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THE CRAFTSMAN

AND

Canadian Masonic Record.

Bro. J. J. MASON, }
Publisher }

"The Queen and the Craft."

} 1.50 per Annum,
in advance.

VOL. IX.

HAMILTON, ONT., NOV. 1, 1875.

No. 11.

THE FATE OF MORGAN.

BY BRO. ALBERT G. MACKEY.

MR. THURLOW WEED, it will be remembered, took a very active part in the anti-Masonic excitement which sprung up about a half century ago, in consequence of the sudden and unexplained disappearance of William Morgan, who had written and published what he called an exposition of the secrets of Freemasonry. The establishment of the anti-Masonic party, as a political engine to advance the interests of a few demagogues, was an episode in the political history of our country to which those who were at the head of it never afterwards had any satisfaction or pride in referring.

Of all the actors in those exciting scenes which clustered around the *supposed* body of Morgan, drowned in Lake Erie, and, *after a year's submersion, fished up in an almost perfect state of preservation*, none now survive except the venerable Thurlow Weed, whose subsequent honorable career has atoned for this mistake of his youth.

Very recently Mr. Weed has given to the columns of the New York *Herald* some of his reminiscences of the Morgan and anti-Masonic days. The article is written in an unobjectionable and even in a friendly spirit, and evidently shows that the animus of hate against the Masons, if it ever existed in the bosom of Mr. Weed, (which we greatly doubt,) has long since passed away, yielding to the influences of time and of subsequent intercourse with those who were formerly his political adversaries. Our acquaintance with Mr. Weed dates only from the year 1865, but we have a lively appreciation of several acts of attention, nor have we any recollection of any asperity arising from the totally different stand-points from which each of us might naturally be supposed to view the Masonic Institution. Indeed, the last pleasant interview that we had with him was in June when we stood together on the piazza of the Ladies' Cottage in Union Square, New York, both delighted spectators of the splendid drill of Detroit Commandery of Knights Templars. We are very sure that at that moment the venerable politician was thinking neither of Morgan nor of "the deep damnation of his taking off."

From the prominent part played by Mr. Weed in the organization of the anti-Masonic party in 1827, and the interest that he must necessarily have been supposed to have taken in the fate of Morgan, it was hoped that his article in the *Herald* would have supplied us with some new facts not hitherto known to the public. But this hope has met with disappointment. The article, although interesting and very readable, tells us nothing about Morgan with which Masons, especially, had not been long familiar. It is true that he repeats the story of "the murder of Morgan," somewhat in the way in which that mythical event was wont to be detailed to gaping crowds around the hustings, who were ready to believe that Satan himself always presided at lodge meetings.

There has been some disappointment in this. When the editor of the *Herald* invited Mr. Weed, as the most prominent living representative of the old anti-Masonic party, to give his recollections of the events connected with the fate of Morgan, it was very naturally supposed that some "unpublished secrets" of that period would be given to the expectant world. But Mr. Weed has really supplied us with nothing that

was not known or had not been said before, and which might not have been found in Stone's *Letters*, in Brown's *Narrative*, or in Whittlesley's *Report*.

One thing, however, we do learn from Mr. Weed, the knowledge of which is gratifying to us, although it is difficult to reconcile his views of Freemasonry, as here expressed, with his violent partisanship. Mr. Weed says:

I did not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence at Rochester. When applied to by Mr. Dyer, my next door neighbor, where Morgan boarded, to print the book purporting to disclose the secrets of Masonry, I declined to do so, *believing that a man who had taken an oath to keep a secret had no right to disclose it.* Although not a Freemason, I had entertained favorable opinions of an Institution to which Washington, Franklin and Lafayette belonged.

The last of the anti-Masons have been heard, and we are no wiser than we were before. The story so often told is here but repeated. We might also apply to this fruitless narrative what Shakespeare makes Pembroke say of King John's second coronation:

"This act is as an ancient tale new told,
And, in the last repeating, troublesome,
Being urged at a time unseasonable."

But the truth is that the so-called "murder of Morgan" never will be told. The reason is that there is an absence of what the lawyers call the "*corpus delicti*"—the essence of the crime. The body of Morgan was never found, and the effort to substitute that of another man who was drowned in the lake, most signally failed. Mrs. Morgan and Mrs. Munroe contended for the corpse which, after two inquests, was given to the latter. All the labor of the anti-Masons, supported by some of the best legal ability of the State of New York, was unable to prove that the alleged murder was ever committed. Everything was enveloped in a deep veil of mystery which has never been yet raised for mortal eyes. It is, therefore, worse than folly to speak of murderers who were never convicted, or of a murder that was never proven. In fact, the truth of the charge of abduction is subject to some grave doubts, for there was evidence elicited on some of the trials that Morgan went away of his own accord, although it is admitted that he may have come to this determination through the mixed influence of threats and promises.

In all this labyrinth of moral and legal perplexity, but one thing is found clear as noonday. That is, that whatever was the fate of Morgan, the great body of the Craft *neither knew of it antecedently nor concurred in it subsequently.* Freemasonry had no more to do with the affair as an organized association, than had the Church or State. If certain Freemasons slew him, or abducted him, or persuaded him to run away, the act was their own, and they were led to the act not in obedience, but in direct opposition to the laws, the principles and the teachings of Freemasonry.

This was the rational view taken by William Wirt, before he accepted the nomination of President of the United States by the anti-Masons. Afterwards, when his respect for candor was somewhat clouded by political ambition, he *professed* to change his opinion. But his first view was the fair one. "I had heard, indeed," he says, "the general rumor that Morgan had been kidnapped and probably murdered, by Masons, for divulging their secrets; but I supposed it to be the act of a few ignorant and ferocious desperadoes, moved by their own impulse, singly, and without the sanction of their lodges."

But, as I have said, there were rumors, conjectures and presumptions, amounting on the whole, only to the suggestion that he was *possibly* murdered, and if so, that he was murdered by Masons; but there never was any such clear and evident demonstration as would amount to judicial proof that there was a murder at all. No man could ever make such a proposition unless he indulged in guess work, and the question so often in the mouths of the anti-Masons from 1826 to 1832—"Where is Morgan?"—might be repeated at this day with as little probability of receiving a satisfactory answer.

The fate of Morgan has, therefore, become in the true sense of the word, a myth. It is a fable in which history and fiction, the probable and the improbable, the reasonable and the absurd, have been so mixed that it has become impossible for any one to say where truth ends and where falsehood begins.

It is not, therefore, surprising that both Masonic and anti-Masonic history have abounded in what may have been called Morgan myths. A few of them may be worth preserving to show in what a state of uncertainty the whole matter rests.

These myths or rumors began at a very early date. In September, 1830, at the anti-Masonic convention held at Philadelphia, Mr. Whittlesley said that "Some fine stories were circulated about the appearance of Morgan at Malta and at Smyrna;" and at the same convention Mr. Todd stated:

The first information that he had received in relation to Morgan was that he was in Canada, attending a bar; then that he was in Smyrna wearing the turban, and afterwards that he was among our Indians, wearing a breech cloth, and next, that he was on ship-board.

About the same time one Ezra Sturges Anderson stated in the *Hallowell (Maine) Advocate* that he had seen Morgan whom he knew years before, at Mount Desert Island, in April, 1829, (nearly three years after his assumed death,) hale and hearty, and boasting that he had made twenty thousand dollars by his book, which sum was lying in the hands of —, and that Morgan then passed by the name of Herrington.

More recently, we have another one of these relations that connect Morgan with Maine. Mr. A. P. Rogers, a resident of Minnesota, has, in reference to the letter of Thurlow Weed, published in the *St. Paul Press* the following narrative:

Perhaps I can throw more light upon the fate of Morgan than any other person living. Prior to 1826, the time of his disappearance, my father, then a young man, formed his acquaintance, and knew him well.

In the year 1827 or 1828, my father went eastward as far as Great Falls, N. H., where he remained a few years. Here he married, and here he experienced religion and united with the Methodist Episcopal Church. Feeling a deep love for the cause he had so lately espoused, he determined to devote the remainder of his life to the cause of Christ and humanity. With this object in view, he entered the ministry, and started as a missionary for the wilds of Northern Maine, which were then just being opened up to civilization. Arriving at Moulton, Me., he decided to locate there, and enter at once upon his work, and here he resided for a number of years. In 1844 he went still further north, and settled at Fort Fairfield. This part of Maine was then an unbroken wilderness, save a few straggling settlements that were many miles apart. In these missionary labors he visited these settlements from Sabbath to Sabbath. Upon one of these routes that he travelled through the forest, guided only by the trees that were blazed to mark the way, stood a solitary cabin, with but a lonely occupant, a man well advanced in years. The cabin, as well as the little clearing around it, showed marks of age, and led one to the conclusion that its occupant had long been a denizen of these wilds. With this strange old man my father often tarried and passed many pleasant hours while resting his weary limbs. Not only the hermit but the cabin, excited his astonishment, being built in a very unique manner, and constructed without the use of nails or anything else, save what he could procure from the forests. In conversation with this strange creature, the conviction gradually forced itself upon my father that he had seen him before—but when and where? Those questions he could not answer at once, but the truth finally flashed upon him that this lonely old man was none other than the friend of his early years, William Morgan. With this truth pressing upon him, he resolved to keep it a secret for awhile, until he should make himself doubly sure of the fact by watching him closely, and by tracing the resemblance, if any existed, between this old man and young Morgan. Thus, with the hermit all unaware that his true identity was suspected by any one, my father watched and studied him until he had not a shadow of doubt but what this was the veritable William Morgan, who, it was alleged, the Masons had murdered so many years before. Upon making inquiry in the settlements of those who came there first, they stated that they knew nothing about him, only this, that when they came he was there. He told some of his discovery, which reached the ears of the hermit, when he silently, and unknown to any one, departed in the darkness of the night; none knew where, but doubtless to seek anew some secluded spot where he could remain in solitude undisturbed by his brother man.

When William Morgan was abducted by his brother Masons and carried to Fort Niagara, he doubtless escaped from their hands, and fearing that his life would pay the forfeit for his dastardly outrage against the Masonic Fraternity, it seen again by one of their number, he fled here to the boundless forests of Northern Maine. And here he had lived all these years, his only companions the birds of the air and the wild beasts of the forests. His wants that he could not supply from the soil and from the game that is abundant in those parts, were probably met by visiting the settlements of the French refugees upon the St. John's River. The life that he led here must indeed have been a singular and a lonely one, and, doubtless, the first years of his life were full of terror, of fear and disquietude. At the rustle of every leaf, and the breaking of every twig, he would fancy an assassin was creeping upon him to strike him down; but as the years stole by, this feeling would give way to one of greater security and safety, till at last, like Selkirk, he would feel that he was "monarch of all he surveyed."

My father died in 1857, but the foregoing facts were received at the time from his own lips, and they can be relied upon as being strictly true. He knew this hermit to be William Morgan, and this is conclusive evidence to me that Morgan was not mur-

dered by the Masons, but that he led a lone, exile life, and that if he is now dead, he died a natural death.

But some may ask if this be true, why was it not made public before. This is readily answered. At this time there was no paper published nearer my father than one hundred and fifty miles, and reporters were not quite so thick in those forests as the mosquitoes were, and my father not being a newspaper correspondent, it is easy to perceive why it did not find its way into public print. I decided a number of years ago to make these facts public when anything occurred to call them out, and as this seems to be a proper time, I send them forth to your readers and to the world.

It will be seen that Mr. Todd in the anti-Masonic convention, referred to the story that Morgan "was among our Indians wearing a breech cloth." Such a myth must then have been in existence in the year 1830, when Todd made his speech; but the only reference to it which I have met, was in a Western paper (the name of which I have not preserved). There it is alleged that he was taken a captive in Texas where he escaped and joined a band of Apaches. Of course he married the daughter of a chief and in time became himself a chief, teaching the tribe military tactics and initiating them all into the Masonic mysteries. At a good old age he died, leaving his half-breed son to reign in his stead, and is buried in the "Golden Mountain" in a tomb walled up and covered with gold, where the tribes all meet yearly on the 24th of June to worship. The paper from which this is extracted, says that the narrative "is perhaps worthy of a passing notice." Let it be only a "passing notice." We need not dwell on it, for the story, although not impossible, has so much of the improbable about it as almost to pass out of the sphere of the myths into that of the nursery tale.

Some years ago, there was a story, which has been recently revived in a Western journal, that Morgan had retired to Australia and become the editor a newspaper called the *Advertiser*. He must have married there, notwithstanding the prior claims of his American wife, for the story of his residence at Van Dieman's Land is said to have been told by his son. According to his narrative, "his father was arrested after his exposure of Masonry came out and held some time a prisoner, and finally released upon the condition that he should leave the country forever. He accepted with alacrity the propositions made to him, and was accompanied by Masons as far as Quebec. Here he entered the British navy, and in two months sailed direct for England. Morgan in some way got a discharge from the service, and settled in Van Dieman's Land. His son was a resident of San Francisco at the time this information was communicated concerning his father's whereabouts."

This story may, I think, be relegated to the same sphere of improbability, and indeed of absurdity, to which the Apache myth has been consigned. They each demand too much credulity to attract many believers.

But the myths that connect Morgan with the city of Smyrna in Asia, appear to have been the most popular and the best authenticated by the number and character of the authorities.

The first allusion to the Smyrna myth is found in the statement of the Chaplain of the frigate *Brandywine* (I think, the Rev. Mr. Fitch). The *Brandywine* carried Lafayette to France, and afterwards made a cruise in the Mediterranean. Of this voyage the Chaplain published an account and in it he says that while at Smyrna, a renegade Turk was pointed out to him—I think he conversed with him—who was said to be William Morgan.

Bro. Leo. Hyneman published in the *Philadelphia Mirror and Keystone* of January 17, 1855, a statement made to him at the time by Brother Blohome, which must also be placed among the Smyrna myths. Bro. Hyneman says:

Bro. Blohome resided some time in the city of Smyrna; in 1831 he became acquainted with an American gentleman who professed the Mohammedan faith, who went by the name of *Mustapha*, and was engaged at that time in teaching the English and French languages, the latter of which he understood but imperfectly. Brother Blohome and his acquaintance dined at the same house, which was a public place of entertainment, kept by one *Salvo*. This American gentleman informed Bro. Blohome that his name was William Morgan, and related to him the whole story in connection with his abduction, of which Bro. Blohome states he had no knowledge, but which, after his arrival in this country, he found to be true; and seeing a likeness of Morgan in one of his expositions, he was satisfied that his Smyrna acquaintance was no other than William Morgan, who was supposed to have been assassinated. Morgan further communicated to Bro. Blohome that he was taken to Boston, and while in liquor, he was placed on board the ship *Mervine*, which sailed from Boston to Smyrna, and belonged to the firm of Langdon & Co., and that the captain's name was Welch.

