decided to meet in a hall of their own, and solicited the aid of the "Minerve" Lodge in so desirable an undertaking. Within a few days it was announced that no less a sum than three hundred pounds had been subscribed—chiefly by the members of Humber Lodge—for purchasing the ground, and for building a new hall. Plans were prepared, and a contract was entered into for the purchase of a site on the north side of Osborne street. We only wish that we could say as much of every lodge in England, for the associations of hotels are decidedly contrary to the spirit of Freemasonry, whose ceremonies should alone be worked in halls especially reared for the purpose of the Craft.

The landlord of the inn, in which the lodge had been assembling, was not pleased at the prospect of losing the custom of the members, and probably had been reading the pretty little story of Queen Elizabeth sending an armed force to break up the lodge at York, for he actually obtained the help of the police authorities. "The Master, deeming that the safety of the Warrant was in jeopardy, caused it to be strengthened, by having canvass sewn on the back, and when the lodge was opened, instead of it appearing at its usual place, the Master wore it around his body instead of an apron. \* \* \* All present were given into custody on an allegation of their intention to commit a breach of the law of *num and tuum*. This startling charge, however, was not supported, and the constables who were called in on the occasion declined to interfere when the matter was explained to them, which was nothing more than a desire on the



part of the members to take possession of their own property, contrary to the wishes of the landlord." This extraordinary conduct led to an enquiry before the Deputy Provincial Grand Master, on April 12th, 1827, "when, after all parties had been heard, the landlord was admonished, and he also admitted himself to have been in error in acting in the way he had done." The landlord (Brother Smith tells us) was in an angry mood, on finding the "limbs of the law" were powerless, and told the members to take all that belonged to them. The brethren took him at his word *there and then*, and a general stampede ensued. Each brother became an honorary carrier or porter, and soon all the furniture and other properties of the lodge were removed. The Entered Apprentice, who had been accepted that evening, was peculiarly unfortunate in the choice of furniture, for he took one of the Warden's candlesticks, "*in which the pound candle was yet burning, and carried it ALIGHT through the street.*" He probably thought it was always burning, fire being one of the elements of Rosicrucianism. Whatever he thought, another element entered into the affair, for the current of air "caused the grease to melt, which flowed in a copious stream down his coat," making it necessary for some components of the earth and of water to be called into operation to cleanse his suit of clothes. The whole of the effects were removed that evening in a manner we expect unique in the history of Masonic lodges.

The foundation stone of the hall was laid in Masonic form by the Deputy Provincial Grand Master, Brother R. M. Beverly, May 7th, 1827. Unanimity was not quite in the ascendancy at the time, for we find for members were expelled in one night. The vacancy thus caused was more than filled in by nineteen new members being accepted at the following meeting, but it is a sad blot on the records of any lodge to find so many notes of discord. The first meeting of the lodge was held in the Masonic hall September 19th, 1827, and a commemorative banquet was served October, 3d, the Deputy Provincial Grand Master "being on the throne." New by-laws, passed July 31st, 1828, by the Provincial authorities, put an end to any more unseamly altercations, for the stringent code of laws made matters go on smoothly. January 19th, 1830, was started the "*Humber Lodge Fund of Benevolence,*" which, from a small beginning, has become a most prosperous institution in the town and port of Hull. Brother Smith observes as to this, "What effect this fund may have had in recommending this lodge to the notice of parties desirous of becoming Masons, and keeping them together afterwards, I leave it for you to judge; one thing is perfectly plain, that from the half dozen old men who made Masonry an excuse for meeting together, principally for purposes of social enjoyment, the lodge has risen to a height of almost unexampled prosperity amongst the provincial lodges of the country." At the present time the "Benevolent and Pension Fund amounts to about £5,000, and the annual income (including the fees and subscriptions payable in part from the Lodge funds) is upwards of £400. Every member of the Lodge has to be a member of the fund, and pay the stipulated subscriptions. Temporary relief may be granted not to exceed *ten pounds* in one year to the same individual, and sums are paid on the decease of a member (varying according to period of member-ship) to the legal representatives. A pension of sixteen pounds a year is also granted to indigent members who have attained the age of sixty-five, or earlier, if circumstances so warrant. Membership of the fund is forfeited on the committal of felony "or other crime amenable to the laws of the kingdom, or on being excluded under any of the rules of the Lodge."

The value of the Masonic hall and furniture is about £2,500, and the Lodge has also a "*Poor Fund*" for the education of children of deceased members and casual relief; also for the purpose of aiding local benevolent institutions not of a Masonic character, as well as to grant donations to our regular Masonic charities. An "*Independent Sinking Fund*" completes the list, and trustees for all these are elected by the Lodge. The membership is now about two hundred and fifty.

In conclusion, we cannot but render testimony to the faithfulness with which Bro. SMITH has written the history of the Humber Lodge, for apart from the faulty introduction, we admire the care and fidelity traceable throughout the little book. The progress of the Lodge for the last quarter of a century, we must reserve for another time.—*Voice of Masonry.*

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The Grand Lodge of Kentucky held its Annual Communication at Louisville, Oct. 17-20, and elected the following officers: Bros. R. M. Fairleigh, of Hopkinsville, G. M.; C. H. Johnson, of Henderson, D. G. M.; Jake Rice, of Louisa, G. S. W.; Thos. S. Pettit, of Owensboro. G. J. W.; A. G. Hodges, of Louisville, Grand Treasurer; John M. Todd, of Louisville, Grand Secretary. \

## EDITORIAL DEPARTMENT.

## HOW MASONRY PROGRESSES.

While the profane world may look with indifference upon Freemasonry, and Ultramontanism is doing what it can to destroy its usefulness, the Craft is silently, but surely progressing in the work of its mission as a harmonizing and universally beneficial institution. There can be no doubt that the world has all along failed to appreciate Masonry as it ought to have done; for, without it, civilization would not be so far advanced as it is, nor would science and philosophy have been what they are to-day. History proves that the arts and sciences owe everything to Masonry, inasmuch as they were comparatively inactive up to the time of the establishment of guilds in Europe; these guilds or clubs being the forerunners of modern Masonry. It is clear, then, that the Craft was almost contemporaneous with Christianity; and prepared the way for a more rapid progress of civilization than it had previously made: nay more, it is fair to infer that without the aid of Freemasonry the world would have been in a state of semi-barbarism even now, since it is evident that the light it diffused had the effect of dispelling the darkness that prevailed.

Steadily moving forward in the work of humanizing mankind, and levelling distinctions by binding all within its reach in the bonds of brotherhood, Freemasonry has accomplished more than all other human institutions put together, and it has done so without as much as causing the least excitement, if we except the various attempts that have been made to show that it is something else than what it really is, and for those momentary ebullitions Masonry is not responsible. It has kept the even tenor of its way without interfering in the least with governmental or other arrangements. Its silent progress has been matter of wonder to many, and it is not surprising that so-called religious bodies have found it necessary to try and check its onward march, under a pretence of being actuated by a desire to assist in the development of institutions which they held Freemasonry to be diametrically opposed to. Singularly enough these foolish antagonists of the Order lose sight of the fact that if Masonry were an anti-Christian or infidel association, it would not number so many teachers of religion in its ranks. There can be no question that our opponents are either sadly mis-led, or they are determined not to listen to either reason or common sense. By whatever motives they may be controlled, they are in the wrong track, and waste their energies in the futile endeavor to upset an institution that has defied vilification and unreason for ages. To-day it stands in the proud position of being alike the most ancient and the most honored society on the face of the globe.

In this fast age institutions are being multiplied with great rapidity, and the records show that they are so numerous as to embrace all sorts of people and all kinds of policies, creeds and tendencies; but none of them all can approach Freemasonry in the matter of progress, notwithstanding it is all done under the quiet influence inculcated by the tenets of the Order. No effort has been spared by the assailants of Masonry to belittle the Order and render its usefulness nugatory, but all to no purpose. It is probably not the intention of the promoters of adoptive

masonry to injure the Craft, yet they ought to know that the union of the sexes under the name of Masonry, has a tendency to lower the true and ancient Order in public estimation, since it is believed that such conglomerations cannot have any other result than to bring it into seeming contempt. It is unwise, then, on the part of Masons to join in the Eastern Star or any similar Order, which at most can be nothing but a travesty upon real Freemasonry. Were the friends of the Order, the well meaning members of the Brotherhood, determined to do nothing that would injure or retard the prosperity of the Craft, there would be less cause for complaint than there is, and steady and sure as its progress is known to be it would be greatly accelerated, and the world would have the greater reason to marvel at its progress.

