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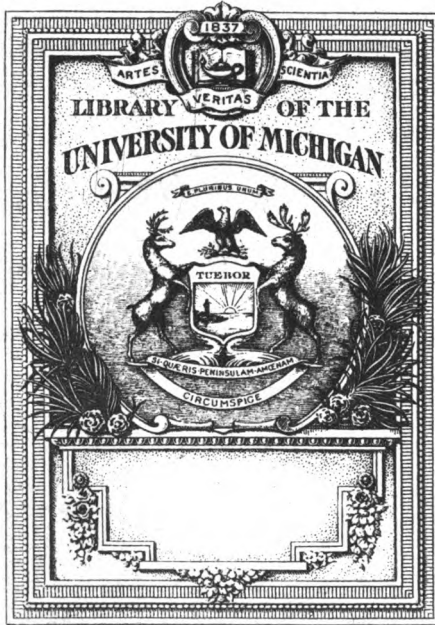
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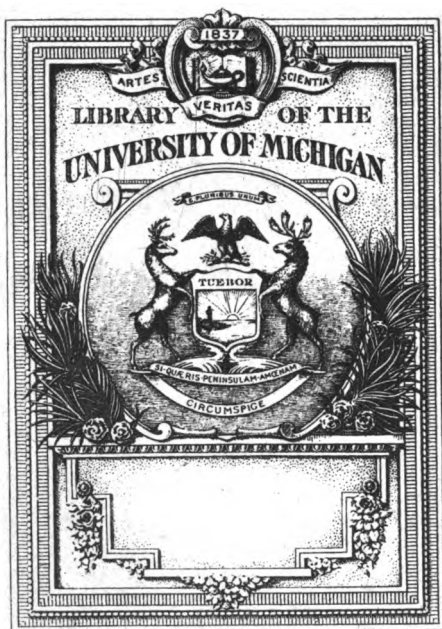
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THE
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GLEANINGS

From the Harbest Field of Masonic Literature..

VOL. I.]

SEPTEMBER, 1860.

[No. 1.

THE EPITHET "ABIF."

BY ALBERT G. MACKEY, M.D.



HUNDREDS of Masons are in the almost daily habit of referring to the word "Abif," or of hearing it referred to, without any approximative idea of its meaning or its derivation. It is, however, too important and pervading a word in Masonic history to be left in such obscurity, and therefore some attempt to elucidate its true signification can not be altogether uninteresting to the Masonic student.

ABIF is an epithet which has been applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is אביר, and which may be pronounced *Abiv* or *Abif*, is compounded of the noun in the construct-state אביר, *Abi*, meaning "father," and the pronominal suffix יר, which, with the preceding vowel sound, is to be sounded as *iv* or *if*, and which means "his;" so that the word thus compounded *Abif* literally and grammatically sig-

nifies "his father." The word is found in II. Chronicles iv. 16, in the following sentence: "The pots also and the shovels and the flesh hooks and all their instruments did Hiram his father make to King Solomon." The latter part of this verse is in the original as follows:

עשה חורם אביו למלך שלמה
gnasah Hiram Abif lamelech Shelomoh.

LUTHER has been more literal in his version of this passage than the English translators, and appearing to suppose that the word *Abif* is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Hiram Abif dem könige Salomo." The Swedish version is equally exact, and instead of "Hiram his father" gives us "Hyram Abiv." In the Latin Vulgate, as in the English version, the words are rendered "Hiram pater ejus." I have little doubt that LUTHER and the Swedish translator were correct in treating the word *Abif* as an appellative. In Hebrew the word *ab* or *father* is often used *honoris causa*, as a title of respect, and may then signify *friend*, *counselor*, *wise man*, or something else of equivalent character. Thus Dr. CLARKE, commenting on the word *abrech*, in Genesis xli. 43, says: "Father seems to have been a name of office, and probably *father of the king* or *father of Pharaoh* might signify the same as the *king's minister* among us." And on the very passage in which this word *Abif* is used he says: "אב, *father*, is often used in Hebrew to signify a *master inventor*, *chief operator*." GESENIUS, the distinguished Hebrew lexicographer, gives to this word similar significations, such as *benefactor*, *master*, *teacher*, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything. This idiomatic custom was pur-

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sued by the later Hebrews, for BUXTORF tells us, in his Talmudic Lexicon, that "among the Talmudists *abba*, *father*, was always a title of honor," and he quotes the following remarks from a treatise of the celebrated MAIMONIDES, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: "The first class consists of those each of whom bears his own name, without any title of honor; the second of those who are called *Rabbanim*; and the third of those who are called *Rabbi*, and the men of this class also receive the cognomen of *Abba*, *Father*."

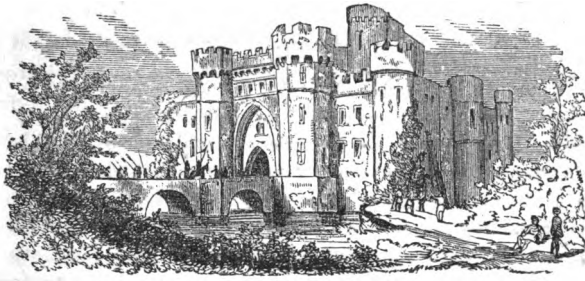
Again, in II. Chronicles ii. 13, Hiram, the king of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as "his father" or *Abif* in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endowed with understanding, of Hiram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter *lamed* ם, before *Hiram*, which has caused our translators, by a strange blunder, to render the words *l'Hiram abi* as meaning "of Hiram my father's,"* instead of "Hiram my father." LUTHER has again taken the correct view of this subject, and translates the word as an appellative: "So sende ich nun einen weisen Mann, der Berstand hat, Hiram Abif;" that is, "So now I send you a wise man who has understanding, Hiram Abif." The truth I suspect is, although it has escaped all the commentators, that the *lamed* in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ ם, the sign of the dative for the accusative after transitive verbs. Thus in Jeremiah (xl. 2) we have such a con-

* It may be remarked that this could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibaal.

struction: *vayakach rab tabachim l'Iremyahu*; that is, literally, "and the captain of the guards took *for* Jeremiah," where the *ב*, *l*, or *for*, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv. 5, Job v. 2, etc. In like manner I suppose the *ב* before Hiram, which the English translators have rendered by the preposition "of," to be redundant and a Chaldaic form, and then the sentence should be read thus: "I have sent a cunning man, endued with understanding, Hiram my father;" or if considered as an appellative, as it should be, "Hiram Abi."

From all this I conclude that the word *Ab*, with its different suffixes, is always used in the books of Kings and Chronicles, in reference to Hiram or Hiram the builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," *Hiram Abi*, and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—"his father," *Hiram Abif*. The only difference is made by the different appellation of the pronouns *my* and *his* in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of *Ab* or "father," equivalent to *friend*, *counselor*, or *minister*. He was "Father Hiram." The Masons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of LUTHER, the word "Abif" as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple.

ZEREDATHA.—A town of Judea, thirty-five miles north of Jerusalem, in the clay ground near which HIRAM ABIF cast the sacred vessels of the Temple.



A CONCISE ACCOUNT
OF THE
ORDERS OF KNIGHTHOOD
Throughout the World;
AND
OTHER MARKS OF HONORABLE DISTINCTION.
WITH A MINUTE DESCRIPTION OF THEIR
EQUIPMENTS, BADGES, COLLARS, STARS, JEWELS, RIBBONS,
MOTTOES, AND OTHER INSIGNIA.
COMPILED AND ANNOTATED BY ROBERT MACOY, K.T.

INTRODUCTION.

“An emblem is but a silent parable. Before the knowledge of letters, God was known by hieroglyphics. And, indeed, what are the heavens, the earth—nay, every creature—but hieroglyphics, and emblems of His glory.”

FRANCIS QUARLE.



N the preparation of this treatise on Knight-
hood, Chivalry, Heraldry, and their several ad-
juncts, we have not only made the labors of all
predecessors available, but have incorporated
many important facts heretofore overlooked or
neglected. Almost every writer upon these interesting
topics—from the days of good old Father FAVIN to
the present time—has been consulted, and every ma-
terial incident calculated to shed *light* upon Chivalry
or Knighthood, particularly as relating to Freemasonry,
has been carefully gleaned for the benefit of our readers. It is
unnecessary to say, perhaps—particularly to those familiar with

old authors—that our researches were not always of the most edifying character, and frequently resulted in the discovery of “much chaff, but little wheat.” In almost innumerable instances have we been compelled to grope through a dozen or twenty pages, in quest of a fact or event, which might have been far better given in as many lines. We have, however, endeavored to thoroughly winnow whatever was gathered, reserving for our use nothing but the clean grain, from which, it is hoped, many others may reap a bountiful harvest.

In the succeeding pages will be found not only a succinct account of chivalric institutions generally, but of the origin and history of each Order of Knighthood—defunct, dormant, and still existing—its equipments, habits, badges, collars, stars, ribbons, medals, mottoes, and other insignia—occasionally interwoven with such historical and classical anecdotes as can not fail to afford both information and amusement. The interest and value of this portion of the work will be materially enhanced by *Illustrative Engravings* of a very superior character, many of which are from spirited original designs, and executed by artists of acknowledged talent. Indeed, this may be regarded as a peculiarly inviting feature of our work, for there is something in the nature of characteristic illustrations which has a higher purpose than merely gratifying the eye: they not only enable one to realize the scenes, objects, or incidents described, but they impress them more indelibly upon the mind than could the most glowing and elaborate description.

For convenience of reference, and also for the sake of preserving an uninterrupted detail in the chain of consecutive events, the several chivalric organizations pertaining to different nations will be classified under the names of their respective countries, and in the order in which they were instituted. This arrangement will not only enable one to readily acquire a thorough knowledge of the distinct Orders of Knighthood, but likewise to learn, with equal facility, all the prominent characteristics for which they were conspicuous.

A valuable APPENDIX will be added, comprising such matters as can not consistently be incorporated in other portions of the work, though essential to a full comprehension of that noble

spirit which originated, multiplied, and pervaded the chivalric institutions of bygone ages and of later times. Prominent among the topics of this division will be graphic descriptions of battles, tournaments, and knightly adventures, in which the *élite* of the Order were engaged; together with interesting biographical sketches of many military and patriotic heroes, who became greatly distinguished for their valor or their achievements.

Some of our earliest and most pleasing associations are connected with tales of romance; and even after our judgment is disposed to reject them as rude and extravagant, the subjects which the most admired poets of all countries have chosen, lead us back to our former pleasures, and strengthen the hold they have upon our imagination, by enlisting on their side the approbation of a refined and cultivated taste. Nor are the antiquarian researches, which have chivalry for their object, less interesting and instructive to the philosopher. If he desire to inform himself of the opinions, manners, and the pursuits of nations, at different periods of their progress from barbarism and ignorance to civilization and knowledge—if he desire to analyze, and to account for, these great and leading points of character which distinguish modern from ancient manners—he must go back to the Age of Chivalry. Courtesy of manners, the point of honor, a more jealous and habitual attachment to truth, than prevailed among the nations of antiquity, and a refined, respectful, and delicate gallantry, may be traced from the period when chivalry first dawned, to the present times. An elegant writer has justly characterized chivalry as consisting in “a passion for arms; in a spirit of enterprise; in the honor of knighthood; in rewards of valor; in splendor of equipages; in an eagerness to run to the succor of the distressed; in a pride in redressing wrongs and removing grievances; in romantic ideas of justice; in a passion for adventures; in the courtesy, affability, and gallantry, for which those who attached themselves to it were distinguished; and in that character of religion which was deeply imprinted on the minds of all true knights, and was essential to their institution.” But these are not the only nor the highest objects which should engage our attention: for, as it constitutes a remarkable feature in the history of the ancestors of nearly all European

nations—as its effects on our opinions, habits, and manners may still be traced—and as it is interwoven with our earliest associations, and with the most fascinating charms of poetry of which any age can boast—it demands and deserves a full and patient investigation of its origin, causes, and institutions. Such an investigation we have bestowed upon it; and, believing that we have thereby gained a store of valuable knowledge, we are desirous that others should participate therein, without undergoing the same laborious, though rather pleasing ordeal to obtain it.

The more we inquire into the nature of Chivalric and Heraldic institutions—such as the various Orders of Knighthood, the ceremonies attending the installation of heralds and pursuivants, the origin of coats-of-arms, mottoes, etc.—the more deeply must every mind be impressed with the sublime, religious, and manly feelings which pervade the whole. Heraldry was originally (and it ought to be again) identified with great and noble deeds; and while its high religious and moral significance is recognized, it must not be forgotten—and this, in our practical age, will perhaps be one of its surest claims to respect—that, viewed in connection with history, it is of infinite value and importance, and has even been found useful in elucidating points of law and deciding genealogical questions; while, as an eminent American writer has observed, coats-of-arms and mottoes often illustrate or afford a clew to national character. But, aside from its religious, moral, and utilitarian uses, a knowledge of heraldry is capable of affording the highest mental and physical enjoyment, by enabling us to contemplate, “in the mind’s eye,” many of the greatest feats that ever ennobled human nature, and which have in all time afforded animating themes for the eminent writers of every civilized nation.

In one of Lord CHESTERFIELD’S letters to his son, dated in 1752, after commending him for going to Versailles to see the ceremony of creating the Prince de CONDÉ “*Chevalier de l’Ordre*,” he observes: “As you will have been a great while in France, people will expect that you should be well informed of all these sort of things relative to that country. But the history of *all* the Orders of *all* countries is well worth your knowledge: the subject occurs often, and one should not be ignorant of it.”

The institution of the early Orders of Knighthood may be traced to a high sense of honor, combined with a prudent regard to the advancement of military affairs, whereby virtue might be chiefly excited and promoted, and valor, accompanied by that moral excellence, be decorated with an appropriate reward.

Although some of these Orders of Knighthood are obscure, and the descriptions of them are viewed as romantic, if not actually fabulous, while others may be thought inconsiderable, yet many of them have, nevertheless, been judged worthy of description in our collection, equally with the most famous and splendid, "seeing that once they had such in the Register of Honor."

Every country, since the institution of the Knights of St. John of Jerusalem, has founded new equestrian fraternities; nearly every sovereign has carefully maintained the splendor of most of these Orders which he found existing; and, since the year 1800, almost every monarch has gratefully augmented their number.

It is by most persons acknowledged that no maxim in politics is more indisputable than that a nation should have many honors to bestow on those who perform national services. Honorary distinctions excite emulation, cherish public spirit, and create an ambition highly conducive to the good of the country. The less burdensome these honors are to the treasury, the more productive are they of national advantage. Such honors may, by an allowable adaptation of the language of BURKE, be called the "unbought graces of life, the cheap defense of nations, the promoters of manly sentiments and enterprise."

The Greeks and Romans well knew the value of honorary rewards—rewards which conferred distinction and gave precedence, uncontaminated by any mercenary association.

The multiplicity of Orders in the Northern States of Europe has frequently been condemned; but it must be allowed that it was a happy contrivance of the sovereigns of countries not remarkable for their wealth thus to provide means of rewarding eminent services at the expense of a few *stars* and *ribbons*, since more substantial marks of approbation would be attended with serious inconvenience. Besides, Orders and honorable employ-

ments inspired a higher degree of emulation than pecuniary recompenses; and he who chiefly looks to *gain* as the meed of his efforts, will seldom entitle himself to the character of a true *patriot*.