And now very recently, we have another narrative from a credible source, which adds something like probability to the Smyrna location. In the *Daily Times* at Troy,

N. Y., of August 19, is published a letter from Capt. Samuel I. Masters. The Captain is said to be a man of estimable character. He has made many voyages to the East; in 1846 was appointed United States Consul at Demerara, in British Guiana, and in 1853 Consul general for the Ladrone Islands. He now resides at Greenwich in Washington county, New York, and is described by the editor of the *Times* as "quite an aged gentleman, but physically a firm, erect and sinewy man with mental faculties wholly unimpaired." So much for the character of the writer; his testimony as found in his letter to the *Times*, appeared in the September edition of this magazine.

These are all the narratives that I have met with, which account for Morgan's fate after his disappearance. The anti-Masons of course had their story and it is repeated by Mr. Weed. According to this account, Morgan suffered what they supposed to be the extreme penalty of Masonic law for the violation of his fidelity. But as there never was any evidence of this event; as the body of Morgan was never discovered; as the story was always denied by those who were said to have been engaged in the crime; and lastly, as there is no law, principle or teaching of Masonry, which would justify such an act, I think that I may very properly place the anti-Masonic account of Morgan's death among the numerous myths of which he has been the subject.

I have always thought the Masonic fraternity have shown too much inaction and remissness in the treatment of this question. Viewing the accusation with contempt, they have, from the very beginning, met it with what they supposed, was a dignified silence, while their enemies have repeated it from day to day, and from year to year, until by the very reiteration of the story, some people have been led to believe it.

The truth of history as well as the honor of the Institution, require that a different and more energetic course should be adopted.

The charge that Morgan was murdered is without a scintilla of evidence. On the contrary, the men who are said to have committed the crime, were men of such a character and such was the tenor of their lives as to induce almost a moral certainty that they could not have been guilty. To this fact Mr. Weed very candidly testifies in these words:

Col. King had been an officer of the United States army. Whitney was a stonemason; Chubbuck, a farmer, Garside, a butcher, and Howard, a bookbinder—all men of correct habits and good character. * * * * * I knew Col. King and John Whitney intimately. Both would have shrunk from the commission of a known crime. Of all the persons connected with the abduction, arrest, imprisonment and subsequent fate of Morgan, there was not one within my knowledge who did not possess and enjoy the respect and confidence of his fellow citizens.

There is a rule of logic laid down by Dr. Wilson in the following words:

There is some uniformity in the acts of men under similar circumstances; and hence a knowledge of the circumstances always gives a strong probability as to the course one will pursue. This, when it exists in but a low degree, is called merely a probability. But when the probability becomes very great, it is called a moral certainty.

Now let us see whether this axiom will not apply to the case of King and those who have been called his accomplices. To render it at all possible that these men who "possessed and enjoyed the respect and confidence of their fellow citizens," should forfeit this exalted position and become brutal murderers, it must be shown that there was some deeply controlling motive, sufficient to cancel and efface for the time, all these tendencies of moral character. Juvenal tells us that "*nemo repente fuit turpissimus*"—"no man ever became thoroughly base at once." The workings of evil are gradual and almost imperceptible. No one could, after a virtuous life and honest reputation, become in a moment a murderer unless there was some motive to influence this wonderful change.

But Mr. Weed is ready to supply that motive. He says that these men "were moved by an enthusiastic but most misguided sense of duty." But this is clearly a *petitio principii*—a "begging of the question"—which he should have been too good a logician to commit. He has evidently mistaken a premise for a conclusion, and it is a premise too, which he cannot prove and which his opponents do not admit. How does he know that these men were actuated by any such motive. They always denied it, and the history of previous pretended expositions of Freemasonry, shows that their publication never generated any such motives in the breasts of Freemasons. Why then should it do so in this particular case of Morgan? From the year 1726 to 1826, just a century, there were more than forty pretended expositions published in the English language,—many of them far more offensive than that of Morgan; and yet not one of them excited any other feeling than that of contempt. Why should Morgan's paltry book, alone, be capable of furnishing a motive for murder?

Mr. Weed's argument amounts to this, and I am sure that a greater logical fallacy never was presented to a reasoning mind.

The accused were all "men of such correct habits and good character," that they

would not have killed Morgan, unless "they were impelled by a delusive idea that they were discharging a duty."

But, "they were impelled by a delusive idea that they were discharging a duty." Therefore they killed Morgan.

Masons readily admit the truth of the major premise or first proposition, but they deny the minor or second proposition, and then the conclusion falls to the ground.

Suppose we say that they *were not impelled* by any such delusive idea? The conclusion would then be that they did not commit the murder. The whole error of the anti-Masons has been that they always assumed the existence of a motive, without any attempt to prove it. This assumption the Masons reject, as unfounded in reality.

The true statement of the question as given by an anti-Mason who lived contemporaneously with the occurrences, and whose views are expressed, if not with impartiality, at least without bitterness. William L. Stone in his "*Letters on Masonry and anti-Masonry*," wrote in his 47th letter, dated March 31, 1832, as follows:

The judicial history of anti-Masonry is closed, and yet the inquiry remains—"What was the fate of Morgan?" For, notwithstanding the number and extent of the legal investigations described—notwithstanding the number of persons engaged, directly or indirectly, in the abduction—and, notwithstanding, likewise, the fact that some of the actors in the dark conspiracy had become witnesses for the State, no evidence had yet been elicited showing what was the ultimate fate of the wretched victim; or, if his life had been taken, marking with judicial certainty the persons of his executioners.

* * * Neither the apprehensions nor the jealousies, usually existing among partners in crime, nor the hope of reward, nor the compunctious visitings of conscience, had the effect to produce any satisfactory legal disclosures in regard to the final disposition of Morgan, after his confinement in the magazine.

For fifty years has the Masonic fraternity been denounced for the commission of this crime by demagogues and by fanatics, and for fifty years has the fraternity treated the accusation with contemptuous silence. But in this, I think, that there has been a great mistake. Silence has been taken for confession, and the accusation gains strength because there is no effort at refutation.

It is time that this "masterly inactivity" should cease, and that our slanderers should in turn be denounced for their slander. Hence it is that this article has been written. When such able, and at this date, conscientious but mistaken men as Mr. Weed, repeat the old charge and ingeniously assign a motive for the murder of Morgan, it is well that they should be told to remember that there never was any proof that there was a murder.

I have given the stories of Morgan's appearance at different places, subsequent to the time of his supposed death, to be received for what they are worth. While few will be inclined to attribute any credibility to the myths of his residence with the Apache Indians, or in Van Dieman's Land, it will be acknowledged that there is something very remarkable in the fact that so many respectable persons, at different times and from different places, should have concurred in the statement that they had recognized somebody who passed for Morgan in the city of Smyrna.

The case of Morgan may, therefore, be succinctly stated in the following terms:

First, as to his disappearance about the time of the publication of his pretended revelations. Of this there is no doubt. In this transaction a few Masons were engaged. But whether Morgan finally consented, as it has been urged, under the influence of certain promises to make this disappearance a permanent one, or whether he was forced to leave the country, is a disputed question. If he did not die, the presumption is strong that he went away voluntarily, because it was always in his power to return.

Secondly, as to his murder, there never was the slightest particle of evidence. The charge was made by anti-Masons, some of them governed by fanaticism, but most of them by political motives of the most unworthy character. It was always denied by the Masons and the question never was tried in a court of law. No man has therefore, at this day, any right to speak of "the murder of Morgan" as a fixed and known fact.

Lastly, as to the motive for slaying him, no such motive existed. History proves that no penalty, beyond expulsion from the Order, was ever inflicted on any Mason for a breach of trust. There are, at this time, over five hundred thousand Masons in the United States. Now, I assert, without the fear of contradiction, that of this half million of men, there is not one who believes that Masonry requires him, under any circumstances, to inflict the penalty of death as a punishment for revealing the secrets of Freemasonry.

Bissell, a masonic juror, in one of the trials in 1831, testified in these words:

"The whole tenor and object of the Masonic lectures, and other proceedings, is to

inculcate a strict obedience to the laws of the country and a faithful observance of the rules of morality and religion.

This is the true spirit of Masonry. We inscribe it on our banners as the fitting answer to those fanatics who still repeat the charge that the Masons murdered Morgan.—*Voice of Masonry.*

MASONRY IN NEW BRUNSWICK.

THE eighth annual communication of the Grand Lodge of New Brunswick was held in the city of St. John, on the 22nd, 23rd, and 24th of September. The following officers were duly elected.

M. W. Bro. Robert T. Clinch, Grand Master; R. W. Bros. William F. Dibblee, Deputy Grand Master; G. Hudson Flewelling, Senior Grand Warden; David Main, Junior Grand Warden; V. W. Bros. Rev. Francis Partridge, Grand Chaplain; Wm. H. A. Keans, Grand Treasurer; Wm. F. Bunting, St. John, Grand Secretary; W. Bros. James McNichol, Jr., Senior Grand Deacon; Charles F. Bourne, Junior Grand Deacon; T. Nisbet Robertson, Grand Director of Ceremonies; Edwin A. Record, Asst. Dir. of Ceremonies.

Several amendments to the Book of Constitution were adopted, of which the following are the most important:

1. "A Lodge, by its By-laws, may provide that the Festival Day of St. John the Evangelist, shall be a regular communication for the purpose of installing officers."

2. "In Section 10, heading of 'Private Lodges,' the following sentence was struck out: 'The member who proposes a candidate must be responsible to the Lodge for all the fees payable on account of his initiation.'"

3. "Every candidate must sign the By-laws of the Lodge at the time of his initiation:"

4. "No Lodge shall initiate a candidate whose residence is nearer the jurisdiction of another Lodge, without the consent of that Lodge. If the Lodge whose permission is asked, consents thereto, it must be by resolution, and in writing, the members thereof having been previously notified of the application. Should such Lodge refuse to give its consent, application may be made to the Grand Master, who may grant a dispensation. The jurisdiction of each Lodge extends in every direction, half way to the nearest Lodge, except in a City or Town, where there are two or more Lodges, in which case each Lodge has concurrent jurisdiction."

5. "When an applicant, who has been rejected in one Lodge in this jurisdiction, shall, after the expiration of six months, make application to another Lodge for admission to the Fraternity, the application may be received, but no ballot shall be taken thereon until the former Lodge shall have been notified and shall have given its consent by resolution, certified by the Master and Secretary. The members of the Lodge whose consent is asked, must, previous to any action thereon, be notified of such application."

That Lodges of Instruction shall only be held in the regular place of meeting of the Lodges, under whose authority they may be authorized to act.

The recently constituted Grand Lodges of Prince Edward Island, Manitoba and Wyoming Territory, were duly recognized as regularly formed Grand Bodies, and fraternal relations entered into with them.

GRAND MASTER'S ADDRESS.

The Grand Master delivered an interesting address, of which the subjoined is the principal portion:

If in New Brunswick there has been no occurrence of deep interest to the Craft, there have transpired during the year in other jurisdictions, some events of interest to the whole fraternity—inasmuch as they reflect in some way the growth, progress and prosperity of our Ancient Institution.

The installation of His Royal Highness the Prince of Wales, as Grand Master of the Grand Lodge of England, was an event that excited much interest, not only among the Freemasons in the Empire, but among all classes of people. The exalted position of the Prince of Wales, the magnificence of the ceremonial of his installation, the demonstration of warm affection excited by his appearance in Grand Lodge, the admirable spirit of his address on assuming his official station, and his own acknowledgement of attachment to our time-honored fraternity, and of his determination to further its objects, are sufficient to make this event one of the most important in the annals of Freemasonry in the British Empire, and it is one that I trust will shed a lustre, not only upon the Institution, but upon our distinguished brother.

Another striking Masonic event was the dedication in the city of Rome of a mag-

nificent suite of apartments for the uses of the Craft—a ceremony in which nearly one thousand brothers united, and the public celebration of which demonstrates the Masonic unity now prevailing in Italy, as well as the growth of liberty in the Eternal City.

The dedication of the fine new Masonic Temple in New York was an event of more than ordinary interest. The Grand Master of that State courteously extended to the Grand Master and other prominent officers of this Grand Lodge an invitation to be present and participate in the ceremonies. The Temple is owned by the Craft in the State and its erection is but the preliminary step to the creation of a Masonic Asylum, intended to be the most complete establishment of its kind in the world. This work, and the noble charity which it is designed to aid, have long been in contemplation by the Masons of the Empire State, and I would have been much gratified had the time at my disposal enabled me to participate in an event which, alike from its interest and the magnificence of its surroundings, is of historic importance in the history of Masonry on this Continent. But I had made an engagement with the Craft in Prince Edward Island for a later period in the same month, and was unable to give the time. The Deputy Grand Master and the Grand Secretary concurred with me in the idea that the occasion was one to call for the congratulations of the entire Craft in the Province.

With all the Masonic jurisdictions with which we are in fraternal communication the most kindly relations prevail.

The lodges in Prince Edward Island united in the formation of a Grand Lodge for that Province of the Dominion, and a courteous request was sent to me and to the officers of Grand Lodge to attend on the 24th of June to instal the Grand Master and other officers of Grand Lodge. Satisfied with the regularity of their proceeding, the movement of the Freemasons in Prince Edward Island was one that met with my hearty concurrence, as I have no doubt it will with yours, and I readily accepted the invitation. I attended the new Grand Lodge and installed M. W. Bro. Yeo, the Grand Master, and the other officers. Besides the Masonic duties in Grand Lodge the Craft on the Island had arranged for a public procession and a service at church, where an excellent sermon was preached by Rev. Bro. Archdeacon Read, and in the evening there was a Masonic dinner, at which the visitors were hospitably and courteously entertained. The "Encampment of St. John" of the Order of the Temple had courteously offered their services as an escort to the Grand Master of New Brunswick, to and from Charlottetown, an offer which I gladly accepted, and the presence of this fine chivalrous organization gave great interest to the public ceremonies.

In our own Dominion the death of M. W. Bro. Wm. Mercer Wilson, the Grand Master of the Grand Lodge of Canada, excited deep and general sympathy. When I was made a Mason in the city of Montreal, nearly twenty years ago, Bro. Wilson was then at the head of the Grand Lodge of Canada, and for several times, at various intervals, he has been called to the same position, the duties of which he discharged with discretion, zeal and ability. I believe that a close review of Bro. Wilson's career would show that he was the leading mind in the movement for the organization of the Grand Lodge of Canada, the result of which has been the present system of Masonic Government in the Dominion. In the early days of the movement his patient energy and wise counsels sustained that Grand Lodge in the darkest hour of trial. He visited a large number of the Grand Lodges in the United States, explaining to them the position of his Grand Lodge and procuring from them support and sympathy; and his continued election to the position of Grand Master clearly showed how Grand Lodge trusted him. When what is known as the "Quebec difficulty" had assumed such a position that its settlement became an absolute necessity, the Grand Lodge of Canada recalled him to the position of Grand Master—the highest compliment that could have been paid to him. It was never my good fortune to personally meet Bro. Wilson, but I had considerable correspondence with him, and ever found him prompt, clear and decisive, whilst the fund of Masonic knowledge at his hand, on the most intricate questions, was very large indeed. As a citizen, M. W. Bro. Wilson was held in the highest esteem by the community in which he lived; the Government of the country showed its confidence in him by giving him a seat on the Bench, and his whole career, civic and Masonic, was that of a good man. Grand Lodge will not, I am sure, fail to give expression to its sympathy with the Grand Lodge of Canada in the loss it has sustained by the death of so eminent a brother.