### POPE PIUS AND MASONRY.

The prisoner of the Vatican, as the owner of perhaps the richest and largest palace in the world is facetiously styled, has been rushing into print on the old subject—that of Freemasonry. Pope Pius the IX has long been of opinion that all his troubles are due to the machinations of our Order. From the revolt of the old Catholics of Germany to the latest curtailment of ecclesiastical interference in Brazil—from the Falk laws of Prince Bismarck to the pamphlets of Mr. Gladstone, everywhere his infallible eye can distinguish the trail of the serpent. Freemasonry is the crumpled rose leaf that will not let him sleep in peace. Therefore the Venerable Pontiff arises, “swears a prayer or two,” and then goes back to his dreams.

The Paris *Univers* of the 25th October, contains perhaps his latest effort—a letter to the Bishop of St. Paul, Brazil. It is couched in the old familiar style. We find in it the same mixture of complaints and curses—the same lofty disregard of truth and charity. The same utter lack of anything like reason or argument which invariably adorn his pious lucubrations.

If Pius the IX would advise his clergy to avoid scandals, and to cultivate a good understanding with their flocks—if he would sternly frown down fables like those of La Salette, Lourdes and Paray de Momal—if he would lay a strong hand on the incontinent priests of Spanish and Portuguese America—if he were to study a ‘Polite Letter Writer,’ the world might listen, if it did not applaud.

Far other is his course. He is rejoiced—not at any spread of the Gospel, or Reformation amongst the clergy of the Brazils, but at the fact that they have formed a Society amongst themselves to crush the “*serpent-like sect of Masonry which has entangled in its coils many persons of all ranks.*” What can the Romish Bishops do? They are bound by their bran new Creed to listen to the aged voice raised aloud to threaten and to curse—and bidden to imitate its accents as best they may. And they do it. From a pastoral of *Carmulus*, Bishop of Malta, 5th Sept., 1876, we cull a few gems.

“The *Phoenix*” (a Malta paper) “has in its latter numbers exceeded all bounds of decency, inasmuch as it has endeavored to sustain, defend and praise the damned sect of the Freemasons.”

[There is a sweet odor of the Vatican in the last phrase.]

“That journal seeks to persuade the people that Freemasonry is simply a philanthropic society composed of the flower of the people.”

"Such errors, lies and calumnies cannot be tolerated by any Roman Catholic."

"The evil being grave, we declare that from this date whosoever shall write in the aforesaid journal, or shall aid in its publication either as printer, publisher or vendor or reader, does not only commit mortal sin, but incurs *ipso facto*, the penalty of the major excommunication, from whom without our special permission no confessor can absolve."

There is an old proverb (perhaps not current in Romish territories) "Curses are like chickens—they always come home to roost."

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## BRIEFLETS.

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It is said that Bro. Charles S. Stratton, (Tom Thumb) has attained to the 32°.

THE Editor of the *Rosicrucian*, a Quarterly Masonic Magazine published in London, England, has not only passed the chair of every degree in England, but, is an honorary member of over eighty Lodges and Chapters.

THE *Voice of Masonry* suggests the propriety of leading members of the Order being engaged to lecture as a means of showing the beneficial character of the Craft. It thinks the effect would be to overcome much of the opposition given to the institution. The *Voice* is right.

THE officers of Golden Rule Lodge, Chicago, were publicly installed on the 9th ult., accompanied by a grand concert in the Lodge Room. The attendance of non-masons was large. This is a new feature in Lodge installations.

THE Grand Orient of France, allusion to which was made last month as having attempted to pass beyond the pale of true Freemasonry, adopted the following resolution:—"That the following words be struck out:—'Freemasonry is based upon the existence of God and the immortality of the soul.'" No wonder that leading Masons in England inveigh against the Orient, and declare that there can be no further confraternity.

THE *Masonic Review* has passed into other hands, owing to Bro. Moore's inability to meet a claim of \$200 upon it. How sad that one who has done so much for Masonry should have been reduced to such straits. We deeply sympathize with our unfortunate Bro.

BRO. HENDERSON, of the *Kentucky Freemason*, expresses the opinion that a Masonic journal cannot be successful now in the United States; that is, after having expended three thousand dollars, and having received only three hundred in return for subscriptions.

A MR. HENRY FELL PEASE, stated at the annual dinner of the Darlington Lodges of the Order of Druids, that he had recently been in America, and he was very much struck at hearing many people, and christian people, speaking in strong terms against the working of the society of Freemasonry. He said Freemasonry was prostituted not only for political purposes, but was used for favoritism in various ways, in giving a Brother a situation, or in covering his crime, or helping him in some cases to the committal of that crime. The whole statement is a miserable fabrication. We do not believe Mr. Pease heard a single respectable person in the United States make any such assertion as he has given. There is probably no country where Freemasonry is

so hedged in with restrictions, or where better Masonic discipline is obtained; hence, it is not to be supposed that it would be open to the disgraceful imputation cast upon it by this wandering "Druid."

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## THE TEMPLES.

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A PAPER READ BY R. W. BRO. B. E. CHARLTON, AT THE LAST REGULAR MEETING OF  
BARTON LODGE NO. 6, HAMILTON.

The subject of the following paper is the temple, or rather temples, of Jerusalem, and in considering the rise, the marvelous splendor, and the fall of each, we must necessarily obtain glimpses of the Jewish nation.

Long after the victorious Israelites had conquered every other fenced city, the fortress of Jebus remained impregnable. Planted on its rocky heights, guarded by its deep ravines, and yet capable on its northern quarter of an indefinite expansion, it seemed the very personification of strength and endurance. On this the future Mount Zion, with singular prescience, David, almost immediately after he became undisputed monarch of Israel, fixed as his new capital.

The inhabitants prided themselves on their inaccessible position. "David," they said, "shall not come up hither," and to evince the security they felt, they placed the blind and the lame on the walls to defend it. At once David offered the highest prize in his realm, the chieftainship of his army, to the soldier who should first scale the fortress walls. To Joab the proffered post was the highest object of ambition. With the agility so conspicuous in his family, he with a few daring followers, clambered up the cliff and dashed the defenders down and was at once proclaimed captain of the host.

The inhabitants were probably in most part left undisturbed, but the city known thenceforth as Jerusalem, grew rapidly in extent and population, and the walls soon embraced not only Mount Zion but also the heights of lower elevations named Mount Moriah and Mount Acre.

The threshing floor of Araunah, or Ornan, a powerful Jebusite chief, probably the king, was situated on the top of Mount Moriah, and it was upon this bold rock that the grand and imposing temple of Solomon was afterwards erected.

The Ark of the Covenant, still in exile on the outskirts of the hills of Judah, was to be moved in state to the new capitol. A national assembly was called from the extremest north to the extremest south. The king at the head of an army of 30,000 men and an immense concourse of people, marched in long procession with music and dancing, and great pomp and ceremony, bearing the precious symbol until it stood beneath the walls of the ancient fortress so venerable with age, when the summons went up from the procession to the dark walls in front—"Lift up your heads O ye gates and be ye lifted up ye everlasting doors and the King of Glory shall come in." From the lofty towers the warders cry, "Who is this King of Glory?" and the answer comes back, "Jehovah Sabaoth, the Lord of Hosts, he is the King of Glory."

From this time forth the preparations began to be made for building the temple. David, as you are aware, was only permitted to gather materials and prepare the plans for this future glory of the Jewish nation, but with such zeal did he prosecute his darling project that he succeeded in accumulating the enormous amount—according to the most authentic calculations—of 100,000 talents of gold, equal to \$300,000,000, and a thousand thousand talents of silver or \$1,500,000,000, besides brass and iron without weight, and an abundance of stone and timber. I may mention that historians differ very much as to the value of the Hebrew talent. According to Rollin the value of the gold and silver gathered by David would amount to £860,000,000 Stg., or more than \$4,000,000,000.

