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72 HAYDEN'S
RESEARCHES OF MASONRY

Chicago, 1908

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DEDICATED

To all loyal members of the Craft throughout the world, with a cherished hope that in perusing the pages of this book, an abundance of reliable information may be attained and "MORE LIGHT" be the reward.

THE AUTHOR.

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PREFACE.

In presenting this book to my readers, I do it with the fullest assurance of its absolute correctness. I have taken the dates and chronology of events from historical works which cannot be doubted. I feel that my readers will be fully repaid in perusing this work, re-awakening the good teachings of Masonry.

The author has devoted considerable time in searching Masonic libraries as well as ancient history and adopted for this work only such material as has proved true beyond any contravention.

I have gone into the history of Masonry as deep as I thought prudent. If the readers desire more of this subject, I refer them to more elaborate historians. What I have given is correct and very useful reading. I do not desire to forget my old friend and brother, Herman Mendel P. M. of Agate Lodge 423, Neola, Iowa, whose assistance has been good and duly appreciated.

Yours fraternally,

FRANCIS A. HAYDEN.

THE BEGINNING OF THE END OF OPERATIVE AND CRAFT MASONRY.

Noah and his descendants were on the plains of Babylon in confusion. About 120 years after the flood, Nimrod, the chief operator of the assembly, began a tower that they might reach the Almighty and see Him face to face, but Scripture tells us that God, seeing the temple advancing so high, confounded the language of the workmen so that they could not understand or be understood by their fellow craftsmen. Many of the workmen threw away their tools and emigrated to other portions of the country looking for work. They found it, so it is supposed, in 2993, when Solomon's Temple was building. The temple was six years and seven months in erection (some say nine years). Then many of the workmen seeing the temple nearly completed abandoned their work and traveled North, crossing the Mediterranean Sea into Italy and Spain, carrying with them the secret of master builders, erecting famous buildings, great cathedrals, monasteries, etc., wending their way into England.

The first organization of Masons in England was about the year 300. Emperor Karl Carancius conferred many privileges on the Masons and appointed Albanus a Roman General, their Grand Master. In the year 926 King Athelstane became king of England and appointed his brother, Edwin, overseer of the craft. Prince Edwin summoned all Masons in a convention at York, at which place a constitution was formed. Until the year 1567 the Grand Lodge of York exercised Masonic authority over all England. Then Masons in the southern part of the Island elected one Sir Thomas Gresham for Grand Master. Now two Grand Masters were in existence. The Grand Master of the North being called "Grand Master of all England," while he who presided in the South was called "Grand Master of England."

Freemasonry, during the latter part of the sixteenth century, decreased to such a degree that in 1703 but four lodges existed in the city of London, while through-

out Great Britain at that time no other was known to the members, who, reduced to the smallest number, attended the meetings of these. In fact, with the completion of St. Paul's cathedral, the city of London was considered rebuilt, and the occupation of the operative Masons seemed to have been brought to a close; while the accepted Masons, having obtained the object of their desire in the restoration of the monarchy, neglected the communion they had previously kept up with the operative members of the institution. Hence we find that in the year 1703 the lodge of St. Paul—so named because the operative Masons engaged in the erection of the cathedral held their lodge in a building situated in the churchyard or grounds thereof—passed an important resolution, the object of which was to augment the numbers of the fraternity, and to give the Masonic institution some of its former importance in public estimation. Here, having agreed that they should continue the existence of so praiseworthy an institution to be used as the conservator of religion and tradition, and perpetuate, by the beautiful allegories of its legends and symbols, its eminently humanitarian doctrines, they for this purpose adopted the following memorable resolution:

“Resolved, That the privileges of Masonry shall no longer be confined to operative Masons, but be free to men of all professions, provided that they are regularly approved and initiated into the fraternity.”

This important decision changed entirely the face of the society, and transformed it into what we find it today; but many difficulties had to be removed, many years of probation had to be passed before this form of its workings could be successfully adopted. This was owing, first, to the want of union among the four lodges; second, to the exceedingly disreputable character which, for many years, had attached to the society—it having degenerated from an influential and privileged institution to little better than a pot-house companionship, with here and there a proud few who remembered its glories of other days; third, and perhaps, above all, the determined opposition of the Grand Master, Sir Christopher Wren, the architect of the new city of London, to the spirit of the innovating resolution. This opposition he maintained until his death; so that it was not until after that event, which occurred in 1716, that the

four lodges which still existed, more in name than in fact, felt themselves at liberty to assemble their membership with the primary object of electing a new Grand Master, but more particularly to detach themselves from all connections with the lodge at York, that had for fifty years enjoyed but a nominal existence, and to put into active operation the decision involved in the resolution of 1703.

In that assembly, after electing the Master of St. Paul's Lodge, Anthony Sayre, to the office of Grand Master, there were gathered up the "Constitution and Charges of a Freemason," which subsequently prefaced by a "History of Freemasonry," prepared by Dr. Anderson, were accepted, sanctioned, and printed in 1723, under the title of "The Constitution and Charges of the Ancient and Respectable Fraternity of Freemasons." It is the date of this publication that may properly be considered the commencement of exclusively speculative or modern Freemasonry. The principle of civilization indwelling in the doctrines and pursuits of Masonry, after having burst the bonds which kept it grasped in the stiff embrace of a mechanical association, at once abandoning itself to all its powers of expansion, almost immediately penetrated the heart of the social system, and animated it with a new life. The new Freemasonry, in the short space of twenty-five years, spread itself in a manner but little less than miraculous into nearly every portion of the civilized world. It passed from England to France as early as 1725, thence to Belgium, to Holland, to Germany, to America, subsequently to Portugal, Spain, Italy, Switzerland, to Sweden, and to Poland; and as early as 1740, were to be found lodges in Denmark, in Bohemia, in Russia, in the Antilles, in Africa, and in the British possessions in Hindustan.

HISTORY OF MODERN FREEMASONRY.

ENGLAND.

We have seen at the conclusion of our summary of the origin and general history of Freemasonry, in what manner the transformation of the corporation of Freemasons from an operative to a philosophic institution took place in England, in the year 1717, and under what circumstances the Grand Lodge of London, in consti-

tuting itself, put into execution the decision made, in 1703, by the Lodge of St. Paul.

The new Grand Lodge directed George Payne, who had been elected its Grand Master, to collect all the documents, manuscripts, charters, rituals, etc., relating to the ancient usages of the fraternity, for the purpose of connecting them with the registers and Anglo-Saxon deeds written in the Gothic and Latin languages, and of the whole to form a body of laws and doctrines, and to publish so much of the same as might be judged proper and necessary. After the careful examination of all these deeds, and a report made of their subjects by a commission composed of fourteen brethren, chosen from the most erudite Masons of London, the Grand Lodge directed that brother Dr. Anderson, a doctor of philosophy and eminent minister of the Presbyterian Church at London, compile from these documents a constitution to be preceded by a history of the corporation, which would in the future serve as a guide to modern Freemasonry.

Brother Anderson, having acquitted himself of the task, in 1722, submitted his work to the commission, who approved it, and caused it to be sanctioned by the Grand Lodge on the 25th of March, 1723. This constitution is entitled, "The Book of Constitutions for Freemasons, Containing the History, Charges, and Regulations, etc., of that Most Ancient and Right Worshipful Fraternity for the Use of the Lodges."

This constitution is based upon the charter of York, which, of all others, has served as a guide for all those which have been established since A. D. 926. Into this constitution were carried otherwise the changes and the developments which were rendered indispensable by the new object of the society, and properly above all was caused to predominate the supremacy of the Grand Lodge of London. This last tendency, so much to be deprecated, in this our own day, but proves that its authors were not permeated by the true spirit of the Charter of York. This collection of laws, published for the first time in 1723, has been printed many times, and for the last time by the Grand Lodge of England, in 1855. Beginning with the year 1723, the organization of the new Masonry was seated upon a solid foundation, and its prosperity continued to increase. By virtue of

this constitution, the new Grand Lodge of England placed itself in legitimate and sole authority over the entire Masonic fraternity, and settled from that time all contradictions on the part of English lodges constituted previous to that date. This constitution in fact attained the ancient liberties of Freemasons, and in particular prohibited the formation of any lodges which should not receive the confirmation of the Grand Lodge of London. By this action protests against this new authority were excited in the Grand Lodges of York and Edinburgh.

The activity displayed by the Grand Lodge of London, and the great number of operative lodges that it constituted, stimulated the zeal of the Masons of Ireland and Scotland, who, up to this time, had assembled but at distant and irregular periods. Soon Masonic temples opened on all sides in the two kingdoms, and the initiations were multiplied in great number, a fact which resulted in the convocation of a general assembly of the Masons of Ireland by the lodges of Dublin, with the object of organizing Freemasonry upon the same basis as sustained the Lodge of London. A central power was constituted at this assembly, which took place in 1729, under the title of the Grand Lodge of Ireland, and Viscount Kingston was elected Grand Master.

The Grand Lodge of York, jealous of the prosperity of the Grand Lodge of London, and pretending that it was the more ancient and legitimate power, and solely endowed with the right to direct Freemasonry, contested the supremacy claimed by the latter, and thereby caused for a time considerable embarrassment; but it could not arrest the progress of that body, nor interrupt its success, and soon found itself under the necessity of revising its laws and conforming its regulations to the object of the modern Freemasonry, as had already been done by its successful rival, the Grand Lodge of London.

The ancient Grand Lodge of Scotland, at Edinburgh, considering the prosperity and aggrandizement of the new English lodges as the consequence of their adoption of new regulations and the election of new Grand Masters, desired to introduce these changes into its system; but the hereditary trust of patron, of which James I. had conceded the honor to the family of Roslin, in 1430, was an obstacle to this innovation. However, the Baron

Sinclair of Roslin, then Grand Master under this concession, acceded to the general wish expressed for him to renounce this authority, and the four oldest lodges of Edinburgh convoked, on the 24th of November, 1736, all the other lodges and all the Masons of Scotland in a general assembly, with the object of organizing a new Masonic power. After reading the act of renunciation of the Baron Sinclair of Roslin to the dignity of hereditary Grand Master, as also to all the privileges thereto appertaining, the assembly, composed of the representatives of thirty-two lodges, constituted itself the "Grand Lodge of St. John of Scotland," and named the Baron Sinclair of Roslin its first Grand Master in 1737.

The three Grand Lodges of Great Britain, thus constituted, propagated the new Freemasonry upon every portion of the globe, so that, in 1750, we find it extended into nearly every civilized country; but its humanitarian doctrines like the dogma of "Liberty, Equality, Fraternity," which it exhibited, frightened the kings and the clergy, who sought to arrest its progress by issuing decrees and edicts against it. In Russia in 1731, in Holland in 1735, in Paris in 1737, 1738, 1744 and 1745, the meetings of lodges of Freemasons were interdicted by the government; while at Rome and in Florence its members were arrested and persecuted, and in Sweden, Hamburg, and Geneva, they were prohibited from meeting or assembling themselves in the capacity of lodges. The "Holy Inquisition" threw Freemasons into prison, burnt by the hand of the public executioner, all books which contained Masonic regulations, history or doctrines; condemned at Malta to perpetual exile, in 1740, a number of knights who had organized a lodge on that island; in Portugal it exercised against Masons cruelties of various kinds, and condemned them to the galleys; while in Vienna and Marseilles, as also in Switzerland, in the canton of Berne, the iron hand of that institution was felt in 1743. In 1748, at Constantinople, the sultan endeavored to destroy the Masonic society. In the states of the Church, the King of Naples prohibited Masonry, and Ferdinand VII., King of Spain, issued an edict that prohibited the assembly of Freemasons within his kingdom, under penalty of death. In 1751, Pope Benedict XIV. renewed the bull of excommunication promulgated against the fraternity by

Clement XII., while the threat of death menaced all who should be known to attend Masonic meetings.