In our own jurisdiction we have to mourn the death of R. W. Bro. W. P. Flewelling, who died at Clifton, on March 26, at the age of sixty years. For many years Bro. Flewelling was an active member of Midian Lodge, in which he filled nearly every important office, and of which he was treasurer at the time of his death. He took an active interest in the formation of our Grand Lodge, and was its first Senior Grand

Warden. A man of large human sympathies and kind heart, Bro. Flewelling was always held in high esteem by the community. He was the leading spirit of the settlement in which he lived, and which his enterprise largely contributed to build up. Honored by the people of King's County with their confidence, he represented them in the Provincial Legislature, serving them faithfully, as he did the whole Province, as a member of the Government, and as Surveyor General—the duties of which office he discharged, as he did every position of trust he held, with marked fidelity. It will be a proper tribute to the worth of our deceased brother to dedicate a page of our records to his memory.

The reports of the Board of General Purposes and of the Grand Secretary and Grand Treasurer will show the Craft in this jurisdiction to be in a satisfactory condition. If we are not making as rapid progress in increase of members and in wealth as some of the more ardent of our brethren would desire, the returns will show that there is a healthy increase; and that there are no discordant elements at work to disturb the harmony that should be the great characteristic of all Masonic bodies. The Grand Master or the Board has not been called upon to settle any important disputes between lodges or members, and we can all heartily exclaim "how good and how pleasant it is for brethren to dwell together in unity."

Grand Lodge will find that in the year its finances have been managed with the usual rigid economy. Although the amount received by the Secretary fell below the receipts of the previous year, the balance on hand has been very slightly reduced, while a payment of \$500 has been made on the subscription of Grand Lodge to the stock of the Masonic Hall Company.

Where advice has been asked by lodges or brethren on any question, it has been freely given, through the Grand Secretary; but I have made no decisions of particular importance to the Craft generally. In one case, where an enquiry was made as to whether a brother could hold office in a lodge of which he was not a member, an answer was returned in the negative, for although there is no constitutional enactment on the subject, it would seem to be opposed to common sense to allow a brother to be an officer where he was not a member; and the absence of any regulation might be taken as a proof that no regulation was thought to be necessary. Of course, the case of a Tyler, who is a serving brother, and whose duties are entirely different from those of any other officer, is entirely exceptional, custom as well as necessity permitting one brother to serve many lodges. In another case, the Grand Secretary advised a lodge that it was contrary to sound Masonic policy to initiate in 1875, without a fresh ballot, a person who had been accepted in 1871. The reasons are obvious. In that number of years many persons might be initiated into the lodge who would not be willing to receive the candidate, whilst, in the four years his own character and habits might unfortunately have undergone changes which would unfit him to be made a Mason. Every lodge by its by-laws ought to provide that a candidate neglecting to come forward within a reasonable time after his election, should have his election set aside. A lodge asked whether it could rent its lodge-room to another society. Of course, with the control of the property of private lodges the Grand Master has no power, or even desire, to interfere; but the enquiring lodge was advised that the interests of the Craft would be best served by reserving its lodge room for its own exclusive use. I am aware that in some places throughout the country, lodges cannot help a common tenancy with other societies, and in some places where Masonic halls have been erected by the joint action of the lodge and the community, the lodge room is used for various purposes. It should be the aim of every lodge, however, to secure as soon as possible, its own room for its own exclusive use. A lodge enquired whether objection would be taken to its holding a "Masonic Gift Enterprise," in aid of its Hall fund. The Grand Secretary fraternally advised the lodge to abandon the idea, as the whole feeling and spirit of the Craft is against undertakings of this kind—and they have been positively condemned by many Grand Lodges. The advice was at once acted upon in the most commendable spirit by the lodge—a circumstance that I note with pleasure, for the burden entailed upon it by the fine hall it is erecting is very great, and the "Gift Enterprise" seemed a very easy way of financing. A lodge was also advised that a native of this Province, who had resided many years in California, and returns on a short visit to his friends, is to be regarded as a sojourner merely.

In the matter of granting Dispensations to advance brethren at the shortest time allowed by the Constitution, I have endeavored to be fully satisfied that the circumstance justified the use of the power vested in the Grand Master; and where not satisfied I have refused the request.

Questions continue to be put to the Grand Secretary as to the physical qualifications of candidates, notwithstanding the clear and unmistakable utterances of Grand Lodges on this matter. I trust I may be pardoned in quoting "in this connection," a decision of the Grand Master of New York, M. W. Bro. E. E. Thorne, as showing the practice

of that jurisdiction to be entirely in accord with our own. Bro. Thorne decided "that the physical qualifications of a candidate for Masonry cannot be determined by the Grand Master. The Grand Master cannot issue a dispensation allowing a lodge to disobey a landmark of Masonry. Whether a candidate is such 'a hale man, sound, not deformed or dismembered' as the landmarks of Masonry prescribe to be eligible material for the Temple, is a question that must be settled by the conscientious judgment of the Master, and each brother of the lodge. If the Master of a lodge is not satisfied after thoroughly and scrupulously considering the matter, that the candidate is such a man, it will be his duty to report him."

I would earnestly impress upon the Worshipful Masters of lodges the duty of a strict compliance with the Laws of Grand Lodge and the general requirements of the Craft in respect of Masonic burial. In one case a lodge buried with Masonic honors a brother who had never affiliated with the Craft in this jurisdiction, and who was not a member of any lodge; in another case the Grand Secretary was applied to for information as to whether a dispensation would be issued to bury a brother who had been suspended for non-payment of dues; other applications have been made for dispensations to bury unaffiliated Masons; in one case a brother had accidentally shot himself, and there was much public sympathy with his family; in another a brother had withdrawn from his lodge, had resided some time in the United States and had not rejoined on his return. The burden or responsibility, or even trouble, of a decision in such cases, should not be thrown either upon the Grand Master or the Grand Secretary; but the Master of the lodge should, no matter what the local reasons pressing him to a contrary course, manfully do his duty as is clearly prescribed by the Constitutions. No unaffiliated Mason can be lawfully interred with Masonic honors—and no affiliated brother ought to be so interred unless at his own request. Our Constitutions make a liberal provision to meet the case of the stranger brother who may die within our jurisdiction. No Master of a lodge should ask for a dispensation to hold a Masonic funeral procession unless he is fully satisfied in his own mind that the circumstances of the case will justify a compliance with his request.

LODGE OF SORROW.

PARK LODGE, No. 516, held a Mourning Lodge at Lyric Hall, Sixth Avenue, on Wednesday Evening, September 8th, last, in memory of thirty-five of the members who had died from March 1, 1862, to June 28, 1875. In the centre of this Hall, which was densely crowded, was a catafalque appropriately draped, while on the sides and ends of the same were mourning escutcheons bearing each the name of one of the deceased. W. Bro. James B. Wood, Master, presided, and was ably assisted by his officers in the performance of the ritualistic ceremonies, which were according to the general usage. The music, both instrumental and vocal, was of a high character, and gave great satisfaction to the brethren and ladies and gentlemen present. At the close of the procession and ceremonies, W. Bro. Martin Cantlon delivered an address of some length, in which he dilated upon the lives and characters of the departed, which was followed by music, "*Vacant Chair.*"

R. W. Bro. Thomas C. Cassidy, Past D. D. G. M., then delivered the following address, which was the gem of the evening:

"In many countries it has from time immemorial been the custom to strew the graves of the dead with flowers, as emblems of love, respect and affection; and one of England's sweetest poetesses, the late Letitia E. Landon, thus commended the custom:

"Oh, deem it not a superstitious rite, though old,
It having with all higher things connection;
Prayers, tears, redeem a world so harsh and cold—
The future hath its hope, the past its deep affection."

"If the strewing of the graves of deceased ones be not a 'superstitious rite,' for a simple flower planted upon the grave of a little child appeals to the heart and shows the past 'has its deep affection;' how very appropriate is it, therefore, for us as Free and Accepted Masons to bear in memory the manly qualities, the many excellencies of character, the self but unselfish devotion to the pure and ennobling virtues inculcated by us as Masons, in our lodge assemblages, of those who, 'though lost to sight are still to memory dear,' inasmuch as they, before relieved from their mortal cares, worshipped at the very altar before which we now bow, who aided us in the propagation of our mystic ceremonies, and by their examples proved how good and how pleasant a thing it is for brethren to dwell together in unity.

"To-night Park Lodge meets as a Lodge of Sorrow, to commemorate the manly qualities, the excellent Masonic virtues and services of those who, having been num-

bered amongst the members of the lodge, have finished their labors and passed to that bourne from whence no traveller returns.

"With each of these departed ones it was my privilege not only to enjoy and participate in their friendship, but to fully share their confidence, and from the most intimate association with each of them, Masonically and otherwise, I can truly bear witness to their moral and Masonic worth.

"Like many other customs of our ancient fraternity, the funeral rites of the institution have been abbreviated and obscured. Masonry in its ceremonies is an allegory which few understand, and which is, therefore, constantly exposed to disfigurement by those who tamper with its ritual. Every symbol of Masonry discourses to living men of their duties to God, their neighbor, and themselves, but none more eloquently than those which are used when assembled around the grave of a deceased brother, or in the performance of such duties as we are assembled for here to-night in this mourning lodge.

"From the connection which existed between the departed and beloved brethren of the lodge and those who survive them in it and are assembled here to-night to do honor to their memories, we but perform a sacred duty. It is a good and pious practice. It is founded upon the finest instincts of humanity; it has the commendation of antiquity; it accords with the customs of nations and tribes in every part of the world, although they may be dissimilar in language, religion, government, and the habits of life.

"As Masons, we are taught to believe in a resurrection; not, it is true, that our earthly and perishable bodies will after death be restored to form, but that our spiritual existence never ceases, and though freed from its tabernacle of clay, that it still lives, though invisible to us who still are performing our weary pilgrimage. If this be so, as it undoubtedly is, may we not, without any great stretch of the imagination, consider that the spirits of those whose mortal death we meet here to commemorate, are hovering over us, and blessing us for our fraternal remembrance of them.

"Long before the services of the architect or the sculptor's art were laid under requisition to transmit to future generations the glories of a monarch, the virtues of a benefactor, or the much-loved name of some humble denizen of God's footstool, nature supplied the monument to mark the sacred spot where rested the remains of those who in life had been the centre of many affections, and that spot was the innermost recesses of the human heart.

"A sprig of evergreen deposited upon the coffin or in the grave of a departed brother, is a symbol of our faith in the great doctrine of our mysteries—THE IMMORTALITY OF THE SOUL—a doctrine which descended to us from before the flood; which has been preserved and propagated by our fraternity through the civil and religious revolutions of unnumbered empires, and which, I trust, will continue to be propagated for all time; and here let me add, the again placing of the evergreen on the catafalque now before us is but an expression of our belief in the existence of the souls in another and a better world of the departed ones of Park Lodge.

"In every community of men, no matter whether that community exists within the tiled recesses of a Masonic lodge, or has its organization among those not of the household of the faithful, the affections more strongly develop themselves in regard to particular individuals.

"It has been said in every domestic household there is a pet, a favored one, and so I must confess it has been with me Masonically, for among those whose memories we meet here to commemorate, was one who had so entwined himself into my warmest affections in consequence of his nobleness of character, his unswerving worth, his singleness of purpose, that he shared with my family the hospitalities of my home. I allude to W. Bro. William Dixon, who was by your suffrages chosen to preside in your East; who, while there stationed, guided the deliberations of Park Lodge so as to merit the confidence, respect and affection of every member, and upon retiring from the mastership meritoriously received tokens of your approbation. He died under my roof-tree, and his mortal remains were from there removed to that last resting-place from whose bourne no traveller returns. It is a pleasant reflection that in a case like his, death cannot destroy the good which he did while living, and that his virtues will remain in remembrance, though we miss his face. Indeed, I may say of all those for whom this Lodge of sorrow has been held, though dead, they yet speak."

At its conclusion the choir beautifully rendered, "*Tranquil and peaceful is the path to Heaven.*"

R. W. Bro. Jerome Buck, P. D. D. G. M., then delivered the "General Eulogy," which was an able composition and well rendered, many of his allusions showing deep thought and much research.

The services concluded by singing the "Doxology," in which the whole audience joined, and was a fit winding up of the first Lodge of Sorrow held by the Lodge.—*New York Square.*

MASONIC LEGENDS.

BY BRO. W. S. HOOPER.

THE so-called legends of Masonry may or may not be truth. They are not legends merely because they are thus designated by a class of disbelievers in what is called the antiquity of Masonry. But granting that there are legendary ideas in the working of Masonry; they have their uses and always accomplish a certain definite purpose. Though "fair in their outward form, are yet fairer within—apples of gold in network of silver; each one of them like a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up."

"To find the golden key to these caskets, at the touch of which they shall reveal their treasures, has naturally been regarded as a matter of high concern."

There are no two parts of history that are complete in their combination without a certain connecting link. Many times history will furnish the statement of the actions of a hero's life, but no link by which they are connected, yet there is an unwritten history that blends the two with the character of the man. Imagination may supply the place, perhaps not the perfect description of the intervening life history, yet it furnishes the descriptive truth in many features, because corroborating facts lead to the necessary thought that after one fact, certain things must necessarily exist before the other can exist.

A man of great power and influence, and engaged in a great public work in London, is in possession of a valuable jewel. Suddenly he is missing from his work and that jewel is found upon the person of a man who was in his employ. The disappearance of the man would naturally excite suspicion amid all who were acquainted with him. The finding of the jewel upon the person of another would indicate the murder of the man. The subsequent finding of the body under the earth at the edge of the river Thames would be corroboration enough to indict and condemn the person holding the jewel.

Here are but three points with no connecting link to substantiate a single thought, yet who would doubt that the murder was committed by that very man. The mind very naturally imagines a great and terrible struggle. It pictures the deathly blow; a final surrender and death; and yet it is not called imagination nor legend, because all know that the passage from a strong and vigorous life into the embrace of death, would not be without the exercise of almost super-human strength in defence. Yet while the material facts may not be revealed, the thought of natural causes producing certain results is amply sufficient for all purposes of belief.