This vast accumulation of treasure amassed from the spoils of war, the tribute of subject nations, and the voluntary contributions of his own people, together with the plans of the great temple, including even the most minute details of vessels and ornaments, David handed over to his son and successor Solomon. The latter almost as soon as he found himself securely seated on the throne set about the great undertaking.

On the coast of the Mediterranean sea, distant about a hundred miles from Jerusalem, was the renowned city of Tyre, the capital of the kingdom of Phœnicia, and the most powerful maritime city of the day, in fact the London of antiquity. To Hiram King of Tyre Solomon sent a message, informing Hiram that he intended to build a

great house of worship, and requesting the aid of artizans, (his own people being chiefly agriculturists), skilled hewers of wood, to assist in procuring timber in the mountains of Lebanon adjacent to Tyre. King Hiram entered warmly into the project, and thus commenced a friendship and a lasting alliance between the two kings, the aged Phœnician and the young Israelite, which, besides affording Solomon immense assistance in procuring material for the temple, enabled him to extend his commerce over the Mediterranean and Indian seas. For the fleets of Solomon, manned by Tyrian mariners, went forth on their mysterious voyages—to Ophir in the East on the shores of Arabia or India, and to Tarshish in the far West, circumnavigating Africa it is believed by voyages of three years duration, during which, in order to replenish their stores of provisions, they stopped by the way, planted corn, waited for it to ripen, then resumed their voyage.

The workmen of Tyre assisted those of Solomon in procuring timber and stone, and floating them down the sea coast to Joppa, one of the ports nearest to Jerusalem, and some 25 to 40 miles distant. Thus were employed 30,000 laborers in cutting timber, 70,000 in transporting the material, and 80,000 in cutting stone and dressing them in the quarries, making a total of 180,000 men. These worked under the direction of him whom we know as Hiram Abiff, who was a son of a widow of the tribe of Naphthali, but a Tyrian by birth. His abilities were so great, and his attainments so extensive and various, that he was skilled not only in the working of metals but in all kinds of works in wood and stone, and even in embroidery, in tapestry, in dyes, and in the manufacture of all sorts of fine cloth. This man was a treasure to Solomon, and was so much respected by him and by the King of Tyre that he was denominated the father of both.

The stone was brought partly from Lebanon, partly from the neighborhood of Bethlehem and partly from the quarries which have been recently re-discovered underneath the temple rock. The stones were dressed in the quarries and when brought to the site were placed with reverend silence one upon another without sound of axe or hammer. Three years were spent in preparation, but at last all was ready, and the foundation of this famous temple was laid in the year B. C. 1022, and occupied seven years and six months in building. The uneven rock of Moriah had to be levelled and terraced, and the irregularities filled up with immense substructions of great stones forming vaulted chambers and huge buttresses, and it is of these if of any part of the temple that the remains are still to be seen. As the area was not wide enough to contain the temple proper and its courts, which together covered thirty-three acres of ground, a wall was built up from the valley beneath constructed of immense white stones firmly united together and reaching to the stupendous height, on the side next the Mount of Olives, of seven hundred feet in its highest and five hundred and forty feet in its lowest places. Some of the stones in this wall were eighty feet long, nine high and eleven wide.

On the centre of the grand terrace thus obtained, and elevated above the outer portion of the great quadrangle, stood the inner temple or temple proper, a building of stone faced with cedar, and covered completely with plates of gold. During seven years and a half this splendid fabric silently but rapidly proceeded towards completion. Every part and material of the building, even the largest beams and most ponderous stones were fitted before they were brought to the site—

“No workman’s steel nor pond’rous axes rung,

Like some tall palm the noiseless fabric sprung.”

“Its appearance,” in the words of Josephus, “had everything that could strike the mind or astonish the sight, for it was covered on every side with plates of gold, so that when the sun rose upon it it reflected so strong and dazzling an influence that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendour of the sun.”

It was about 107½ feet long, 35 broad and 53 high. In front of it stood a towering porch of the same width as the building but of the great altitude of 215 feet. The temple courts were entered by nine magnificent gates, the principal one being on the east side and opposite the porch. Beneath the porch was the great gate of the inner temple, which was of Corinthian brass, the most precious metal of ancient times. This gate was so enormous and so heavy that it required the united strength of twenty men to open or close it. In approaching it from the outside you first passed through the court of the Gentiles above which were three storeys of apartments supported on magnificent columns of white marble, thus forming a grand colonade.

From this by ascending fifteen steps you would reach the women’s court, passing thence through a low wall of elegant construction on which stood pillars at equal distances, bearing inscriptions imparting that none but a Jew who could trace his un-

broken lineage back to the Exodus could enter them. Ascending by other fourteen steps the great court of Israel would be reached, within which again was the court of the Priests containing the great brazen altar of burnt offering 35 feet square. Here was the great laver of brass or molten sea nine feet in depth and twenty-one in diameter, resting upon twelve brazen bulls, and was capable of holding some 20,000 gallons of water. It was surrounded by ten smaller vessels of brass placed upon wheels, each holding 1080 gallons. These and the laver were trophies of the victories of David, being made by Hiram Abiff of the brass which David brought back from the conquest of Syria. In this court the animal sacrifices were slaughtered and offered. Here also was a raised scaffold or platform of brass, where King Solomon sat or stood when he attended the public sacrifices. Behind the altar was the entrance to the beautiful porch on either side of which and within but not supporting it stood the two gigantic pillars of brass, Jachin and Boaz, which rested on golden pedestals, and were by Hiram carved, wreathed and adorned with the utmost skill and delicacy. They were 32 feet high and 7 in diameter, and 4 fingers breadth in thickness. On the top of each was a chapiter or capital 9 feet in height. Their golden pedestals, their bright brazen shafts, their rich capitals and their light festoons were prodigies of art so remarkable that the Israelites were never weary of recounting their glories. Passing between these pillars and through the porch and brazen gate, which was furnished with a costly Babylonian veil that mystically denoted the universe, and also another pair of folding doors of Cypress wood, you would be within the temple proper and in the largest apartment thereof—the Holy Place or Sanctuary. This was a large room or hall about 71 feet long, 35 wide, and some 50 high at the front or entrance. It would have been almost dark in spite of a few loopholes or narrow windows above but for the lights of ten golden candlesticks, each with seven branches, which revealed the glittering interior lined completely with plates of gold glued to the sides, ceiling and floor.

Contained in this hall was an amount of wealth that sums beyond our comprehension. All was of gold or silver, or the most costly fabrics and jewels. Josephus describes them as follows:—"The grand golden altar of incense, the large golden table for the shew bread, 10,000 smaller tables of gold, upon which lay 20,000 golden and 40,000 silver cups; besides these there were other 80,000 pouring vessels of gold, 100,000 golden and 200,000 silver vials, 80,000 plates or platters of gold and 160,000 of silver, 60,000 golden basins and 120,000 silver basins, and 10,000 golden candlesticks, 20,000 golden and 40,000 silver measures called hins, 20,000 great golden censers and 50,000 smaller ones. There were 1000 sacerdotal garments ornamented with precious stones for the high priests alone, and 10,000 sacerdotal garments for other priests, 200,000 trumpets and 200,000 garments of fine linen for the singers and 40,000 psalteries and harps."

Such an accumulation of treasure seems to us almost incredible, and the computation of it cannot fail to modify our ideas of our own greatness, wealth or power.

A wall of partition and folding doors of olive wood overlaid with gold, over which was hung a particolored curtain embroidered with cherubs and flowers and chains of gold, shut in the innermost sanctuary—the Holy of Holies.

He who in the progress of the building ventured to look in would have seen a chamber between 35 and 36 feet square, absolutely dark except when the folding doors were open, but in the darkness two huge golden forms would have been discovered with wings expanded from wall to wall, sheltering a vacant space wherein was to rest the ark of the covenant. These figures, the cherubims, were of wood overlaid with gold. This chamber, like the sanctuary, had its ceiling, walls and floor covered with plates of gold, and although it contained little besides the figures mentioned, no less than the enormous value, according to Herodotus, of £4,320,000 Stg., or \$21,600,000 were expended in its adornment. Into it the high priest entered once a year and no one else.