Those who deem the conferring of the various Orders of Knighthood a mere interchange of *trinkets*, may also think that *the Orders* themselves savor too much of the Chivalrous Age so long gone by!—and that it is gone by is to be deeply lamented. It was the age of unblemished honor—the period when the *word* often bound stronger than *oaths* of the present day—and when *the insignia* of virtue and of valor were prized beyond all the wealth that the earth could furnish. To laugh at the titles and ceremonies of honor is to laugh at honor itself; to deride external decorations is to treat spotless virtue with contempt. It has been said that some vulgar minds in England turned the nobly-earned distinctions of NELSON into ridicule: they jested upon his crosses and his stars, when, had their envy suffered them to look deeper, they would have seen *wounds* under every ornament, heroically received in making *his* breast the shield of *their* safety, and the glory of England the first among the nations of the earth.

All governments have studied to reward merit of every kind. To the naval and military are assigned special orders, medals, swords, etc., according to rank and service; to the civilians, are decorations, medals, and diplomas, adapted to every occasion. And, with a noble and wise policy, they are open to persons of all religious tenets; and neither interest, rank, birth, nor patronage have any influence in the distribution of them, but *true merit* alone is the recommendation to such distinction. In all civilized and polished states, these incentives to deeds of glory—these rewards destined to crown military valor and intellectual superiority, as well as to recompense high personal merit of every other description—must ever exist. Even in the stirring time of CROMWELL, which displayed any spirit save that of courteous gallantry, WHITELOCK, ambassador from the Protector to the court of Sweden, accepted the Order of AMARANTA from the renowned CHRISTINA. Her majesty invested him with the ensigns of the Order upon its first institution, nor did the Protector express any

disapprobation. And even in our own country, where the patriotic sentiments of equality among men are acknowledged to be the foundation of a republican form of government, the *Order* of the SOCIETY OF CINCINNATI was instituted by the surviving heroes of the Revolution, "to commemorate the great event which gave Independence to North America, as well as for the laudable purpose of inculcating the duty of laying down in peace arms assumed for public defense, and of uniting in acts of brotherly affection and bonds of perpetual friendship." Over this Order the venerated WASHINGTON presided as its first president-general.

It is of great importance to the interests of society that generous labors and sacrifices, in the cause of humanity, should not remain unrewarded by the public. Open and recorded demonstrations of gratitude for noble actions will inflame the youth of future times with a holy zeal, and inspire them with a desire to emulate the glorious deeds which History, in glowing colors, shall have preserved for their instruction.

HISTORICAL OUTLINES.

Origin of Knighthood.

"Now hold your mouth, pour charittle,
Both knight and lady free,
And herkneþ to my spell;
Of bataille and of chivalrie,
Of ladies' love and druerie,
Anon I wol you tell."—CHAUCER.

MORE difficulties arise in tracing and fixing the period of the origin of Chivalry than would at first be supposed. Almost every distinguishing feature of it may indeed be found in the manners and institutions of different nations, and at very early periods; but Chivalry, "properly so called, and under the idea of a distinct military order, conferred in the way of investiture, and accompanied with the solemnity of an oath, as described in the old

historians and romancers," is not distinctly mentioned till it evidently had attained its full form, and taken deep and extensive root in almost every part of Europe.

In this obscurity and uncertainty of historical record, several theories have been advanced to account for the origin of chivalry, and to fix the period and the nation to which it owes its birth, or at least its full maturity. **WARBURTON**, on two occasions, advanced and maintained the hypothesis, which had been previously thrown out by **VELASQUEZ**, in his "*History of Spanish Poetry*," that romance, rhyme, and knighthood originated with the Arabians and through them were introduced, first into Spain, and afterward into France and the rest of Europe. **MALLET**, in his "*Introduction to the History of Denmark*," sometimes directly maintains the opinion, and in other parts of the work throws out hints, that chivalry originated with the Scandinavians. **PERCY**, in his "*Reliques of Ancient Poetry*," and **PINKERTON**, in his "*Dissertation on the Goths and Scythians*," mould into a regular and complete hypothesis the opinion of **MALLET**; the former supporting it with much ingenuity and learning, and the latter, in his accustomed manner, with dogmatic authority. **WARTON**, in the first Dissertation prefixed to his "*History of English Poetry*," and occasionally and incidentally in the third section of that work, offers a modification, or rather an admixture of the hypothesis of **WARBURTON** and **MALLET**, tracing chivalry originally to the East, but deriving it from that quarter partly through the medium of the Arabians, on their conquest of Spain, and partly through **ODIN*** and his follow-

* This name was given by the ancient Scythians to their supreme god, and it was assumed, about seventy years before the Christian era, by **SIGGE**, a Scythian prince, who conquered the northern nations, made great changes in their government, manners, and reli-

ers, when they emigrated from Asia to the north of Europe. HERDER, also, in his "*Outlines of a Philosophy of the History of Man*," unites and adopts the two hypotheses, and ascribes the life and body which was given to chivalry as arising from a concurrence of causes, proceeding from "two extremities of the earth—from Arabia through Spain, and from the Normans on their settlement in France." Lastly, a very learned and ingenious writer in the London "*Monthly Magazine*" for February, 1800, rejecting all the former hypotheses, considers Armorica and the connected provinces of Britain as the countries which gave "the very decisive impulse to the character of modern civilization," by the introduction of romance, rhyme, and knighthood.

Although there are various grounds for the theories advanced by the writers just mentioned, yet careful investigation has proved them all untenable; and we shall only urge upon the reader two or three others, whose baselessness is self-apparent. Those who are ambitious of establishing a *very* ancient origin for chivalry claim that it was instituted by PHARAOH, king of Egypt; and, in support of their claim, they cite the statement made in Holy Writ (Gen. xli. 42), that "PHARAOH honored JOSEPH with a golden chain and a ring as a testimony of the royal favor;" and hence they infer that JOSEPH was invested with some order of knighthood. The bestow-

gion, and had even divine honors paid to him. According to the account given of this conqueror by SNORRO, the ancient historian of Norway, and his commentator TORFÆUS, ODIN was a Scythian who withdrew himself by flight, along with many others in his train, from the vengeance of the Romans, under the conduct of POMPEY; and having officiated as a priest in his own country, he assumed the direction of the religious worship, as well as the civil government of the nations which he had conquered. Having subdued Denmark, Sweden, and Norway, he retired to Sweden, where he died.

ment of a golden chain or a ring does not, however, imply the investment with an order, but is only a testimony of merit, such as is frequently conferred at this day on men who have acquired particular fame, or gained the peculiar favor of princes; were it otherwise, MORDECAI might claim the like honor from being clothed with a purple robe by King AHASUERUS.

Others, from the observation of JUSTUS LIPSIUS, attribute the origin of this dignity to the Germans, because the first honor of their youth was to be adorned with a shield and lance by the prince, on which they were considered as members of the state; whereas, before, they were considered only as part of the family to which they belonged. This solemnity strikingly resembles a more recent custom, prevalent in several European kingdoms, by which the young nobility attendant at court are declared by the prince capable of bearing arms, which is done by girding on them a sword, and sometimes striking them on the ear.*

INGULPHUS and others recount the ceremonies of the

* When we seek for the reason why a knight, on his creation, is to submit to a blow on the ear, some maintain that this usage was observed by the King of Bohemia toward WILLIAM of Holland, while conferring knighthood upon him at Becka—the king saying, “Remember that the Savior of the world was buffeted and scoffed before the high-priest.” But others affirm that it is done with the view that he may consider this blow as the last, and may never after submit to receive one from any other person; and this seems to be the case from the ceremonial of the Teutonic Order, in which the prince creating the knight thus addresses him: “Bear this blow, and never submit to another.” Doubtless this ceremony has no small resemblance to that among the Romans, which was called “*Manumissio per vindictam*,” for, at the time a slave was manumitted, he received a blow from the hand of his master, accompanied with these words: “I declare you to be free, according to the custom of the Romans!”—from whence CLAUDIANUS calls this *felicem injuream*.

Saxons, while JOHN of Salisbury and others describe those of the Normans, in the creation of knights; but they both differ widely from the generally received customs of later times, inasmuch as those nations only conferred on the newly-created knights the privilege of at last bearing arms as a man, but by no means introduced a select society or order—unless they were called by the general name of knights, as the nobles of the provincial states in Germany were formerly comprehended under the appellation of *Ritterschafft*, or knighthood, although the latter are, in fact, not to be confounded with the former.

The nearest approximation to anything like an established order of knighthood appears to have existed among the German *Catti*,* who were distinguished among the tribes generally by certain manners, fashions, and vows, which bound them to one another, and laid them under obligations to achieve certain feats of arms.† In this respect there is some similarity between the Catti and the chivalry of later times; and to this tribe, thus singular in its customs—customs which are familiar to us by the descriptions of TACITUS—may perhaps be ascribed the honor of having originated observances which were adopted by modern chivalry.

* The Catti or Chatti were a powerful and warlike nation, who, though defeated by DRUSUS, GERMANICUS, and other Roman generals, were never wholly subjugated. Their territory extended from the Weser on the east to the Rhine on the west, and was bounded on the south by the Agri Decumates. Their capital was Mattium, now Maden.

† TACITUS, in his account of the manners of the Germans, relates that this tribe wore a ring, which they viewed as ignominious, and from which they could not be liberated until they had distinguished themselves by the slaughter of an enemy. Every youthful champion permitted his beard and hair to grow, and did not shave them till after he had accomplished some signal feat of arms.

But chivalry had organizations unknown to this remote and doubtful ancestry, and traces of this organization are not to be found earlier than the period of the Crusaders.* There were, indeed, knights, rather than orders of knighthood, previous to this period; but the machinery of a great company, if we may be allowed such a phrase, was not known till warriors were possessed with a desire to rescue the sepulchre of our Savior from the keeping of the Infidel. Nearly a thousand years have elapsed since this desire first agitated society; and the Infidel still keeps watch over the Holy Tomb. As far as this object was concerned, therefore, chivalry was only temporarily successful; but knighthood had other ends in view, besides that which regarded the enfranchising of Jerusalem from the slavery in which it was held by the sons of Sara. The first company (Knights of the Holy Sepulchre) was both spiritually and temporally minded; the second (Knights Hospitalers) and the third (Templars) were like unto the first. Their objects were the extension of Christianity, the destruction of unbelievers, and the protection of those who made pilgrimages to the Holy Land. Prosperity and superstition ruined the two last-named orders, after they had signally failed in accomplishing

* Those deceive or are themselves willingly deceived—carried away by the desire of flattering—who look for the beginnings of the military orders before the twelfth century. ◊ ◊ ◊ If we wish rather to write what is true than what is pleasing, we must say that the praise of this most salutary institution is due to those who, with GODFREY of Bouillon, restored the kingdom of Jerusalem; and by entering into a society for collecting together and protecting strangers, which they bound by some vows, gave rise to the Hospitalers and the Templars, afterward so famous over the whole globe: for, in imitation of these, various orders of knighthood (under various titles, patrons, and constitutions) were afterward erected by almost all the powers of Christendom.—PAPÉBROCHIUS.

their original purpose, and the sepulchre was once more surrendered to the Saracen.*

After this first "break up, various companies of knights were scattered in all parts of Europe, who, sword in hand, converted such communities as had not yet merged from heathenism, and who, by right of that sword, took possession of the lands of the people whom they thus converted.

The exclusively temporal orders did not confine themselves, like the exclusively religious Knights of St. JOHN and of the Temple, to the extension of the Christian faith, and the protection of those who professed it. Their object was to foster valor and all moral virtue, to increase the glory of particular nations, and to maintain unity among certain princely houses. Of all such orders, known to have existed, the statutes are true manuals of morality and *vade mecum*s of those desiring to be virtuous. In no two orders are the statutes precisely the same: they differ respecting elective qualification, condition, and object. Some have been of but small account; companionship in others has been eagerly sought by sovereigns themselves; and mighty rulers of great nations have found pride and satisfaction in suspending the collar of a knight around the neck of their newly-born heir. In most of them, nobility of blood was an essential qualification, and it was especially so in the Order of the Holy Ghost. When CATINET became Marshal of France, LOUIS XIV. announced to him his intention of admitting him into the exclusive brotherhood. CATINET was an honest man, but he said he was not half gentleman enough: he was well content to remain disqualified by his birth for an honor which he had won, if desert only were in question.

* Interesting historical sketches of these three Orders will be found under the head of "ORDERS IN PALESTINE."

The makers of pedigrees offered to furnish the honest warrior with hosts of noble ancestors; but he declared that he would not be pressed into greatness by a visionary crowd of noble nonentities. "I would not purchase this very great honor," said the Marshal, "at the cost of the smallest lie."

Apart from Christianity, the knight (in his character of warrior) may be said to have existed in all times. The virtues, and even the errors, of the Grecian leaders—their valor, their obedience, their love for, rather than devotion to, woman; their zeal for the gods, their defiance of temptation, their consequent vices, their repentance, and the idea that triumphant bravery was a compensation for all backslidings—these were characteristics not merely of a heathen, but also of a Christian chivalry.* Undaunted courage was the first qualification of a knight; to have a heart touched by love divine, and affected not less readily by human love, was perhaps his second:

* The highest possible degree of virtue was required of a knight: it was a maxim in chivalry that he who ordained another a knight must be virtuous himself; for it was argued if the knight who made a knight were not virtuous, how could he give that which he had not? And no man could be a true son of chivalry unless he were of unsullied life. * * * Certes all knights were not religious, even in the sense in which religion was understood in chivalric times. One cavalier made it his heart's boast that he had burned a church with twenty-four monks—its contents! The joyousness of youth often broke out in witty sentences, and the sallies of the buoyant spirits of the young cavalier were occasionally neither decent nor moral. When his imagination was inflamed by chivalry and love he forgot his rosary, and said that paradise was only the habitation of dirty monks, priests, and hermits; and that, for his own part, he preferred the thoughts of going to the devil; and, in his fiery kingdom, he was sure of the society of kings, knights, squires, minstrels, and jugglers, and, above all the rest, the mistress of his heart!—MILLS.

these, with truthfulness, charity, and a rigid sense and practice of justice, were expected of him; but the expectation was not always realized. It has been said, it is true, that only in the history of Christian chivalry were its followers taught to refine the rudeness of society by a tender reverence for woman, and by assaulting to the death those who would offend her or put her honor in peril. But, in justice to the old Germans, it must be confessed that when the too gallant Romans attacked the tribes that rallied around the valiant HERMAN, the honor of the German women was the jewel most highly prized by the tribes. On the other hand, Sir WALTER SCOTT has illustrated the most romantically chivalrous period in England—that of King ARTHUR—by introducing three knights, of whom he significantly says :

“There were *two* who loved their neighbors' wives,
And *one* who loved his own.”

It must be remembered, however, that it was not till long after the establishment of Christianity that a religious character was given to knighthood. Bishop HURD, in his “*Letters on Chivalry and Romance*,” states that, as a military order, conferred by investiture, and with certain oaths and ceremonies, chivalry sprung immediately out of the feudal constitution. When the lords of the land were not in a state of war, the martial ardor of themselves and followers was kept up by jousts and tournaments. Knights, otherwise unemployed, rode leisurely from court to court, challenging the most famous wielders of sword or battle-ax in each city through which they passed. When the feudal policy generally prevailed throughout a great part of Europe, first the military, and then the religious, system of chivalry grew up as its natural consequence.