But all these exhibitions of the rage of kings, princes and potentates were ineffectual to stop the onward course of Freemasonry, which continued to be propagated upon all the surface of the earth with a rapidity that no power could arrest. Braving the bull of Benedict XIV., Freemasonry was openly practiced in Tuscany, at Naples, and in many other parts of the Italian peninsula. Even in Rome the partisans of the Stuarts founded some lodges, which they took but feeble pains to hide from the authorities.

The activity of the three Grand Lodges of Great Britain, and, above all, that of London, was not confined to the establishment of lodges in Europe, between the years 1727 and 1740; they had already transplanted Masonry to Bengal, to Bombay, the Cape of Good Hope, New South Wales, New Zealand, and Java, and as early as 1721, lodges of Masons were established in Canada. Before 1740 Masonry existed in the principal colonies of the now United States of America, such as Massachusetts, Georgia, South Carolina, and New York. In these colonies the lodges had created Grand Lodges independent of the Grand Lodges of England, from which they had in the beginning received their authority. Massachusetts had a Grand Lodge in 1777; Vermont in 1774; Virginia and North Carolina in 1778; Maryland in 1783; Pennsylvania, Georgia and New Jersey in 1786; and New York in 1787.

The Lodge of London, notwithstanding its astonishing prosperity, was not permitted to enjoy that prosperity without great internal struggles, caused first by the Grand Lodge of York, and subsequently by the schism of a great many brethren, who, adhering to the claims of the latter, went out from the former and took the name of "Ancient Masons," in contradistinction to the membership of the Grand Lodge of London, who remained true to their engagements and whom this schismatic party styled "Modern Masons." These schismatic lodges, composed in great part of Irish Masons—who accused the Grand Lodge of altering the rituals and introducing innovations—and of Masons who had been expelled constituted, in 1751, a rival power to the Grand Lodge, under the titled of "The Grand Lodge

of Ancient Masons of England." Notwithstanding its inferiority, and the few lodges which it represented or was enabled to establish, this schismatic party, in 1772, requested the Duke of Athol, who had already filled that office in the Grand Lodge of Scotland, to become its Grand Master, a request with which he complied. The two Grand Lodges continued to exist, in opposition to each other, to the great scandal of the Fraternity, until the year 1813, when by the united efforts of the Duke of Sussex, who was Grand Master of the Grand Lodge termed MODERNS, and the Duke of Kent, who was Grand Master of the Grand Lodge known as the ANCIENTS, the two bodies were happily united with great solemnity, under the style and title of "THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND."

BELGIUM.

The history of Freemasonry in Belgium is divided into many periods: that during which Belgium was part of the low country of Austria; that during which it was incorporated in the Empire of France; that of its re-union with Holland; and, finally, the period since the independence of Belgium was established. This was the first continental country that received the new Freemasonry of England. The first lodge was instituted at Mons, the 4th of June, 1721, under the title of "Perfect Union," by the Duke of Montague, then Grand Master of the Grand Lodge of London. It was this lodge that was subsequently erected into an English Grand Lodge for the low countries of Austria; but, in 1785, it shared the fortunes of all other Austrian lodges by the edict of the Emperor Joseph I. We shall only add that from 1817 to 1832, strenuous attempts were made to establish in Belgium, particularly at Brussels, the different systems of high degrees.

HOLLAND.

This country was for a long time preserved from the innovations due to intriguing politicians and other schemers, who everywhere have provoked deplorable schisms in the Masonic ranks! nevertheless it finally had to submit to the consequences of allowing the English Rite, which was for years the only one known, to be en-

croached upon by those anti-masonic productions which have denaturalized our beautiful institution, and which, in place of hastening us forward to the goal of its ideal, have but advanced that goal farther from us.

A lodge was founded at The Hague, in 1725, composed of the elite of Dutch society; but the clergy, ever hostile to Freemasons, not having permitted it to be openly constituted, its labors during many years were conducted in the most profound secrecy; and it was not until 1731, when Lord Stamhope, Duke of Chesterfield, was English ambassador at the court of William, Prince of Orange, that it was officially constituted. This lodge owed its existence to Brother Vincent de la Chappela, who had been authorized for the purpose of organizing it by the Grand Lodge of England. It was by it, that the Emperor Francis I., then Duke of Lorraine, was initiated. In 1834, many lodges united in a general assembly for the purpose of regularly organizing Freemasonry in Holland, by constituting a provincial Grand Lodge. In 1810, by the aid of the subscriptions made up by the Holland lodges, an asylum for the blind was instituted at Amsterdam.

In 1819; Prince Frederick sent to all the lodges of Europe copies of two documents found in the papers of the defunct Grand Master Boetzelaar. The first of these documents is a species of charter, dated at Cologne, the 24th of June, 1535, and signed by nineteen persons, bearing illustrious names, and who therein are presented as delegates from nineteen Masonic lodges of different countries in Europe. The second is the record-book of the meetings of a lodge which, according to it, should have existed at The Hague in 1637, and whose date of organization is the 8th of May, 1519. The events of 1830 changed anew the Masonic organization in Holland, placing it as we found it in 1818; and the Grand Orient of Holland took under its direction the lodges of the new Dutch territory and the Dutch colonies in the two Indies. As in the past, it continues to fill with dignity, under its noble chief, Prince Frederick William Charles, the position that it occupies as one of the most ancient departments of Freemasonry in Europe.

The Grand Orient of Holland at present directs, in all, the labors of sixty-seven operative lodges, of which about twenty are in the East and West Indies.

GERMANY.

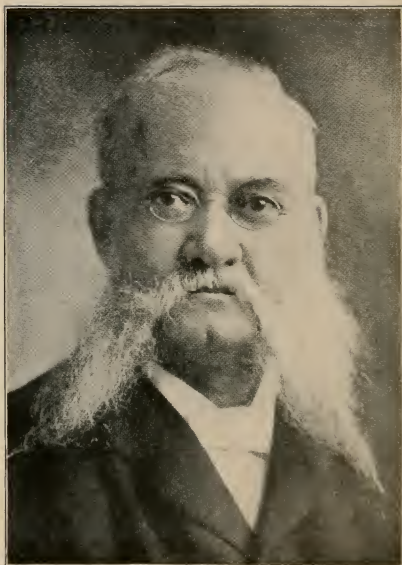
The earliest history of Freemasonry in Germany is supposed to be closely interwoven with the history of the building associations of the Middle Ages: for we may easily recognize a strong similarity in the usages, customs and peculiar terms of the Fraternity of Freemasons of the present day, and the "Stein-Metzen" (stonecutters) of Germany: (1) The classification of their members into Masters, Fellow-Crafts, and Apprentices; (2) The government of the society by a certain number of officers; (3) The exclusion of the uninitiated from their meetings; (4) The peculiar qualifications for membership; (5) The equality of all the members of the Craft; (6) The mutual obligations of all to relieve suffering; (7) The peculiar laws, jurisdiction, and general regulations; (8) The ceremonies of initiation; (9) The manner of opening and closing the assemblies; (10) The privileges of a Mason's son; (11) The examination of foreign brethren, etc. Taking all these circumstances into consideration and combining with them the results of historical investigation, we must concede that the modern society is the direct descendant and successor, in an unbroken line, of the operative Fraternity of Masons of the Middle Ages. In 1733, Preston says, eleven German Masons applied for authority to open a lodge at Hamburg, under the patronage of the Grand Lodge of England, a purpose for which the Grand Master, Lord Starthmore, granted a dispensation to establish a permanent lodge, concerning which but little is now known. December 6, 1737, a lodge was established in Hamburg, by authority of the Grand Lodge of England. In 1774, at Hanover, under the title "Frederick," was founded a lodge which did not, however, enter into active operation until 1746. This lodge is still in existence. The war of 1750 compelled most of the lodges to close their work until 1758.

In 1766 another provincial Grand Lodge was established in Frankfurt-on-the-Main; in 1776 the society of Illuminati, a secret political organization, was introduced; in 1780 the Swedish rite was practiced. Many of the lodges becoming dissatisfied with the great number of rites and high degrees, held a convention for German lodges in Frankfurt, and the union was formed



GEN. ALBERT PIKE 33°

Grand Commander Southern Supreme Council,
Mother Council of the World.



GIL W. BARNARD 33°

Grand Secretary of Oriental Consistory,
Chicago, Ill.

Died June 19th, 1908.

Spread the broad mantle of Charity over him, and drop
beneath the folds all his faults and foibles, and call him
blessed.

under the title "ECLECTIC UNION." Its chief points were as follows: (1) The three Masonic degrees alone are acknowledged by all the United Lodges; (2) Each lodge is left free to introduce as many of the higher degrees as it may deem proper, but they must not be compulsory upon the whole association; (3) None of the associated lodges are dependent on the others—they are all equal; (4) The Provincial Lodges of Wetzlar and Frankfurt-on-the-Main form a General Directory.

PORTUGAL.

There is one country where Masonic light has penetrated with the greatest difficulty; for it is the seat of ignorance and superstition. This country is the paradise of monks, who there cease not to build convents, and exercise the exclusive privilege of directing the minds of the people, the king, and his counselors. That country is Portugal.

From the Book of Constitutions, first published by the Grand Lodge of London, in 1723—and subsequently at later periods, to the extent of five separate editions, the last of which was published by order of the Grand Lodge of England, in 1855—we learn that the Grand Lodge of London instituted at Lisbon, in 1735, a Provincial Grand Lodge, by the agency of Brother George Gordon; but the seeds thus sown fell on barren soil. In the matter of persecution, undergone by all who attempted to disseminate Freemasonry in this country, it stands without a rival, if we may except Spain; but latterly this condition is disappearing.

Although all vestige of Masonry had disappeared for twenty-five years, in 1802 an inquest was ordered against Freemasons in Portugal, and all who were suspected even, by this inquest, were charged with conspiracy against the king and the church, and sentenced to the galleys without trial or form of law.

Notwithstanding these interdictions, however, as well as the cruelties which were exercised under their authority, a Masonic body was constituted at Lisbon, under the title of the Grand Orient of Lusitania, as also a Supreme Council of the Scottish (33d) Rite. The later sovereigns of Portugal, without having revoked the prohibitory decrees against Freemasons, appear to tolerate the Fra-

ternity; for there has been established another authority at Oporto, under the name of "Pattos-Manuel," and subsequently a Provincial Grand Lodge of Ireland. But in a country where—as in Spain and at Rome—the clergy rule everything, we can entertain but little hope for the extensions or well-being of Freemasonry.

SPAIN.

In no country, Portugal excepted, has Freemasonry been exposed to persecutions more atrocious than in the Roman Catholic Kingdom, par excellence, of Spain—persecutions based upon the bulls of Clement XII., of the 27th of April, 1738; of Benedict XIV., of the 18th of May, 1751; and the edict of Cardinal Consalvi, of the 13th of August, 1814, which, as we have seen, pronounced all Freemasons excommunicated and condemned them to the most severe penalties, even death itself was not uncommon.

From the Book of Constitutions we learn that in 1727 and in 1728, under the Grand Mastership of the Count of Inchquin and Lord Coleraine, the first warrants were delivered to establish lodges at Gibraltar and Madrid. In 1739 a number of lodges were instituted at these places, and the Grand Lodge of London patented Captain Commerford Provincial Grand Master for all Andalusia.