Round about the temple walls ran lines of chambers for the use of the priests and their attendants. A sandal wood door on the south was the approach to them from the outside, and a winding staircase led thence to the second and third storeys into chambers, some of which were accessible to the king alone. Here was one interesting to us called the middle chamber. The locality of this middle chamber has been a matter of conjecture to many masonic investigators. My chief authority for supposing it to have been upon the south side of the temple is contained in the 1st Book of Kings, vi, 8, which says: "The door for the middle chamber was in the right (south) side of the house; and they went up by winding stairs into the middle chamber and out of the middle into the third." It seems to have been used as a paymaster's office during the construction of the temple, and afterwards either as one of the king's private apartments, or for the convenience of the priests.

The vast treasure needed by Solomon for his great undertakings, including the temple, his two gorgeous palaces and several fortified cities which he built, were supplied from various sources. Besides the immense store left by his father David, a large part was derived from commerce, as the trade of the civilized world then almost entirely passed under the control of Solomon and Hiram. At that period trade was not conducted by individual enterprise, and the profits were not subject to much competition. All was conducted under the authority of the monarch, and a large proportion of the advantages remained in his coffers. The foreign trade of the confederate kings of Judah and Tyre, to which I have alluded already, probably extended through the Mediterranean Sea even to the British Islands—in the opposite direction to the shores of India. This extended commerce brought Solomon gold and silver in abundance, which were then yielded largely in many parts of the east by rivers and mines which have been cleared of their precious stores ages since. Herodotus mentions that the gold from Ophir amounted annually to £3,340,000 Stg. An inland trade with Egypt on the south for linen and horses, and the caravans of spice merchants left considerable profits to Solomon. To these may be added the line of caravans proceeding directly across Asia from the Euphrates and Babylon to Tyre and the Mediterranean. Large revenues were derived from the tribute nations now subject to the Hebrew sceptre. The kings and princes sent their tribute in the form of quantities of the principal articles which their countries produced, but the gold alone from this source amounted annually to £4,795,200 Stg.

After the temple was completed the dedication thereof was postponed till the time for one of the grand annual festivals should arrive. The seventh month of the year when the Feast of Tabernacles was solemnized, a season of rejoicing, hallowed by religious observances was the time selected for this imposing ceremony. As usual the inhabitants of Palestine came flocking in their long caravans to Jerusalem, and for miles round about its walls the tents of the strangers were pitched. But on this occasion the pilgrims were attracted by an event of singular solemnity and interest. We can well fancy their impatient anxiety to witness at last the completion of the great edifice, their eagerness to behold its wonders, and their zeal to be present when the ark was to be deposited in its new and permanent resting place. In that eventful year the Feast of Tabernacles was to last fourteen days, or twice its usual period. Early in the morning of the great day the elders of Israel, the heads of the tribes, the Priests and Levites, assembled and took the tabernacle of the desert, the holy vessels and implements with the ark itself, and set out on their way to the gates of the temple. They were met during their progress by the king in his splendid robes and by an immense congregation. Countless offerings preceded the ark and a sacrifice was presented at frequent intervals. The ark was carried by the priests into the courts, up the broad flights of steps, through the porch and into the sanctuary, where they must have been startled by the blaze of gold which burst upon their eyes.

And now before the ark disappeared for the last time from the eyes of the people, the awful reverence which had kept any inquisitive eyes from prying into the secrets of that sacred chest gave way before the necessity of the occasion. The ancient lid formed by the cherubs was to be removed and a new one without them to be substituted to fit it for its new abode. It was taken off, and in doing so the interior of the ark was seen by Israelitish eyes for the first time for more than four centuries, perhaps for the last time forever. There were various relics of incalculable interest which are recorded to have been laid up within or beside it—the staff or sceptre of Aaron, the pot of manna and the golden censor of Aaron. These all were gone, lost it may be in the Philistine captivity, but it still contained a monument more sacred than any of these. In the darkness of the interior lay the two granite blocks from Mount Sinai, covered with the ancient characters in which were graven, 486 years before, the "Ten Commandments." "There was nothing in the ark save these." The new lid was shut down and the ark moved within the veil into the dark and mysterious Holy of Holies. Beneath the wide spreading wings of the new cherubims it was placed to rest, and the retiring priests, as a sign that it was to go out thence no more, drew forth from it the staves or handles by which they had borne it to and fro. The priests who had thus deposited their sacred burden came out of the porch and took up their place in the position which afterwards became consecrated to them—between the porch and the altar. Opposite them stood the great band of musicians clothed in white, beneath them in the open court the vast multitude of spectators. As the priests came out the whole band of musicians burst forth into the joyful strain which forms the burden of the 136th Psalm—"He is good for His mercy endureth forever." At the same instant it is described that a cloud filled the temple, and so brilliant was the spectacle that the priests could not minister on account of the dazzling light.



At this point also Solomon, who had been seated on the brazen platform, perceiving that the sign of the divine favor had been made manifest, rose and offered up a beautiful and impressive prayer, one of the finest forms of supplication that have been preserved to us, for it breathes a purity of religious feeling almost unknown before, and reveals, as nothing else has done, the greatness of Solomon's mind, the largeness of his religious views, and the depth of his moral sentiments. And now began the actual consecration of the whole temple by the act of sacrifice. Huge as was the great altar it was too small for the occasion, therefore the court was hallowed for the special purpose. When the altar was filled with victims, Josephus says, "there came a running fire out of the air, and rushed with violence upon the altar, in the sight of all, and caught hold of and consumed the sacrifices." The people prostrated themselves upon the ground, and music and song again burst forth—"He is good for his mercy endureth forever." The feast of Dedication lasted for a week, and the enormous number of 22,000 oxen and 120,000 sheep were consumed.

The scenes of that week, it seems to me, would have been anything but agreeable to our modern notions of a religious ceremony. The courts of the temple filled with bleating and bellowing sheep and oxen; the pools and streams of blood winding down to the subterranean gutters; the masses of skins and offal; the blazing furnace, with its columns of smoke and steam, and smell of burning flesh—all would make a strange impression upon modern senses.

As the day of bringing in the ark to Jerusalem had been the greatest day in the life of David, so the dedication of the temple was the culminating point in the reign of Solomon. He had now reigned some twelve years, and almost unbounded power, wealth, and prosperity were his, he had attained the zenith of earthly might and glory, and nothing seemed wanting to fill up the measure of his happiness. But alas, from that lofty height he plunged into folly, wickedness and idolatry, and we will sadly draw a veil over his decline and the dark end of his reign.

The temple retained its pristine glory only for about forty years, when much of the gold had to be stripped from the sanctuary to satisfy the demands of Shishak, the Egyptian invader. After undergoing various other pillages and profanations, it was finally destroyed B. C. 588, after having stood 417 years. We will pass on over the disasters which befel the nation, and proceed to view the closing scenes of the great temple of Solomon.

Sennacherib, King of Assyria, with a mighty army on his way to attack Egypt, thought it unwise to leave in his rear such a strong fortress as Jerusalem. He laid siege to the city, and with impious insult demanded the surrender. But suddenly this king of kings, as he called himself, was stripped of his army by a plague or by a tempest, possibly by the simoon of the desert. Certainly by some cause 185,000 of his men perished in a single night. The poet in most graphic language says:—

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold,  
And the sheen of their spears was like stars on the sea  
When the blue waves roll nightly on deep Gallilee.

Like the leaves of the forest when summer is green  
That host with their banners at sunset was seen,  
Like the leaves of the forest when autumn hath blown  
That host on the morrow lay withered and strown.

For the angel of death spread his wings on the blast  
And breathed in the face of the foe as he passed,  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once beat and forever grew still."