The religion of the knight was generally the religion

of the time; and it would be idle to expect to see religious reformers start from the bands of an unlettered soldiery, whose swords had been consecrated by the Church. The warrior said many orisons every day; besides a nocturne of the Psalter, matins of our Lady, of the Holy Ghost, and of the cross, and also the dirige. The service of the mass was usually performed by both armies in the presence of each other before a battle; and no warrior would fight without secretly breathing a prayer to God or a favorite saint. Brevity was an important feature in a soldier's devotion, as the following anecdote proves:—When the French cavalier LAHIRE had just reached his army, he met a chaplain, from whom he demanded absolution. The priest required him to confess his sins; but the knight answered he had not time, for he wanted immediately to attack the enemy. He added, that a minute disclosure of his offenses was not necessary, for he had only been guilty of sins common to cavaliers, and the chaplain well knew what those sins were. The priest thereupon absolved him, and LAHIRE raised his hands to heaven, and exclaimed, "GOD! I pray thee that thou wouldst do to-day for LAHIRE as much as thou wouldest LAHIRE should do for thee, if he were GOD and thou wert LAHIRE!" He then dashed spurs into his horse, and his falchion was stained with foeman's blood before the good chaplain had recovered from his astonishment at this singular form of prayer. The union of religion and arms was displayed in a very remarkable manner at a joust which was held at Berwick, in the year 1338. The lance of an English knight pierced the helmet of his Scottish opponent, WILLIAM DE RAMSEY, and nailed it to his head. It being instantly perceived that the wound was mortal, a priest was hastily sent for. The knight was shriven in his helm, and soon

afterward died, and the good Earl of Derby, who was present, was so much delighted at the religious and chivalric mode of the Scotchman's death, that he hoped God of his grace would vouchsafe to send him a similar end.

If chivalry itself enjoined "love for the ladies," the Church added to the injunction the necessity also of love toward God. It was held that he who felt the one must be inspired by the other; and, possessing both, his happiness was secured here and hereafter. He who despised the one would be deserted of the other. The knights who fell into the power of the Saracens, and who changed their religion, were branded as "recreant knights," who had abandoned their God, and proved false to their ladies. The double faith was impressed upon the very pages; and when the young ladies of the family whipped the latter for some peccadillo, the fair scourger would taunt him with lacking a heart that would ever know how to be true to a lady. After the whipping at such hands the chaplain would lay hold of the embryo knight, and gravely inform him that he who could not gain the respect of a lady was unlikely to deserve an affection more divine.

The decay of chivalry was gradual, and not apparently occasioned by external means; while its extinction was manifestly hastened by causes which sprang not from any seeds of weakness in itself. But, viewing the subject in its great and leading bearings, it may be observed that chivalry was coeval with the middle ages of Europe, and that its power ceased when new systems of warfare were matured, when the revival of letters was complete and general, and the reformation of religion gave a new subject for the passions and imagination.

[CONTINUED IN NO. 2.]

GRAND LODGE OF TURKEY.

WE have lately been favored with a copy of "The Laws and Constitutions of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of Turkey," dated at Smyrna, A. D. 1857.

A perusal of these laws has suggested some reflections relative to the disposal of the funds of a Grand Lodge, not undeserving of the consideration of Grand Lodges in this country; especially of those whose head-quarters are located at commercial thoroughfares. At such places there will always be opportunities to carry into practical operation that great masonic principle of "*charity to all mankind*," of love not only to those belonging to our own household, who have the first claim on our affections, but also to "strangers within our gates."

The eighteenth chapter of these laws provides for the establishment and maintenance of "a masonic benevolence fund, under the special auspices of the Grand Lodge of Turkey; such fund to be solely and strictly devoted to the purposes of charity, and to be, therefore, kept quite distinct from the ordinary income of the lodge." "In the administration of this fund, *two* especial objects or branches of charity shall be included, namely: the affording relief, in the first place, to distressed fellow-masons, and secondly, to distressed persons not belonging to Freemasonry."

NECESSITY OF STUDY TO A MASON.

BY ALBERT PIKE.

MASONRY is a succession of allegories, the mere vehicles of great lessons in morals and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the three first degrees ; if it has seemed to you that the performance has not come up to the promise, and that the commonplaces which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality, and the trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons come to us from an age when the commonest learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries ; and that the three first degrees stand in these latter days, like the columns of the old, roofless Druidic Temple, in their rude and primeval simplicity, mutilated also and corrupted by the action of time, and the additions and interpolations of illiterate ignorance. They are but the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step towards the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth ; and it depends upon your Secrecy, Obedience, and Fidelity, whether you will advance or remain stationary.

Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. **MASONRY HAS A HISTORY AND A LITERATURE.** Its allegories and its traditions will teach you much ; but much is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant Past, and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant and unsubstantiated traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge ; and he knows that books are vessels which come down to us full-freighted with the intellectual riches of the past ; and that in the lading of these Argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.

THE CONSTITUTIONS OF THE MASONS OF STRASBURG.¹

1 4 5 9 .

TRANSLATED FROM THE GERMAN, WITH EXPLANATORY NOTES,
BY THE LATOMIA SOCIETY.



IN the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her blessed servants, the holy four crowned martyrs² of everlasting memory: considering that true friendship, unanimity, and obedience are the foundation of all good; therefore, and for the general advantage and free will of all princes, nobles, lords, cities, chapters, and convents, who may desire at this time or in future to build churches, choirs, or other great works of stone, and edifices; that they may be the better provided and supplied, and also for the benefit and requirements of the masters and fellows³ of the whole craft of masonry, and masons in Germany, and more especially to avoid in future, between those of the craft, dissensions, differences, costs, and damages, by which irregular acts many masters have suffered grievously, contrary to the good customs and ancient usages maintained and practiced in good faith by the seniors and patrons of the craft in ancient times. But that we may continue to abide therein in a true and peaceful way, have we, masters and fellows all, of the said craft, congregated in chapters⁴ at Spires, at Strasburg, and at Regensburg, in the name and on behalf of ourselves and of all other masters and fellows of our whole common craft above-mentioned, renewed and revised these ancient usages, and kindly and affably agreed upon these statutes and fraternity; and having by com-

mon consent drawn up the same, have also vowed and promised, for ourselves and all our successors, to keep them faithfully, as hereafter stands writ :

a. Firstly : If any of the articles in these statutes should prove to be too strict and severe, or others too light and mild, then may those who are of the fraternity, by a majority⁵, modify, decrease, or increase such articles, according to the requirements of the time, or country, or circumstance. The resolutions of those who shall meet together in chapters after the manner of this book shall thenceforth be observed, in accordance with the oath taken by every one.

b. Item : Whoever of his own free will desires to enter into this fraternity, according to the regulation as hereafter stands writ in this book, shall promise to keep all the points and articles, for then only can he be of our craft. Those shall be masters, who can design and erect such costly edifices and works, for the execution of which they are authorized and privileged, and shall not work with any other craft,⁶ unless they choose so to do. Masters as well as fellows must conduct themselves honorably, and not infringe upon the rights of others, or they may be punished, according to these statutes, on the occasion of every such transgression.

c. Item : Whatever regular works and buildings are now in progress of erection by journey work, namely Strasburg, Cologne, Vienna, and Passau, and other such works, and also in the Lodges which belong to them, and, according to custom, have been hitherto finished by journey work ; such buildings and works, as before-mentioned, shall be continued by journey work, and in no wise by task work ; so that nothing be cut short of the work, to the damage of the contract, as far as possible.

d. Item : If any craftsman who has had a regular work⁷

should die, then any craftsman or master, skilled in masonry, and sufficient and able for the work, may aspire to complete said work, so that the lords owning or superintending such building may again be supplied with the requirements of masonry. So also may any fellow who understands such masonry.

e. Item: Any master may, in addition to his own work, undertake a work abroad, or a master who has no such work may likewise undertake it, in which case he may give such work or building in good faith, in journey work, and continue it as best he can or may, so that the work and progress be not interrupted, according to the regulations and customs of masonry. If a master fails to satisfy those persons who committed the work to him, and reliable information be given thereof, then shall the said master be called to account by the craft, corrected, and punished, after having been sentenced; but if the lords are not willing so to do, then may he do it as they choose, be it by task or journey work.

f. Item: If any master, who has had such a work or building, die, and another master comes and finds such stone-work, be the stone-work set or not, then shall such master not pull down the set stones, nor in any wise cast away the hewn and unset stones, without previous counsel and agreement with other craftsmen, so that the owners and other honorable persons, who caused such edifice to be builded, be not put to unjust expense, and that also the master who left such work be not defamed. But if the owners choose to have such work removed, then he may have it done, provided he seeks no undue advantage thereby.

g. Item: Neither shall the master, or those who have undertaken such work, hire out anything that relates to or concerns hewn stones and what belongs to them, be it

stone, lime, or sand; but to break or hew by contract or by journey work he may be allowed without risk.

h. Item: If masons be required for hewing or setting stone, the master may set such at work, if they are able, so that the lords be not hindered, and those who are thus employed shall not be subject to these regulations unless of their own free will.

i. Item: Two masters shall not share in the same work or building, unless it be a small one, which can be finished in the course of a year. Such a work he may have in common with him that is a brother.

k. Item: If any master accepts a work in contract and makes a design for the same,⁸ how it shall be builded, then he shall not cut anything short of the design, but shall execute it according to the plan which he has shown to the lords, cities, or people, so that nothing be altered.

l. Any master or fellow who shall take away from another master of the fraternity of craftsmen a work on which he is engaged, or who shall endeavor to dispossess him of such work, clandestinely or openly, without the knowledge or consent of the master who has such work, be the same small or great, he shall be called to account. No master or fellow shall keep fellowship with him, nor shall any fellow of the fraternity work for him, so long as he is engaged in the work which he has thus dishonestly acquired, nor until he has asked pardon, and given satisfaction to him whom he has driven from his work, and shall also have been punished in the fraternity by the masters, as is ordained by these statutes.⁹

m. Item: If any one accepts in whole or in part any work, which he does not understand how to execute, not having consulted any craftsman thereon, nor having applied to the Lodge, he shall in no wise undertake the

work ; but if he attempts to do so, then shall no fellow take work with him, so that the lords be not put to expense by such ignorant master.

n. No workman, nor master, nor Parlirer,¹⁰ nor fellow-craft, shall instruct any one, whosoever, who is not of our craft, in any part, if he has not in his day practiced masonry.

o. No craftsman nor master shall take money from a fellow for teaching or instructing him in anything belonging to masonry, nor shall any Parlirer or fellow-craft instruct any one for money's sake ; but if one wishes to instruct the other, they may do so mutually or for fraternal affection.

p. Item : A master who has a work or a building for himself may have three apprentices,¹¹ and may also set to work fellows of the same Lodge ; that is, if his lords so permit ;¹² but if he have more buildings than one, then shall he have no more than two apprentices on the aforementioned building, so that he shall not have more than five apprentices on all his buildings.¹³

Item : No craftsman or master shall be received in the fraternity who goes not yearly to the holy communion, or who keeps not Christian discipline, or who squanders his substance at play ; but should any one be inadvertently accepted into the fraternity who does these things as aforesaid, then shall no master nor fellow keep fellowship with him until he desists therefrom, and has been punished therefor by those of the fraternity.

No craftsman nor master shall live in adultery while engaged in masonry ; but if such a one will not desist therefrom, then shall no traveling fellow nor mason work in company with him, nor keep fellowship with him.

q. Item : If a fellow-craft takes work with a master, who is not accepted into the fraternity of craftsmen, then

shall the said fellow not be punishable therefor. So also, if a fellow take work with a city master,¹⁴ or with another master, and be there set to work, that may he well do, so that every fellow may find work; but nevertheless such fellow shall keep the regulations, as hereinbefore and hereafter written, and shall also contribute his fee to the fraternity, although he be not employed in the Lodges of the fraternity, or with his fellow-brethren.

But if a fellow would take unto himself a lawful wife, and not being employed in a Lodge, would establish himself in a city, and be obliged to serve with a craft, he shall on every ember-week pay four pennies, and shall be exempt from the weekly penny, because he be not employed in the Lodge.

r. If a master have a complaint against another master, for having violated the regulations of the craft, or a master against a fellow, or a fellow against another fellow, any master or fellow who is concerned therein shall give notice thereof to the master who presides over the fraternity, and the master who is thereof informed shall hear both parties, and set a day when he will try the cause; and meanwhile, before the fixed or appointed day, no fellow shall avoid the master, nor master drive away the fellow, but render services mutually until the hour when the matter is to be heard and settled. This shall all be done according to the judgment of the craftsmen, which shall be observed accordingly. Moreover, the case shall be tried on the spot where it arose, before the nearest master who keeps the Book of Statutes, and in whose district it occurred.

s. Item: Every Parlirer shall honor his master, be true and faithful to him, according to the rule of masonry, and obey him with undivided fidelity, as is meet and of ancient usage. So also shall a fellow.

And when a traveling fellow-craft desires to travel farther, he shall part from his master and from the Lodge in such wise as to be indebted to no one, and that no man have any grievance against him, as is meet and proper.

t. A traveling fellow, in whatever Lodge he may be employed, shall be obedient to his master and to the Parlirer, according to the rule and ancient usage of masonry, and shall also keep all the regulations and privileges which are of ancient usage in the said Lodge, and shall not revile his master's work, either secretly or openly, in any wise. But if the master infringe upon these regulations, and act contrary to them, then may any one give notice thereof.

u. Every craftsman employing workmen in the Lodge, to whom is confided these statutes, and who is duly invested with authority, shall have power and authority in the same over all contentions and matters which pertain to masonry, to try and punish in his district. All masters, Parlirers, and apprentices shall obey him.

x. A fellow who has traveled, and is practiced in masonry, and who is of this fraternity, who wishes to serve a craftsman on a portion of the work, shall not be accepted by that craftsman or master, in any wise, for a less term than two years.

y. Item: All masters and fellows who are of this fraternity shall faithfully keep all the points and articles of these regulations, as hereinbefore and hereafter stands written. But if any one should perchance violate one of the points, and thereby become punishable, if afterward he be obedient to the regulations, by having complied with what has been sentenced upon him, he will have done sufficient, and be released from his vow, in regard to the article wherefor he has been punished.

z. The master who has charge of the Book shall, on the oath of the fraternity, have a care that the same be not copied, either by himself nor by any other person, or given, or lent, so that the Book remain intact,¹⁵ according to the resolution of the craftsmen. But if one of the craftsmen, being of this fraternity, have need or cause to know one or two articles, that may any master give him in writing. Every master shall cause these statutes to be read every year to the fellows in the Lodge.

Item: If a complaint be made involving a greater punishment, as, for instance, expulsion from masonry, the same shall not be tried or judged by one master in his district, but the two nearest masters who are intrusted with the copies of the statutes, and who have authority over the fraternity, shall be summoned by him, so that there may be three. The fellows also who were at work at the place where the grievance arose shall be summoned also, and whatsoever shall be with one accord agreed upon by those three, together with all the fellows, or by a majority thereof, in accordance with their oath and best judgment, shall be observed by the whole fraternity of craftsmen.

Item: If two or more masters who are of the fraternity be at variance or discord about matters which do not concern masonry, they shall not settle these matters anywhere but before masonry, which shall judge and reconcile them as far as possible, but so that the agreement be made without prejudice to the lords or cities who are concerned in the matter.

1. Now, in order that these regulations of the craft may be kept more honestly, with service to God and other necessary and becoming things, every master who has craftsmen at work in his Lodge, and practices ma-

sonry, and is of this fraternity, shall first pay one florin on entering this fraternity, and afterward each year four *Blapparts*; namely, on each ember-week one *Blappart* or Bohemian, to be paid into the box of the fraternity, and each fellow four *Blapparts*, and so likewise an apprentice who has served his time.¹⁶

2. All masters and craftsmen who are of this fraternity, and who employ workmen in their Lodges, shall each of them have a box, and each fellow shall pay into the box weekly one penny. Every master shall faithfully treasure up such money, and what may be derived from other sources, and shall each year deliver it to the fraternity at the nearest place where a Book is kept, in order to provide for God's worship and to supply the necessaries of the fraternity.