The Catholic clergy of Spain exhibited themselves at a very early period here, as elsewhere, the bitter enemies of Freemasonry. The better to enable them to discover the members of the Fraternity, and the secret practices and doctrines of the institution, the monk Joseph Torrubia, censor of the Holy Office of the Inquisition at Madrid, was ordered, in 1750, to assume a false name, pass himself as a layman, and be initiated into a Masonic lodge. For this purpose he received from the Pope's legate the dispensations necessary to relieve him from the obligations of the oaths he should have to take upon being made a Freemason. After having thus been enabled to visit the lodges in different parts of Spain, he presented himself before the supreme tribunal of the Inquisition, denounced Freemasonry as the most abominable institution that existed in the world, accused its members of every vice and crime revolting to religion,

and submitted a list of ninety-seven lodges established in the kingdom, against which he solicited the most rigorous action of the Inquisition.

The importance of the great number of brethren who were members of these lodges, belonging, as they did, to the nobility and to the rich and influential classes, induced the Holy Office to reflect upon the matter, and to request the king to interdict the institution of Freemasonry. In response to its promptings, Ferdinand VI. issued a decree, dated the 2d of July, 1751, prohibiting Freemasonry throughout the extent of his kingdom, under the pretext that it was dangerous to the state and to religion, and pronouncing the penalty of death against all who should profess it. Under this decree many persons were sacrificed by the order of the Inquisition. These cruelties were calculated to suppress the idea of introducing Masonry within the country, and also of restraining any exhibition of life on the part of the lodges already established; so that it was not until after the French Revolution that they emerged again into the light, and began to spread more rapidly than before. After having founded at Xeres a Grand Lodge for Spain, there was established, on the 3d of November, 1805, under the government of Joseph Napoleon, a Grand Orient of Spain, having its seat at Madrid, the very stronghold of the Inquisition. The same year was constituted a Supreme Council of the Scottish (33d) Rite, and subsequently a Grand Orient, at Grenada, the Athens of Spain.

The countries in which Masonry is at present prohibited are: Spain and her colonies, Catholic Bavaria, Austria and its dependencies, and Russia, with the countries under her rule.

ITALY.

In no country has Freemasonry been subjected to such changes of fortune as in Italy. It is at Florence that we find the first traces of the institution. Introduced there in 1729, by the Grand Lodge of England, which established many lodges in Tuscany, in 1731, we find a Provincial Grand Lodge instituted. But Gaston, the last Grand Duke of the family of the Medici, in 1737 interdicted all Masonic meetings, and not until after his death did Freemasons again meet in a lodge capacity.

Then, the clergy having complained to Pope Clement XII., he sent an inquisitor to Florence, who arrested and imprisoned all the Masons he could discover, and ceased not in his persecutions until ordered so to do by the successor of Gaston, Francis, Duke of Lorraine, who was subsequently Emperor of Austria. This prince, who had been made a Mason in Holland, protected the institution. Under his reign Masonry extended into all Italy—to Milan, Padua, Venice, and Verona. It existed even at Rome, where, unknown to the Pope, a lodge worked in the English Rite. The bull of excommunication of the 27th of April, 1738, published on the 29th of the following May, and which prohibited Masonic meetings in all Catholic countries, under the most severe penalties, closed a portion of the Italian lodges. A new edict of the Cardinal Ferras, dated 14th of January, 1739, confirmed this bull, and ordered to be burned, by the hands of the public hangman, a pamphlet written in favor of Freemasons. These persecutions, however, had but little effect in interrupting the spread of Masonry in Italy, particularly at Naples; and it was only by the promulgation of the bull of Pope Benedict XIV., on the 18th of March, 1751, that the lodges were obliged to close their meetings.

In 1760 the Grand Lodge of Holland instituted a provincial Grand Lodge at Naples, which, in a short time, had organized eight operative lodges. Then detaching itself from the Grand Lodge of Holland, this lodge took rank as a Provincial Grand Lodge, under the Grand Lodge of England. In 1767 the body declared itself independent, under the title of the National Grand Lodge of Italy, with the Duke Demetrio della Rocca in the office of Grand Master; in which condition it existed until 1790, when it was dissolved by the French Revolution.

The Grand Orient, created at Naples in 1807, and having the Prince Eugene for Grand Master, subsequently united itself to the Grand Orient of Italy, which was organized on the 24th of June, 1809, under the auspices and Grand Mastership of the king, Joachim Murat.

With the fall of Napoleon I., this portion of the history of Freemasonry in Italy closes. Thereafter all the interdictions, bulls and edicts were renewed. The decree

of Pope Pius VII., dated the 15th of August, 1814, carried infamy and bodily torture as the penalty incurred by all convicted of assembling as Freemasons. Immediately following this, similar decrees were promulgated by all the crowned heads of Catholic countries, all repeating the absurd charges contained in the decree of the Pope, Pius VII., and prohibiting in their respective states all Masonic assemblies. Finally, on the 8th of August, the King of Naples issued his interdiction, and, under penalty of sentence to the galleys, prohibited all participation in the assemblies of Freemasons.

After that time the lodges continued closed in Italy, and it was not until 1856—an interval of forty years—that the Grand Orient of France instituted lodges at Genes and at Livorne. Since then the lodges have multiplied and extended into all the principal cities of the peninsula. These lodges soon decided to institute an independent Grand Lodge; and, after the deliberation by their delegates of a suitable constitution, on the 1st of January, 1862, the Grand Orient of Italy was organized, with its seat at Turin and the brother Nigra nominated Grand Master. This brother, however, having declined the nomination, the brethren Cordova and General Garibaldi were put in nomination, and the former elected.

SWITZERLAND.

Freemasonry penetrated into Switzerland in 1737, when a Provincial Grand Master of England, named George Hamilton, founded the first lodge at Geneva, and shortly afterward the second at Lausanne; but in consequence of its interdiction, in 1738, by the magistracy of Berne, the latter was dissolved. In 1740 a new lodge was organized at Lausanne; but a second prohibition by the government of Berne, dated the 3d of March, 1745, closed it. It was not until about 1764 that lodges were organized in Lausanne and in the canton of Vaud; but a third edict, issued by the government, in 1770, against the assembling of Freemasons, dispersed these lodges also.

The Provincial Grand Lodge of Geneva maintained itself with much difficulty, for nearly all the lodges that it constituted, particularly those in the canton of Vaud, were dispersed by the edicts mentioned. Having sought,

however, to establish lodges in the cities of German Switzerland, and others in Geneva, it seemed necessary that a Grand Orient of Geneva should be established; and, in 1786, this authority was instituted; but the French Revolution of 1789 caused it to suspend operations. In 1796 it resumed its functions; but, by the union of Geneva with the Empire of France, its operations were set aside by the Grand Orient of France, which immediately commenced instituting lodges within its jurisdiction. In 1765, Masonry having extended into German Switzerland, a lodge was established at Basle, and another at Zurich, in 1771. Both of these lodges were instituted by the Provincial Grand Lodge of Geneva.

At Berne Masonry had been introduced, about the year 1740, by the Provincial Grand Lodge of Geneva, but, in consequence of the interdiction of the magistrates of Berne, it had disappeared, and no traces of it could be found in the canton until about 1798, when some Bernese officers, in the service of France, established three lodges, styled, respectively, "Friends of Glory," "Foreign Country," and "Discretion." The first two had but a short existence, and from the remains of the last was formed the "Lodge of Hope," which was constituted by the Grand Orient of France, on the 14th of September, 1803, and which was then the only lodge in active operation in the whole Swiss Confederation.

A new era now appeared to dawn for Masonry in Switzerland, which, no more persecuted, developed with wonderful rapidity, and lodges were established, within a short time, in the principal towns of the country; but the wars of the empire once more arrested this new growth. The Lodge of Hope was composed of eminent men of all classes of society—nearly all foreign diplomatists, resident at Berne as representative of foreign powers, having become members of this lodge. In 1812 it initiated Prince Leopold of Saxe-Coburg, since King of the Belgians. On the 12th of July, 1818, this lodge applied for a patent to the Grand Lodge of England; and on the 24th of June, 1819, it was installed as a Provincial Grand Lodge of England, by the brother Louis de Tavel de Kruiningen, who had been elected to the position of Provincial Grand Master. From that time it abandoned and discredited the chapters and high

degrees of all kinds which it had received from France, and thenceforward recognized nothing as Masonic but the three symbolic degrees.

DENMARK.

Freemasonry was introduced into the capital of this kingdom in 1783, by the Baron of Munich, Secretary of the Ambassador of Russia, who organized the first operative lodge, under the name of "St. Martins Lodge." Shortly afterward several others were established, and, in 1749, the Grand Lodge, of which Count Damekiold Laurvig was named Grand Master, and who, in 1780, erected the same into a Grand Lodge of Denmark. The simplicity of English Masonry had to give way here, as everywhere else, to the system of high decrees, which had invaded all Europe and blinded the good sense of the brethren.

King Christian VIII., of Denmark, after having named the landgrave, Charles of Hesse, Grand Master for life, solemnly recognized Freemasonry by an official act, dated the 2d of November, 1792.

At the death of the landgrave of Hesse, in 1836, the Prince Royal, afterward King Christian VIII., declared himself protector and Grand Master. In 1848, the Grand Mastership passed to King Frederick VII., under whom Danish Masonry attained a very flourishing condition.

In 1863, the Grand Lodge of Denmark exercised jurisdiction over nine operative lodges, of which four are in the capital and five in the provinces.

Danish Masonry enjoys great consideration in the country, and, under the Grand Mastership of the reigning king, prospers from day to day.

SWEDEN.

Masonry was introduced at Stockholm in 1736; but the Swedish government, affected by the interdictions pronounced against it by nearly every European state, prohibited Masonic meetings in 1758. Nevertheless, new operative lodges were subsequently established, and in the year 1764, a provincial Grand Lodge for Sweden was organized at Stockholm. One of the first acts of the Freemasons of this country was the establishment

of an orphan asylum, which is today the glory and crown of Swedish Masonry. One donation of \$30,000, which was made by Brother Bohmann, permitted it to be greatly enlarged.

The King, Gustavus III., and his brother, the Duke of Sudermanie, were initiated in 1770; and believing the statement made to him by the officials of the rite, that Sweden was the first country into which it was introduced, the king undertook to re-establish the order of Knights Templar. He was named Grand Master, and exercised the functions of that office until 1780, when the Provincial Grand Lodge, declaring itself independent, took the title of Grand Lodge of Sweden, and the king designated his brother, the Duke of Sudermanie, to replace him as Grand Master.

King Gustavus had in the beginning favored the establishment of the system of the Templars, and in some degree discouraged the lodges practicing the English rite; but, having immediately discovered the secret plans which lay hidden under the system of Strict Observance, he mistrusted its tendency; and it is to this fact—thanks to the efforts of the independent Masonic lodges located in the country—that he afterward successfully confounded the projects of the Jesuits, and liberated himself from the tutelage under which he was held by them.

Assassinated the 27th of March, 1792, his son succeeded him, under the title of Gustavus IV., and was initiated, though yet a minor, into Masonry, the 22d of March of the year following, after he had renounced his right to the throne. His uncle, the Duke of Sudermanie, already Grand Master of Swedish Freemasonry since 1780, succeeded him under the title of Charles XIII., and exercised the Grand Mastership until 1811, when he delegated the office to Prince Charles Jean Bernadotte.