Thus one great deliverance was effected, but we shortly find Nebuchadnezzar, King of Babylon, before the walls, and the feeble, dissolute and ill-governed Israelites make but a weak though most determined resistance. The great strength of the fortifications enable them to hold out for the long period of eighteen months. Round about the walls were reared the gigantic mounds of timber by which eastern nations conducted their approaches to besieged cities, and which were surmounted by forts overtopping the wall. The stores of food became exhausted, and famine ravaged the population. Hebrew fathers and mothers, in their dire extremity, lost the instincts even of the brutes, and devoured the flesh of their own children. But at last the dreadful day came. At midnight a breach was made in the walls, and before the exhausted inhabitants were aware of it, the Chaldean guards silently made their way

from street to street, till they suddenly appeared in the temple court in the middle gateway which opened directly on the great brazen altar. Never before had such a spectacle been seen in the sanctuary of Jerusalem. Then the sleeping city awoke. A clang and cry resounded throughout the silent precincts as if with the tumult of the great idolatrous festivals which had lately profaned the sacred place. The first victims were the Levites and priests, who were bound to defend the sacred shrine with their swords and their lives. The virgin marble ran red with blood like a rocky wine press in the vintage. Age and youth, men and women alike fell victims. The spoils of the temple, those sacred vessels, were carried away to adorn the temples or tables of the Babylonian court. Even the brazen laver and those two beautiful pillars which had remained uninjured through many devastations, and seemed the pledges of durability and stability, at last with all their delicate ornaments were broken in pieces and carried off as mere fragments of metal to Babylon never to return. The temple, the palaces and the houses of the nobles were set on fire, even the walls and the gates were broken down, and thousands of the inhabitants driven as slaves to Babylon, a few of the poorer classes only being left behind. Thus perished the most renowned building that ever graced the face of our globe.

The student of history cannot fail of being struck by the literal fulfilment of the prophesies of Isaiah in reference to the overthrow of Sennacherib, and of Jeremiah, more than ten years before the fall of Jerusalem, standing in the valley of Hinnom, hurling his burning invectives against the wicked priests and people, he takes an earthen vessel in his hand and dashes it in fragments on the ground with the warning cry "thus shall Jerusalem and its people be shivered in pieces.

After seventy years of captivity the Jews were permitted to return to Jerusalem, carrying with them such of the temple treasures as then survived. The temple was rebuilt on a more extensive scale but with greatly diminished splendor. It was completed in the year B. C. 516 and stood until some years before the birth of Christ, when Herod the Great, to propitiate his subjects whom most of the measures of his reign had tended to exasperate, undertook to rebuild it on a yet larger scale, and with greater magnificence. The whole of the structures of Herod's temple were a stadium square or half a Roman mile in circumference, and were capable of accommodating an assemblage of half a million of people. The porch was 100 cubits wide, whereas the temple was but 60 or 70 and 100 to 110 cubits long, and 100 cubits or 180 feet high. The Holy or sanctuary was 40 cubits by 20 cubits, and 60 cubits high, while the Holy of Holies was 20 cubits square, and 60 cubits high. This last was entirely empty except a stone in the place of the Ark of the Covenant, which had been burned or destroyed with the first temple.

The work was carried on with such vigor that the temple proper was finished in a year and a half, and the rest of the temple containing the outer buildings, colonades and porticoes, in eight years more so as to fit it for divine service, but the expense of finishing and adorning the whole continued to be long after carried on from the sacred treasury, until in fact the fatal year A. D. 62. It was thus that the Jews were able to say to our Saviour that the temple had been forty and six years in building. Thus in nine years during which 80,000 workmen were constantly employed, Herod accomplished his original design, and produced a fabric which whilst the same in its external characteristics much surpassed the temple of Solomon in extent and architecture, although the precious metals were much less lavishly displayed in its decorations. In it, however, were accumulated at times immense stores of gold and other treasures, for the pious Jews, now many of them scattered over Egypt, Arabia and Europe, continually sent contributions for the use of the temple. Josephus relates how Crassus, one of the Roman Triumvirate, plundered the second temple of 8000 talents of gold, besides a beam of gold concealed in a beam of wood, from which depended one of the veils of the temple. This beam of gold was said to be worth \$100,000. Herod also build the strong castle of Antonia, at once a palace, fortress and guard-house, on the north side of the temple, and communicating with it by secured passages, so that in case of any conspiracy or rising taking place in the courts of the temple, his Roman guard could be at once introduced into the midst of the tumult.

I need not dwell upon the oppressions suffered by the Jews under their Roman conquerors from the time of Pompey to that of Vespasian; on the numerous times when the sacred temple was profaned and plundered; or on the gross wickedness of the Jews themselves, who with suicidal perversity seemed determined on the completion of their own downfall, but will pass on to view the closing scenes of the temple—of Jerusalem as a city of the Jews—and of the Jewish nation itself.

A rebellion broke out in the city headed by one Elcazer, and the massacre of the

Roman guard by the rebels speedily brought the Roman army before the walls of Jerusalem. In the meantime other factions arose, one headed by a person named John and another person named Simon, whose three separate mobs seized upon different parts of the city, each plundered and murdered such of the inhabitants as refused to join their own faction, or sympathized with or aided the others. In wanton recklessness they burned the chief warehouses and stores of grain and provisions, and like the Communists of our day who were burning and wrecking the beautiful city of Paris with the Prussians at their gates, they continued to slaughter each other, burn, pillage and destroy, in the most fiendish manner long after Titus had laid siege to the city. Just at the time also, when the Roman army appeared, the city was unusually full of people, for strangers were there from all parts of the land to celebrate the great annual festivals, and thus what stores of provisions had not been destroyed by the zealots, as they were called, speedily became exhausted, and famine gaunt and terrible made its appearance. The Romans battered down one wall after another, for Jerusalem had then three walls, but the Jews fought with great desperation. Such as were caught by the Romans endeavoring to escape were crucified in view of the miserable inhabitants, until it became difficult to find sufficient stakes for the purpose or room to plant them. Then Titus, to render escape from within or assistance from without impossible, constructed a wall completely around the city, with strong guard-houses at intervals, thus verifying the wonderful prediction of our Saviour, "The days shall come upon thee that thine enemies shall cast a trench about thee and compass thee around and keep thee in on every side." Then indeed the famine raged with all its horrors, the weak were tortured and murdered to secure their supposed little stores of food. Six hundred thousand dead bodies were thrown out of the gates, and the largest houses were filled full and then shut up. But finally the Romans overcame every obstacle, and a terrible scene of slaughter ensued, the very streets and gutters ran with blood, none were spared but some of the young men to grace the triumphal entry into Rome, and then to be consigned to slavery or to destruction in the amphitheatres. One million one hundred thousand persons perished in this the most terrible siege and slaughter that has ever been recorded. The temple and city were laid in ashes, the very walls were thrown down even with the ground, and their foundations dug up. With the exception of a few towers, Josephus says—"There was left nothing to make those who came thither believe it had ever been inhabited."

"Seest thou these great buildings," say the disciples to our Saviour thirty-eight years before this date, when they were resting on the side of the Mount of Olives about a mile distant from the temple, and in full view of the lofty wall rising up seven hundred feet from the valley below, and crowned with the temple structures, to which the startling reply is made—"There shall not be left one stone upon another that shall not be thrown down."

One hundred years later the Emperor Hadrian dedicated a temple to Jupiter Capitolinus on the ruins, and thenceforth no Jew was permitted even to approach the site of his ancient and dearly loved temple.

I cannot perhaps close this paper more appropriately than by taking you back with me to the days of Solomon to witness one of those grand and imposing ceremonies, when the people gathered from all parts of the land to celebrate their annual festivals and to worship in the great temple. To the simple pastoral people it was the event of the year, and though the long journey which had to be performed on foot was attended with great fatigue, it was a joyful event, and was looked forward to with fond anticipations. Starting from their distant homes in families or groups of families, their humble beasts of burden bearing what simple utensils they required by the way, they would meet at the crossroads or villages with their acquaintances and kinsmen, with whom they were annually accustomed to make the journey, and each would relate the incidents of their own life story for the year, as little or no means of communication of any kind existed, mails telegraphs and railways being then two thousand years in the undiscovered future. And as they journeyed along the march would from time to time be enlivened by singing the new and beautiful psalms of David, such as "I joyed when they said let us go up to the house of our God. Let us worship at his throne." Or as they thought of the wild Arab robbers to whom they might be exposed, particularly by night, they could sing "He that keeps Israel slumbers not nor sleeps." And as they approached Jerusalem, coming down from the higher elevation of the Mount of Olives, and obtaining a magnificent view of the city and temple below them and just across the valley of Kedron, we can fancy their little group now swelled into the great caravan bursting out with rapture and pride. "Behold Jerusalem, the joy of the whole earth, walk about Zion, go round about her, tell the towers thereof, mark ye well her bulwarks and consider her palaces."