3. Every master who has a box, if there be no Book in the same Lodge, shall deliver the money each year to the master who has charge of the Book, and where the Book is there shall also be held divine worship. If a master or fellow dies in a Lodge where no Book is kept, another master or fellow of the said Lodge shall give notice thereof to the master who has a Book, and when he has been informed thereof he shall cause a mass to be said for the repose of the soul of him who has departed, and all the masters and fellows of the Lodge shall assist at the mass and contribute thereto.

4. If a master or fellow be put to any expense or disbursement, for account of the fraternity, and notice be given of how the same occurred, to such master or fellow shall be repaid his expenses, be the same small or great, out of the box of the fraternity; if also any one gets into trouble with courts or in other matters, relating to the fraternity, then shall every one, be he master or fellow, afford him aid and relief, as he is bound to do by the oath of the fraternity.

5. If a master or fellow fall sick, or a fellow who is of the fraternity, and has lived uprightly in masonry, be afflicted with protracted illness and want for food and necessary money, then shall the master who has charge of the box lend him relief and assistance from the box, if he otherwise may, until he recover from his sickness; and he shall afterward vow and promise to restitute the same into the box. But if he should die in such sickness, then so much shall be taken from what he leaves at his death, be it clothing or other articles, as to repay that which had been loaned to him, if so much there be.

These are the Statutes of the Parlicers and Fellows.

No craftsman or master shall set at work a fellow who commits adultery, or who openly lives in illicit intercourse with women, or who does not yearly make confession, and goes not to the holy communion, according to Christian discipline, nor one who is so foolish as to lose his clothing at play.

Item: If any fellow should wantonly take leave of a grand lodge or from another lodge, he shall not ask for employment in the said lodge for a year to come.

Item: If a craftsman or master wishes to discharge a traveling fellow whom he had employed, he shall not do so unless on a Saturday or on a pay-evening, so that he may know how to travel on the morrow, unless he be guilty of an offense. The same shall also be done by a fellow-craft.

Item: A traveling fellow shall make application for employment to no one but the master of the work or the Parlicer, neither clandestinely nor openly, without the knowledge and will of the master.

Regulations of the Apprentices.

No craftsman nor master shall knowingly accept as an

apprentice one who is not of lawful birth, and shall earnestly inquire thereof before he accepts him, and shall question such apprentice on his word, whether his father and mother were duly united in lawful wedlock.

Item : No craftsman or master shall promote one of his apprentices as a Parliurer whom he has taken as an apprentice from his rough state, or who is still in his years of apprenticeship.

Neither shall any craftsman or master promote any of his apprentices as a Parliurer whom he has taken from his rough state, notwithstanding he may have served his years of apprenticeship, if he has not traveled for the space of one year.

If any one who has served with a mason (Murer)¹⁷ comes to a craftsman and wishes to learn of him, the said craftsman shall not accept him as an apprentice unless he serve as such for three years.

No craftsman or master shall take an apprentice from his rough state for a less term than five years.

If, however, it happen that an apprentice should leave his master during the years of his apprenticeship, without sufficient reasons, and does not serve out his time, then no master shall employ such apprentice. No fellow shall work with him, nor in any wise keep fellowship with him, until he has served his lawful time with the master whom he left, and has given him entire satisfaction, and brings a certificate from his master aforesaid.

No apprentice shall ransom himself from his master unless he intends to marry, with his master's consent, or there be other sufficient reasons which urge him or his master to this measure.

If an apprentice deems that he has not been justly dealt with by his master, in any way they may have agreed upon, then may the apprentice bring him before

the craftsmen and masters, who are in that district, so that an explanation and redress may take place as the case may be.

Item: Every master who has a Book in the district of Strasburg, shall pay every year at Christmas, a half florin into the box of Strasburg, until the debt is paid, which is due to that box.

And every master who has a Book, and whose building is finished, and who has no more work, whereon he can employ the fellows, shall send his Book, and the money in his possession, which belongs to the fraternity, to the workmaster at Strasburg.

It was resolved on the day at Regensburg, four weeks after Easter, in the year, counting from God's birth, one thousand four hundred and fifty-nine, on St. Mark's day, that the workmaster, JOST DOTZINGER, of Worms, of the building of our dear lady's minster, the high chapter of Strasburg, and all his successors on the same work, should be the supreme judge of our fraternity of masonry, and the same was also afterward determined on at Spires, at Strasburg, and again at Spires in the year MCCCCLXIV. on the ninth day of April.

Item: Master LORENZ SPENNING, of Vienna, shall also be chief judge at Vienna.

And thus a workmaster or his successors at Strasburg, Vienna, and Cologne, these three are the chief judges and leaders of the fraternity; they shall not be removed without just cause, as was determined on, the day at Regensburg, 1459, and at Spires in 1464.

This is the district that belongs to Strasburg: all the country below the Moselle, and Franconia as far as the Thuringian forest, and Babenberg as far as the episcopate at Eichstatten, from Eichstatten to Ulm, from Ulm to Augsburg, to the Adelberg and as far as Italy; the

countries of Misnia, Thuringia, Saxony, Frankfort, Hesse, and Suabia, these shall be obedient.

Item : To Master LORENZ SPENNING, workmaster of the building of St. Stephen, at Vienna, appertains Lampach, Steiermarck, Hungary, and the Danube downward.

Item : Master STEFFAN HURDER, architect of St. Vincent's at Berne, shall have the district of the Swiss confederacy.

Item : To Master CONRAD, of Cologne, master of the chapter there, and to all his successors likewise, shall appertain the other districts downward, whatever there be of buildings and lodges which belong to the fraternity, or may hereafter belong to it.

If any master, Parlirer, fellow-craft, or apprentice acts contrary to any of the hereinbefore or hereinafter written points or articles, and does not keep them collectively or individually, and reliable information be obtained thereof, then he or they shall be summoned before the fraternity, by reason of such violation, and shall be called to account therefor, and shall be obedient to the correction or penalty which is sentenced upon him, for the sake of the oath and vow which he has pledged unto the fraternity. And if he slights the summons without honest reason, and does not come, he shall yet give what has been sentenced upon him as a penalty for his disobedience, although he be not present. But if he will not do so, he may be brought before ecclesiastical or civil courts at the place where they be held, and may be judged according to what may be right in the matter.

Item : Whoever desires to enter this fraternity, shall promise ever to keep steadfastly all these articles hereinbefore and hereafter written in this Book ; except our gracious lord the Emperor, or the king, princes, lords, or any other nobles, by force or right, should be opposed

to his belonging to the fraternity; that shall be a sufficient excuse, so that there be no harm therein. But for what he is indebted for to the fraternity, he shall come to an agreement thereon with the craftsmen who are in the fraternity.

Although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the masters and craftsmen whom the Almighty God has graciously endowed with their art and workmanship, to build houses of God and other costly edifices, and honestly to gain their living thereby, that by gratitude their hearts be justly moved unto true Christian feelings, to promote divine worship, and to merit the salvation of their souls thereby. Therefore to the praise and honor of Almighty God, his worthy mother Mary, of all her blessed saints, and particularly of the holy four crowned martyrs, and especially for the salvation of the souls of all persons who are of this fraternity, or who may hereafter belong to it, have we the craftsmen of masonry stipulated and ordained for us and all our successors, to have a divine service yearly at the four holy festivals and on the day of the holy four crowned martyrs,¹⁸ at Strasburg, in the minster of the high chapter, in our dear lady's chapel, with vigils and soul masses, after the manner to be instituted.

It was determined upon the day at Spires, on the ninth day of April, in the year, counting from God's birth, 1464, that the workmaster, JOST DOTZINGER, of Worms, workmaster of the high chapter at Strasburg, shall have an assembly of craftsmen in his district, when three or four masters shall be taken and chosen, to come together on a certain day, as they may agree, and what is there determined on by a majority of those who are so congregated in chapters, and who are then present, and how

they may decrease or increase some articles, that shall be kept throughout the whole fraternity.

That day shall be on St. George's day in the sixty-ninth year.

These are the masters who were present on the day at Spires, on the ninth day of April in the year 1464.

Item: **JOST DOTZINGER**, of Worms, workmaster of our dear lady's minster of the high chapter at Strasburg; Item: Master **HANS VON ESSELINGEN**; Item: Master **VINCENCIE VON CONSTANTZ**; Item: Master **HANS VON HEYLTURN**; Item: Master **PETER VON ALGESHEIM**, master at Nuhausen; Item: **WERNER MEYLON**, of Basle, on behalf of Master **PETER KNOBEL**, of Basle, etc. etc.¹¹

NOTES.

¹In the year 1459, the masters of nineteen lodges of southern and middle Germany assembled on the 25th day of April, at Regensburg, in the manner of a chapter, and drew up these revised Statutes or Constitutions. All those who desired to become members of the fraternity were required to subscribe their names to the Constitutions in token of obedience. These Statutes were, on several subsequent occasions, renewed and revised; and were first confirmed by the Emperor Maximilian I., and afterward by his successors. The masons recognized, as chief judges, the masters of the works of Strasburg, Vienna, and Cologne; and for Switzerland, of Berne (afterward of Zurich). The workmaster of the Haupt-Hutte, or grand lodge of the Strasburg Cathedral, was the highest court of appeal, all matters of dispute among the members of the fraternity being there finally adjusted. It was only the "Steinmetzen" who belonged to this association, and they claimed the exclusive right of building ecclesiastical edifices.

The lodges of Madgeburg, Halberstadt, Brunswick, Hildesheim, and of several other cities of Lower Saxony, formed a similar and independent union on the 24th of August and 29th of September, 1462. The German stonemasons originally attached to the monasteries and convents, after their separation from the latter, naturally retained the ceremonial of the monastic lodges, and thus we find in their rituals of reception, etc., an imitation of the forms and ceremonies

of the Benedictine monks, their former leaders. Their ceremonies of initiation were a perfect counterpart of those in use in the modern lodges of Freemasons. The brethren held their meetings at stated periods, generally concluding with a feast; contributed their weekly fee to the "box" of the lodge, and opening and closing their lodges with a lecture or catechism between the presiding master and his assistant. After having been duly initiated, the new brother was then only instructed in the secrets of the fraternity, the allegories and symbolism of architecture, and received an explanation of the import of architectural embellishments, which enabled him to learn how to construct his own plans according to the rules of their art, and prepare himself to become in his turn a master. The German style of architecture (misnamed the Gothic) and its lofty symbolism were preserved in the German lodges until the time of the Reformation, when the building of churches was almost entirely suspended, and with it the true meaning of its symbolism was lost. The lodges, for a brief period, retained their ceremonies, but these in time were discontinued, and the bond of the Steinmetzen finally degenerated into an ordinary craft or guild. In England, however, it was different. There, although on the rise of "the Augustan style," the lodges also sank to the level of a craft or company of ordinary masons, yet the peculiar forms, usages, and ceremonies were retained, so that, at the period of the founding of the present system of Freemasonry in 1717, these were still in usage, and needed only a different interpretation to render them acceptable to the newly organized society, whose sole future aim was to be the erection of a temple based on the broad and universal foundation of brotherly love, relief, and truth.

The oldest known constitutions of the German masons are those adopted at Strasburg in 1459; first published from a certified manuscript copy of the "*Haupt-hütte*" or grand lodge of Strasburg, in HELDMANN'S "Drei ältesten geschichtlichen Denkmälern der deutschen Freimaurerbruderschaft, Aarau, 1819." They were again published by KRAUSE in his "Drei ältesten Kunsturkunden der Freimaurerbruderschaft, Leipzig, 1821," and again by HEIDELOFF in his "Bauhütten des Mittelalters in Deutschland, Nürnberg, 1844." These Constitutions were framed but a few years later than the ancient poem discovered by HALLIWELL in the British Museum, and to which he ascribes a date "not later than the latter half of the fourteenth century." A critical examination of this latter document, however, will demonstrate the fact that it could not have been com-

posed prior to 1427 or subsequent to 1445. The Constitutions of the Strasburg masons have been carefully translated from the original German by the joint labors of several of the members of the Latoria Society, attached to Atlantic Lodge, No. 178, New York city; and it has been their endeavor, in this translation, faithfully to render the meaning, and at the same time to preserve, as far as possible, the quaint phraseology of the original.

²The "*quatuor coronati*" of HALLIWELL'S ancient poem—the patron saints of the German Steinmetzen and of the English masons,

"As dede these holy martyres fowre,
That yn thys craft were of gret honoure,
They were as gode masonns as on erthe schul go,
Gravers and ymage makers they were also."

The legend of the "holy martyres fowre" will be found in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Breviar. Ord. Hierosol., 1495; and the Breviarum Ultrajectense, Venet., 1497.

³The apprentices (Diener) were not then considered as members of the craft or fraternity, which was composed solely of masters and fellows.

⁴(In Kappitelweise; after the manner of a chapter.) This expression is derived from the convent meetings of the Benedictine monks, which were termed "*capitula*." The ancient builders met under the presidency of the master or patron, either in the Lodge or in some other chamber, and this was frequently the convent parlor. Thus, we also find in the old English Masonic Constitutions, and in the Act of Parliament of Henry VI., directed against the masons, their meetings termed *chapters*, *congregations*, *assemblies*, and *chambers*.

⁵This was the universal custom of the masons; that all resolutions should be adopted by a majority.

⁶At this time there were already in the cities and towns incorporated masons, ordinary craftsmen who formed no part of the fraternity, properly so called.

⁷That is to say, a work undertaken in accordance with the laws and usages of the craft.

⁸Some of these plans are still preserved in Germany, as for example the original plan of the Cathedral of Strasburg, designed by the architect himself, ERWIN VON STEINBACH.

⁹All the old English constitutions contain a similar clause.

¹⁰The Parlirer (orator, speaker) appears to have held an intermediate position between the fellow and the master. He was so called,

because in the absence of the master it was his duty to interrogate or *parley* with the traveling craftsman, who might apply to the Lodge for work or aid. The Parlirer of the German fraternity answered to the Warden of the English. These wardens were also termed in England "setters," because they "set the men to work," as can be seen by a reference to the contract for the building of the Collegiate Church of Fodringhey, in the county of Northampton (1434), as quoted in the "*Monasticon Anglicanum*," Vol. iii., P. 2, p. 158-164.

¹¹ The apprentices were obliged to serve as such for seven years, and were then only accepted as brethren and members of the fraternity. They must not be confounded with day-laborers or hod-carriers.

¹² Thus, in the Fodringhey contract, already quoted, the architect is expressly forbidden to take any or more workmen without the consent of his "Lorde of Yorke."

¹³ This was necessary, partly for the purpose of preventing the too great increase of workmen, partly to keep the knowledge of their art from being communicated to too many, and partly in order that the apprentices might be properly and thoroughly instructed.

¹⁴ A competition had already at this date arisen between the incorporated and the Freemasons. In England the operative masons had been incorporated in 1310. The *Steinmetzen* of Germany, and likewise the Freemasons of England, found themselves subsequently obliged partially to unite with the municipal incorporated masons, without however submitting to the jurisdiction of the guild, because "they esteemed their art as far more excellent than that of the masons' company." (Schoepflin's *Alsatia Illustrata*.)

¹⁵ That the Book might not suffer by interpolations, additions, or accidental omissions, thereby giving cause for disputes or misunderstanding.