The protection of the king, and the official recognition of Masonry by the government, in 1794, has given to the institution in Sweden an importance which it does not possess elsewhere. On the 27th of May, 1811, King Charles XIII. founded an order exclusively for meritorious Freemasons, of which the insignia is publicly worn, and thus proved his respect for the institution. The foundation of this order, created from a noble sentiment that greatly honored the king, is, nevertheless,

in contradiction to the spirit of Freemasonry, and in opposition to its principles. The same day this order was established, the king announced as his successor the brother Bernadotte, Prince of Ponte-Corvo; the announcement was sanctioned by the government, and he was proclaimed at the same time Grand Master of Swedish Masonry. On coming to the throne, in 1818 the new king delegated the Grand Mastership to his son, Oscar, Duke of Sudermanie, subsequently Charles John XIV., who directed in person, as the actual king (Charles XV.), the Masonic labors of the Grand Lodge. The Grand Lodge of Sweden has under its jurisdiction three provincial Grand Lodges, with twenty-four operative lodges. The reigning king is Grand Master in his own right.

RUSSIA.

It was the Grand Lodge of London that established the first lodge at Moscow, in 1731, under the reign of the Empress Anna Ivanowa, and, for the purpose of constituting others in the country, patented John Phillips, Provincial Grand Master. Freemasonry made but little progress in Russia, and it was not until the year 1771 that the first lodge was organized at St. Petersburg. In 1772, the Grand Lodge of London delivered to John Yelaguine, a Senator and Privy Councilor, a patent constituting him Provincial Grand Master for Russia; and, after his death, he was succeeded by the Count Roman Woronsow. At this time the lodges increased to a greater extent in St. Petersburg than in any other portion of the empire, the membership belonging in great part to the nobility. Under the reign of Catherine II. it would have been difficult to find in St. Petersburg a noble who was not a Freemason. It is true that the Empress often manifested some chagrin when, often finding but a single chamberlain in attendance upon her, she inquired for such and such a one whom she missed, and was told that he had gone to the lodge; but, nevertheless, she was well enough disposed toward the fraternity to have her son, Paul I., initiated immediately upon his becoming of age.

To Paul I., assassinated the 23d of March, 1801, succeeded Alexander I. At first he confirmed the interdiction pronounced by his predecessor against Freemasonry;

but, in 1803, consequent upon a circumstantial report which he ordered to be made upon the object and principles of Freemasonry, he revoked it, and was himself initiated. We have been unable to ascertain the exact date of this ceremony, the place, or the lodge in which it took place, nor do we know that he ever took any part in the labors of the Fraternity. On the contrary, although he never restricted in any way its existence, he always exhibited a certain degree of mistrust of the institution.

None of the successors of Alexander, who died in 1825, having revoked this prohibition, Masonry remains in Russia under the ban of this interdiction.

PENNSYLVANIA.

Notwithstanding the doubts and discrepancies existing in regard to the early development of the Mystic Order in Pennsylvania, we must content ourselves with the evidences of history as presented to us until the mists that now surround the temple shall be dispelled by the discovery of the truth. The history of St. John's Grand Lodge, at Boston, furnishes the following extract: "A petition being presented from Benjamin Franklin and several brethren residing in Philadelphia, June 24, 1734, for a constitution for holding a lodge there, the R. W. Grand Master (Henry Price), having this year received orders from the Grand Lodge in England to establish Masonry in all North America, was pleased to grant the prayer of the petitioners, and to send them a deputation, appointing the R. W. Benjamin Franklin their first Master; which was the beginning of Masonry in the state of Pennsylvania."

"In 1758, Lodge No. 2 was constituted, by virtue of a warrant from the Grand Lodge of Ancient York Masons of England, the Earl of Blessington, Grand Master, and Lawrence Dermott, Grand Secretary."—History of Masonry in Pennsylvania, presented to the Grand Lodge in 1826.

In the last named work we are informed "that a warrant for a Provincial Grand Lodge in Pennsylvania was issued by the Grand Lodge of England, in June, 1764, directed to William Ball, as Grand Master. From this period little is known of Masonry in Pennsylvania. The

original archives of the Provincial Grand Lodges (for it seems there was more than one) were destroyed during the Revolution, and while Philadelphia was in the hands of the British. In 1779, the Masons of that jurisdiction, feeling the evils resulting from the want of an organized body, requested William Ball to convene the Masons of the state with a view of reorganization. In compliance with their request he summoned the brethren to assemble in Philadelphia, Dec. 20, 1779, when Grand Officers were elected—Brother Ball being chosen Grand Master. September 13, 1786, thirteen lodges by their Masters and Wardens met in Philadelphia and unanimously *Resolved*, That it would be improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge, whereupon the Grand Lodge closed *sine die*. On the day following, the delegates of the thirteen lodges assembled in convention, organized the present Grand Lodge of Pennsylvania, and elected Grand Officers. From the reorganization of this Grand Lodge down to the present day the history of Masonry in that jurisdiction has been one uninterrupted course of prosperity and general harmony.

VIRGINIA.

Writers on the early history of Freemasonry in the United States, particularly of the time when they were colonies of the British government, are often embarrassed in their researches, and are unable to furnish the "tangible proof" of the first introduction of the order into certain well-established localities among the early settlements of this country. For the matter of this sketch we are indebted to a very able and interesting address on the "History of the Grand Lodge of Virginia," by R. W. John Dove, M. D." Brother Dove has been an active member of the Grand Lodge of Virginia for fifty, and its Grand Secretary for more than thirty, years. He says: "The first lodge of Ancient York Masons was chartered Dec. 22, 1733, in the village of Norfolk, by the title of Royal Exchange Lodge, No. 172. The second lodge was chartered by the Grand Lodge of Scotland for Port Royal, by the name of Kilwinning Cross, in 1755. The third was chartered by the same Grand Lodge for Petersburg, by the name of Blandford Lodge, No.

83, in 1757. The fourth was chartered by the Grand Lodge of Massachusetts for Fredericksburg, July 21, 1758, having some years before obtained a dispensation. The fifth was chartered by the Grand Lodge of England for Hampton, Nov. 6, 1773, by the name of St. Tammany; and on the same day, by the same grand body, the sixth lodge was chartered for Williamsburg, by the name of Williamsburg. The seventh was chartered by the same for Gloucester, Nov. 6, 1773, by the name of Botetourt. The eighth was chartered by the Grand Lodge of Scotland for Cabin Point, Royal Arch.

At a convention of delegates from Norfolk, Kilwinning Cross, Port Royal, Blandford, Williamsburg and Cabin Point Royal Arch Lodges met at Williamsburg, Va., May 6, 1777, for the purpose of choosing a Grand Master for the state of Virginia. The convention voted unanimously that a Grand Master ought to be chosen to preside over the Craft in Virginia, and a committee was appointed to present to the Fraternity at large the reasons for this step. May 13 following, the convention received the committee's report which presented four reasons for the course contemplated, viz.: (1) That the lodges in Virginia were working under five distinct and separate authorities, viz., the Grand Masters of England, Scotland, Ireland, Pennsylvania and America—the last at second hand; consequently they could not assemble in annual communication to manifest the distinguishing characteristics of Masonry, or settle whatever differences might arise among the respective lodges for want of a common tribunal. (2) The committee could find no precedent where Masonry had ever derived any benefit from the foreign appointment of a Grand Master in this country, those officers being but little known and slightly regarded. (3) There was no tribunal for the correction of abuses, and no settled authority for the establishment of new lodges. (4) The Grand Lodges of England, Scotland and Ireland, having established their own right of election upon the inherent privilege of Masons, distinct from all foreign power whatever, the committee conceived that the Masons of Virginia had the same rights and privileges which Masons in other lands, in all times, heretofore had confessedly enjoyed. After the discussion of this able paper the convention then adjourned to meet at Williamsburg,

June 23, ensuing. Upon that day, the delegates of five lodges assembled, agreeably to adjournment, and declared themselves unanimously of opinion that a Grand Master of Virginia was essential to the prosperity and dignity of Masonry in general; but there not being a majority of the Virginia Lodges represented, they declined proceeding at that time to an election. The convention recommended, however, that each lodge petition its own Grand Master (in England, Scotland, etc., as the case might be) to appoint some worthy Mason, resident in this state, as Grand Master thereof, with power to resign such authority to a convention of all the lodges when they should meet and elect a Grand Master. And for this purpose the convention recommended that GENERAL GEORGE WASHINGTON, Commander-in-chief of the Revolutionary Army, should be the individual to whom the charter of appointment should be made. But General Washington declined. The convention reassembled Oct. 13, 1778, four lodges being represented, and adopted a resolution, unanimously, that there was a sufficient number of lodges present to proceed to business, and then decided that the power and authority of Cornelius Harnet as Deputy Grand Master of America had ceased to exist. John Blair of Williamsburg, was then unanimously elected Grand Master. When he was installed, Oct. 30, ensuing, then was the long-desired object of an independent Grand Lodge accomplished.

NEW YORK.

The first deputation for New York was that granted in 1737, during the Grand Mastership of the Earl of Darnley, to Richard Riggs, as Provincial Grand Master; but there is no record of his having established any lodges. In 1747 another deputation was issued, during the Grand Mastership of Lord Byron, to Francis Goulet. In 1753, Lord Carysfort being Grand Master of England, a deputation was issued to George Harrison. As Provincial Grand Master, he organized several lodges. In 1760, Sir John Johnson was appointed Provincial Grand Master; he held the office until the commencement of the Revolutionary War. During that war most, if not all, of the lodges suspended labor. On Sept. 5, 1781, a warrant was obtained from the Athol Grand

Lodge, and a Provincial Grand Lodge was opened in the city of New York. After the close of the war, this body abandoned its provincial character, and assumed the title of the "Grand Lodge of Free and Accepted Masons of the State of New York," and under that title it continues to exist. Dissentions and schisms have, from time to time, arisen, but for many years past there has been uninterrupted harmony and union.

IOWA.

Freemasonry was introduced into Iowa on Nov. 20, 1840, by the formation of a lodge at Burlington, under a warrant from the Grand Lodge of Missouri. Of this lodge, Bro. Theodore S. Parvin, since a Past Grand Master of the state, was one of the founders, and James R. Hartsock, another Past Grand Master, was the first initiate. A second lodge was formed at Bloomington, now Muscatine, Feb. 4, 1841; a third at Dubuque, Oct. 20, 1841; and a fourth in Iowa City, Oct. 10, 1842. A convention was held on Jan. 2, 1844, and a Grand Lodge organized, Oliver Cock being elected Grand Master.