The feeblest criminal law would arrest, condemn, and many times execute upon these three points without endeavoring to supply the missing links of evidence; and the attorney would feel warranted by the facts to supply the intervening space by imaginative power; and would not be charged with using legendary ideas to impose upon the credulity of the ignorant.

In history we have many such instances of remote portions of man's action.

Louis Napoleon was in a certain line heir to the throne of France. He was also a citizen of New York without credit as a man of influence and power; afterwards he ascended the Imperial Chair and assumed the reigning power. Before this act of his history, there must have been many a mental struggle, deep, anxious thought, and strong endeavors to obtain the imperial crown. This we know from the natural law that no such position could be gained without the very greatest struggles; but who would charge us with creating legends if we pictured those struggles and trials of a man aiming for such a position. The imaginative thought might not be true in detail, but would be true in fact.

Again, there are certain customs among a people of foreign lands; some of them are perpetuated in history; others are carried down by traditionary habit, and yet prevail among that people as they did a thousand years ago. They may be habits of religion, or of mechanical or commercial life. There may be no detail in the history of their origin to give us the exact manner of their introduction into use, yet there were certain circumstances which of themselves would have produced these very forms as a legitimate result. Now, if we take these circumstances, and by imaginative reasoning, form them into a consecutive history, we are not to be accused of fraing a legend, because the very facts warrant the supply of the missing link in the chain.

What more can be found, then, in Masonry than this very fact? It may be said to be a legend if, when we raise from the catacombs of an eastern land the body of a man upon whom we find certain marks which are now used as Masonic emblems, we say he was a Mason. But why call it legend? Here are two facts in the antiquity of Masonry. But, perhaps the Order adopted these marks in ages long subsequent to that burial. True! But we find the same in other places, which proves a community

of interest at some time in the long past, not that it was possessed of the same name, but has in some way been transferred. A fact or idea of this kind has really nothing like legend.

Legends are founded upon the imagination without a basis of real fact. They are the conceptions of superstition and are devoid of any semblance of intelligence. While, to the contrary, there are no parts of Masonry that may be charged with either one or the other.

The Arabs are all full of legendary tales, yet in no case are they traced to any authentic historical act. Sometimes they pass from age to age, almost unaltered, except in phraseology; yet they partake in all languages and ages the same impossible and inconsistent ideas.

In what are called Masonic legends, there are no evidences of the legend. The very first thing upon which this charge is laid has its entire foundation in fact. Some of them are plainly cognizable by every intelligent Mason and reader of the Bible. First in biographical and second in architectural history.

It may be true as charged that the portion making the deepest impression, and from which the most valuable lesson is gleaned, is not true, historically. That may be true as far as the sacred volume is concerned, but if we had at command, perhaps, libraries long since lost, it might be found historically true.

But in the event of their being no historical detail, then we have the several facts narrated, and if the missing links are supplied, upon the principles heretofore stated, they are still within the bounds of naturalness, and not really susceptible of the name legend. But suppose there are only the first two facts, and the result given are the work of imagination wholly; still they do not partake of the nature of a legend, because they are only such human events as have many times occurred, while the legend brings to the mind things that have never occurred.

We can take this Masonic traditionary history and compare it with the legend of Bishop Hath. who, having fled to his stone tower in the midst of the water, was followed by an army of mice and devoured while his tower crumbled and fell around him.

The one has a degree of plausibility, founded upon the brief facts of an authentic history, while the other has none.

In order to dissipate the legendary idea charged, it is not necessary to prove all things as historically correct, because in giving the history of great men and things, it is necessary to give only important events. The important era in the history of Brutus and Cæsar are given, but there have, doubtless, been links that connected them that could now only be supplied by imaginative power.

Abraham broke to his wife the terrible command concerning their beloved son Isaac, but the imagination is left to conceive the interview of grief and sorrow that must, without doubt, have taken place; yet how easy for the hearts of tender parents to conceive the terrible anguish of those hours intervening between the sad tidings and the final return; yet there were facts within those hours that need no delineation. But suppose these facts, the two written and the intervening unwritten, were dramatized, we would more naturally look upon it as history than imagery; although a part was purely imagination, but no one would charge legend upon the dramatist.

Upon this same basis are all the higher Masonic traditions founded.

The symbols and ancient religious rites do not partake of any such nature or element. It may be true that they are not performed in this same manner by the only religious body that perpetuates them; but if we read the character of that people there has been a certain progressive element that has caused changes in their manner, while Masonry has perpetuated what it has, without any change. And while it has not, perhaps, preserved it in its exact forms, it has not been its aim to do so, but only to give detached portions to inculcate certain truths and impress certain lessons.

But this will give no grounds for the idea of legends, because they are sufficiently accurate to be proven by history.

The parables of Masonry, as indicated in the middle degree, and which indicates the principles of integrity, are not based upon any myth, but are parables based upon the common experiences of early life in ancestral history. There may be no absolute written history, but they belong to the unwritten history of common life, and were so recognized by Jesus Christ during his life period on earth.

The same general facts may be argued with good effect in all of the still higher degrees, and all of that portion of Masonic life that belongs to the so-called legends is falsely termed, and leads the anti-Mason into persecution of the Order, and the Mason into wrong ideas in regard to it.—*Voice of Masonry.*

ARMY LODGES.

BRO. JAMES S. REEVES, M.D., of Michigan, writes to the *Masonic Jewel* as follows: "It was a member of Washington Military Lodge who furnished medicines and wines for the paralyzed wife of a La Grange Brother (a Confederate), and saved to the Lodge at La Grange its jewel. The Military Lodge repaired the shattered walls of the Masonic Hall at Vicksburg, and one of its members recovered a heavy jewel belonging to a Vicksburg lodge and restored it to the brethren. A member of the Military Lodge saved from destruction the charter of Scott Lodge, No. 80, Hillsboro', Miss., and returned it to the Grand Secretary. At the battle of Thompson's Hill, (near Port Gibson,) a Confederate colonel was wounded and brought to our hospital. He was a Mason, and I had a brother always with him, first one then another of our members, night and day, and he was tenderly nursed and supplied with everything that could possibly be obtained for his comfort or relief, while he lived.

And when our army occupied Vicksburg, we learned that there were suffering families there, the wives and widows, children and orphans, of Confederate soldiers, and we expended every dollar we had in our treasury for their relief, and when that was gone we took our pay, and fed the hungry, clothed the naked, and furnished medicines and sanitary stores to the sick and afflicted. Ah, Bro. Wheeler, those people did not consider our Military Lodge a nuisance.

I must tell you of an incident. There were citizens (rebels) who were not in the army—called guerillas, because they kept up a predatory warfare on their own hook. It was my lot to fall into their hands several times, for being a surgeon, I was often with the wounded remote from the battle-field, and always unarmed, as I was not a belligerent. At the battle of Champion Hills (Baker's Creek), Miss., I was Chairman of the Operating Board of the 3d Div. 17 Army Corps, and had many wounded men to operate upon when the battle ceased. The fight being rapidly transferred to Black River bridge, we were suddenly left about five miles behind the army, and were soon pounced upon by armed men in citizens' clothing, who handled us roughly. I was immediately deprived of my coat, vest, hat, boots, everything (whether metallic or not); and upon discovering that I had a belt around my body, a hand was thrust in and it was dragged from me, and several of the citizens scrambled for it. It was a canvas belt, lined with oiled silk, and in it they found the charter of Washington Military Lodge—nothing else. A consultation was held in a low tone, one of the number seeming to be a leading man. There were eleven of them, and such was the interest manifested in the document they had captured, that we were left to ourselves. I watched the whole proceeding closely, satisfied in my own mind that they knew all about the value of the charter, but fully determined not, by word or sign to interfere. I had not long to wait, for they carefully folded the charter, replaced it in the belt, and respectfully returned it to me, together with all they had taken from me, and one of them expressed his regret that they had interrupted our work. Not one word was spoken by either of them that would indicate that he was a Mason and they quietly disappeared.

On the other hand, the *Masonic Jewel* sets forth the evils generally incident to Army lodges, saying:

We have met with many Masons who have told us that they joined an Army lodge because they were solicited to do so by its members while in the army; that it was a common thing for these army Masons to solicit their comrades in arms to join the order, as it might be the means of saving their lives in battle, and aiding them in case of capture. We know of several lodges, North and South, whose members have told us that soldiers from their town had been made Masons in these Army Lodges that were totally unfit to be received, and who had tried to join before going into the army, and had been blackballed.

We know of, and have also heard of many men who were notoriously profane, addicted to gambling, and drinking to excess when they went into the army, who found no difficulty in joining an army lodge, and came home with the same habits, and guilty of the same excesses.

More trouble in proportion to numbers has been created in subordinate and Grand Lodges in matters of trial and appeal by these "army made Masons," than by all other causes combined; for proof of which see various Grand Lodge proceedings since the war.

Many Masons made while in the army, on account of the surroundings, and their ignorance of Masonry, have never affiliated with any lodge since, and have taken no interest in, and have no knowledge of the art.

Many Masons have dimitted from Masonry, and ceased to care for the institution because they have seen so many unworthy characters that were admitted into the order during the war.

We know of a lodge that, while a regiment was stationed for some time at a given point, worked night and day for three or four days, until it had ground out *sixty-five* of what were termed Master Masons. A full company was asked as a body to join the Masons by one of its officers, and no fees or dues were required of the candidates.

Another case by a different lodge, where thirty odd men were taught the *Mysteries of Masonry* in two or three days—the only qualifications deemed necessary was that the candidate should be “a soldier and fighting for his country.”

Another, as told by an officer of one of these military lodges—that his desire and that of his lodge was, that every officer in his regiment should be made a Mason; that he thought it would do good, *and the fact of their being officers was very good proof that they were good material.*

A present master of a lodge with whom we were intimate, has informed us that he was made a Mason at the urgent solicitation of Masons in an army lodge during the war; that he was taught nothing of the principles of Masonry, and the only thing impressed upon his mind was how to make himself known in time of danger; that *any* soldier could have joined this army lodge if desired, and have received as much instruction as to the *great mysteries of Masonry* as he did.

Need we go further in this sickening detail, to prove that army lodges were a “nuisance” during the war? The history you have given us of your Lodge proves it a glorious exception; there are others no doubt that can show a good record. All army lodges, doubtless, made some good Masons, but the majority of them have been a sad, serious, mortifying, and unhealthy “nuisance” to our fraternity.

MASONIC CHARITIES.

WE extract the following from the *Freemason's Chronicle*, of London, and would earnestly recommend its careful consideration to the Craft.

“The importance and magnitude of the Masonic charities must be our excuse for returning again to this subject. It cannot be too widely known to the outer world, as well as to the brethren, that the practical work of the Order is assuming gigantic proportions. Some theorists, indeed, who, it is needless to say, are not Masons, have ventured to question the propriety of relieving the distressed and afflicted. The views of Malthus and his followers are not, however, regarded as of importance by the fraternity. We are not likely, in those days, when great political results can be shown as the sum of the labor of years, to turn aside from the watchwords of the Order to study crude theories which have never had much fascination for English people generally. We notice that during the past ten years £148,949 has been SUBSCRIBED for the maintenance of the Institutions for Boys and Girls, and in the same period £66,500 has been contributed toward the support of the Benevolent Institutions. These facts speak for themselves, and they go far to prove that English Masonry is intensely practical, and truly benevolent. During these eventful ten years *hundreds* of children have been clothed, fed and educated, and *thousands* of aged and unfortunate brothers have received help which has never had the effect of pauperizing the recipients.”

Here is a sum of more than a *million* and *seventy-seven thousand dollars* spent by our English brethren for charity, in addition to the nightly contributions rendered individual members of the various lodges and itinerant applications, the latter quite as numerous as with us, and to whom the hand of relief is too often opened to the underserving. When we take into consideration that this large sum is distributed carefully and discreetly as well as economically throughout a territory scarcely larger than the State of New York, having a far less number of lodges and membership, it should teach us a lesson. Our English brethren never allow displays publicly, or extravagant lodge furniture to divert for one moment their funds from the legitimate purpose for which they are contributed. Whatever is spent for enjoyment or display is the voluntary contributions of those abundantly able, and the brother in moderate circumstances is not called upon to enter into any extravagance he cannot afford. Their banquets are entirely voluntary; the price is fixed in the notice, and any brother not wishing to participate may do so without losing cast among his fellows. Their lodge rooms are plainly fitted up, comfortable and substantial, without waste or extravagance. The brethren do not go there to luxuriate, but to transact business; and they generally accomplish as much in two hours as we in this city do in three. We love Masonry for its teachings, and could we see it in practice what it is in theory, we should meet with no opposition at home in our families and by our own firesides, and have nothing to fear from our enemies outside, for we should have none. We ask the Craft to consider the immense cost of conducting a lodge in this city, from twenty-five to seventy-five dollars per meeting, and if any poor brother applies for relief, or a poor widow asks for something to procure bread for herself and hungry little ones, how

grudgingly a dollar or two is doled out after the applicant has undergone a series of examinations and cross-examinations that would disgrace a criminal court. But, let a proposition be made for the appropriation of funds for furnishing a new hall, or something else for the aggrandizement of the lodge, and few, if any, can be found with courage enough to oppose it. How much of the large amount collected from the members of the Craft in this State is paid out for relief?

If a little more care was exercised in useless display and extravagance we should have more means to use for the legitimate purposes of our organization, and our good works would do more towards establishing and sustaining our institution than all the gilded display and gaudy trappings by which brainless butterflies only are attracted. It was not always so! and is not now in other countries. To be a Mason in Europe is an evidence of good character and an honor of which the possessor is justly proud; but how is it here? We are truly pained to feel compelled to believe it a duty to say what we have on this subject, but having been a member of the institution many years, and in addition to the history of Masonry in our own State and a knowledge of the great change that has come over it, have had the opportunity of contrasting its present condition and practice here with that of other countries. There are more arguments used and more importance attached to the peculiar verbiage of the Masonic lectures than there are to the practice of their precepts, and more words used in discussing the style of trimmings for an apron than in its symbolic teachings.—*Voice of Masonry.*

ABOUT VISITORS.