¹⁶ That is, an apprentice who has served his full time, but has not yet been received by the fraternity, as a fellow and brother.

¹⁷ Murer—a mason as distinguished from "Steinmetz" or Freemason.

¹⁸ "The holy martyrs suffered for the name of God, in the year 287, on the 8th of November (sexto ydus Novembris)," *Modus orandi secundum ecclesiam Herbipolensem*, 1450.

¹⁹ The document concludes with a long list of names of masters and fellows, the dates of their reception, etc., which it is unnecessary to reproduce here.

Editor's Crestle Board.

SALUTATORY.



When entering the houses of our friends we involuntarily incline ourselves in token of amity, so it seems that on mounting the conventional tripod and assuming the Royal "We," there is a propriety in doffing your beaver and saluting the expectant thousands with whom, through the types (and good graces of publishers), you are to hold communion. We salute you, then, brethren and friends, and invite your fraternal co-operation in the field we shall attempt to garner.

The vineyard is extensive beyond human calculation, and the harvest, ever ripening, needs but willing hands to gather its luxuriance into the eclectic storehouse. As our title indicates, we shall wander everywhere in the domain of Masonic literature, taking here a sheaf and there a spear as we shall deem the full heads to give token of mental food calculated to dignify and improve those who may choose to partake of it. We shall be the organ of no one; descending to no personal interests, we shall strive only to cultivate a taste, among all who think well of the Masonic Fraternity, for research into the history and philosophy of the institution, and afford, as far as in us lies, an incentive to adepts to elevate our literature to a classic standard. We shall at all times be glad to hear from the brethren wherever dispersed, and will give their communications careful attention, and, if necessary, prompt response. Articles intended for publication must be of interest, brief, and legibly written. If a tithe of the brethren we could name, whose lucubrations are studied with avidity by the Craft, will be heard through our pages, we shall undoubtedly succeed in giving our ideal a tangible shape and abode among the "sons of light."

This is the object which will govern us in the arrangement of the work, of which this is the initial number. Old and rare Masonic

Documents of great intrinsic value, yet new to many readers, and which are now moldering in undeserved neglect or unfruitful seclusion on the shelves of libraries; Eloquent Passages, contained in the addresses of Grand Masters, in themselves a fund of useful information; Biographical Notices, Historical Sketches of the Orders of Knighthood with illustrations, Tidings from the Craft, interesting Reminiscences, instructive Masonic Anecdotes, Extracts from Reports of Committees of Foreign Correspondence, Reviews of the Proceedings of Grand Bodies, Notices of Elections, and other varied and interesting articles—selected and original—will form the materials with which we propose to construct the literary edifice, the broad foundations of which we are now laying. But unless we bring to the proposed work the advantages of some degree of taste, exert our best opportunities in obtaining suitable materials, and give some evidence of care in the selection of what is good, and the rejection of what is worthless, together with zeal, industry, and punctuality, our readers will derive as little of benefit as we shall of reputation from the enterprise they are invited to patronize. Whether we possess these qualifications, it is for them hereafter to determine by the result of the experiment, the success or failure of which will depend equally on our efforts and their encouragement.



GRAND LODGE OF MISSOURI.

THE fortieth annual communication of this Grand Lodge was held on the 28th May last, in the city of St. Louis, ninety-four lodges being represented.

The address of the Grand Master, M. W. MARCUS BOYD, was devoted mainly to the affairs of the Masonic College at Lexington, which seems to have been an unfortunate undertaking for the brethren of Missouri, their position in reference to it calling to mind the lucky individual who won the elephant. Having established the College and fortified themselves with an act of Parliament, they now find it difficult to get out of the scrape. To make it still more pleasant, a minority of the brethren, especially those living in the vicinity of the College, are opposed to having it killed, and have

been holding conventions to get their views of things before the people. The Grand Lodge, however, and, as we think, very properly, decided to apply for a repeal of the enabling act, to sell the building and grounds to the State on condition that some institution of learning should be forever maintained thereon, and passed resolutions condemning the conventions, on the ground that they were called as lodges and not as individuals.

We trust this idea of establishing colleges in connection with the Fraternity has seen its best days. In this country, where the State and private enterprise furnish such ample means for education, there is plenty else to occupy the attention and the means of the Craft.

The report on Foreign Correspondence is from the pen of Grand Secretary O'SULLIVAN, and worthy of his well-earned fame. Noticing the proceedings of South Carolina, he quotes from the report of Grand Master BUIST that he had convened an occasional Lodge and made Col. MAY a Mason at sight, on which he remarks: "In this jurisdiction the Grand Masters possess no such authority: he can not even grant a dispensation to act upon the petition of an applicant for the mysteries of Freemasonry in less time than that sanctioned by custom, namely, one month; and this is just and proper. If it be true that delay works no evil in Masonry, there can be no occasion to be in a hurry, for there are no occasions of emergency recognized by us."

We must confess that this appears to us somewhat of a novelty; for we have always been under the impression that the right of the Grand Master to make Masons at sight (in a Lodge) was an inherent one, a prerogative not to be disturbed by Grand Lodge legislation, and though in practice it is being lost sight of from what the lawyers call *non-user*, still we believe it to be a landmark that can not be removed, and that any regular Grand Master of Masons may exercise that authority whether his Grand Lodge approve it or not. In New York the authority is expressly recognized, though we believe that for some two or three years there has been no exercise of it, and we trust there may not be any in the future.

We regret to perceive that Missouri indorses the opinion of North Carolina adverse to the theory of Dr. MACKEY, that when a Grand Lodge reverses the sentence of expulsion or indefinite suspension (a punishment, by the way, which Missouri does not recognize at all), on the ground of irregularity or the want of proof, such reversal does not restore the brother to his former standing in the Lodge. We

must confess our inability to see by what course of reasoning they arrive at so unfair a conclusion.

When a brother has been regularly and fairly tried, has had a full opportunity of presenting his means of defense, and the weight of proof being against him, he is declared expelled, then we agree that no power on earth, not excepting a Grand Lodge, has the authority to restore him to his membership in his Lodge without their consent; but when it is shown that a fair trial has not been had, that the guilt of the accused brother has not been fairly and fully established, then we say that it is not only the right but the duty of the Grand Lodge to restore the brother to all his rights; more than this, we say that any other course would be to use the power of the Grand Lodge for the perpetration of a monstrous iniquity.

Suppose that on the investigation of an appeal it be shown that the appellant is entirely innocent of the charge on which he was expelled (not by any means an extreme case), and the Grand Lodge having no farther power, simply restores him to his general rights, and leaves the Lodge sentence still in force, is it not clear that an innocent man is thus punished? is he not unlawfully deprived of a right, the exercise of which had been guaranteed him under the most solemn pledges? Will Bro. O'SULLIVAN, or those who agree with him, say that such a course would be in consonance with Masonic justice? Yet such is the inevitable effect of their doctrine—a doctrine, we sincerely trust, which will not long be allowed to disgrace the statutes of Missouri.

This Grand Lodge refuses to have anything to do with the proposed North American Congress.

M. W. MARCUS H. MCFARLAND was elected Grand Master, and R. W. A. O'SULLIVAN, Grand Secretary.

GRAND LODGE OF MAINE.

WE are in receipt of a copy of the printed transactions of this Grand Body at its annual communication, held at Portland in May last. In addition to the Grand and Past Grand officers, eighty-four Subordinate Lodges were represented. Grand Master CHASE, in a brief address, congratulates the brethren on the happy and prosperous condition of the Order, and pays a feeling tribute to the memory of the illustrious dead. Speaking of the press, he says: "It abounds with Masonic publications, which bring to light a vast

amount of valuable information. Here we may not only become familiar with the institution as it stands before us to-day, but we may know its history thousands of years since, and learn of the great and good men who have delighted to patronize our mysteries and mix in our assemblies."

A report was submitted on the difficulty arising from the violation of jurisdiction of the Grand Lodge of Maine by Lodges working under the Provincial Grand Lodge of New-Brunswick. The matter having been submitted to the Grand Master of England, he decides that their Lodges may initiate any person they think proper, without regard to his place of residence. As an abstract proposition, this decision is probably correct, but in view of the fact that since the establishment of Grand Lodges in this country, each has claimed and exercised sole jurisdiction within the territorial limits of the State where such Grand Lodge may be located, the claim of Maine may be considered a fixed law among American Grand Masonic Bodies. In fact, with the facilities of intercommunication between the different States, a rigid enforcement of the law is the only safeguard of the institution against the admission of designing persons who would use Masonry for their own sinister purposes. It certainly appears to us that if a person can not gain admission to the Fraternity at home, where best known, he ought not in a strange place, where he is measurably unknown. If the choice of Lodges or location be a mere matter of convenience, consent can always be obtained of the Lodge nearest the residence of the profane, and thus all jealousy and ill-feeling be avoided. We trust the Grand Lodge of Maine will persevere in having the case laid before the Grand Lodge of England, that we may know the sentiments of that distinguished body on so important a question.

One of the district deputies having decided that "Any member of a Lodge is eligible to the chair," the Committee on Jurisprudence confirmed the decision, but the Grand Lodge very properly disagreed with the report. The following resolution was adopted :

Resolved, That the Grand Lodge of Maine will heartily concur with the Grand Lodge of New York in protesting against the Grand Lodge of Hamburg or any other foreign Grand Lodge, in chartering subordinates in any State or Territory of the American Union, or otherwise invading its Masonic jurisdiction.

The report on Foreign Correspondence is from the pen of Rev. CYRIL PEARL, and like all his former reports, is really a contribution to Masonic literature. Br. PEARL has long and persistently

labored for the establishment of a Grand Lodge of the United States, and is therefore strongly in favor of what he probably considers the next best thing, the North American Masonic Congress. The Grand Lodge nevertheless voted to lay the subject over till next communication. The indications are that the Congress will be finally located in Utopia; and the Grand Lodge, in passing by the question for the present, will be prepared by another year to vote with the majority in favor of the location above indicated. The following are the officers for the ensuing year: JOSIAH H. DRUMMOND, *G. M.*; WM. P. PREBLE, *D. G. M.*; JOHN J. BELL, *S. G. W.*; JOSEPH COVELL, *J. G. W.*; MOSES DODGE, *G. T.*; IRA BERRY, *G. S.*; Rev. CYRIL PEARL, *G. C.*, and Chairman Com. on For. Correspondence.

CALIFORNIA.—The Grand Lodge of California refused to permit a Mason hailing from the Grand Lodge of Hamburg to affiliate with one of her subordinates, and ordered him to be informed that “no Masonic communication can be held with him until he shall have regularly relieved himself from allegiance to a Masonic Body whose reprehensible invasion of the jurisdiction of one of the Grand Lodges of the United States has rendered it obnoxious to the Fraternity within them all.”

BIOGRAPHICAL SKETCHES OF DISTINGUISHED MASONS.—W. P. STRICKLAND, of New York, and C. MOORE, of Cincinnati, have ready for the press a volume of biographical sketches of distinguished Masons, living and dead. These sketches are the fruit of patient research and labor, and have been drawn from the most reliable sources. The first volume will embrace sketches of the Duke of Sussex, Washington, Sir Christopher Wren, Franklin, Warren, Wooster, Burns, Webb, Putnam, Jackson, De Witt Clinton, and others. The design is to make a Cyclopaedia of Masonic Biography which will prove an enduring monument, in which shall be preserved the noble and heroic deeds of the gifted and the great of the Masonic fraternity. It will be published by MACOY & SICKLES, 430 Broome Street, New York.

TRANSACTIONS of the Grand Lodges of Rhode Island, Indiana, and Wisconsin are received, for which we are thankful. They will be noticed in our next.

THE
MASONIC ECLECTIC:
GLEANINGS
From the Harbrest Field of Masonic Literature.

VOL. I.]

OCTOBER, 1860.

[No. 2.

THE OLD CONSTITUTIONS.

BY THE EDITOR.



ALMOST every Mason has at some time or other heard of the "Ancient Charges," the "Ancient Constitutions," and other references to what Dr. MACKEY very appropriately calls the foundations of the Masonic law, yet it is a question whether one in five knows precisely what those ancient documents are. This is especially the case with a large class of the brethren who are satisfied to confine their acquisition to a perfect knowledge of the ritual and ceremonies belonging to it, and they are consequently at a loss to solve the many questions of law arising in the practice of our Lodges. To this fact, also, may be attributed the various and conflicting decisions of Grand Masters, Grand Lodges, and individual Masons; for it is well known that the decisions of different Grand Officers and Grand Bodies are sometimes in diametrical opposition on the same point or points of Masonic law. The decision of one jurisdiction on any given question will often be found to contradict

that of another, while a third will be at variance with both; hence the brother who relies for authority on such foundations, will often find himself unable to arrive at a satisfactory conclusion. In all such cases the true way is to ascend the stream beyond the point where the doctors have commenced to alter its flow, and seek the solution of the difficulty at the fountain-head. All the law of our institutions is based upon certain well-defined principles which have existed from time immemorial, partly as written, and partly in the unwritten landmarks of the order. All local regulations which have come into existence since the foundation of Grand Lodges, must be founded on these earlier principles, or they are, from the want of such foundation, null and void. From this it will be seen that he who would expound the law must prepare himself by a studious investigation into the early authorities, both written and unwritten, and also examine the general tenor of Grand-Lodge legislation, applying the principles before mentioned, to enable him to detect irregularities and departures from the old ways. This branch of investigation is, from its nature, somewhat dry, yet it is absolutely necessary to the well-informed Mason, and ought by no means to be neglected by those who accept leading positions either in the Lodge or the Grand Lodge. There is no reason why the Master of a Lodge should not be as well-informed on this topic as the Head of the Fraternity; and the experience of a single year will convince the most skeptical, that nothing will give greater satisfaction to the members or the Master than the faculty of being able to solve, readily and correctly, questions that so frequently present themselves. The earliest constitutions we know of date about the year 930, and are called the York, or Gothic Constitutions,

which were republished in London within a few years. Their principal points may be found in the works of OLIVER and MACKEY; but we are not aware that a complete copy in modern English has ever been printed in this country. Our constitutions and regulations are founded on those adopted by the Grand Lodge of England, in 1721, and collated and published under the sanction of that body, by Dr. ANDERSON, in 1723. Other editions were published at later periods, but they show evident departure from the original; and the student would, therefore, do well to make himself thoroughly acquainted with the original edition, as the basis on which the superstructure of the true law is erected. With the knowledge thus indicated, he will be enabled to study our present constitutions with an advantage not possessed by those who merely read them without reference to the principles upon which they rest.



At the consecration of the Bromsgrove Lodge, it was remarked as a pleasing feature in the enjoyment of the evening, that one of the brethren of the new Lodge having incidentally mentioned that he had just heard an elderly brother was residing in the town (who was not sufficiently favored by fortune to allow him to purchase a banquet ticket), the brethren unanimously expressed their desire that he should be sent for; and on his appearing, he was recognized by Brother Captain EMMOTT as an aged veteran who had shared the perils of the dreadful field of Waterloo with him. We need hardly say, that though they were widely severed by fortune, both experienced the same delight at being thus placed on a level by the bond of Masonic friendship.