They pitch their tents outside the walls or obtain accommodation within, and we go up with them to one of the festivals, say to that of the great day of Atonement

when the High Priest himself offers up a sacrifice for the sins of the whole people. We crowd in with the multitude through the great eastern gate of the temple, first into the court of the Gentiles--the vast colonade stretching away on either side is thronged with people. If we are of the true Hebrew stock we may proceed up the broad steps, through the women's court to the great court of Israel. In front of us and on higher ground is the court of the Priests, in the centre the great brazen altar, surrounded by a numerous array of Priests and Levites, and a great choir of musicians and singers. In the background the beautiful shining temple with its wonderful porch vaulting to the dizzy height of over two hundred feet. The brazen doors are open, and between the two pillars of brass and behind the altar stands the aged High Priest. Near him are two goats, as the ceremonies progress one of the goats is slain, and the blood carefully secured in a golden vessel. The other goat is brought before the priest, who figuratively places on its head the sins of the people. It is led down the steps--through the courts--out of the gates--out of the city, and away into the wilderness. The high priest receives the vessel containing the blood of the first goat, and for a moment he stands before the great congregation, his eyes raised heavenward, his face pale as the snowy beard on his bosom, and as he turns to go within the temple the people bow in solemn silence. It is a moment of awful anxiety and suspense. Will the great Jehovah deign to accept their offered sacrifice, or will that mysterious fire which they have seen at times produce such startling and miraculous effects, consume both their high priest and themselves on account of the blackness of their sins. The aged priest slowly passes through the sanctuary, and gently putting aside the veil, enters the dark Holy of Holies. He sprinkles the blood upon the mercy seat, praying for the forgiveness of the sins of the nation. Suddenly a bright and dazzling light appears above the mercy seat. The expected token of divine approbation is made manifest, and the trembling high priest retires. As he again appears before the people, they perceive by the reflected glory still shining from his face and garments that Jehovah has looked in mercy upon them. Then bursts forth the great choir of twenty-four thousand, twelve thousand on either side in that magnificent 139th psalm, "Bless the Lord O my soul, and all that is within me, bless his holy name." Then with strophe and antistrophe, the one side singing "Who forgiveth all thine iniquities, who healeth all thy diseases," and the other side answering, "Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies," and so on alternately through the psalm. All joining at last, "Bless the Lord, all his works in all places of his dominions, bless the Lord O my soul."

### LODGE MOTHER KILWINNING.

The sixth annual re-union of the sons of the "auld respeckit mither" resident in Glasgow and neighborhood took place on Friday evening in the hall of Lodge St. John, No. 3 bis, 213 Buchanan Street. The chair was occupied by Bro. Capt. J. M. McCosh, R. W. M., Lodge Blair, Dalry, No. 290, who was supported on the right by Bro. D. M. Nelson, R. W. M., Lodge St. John, No. 3 bis; and on the left by Bro. Robt. Wylie, J. P., Secretary P. G. L. of Ayrshire. Bros. Henry Taylor and William Jamieson officiated as croupiers. Amongst those present were Bros. John Whinton, Treasurer P. G. L. of Ayrshire; J. A. Ferguson, Sen. Proxy Warden; John Tweed, Jun. Proxy Warden; W. F. Shaw, Charles Scobie, John Walker, Robert Bell, John Clark, William Duncan, John M'Witters, James M'Crone, Geo. W. Wheeler, Alex. M'Millan, William Patton, &c., of Mother Lodge; Gavin Park, P. M., and Robert Nelson, No. 3 bis; Col. G. C. Robson, U. S. Consulate, Leith; Bailie M'Donald, Aberdeen; Robt. Donaldson (Athole 413), &c. Letters of apology for absence had been received by Bro. Walker, acting Secretary, from Bros. Colonel Mure, M. P., P. G. Master of Ayrshire; Roger Montgomerie, M. P. for North Ayrshire; John Baird, Sub. P. G. Master of Glasgow; and R. W. Cochrane Patrick, of Woodside, D. P. G. M. of Ayrshire.

After an elegant repast, the chairman gave in succession the toasts of "The Queen," "The Prince of Wales, G. M. M. of England and Patron of Scottish Freemasonry," and "The Three Grand Lodges of England, Ireland, and Scotland." The latter was coupled with the name of Bro. Daniel M. Nelson, Grand Senior Deacon, (Scotland), and by him replied to. Bro. Wm. Jamieson then proposed the "Grand Lodge of America, with No. 4, Philadelphia." The toast was coupled with the name of Bro. W. F. Shaw, who, in company with Robert Bell, had paid a visit to Philadelphia at the recent Centennial Exhibition, and been warmly received by the brethren there. In responding to the toast, Brother Shaw said that Philadelphia must be awarded the

high title of the "Mother City of Freemasonry in America," the Order having been established there in the year 1730 under a charter from the Grand Lodge of England. Since then the Craft there had its ups and downs, but at present the Masonic Temple there exceeded in size that of King Solomon, and almost equalled it in grandeur of appointment. In the State of Pennsylvania alone there were no fewer than 370 lodges, with an aggregate membership of 32,232.

"The Army, Navy, and Reserve Forces" were next given by the croupier, and ably replied to by Bro. Robert Donaldson.

The toast of the evening then followed. "Our Mother Lodge." In commending this to the acceptance of the meeting, the chairman said that, not having been present at any of the former of these re-unions, he was of course ignorant of the ground travelled over by his predecessors, and therefore felt somewhat at a loss what to select as the subject of his remarks. However, as he took it, the object of their meeting was as much social as intellectual, and therefore he would offer them a few remarks, confident in that charitable judgement which ever looked kindly upon a brother's weakness. To trace the rise and progress of Freemasonry would occupy too much of their time, and would at best be but a reflex of historical facts. He might observe, however, that those who constructed its framework of brotherly love must not only have been imbued with sentiments of the noblest kind, but must have been cunning in devising the best means of the amelioration and elevation of the condition of the human race. In days when might was right, when the petty chief was lord of his people and acknowledged no superior save the stronger sword of his neighbor, when each great man held the issues of life and death in his hand and administered justice in the most rough and ready way, it must have been a far seeing intellect that devised a scheme which would soften and tame the savage instincts of man, and lead him to look upon his fellow man as something more than an instrument with which to work his pleasure. Indeed, I have no hesitation in saying that no other influence, save that of pure religion only, has had so much effect as Freemasonry in subduing and preparing man for the gradual development of civilization. For centuries the Church partook as much of the character of a political as a religious institution; and while it exerted a powerful influence over the nobles, wherever its better part was recognized, it seems to have been but a subordinate part of its mission to inculcate brotherly love towards the poor down-trodden serfs whose hard fate it was to slave for Church and master alike. In Freemasonry there are no serfs. (Hear hear.) We treat noble and peasant, rich and poor, alike. With the spread of the Roman Catholic religion, Freemasonry found a footing in our own much-loved land. As the skillful hands of foreign craftsmen raised the noble piles that yet remain enduring monuments of their proficiency in architectural science, they spread around them an influence more enduring still than aught of stone and lime. Our Mother Lodge is, we believe, coeval with the building of Kilwinning Abbey, which dates from A. D. 1149. It is a proud thing assuredly to be the son of so venerable a mother—a mother, too, who through all these centuries has continued to exert a powerful influence for good throughout the length and breadth of the country. (Hear hear.) In many of the colonies, likewise, her devoted sons had raised her standard, and had fought the battle of "peace and good will" under her time-honoured banners. In concluding, the chairman referred to the condition of the lodge room of the Mother at Kilwinning, which was not altogether what it might or ought to be. He did not say it was a disgrace to them to have their Mother so housed, but he did say that it would be a great credit to them were they to erect a lodge room worthy of their cause, and of the venerable traditions attaching to the position of the Mother Lodge. (Hear hear.) A movement in this direction, however, could emanate only from Glasgow brethren, with whom were the sinews of war. For himself, he was willing to bear his share, and do all in his power to further so worthy an object. —*North British Mail*, December 11th.