Now that the gavel is sounding with renewed energy throughout the land, and the workmen are thronging to the walls to pursue their peaceful labors, it will be a good thing for lodges to adopt some plan in regard to visiting brethren, which, while extending to them all due courtesy, may at the same time serve the convenience of the lodges themselves. There are some difficulties surrounding the matter, but they are not inherent, growing rather out of the desire to extend Masonic courtesy and hospitality to all who come with proper authority. This courtesy, it is proper to say, does not always appear to govern visiting brethren to the same extent as lodges. The experience of almost any attendant at Lodge meetings will bear us out in the assertion that it is rare indeed when there is not a dropping fire, so to speak, from the opening to the close of labor, yet it seems to us that an intending visitor ought to know whether the lodge he intends to honor opens at eight or ten o'clock, and, if so, a due respect for the proprieties ought to take him to the meeting, if not before the opening ceremonies, at least before the lodge has fairly settled down to its work; yet, we repeat, brethren seem to care nothing for the quiet and order of others, but drop in just when it suits their own whims. And, as with the coming, so with the going. To say nothing of the well-known stampede which usually occurs when a certain part of a degree has been completed, there are always some restless individuals who, having first disturbed the communication by entering at an unseemly time, are unable to remain to the conclusion of even a moderate session, but aggravate their first offence by leaving, as though having seen that all is going on correctly, they have done their portion, and need to bestow the light of their countenance elsewhere. Long custom has so sanctioned this abuse, that it will require some energy to correct it; but that it should be corrected there can be little doubt, and we imagine that if some of our leading lodges would take this matter in hand, a better state of things would speedily ensue.

A worse abuse, if possible, is the thoughtlessness of visiting brethren going to strange lodges and desiring examination. The general rule ought to be that in such case the intending visitor should present himself at least half an hour before the usual time of opening, so that a committee may attend to him, without on that account being deprived of its own participation in the labors and pleasures of the meeting; but, unfortunately, few think as far as this, and more unfortunately still, but comparatively few Masters have the nerve to refuse to have the work disturbed by these untimely intruders. We happened once to be in a lodge presided over by an excellent workman and most genial man, where the work was proceeding in due and solemn form, but at a moment when of all others it would be most inopportune, a note was sent in from a visitor desiring to be examined. There was no help for it—the request had to be refused; but it was done courteously, and a reason assigned that should have been sufficient. The visitor, however, refused to be appeased, and demanded an examination. To this polite summons the Master, at our suggestion, made answer that the demand would be complied with, and the visiting brother would present himself for the purpose thirty minutes before opening the lodge at the next regular communication. Whether he did so or not, we have never learned; but in our own experience we never hesitated to refuse point blank under similar circumstances.—*N. Y. Dispatch.*

EDITORIAL DEPARTMENT.

FREEMASONRY IN FRANCE.

WHILE it is to be regretted that Freemasonry in France has had to contend against many and great disadvantages, on account of the prevalent notion that politics ruled the Order, and rendered it revolutionary in its character, it is matter for consolation that the leading men of the nation are not afraid to come forward and claim fellowship with the brotherhood. It is true that they are slow to enter the ranks, but we occasionally hear of some important personage joining the fraternity. The most marked instance of late is the initiation of M. Littré, a distinguished scientist and able scholar, who, although past the allotted time of life, has shown his appreciation of the principles of Masonry by becoming one of its members. The ultramontists rejoiced over the fulminations of Bishop Dupanloup, and no doubt supposed they had nearly crushed out Masonry in France, at the desire of His Holiness Pope Pío Nono, but they have probably learned by this time that the Order instead of being injured has gathered fresh strength, and is in a fair way of becoming more powerful than ever.

The initiation of M. Littré is an event of more than ordinary importance, inasmuch as the newly made brother stands almost unrivalled in his particular sphere. No wonder that the accession of such a man has caused the most intense excitement among his countrymen, for those with whom he has become associated, fraternally regard him as one destined to exercise great influence, though it is not likely he will, owing to his great age, attain to a high position as a Mason. It is something for Masonry to rejoice over, for while Pope, priests and fanatics are doing their best to bring odium on Freemasonry, a shining light in the intellectual firmament is induced to join the brotherhood, and thus prove to the world that there are no such objections to it as some people talk about. It appears that our French brethren have made the most of this last accession, and we read that the event was rendered conspicuous in different ways. Masonry may well be proud of receiving such men as M. Littré, for so able, learned, and brilliant a man is an honor to the Craft. Too long the Order has had to submit to contumely in the land of the Gaul, for there ultramontanism bears sway, and, in fact, rules over all. To Masons outside of France there is nothing remarkable in the gain that has been made, for it has been no uncommon thing to welcome to our lodges the best, the noblest and highest in the land; but in France things are different, and we therefore feel no surprise at the enthusiastic and glowing manner in which M. Littré's initiation has been spoken of, for it is really an accession worthy of being kept in remembrance.

THE NON-AFFILIATES.

A GREAT deal has been said about the tardiness of non-affiliated brethren in connecting themselves with some lodge or other; and we fear some harsh things have been said, too, by rash and inconsiderate brethren. It is certainly but right that every brother should keep up communication with the Order through a lodge, and it would be well if they could all see the propriety of losing no time in seeking affiliation. We would not, however, be of those who would speak slightly of such as have not chosen to do so, for it is to be presumed that they

have a right to do as they please in the matter. We would like to see every brother in close communion with the lodges; but we can hardly think there is anything more than carelessness or neglect involved in the keeping aloof of so many who ought to be in good standing. In so far as this part of the Canadian jurisdiction is concerned there is little room for complaint, as we gladly observe that the work of affiliation has been going on very steadily, and a goodly number has been added to the Masonic fold.

It is to be feared that too much harshness has been used by some journals in speaking of non-affiliates, and we regret to observe that Bro. Norton has not escaped attack, because of the freedom he uses in speaking of what he calls "Modern Masonry." If Bro. Norton is a non-affiliate, we are sorry he has not seen his way clear to joining some lodge; still we do not think he will lose or Masonry gain anything by abuse being heaped upon him. It rests with the parties themselves to say whether they will affiliate or not, no matter how desirous it may be to see them in the bonds of union and good fellowship. It will do no good to censure non-affiliates for holding back: if they are ever to be brought into the lodges it will be through moral suasion, and not indiscriminate censure.

THE COLORED LODGES.

BROTHER FINDEL, the well-known Masonic author, has taken up the defence of the German Grand Lodge League for its recognition of the colored lodges of the United States. He professes his inability to see any good in the existence of separate bodies of white and colored Macons. He appears to misunderstand the question, for it is not one of right or wrong as regards the colored Masons coming within the jurisdiction of the existing Grand Lodges, and he consequently argues at a disadvantage. It is not whether the white brethren should fraternize with the so-called colored lodges, as that is a matter that has not yet been in dispute among the lodges; but what Masons generally complain of on this side of the Atlantic is the action taken in Germany, Italy and Switzerland, in recognizing a body not known as Masons, for the simple reason that they thought fit to act of their own accord, and were thus left outside the pale of true Masonry.

We would have nothing to say against the recognition, provided it had been based on better grounds; but it is a well-known fact that colored Masonry, if it exists at all, has not a very extensive membership, and no one can be blamed for refusing to recognize them, when it is considered that they made themselves into Masons. Bro. Findel is a high authority, and well qualified to speak on such a subject, but we would ask him to pause ere committing himself so strongly. Colored Masonry has no legal *status* as such, yet we presume its members are proud of the defence of Bro. Findel, whose name in connection with Masonry is a tower of strength. It is too bad that so distinguished a Mason should have been led away with the idea that exclusion of colored men from Masonic lodges is synonymous with their being regarded as unfit to associate with white brethren. The want of a regular Masonic standing places them outside the Order, and they cannot well be recognized by the Grand Lodges of America.

G UIBORD AND MASONRY.

THE refusal on the part of the Romish priests of Montreal to allow the burial of Guibord in the Roman Catholic Cemetery, did not arise out of the mere fact that the deceased had been connected with the "Institut Canadien." It is true that the society has been called secret, which we believe it is not, for it is altogether literary in its character, but it seems to have become obnoxious to the church when a number of Freemasons joined it, and it was immediately placed under ban on that account. Poor Guibord, who was not a Mason, declined the advice of the priest to leave the society, and for so doing he forfeited the privileges of the church. When he died he was refused ecclesiastical burial, but his friends were not willing to put up with this priestly tyranny, and accordingly appealed to the law, which sustained them. It was held that although the priesthood might refuse to bury him in accordance with the rites of the Church, he was at all events entitled to the piece of ground in the cemetery purchased during his life time, and his remains were therefore ordered to be removed thither. The result of the attempt to carry out the order of the Privy Council is fresh in the minds of all, and the course pursued in resisting the burial has been justly denounced.

The action of the Montreal priests was evidently taken with the view of dragging Masonry into the matter. Although it had no connection with the affair, it became desirable on the part of the church to evince the spirit of persecution that has so long pervaded it. Masonry certainly loses nothing by the course adopted, still enough has been done to show that Roman Catholicism is antagonistic to Masons wherever they exist. The simple fact of Guibord being driven beyond the pale of the church on account of his holding membership in a society in company with Masons, is sufficient to convince the world of the intolerance and hatred nurtured by the Romish hierarchy against our Order. They never lose a chance of manifesting the feeling they entertain, but the instance in question is of such a character as to stamp these modern persecutors as the worst and most intolerant of their race. To deny Christian burial to a fellow creature, merely because he was found associated in a literary society with persons, some of whom happened to be members of a secret and benevolent order, presents the most monstrous feature of religious intolerance that has ever been witnessed in this country. Let us hope it is the last thing of its kind.

QUEBEC GRAND LODGE.

WE published last month the most important part of the annual address of the Grand Master of the Province of Quebec. The *Masonic News* supplies a *resume* of the proceedings, which we abbreviate:

It was moved and seconded that the conditional recognition of the Grand Lodge of England be not accepted, to which two amendments were moved, one to the effect that the recognition be accepted, and the other that the consideration of the same be postponed until the next communication, a committee to be appointed to confer with the lodges in the Province under warrants from other Grand Lodges, and to report the same. The latter amendment was carried.

The Grand Lodges of Manitoba, Prince Edward Island, and the territory of Wyoming, were recognized.

A resolution of sorrow and sympathy was adopted in connection

with the reference in the Grand Master's Address to the death of the late Grand Master Wilson, of the Grand Lodge of Canada. The resolution was acknowledged by R. W. Bro. A. Murray, the representative of this jurisdiction.

The following officers were elected for the current year.

M. W. Bro. J. H. Graham, Grand Master; R. W. Bros. J. O'Halloran, D. G. M.; S. Johnson, G. S. W.; — Judge, G. J. W.; Rev. — Nye, G. C.; H. M. Alexander, G. T.; J. H. Isaacson, G. Secretary.

MASONIC BRIEFLETS.

THE *Voice of Masonry* hints at the idea that there are lodges in Chicago which are making innovations on Masonry, and have introduced certain unauthorized features into their work. It is probable that the word of caution given will have the desired effect.

THE subject of wearing Masonic emblems has gained prominence, and is freely discussed in the Masonic journals of the United States. We never could see the propriety of the thing, for the very reason that persons not Masons are in the habit of wearing them. But the chief point raised now is with regard to Masons' wives and daughters wearing chains, pins or rings with Masonic devices on them. We should say it is quite optional with any one to wear emblems; hence there can be no necessity for Masons to do so, inasmuch as emblems do not certify to their membership. The emblem business might very well be dispensed with.

NOR content with claiming for the city of Brotherly Love the first Masonic lodge, and the first Masonic magazine, the *Keystone* has gone still further in search of discoveries, and now informs its readers that Philadelphia started the first academy of Fine Arts; started the first Sunday School; unfurled the first Union flag in America; and sent out the first vessel to discover the North Pole that ever left these shores. What next, Bro. McCalla?

ALL the Commanderies of Knights Templars in the world are to be invited to the Re-union of Knights to be held in Philadelphia on the first of June next. A grand Templar parade is to take place on that day, it being the twenty-second annual conclave of the Pennsylvania Commandery. The hundredth anniversary of the American republic is the occasion which gives rise to this great gathering.

KEYSTONE LODGE, No. 639, Chicago, gives warning of an expelled Mason named Edmond Ronayne, a Past Master of that lodge, who was not only guilty of unmasonic conduct but defrauded the lodge and the members. Having threatened vengeance, the lodge takes the opportunity of putting the fraternity on the guard against him, as he is travelling about the country giving lectures against Masonry.

THE proceedings of the Grand Lodge of Iowa have reached us, printed in handsome form, and making a goodly sized volume. It is graced with portraits of the Grand Master, M. W. Bro. Henry W. Rothert, and Past Grand Master Cotton. Bro. Parvin, the Grand Secretary, is entitled to much credit for sending forth such a valuable and interesting book.

WE have before us the Report on Correspondence by Bro. Frank Gouley, of the Missouri Grand Commandery. It contains a portion of the annual address of Sir Knight W. J. B. McLeod Moore, Grand Prior of Canada, delivered at St. Catharines in August last. The addresses of our Grand Prior are highly praised in the report.

IN discussing the question of naming Templars rightly, the Missouri

report on Foreign Correspondence doubts the propriety of merely placing "Sir" before the name of a Knight, and claims that the proper mode is "Sir John Simons, Knight." We prefer "Sir Knight" to either way, which is the method in vogue here.

BOTH the Grand Master of Quebec and the Grand Master of Michigan, recommended to the attention of the brethren the Masonic journals published in their respective jurisdictions. This is as it should be. If Masonic journals or magazines are expected to keep the brethren *au courant* on topics pertaining to the Order, they need to be encouraged, and Grand Master Webber was right in saying, "every lodge, I think, should subscribe for more than one copy, to be kept on file, and at the close of the year to be permanently bound for reference. I also recommend this publication (the *Michigan Freemason*,) to the favorable consideration of every Mason in the State."

THE transactions of the Grand Lodge of Michigan, for 1875, make up a good sized book of about two hundred and sixty pages. Bro. Robertson, of Canada, is alluded to in the Report on Foreign Correspondence as "a discriminating and able reviewer of Masonic transactions." Bro. Pratt gives an explanation of the cause of the delay in issuing the proceedings, which was owing to ill health. He has certainly succeeded in giving a good report of himself and his Grand Lodge.

THE impropriety of indiscriminately wearing emblems was shown in the recent trial at Toronto of the so-called Dr. Davis, who, we learn from the papers, appeared in the dock wearing a Masonic jewel on the lapel of his coat. We do not stop to enquire if such a person were really a member of our Order, for were he one he would not have sought to create sympathy in the manner he did. No Mason can be so ignorant of the principles by which he should be guided as to think that the mere display of an emblem would produce the slightest effect upon the fraternity.

THE official proceedings of the fifteenth annual conclave of the Grand Commandery and the Appendant Orders of the State of Missouri, held at St. Louis last month, have reached us in pamphlet form. A good deal of space is given in the appendix to the proceedings of the meetings of the Grand Priory of Canada in 1874 and 1875.

THE Columbia, Pennsylvania, *Courant* exposes an impostor in the person of a Mrs. Stiles, who, in company with a boy and little girl, has been imposing upon the Masonic fraternity, by displaying Masonic emblems and claiming to be the widow of a Knight Templar. Facts transpired to prove that no such person as her pretended dead husband ever belonged to the Order.