WASHINGTON AND LAFAYETTE.*

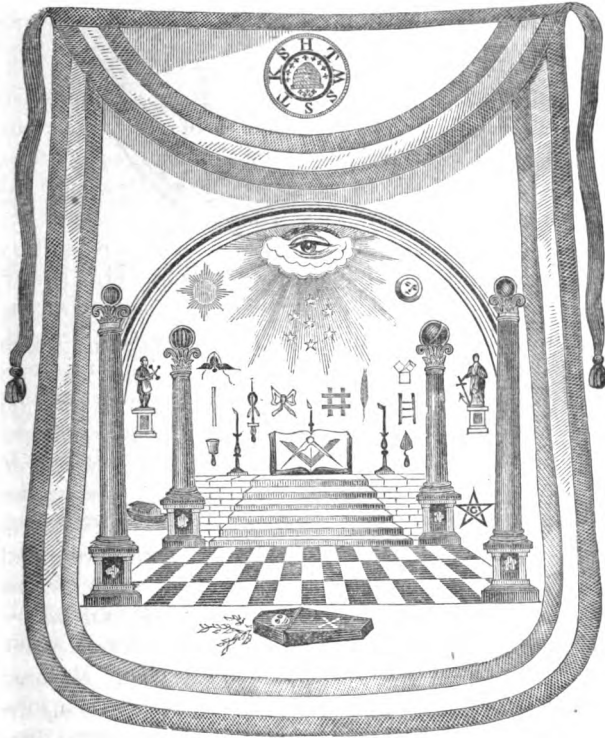
BY BENSON J. LOSSING.



HERE was a bond of union, of peculiar strength, between WASHINGTON and LAFAYETTE, other than that of mere personal friendship. They were members of the fraternity of Free and Accepted Masons, and both loved the mystic brotherhood sincerely. Madame LAFAYETTE was deeply interested in everything that engaged the attention of her husband; and she had learned to reverence WASHINGTON with a feeling closely allied to that of devotion. She had corresponded with him,

◦ We are permitted, by the kindness of W. A. TOWNSEND & Co., New York, to make the above extract from the beautifully illustrated work entitled "MOUNT VERNON AND ITS ASSOCIATIONS, Historical, Biographical, and Pictorial. By BENSON J. LOSSING." This work is replete with valuable reminiscences of the home of the great WASHINGTON, and should be in the library of every scholar, and upon the center-table of every lady of taste. It is one of the finest specimens of illustrated typography ever executed in this country.

and received from him cordial invitations to the simple delights of rural life at Mount Vernon. She had, no doubt, earnestly desired to present some visible testimonial of her regard to the great patriot of the New



World; and when her husband resolved to visit him in his retirement at Mount Vernon, she prepared, with her own hands, an apron of white satin, upon which, wrought in needlework, were the various emblems of the Masonic

order. This apron LAFAYETTE brought with him, and presented to his distinguished brother at Mount Vernon. It was kept by WASHINGTON as a cherished memorial of a noble woman; and, after his death, his legatees formally presented it to the Washington Benevolent Society of Philadelphia, in the following words :

“ TO THE WASHINGTON BENEVOLENT SOCIETY.

“The legatees of General WASHINGTON, impressed with the most profound sentiments of respect for the noble institution which they have the honor to address, beg leave to present to them the inclosed relic of the revered and lamented Father of his Country. They are persuaded that the apron, which was once possessed by the man whom Philadelphians always delighted to honor, will be considered most precious to the Society distinguished by his name, and by the benevolent and grateful feelings to which it owes its foundation. That this perishable memento of a hero, whose fame is more durable than brass, may confer as much pleasure upon those to whom it is presented as is experienced by the donors, is the sincere wish of the legatees.

“ *October 26th, 1816.*”

When the Society to which this apron was presented was dissolved, the precious memento of WASHINGTON and his fair friend was presented to the Grand Lodge of Pennsylvania, and now occupies a conspicuous place upon the walls of the Grand Master's room in Masonic Hall, Philadelphia, carefully preserved under glass, in a frame.

More than two years previous to the visit of LAFAYETTE, WASHINGTON received from the late ELKANAH WATSON, and his business partner, M. COSSOUL, several Masonic ornaments, accompanied by the following letter :

“ TO HIS EXCELLENCY, GENERAL WASHINGTON, AMERICA.

“ MOST ILLUSTRIOUS AND RESPECTED BROTHER : In the moment when all Europe admire and feel the effects of your glorious efforts in support of American liberty, we hasten to offer for your acceptance a small pledge of our homage. Zealous lovers of liberty and its institutions, we have experienced the most refined joy in seeing our chief and brother stand forth in defense of a new-born nation of republicans.

“ Your glorious career will not be confined to the protection of American liberty, but its ultimate effect will extend to the whole human family, since Providence has evidently selected you as an instrument in His hands to fulfill His eternal decrees.

“ It is to you, therefore, the glorious orb of America, we presume to offer Masonic ornaments, as an emblem of your virtues. May the Grand Architect of the universe be the guardian of your precious days, for the glory of the western hemisphere and the entire universe. Such are the vows of those who have the favor to be by all the known members,

“ Your affectionate brothers,

“ WATSON & COSSOUL.

“ *East of Nantes, 23d 1st month, 5782.*”

WASHINGTON replied as follows, from his headquarters at Newburgh :

“ STATE OF NEW YORK, *August 10th, 1782.*

“ GENTLEMEN : The Masonic ornaments which accompanied your brotherly address of the 23d of January last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented.

“ If my endeavors to arrest the evil with which the

AARON'S ROD.

BY ALBERT G. MACKEY, M.D.



WE are informed in Scripture, that to prove AARON'S call from GOD, and to prevent any contention in future about the priesthood, the following miracle was performed: The twelve chiefs of the tribes of ISRAEL were commanded to write the name of each tribe upon the rod or staff that belonged to its representative, while the name of AARON was to be inscribed upon that which belonged to the tribe of LEVI. These rods were to be laid up for a night in the tabernacle, and the Lord promised that the rod of the man whom he should select for the priesthood would blossom, while the other rods should remain dry and withered. The rods were accordingly produced, and the names being written on them, they were laid up in the tabernacle. On being examined the next day, the rod of AARON alone fulfilled the conditions of the promise, for it is said that it "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." (Numb. xvii. 8.) The people were consequently satisfied with this, as the visible declaration of the will of GOD that the priesthood should be fixed in the family of AARON and the tribe, and that they and their descendants alone should thereafter exercise the sacerdotal functions among the Israelites.

The Hebrew word used in this place is *מטה*, *mateh*, and literally signifies a *branch*, *bough*, or *shoot*; and, secondarily, the *staff* or *scepter* which was borne by the prince or chief of each tribe, and which was used as a symbol of official dignity. It is supposed by commentators that the rod of AARON, as well as the other rods, was made out of the *amygdalus communis*, or commou

almond—a plant which puts forth its buds and flowers sooner than most other trees, and hence its Hebrew name of *sheked*, which is derived from *shakad*—watchfulness—because it seems to watch diligently for the spring, and to take advantage of the first appearance of that season. The use of a rod or staff by chiefs and kings was therefore, says CLARKE, symbolical of “that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of Divine Providence, to their care.” It is in this symbolic sense of watchful assiduity in the discharge of duty, that rods are made the insignia of the Deacons in Ancient Craft Lodges, and are borne by the Masters of the Veil in Chapters of Royal Arch Masons.

AARON'S rod was one of the implements placed in the Ark of the Covenant, where it was laid up by MOSES as a testimony of the priestly commission which it had indicated to AARON. A copy of it has, therefore, been preserved in the imitative ark, whose history forms so important a part of Capitular Masonry, and hence it constitutes one of the symbols of the Royal Arch degree. Now, as everything in that august degree is symbolic of ETERNAL LIFE, and of the DIVINE TRUTH which is to be found only in that life, AARON'S rod may well be interpreted as a symbol of the resurrection from lifeless and withered error to vital and evergreen truth. And so the *Book of the Law*, within whose pages truth alone is to be found, and then the *manna*, which is emblematic of truth, as the eternal food of life, and lastly, *Aaron's rod*, symbolizing the transformation from the error of death to the truth of life, are successively presented, that the aspirant may be thus gradually prepared for the reception of the TETRAGRAMMATON, that sublime symbol of Divine Truth.

We may notice, in conclusion, that a similar interpretation has been given to this symbol of AARON'S rod in the Hutchinsonian school of theology. Thus HOLLOWAY, a learned writer of that school, in his "Originals" (Vol. II., p. 47), says: "AARON'S rod that budded was a type of CHRIST'S dead body that was to rise again, and to be the resurrection and the life to his church."

But CHRIST, in the Christian system, is Truth, as he himself declares: "I am the way, the truth, and the life;" and hence the rod of AARON is here, as in Masonry, the symbol of Truth.

It is stated in the tenth volume of ALISON'S History of Europe, that a detachment of the French army was surprised by Platoff, who passed the Elbe at the head of the Cossacks, and took five hundred prisoners. In a foot-note he mentions, on the authority of Sir ROBERT WILSON, that the French officer in command owed his life to the fortunate incident of his giving the Freemasons' sign to an officer, who seized his hand just as a lance was about to pierce his breast.

The same fortunate presence of mind, in making use of the Freemasons' sign, saved the life of a gallant officer, Lieutenant-Colonel TYTLER, during the American war; who, by giving one of the enemy's officers the Freemasons' grip when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life.

SHOULD even our friends deceive us, though we have a right to be indifferent to their professions of friendship, we ought ever to retain a sensibility for them in misfortune.

BEAUSÉANT.

BY THE LATOMIA SOCIETY.



THE seal of the Templars represented two armed knights, mounted one behind the other, on the same horse ("in sigillo eorum inscripti sunt duo unum equum equitantes"), as a symbol of that union and brotherly love which should ever exist between these fellow-soldiers of the Temple, and not, as has been pretended by most of the historians of the Order, in token of their primitive poverty, according to which two knights could have but one horse between them. The Trecensian Statutes, or rule of the Order, sanctioned by the Council of Troyes, and confirmed by Pope HONORIUS II., totally ignore this poverty, for canon 30 allows each knight to have three horses (Uniquique vestrorum Militum tres equos licet habere, quia domus Dei, Templique Salomonis, *eximia paupertas* amplius non permittit, in *præsentiarum* augere, nisi cum Magistri licentia). For it may readily be imagined that two mailed knights, astride of one horse, would have been but a sorry protection to the pilgrims on their way through the mountain



passes, to and from the Holy City, and anything but a terror to their Saracen foes. It is a fact beyond dispute that BALDWIN, king of Jerusalem, was ever a warm friend of the new Order, and therefore must certainly have supplied the Templars with sufficient horses for their purpose, the more readily as there were plenty to be had in Palestine, and the knights being but very few at that time, required but a small number. According to the later statutes, it was expressly prohibited that two brethren should ride upon one horse (Münter, Statutenbuch, p. 184), probably for the reason that the seal had been in derision, erroneously interpreted. The banner of the Order was of white and black cloth, the white to signify that the knights walked in the innocence and purity of CHRIST; the black, that they were the terror of their enemies (Jac. Vitri., 118). The name of this banner, and at the same time the battle-cry, and most sacred oath of the Templars, was "*Beauseant*," in allusion to the seal, whereon two brethren were represented as riding on one horse, which was considered by the Order as a "*fair seat*"—" *beau séant*," that is, as a seal of true fraternal alliance. (Magn. Chron. Belgic., p. 154.) Vexillum bipartitum ex albo et nigro, quod nominant Banter. According to Dufresne Glossarium, "id vocabulum significat equum, cujus pellis nigro et albo est interstincta;" and Adelung Glossar, "*Beauseant* or *Baucens* signifies black-and-white-spotted, especially as applied to a horse." The Epp. Innocent III., ed. Brequigny et du Theil, lib. VIII., 119, p. 753, calls this banner "*vexillum Balzanum*," and thence, the standard-bearer "*balzanifer*." But it would seem very inapposite that the Templars should swear by the color of a horse, should choose this for their war-cry, and so style their banner. The seal of the Order was always accompanied with the word *Beauseant*.

(Wilken, *Gesch. der Kreuzzüge*, Vol. II., p. 553.) Both, therefore, stood in close relationship. It would seem natural, therefore, to refer this word Beauséant to this token of brotherly love, where two Templars were represented as united in close friendship, and seated on one horse. This device, then, "*the fair seat*," "*beau séant*," served as a symbol of intimate union, the word was adopted as their battle-cry and the name of their banner, and finally it formed an appropriate formula of oath, signifying "*By the fraternal bond of the Temple Order—Beauséant.*"



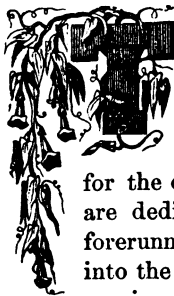
QUEEN ELIZABETH, hearing that the Masons had certain secrets that could not be revealed to her (for that she could not be Grand Master), jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, 1561. Sir THOMAS SACKVILLE, then G.M., instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them that Freemasonry was a system founded on divine and moral laws. The consequence of his arguments was, that he made the chief men Freemasons, who, on their return, made an honorable report to the Queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church and State.

NARROWNESS of mind is often the cause of obstinacy : we believe no farther than we can see.

FREEMASONRY AND THE CHURCH.

[EXTRACT FROM AN ORATION AT THE LAYING OF THE CORNER-STONE OF A CHURCH.]

BY REV. W. D. HALEY.



THE Church and Freemasonry meet face to face in a way that symbolizes their relations. We are here in our working apparel to serve you; we come to assist you in preparing the material temple for the dwelling of the Almighty. Our Lodges are dedicated to St. John, and as he was the forerunner of the Messiah, so would we go out into the wilderness, leveling the rugged hills and causing precipitous vales to be filled for the passage of your truth and your glory. As there are attached to those grand old cathedrals of Europe certain cloisters without the church, so we would furnish a cloister where those may walk who, beholding through your windows the brilliant lights, faintly hearing the choral hosanna that swells to your lofty dome, may, if they never enter your stately building, at least have shelter from the pitiless storm, and learn to reverence your altar. Do you ask me what has Freemasonry done for the Church? I answer it has done what Solomon did—it has “built the house for the Lord God of Israel.” Whenever you see a specimen of that beautiful order of architecture, the Gothic—or any of its modifications—know that that is the gift of Freemasonry to the Church. Go into foreign countries, travel on the continent of Europe, and when in Strasburg, Cologne, Meissen, Munich, Milan, Prague, or Paris, you have seen the noblest church, that is the gift of Freemasonry to the Church. Visit London: stand under the shadow of that stupendous pile known as the Cathedral of St. Paul—mark its swelling dome and cloud-cleaving cross, walk in

amazement through its glorious colonnade, enter the building, and pass through its transept, aisle, and nave; then descend into its silent crypt, and, while you are surrounded by the sleeping dust of earth's mighty ones, you will see a modest slab, bearing a Latin inscription, which may be rendered thus :

Beneath
Lies the Builder
of
THIS CHURCH,
Who Lived above Ninety Years,
Not for himself,
But for the Public Good.
Reader, would'st thou behold his Monument?
Circumspice !

That Builder was Sir CHRISTOPHER WREN, Grand Master of Ancient Freemasons.

To the moral services of Freemasonry to the Church I can make only the slightest allusion, for the disappearance of the sun again warns me to be brief, and, indeed, if I had weeks instead of moments, the time would still be too short. I have mentioned the point, however, because, as in the broadest glare of the brightest day there will be narrow valleys and obscure ravines into which the illumination can never penetrate; so I have recently read in the public journals that in a State, otherwise enlightened, a clergyman refused Christian burial to one of his flock, because, by the request of the deceased, his Masonic brethren proposed to render him the last customary mark of respect. I was pained by this—pained, not for Masonry, for you can neither add to nor take away from its glory—but pained for my profession, pained for my humanity; and I here declare that I know of no more efficient and faithful friend of morality and Christianity than Freemasonry.



THE MASONIC BURIAL.

BY B. B. FRENCH.