Masonry was established in the kingdoms, principalities, states and territories of the world:

	Date.		Date.
Africa	1736	Delaware	1806
Alabama	1819	Ecuador	1857
Arkansas	1832	England	His. 1703
Asia	1780	Florida	1806
Australia	1828	France	1725
Austria	1742	Georgia	1735
Bavaria	1737	Germany	His. 1730
Belgium,	His. 1835	Holland	His. 1751
New Brunswick	1844	Illinois	1822
Bohemia	1749	Indiana	1817
Brazil	1821	Iowa	His. 1840
California	1850	Ireland, no record	
Canada	1855	Italy	His. 1733
Chili	1841	Kansas	1856
Colombia	1817	Kentucky	1800
Colorado	1861	Louisiana	1793
Columbia, D. C.	1810	Maine	1819
Connecticut	1750	Maryland	1750
Cuba	1859	Massachusetts	1733
Denmark	His. 1743	Mexico	1824

	Date.		Date.
Michigan	Detroit 1794	Rhode Island	1757
Minnesota	1849	Russia	His. 1731
Mississippi	1801	Saxony	1738
Missouri	1807	Scotland	1736
Montana	1863	South Carolina	1736
Netherlands	1731	Spain	His. 1728
Nebraska	1857	Sweden	His. 1735
New Hampshire	1734	Switzerland	His. 1737
New Jersey	1729	Tennessee	1813
New York	His. 1737	Texas	1835
Nevada	1865	Trinidad, W. I.	1797
North Carolina	1761	Turkey	1844
Nova Scotia	1749	Uruguay	1827
Ohio	1808	Vermont	1781
Oregon	1854	Virginia	His. 1741
Pennsylvania	His. 1734	West Virginia	1863
Peru	1782	Wisconsin	1843
Poland	1736	Utah	1867
Portugal	His. 1736		

The following table shows the number of members in each state and province of the United States and Canada as per last report at hand and as compared with last prior report :

	1906	1907
Alabama	16667	18191
Arizona	1191
Arkansas	16155	17480
California	31619	33769
Colorado	10997	11510
Connecticut	19346	20087
Delaware	2668	2772
District of Columbia	7365	7726
Florida	6019	6655
Georgia	25289	27620
Idaho	2056	2251
Illinois	74741	79712
Indiana	42627	45059
Indian Territory	6363	7540
Iowa	35729	36736
Kansas	25986	27167
Kentucky	26992	28593
Louisiana	8960	9651
Maine	25307	25889
Maryland	11057	11580
Massachusetts	46790	48415
Michigan	51871	53795
Minnesota	20287	21056
Mississippi	12244	13252
Missouri	40983	42954
Montana	4013	4227

	1906	1907
Nebraska	14719	15163
Nevada	1030	1113
New Hampshire	9565	9695
New Jersey	33487	34973
New Mexico	1484	1629
New York	139206	146027
North Carolina	14578	15528
North Dakota	5957	6636
Ohio	61636	65107
Oklahoma	5976	6777
Oregon	7322	7689
Pennsylvania	67706	71249
Rhode Island	6428	6483
South Carolina	7937	8688
South Dakota	5957	6636
Tennessee	19420	20179
Texas	38720	39162
Utah	1213	1270
Vermont	11535	11802
Virginia	15846	16981
Washington	8997	9880
West Virginia	10121	11006
Wisconsin	21251	22118
Wyoming	1809	1951

Totals.....	1073227	1130360
Or a net gain of 57133.		

The British-American Membership is as follows:

	1906	1907
Alberta	1206
British Columbia	2859	3051
Canada (Ontario)	35000	37000
New Brunswick	2204
Nova Scotia	4417	4715
Prince Edward Island	608	635
Quebec	4709	5000
Manitoba	4786	4410

THE WORDS OF GOOD MEN.

“The grand object of Masonry is to promote the happiness of the human race.”—GEORGE WASHINGTON.

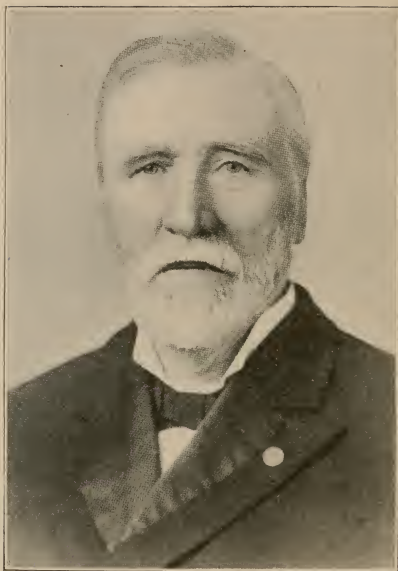
“Freemasonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols.”—HEMMING.

“Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow.”—PRESTON.



FREDERICK WEBBER 33°

Secretary General Holy Empire, Southern Supreme
Council, Mother Council of the World,
Washington, D. C.



GEN. JOHN CORSON SMITH 33°

Grand Minister of State A. A. S. R., Past Grand
Master A. F. & A. M. of Illinois, Chicago.

"Freemasonry is an institution calculated to benefit mankind."—ANDREW JACKSON.

"Freemasonry is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity."—ARNOLD.

"I have ever felt it my duty to support and encourage the principles of Freemasonry, because it powerfully develops all social and benevolent affections."—LORD DURHAM.

From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man."—REV. ERASTUS BURR.

"I highly venerate the Masonic institution, under the fullest persuasion that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the Christian religion, in its moral effects and influence, of any institution with which I am acquainted."—REV. FRED DALCHO.

"Freemasonry is a science of symbols, in which, by their proper study, a search is instituted after truth—that truth consisting in the knowledge of the divine and human nature, of God and the human soul."—DR. A. G. MACKEY.

"Masonry superadds to our other obligations the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness."—DE WITT CLINTON.

"Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—LAFAYETTE.

"Freemasonry is an institution essentially philanthropic and progressive, which has for its basis the existence of God and the immortality of the soul. It has for its object the exercise of benevolence, the study of universal morality, and the practice of all the virtues."—CONSTITUTION GRAND ORIENT OF FRANCE.

"I regard the Masonic institution as one of the means ordained by the Supreme Architect to enable mankind to work out the problem of destiny; to fight against, and overcome, the weaknesses and imperfections of his nature, and at last to attain to that true life of which

death is the herald, and the grave the portal.”—JOHN W. SIMONS.

“It is noble in its administration; to think and let think, beyond the narrow contracted prejudices of bitter sectarians in these modern times. It is general or universal language, fitted to benefit the poor stranger, which no other institution is calculated to reach by extending the beneficent hand.”—LORENZO DOW.

“The prosperity of Masonry as a means of strengthening our religion, and propagating true brotherly love, is one of the dearest wishes of my heart, which, I trust, will be gratified by the help of the Grand Architect of the universe.”—CHRISTIAN, King of Denmark.

INITIATION.—If the brethren, when they enter into this society, do not reflect upon the principles on which it is founded; if they are content to remain in their primitive ignorance, or do not act upon the obligations which they have taken upon themselves to discharge, all I can say is, that the sooner such individuals retire from the order the better it will be for the society, and the more creditable to themselves.—THE DUKE OF SUSSEX, M. W. G. M.

“For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love.”—BULWER.

“I think we are warranted in contending that a society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting reproach, deserves highly of the community.”—REV. DR. MILNE.

“Charity or brotherly kindness is as much a Masonic as it is a Christian virtue.”—REV. DR. SLADE.

“The study of Freemasonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial

brother to say that he is unable to comprehend the plain precepts, and the unanswerable arguments which are furnished by Freemasonry.”—OLIVER.

“There are great truths at the foundations of Masonry—truths which it is its mission to teach—and which as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, and it behooves every disciple diligently to ponder and inwardly digest.”—ALBERT PIKE.

TOLD BY AN OLD IOWA MAN.

I joined the Masonic order when I was twenty-one years old (through the advice of my father), a step I never regretted. All of those grand old men who were present have long since gone to their reward. I claim to be the oldest living Mason that ever joined the order in the grand old state of Iowa, having been a member for forty-nine years, and I have held every office from tyler to worshipful master.

S. V. WHITAKER.

Stockport, Iowa, Jan. 6, 1908.

Bro. Thomas R. Patton, who was treasurer of the Grand Lodge of Masons of Pennsylvania and who died recently, has left his entire estate of between \$2,000,000 and \$3,000,000 to the Grand Lodge of his state for the education and support of male orphans of Master Masons.

Washington was made a Mason in 1753 and attained a higher dignity in the order than any of the other presidents, though Andrew Jackson was Grand Master of Tennessee, the state which now holds one of the highest Masons in this country, ex-Congressman Richardson.—Ohio State Journal.

FEMALE MASONS.

The landmarks of Speculative Masonry peremptorily exclude women from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of an occasion; and some cases are well authenticated where this Salic law has been violated from necessity, and females have been

permitted to receive at least the first degree. Such, however, have been only the exceptions which have given confirmation to the rule.

ALDWORTH, THE HON. MRS.—This lady received about the year 1735 the first and second degrees of Freemasonry in Lodge No. 44, at Doneraile, in Ireland. The circumstances connected with this singular initiation were first published by Spencer, the celebrated Masonic bibliophile, in London.

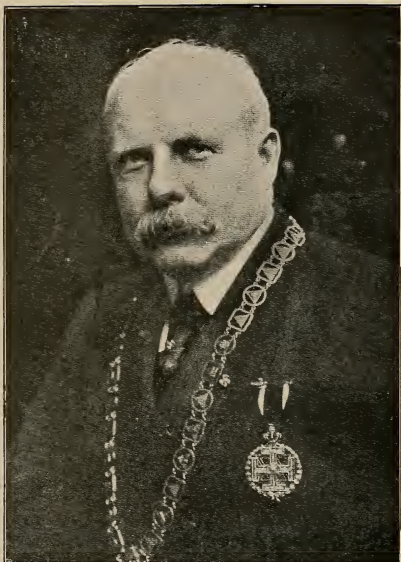
The Hon. Elizabeth St. Leger was the youngest child and only daughter of the Right Hon. Arthur St. Leger.

The communications were usually held in the town, but during the mastership of Lord Doneraile the meetings of Lodge No. 44 were often held at his Lordship's residence.

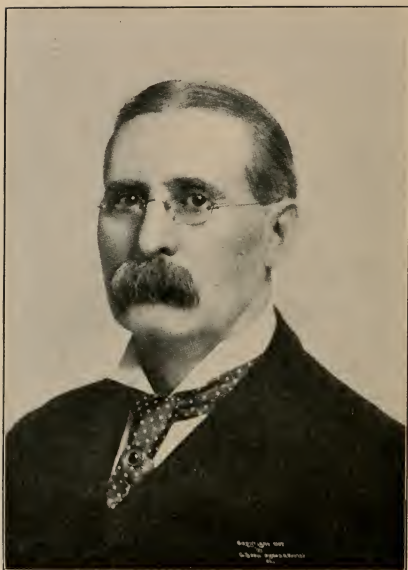
It was during one of these meetings at Doneraile House that this female initiation took place. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements. With a pair of scissors she removed a portion of a brick from the wall and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the two first degrees in Masonry. Becoming aware from what she heard that the brethren were about to separate, she began to consider how she could retire without observation. She became nervous and agitated and nearly fainted. Being in the dark she stumbled against and overthrew something, said to be a chair. The crash was loud, and the Tiler gave the alarm, burst open the door, and with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady.

It was resolved by the lodge to give her the opportunity of submitting to the Masonic ordeal to the extent she had witnessed (Fellow Craft). She gladly and unhesitatingly accepted the offer. She was accordingly initiated.

Mrs.—or, as she was appropriately called—Sister Aldworth, lived many years after, but does not seem ever to have forgotten the lessons of charity and fraternal love which she received in her unexpected initiation into the esoteric doctrines of the Order. "Placed as she was," says the memoir we have quoted, "by her



SIR GEN. GEORGE M. MOULTON 33°
Past Commander-in-Chief, Past M. W. Grand Master,
Illinois, Past Master Knight Templars.



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AMOS PETTIBONE 33°

Past Commander-in-Chief Oriental Consistory, Deputy of Illinois, Northern Supreme Council.

marriage with Mr. Aldworth, at the head of a very large fortune, the poor in general, and the Masonic poor in particular, had good reason to record her numerous and bountiful acts of kindness; nor were these accompanied with ostentation—far from it. It has been remarked of her, that her custom was to seek out bashful misery and retiring poverty, and with a well directed liberality, soothe many a bleeding heart.