THE Michigan *Freemason* is still some months behind in its publication, owing to the recent ill-health of the editor, R. W. Bro. Foster Pratt, Grand Secretary, who, we are sorry to learn, is under the necessity of leaving the editorial chair, consequent upon his official duties. Under Bro. Pratt's charge the *Freemason* has shown much marked ability, and we trust will continue to be as valuable as ever. The next number of the magazine is to appear dated November, and will be reduced in size and price. Bro. Chaplin is to be the successor of Bro. Pratt. We are pleased to observe that the publishers of the *Freemason* have adopted the cash principle.

THE Grand Lodge of Prince Edward Island, formed on the 23rd June last, comprises the following officers: M. W. Bro. John Yeo, Grand Master; R. W. Bros. Thomas A. Maclean, D. G. M.; John

Muirhead, S. G. W.; John A. Matheson, J. G. W., V. W. Bro. J. D. Mason, Grand Treasurer; R. W. Bro. W. Higgs, Grand Secretary.

MASONIC EMBLEMS.

Editor of Craftsman:—

SIR,—I am a reader of the CRAFTSMAN and take great pleasure in the perusal of its valuable columns, but it often occurs to me that there are many subjects which might be briefly discussed by correspondents, much to the advantage of the Craft. For instance, the wearing of Masonic jewels. This is a common practice among a particular class of Masons, and one that I consider that cannot be condemned in too strong terms. I am convinced, from personal observation, that nine-tenths of the men who publicly expose Masonic jewels, do so for business purposes—for what they can make out of it, and are generally men who bring no credit to the Order by allowing the public to know they are Masons. Only the other day I noticed with almost a feeling of shame, that a Toronto daily paper, in a report of the Davis trial, announced to the world that this wretched man appeared one day in the dock wearing a Masonic jewel. Is this not a disgrace to the Order, and does it not call for some decided measures being taken in our lodges on the subject?

Yours, &c.,

GAVEL.

MASONIC ODE.

BY MARY UPSHUR STURGES.

Come brothers—fellow-craftsmen, unite in heart and voice
 And in the bonds of fellowship, let each and all rejoice!
 The good, the just, the righteous ones of this and every land
 Before the earth's broad surface in one starry phalanx stand,
 Religious law, we all agree, shall every Mason bind,
 And to these great first principles each brother bends his mind;
 Yet free from sect, from creed, from cant we must forever be,
 For the mystic rites of fellowship make every Mason free.

To fellow-craftsmen good and true we're thus in duty bound,—
 Relief to give when need invokes, wherever they be found,—
 'Midst arctic snows,—neath torrid suns we hail them hand in hand
 As brothers of one family—our great Masonic band.
 To their widows and their orphans our succor next we owe,
 And as our means may favor us we friendly aid bestow,
 Obedient to the Golden Rule—to be to others kind
 And show to man the charity we hope from man to find.

Now may we all united stand, in harmony and love—
 True workers of the great and mighty Architect above;
 For where our duty we pursue by life's broad chequered road,
 The blazing star of Deity lights up to His abode.
 Come, Prudence, Justice, Fortitude—and Temperance, preside!
 Swayed by your influence divine, we'll labor side by side,
 Till in the bonds of fellowship and peace, and truth and love,
 We're one and all transported to the Sovereign LODGE above!

DEDICATION OF SOLOMON'S TEMPLE.

It was on the fourteenth day of the seventh month that the festival opened. Two processions advanced from different quarters. The one came from the lofty height of Gibeon, bearing with it the relics of the old pastoral worship, now to be disused forever. The Sacred Tent, tattered no doubt, and often repaired, with its goats'-hair covering and boards of acacia wood, was carried aloft. Together with it were brought the ancient brazen altar, the candlestick, and the table of shewbread, and also the brazen serpent. A heathen tradition describes that the King himself had inaugurated the removal with solemn sacrifices.

The train, bearing the venerable remains of the obsolete system, was joined on Mount Zion by another still more stately procession, carrying the one relic which was to unite the old and the new together. From its temporary halting place under the

tent erected by David on Mount Zion, came forth the Ark of acacia wood, covered with its two small winged figures, supported as of old by the Levites on their shoulders. Now, as before when it had removed from the house of Obbededom. the King and people celebrated its propitious start by sacrifices,—but on a far larger scale,—“sheep and oxen that could not be numbered for multitude.” The road (such was the traditional picture preserved by Josephus), was flooded with the streams of blood. The air was darkened and scented with the clouds of incense; the songs and dances were unintermitted.

Onward the procession moved “up” the slope of the hill. It entered, doubtless, through the eastern gateway. It ascended court after court. It entered the Holy Place. 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 united feelings of necessity and of irresistible curiosity. 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 so doing, the interior of the Ark was seen by Israelite 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 pot of manna, the staff or sceptre of the tribe of Aaron, and the golden censer 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 the Ten Commandments. “There was nothing in the Ark save these.” On these the lid was again shut down, and with this burden, the pledge of the Law which was the highest manifestation of the Divine Presence, the Ark moved within the veil, and was seen no more. In that dark receptacle, two gigantic guardians were, as we have seen, waiting to receive it. The two golden cherubs were spreading forth their wings to take the place of the diminutive figures which had crouched over it up to this time. On a rough, unhewn projection of the rock, under this covering, the Ark was thrust in, and placed lengthwise, on what is called “the place of its rest.” Then the retiring priests, as a sign that it was to go out thence no more, drew forth from it the staves or handles on which they had borne it to and fro; and although the staves themselves remained within the veil, the ends could just be seen protruding through the door, in token that its long wanderings were over. They remained long afterwards, even to the latter days of the monarchy, and guided the steps of the Chief Priest as he entered in the darkness. The final settlement of the Ark was the pledge that the Lord God of Israel had given rest to His people—in the new capital of Jerusalem—and also rest to the Levites, that they should no more carry the Tabernacle to and fro, but minister in the fixed service of the Temple:

The relics from Gibeon were for the most part stored up in the sacred treasuries. The altar of incense and the table of shewbread alone were retained for use, and planted in the Holy Place. The brazen serpent was set up, if not in the Temple, yet somewhere in Jerusalem; with an altar before it on which incense was burnt.

The priests who had thus deposited their sacred burdens 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.” Round about them in the open court stood the innumerable spectators. Opposite them, on the east of the altar, stood the band of musicians, clothed in white. They blended the new and gentle notes of David’s music with the loud trumpet blast of the earlier age.

And now came the King himself. He came, we cannot doubt, with all the state which in later times is described as accompanying the Jewish monarchs on their entrance to the Temple. He started from his palace—from the porch, which by this time, perhaps, was just finished. The guard of five hundred went before, at their head was the chief minister of the King; the chief at once of the royal guard and the royal household, distinguished by his splendid mantle and sash. He distributed to the guards the five hundred golden targets which hung in the porch, and which they bore aloft as they went; and then the doors of the gateway were thrown open by the same great functionary, who alone had in his custody the key of the house of David, the key of state which he bore upon his shoulder. Like the Sultan or Khaliff, in the grand procession of Islam, the King followed. Over the valley which separated the Palace from the Temple, there was a bridge or causeway uniting the two. It was “the way by which the King went up to the House of the Lord,” and the magnificent steps at each end, of red sandal-wood, were the wonder of the Eastern world. From this he entered “the Portico of Solomon.”

Besides the guards who preceded him, there were guards in three detachments, who were stationed at the gate of the Palace, at the gate of the Temple court, and at the gate where they halted, probably at the entrance of the inner court. Immediately inside that entrance was fixed on a pillar the royal seat, surmounted by a brazen canopy,

Here the King usually stood. But on the present occasion a variation was made in accordance with the grandeur of the solemnity. A large brazen scaffold was erected east of the altar; apparently at the entrance of the outer, where the people were assembled. Here Solomon took his seat.

As the priests came out, the whole band of musicians and singers burst forth into the joyful strain which forms the burden of the 136th Psalm: "For He is good, and His mercy endureth forever." At the same instant, it is described that the darkness within the Temple had become insupportable. "The house was filled with a cloud; for the glory of the Lord had filled the house of the Lord." It was at this moment that Solomon himself first took his part in the dedication. Up to this point, he had been seated on the brazen scaffold, his eyes fixed on the Temple. But now that he heard the announcement that the sign of Divine favor had been perceived, he rose from his place, and broke into a song, or psalm, of which two versions are preserved. The abruptness, which guarantees its antiquity, leaves it in great obscurity. "He knew the sun in heaven. The Lord spake from (or of) His dwelling in darkness." "Build My house; a glorious house for thyself, to dwell in newness;" to which the Hebrew text adds, "I have surely built Thee a house to dwell in, a settled place to abide in forever." The two fragments together well express the predominant feelings of the moment,—the mysteriousness of the Divine presence, the novelty of the epoch, and the change from the wandering and primitive to a settled and regular worship. Then he turned and performed the highest sacerdotal act, of solemn benediction. The multitude, prostrate, as it would seem before, rose to receive it. Once again he turned westward, towards the Temple. He stretched forth his hands in the gesture of Oriental prayer, as if to receive the blessings for which he sought, and at the same time exchanged the usual standing-posture of Oriental prayer for the extraordinary one of kneeling, now first mentioned in the Sacred history, and only used in Eastern devotions at the present day in moments of deep humiliation. The prayer itself is one of unprecedented length; and is remarkable as combining the conception of the infinity of the Divine presence with the hope that the Divine mercies will be drawn down on the nation by the concentration of the national devotions, and even of the devotion of foreign nations, towards this fixed locality.—*Stanley's Jewish Church.*

A YEAR'S MASONIC WORK IN ROUMANIA.

BRO. CAUBET, the editor of the *Monde Maconnique*, gives us in the number for August, at page 162, a most interesting account of the labors of the Lodge "Les Sages d'Heliopolis," under the French Constitution at Bucharest.

This Lodge, which has only been in existence a year and some months, has shown so much Masonic energy and life as to deserve recognition and preservation in our pages.

The Lodge has held in twelve months, ending February, 1865, sixty-five meetings, two lodges of emergency, a funeral service, and eleven conferences of instruction. It has, as is the foreign custom often, a sanitary section, composed of medical men; a judicial section, composed of lawyers, and a Committee of Instruction.

The medical section has assisted, with gratuitous advice and medicine, 774 sick persons at the Lodge itself, has visited 111 at their own homes, has placed in the civil hospitals 14 serious cases, so that in all 874 sufferers have received affectionate and zealous care, belonging as they do to all religions and nationalities. This seems to us very "good Samaritan" work.

The judicial section has done a good deal of work, and in a way to slightly startle our Anglo-Saxon Freemasons. Remembering the old proverb, to the effect that legal advice gratis is good for nothing, will it surprise our readers to be told that the lawyers of the Lodge Les Sages, &c., have given numerous gratuitous consultations at Lodge, have pleaded gratuitously in a certain number of suits for some who did not belong to the Lodge, and who sued in "forma pauperis;" have rendered signal services to two foreign Freemasons, and have saved the widow of a member of the Lodge from ruin?

The Committee of Instruction has endeavored to establish a school of "Arts et Metiers," which we usually term technical instruction, and have raised in one way or another, 6,000 francs, £240, so far for that purpose, a sum they hope soon materially to increase.

The same committee has sought to aid all the Roumanian Schools, as we understand in Bucharest, and to that end have given 456 volumes as prizes at the general examination in 1874.

The same committee inaugurated a series of "Scientific Conferences," which Bro. Caubet tells us were "very remarkable and very worthy of interest.

The *Mistria*, a Bucharest Masonic paper, which we have seen, has been established

by this same Lodge, and is flourishing, while the Lodge has also laid the foundation of a good library.

The financial position of the Lodge is also very good. It has received, independently of the School Fund to which it has contributed, from its formation, a year and a few months ago, the sum of 61,709 francs 91 centimes—in English money, in round numbers, very nearly £2,080. It has 6,500 francs, in round numbers, or £245, balance to credit, on the general purposes funds, July 28, 1875, and 5,283 francs—a little over £200—in its hospitable chest, the fund of benevolence.

We leave this simple statement of facts and figures to the consideration and approval of our Brethren in Anglo-Saxon Freemasonry.—*London Freemason*.

THE POPE AND THE FREEMASONS.

The Freemasons assembled in convention at Lausanne have thought proper to reply to the attacks and insults leveled against them, chiefly by the Pope and the organs of the Papacy in France, by the publication of a declaration of principles. We subjoin the text of this curious document:

“Freemasonry proclaims, as it has already proclaimed from the time of its origin, the existence of a creative principle under the name of Great Architect of the Universe. It places no limits to the research of truth, and it is in order to guarantee that liberty to all that it exacts from all toleration. In its workshops it prohibits all political and religious discussion; it receives all the profane, whatever be their religious or political opinions, which are things that do not concern it, provided they should be free and their morality good. The object of Freemasonry is to fight intolerance in every shape; it is a mutual school whose programme may be thus summed up: ‘To obey the laws of one’s country; live in conformity with the precepts of honor; love one’s neighbors; work incessantly to promote the happiness of mankind, and prosecute its progressive and peaceful emancipation.’ These are the rules Freemasonry adopts, and the adoption of which it imposes upon those who wish to belong to the Masonic family. But simultaneously with this declaration of principles, the convent deems it necessary to proclaim the truths and doctrines on which Masonry is founded; it desires that every man should know them. To raise man in his own eyes, to render him worthy of his mission upon earth, Masonry lays down the principle that the Creator has given him liberty as the most precious of all blessings—liberty, the patrimony of the whole of mankind, a ray from above which no power has the right to diminish or suppress, and which is the source of all feelings of honor and dignity. From the preparation for the first degree to the attainment of the highest degree in Scotch Masonry, the first condition, without which nothing is granted to the claimant, is an unblemished reputation for honor and honesty. To these men, to whom religion is a supreme consolation, Masonry says: ‘Practice your religion without let or hindrance; follow the dictates of your conscience.’ Freemasonry is not a religion; it has no form of worship; therefore, it wishes for the establishment of lay education, and its doctrine may be summed up in the beautiful tenet—love thy neighbor. To those who dread with so much reason political dissensions Freemasonry says, ‘I banish all discussions from my meetings; be for thy country a faithful and devoted servant; thou hast no account to render us.’ The love of country, moreover, accords with the practice of all virtues. Masonry has been charged with immorality! Our morality is the purest morality, the holiest morality! It is based on the first of all virtues—humanity. The real Mason does good; he extends his benevolence to all the unfortunate without distinction, within all limits of his means; he therefore rejects immorality with disgust and contempt. Such are the foundations on which Freemasonry is built up, and which secure among all members of that great family the closest union, whatever be the distance that separates the various countries they dwell in; fraternal love reigns among them. What can better prove that truth than the meeting of our convent, unknown to each other, coming from widely different countries? Hardly had we exchanged the first words of welcome when the most intimate union prevailed between us; hands were fraternally grasped, and it was in the midst of the most touching concord that our most important resolutions were passed with unanimous assent. Freemasons of all countries, citizens of all nations, such are the laws of Freemasonry, such are its mysteries! Against it the effects of calumny will remain unavailing, and insults without an echo; marching peacefully from victory to victory Freemasonry will extend each day its civilizing and moral influence over the world.”