WITHIN his earthly resting place
His manly form is laid,
And o'er his sleeping ashes have
The mystic words been said ;
And while we drop the Evergreen
Down through the opened sod—
That emblem of immortal life—
Our hopes go up to God.
And from the Master's lips there fall
These words of holy love :
“Brother, we only part on earth,
To meet again above.”

Now the living chain of union
Is formed, and every one
Bows humbly, while the solemn words—
“Thy will, oh God ! be done” —
Are uttered, and the glistening eye
And swelling heart attest,

That a Brother and a Friend has gone
To his immortal rest ;
And from the Master's lips there fall
These words of holy love :
" Brother, we only part on earth,
To meet again above."

In that circle of united hands
Is there no broken place ?
Alas ! one single link is out—
One dear familiar face
Will never more on earth be seen ;
His hands will ne'er again,
Responsive to a brother's love,
Be clasped in that bright chain.
He sleeps in death, while rise these words
Of high and hopeful love :
" Brother, we only part on earth,
To meet again above."

The solemn rites are o'er ; the grave
Heaped to a grassy mound,
And we leave our Brother sleeping
In the cold and quiet ground.
On earth again we ne'er shall see
The form we lov'd so well ;
But his immortal soul shall hence
With God forever dwell :
And while we grieve, the seraph, Hope,
Whispers, in words of love,
" True Brothers only part on earth,
To meet again above."

POLITICAL FREEMASONRY.



UNDER the above title, which every brother will acknowledge to be a misnomer, inasmuch as politics and Freemasonry have nothing in common, a very clever paper, suggested by ALEXANDER DUMAS' "Autobiography of Garibaldi," appeared in last week's issue of the *Manchester Review*, and, without indorsing any of its contents or correcting its manifest errors, we have reprinted it, because we believe that our Craft should "see itself as others see us," and not sit blindly down, knowing that Freemasonry means no harm to governments, but actually inculcates obedience and respect to all lawfully-constituted authority; while such curious speculations as those of M. ALEXANDER DUMAS are circulated in one of our great cities as pictures of Freemasonry, although it be the Freemasonry of the Continent and by-gone times. Such being part of our mission, we beg our readers' attention to the article in question, of which we have not omitted a single word. Comment from us would be superfluous :

"POLITICAL FREEMASONRY.

"At the commencement of the present century, when France and England were looking across the Channel at each other in a very unfriendly mood, and when CHARLES JAMES FOX, as the leader of the 'Advanced Liberalism' of those days, was using all his eloquence to persuade the House of Commons to place the most implicit reliance on the good faith of France, although he had been one of the most virulent opponents of the French Commercial Treaty, a brisk controversy was kept up in the periodical literature and newspapers regarding what share Free-

masonry had had in promoting the French Revolution. According to the Abbé Barruel, whose book on the Jacobin Conspiracy created a great sensation, the political secret of Freemasonry was 'Liberty, Equality, and Fraternity;' but that was not communicated to the ordinary members. Among English Masons only a small number of the whole were initiated. In Ireland and France the proportions were much larger. In the latter country, five out of every six Freemasons were members of the inner circle, and the Duke of Orleans was Grand Master.

"The first article in the first number of the *Edinburgh Review*, published in October, 1802, consisted of a notice of a work on this much-vexed question, by J. J. MOUNIER, 'De L'Influence attribuée aux Philosophes, aux Francs-Maçons, et aux Illumés, sur la Revolution de France.' MOUNIER was the antagonist of MIRABEAU, and the popular President of the first National Assembly. His object was to show that the revolution in France was brought about, neither directly by the combination and conspiracy of the Freemasons, nor indirectly by the writings of ROUSSEAU, VOLTAIRE, and their associates. As for the alleged connection of the German Illuminati and the French Jacobins, MOUNIER showed that the doctrines of the two sects were essentially distinct. The Jacobins preached openly the sacred right of insurrection, and plumed themselves, like certain pamphleteering diplomatists of the present day, on being able to regenerate a kingdom in a single year. The German Illuminati, on the other hand, were mere speculative dreamers, who taught the philosophical doctrine of the Rights of Man, as originating in the essential individuality of the individual. From the reviewer's summing up, he does not seem to have formed a very decided opinion on the matter. The object which the Illuminati had in view 'was probably, in its own nature, unattainable; and they would have perished by their internal dissensions before they could have given any disturbance to the community.' At the same time, he admitted that 'their constitution was a system of manifest usurpation; and that, independently of the doctrines they taught, their secret association alone made them a proper object of reprobation.'

"The subject of political Freemasonry has lately begun to

excite a good deal of attention, from the fact that the Emperor of the French is a member of the Italian Order of the Carbonari, which has had so much to do with the Revolution. The following particulars, relating to Freemasonry and the Carbonari, from DUMAS' preface to his 'Life of Garibaldi,' are noteworthy as a sign of the times:

“‘In 1820, Carbonarism had begun to spread throughout Italy. In a former work of mine, entitled 'Joseph Balsamo,' which, although but a romance, contains in it much of reality, will be found a sketch of the history of the 'Illuminati,' and of Freemasonry. These two powerful antagonists to despotic royalty, whose device was the three initial letters, 'L. P. D.,' *i. e.*, *Libia Pedibus Distruc*, played a part of some importance in that French Revolution, Almost all the Jacobins, and a large proportion of the Cordeliers, were Freemasons, while PHILIP EGALITÉ held the high office of 'Grand Orient' in the Craft.

“‘NAPOLEON affected to take Freemasonry under his protection; but under this pretense he managed to divert it from its proper aim: in short, he bent it to his own purposes, and turned it into an instrument of despotism. It was not the first time that chains had been forged from sword-blades. JOSEPH BONAPARTE was a Grand Master of the Order; CAMBACERES, Grand Assistant-Master; and MURAT, second Grand Assistant-Master. The Empress JOSEPHINE being at Strasburg, in 1805, presided at the festival of the adoption of the Free Knights of Paris; and about this time EUGENE DE BEAUHARNAIS was elected 'Venerable' of the Lodge of St. Eugene of Paris. When he was afterward in Italy as Viceroy, the 'Grand Orient' of Milan named him 'Master and Sovereign Commander of the Supreme Council of the 32d Degree,' the greatest honor attainable under the statutes of the Order.

“‘BERNADOTTE also was a Mason; his son, Prince OSCAR, was Grand Master of the Swedish Lodges; moreover, in the different lodges of Paris were successively initiated ALEXANDER, Duke of Wurtemberg; Prince BERNARD, of Saxe-Weimar; and even the Persian Ambassador, ASKERI KHAN; the President of the Senate, Count DE LACÉPÈDE, presided as 'Grand Orient of France,' having for his officers of honor generals KELLERMANN, MASSENA, and SOULT. Princes, ministers, marshals, officers, magistrates, all, indeed, who were remarkable from their glorious career, or eminent from their position, were ambitious of being admitted as Brethren. Women

even wished to have their lodges; this notion was adopted by Mesdames DE CALIGNAN, DE GIRARDIN, DE NARBONNE, and many other ladies of great houses; but one only among them was actually received into the Craft, and she not as a 'sister,' but as a 'brother.' That was no other than the famous XAINTEAILLES, to whom the First Consul had given the brevet of a *chef d'escadron* (major of cavalry).

“ ‘ But it was not in France alone that Freemasonry flourished at that period. The King of Sweden, in 1811, instituted the civil order of Masonry. FREDERICK WILLIAM III., King of Prussia, had, toward the end of the month of July, in the year 1800, sanctioned by edict the constitution of the Grand Lodge of Berlin. The Prince of Wales continued to preside over the Order in England until he became Regent in 1813. And, in the month of February of the year 1814, the King of Holland, FREDERICK WILLIAM, declared himself protector of the Order, and permitted the Prince Royal, his son, to accept the title of 'Honorary Venerable' of the Lodge of William Frederick of Amsterdam.

“ ‘ At the return of the Bourbons to France, Marshal BOURNONVILLE begged LOUIS XVIII. to place the Fraternity under the protection of a member of his family; but LOUIS XVIII., whose memory was tenacious, had not forgotten the active part which Masonry had taken in the catastrophe of 1793; so he refused compliance with the request, by stating that he never would allow a member of his family to form part of any secret society whatever.

“ ‘ In Italy, Masonry fell to the ground together with French domination; but in its place, after a time, Carbonarism began to appear, and this association seemed to have taken up the performance of the task which Masonry had abandoned—that of furthering the cause of political emancipation.

“ ‘ Two other sects took the same direction, viz: that of 'The Catholic Apostolic and Roman Congregation,' and that of 'The Consistorial Society.'

“ ‘ The members of the Congregation wore as a badge of recognition a cord of straw-colored silk, with five knots. Its members, in the inferior degrees, professed nothing but acts of piety and benevolence; as to the secrets of the sect—known only to the higher degrees—they were not allowed to be uttered where there were more than two present, all conference ceasing on the appearance of a third person. The pass-word of the Congregationalists was Eleuteria, signifying *Liberty*; the secret word was Ode, that is to say, *Independence*.

“ ‘This sect, which originated in France among the néo-catholics, and included among its members several of our best and most steadfast Republicans, had crossed the Alps, passed into Piedmont, and thence into Lombardy; there it obtained but few proselytes, and was soon rooted out by Austrian emissaries, who contrived to lay their hands at Genoa on the diplomas granted to the various members on their initiation, as well as the statutes, and a key to the secret signs of recognition.

“ ‘The ‘Consistorial Society’ directed its efforts chiefly against Austria; at its head figured those princes of Italy who were unconnected with the house of Hapsburg, and its president was Cardinal GONSALVI; the only prince of Austrian connection who was not excluded from it was the Duke of Modena. Thence ensued, when the existence of this league was publicly known, the terrible persecution of the patriots by this prince; he had to earn forgiveness from Austria for his desertion of her, and nothing less than the blood of MENOTTI, his associate in the conspiracy, sufficed to make his peace with that Power.

“ ‘The Consistorialists aimed at wresting from FRANCIS II. all his Italian dominions, in order to share them among themselves. The Pope, besides his own territory of Rome and the Romagna, was to have possession of Tuscany for his share; the Isle of Elba and the Marches were to be bestowed on the King of Naples; Parma, Placentia, and a part of Lombardy, with the title of king, on the Duke of Modena; Massa, Carrara, and Lucca were to be given to the King of Sardinia; and lastly, the Emperor Alexander, who, from his aversion to Austria, favored these secret designs, was to have either Ancona, Civita Vecchia, or Genoa as a Russian foothold in the Mediterranean.

“ ‘Thus, without consulting national feelings, or the natural territorial limits of different states, this league coolly resolved on sharing souls among themselves, as Arabs do with a captured flock after a *razzia*, and that right which belongs to the humblest creature upon the soil of Europe—to choose his own master, and to take service only where it suits him—that right was to be refused to national communities.

“ ‘Fortunately, one only of all these projects—that which was undertaken by the Carbonari, and one that was not irreconcilable with divine precepts—had a fair chance of being accomplished.

“ ‘Carbonarism had made its way to and was thriving vigorously in the Romagna; it had united itself to the sect of the Guelphs, the

central point of which was at Ancona, and it looked for support to Bonapartism.

“LUCIEN BONAPARTE was raised to the degree of ‘Grand Light ;’ and, in its secret meetings, resolutions were passed, declaring the necessity that existed for wresting power from the hands of the priests ; the name of BRUTUS was invoked, and the associates went to work to prepare the minds of thinking men for a republic.

“‘In the night of the 24th of June, 1819, the movement thus betrayed broke out ; but it came to the fatal issue so common to first attempts of this kind. Every new faith, religious or political, which is to have apostles and zealous disciples, first requires martyrs. Five Carbonari were shot, and others condemned for life to the galleys, while some, deemed less guilty, were sentenced to ten years’ imprisonment in a fortress.

“‘After this catastrophe, the sect, having learned prudence, changed its name, and took that of the ‘Latin Society.’

“‘At this very time the association was spreading its doctrines in Lombardy, and extending its ramifications into the other states of Italy. In the midst of a ball given at Rovigo by Count PORGIA, the Austrian Government caused several persons to be arrested, and on the following day declared every one who should be affiliated to Carbonarism as guilty of high treason. But the place where the movement was most active and made the greatest progress was Naples. COLETTA affirms in his history that the members of the society in that kingdom amounted to the enormous number of six hundred and forty-two thousand ; and, according to a document in the Aulic Chancery, that number is even below the mark. The number of the Carbonari, says this paper, amounts to more than eight hundred thousand in the kingdom of the Two Sicilies, and neither the efforts of the police nor any other vigilance can check its unceasing growth ; it would, therefore, be useless to expect to extirpate it altogether.

“‘During the progress of this movement at Naples, political discontent was spreading in Spain, where RIEGO, another martyr—who left behind him a death-song which has since become a chant of victory—raised, in January, 1820, the banner of liberty. So great was his success, in the first instance, that FERDINAND VII. issued a decree declaring that, as the will of the people had so decidedly manifested itself, he (the king) had resolved to swear to the Constitution originally proclaimed by the Cortes in 1812, his consent to which had been hitherto refused.’

“DUMAS then proceeds to show how rapidly Carbonarism had succeeded in overthrowing old governments and setting up new ones in their stead, thus vindicating its claim to be considered as the rightful heir of the political Freemasons of the first French Revolution era.

“ ‘This is the result which Carbonarism had obtained five years after its establishment in Italy : first, the recognition of a Constitution in Spain ; next, a Constitution at Naples ; and, finally, the proclamation of a Constitution in Piedmont.’

“M. DUMAS does not bring his sketch of the history of political Freemasonry down to the present day, as that would have brought him upon very dangerous ground. Had he done so, we might, perhaps, have had some light thrown upon the strange mystery by which the crime of ORSINI, on the 14th of January, 1858, was linked with the liberation of Italy. Looking back through the strange series of events which have so hurriedly followed each other since that event, who can help attributing the present state of affairs in Italy to the unfortunate conspirator rather than to the French Emperor, who so narrowly escaped being his victim ?”



THE LODGE.—The following poem was written in 1771, just eighty-nine years ago. It is rather a description of what a lodge should be than what it always is ; and yet the lodge that is not precisely, in every point, what is here described, is recreant to its trust.

When to the lodge we go, that happy place,
 There faithful friendship smiles in every face ;
 What though our joys are hid from public view,
 They on reflection please, and must be true.
 The lodge the social virtues fondly love—
 There wisdom's rule we trace, and so improve ;
 There we, in moral architecture skilled,
 Dungeons for vice, for virtue temples build ;
 While sceptered Reason, from her steady throne,
 Well-pleased, surveys us all, and makes us one.

ORDERS OF KNIGHTHOOD.

The Term *Knighthood* Examined.



HAVING thus far traced the origin and progress of knighthood, it may be well to pause a moment, and consider the signification of the word.

REES defines *Knighthood* as “a military order or honor, or a mark or degree of ancient nobility, or reward of personal virtue and merit.” There are four kinds of knighthood, viz: *military, religious, honorary, and social*, which will be considered in their respective divisions.

Military Knighthood is that of the ancient knights, who acquired it by high feats of arms, and who are called *miles* in old charters and titles, by which they were distinguished from mere *bachelors*, etc. They were girt with a sword and a pair of gilt spurs, whence they were called *equites* aurati*. Between the age of CHARLEMAGNE and that of the Crusades, the service of the infantry was degraded to the plebeians; the cavalry formed the strength of the armies, and the honorable name of *miles* or soldier was confined to the gentlemen who served on horseback, and were invested with the character of knighthood.† The dukes and counts, who had usurped

* They are called *equites* (knights), whether they are males or females. The word *equus* (a horseman or rider) is not improperly derived from *equus* (a horse) or from *equitando* (riding on horseback). They are also called *cavalieri* by the Italians; *cavalieros* by the Spaniards; *chevaliers* by the French; *Ritter* by the Germans and Belgians; and *margogh* by the Cambro-Bretons: to which may likewise be referred the word *cabalculator*, from the Arabico-Latin Glosses, called by the Italians *cavalcator*.