BEATON, MRS.—The following account of Mrs. Beaton is given in "A General History of the County of Norfolk," published in 1829 (Vol. 2, p. 1304). Mrs. Beaton, who was a resident of Norfolk, England, was commonly called the Freemason, from the circumstance of her having contrived to conceal herself, one evening, in the wainscoting of a lodge room, where she learned the secret at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her. She died at St. John Maddermarket, Norwich, July, 1802, aged eighty-five.

AINTRAILLES, MADAME DE.—A lady who was initiated into Masonry by a French lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (Hist. Pittoresq. p. 34) tells the story, but does not give the date.

NIMROD.

The legend of the craft in the Old Constitution refers to Nimrod as one of the founders of Masonry. Thus in the York Manuscript we read: "At ye making of ye Toure of Babell there was Masonrie first much esteemed of, and ye King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons." And the Cooks Manuscript thus repeats the story: "And this same Nembroth began the towre of Babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well." The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so

well expressed in the authorized version as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

WASHINGTON, GEORGE.

The name of Washington claims a place in Masonic biography, not because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American, at least, who can thus call the "Father of his Country" a brother. There is also another reason. While the friends of the Institution have felt that the adherence to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Masonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated in 1752, in the lodge at Fredericksburg, Va., and the records of that lodge, still in existence, present the following entries on the subject. The first entry is thus:

"November 4th, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice"; and the receipt of the entrance fee, amounting to 23s, is acknowledged.

On the 3d of March, in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on the 4th of the succeeding August, the record of the transactions of the evening states that "Mr. George Washington" and others whose names are mentioned, have been raised to the sublime degree of Master Mason.

The connection of Washington with the British military lodge will serve as some confirmation of the tradition that he was attentive to Masonic duties during

the five years from 1753 to 1758, when he was engaged in military service.

There is ample evidence that during the Revolutionary War, while he was Commander-in-chief of the American armies, he was a frequent attendant on the meetings of military lodges. A few years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony. Bro. Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the communications of the brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Mason had become familiar to the Craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that commonwealth. Dove has given in his Text Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

We next hear of Washington's official connection in the year 1788. Lodge No. 3—at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania—in 1788 transferred its allegiance to Virginia. On May 29 in that year the lodge adopted the following resolution:

“The lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden.”

It was also ordered that a committee should wait on Gen. Washington, “and inquire of him whether it will be agreeable to him to be named in the Charter.” What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the lodge is

still working is granted to Washington as Master. The appointing clause is in the following words:

“Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved brother, George Washington, Esquire, late General and Commander-in-chief of the forces of the United States of America, and our worthy brethren, Robert McCrea, William Hunter, Jr., and John Allison, Esqs., together with all such other brethren as may be admitted to associate with them, to be a ‘first, true, and regular lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.’” In 1805, the lodge, which is still in existence, was permitted by the Grand Lodge to change its name to that of “Washington Alexandria,” in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington’s death, and eleven after his appointment as Master, made the following statement:

“The information received from our brethren who had the happiness to be members of the lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observances of the regulations of the lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art.”

So much has been said about the Masonic career and opinions of Washington because American Masons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a brother of the Craft, but was ever ready to express his good opinion of the Society.

They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

George Washington assisted his brother Masons in laying the corner stone of the United States Capitol at Washington, D. C., September 18, 1793. He died Saturday, December 14, 1799, and was buried on Wednesday, December 18th, at 3 p. m. by his brother Masons of Lodge 23 of Alexandria. Thus ends the life and death of our brother, George Washington. Let us be ever willing to remember our brother as a Mason.

UNIVERSITY OF MASONRY.

The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slacking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widows, and the orphans of every land.

REMEMBER.

With your trust in God your faith is well founded. You can press forward with hope of victory, ever remembering to extend the point of charity to the fallen foe. AMEN.

SECRETARY'S OFFICE OF THE MASONIC BODIES OF
WINONA.

WINONA, Minn., Dec. 13, 1906.

DEAR BROTHER HAYDEN:

I have just received your book and find it most interesting. I shall read it to the brethren in Lodge when we have no work and I know it will prove very instructive to them.

With thanks.

Yours fraternally,
J. J. HILLMER, 32°, K. C. C. H.

CHICAGO, Dec. 12, 1906.

Mr. Francis A. Hayden,
Chicago, Ill.

DEAR FRATER:

I have examined the book you term *Researches of Masonry* and find very much of interest to the Mason in search of light in the early days of its existence.

Trusting that you may be able to get it before the craft in goodly numbers.

I am yours truly,
GIL. W. BARNARD, 33°

CHICAGO, Dec. 14, 1906.

Mr. Francis A. Hayden,
Chicago, Ill.

MY DEAR BROTHER:

I have read your *Research of Masonry* and find it very instructive and interesting. It should commend itself to the Fraternity, especially to the younger members.

Yours fraternally,
FREDERICK M. RAMSEY, 33°

BRO. HAYDEN:

I have read your book, and wish to say it will give all the Masonic History any Mason wants.

Fraternally yours,
HERMAN MENDEL, P. M.

Iowa, Dec. 11, 1906.

CHICAGO, Aug. 26, 1907.

Mr. F. A. Hayden,
619 Medinah Building,
Chicago, Ill.

MY DEAR FRANK:

Your book, entitled "*Hayden Researches of Masonry*," has been read by me with interest, pleasure and profit, and I wish that all my Masonic friends would do likewise, feeling sure that they will be amply rewarded by so doing.

Sincerely yours,
GEO. M. MOULTON, 33°

Past Grand Master Knights Templar, U. S. A.

VALLEY OF CHICAGO, Dec. 19, 1906.

DEAR BROTHER HAYDEN:

I have read with much interest your "Researches of Masonry."

In bringing before the craft so much information in such concise form as to enable the student in search of further light an easy method of securing its source in many countries of the world you have conferred a great favor upon the craft, involving vast labor on your part, which should, and doubtless will, be duly appreciated.

Fraternally yours,

AMOS PETTIBONE, 33°

SIoux FALLS, S. D., May 8, 1907.

Frank A. Hayden, 33°

Chicago, Ill.

MY DEAR BROTHER:

Replying to yours of the 6th inst., will say that the Grand Lodge of Dakota was organized in 1875, and the Grand Lodge of South Dakota in 1889, at the time the Territory of Dakota was divided into the states of North and South Dakota.

The number of Masons in this Grand Jurisdiction in 1906 was 6,336 and in 1907 6,660, making a gain of 324.

Fraternally,

GEORGE A. PETTIGREW, 33°

Grand Secretary.

CHICAGO, Oct. 19, 1907.

DEAR BROTHER HAYDEN:

I am in receipt of a copy of your "Hayden Researches of Masonry," which I find contains much information valuable to the Masonic student.

What you tell of General Washington's connection with our ancient craft is worth more than the cost of the book. I hope the book meets with the sale that its merit deserves.

I am fraternally,

JOHN "CORSON" SMITH, 33°

Extract from letter of Brother Horato C. King, Brooklyn, N. Y., to Brother A. H. Mattox, of Winchester, Va.:

"President McKinley was initiated in the same room that I was—a long room in a two-story wooden building, the lower part of which, I think, was occupied as a store. This is my recollection, but I may be mistaken. I wish I could visit Winchester again. It is full of pleasant memories. I expected to attend the lodge with President McKinley. We talked it over just before his second inauguration, and he was much delighted with the prospect of visiting the lodge and also in going over

his old campaigning ground around Winchester. He gave me a very interesting account of how he came to be a Mason. He said that after the battle of Opequan or Winchester, in 1864, he accompanied the surgeon of his regiment to a field where about 4,000 Confederate prisoners were under guard. He observed that the doctor shook hands cordially with a number of them and that he also gave money to them until he had emptied his pockets. On the way back, to the regiment he inquired of the doctor where he had met those men before. 'Oh,' replied the doctor, 'I never saw them before, but they are Masons.' 'How did you know that?' asked McKinley. 'Oh,' laughingly replied the doctor, 'we have a way of finding that out.' 'But,' persisted McKinley, 'you gave them money.' 'Yes,' answered the doctor. 'You see, they will go to prison and will doubtless find it convenient to have a little money en route.' 'Do you expect to get it back?' 'If they are able,' replied the doctor, 'and if not it makes no difference. We Masons always help each other.' Then the President added: 'I said to myself if that is Masonry I think I will try some, and that is how I became a Mason, and I took a demit to my home town, Canton, Ohio.'

RELIGION OF MASONRY.

"Speculative Masonry is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative mind to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator." That Freemasonry should be spoken of as a religious institution, or as imparting religious instruction, undoubtedly sounds strange to those who think religion must necessarily be confined to a particular set of theological dogmas, or, in other words, be sectarian. But why should it be thought necessary to make religion traverse simply the narrow circle of sectarian ideas? Is it not a degradation to confine it to so limited a sphere? The Masonic idea is that religion is absolute, everlasting and unchanging; that it is not a dogma, or a collection of



COL. FRANK CURTIS ROUNDY 33°

Past Commander St. Bernard Commandery, No. 35,
Commander-in-Chief Oriental Consistory,
Imperial Potentate of the Mystic
Shrine, Chicago, Ill.



SIR JUDGE HENRY L. PALMER 33°

Grand Commander Supreme Council Northern Jurisdiction, Past Commander Knight Templar.
Wisconsin.

dogmas, but rather reverence and humility before the awful ideas of Infinity and Eternity; a sense of subjection to the great law of Justice which stretches through the universe, and of obligation, to love and serve God and man. The ideas of God, retribution, a future life—these great facts of religion are not the property of any one sect or party; they form the ground-work of all creeds. Religion, we have said, is everlasting and immutable. It is the same yesterday, to-day, and forever. Sectarianism is but the material framework, changeable and perishable, which men in different ages and countries have raised around it. This material and human investiture of sectarian dogmas changes with the times and seasons; but *that* religion, in the light of which all Masons, whatever their particular creed, desire to walk—that religion, sent forth into the world with the awful sanction of the Deity upon it which, as an Ancient says, “is to visit the widow and the fatherless in their afflictions, and keep one’s self unspotted from the world”—that religion, the essence of which is to love God supremely and our neighbors as we love ourselves, can never change; being absolute, it can never pass away, and it may be taught, with all its obligations, duties and hopes, and all the beautiful applications of life, without being trammelled by any sectarian dogmas whatever. About religion, in its absoluteness, neither men nor sects ever dispute or quarrel. No; it shines over the human soul clear and bright, like the eternal stars, visible to all; and always and everywhere has her voice been heard, consoling the sorrowful, fortifying the weak, and bidding the sons of men to aspire to a celestial communion. Such is the Masonic idea of religion. Freemasonry recognizes God as imminent in all created things, working in each blade of grass, and swelling bud, and opening flower, it looks upon all the sciences as so many divine methods through which the Infinite Artists reveals his mysteries to man. Should any Masonic brother, or any other, think that we are claiming too much for Freemasonry in this respect, we have only to ask him to turn to the “charges” and “lectures” published in our books, to find abundant proofs of what we assert. There we read: “The universe is the Temple of the Deity whom we serve; Wisdom, Strength and Beauty are around his throne, as pillars of his works;

for his wisdom is infinite, his strength is omnipotent, and his beauty shines forth through all his creation." Ancient Freemasonry invariably united all the sciences to the religious sentiment. Of Arithmetic it says: "All the works of the Almighty are made in number, weight, measure, and therefore, to understand them rightly, we ought to understand Arithmetical calculations, and be thereby led to a more comprehensive knowledge of our great Creator." "Astronomy," it says, "is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom and beauty of the Creator in the Heavens. How nobly eloquent of God is the celestial hemisphere, spangled with the most magnificent symbology of his infinite glory." Discoursing Geometry, it says, "By it we discover the power, wisdom and goodness of the grand Artificer, and view with delight the order and beauty of his works and the proportions which connect all parts of his immense universe." Freemasonry, therefore, in the spirit of true reverence, consecrates all to God—the worlds with their sublime mysteries, and the human mind with its mighty powers, and the sciences which it has discovered and explained.