PUBLIC MASONIC CEREMONIES AND DISPLAYS.

THE Grand Master of Massachusetts speaks as follows in his last annual report: “I have endeavored to check, as far as lay in my power, the too prevailing inclination for public Masonic ceremonies and displays, and for publishing to the world

reports of Masonic elections and proceedings. I fear that in too many instances such parades and publications are prompted principally by a desire on the part of the brethren who are made conspicuous, to glorify themselves before the public, and thus contribute to their own social, political or pecuniary advancement. I believe it to be for the interest of the Institution to avoid publicity as far as possible. Its rapid growth and great popularity since the revival have led to the formation of an innumerable host of secret societies, many of which have copied our regalia, our form of government, our titles, and even mimicked our ritual and ceremonies. The latest of these organizations, formed ostensibly for the protection of farmers against railroad imposition, has gone so far as to adopt and use a burial service, which is described as "impressive, though long, including selections from Scripture, addresses, scattering of flowers on the grave, and closing with the deposition of a handful of earth by the *Master*, with the formula, 'In the name of the Grange, I now pronounce these words: *Brother, farewell!*'"

It is certainly highly unbecoming and improper for any Mason to encourage or promote the adoption by any other organization of the peculiarities of Masonry. They should be considered sacred.

The effect of these imitations is to lead the uninitiated to regard these associations as on an equality with our Institution, perhaps conceding the latter to be a little older and more respectable. Some of these organizations undoubtedly have worthy objects in view, but they follow Masonry at a long interval. They are modern, local, and short-lived, while Freemasonry is ancient, universal, and immortal.

In this connection, I cannot refrain from condemning in the strongest terms the transmitting of Masonic notices upon postal cards and in unsealed envelopes; the advertising of Lodge meetings in the public prints, and especially of the work to be done at such meetings. Such practices are totally at variance with the time-honored usages and customs of the fraternity, and can only tend to that familiarity which breeds contempt.

Nothing will more surely maintain the dignity and high importance of Masonry than a return to the good old practices of the fathers, to guard with jealous care the work of the Lodge and everything connected with it; to keep and conceal it from the profane, absolutely; and to communicate it only to those of the Craft entitled to know it, and to them only under proper circumstances, and with the most careful restrictions; to avoid appearing in public as Masons except upon strictly Masonic occasions, and those of the highest importance, sanctioned by long usage; never to write or print Masonic intelligence for the gratification of the curiosity of the profane, or the vanity of the initiated. We have wandered far from this high standard, and the return may be difficult; but I am convinced that the closer we confine Masonic affairs to Masonic breasts, the better it will be for the fraternity and its reputation.

NON SECTARIANISM.

MASONRY at the present day exhibits a great liberality of sentiment in religious matters. Holding the great essential doctrines of revealed religion, in which "all men agree" who believe in God and His word, it permits its individual members to entertain their own peculiar opinions in matters not essential. "So they are good men and true, or men of honor and honesty." Masonry asks not whether they are Jews or Gentiles; the followers of Calvin or Aminius; of George Fox or Roger Williams; high churchmen, low churchmen; or dissenters: whether they have been baptized or circumcised, or neither. They may worship God in Jerusalem or Jericho; in Geneva or Oxford, or Moorsfield; in the cathedral or in the forest—*so they sincerely worship God*. The question is not *how* they discharge this duty, but whether they discharge it at all. So they are good men and true men; men of honor and integrity; men who believe in God and obey his moral law, Masonry will not ask as to the particular creed, or sect, or party, they cling to.

This is one of the most beautiful and valuable features of Masonry. It contemplates a universal brotherhood, meeting and uniting on a plane of action far above the petty and changing creeds which enter into the religious opinions of the world. It regards all men as children of one common parent; subject to the same supreme moral law; inheriting a common destiny, having an equal interest in the future. Uniting upon these broad and comprehensive principles, it brings all together before the altar of a Supreme Divinity, where they may mingle their vows, their prayers, and their charities, without discord or dissension. How often is the high church Episcopalian, the Presbyterian, the Methodist, the Baptist, the Jew and the Quaker, seen mingling in fraternal harmony in our lodge! Brethren travelling on the same level and sharing the same hope bending side by side before Him who looks at the *heart* and not at the *creed*, and who will ultimately "try our work," not by the theory on which it has been

formed, but by its completeness of finish and adaptation to a place in the Temple "not made with hands."

This feature in Masonry exhibits not alone for its beauty, but the wisdom of its organization, and the incomparable strength of its union. It does not permit the discussion of creeds, either political or religious, within its peculiar circle. The great theme of discussion is love to God and love to man; "faith in God, hope in immortality, and charity toward all mankind."—*Masonic Review*.

DOMESTICISM AND MASONRY.

The duty of brethren dwelling together in unity is forcibly urged upon us all by the Divine Psalmist, and Masons, I both hope and believe, are not neglectful of the inspired advice offered to them. Many a deep and lasting friendship, many a relationship, even closer still than that of friends, owes its origin to the casual meeting of two brethren in the lodge. It is well then that we should all of us encourage a society which is the means of establishing such friendly ties among its members. At the same time, the claims of the household must not be overlooked and made of less importance than the fulfilment of our Masonic duties. Again it must be borne in mind that Masonry urges us to do as much good as lies in our power, both to the brethren and others, but it enjoins us, also, strictly not to do this to the detriment of ourselves and our families. Nor is it otherwise than praiseworthy when we find a young brother anxious to attain position in the craft, with the very harmless desire of wearing sundry jewels, and commanding the admiration of those below him in rank. But he should not exert his ambition to the neglect of his own duties at home, or at an outlay which the requirements of his family demand. Let him, if he have a little to spare for one of our charities, bestow it ungrudgingly, but let him first look to where charity begins. So shall he be both a good man and a good Mason.—*Weekly Courant*.

MASONIC PENALTIES.

BRO. JOHN W. SIMONS thus discourses on "masonic penalties:" "There is disposition in some Lodge jurisdictions to consider as a Masonic crime that which in others is only regarded as what, in the parlance of the civil law, is denominated a misdemeanor. Prominent among the vexed or undecided questions is, what is to be done with a brother who, being able, refuses or neglects to pay his lodge dues. Some there are who hold that such refusal or neglect is in no sense a Masonic offence, and according to their ideas a brother may go on from year to year, neglecting to pay his fair quota of lodge expences and yet be entitled to all the rights and privileges of membership without question or penalty.

These brethren base their argument on the assertion that no Mason can be deprived of his rights as a member of a lodge without charges being preferred, trial had, and a due conviction being recorded in the same manner and form as if he had offended against the moral law or law of the land. We have never been able to sympathize with this view, because it leaves aside the consideration of those who fulfill every duty, pay every claim, and stand ready at all times to obey any order or edict that may be issued to them. For one, we stand on the principle that privileges are not always rights, and that it does not follow that because a man has been initiated, passed, and raised, that he is exempt from compliance with every promise made by him during his progress; while, on the other hand, the lodge, as the representative of the fraternity in general, is allowed no latitude whatever, but held strictly to the performance of every pledge, express or implied. The payment of dues, as we have often stated, is a compact between the member and the lodge, and should not be the subject of any law beyond the power of the lodge to enact, save, of course, that no liberty can be accorded a lodge to assess punishment as for a Masonic crime, as, for example, when for non-payment of dues only a brother is declared to be expelled; but anything short of disturbing his general Masonic standing is, in our view, purely family matter, and altogether beyond the province of the Grand Lodge legislation. More that this, we repeat what we have said fifty times before, that when a member on his admission to the lodge agrees to pay so much per annum as dues in exchange for the rights and benefits of membership, he ought to be held to the accomplishment of his promise quite as stringently as the lodge is held to its share of the bargain."

THE Kentucky *Freemason* says: "The new Governor of Kentucky and his Secretary of State are Freemasons, as are also the Attorney-General, the Lieutenant-Governor, the Auditor, the Superintendent of Public Instruction, and the Register of the Land Office."

THE IDEAL MASON.

THERE are few perfect people in the world. Something is always lacking to completeness of character. Even in those natures of grandest endowment a careful survey will find deficiencies, and note some element of weakness or shame among the more noble properties of life. Achilles, invulnerable to his enemies save by that unbaptized heel through which he received his mortal wound, may stand as a type of the world's leaders and heroes who have rarely shown characters of perfect strength and symmetry. The philosopher Bacon, so pre-eminent in many things, was most deficient in other essentials to true greatness, and the world remembers that famous scholar as Pope characterizes him, "The greatest, wisest, and meanest of mankind." Blemishes and deficiencies will always appear when any careful estimate of human character is made. The best man is but human and therefore fails to give us a faultless model. It is not wise to expect a perfect manifestation of character on the part of our friends and associates. It is better to average men in forming our judgments, and to make allowances in view of the common human nature in which we all partake.

'Tis well, however, to fashion our ideals and keep them steadily in view. The artist who would produce good work in marble, or on canvass, is helped thereto by keeping before his vision the clear image of ideal loveliness. The toiler in any department of life will do his best, and accomplish most, if he has large conceptions of his duty and of possible achievement. By aiming at the stars the arrow goes farther than if pointed at the ground. By putting before the mind a high ideal of life, we shall be moved to greater activities, thus making some progress, probably, toward those attainments which are revealed to us in our best moods of thought and aspiration.

The ideal of Masonic character ought to appear in fair and grand proportions.

The tenets and principles of the Institution should be given an embodied and vitalized presentation, that every member may have an attractive model constantly before him, by which to shape his own conduct and life. We do not propose to make an enumeration of all the qualities and manifestations which belong to the character of the Mason. It is sufficient for the purposes of this article that we name certain essentials which lie uppermost in our thought.

The ideal Mason is a companionable man. It is a contradiction of terms to speak of a Mason and a churl as one and the same. And even if a man is not habitually rough and surly, yet if he is of a cold and unsocial nature he ought not to be allowed to enter the Institution. He will be out of place and most uncomfortable in a fraternity such as ours. The true Mason gladly accepts the close alliances and loving fellowships without which the life of Masonry would depart. He welcomes the social communion and friendly interchange to which he is called, and is ready to do his full part in kindling the electric fire of a free companionship. Wherever he goes, he carries an atmosphere of heartiness and good fellowship. He is so genial and companionable in all his intercourse with others as to illustrate in the strongest manner the great social idea that permeates our whole system.

It follows of logical necessity that the ideal Mason is possessed of generous and quick sympathies. Not only does he carry the sunshine of his presence into the social circle where mirth and good cheer rule the hour, but he has a ready interest in whatever concerns the well-being of those with whom he is associated. He has such tender loving interest in others that he counts it no hard duty but a blessed privilege to go out of his way to serve them, when their needs or their good make the requirement. Filled with the spirit of brotherhood, he makes daily proof of his possession of that sweetest virtue, which "glads the world, deals joy around, and saves."

And he is tolerant as well as sympathetic. He does not expect that there will be an exact agreement of views and practices among men. He is willing to fraternize with his brethren on certain great principles, which are amply sufficient to furnish a bond of working fellowship, without attempting to bring all the different opinions to his own. He sets up no claim to be an oracle, and is never found denouncing his brethren as stupid or ignorant because they do not accord with his own notions in every particular. A noble soul is always a tolerant one. The ideal Mason will always do his own thinking, and he will not murmur because his associates are disposed to do the same.

In our ideal of the true Mason he always appears as a gentleman. Courtesy and affability mark his intercourse with all. He may not be versed in the laws of technical politeness, yet he is never found acting the part of a boor. Having a proper appreciation of the proprieties of every occasion, he is not liable to transgress the special rules of society. Possessed of a high sense of honor and a tender respect for the feelings of other people, it does not matter much what his culture or his social position may be, for he is the true gentlemen, both in character and bearing, and as such fitly represents the genius of Masonry in at least one important respect.

The ideal Mason is a man of progressive ideas. He does not despise the past. He

counts its history and traditions as of the utmost value. The old landmarks are held sacred and must not be departed from. He is no rash iconoclast seeking to overturn and demolish that which the fathers have builded; but on the other hand he is not content that Masonry should crystalize around ancient forms or names so as to lose influence and power in the actual world of to-day. He would keep the Institution in a condition of vital healthy growth, adapting and using all its forces, to the end that it may better fulfill its grand purposes both in the world at large and in the hearts of its members.

The last characteristic that we shall name is fidelity. In the ideal of true manhood this is the crowning virtue. A "faithful Mason" means a great deal. The phrase implies that he understands the nature of the pledges that he has taken, the relations assumed to others, and that he will stand by those obligations at every cost. To a man of this stamp Masonry is not a farce nor a plaything. Its teachings and principles mean something, and of right it may claim the devoted allegiance—if need be the earnest labors as well—of all its members. The true Mason knows all this, and he is faithful through good and through evil report. He shrinks from no service for love's sake and for humanity's sake, when such offering is called for by the pledges he has taken, or the spirit of the Institution he holds so dear. Thus constant and true, the ideal Mason reflects honor upon the Craft by his integrity and his zeal, and when called from labor to rest he may hope to receive that gracious plaudit, "well done, good and faithful servant."—*Fremason's Repository*.

MASONIC RECORD.

AT HOME.

At an emergency meeting of Durham Lodge 306, A. F. & A. M., County of Grey, on the 22nd September, Bro. John McLaren of the Mount Forest *Examiner*, was presented with a beautiful silver inkstand, the price of which was \$30, together with the following

ADDRESS.

To R. W. Bro. John W. McLaren, D. D. G. M., Wellington District.

DEAR SIR AND BRO.:—The duty assigned us, of preparing and presenting this address, would be one of unmingled pleasure, were we not conscious of our inability to express in adequate terms, the high esteem in which you are justly held by all the members of this Lodge; and our profound gratitude for the eminent services rendered to us, by you in overcoming the many difficulties incident to the proper working of a new Lodge. While we are deeply sensible of the magnitude of the obligations due to you, and conscious of our inability fully to discharge them, we are content to remain the debtor of one, of whose magnanimity, and disinterested kindness we have had so many, and signal proofs.

We trust you will accept this testimonial and address, as sincere expressions of our gratitude for the assistance and instructions bestowed upon us at so much inconvenience to yourself, and at so great a sacrifice of your valuable time; and as evidence of our desire to reciprocate acts of kindness as opportunity may offer.

We are commissioned on behalf of our brethren to convey to you assurance of the great pleasure with which we regard the high honors recently conferred upon you, in acknowledgment of your eminent "skill in the ancient sciences," and to express the hope that the "Great Architect of the Universe" may long spare you, to greater distinctions and higher honors.

Committee,—F. McRae, J. R. Smith, A. Davidson, C. L. Grant.