## TEMPLARISM IN WISCONSIN.

We take the following wise and eloquent words from the recent annual address of Grand Commander Sir R. E. Carlos P. Whitford of Wisconsin.

"Twenty-six years ago, the 12th of last June, the erection of our 'Temple' commenced with but ten workmen. To-day, we number nine hundred and ten, and peace, health, strength, and harmony prevail among all the Knights. The reason for this state of things is, that those valiant ones who marked out the designs upon our trestle-

board in the early days of our existence did not neglect the important duty of placing such barriers to the admission of members as would tend to keep our ranks clear of the unworthy. Their course of action has been conservative from the beginning, and for this reason we can, I think, exclaim with the military chieftain of olden times when reviewing his army, "Every man in our ranks is fit for a general." Sir Knights, the course pursued by our predecessors has been demonstrated to be the only safe one; and I trust that every effort to break down any of the safeguards which have been erected will be met with scorn and contempt. No! Rather than lay any of them aside, let us fortify still stronger our walls and double our defences. It is not numbers we want, but men, Christian men; men with souls alive to the cause we represent; men who need no spurring to perform their duties; men capable of loving and appreciating the principles we profess, and who are ever ready to perform a known duty. These are the elements we need in our Commanderies, and no others. Should it chance that drones and sycophants *should* cross our portals, and we should find among us enemies to good order and decorum, the only proper, safe, and sure way is to remove them. It is true we should be merciful, but justice to ourselves and to the institution we love should outweigh every other consideration when rust needs to be scoured off or filth removed. At no cost let a stain remain upon our banners, but away with it at once, lest in time it destroy the fabric and leave an unseemly scar forever. Let us be true Knights. Let not even friendship, feeling, or any personal or selfish motive swerve us from the performance of every duty. This is the example which has been set by our founders, and in this way, and in this way alone, can we expect to preserve the high standing and usefulness of our Commanderies."

FERVENCY.—

The wise and active conquer difficulties  
By daring to attempt them; sloth and folly  
Shiver and shrink at sights of toil and hazard,  
And make the impossibility they fear.—*Rowe*.

Thou first of virtues, let no mortal leave  
Thy onward path, although the earth should gape,  
And from the gulf of hell destruction rise—  
To take dissimulation's winding way.—*Horne*.

ZEAL.—A zealous soul without meekness, is like a ship in a storm, in danger of wrecks. A meek soul without zeal, is like a ship in a calm, that moves not so fast as it ought.—*Mason*.

Zeal and duty are not slow,  
But on occasion firelock watchful wait.—*Milton*.

Zeal is the fire of love,  
Active for duty: burning as it flies.—*Williams*.

THE BATTLE OF LIFE.

Brethren how this lovely morning,  
Goes the battle with you here?  
Are you armed to meet with scorning  
All the hosts of sin and fear?

Sin and sickness, want and sorrow  
With our frailties are allied,  
Each from each contrives to borrow  
Aid to conquer human pride.

But, my brethren, there's an armour  
Which is proof to all attack;  
Voice of foes or silent charmer,  
Power to harm it still must lack.

This strong armour is Masonic,  
You will find it light to bear;  
Three short words in phrase laconic  
Shadow forth its beauty rare.

Faith the helmet bright and shining—  
Hope, the breast-plate strong and true,  
Charity, whose beams refining,  
Clothe the soul with graces new.

And the gifts upon her table,  
Which refresh our daily toil,  
They to soothe all woes are able—  
Here they are: Corn Wine and Oil!

—*Masonic Review*.

## CALENDAR OF THE GREAT PRIORY OF ENGLAND AND WALES FOR 1875-76.

This publication discloses that there were at the date of publication one hundred and thirty-two Preceptorics (or Commanderies) owing allegiance to the above Great Priory, distributed as follows:

Australia, . . . . .	5	Madras, . . . . .	4
Bengal, . . . . .	3	Mediterranean, . . . . .	2
Bombay, . . . . .	5	Middlesex, . . . . .	10
Bristol . . . . .	1	Norfolk, . . . . .	1
British Burmah, . . . . .	1	Northumberland and Durham, . . . . .	1
Canada, . . . . .	19	Nottinghamshire, . . . . .	1
Ceylon, . . . . .	1	Oxfordshire, . . . . .	2
Cheshire, . . . . .	5	Staffordshire and Warwickshire, . . . . .	5
China, . . . . .	2	Suffolk and Cambridge, . . . . .	3
Cornwall, . . . . .	2	Surrey, . . . . .	3
Devonshire, . . . . .	6	Sussex, . . . . .	2
Dorsetshire, . . . . .	2	Wales, South, . . . . .	1
Gloucestershire, . . . . .	1	West Indies, . . . . .	3
Hampshire, . . . . .	3	Worcestershire, . . . . .	2
Hertfordshire, . . . . .	1	Yorkshire, . . . . .	11
Lancashire, . . . . .	19	Unattached to Provinces, . . . . .	5

Among the latter is the "Diamond in the Desert," in South Africa.

## MASONIC RECORD.

### AT HOME.

The gathering held under the auspices of St. Alban's Lodge of A. F. & A. M., in the Town Hall on Wednesday evening last, in celebration of the Festival of St. John the Evangelist, was largely attended, visitors being present from Harriston, Arthur, Durham and other neighboring towns. The hall was handsomely decorated with pictures, hangings and flags, and presented an unusually fine appearance. The first part of the entertainment was of a musical and literary character. A few opening words of welcome were delivered by Bro. F. W. Stevenson, Master of the Lodge, after which an instrumental piece was given by an excellent quadrille band, under the leadership of Mr. Hannington. A fine reading was next given by Mr. Charles Black, entitled "Edinburgh after Flodden." A song, "Man the Life Boat," was sung by Mr. S. H. Marshall, and met with much appreciation. Mr. Marshall also kindly sang during the evening "The Cottage by the Sea" and "The Grave of Bonaparte," and was accorded deserved applause. The accompaniments were played on the organ by Mrs. Marshall. Mr. Stevenson gave a humorous recitation from the "Ingoldsby Legends," entitled "Raising the Devil," and Rev. Mr. Yewens read a selection from Byron, "The Destruction of Sennacherib's Army." The quadrille band gave a number of instrumental pieces at intervals, and brought this part of the proceedings to a close with the National Anthem. A series of parlor games, including croquet, chequers, chess, etc., was provided for such as desired to indulge in these amusements. A great proportion of the company tripped it on the "light fantastic toe" during the remainder of the evening, and until the morning had well advanced, the inspiring strains of the band lending its pleasure to the occasion. Refreshments were served in the High School Room about eleven o'clock, Mr. York acting as caterer, and doing his duty acceptably. The Council Room was fitted up as a dressing and waiting room, and everything was done to add to the comfort and convenience of the guests. All appeared to enjoy themselves, and unite in bearing witness that this was one of the most agreeable gatherings of the kind held in the place. As the old saw has it: "What everybody says must be true."—*Mount Forest Examiner.*

At the regular communication of King Solomon Lodge, A. F. and A. M., No. 22, G. R. C., held in the Masonic Hall, Toronto, the following officers were duly installed by the Right Worshipful Bro. D. Spry, assisted by Very Worshipful Bro. W. J. Hambly:—V. W. Bro. W. J. Hambly, W. M.; W. Bro. T. Langton, I. P. M.; Bro. D. Macdonald, S. W.; Bro. H. Bickford, J. W.; V. W. Bro. Rev. V. Clementi, Chap.;

Bro. W. S. Lee, Treas.; W. Bro. J. Norris, Sec.; Bro. R. M. Campbell, S. D.; Bro. John McKee, J. D.; Bro. N. T. Lyon, S. S.; Bro. J. B. Clandesley, J. S.; Bro. R. Pearson, D. of C.; Bro. W. Long, Organist; Bro. T. Leary, I. G.; Bro. J. L. Dixon, Tyler.