OPINIONS.

Individuals have passed various opinions respecting the purity and usefulness of Freemasonry. One says it is a modern institution, and therefore of little value; another terms it frivolous, and consequently contemptible. A third calls it anti-Christian, and warns the public to avoid it as a snare. Others affirm that it is behind the advancing spirit of the times, and therefore obsolete; but let any candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder (Luke vi., 44). We feed the hungry, clothe the naked, comfort the sick, relieve the distressed and provide for the fatherless and the widows. Is any one hungry?—we give him meat. Is any one thirsty?—we give him drink; naked?—we clothe him; sick?—we visit him; in prison?—we come unto him with the messenger of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction

of knowing that an approving sentence will be pronounced upon them at the last day.

THE TEMPLE OF KING SOLOMON.

Mount Moriah was only a rocky spur, but it witnessed scenes of mighty events. There it was that Abraham offered his son Isaac as a sacrifice. The threshing-floor of Aruanah, the Jebusite, purchased by King David, upon which to appease the wrath of the destroying angel, David erected an altar and dedicated it to the worship of Jehovah. And it was there that Solomon laid the foundation for the most magnificent structure in the world—a temple of such superb grandeur that words fell so short of an ideal description of its marvelous beauty that the Queen of Sheba, after personal examination, exclaimed: "The half was not told me!" Occupying a central position on the boundary line between Judah and Benjamin, it represented the northern and southern tribes.

After Solomon had decided to build a Temple at Jerusalem, to perpetuate the ambition of his father, King David, he sent an embassy to Tyre, requesting that King Hiram furnish him with workmen to cut stone in their quarries, and lumber from the forests of Lebanon for the construction of the Holy Edifice. Hiram's answer to Solomon's communication contained language of amity and esteem. He eagerly sought to reciprocate the fraternal expressions of brotherly love, and signified his pleasure in furnishing cedar and other timber out of Lebanon for the erection of a Temple to the Living God. In further evidence of his sincerity, he provided the most expert architects in his dominion, placing at their head the "Master Mind" to animate and direct the proceedings in the person of his chief architect, Hiram Abiff, whose individuality was the assurance of success, and by whom the union of speculative and operative Masonry must be consummated. This skillful and cunning architect was a widow's son, of the tribe of Naphtali—but his father was a man of Tyre—a worker in metals, wood and cloth. He was the most accomplished designer and operator on earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass or iron; linen, tapestry or embroidery;

whether considered as an architect, sculptor, founder or designer, he excelled as an expert artists in every line.

The foundation of the Temple was laid in A. M. 2993 (B. C. 1013), its completion requiring seven years. The building was small and inferior in point of size to our cathedrals and many modern church buildings; but in construction and elaborate finish it by far excelled them all. Its dimensions were 150 feet long by 105 feet broad, and about 105 feet high. The history of this wonderful edifice introduces three great powers: SOLOMON, King of Israel; HIRAM, King of Tyre, and HIRAM ABIFF. Its splendors and superiority resulted from artistic blending of rich material and highly finished ornamentation. It was built of white marble so exquisitely joined together that the joints were not distinguishable; and the entire structure had the appearance of having been cut from one piece of stone. The timbers were palm, cedar and olive wood, handsomely polished and overlaid with plates of pure gold, studded with precious stones of many hues.

The Sanctum Sanctorum, or Holy of Holies, was about forty-five feet high. The rests or holders of the candelabra in this chamber were of rich design; the candelabra were large and beautifully carved, each holding seven candles. The candles were made of sperm, and gave forth a brilliant light. As the Temple had no windows of glass, a thin paper, exquisite in manufacture, was used, and as the sun-beams of the morning reflected through its gauzy texture it shone like a celestial coronet, lighting the whole chamber with an unearthly glory. The curtain which divided the Holy of Holies from the middle chamber was of blue, purple and scarlet, and fine-twined linen of cunning work, and wrought cherubin thereon. The warp and woof were of gold and silver thread highly ornamented. The rooms off from the middle chamber were supposed to be the abiding place of the King and his family. These were also elaborately and beautifully furnished. The basement was a structure of many chambers, the vaults being substantially arched in solid masonry, and sufficiently large to safely store all of the furniture of the Temple. The secret passages leading in various directions, communicated with all subterranean chambers and galleries. The entire structure was surrounded by spacious courts, chambers



HIS MAJESTY
BROTHER DAVID KALAKAUA 33° S. J.
P. M. Lodge Le Progres de L'Oceanie, Honolulu, H. I.



REV. BRO. JACOB J. HILLMER 32° K. C. C. H.
Past Master Winona Lodge No. 18, Winona, Minn.; Secretary for 30 years of same. Winona, Minn.

and other apartments, which were much more extensive than the Temple itself. In the subterranean vaults was finally stored the Ark of the Covenant and precious jewels with other valuable property.

At the time of the dedication of the Temple King Solomon conducted the services and spoke from a platform outside of and in front of the Holy of Holies.

THE MIDDLE CHAMBER.

The middle or inner chamber, where King Solomon received the High Priests and foreign potentates, included the second floor of the Temple, and was a most gorgeous chamber, with magnificent appointments, dazzling with radiance of precious stones. The cornices were richly gilded, artistically carved, and covered with plates of gold, while the architrave consisted of the rarest wood, shaped with surpassing skill. Compartments or shields on the plinth of the columns forty-five feet in height were surrounded by elegant mouldings, with borders of polished acacia wood, inlaid with silver, ivory and gold, in effect grand and inspiring. The floor was inlaid with mosaic, and studded with costly stones. The walls were built of onyx and rare marble. The chancel was enclosed with a wood railing of polished cedar overlaid with gold, studded with precious stones of many hues. The chairs, used in place of benches, were beautifully ornamented with rich carvings and upholstered with cloth of gold. In front of each were individual tables richly inlaid with gold and precious stones, upon which lay a copy of the books of law. It was the custom of Solomon to engage with his audience every morning in praise to Jehovah. In this chamber on every side and ceiling were richly designed masses and groups of ornamentation, with points of blue, purple, crimson and gold. Harmony of colors prevailed everywhere, and was intensified by the soft, mellowed radiation from the illumined candelabra. The grandeur of the Temple was so overpowering that when the Queen of Sheba came to pay homage to King Solomon she raised her hands to heaven, exclaiming: "Oh, how beautiful! How beautiful are thy works, ah, Solomon, King of Israel!"

SOLOMON'S THRONE.

The following magnificent description of the Throne of King Solomon is copied from an ancient Oriental manuscript, A. D. 1300.

"The sides of the Throne were of pure gold, and the feet of it were of emeralds and pearls. On each side and back of the seven steps were delineated orchards full of trees, the branches of which were precious stones, representing ripe and unripe fruit. On the tops of the trees, fowls of most beautiful plumage were represented. These were hollow within, and made to utter sounds of a thousand melodious tones. On the first step were vines with bunches of grapes, made up of precious stones, and arranged in such a manner as to give out colors of purple, violet, green and crimson, representing fruits in various stages of ripening. On the second step were two lions of pure gold life size—fearful to behold. The construction of the Throne was such that when Solomon placed his feet on the first step, all the birds spread their wings and made a fluttering noise. Touching the second step, the lions extended their paws—on reaching the third step, the whole assembly repeated the name of Deity. When he arrived at the fourth step, voices were heard addressing him thus: "Son of David, be grateful for the blessings the Almighty hath bestowed upon thee;" the same being repeated at the fifth step. At the sixth step, all the children sang praises. On arrival at the seventh step, the whole Throne became in motion, continuing until he had taken his seat, when all the birds, lions and animals by secret springs discharged a shower of most precious perfume on the King, when two of the birds descended and placed a crown of gold upon his head. Before the Throne was a column of burnished gold, on top of which was a golden dove, with a roll bound in silver in its beak. On this roll was written the Psalms of David; and the dove having presented the roll to the King, he read a portion of it to the audience. Such was the Throne of Solomon."

ORIENTAL MUSIC.

"The Song of Songs, which is Solomon's."

Everywhere, gilding the twilight of antiquity with its suggestive presence, its mysterious power has symbolized the "Music of the spheres," antedating the remote period "When the stars sang together." The Hebrew, with distinguishing characteristics of refined sensibility and poetic temperament, naturally possessed exalted ideas

in regard to music, which they associated inseparably with religion. And as their religion was exalting above other religions, so their music reached a higher grade of tone coloring which true harmony supplies. They addressed Jehovah in hymns of praise, regarding music a divine link connecting man with his Maker. Jubal is referred to as the first musician and maker of musical instruments. Moses doubtless acquired a knowledge of some system of music when in Egypt, as he had two silver trumpets made to give signals to the tribes while forty years in the wilderness; and it is claimed that these trumpets were paraded in Rome after the destruction of the Temple of Jerusalem.

Miriam's song of triumph in the memorable march through the Red Sea is the first recorded musical outburst of the Israelites, and was regarded as an inspiration from God himself. The psalms were sung in various ways antiphonally by priest and people, by divided choirs and by Precentor and chorus. The whole business of the Levites, especially under Solomon, was to learn music, vocal and instrumental—and particular attention was given to this part of the Temple worship. Hymns of adoration, praise and thanksgiving, as found in the 42d, 63d, 84th and similar psalms, were rendered in a manner to sweeten discordant passions, and attuned their souls to the eternal harmonies of the universe; and during the reign of Solomon this, in common with other arts of peace, attained to a mature stage of development.

MASONRY AND CHURCH.

The Worshipful Master of Wm. B. Warren Lodge 209, at an installment ceremony, in introducing the evening speaker, the Rev. Brother Wm. White Wilson, of St. Mark's Episcopal Church, Chicago, prelate of Montjoie Commandery, and member of Oriental Consistory, Chicago, said in part:

"Did you ever reflect upon what the word 'install' means? It means to put a person or an animal in a stall. Back in those days when operative Masonry merged into speculative Masonry, to which you have had your attention called, the great work of the mem-

bers of the order was the building of the cathedrals—those beautiful monuments of architecture that are spread all over Europe, and are the admiration of the world to-day. In connection with those grand cathedrals there were certain ecclesiastical offices which had to be filled. In the arrangement of the furniture of the cathedrals, in what we call the chancels, or quoirs to-day, there were beautifully carved seats on either side to be occupied by these officers of the cathedral, at times when they were gathered together for any special office or work. Whenever a person was elevated to an office in connection with a cathedral he was, by a public service, inducted into his office and led over to the seat which he should occupy. It was in shape something like what we call a stall. Thus, he was installed. By our seats or stalls we indicate the class or rank of our particular officers, as in a well-appointed cathedral.

It is one of the rules of Masonry that is quite generally observed that an officer must start in a low position and go on up. He must take his position in line and advance according to his experience in Masonry. In that way we have installed the officers to-night. What we call outside influence has very little to do with advancement in office in a Masonic Lodge. It is purely a question of proved worth in service and fitness for the work.

The Masonic Order began in the Church. It was started as a church institution. Its ritual was framed by ministers of the Church. It was formed amongst those who were members of the Church, and were devoted to the building of temples for the worship of God, the great cathedrals in the Middle Ages. The Masonic Order was in the Church and of the Church.