C. MACPHERSON,

Secretary.

Mr. McLaren made a suitable reply.

THE corner-stone of St. Thomas' Church, Dover, in connection with Holy Trinity Church, Chatham, Rev. F. Harding, incumbent, was laid on Tuesday, October 12th, by the Masonic fraternity. R. W. Bro. McNabb, D. D. G. M., officiating. The Grand Lodge met in Special Communication at the Hall of Parthenon Lodge, Chatham, at 7 o'clock, P. M., the following brethren being present: R. W. Bro. Thos. C. Macnabb, Acting Grand Master; W. Bros. Wm. Carruthers, as Deputy Grand Master; John H. Luscomb, as Senior Grand Warden; B. L. Chipman, as Junior Grand Warden; Bro. H. Bartlett, as Grand Chaplain; W. Bro. E. E. Chipman, as Grand Registrar; Bros. James Marquand, as Grand Treasurer; M. Houston, as Grand Secretary; W. L. Tackaberry, as Senior Grand Deacon; J. B. Rankin, as Junior Grand Deacon; J. Dalgarno, as Grand Supt. of Works; W. Bro. H. J. Eberts, as Grand Director of Ceremonies; Bros. Chas. Crofts, as Grand Pursuivant; A. B. Baxter, as Grand Tyler, J. A. Morton and W. T. Bray, as Grand Stewards, together with a number of brethren

hailing from Wellington, Kent, Tecumseh and Parthenon Lodges. The Grand Lodge having been opened in form at 1 o'clock, R. W. Bro. Macnabb stated that he had been empowered by the M. W. Grand Master to perform the ceremonies of laying the foundation stone of the Church of St. Thomas, Dover East. A procession was then formed under the direction of the Acting Grand Director of Ceremonies and marched to the Rankin Wharf, where the steamer Steinhoff was in waiting to convey the Lodge to the site of the church. The band of the Fire Department and many friends of the church, other than the Masons, were on board, and a few minutes sail brought the party to their destination, where a large number of the people were assembled to bid them welcome. The brethren having assembled, and taken their positions, the Acting Grand Master addressed the assembly, and the Acting Grand Chaplain invoked the blessing of the G. A. O. T. U. on the undertaking.

W. Bro. Houston, Acting Grand Secretary, read the following scroll, to be deposited in the cavity of the stone:

"In the name and by the favor of the Glorious Architect of Heaven and Earth, on the 12th day of October, A. D. 1875, and of the Masonic era, 5875; and in the 39th year of the reign of our Gracious Sovereign Victoria, Queen of Great Britain, Ireland, and the Colonies; The Right Hon. Sir Frederick Temple, Earl of Dufferin, K. P. K. C. B., &c., Governor General of the Dominion; Lieut.-Gen. O'Grady Haley, being Administrator in the absence of the Governor General; the Hon. Donald A. Macdonald, being Lieut.-Governor of Ontario; the Hon. Alex. Mackenzie, being Minister of Public Works and Premier of the Dominion; Hon. Oliver Mowat, Attorney-General and Premier of the Province of Ontario; James Kirkpatrick Kerr, Grand Master A. F. and A. Masons of Canada; Rev. Freeman Harding, Rector of the Parish—this foundation stone of St. Thomas' Church, erected in the township of Dover, East, was laid by R. W. Bro. Thos. C. Macnabb, D. D. G. M., St. Clair District, Acting Grand Master, assisted by the Grand Officers of Grand Lodge, and a large concourse of the brethren, in accordance with the ceremonies and usages of the Order. Which may T. G. A. O. T. U. ever protect and prosper."

This scroll was beautifully engrossed on parchment by Mr. C. J. O'Neil. After it had been read, it was enclosed in a glass bottle, with copies of *The Banner*, *Globe*, *Mail*, *Canadian*, *Huron Recorder*, and *Planet*; a paper with the names of the Bishop of the Diocese, Archdeacon of Kent, Rector of the Parish, the Building Committee, and of the petitioners for the erection of the church; specimens of the silver coins of the Dominion, &c. The bottle having been placed in the stone, the Acting Grand Master was then presented with a massive silver trowel, manufactured for the occasion, and bearing the following inscription: "Presented to R. W. Bro. Thos. C. Macnabb, D. D. G. M., A. F. and A. M., St. Clair District, on occasion of laying the corner stone of St. Thomas Church, Dover." After receiving the trowel, he made a few appropriate remarks, and proceeded to spread the mortar on which to lay the stone. The stone was then lowered to its place, the band playing appropriate music.

Rev. Mr. Harding returned thanks to the Masons for their kindness, after which the choir sang a hymn. The formal proceedings of the day being concluded, the ladies connected with the congregation invited all present to partake of refreshments—the bill of fare comprising turkeys, chickens, sandwiches, etc., with the most delicious hot coffee—which, after a few hours in the open air, facing a bracing wind, was most acceptable, and was enjoyed and appreciated by all.

Before leaving, Rev. Mr. Bartlett proposed a vote of thanks to the ladies for their kindness in providing such a delectable feast, a proposition which was carried unanimously. The health of "The Queen," was proposed by Mr. McNabb, and duly responded to. A vote of thanks to the Masons was next in order, after which Mr. Eberts spoke for a few minutes, giving some interesting particulars of the life of the late Miss Ann Smith, through whose generosity the church in Dover was established.

The Masons and their friends from town then re-embarked on the Steinhoff, arriving home about 6 o'clock. Before separating, the Grand Lodge passed a vote of thanks to Bro. Steinhoff for his liberality in conveying the Lodge to and from the church.—*Chatham Banner*.

ABROAD.

THE corner stone of the new Masonic Temple at Reading, Pennsylvania, was laid on Thursday, Oct. 7th, with appropriate ceremonies. Hon. Richard Vaux delivered the oration. All the members of the Grand Lodge were present and about one thousand brethren of the order took part on the occasion, which marks a grand epoch in the history of the city of Reading.

Loomis' *Masonic Journal* says that the Knights Templars of New Haven, Conn., are to celebrate their fiftieth anniversary Nov. 5th.

THE Grand Commandery of Knights Templars, New York, continued its annual conclave on the 13th of October. The grand procession in the afternoon was the finest and most attractive exhibition ever seen in Rochester. About one thousand Sir Knights were in line, and their glittering accoutrements, elegant uniform, and disciplined movements attracted much admiration. An immense throng of spectators filled the streets. At the Driving Park the line was reviewed by the Grand Officers, followed by the dress parade. At the conclusion of the parade St. Omer, Hugh de Payen and Central City Commanderies entered into competition in tactics and drill for the prize banner offered by Monroe Commandery. The prize was awarded to Hugh de Payen Commandery of Buffalo. The following officers were elected: Sir Charles Roome, G. C.; Sir Robert Black, D. G.; Sir Townsend Fondey, G. G.; Sir Charles H. Holden, G. C. G.; Sir and Rev. John G. Webster, G. Prelate; Sir Thomas C. Chittenden, G. S. W.; Sir George W. Walgrove, G. J. W.; Sir John S. Perry, G. Treas.; Sir Robert Macoy (for the twenty-sixth time), G. Rec.; Sir S. V. McDowell, G. St. B.; Sir John S. Bartlett, G. Sw. B.; Sir William S. Bull, G. Warder; Sir Johnson Fountain, G. Sentinel. The committee, through its chairman, reported the next place of meeting for the Grand Commandery to be in New York city.

BRO. JAMES L. REEVES, of East Tawas, Michigan, during the last thirty years, has been at work collecting Masonic periodicals and documents, and now has an exceedingly valuable Masonic library. He has over three hundred volumes of Masonic magazines and other Masonic publications, in proportion.

THE sixty-second annual conclave of the Grand Commandery of Knights Templar of the State of New York, was opened in ample form at ten o'clock, A. M., on Oct. 12, in Rochester. There was an unusually large number of officers and representatives present. At the afternoon session the annual elections were held, Past Grand Commander H. Clay Preston, presiding.

At the thirty-third annual conclave of the Grand Commandery of Ohio, September 9th, ult., the following Grand Officers were elected: Sir Charles C. Kiefer, Grand Commander; Sir J. K. O'Neill, D. G. C.; Sir B. B. Babcock, G. Gen'o.; Sir L. Lyttle, G. C. G.; Sir P. Thatcher, G. Treas.; Sir James Nesbitt, G. Recorder.

THE following companions have just been elected Grand Officers of the Grand Chapter of Ohio, at the fifty-ninth annual convocation, held at Put-in-Bay, September 8th and 9th, ult.: Comps. Reuben C. Lemmon, G. H. P.; James W. Underhill, D. G. H. P.; James B. Hovey, G. K.; Daniel A. Scott, G. S.; F. J. Phillips, G. Treas.; James Nesbitt, G. Secretary.

THE Grand Commandery of New Jersey held its annual conclave at New Brunswick, on Tuesday, September 7th, and elected the following Grand Officers for the ensuing year: Sir Knights W. L. Newell, R. E. Grand Commander; F. G. Wiese, V. E. Deputy Grand Commander; T. H. R. Redway, Grand Generalissimo; A. B. Frazee, Grand Captain-General; Rev. W. H. Jeffereys, Grand Prelate; M. M. Drohan, Grand Senior Warden; Charles Russ, Grand Junior Warden; Charles Bechtel, Grand Treasurer; Thomas J. Corson, M. D., Grand Recorder. Every Commandery within the jurisdiction was represented, with but one exception, and paraded over five hundred swords, with nine bands of music. The parade and drill were admirable, and the fatigued Sir Knights sat down to a fine banquet, refreshments being otherwise provided for them all day. The next annual conclave will be held at Camden, September 7th, 1876.—*Square*.

MASONIC CHIT-CHAT.

THE London *Freemason's Chronicle* has been complimenting an editorial article taken from its own columns and reproduced as original in a New York periodical. How strange the *Chronicle* editor did not know his own handiwork!

THE monument to Fitz Greene Halleck, the poet, was dedicated on July 8th, 1869, at Guilford, Conn. New Haven Commandery, K. T., and St. Alban's Lodge, No. 58, assisted.

HARMONY is the chief support of every well regulated Institution. Without it, the most extensive empire must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And thus it proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents the good king Micipsa as saying, that "by concord small things increase; by discord the greatest falls gradually into ruin." Let every Mason, anxious for the prosperity of his Ordet feel the truth of the maxim, and remember that *for* harmony should his lodge be opened—in harmony should it work—and *with* harmony should it be closed.

—*Mackey's Lexicon*.

A NEW lodge, lately established at Petrolia, Pa., had fifty eight Masons on petition for dispensation, and raised one thousand dollars with which to make a fair start.

ON the 19th of August, the corner-stone of the Union Agency building for the five largest nations of Indian Territory—the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles—was laid at Prospect Hill, near Muskogee, by the Masonic Grand Lodge of the Territory.

CALIFORNIA has 198 subordinate lodges, with a membership of 10,725 Masons.

THE first Masonic Lodge known in France, was instituted at Paris, in 1725, by Lord Derwentwater, and other English brethren. It was chartered by the Grand Lodge of England, and worked the three Degrees.

AID is being asked for the destitute Masons of Indianola, Texas, who lost their Lodge Hall and all its contents.

THE Grand Lodge of Texas held its annual session in June; all dues are paid in gold and silver. Four hundred and eighty lodges reported, with a membership of seventeen thousand seven hundred and fifty-nine. The Grand Lodge is rapidly paying off the debt contracted in building a Masonic Hall at Houston.

THE corner-stone of a new Masonic Hall at Riley, Vigo county, Indiana, was laid with the usual Masonic ceremonies on the 17th of last month. R. W. Bro. Robert Van Valzah, Junior Grand Warden, officiated as Grand Master, and Bro. Bayless W. Hanna was the orator of the day. Terre Haute Commandery, No. 16, K. T., went out as the escort of the Grand Lodge.

THE new Masonic Temple at Albany, N. Y., was dedicated on the 8th September. It was a memorable occasion; the largest assembly of Masons that ever congregated at the capital of the State were present, and every thing passed off pleasantly and with great credit to the fraternity.

MONSIGNOR RONCETTI, the Papal envoy, who was deputed by the Pope to bear to the newly created American Cardinal his berretta of the Cardinalate, was lately appointed Papal Legate to the Republic of Equador, S. A. Owing, however, to the fact that the authorities of Equador have taken the position of defenders of the Craft against the persecutions of the Romanists, the Holy Father has withdrawn his commission to Roncetti, and must look for "Peter's-pence" elsewhere. In spite of all this, Equador will live; and the longer the Papal Legate stops out of the country, the more prosperous will the country grow.—*The Square*.

AT REST.

THE death of Bro Francis Blackburne, Sr., one of the Assistant Grand Secretaries of the Grand Lodge of Pennsylvania is announced.

BRO. WILLIAM KNAPP, one of the oldest Masons in Massachusetts, died at his residence, Newburyport, Sunday, September 12th, ultimo.

BRO. JOHN SUFFRINS, one of the old pioneers of Masonry in Wayne county, Indiana, who was made a Master Mason in the year 1816, died at Richmond, Indiana, on the 8th of September. For many years he was an active worker in the Lodge Chapter and Council, and was also a member of Richmond Commandery, No. 8, Knights Templars.

WE deeply regret to have to record the death of Bro. Rev. John Chambers, Grand Chaplain of both the Grand Lodge and Grand Chapter of Pennsylvania. Bro. Chambers died, however, full of years and full of honors—having well spent a long life. Bro. Chambers was admitted a member of Lodge No. 51, of this city, on May 22nd, 1851. On April 17th, 1856, he was exalted a Royal Arcn Mason, in Oriental Chapter, No. 183. He was created a Knight Templar in St. John's Commandery, No. 4, and upon the formation of Kadosh Commandery, No. 29, he was one of its Charter members. In all of these relations he was beloved and respected by his brethren and companions.

By a slip from D. C. Henderson, of the Allegan, Mich., *Journal*, we are apprised of the death of his father, Bro. James Henderson. Bro. H. came to this country from Scotland in 1834, tarrying for a brief time at Hamilton, Canada, and Rochester, New York. He went to Detroit in 1835, and settled in Allegan in 1838. Mr. Henderson was a liberally educated gentleman, and devoted a large share of his time to the investigation of scientific subjects and the study of mechanics. He was a member of the Thurso (Scotland) Masonic Lodge, having joined that society nearly 60 years ago. When the Allegan Lodge of Masons held their first public installation of officers, Mr. Henderson carried the bible at the head of the procession. He was a cousin and name-sake of the renowned British military hero, Col. James Sinclair of the British Royal Artillery, who had seen much service in the Napoleonic wars in Europe, and whose remains are now deposited in Westminster Abbey. Mr. Henderson studied the profession of law in his native country, and was the private Secretary of Sir John Sinclair.—*Suspension Bridge Journal*.