After routine business the brethren were called from labor to refreshment. The banquet at the Walker House, which followed, was a most successful affair in every respect. The chair was occupied by the V. W. Bro. W. J. Hambly, W. M., and among the distinguished members of the fraternity present were M. W. J. K. Kerr, G. M.; W. Bros. W. C. Wilkinson and A. Smith, of St. Andrew's Lodge; W. Bro. Darby and W. Bro. J. G. Robinson, of Ionic Lodge; W. Bro. Ritchie, of St. John's Lodge; W. Bro. Thomas Davies, of Orient Lodge; W. Bro. Collins, of Doric Lodge, and W. Bro. Kerr, of Kemptville. Letters of apology were received from R. W. Bro. S. B. Harman, R. W. Bro. Sir John Macdonald, Bro. Rev. Charles Clark, W. Bro. Dr. Robb, R. W. Bro. J. G. Burns, and W. Bros. Hovendon, Robinson and Wilson.

After justice had been done to the elegant repast spread in the dining-room of the Walker House, the Chairman proposed "The Queen and the Craft," which was drunk with all the honors, the company remaining on their feet during the singing of God Save the Queen.

The Chairman next gave "The Most Worshipful the Grand Master and Grand Lodge of Canada." In giving this toast, the Chairman said that twelve months ago it had been his pleasing duty to propose this toast, but if it was pleasing to do so then it was doubly so on the present occasion. Since then an attempt had been made to sow the seeds of dissension in the craft by the organization of another so called grand lodge within the jurisdiction of the Grand Lodge of Canada, and all present well knew how promptly and efficiently the Grand Master had met and grappled with the threatened difficulty, and had effectually nipped the rebellion in the bud. He thanked the Grand Master for being present with them as on former occasions.

The Grand Master M. W. Bro. J. K. Kerr, who was loudly cheered on rising, said that he was very grateful for the kind manner in which they had received the toast which had just been so flatteringly put by the Worshipful Master presiding. That he had been in some measure successful in his efforts to discharge the important duties of his high and honorable office, it would be absurd for him to deny. The Grand Master proceeded to discuss the condition and prospects of the Order, stating that except for the attempted secession just referred to, he was not aware that any dissatisfaction existed within the jurisdiction of the Grand Lodge of Canada. Regarding the so-called Grand Lodge of Ontario, he had the satisfaction of knowing that so far the attempt to produce schism in the ranks of Masonry had been an utter failure. The newly formed, self-styled grand lodge had not secured the allegiance of a single lodge within the jurisdiction of the Grand lodge of Canada, nor had they been successful in securing more than three members from any one lodge. As for Grand Lodges, they had not been recognized by any with the single exception of the Grand Lodge of Texas, and he was convinced that it was only by mistake that this had occurred. After making some remarks highly complimentary to the Worshipful Master of King Solomon Lodge, and again thanking those present for the kindly manner in which they had received the toast, the Grand Master took his seat amid loud and continued cheering.

The Chairman next gave "The Masters of the City Lodges," which was responded to by Bro. Wilkinson, W. M., St. Andrew's Lodge, Bro. Robinson, W. M., Ionic Lodge, and Bro. Ritchie, W. M., St. John's Lodge.

"The Worthy Master," "The Visitors," "The Host," and other toasts followed, all of which were duly honored.

Songs were given during the evening by Bros. Walker, Ritchie and Darby, and the company broke up about midnight, having spent a very pleasant evening.

INTERESTING PRESENTATION.—At the regular communication of Civil Service Lodge, No. 148, G. R. C., A. F. & A. M., held 9th January, an episode of a specially interesting nature occurred, being the presentation by the lodge of a solid silver mug, suitably inscribed, to Bro. John Walsh, I. P. M., on behalf of his infant first born son. After the brethren had been called from labor to refreshment, the presentation was made by W. Bro. W. McLean, W. M., in felicitous terms, and responded to in an equally appropriate manner. Many expressions of good will and fraternal feeling were tendered to W. Bro. Walsh for his services to the lodge, and deep regard for the welfare of himself and family. — *Ottawa Free Press.*



THE funeral of Bro. Geo. Bates took place on Sunday afternoon, and was attended by the Masonic Order of the town as a body in full regalia. The procession was formed at the Masonic Chambers, and proceeded to the residence of Mr. W. S. G. Knowles, father-in-law of the deceased. The funeral procession was then formed with members of the blue lodges at the head; members of the Royal Arch Chapter the Past Masters and Masters followed. Next came the hearse containing the body, followed by mourners and a large number of friends in vehicles. The cortege was marshalled by P. D. D. G. M. Petrie. From the house the procession proceeded to the Norfolk street Methodist Church. The body was carried in and placed on the altar, and a very impressive funeral service was conducted by the Rev. B. B. Keeler. A portion of the Masonic service was also read by the reverend gentleman, as he considered it a very appropriate lesson to the brethren. After the conclusion of the service the body was conveyed to the grave, the procession reforming in the same order as it had been before. The usual very solemn Masonic services were conducted at the house and grave by W. Bro. Inglis. After the members had all deposited a sprig of evergreen in the grave of the late brother, as a symbol of the immortality of the soul, the procession marched in the same order to the lodge-room, and the brethren were dismissed. Deceased was a member of the Harrison Lodge, A. F. & A. M. — *Guelph Mercury*.

#### ABROAD.

THE Grand Lodge of Missouri, with a total membership of 23,836, and 490 chartered Lodges, pays her Grand Secretary a salary of \$3,000, and a Grand Lecturer \$1,000.

THE *Birmingham Post* announces that the Freemasons of Warwickshire have erected an alabaster rearedos at St. Martin's, Birmingham, representing the Lord's Supper, and that it is intended to uncover it "with Masonic ceremony."

AN interesting trial to the Masonic Fraternity came off in an Illinois court. A Bro. named Robinson was expelled from Yates City Lodge, No. 446, for unmasonic conduct, and the Grand Lodge refused to reinstate him. He then sued the Lodge for \$25, the amount of his initiation fees. Judge Smith decided that Robinson had no ground for a suit, and threw the case out of Court.

THE Grand Lodge of Scotland met in Quarterly Communication at Freemason's Hall, Edinburgh, on November 6th, Grand Master Bro. Sir Michael Shaw-Stewart, Bart., on the Throne. There was a large attendance of Deputies and Brethren, including Bro. J. H. Neilson, of Dublin, Pro-Provincial Grand Master of Venezuela. The death of Past Grand Master, the Marquis of Tweedale, was regretfully announced. Grand Master Sir Shaw-Stewart was re-elected, with the Rt. Hon. Lord Rosehill, Senior Grand Warden, Rt. Hon. Lord Ramsay, Junior Grand Warden. Other officers elected were a Grand Jeweller, and Grand Bard. The following Grand Lodges were fraternally recognized: the Grand Lodges of Egypt, West Virginia, Louisiana, Missouri, and South Carolina. Brother D. Lyon, the author of "Freemasonry in Scotland," was nominated as Representative of the Grand Lodge of West Virginia near the Grand Lodge of Scotland.

ACCORDING to Findel, Freemasons were first organized as a Craft in England, in the year 1202, at the building of Winchester Cathedral; but according to Fort, the English Craft was organized nearly a century earlier, in A. D. 1136, at the building of Melrose Abbey, by John Moreau. Forty years later, William of Sens reconstructed Canterbury Cathedral in A. D. 1176. From the inscribed tablets on Melrose Abbey, it appears that John Moreau, or Morow, was the Master, perhaps the Grand Master, of all the Masonic Work or Lodges, at St. Andrew's around the Cathedral of Glasgow, and at the Churches of Paisley, Niddisdale and Galway.—*Fort's Early History and Antiquities of Freemasonry*.

FREDERICK THE GREAT has the honor of introducing Freemasonry into Prussia. He organized a Lodge at Reimsburg. In 1740, June 20th, on his assuming the reins of government, he conducted the work at Charlottesburg. On the 13th September, 1740, he organized a Lodge at Berlin, which occupied the protectorate of all Lodges in the kingdom, and was styled the Royal Grand Lodge. Frederick was Grand Master of this Lodge. In 1747, he appointed as Vice Master the Duke of Holstenback. In 1765, Zinzendorf was elected Grand Master. In 1770, Zinzendorf organized the National Grand Lodge of Germany. In 1798, an edict was issued restraining the assemblage of any Lodge but the three Grand Lodges and those under their jurisdiction.—*Rowe*.