The Church has always been an educational institution. Colleges originated in the Church. It is not long ago that colleges were not known outside or apart from the churches. They were looked upon in the nature of religious institutions, or adjuncts to them. Also the bonds of fraternity, known to civilization before the time of the Reformation, were in the Church. There is where we find the brotherhoods, or fraternities of clergy and laity, from the earliest times—so that within the Church there has always been religion, education and fraternity.

In the Masonic Lodge we have the same thing exhibited. The teachings are distinctly religious, especially

within the past three hundred years—and the Masonic institution is directly an educational institution. There is nothing in the world that goes over and over the same lesson night after night as does the Masonic Order. It is distinctly educational.

Of course, it is fraternal, as there are obligations and bonds that secure a fraternity as strong as any the world knows.

I think the great strength of the Masonic Order, and its wonderful growth, come from a better understanding. Church people are being led to better understand the attitude of Masonry. I believe the time is not far distant when the two will work in such harmony that it will be hard to distinguish between them.

There are two or three things that are especially taught by the Masonic Order. In the Masonic Lodge one thing is taught as a fundamental principle—that is humility. It is taught in the way that no brother ever can forget it. Every one who comes into a Masonic Lodge comes in a condition that emphasizes his humility. No matter who he is, he must come in that way—let him be the President of the United States—let him be a common merchant or tradesman, or a rich capitalist, it makes no difference—he comes in a way that places him in an humble attitude. It impresses me deeply whenever I see it. It leads us to appreciate the importance of humility.

The virtue to which my brother referred is good—but, for my part, as I go on in my own experience, with what I am called upon to do as a Christian minister, I grow more and more into the appreciation of the truth, that the greatest of all Christian virtues is Charity. When I look below me sometimes and see those who are in a lower scale of society than myself, and reflect upon their mistakes, their sins and their weaknesses, the thought comes over me that perhaps if I were there, subjected to their temptations, I might be as bad, if not worse. When I look up at those who appear to be higher than I—more favored with this world's goods— and see their extravagances and their pleasures, the thought comes to me that if I were there I might be the same and yield to the same influences. “There is so much good in the worst of us, and so much bad in the best of us, that it ill behooves any of us to talk about the rest of us.”

Another thing taught in Masonry, to which I will refer briefly, is what we call service. You hear Masons say frequently: "There is work to do to-night; I work at the Lodge." Those outside wonder what the expression means. It means the service of high and noble principles. That is a lesson we all need to learn. We are so prone to serve the lower nature and the baser things that we need to learn the importance of serving the higher and the better things. In the Masonic Lodge, whether a man is sincere or not, he cannot be in the Lodge without doing the work—he must render service. This emphasizes the great teaching of Holy Scripture—that "They who come up to the measure of what God requires of all His creatures, do it in His service."

We sometimes look forward to the great future, and wonder what our condition will be in that other world to which are going. As we study the revelation of God's word—dwell upon the pictures that are outlined before us with regard to the future glory and beauty, and go on upwards to the end of the inspired record, we find these words at the close of the glorious scene: "His servants shall serve Him." This is the summing up of the whole matter.

Then, in conclusion, one more thing that is taught in the Masonic Lodge very emphatically, which is important along the lines to which my brother has referred, as well as every other line of human advancement, is that of kindness and sympathy. We have it brought before us constantly. We cannot escape it. There is one place where kindness is emphasized constantly—and that is in the Masonic Lodge. How much we need to learn this lesson! In these days of greed and avarice—in these times of jealousy and envy—in these days of eager earnest, extreme effort along the line of human and material advancement, we need to learn the lesson of human kindness.

MASONIC CHARITIES OF THE WORLD.

Amounting in a Fund \$2,701,748 and in Properties,
\$4,279,385.

The following is the Masonic Charities of the world, which I vouch for as being correct, having compiled them in short form from the works of the illustrious Brother General John Corsom Smith, 33°. If you desire to know more of them I refer you to Brother Smith.

Arizona—Has widows' and orphans' fund to the amount of \$10,000.

Arkansas—Is levying 50 cents per capita since 1904 for building orphan home.

Australia—Has a benevolent fund amounting to about \$10,000.

New South Wales—Benevolent fund, \$53,820; also a Masonic Convalescent Home, erected in 1887; total number cared for, 143.

United Grand Lodge of Victoria—A home for aged, valued at \$45,000; inmates, 17.

California—Masonic Widows' and Orphans' Home; value, \$170,000; inmates, 109.

Colorado—Permanent benevolent fund, \$6,226.

Connecticut—Masonic Charity Foundation Home; value, \$50,000; inmates, 65; annual contribution, \$12,862; endowment, \$10,315.

District of Columbia—Is erecting Masonic Home at cost of \$20,000.

Egypt—Is maintaining a girls' school at Mansomah.

England—A charity fund, dating back to 1717; annual income from all lodges, per capita tax, \$45,000 to \$50,000. Royal Masonic Institution for Girls, founded 1788; value of property, 1904, \$580,000; number of girls, 269; annual expenditure, \$83,000. Royal Masonic Institution for Boys, founded 1798; value of property, \$1,000,000; number of boys, 357; annual expenditure, \$110,000. Institution for Aged Freemasons and Widows, organized 1835; endowment, \$1,171,150; receipts, 1904, \$176,245; number receiving charity, 592; annual expenditure, \$111,385; in 1904 London citizens contributed to these three institutions \$515,690.

Florida—Began 1904 collecting funds for a home and receipts for the first year showed cash in hand, \$6,524.

Georgia—Just completed Masonic Home; value, \$40,000.

Germany—The grand national Mother Lodge of three globes. Berlin has a charity fund of \$100,000; 115 subordinate lodges have a fund of \$600,000; Hamburg has a Freemasons' Hospital. In 1902 it had 625 patients; expenditure, \$20,000.

Hungary—Has a Freemasons' Charity Fund; cash in hand, \$8,600.

Idaho—Has a permanent Relief Fund, now \$3,700.

Illinois—Oldest institution Masons' Orphan Home, 1885; value, \$60,000; inmates, 81; Masonic Home at Sullivan, 264 acres of land and building; value, \$75,000.

India—Has a permanent Relief Fund; 1904, rupees, 36,900. Calcutt, Benevolent Fund, cash in hand, 1905, rupees, 9,020.

Indian Territory—Has Orphans' Home Fund; cash in hand, August, 1904, \$29,112.

Iowa—Has a Grand Lodge Charity Fund, collected by taxation on lodge funds in hand, \$12,000.

Ireland—Has three great Masons' charity institutions: (a) Masons' Female Orphan Home, founded 1792; value, of property, \$150,000; number of pupils, 98; annual expenditure, \$13,000; (b) Masons' Orphan Boys' School, founded 1860; value of property, \$125,000; pupils, 96; annual expenditure, \$17,000; (c) Victoria Jubilee Masonic Annuity Fund, founded 1887; number of annuants, 32; annual payments, \$3,000.

Jamaica—Has a Masonic Benevolence Association; receipts in 1904, \$690.

Kansas—Has a Masonic Home; revenue from all sources for its support in 1904, \$21,314.

Kentucky—Principal charity, Masonic Widows' and Orphans' Home; value, \$20,000; annual expenditure for support, \$4,000; also Home school in Louisville.

Michigan—Masonic Home; value of property, \$100,000; inmates, 54; annual expenditure, \$9,257.

Mississippi—Has endowment fund for Orphan Home, \$50,000.

Missouri—Masonic Home; value of property, \$100,000; endowment fund, \$107,000; inmates, 137.

Nebraska—Has Masonic Home; value, \$15,000; inmates, 17.

New Hampshire—Masonic Home; value, \$28,000; inmates, 6; expenditures, \$1,600; an endowment fund of \$5,000.

New Jersey—Masonic Home; value, \$100,000; permanent fund, \$33,730; inmates, 64.

Scotland—Has Masonic Annuity Fund; on application sums from \$25 to \$600 are granted.

Sweden—Has a Boys' and Girls' Home and School; value of property, \$300,000; pupils in 1904, 143; expenditure, \$16,600.

Tennessee—Widows' and Orphans' Home; value, \$40,000; endowment, \$17,237; inmates, 122; average cost per year for each person, \$101.

Texas—Masonic Widows' and Orphans' Home; value, \$110,000; inmates, 143; expenditure, \$24,000.

Virginia—Masonic Home of Virginia; value, \$40,000; endowment fund, \$16,000; expenditure, \$9,000.

New York—Masonic Home and Asylum; value of property, \$500,000; inmates, 303; annual expenditure, \$63,000; endowment fund, \$242,928.

North Carolina—Oxford Orphan Asylum, supported and maintained by the Masonic Order; furnishes home and school for white children of North Carolina; value of property, \$100,000; pupils, 277; annual expenditure, \$15,460; annual receipts, \$13,000, of which State, \$10,000.

Ohio—Masonic Home; annual receipts, \$50,000; expenditure, \$33,000; inmates, 149.

Pennsylvania—Has Charity Fund amounting to \$334,526; maintains a Masonic Home and other benevolent institutions, especially Elkins Masonic Home for Orphan Girls; cost, \$350,000.

PRESIDENT THEODORE ROOSEVELT,
As A Mason.

On June 8, 1907, President Roosevelt, under the auspices of Fredericksburg Lodge No. 4, Virginia, officiated as a Master Mason laying the corner stone for the new Masonic Temple now building in the City of Washington, District of Columbia. Of the prominent Masons present we give the names of J. H. Smal, presi-

dent of the Temple Association ; Mathew Trumbel, Harry L. West, James D. Richardson, Grand Commander Southern Supreme Council, 33°, the mother council of the world.

As a great Masonic event in history, we recite: The gavel and trowel used on this occasion were the same as used by Brother George Washington in laying the corner stone for our National Capitol, September 18, 1792, and the Bible used was the identical Bible upon which Brother George Washington took the obligation of a Mason. What other fraternity has such a grand history as ours?

The gavel, trowel and Bible are the property of Fredericksburg Lodge No. 4.

THE PRESIDENTS OF THE UNITED STATES.

The following are the Presidents of the United States who have graced our order and broken bread in our Temples and vowed obedience to our rules and regulations:

- Bro. George Washington.
- Bro. Andrew Jackson, Grand Master Tennessee.
- Bro. James K. Polk.
- Bro. James Buchanan.
- Bro. Andrew Johnson.
- Bro. James A. Garfield.
- Bro. William McKinley.
- Bro. Theodore Roosevelt.

And the following Brethren signed the Declaration of Independence:

- Bro. William Hooper, North Carolina.
 - Bro. Mathew Thornton, New Hampshire.
 - Bro. John Hancock, Massachusetts.
 - Bro. Benjamin Franklin, Pennsylvania.
 - Bro. William Whipple, New Hampshire.
 - Bro. Philip Livingston, New York.
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LEGEND OF APRON.

The Masonic apron is said to be more ancient than the badge of any other honorable institution. It was used before the Greeks and Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge, and the apron is unquestionably older than that event. It was, therefore, worn before the establishment of Free Masonry. We are certain from undeniable authority that the apron was the first species of clothing with which mankind was acquainted, and was adopted before the expulsion of our progenitors from the Garden of Eden. When they had violated the original compact their eyes were open to knowledge of guilt and shame, and they saw that they were naked. Decency suggested the necessity of covering themselves with aprons. It is therefore said with great propriety that the apron is more ancient than the *golden fleece* or the Roman Eagle.

IN GOD WE TRUST



In Hoc Signo Vinces

TRUTH — WISDOM — LIBERTY

AMEN



HAYDEN'S
RESEARCHES OF
MASONRY

CHICAGO, 1886

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