† In the middle ages, the distinction ascribed to soldiers serving on horseback assumed a very peculiar and imposing character. They were not merely respected on account of their wealth or military

the rights of sovereignty, divided the provinces among their faithful barons; the barons distributed among their vassals the fiefs or benefices of their jurisdiction; and these military tenants, the peers of each order, and of their lord, composed the noble or equestrian order, which disdained to conceive the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances; their sons alone, who could produce four quarters or lines of ancestry, without spot or reproach, might legally pretend to the honor of knighthood; but a valiant plebeian was sometimes enriched and enrolled by the sword, and became the father of a new race.

Religious Knighthood is applied to all military orders, which profess to wear some particular habit, to bear arms against the Infidels, to succor and assist pilgrims in their passage to the Holy Land, and to serve in hospitals where they should be received.

Honorary Knighthood is that which princes confer on other princes, and even on their own great ministers and favorites.

Social Knighthood is not fixed, nor confirmed by any formal institution; neither is it regulated by any lasting statutes. Of this kind many orders have been erected on occasion of factions, of tilts and tournaments, masquerades, and the like.

skill, but were bound together by a union of a very fraternal character, which monarchs were ambitious to share with the poorest of their subjects; and they were also governed by laws directed to enhance into enthusiasm the military spirit, and the sense of personal honor with which it was associated. In various military nations, horsemen were distinguished as an order in the state—as witness the *equites* of ancient Rome, a body interposed between the senate and the people. The conquerors of New Spain assigned a double portion of spoil to the soldier who fought on horseback.

BLACKSTONE says that "knights are called in Latin *equites aurati*—*aurati*, from the gilt spurs they wore; and *equites*, because they always served on horseback: for it is observable that almost all nations call their knights by some appellation derived from a horse."

Cnecht, or knight, among the Germans, in feudal history, was originally an appellation or title given to their youth, after being admitted to the privilege of bearing arms.

Knight, in a more modern sense, properly signifies a person who, for his virtue or martial prowess, is raised by the crown above the rank of gentlemen, into a higher class of dignity and honor. *Knight* is also understood of a person admitted into any order, either purely military, or military and religious, instituted by some king or prince, with certain marks and tokens of honor and distinction.

Chivalry, the name anciently given to knighthood, a military dignity; also, the martial exploits and qualifications of a knight.

The preceding divisions and definitions of knighthood, although perhaps strictly consonant with modern usage, differ somewhat from several old authors; but as it would be a tedious, as well as profitless task, to analyze the various significations which have at different periods been given to the word, we shall not lumber our pages with what are generally regarded as "obsolete ideas." It may not be amiss, however, to notice, in passing, two or three classifications by recognized authorities. MESIGER has three, viz: 1. Knights of the Collar, who receive from the hand of the chief who creates them a collar, a chain, or a crown, as a symbol of their admission into the order; for example, Knights of the Golden Fleece. 2. Religious Knights, or Knights of the Cross; as the

Knights of St. JOHN. 3. Golden Knights, or Knights of the Golden Spur. ASHMOLE, CLARK, and GRYPHIUS divide the order into only two classes, Ecclesiastical and Secular,* while others make a new division—*native* and *created*. The former (generally nobles descended from ancient families) are called the *Ritterschafft*; and the latter are those who properly acquire the name of a certain order, and retain until their death the ensigns thereof, received from the Master or his deputy. The existence of the *Ritterschafft* is not the only exception to the trite proverb, “a knight is *dubbed*—not *born* ;” for the prince-royal of Prussia, from the moment of his birth, is immediately a Knight of the Prussian Eagle.

Nature and Spirit of Knighthood.

In every age and country, valor has been held in great esteem ; and the more rude the period and the place, the greater respect was paid to boldness of enterprise and success in battle ; but it was peculiar to the institution of chivalry to blend military valor with the strongest passions—the feelings of devotion with those of love. The Greeks and Romans fought for liberty or for conquest, and the knights of the middle ages for God and for the ladies.† Generosity, gallantry, and an unblem-

* The first not only includes the defense of princes, the state, and of Christianity, but also, by particular vows and other rites, is rendered entirely subject to the chief. The second comprehends the military, which sovereigns have established to encourage the nobility, and cherish emulation among their subjects in the wars, and the management of state affairs.—CLARK.

† In the eleventh century, while chivalric institutions were yet in embryo, it was declared by the celebrated Council of Clermont, which authorized the first crusade, that every person of noble birth, on attaining twelve years of age, should take a solemn oath before the bishop of his diocese to defend to the uttermost the oppressed,

ished reputation were no less necessary ingredients in the character of a perfect knight. Founded on principles so pure, the order of chivalry could not, in the abstract at least, but occasion a pleasing though a romantic development of the energies of human nature; but as in actual practice every institution becomes deteriorated and degraded, we have too much occasion to remark that the devotion of the knights often degenerated into superstition; their love, into licentiousness; their spirit of freedom or of patriotism, into tyranny and turmoil; and their generosity and gallantry, into hairbrained madness and absurdity.

It is difficult to determine at what period the forms of chivalry were first blended with those of the Christian religion. At its first infusion, it appeared to soften the character of the people among whom it was introduced, so much as to render them less warlike than their heathen neighbors; but as the necessity of military talent and courage became evident, it was used by its ministers (justly and wisely, so far as respected self-defense) as an additional spur to the temper of the valiant. Victory and glory on earth, and a happy immortality after death, were promised to those champions who should distinguish themselves in battle against the Infidels. And who shall blame the preachers who held such language when it is remembered that the Saracens had at one time nearly possessed themselves of Aquitaine, and that, but for the successful valor of CHARLES MARTEL, PEPIN, and CHAR-

the widows, and the orphans; that women of noble birth, both married and single, should enjoy his especial care; and that nothing should be wanting in him to render traveling safe, and to destroy tyranny. It will be observed that in this decree all the humanities of chivalry were sanctioned by legal and ecclesiastical power, and that it was intended they should be spread over the whole face of Christendom, in order to check the barbarism and ferocity of the times.

LEMAGNE, the Crescent might have dispossessed the Cross of the fairest portion of Europe ?

The genius alike of the age and of the order tended to render the zeal of the professors of chivalry fierce, burning, and intolerant. "If an infidel," says a great authority, "impugn the doctrines of the Christian faith before a churchman, he should reply to him by argument, but a knight should render no other reason to the infidel than six inches of his falchion thrust into his accursed bowels." Even courtesy, and the respect due to ladies of high degree, gave way when they chanced to be infidels. This intemperate zeal for religion the knights were expected to maintain at every risk, however imminent. Like the early Christians, they were prohibited from acquiescing, even by silence, in the rites of idolatry, although death should be the consequence.

Impelled not less by the promised pardons, indulgences, and remissions of the Church than by the idea of re-establishing the Christian religion in the Holy Land, and wresting the tomb of CHRIST from the Infidels, kings, princes, and nobles, army after army, rushed to Palestine, and nobly accomplished such "deeds of high emprise" as beggar the most vivid descriptions of the romancer and the poet.

The religion of the knights, like that of the times, was debased by superstition. Each champion had his favorite saint, to whom he addressed himself on special occasions of danger, and to whom, after the influence of his lady's eyes, he was wont to ascribe the honor of his conquests. St. MICHAEL, the leader of banded seraphim, and the personal antagonist of Satan—St. GEORGE, St. JAMES, and St. MARTIN, all of whom popular faith had invested with the honors of chivalry—were frequently selected as the appropriate champions of the militant

adventurers yet on earth. EDWARD III., while fighting valiantly in a night-skirmish before the gates of Calais, was heard to accompany each blow he struck with the invocation of his tutelar saint—"Ha, St. Edward! Ha, St. George!" and similar exclamations.

Second only to their religious zeal, and frequently predominating over it, was a devotion to the female sex, and particularly to her whom each knight selected as the chief object of his affection. Where the honor or love of a lady was at stake, the fairest prize was held out to the victorious knight, and champions from every quarter were sure to hasten to combat in a cause so popular. But it was not enough that the "very perfect, gentle knight" should reverence the fair sex in general; it was essential to his character that he should select, as his proper choice, "a lady and a love" to be the polar star of his thoughts, the mistress of his affections, and the directress of his actions. In her service he was to observe the duties of loyalty, faith, secrecy, and reverence. Without such an empress of his heart, a knight, in the phrase of the times, was a ship without a rudder, a horse without a bridle, a sword without a hilt; a being, in short, devoid of that ruling guidance and intelligence which ought to inspire his bravery and direct his actions.

The ladies, bound as they were in honor to requite the passion of their knights, were wont to dignify them by the present of a scarf, ribbon, or glove, which was to be worn in the press of battle or tournament. These marks of favor were displayed on their helmets, and they were accounted the best incentives to deeds of valor. Sometimes the ladies, in conferring these tokens, clogged them with the most extravagant and severe conditions; but the lover had this advantage in such cases, that if he ventured to encounter the hazard imposed, and chanced

to survive it, he had, according to the fashion of the age, the right of exacting from the lady favors corresponding in importance. The annals of chivalry abound with stories of cruel and cold fair ones, who subjected their lovers to extremes of danger, either to test their courage, to get rid of their addresses, or to gratify a particular fancy; and instances are given, too, in which the patience of a lover was worn out by the heartless vanity which forced upon him such perilous enterprises.*

Cases assimilating to the preceding were rather uncommon; for, in general, the lady was supposed to have her lover's character as much at heart as her own, and to mean, by urging upon him enterprises of hazard, only to give him an opportunity of meriting her good graces, which she could not with honor confer upon one undistinguished by deeds of chivalry.

* At the court of one of the German emperors, while some ladies and gallants of the court were looking into a den where two lions were confined, one of them purposely let her glove fall within the palisade which inclosed the animals, and commanded her lover, as a true knight, to fetch it out to her. He did not hesitate to obey, but immediately jumped over the inclosure, threw his mantle toward the animals as they sprung at him, snatched up the glove, and regained the outside in safety. He then proclaimed aloud that what he had achieved was done for the sake of his own reputation, and not for that of a false lady, who could, for her sport and cold-blooded vanity, force a brave man on a deed so desperate; and, with the applause of all that were present, he renounced her love forever.

† An affecting instance is given by GODSCROFT. At the time when the Scotch were struggling to shake off the usurpation of EDWARD I., the castle of Douglas was repeatedly garrisoned by the English, and these garrisons were as frequently surprised and cut to pieces by Lord JAMES of Douglas, who, lying in the mountainous wilds of Cairntable, and favored by the intelligence which he maintained among his vassals, took advantage of the slightest relaxation of vigilance to surprise the fortress. At length, a fair lady of England

After the love of God and of his lady, the *preux chevalier* was to be guided by that of glory and renown. He was bound by his vow to seek out adventures of risk and peril, and never to relinquish the quest undertaken for any unexpected odds of opposition which he might encounter. It was not, indeed, the sober and regulated exercise of valor, but its fanaticism, which the genius of chivalry demanded of its followers. Enterprises the most extravagant in conception, the most difficult in execution, and the most useless when achieved, were frequently those by which an adventurous knight chose to distinguish himself. There were many occasions, also, on which these displays of chivalrous enthusiasm were specially expected and required; among which it is sufficient to name the tournaments, single combats, and solemn banquets, at which vows of chivalry were usually formed and proclaimed.

The contests of the tournaments and the *pas d'armes**

announced to the numerous suitors who sought her hand that she would confer it on the man who should keep the perilous castle of Douglas (so it was called) for a year and a day. The knight who undertook this dangerous task, at her request (Sir JOHN WALTON), discharged his duty like a careful soldier for several months; and the lady, relenting at the prospect of his continued absence, sent a letter to recall him, declaring that she held his probation as amply accomplished. In the mean time, however, he had received a defiance from DOUGLAS, threatening him that, let him use his utmost vigilance, he would recover from him his father's castle before Palm-Sunday. The English knight deemed that he could not in honor leave the castle till this day was passed; and on the very eve of Palm-Sunday was surprised and slain, with the lady's letter in his pocket, the perusal whereof greatly grieved the good Lord JAMES of Douglas.

◊ The phrase, *the passage of arms*, is used in the romance of "*Ivanhoe*" as a general expression for chivalric games; but this is incorrect; for the defense of a particular spot was the essential and dis-

were undertaken merely in sport and for thirst of honor ; but the laws of the period afforded the adventurous knight other and more serious combats in which he might exercise his valor. The custom of trying all doubtful cases by the body of a man, or, as it was otherwise expressed, by the judgment of God—in plain words, by referring the decision to the issue of a duel—prevailed universally among the Gothic tribes from the highest antiquity. A *salvo* was devised for the obvious absurdity of calling upon the weak to encounter the strong—a churchman to oppose a soldier, or age to meet in the lists with activity and youth. It was held that either party might appear personally or by his champion. This sage regulation gave exercise for the valor of the knights, who were bound by their oaths to maintain the cause of those who had no other protector ; and, indeed, there is good reason to believe that the inconveniences and injustice of a law so absurd in itself as that of judicial combat were evaded and mitigated by the institutions of chivalry, since, among the number of knights who were eagerly hunting after opportunities of military distinction, a party incapable of supporting his own cause by combat, could have little difficulty in finding a formidable substitute ; so that no one, however bold and confi-

tinguishing quality of the exercise in question. Now, there was no such circumstance in the affair near Ashby-de-la-Zouche. Five knights, challengers, undertook to answer all comers, but it was not expected that those comers should attempt to pass any particular place. The encounters which were the consequence of the challenges were simple jousts, and constituted the first day's sport ; on the second day there was a general tourney, or *mêlée* of knights ; and as in chivalric times the tournament was always regarded as the chief military exercise, the amusements at Ashby-de-la-Zouche were a tournament, and by that name, indeed, the author of "*Ivanhoe*" has sometimes called them.

dent, could prosecute an unjust cause to the utterance without the risk of encountering some champion of the innocent party from among the number of hardy knights who traversed every country, seeking ostensible cause of battle.

Besides these formal combats, it was usual for the adventurous knight to display his courage by stationing himself at some pass in a forest, on a bridge, or elsewhere, compelling all passengers to avouch the superiority of his own valor, and the beauty of his mistress, or otherwise to engage with him in single combat.*

The chivalrous custom of defying all and sundry to mortal combat subsisted in the borders until the days of Queen ELIZABETH, when the worthy BERNARD GILPIN found in his church of Houghton le Spring a glove hung over the altar which he was informed indicated a challenge to all who should take it down. The remnants of the judicial combats and the enterprises of arms may be found in the duels (sometimes called chivalry) of the present day.

* When ALEXIS COMMENUS received the homage of the crusaders, seated upon his throne, previous to their crossing the Hellespont, during the first crusade, a French baron seated himself beside the emperor of the East. On being reproved by BALDWIN, he answered, in his native language, "What ill-taught clown is this, who dares to keep his seat while the flower of European nobility are standing around him?" The emperor, dissembling his indignation, desired to know the birth and condition of the audacious Frank. "I am," replied the baron, "of the noblest race of France. For the rest, I only know that there is near my castle a spot where four roads meet, and near it a church where men, desirous of single combat, spend their time in prayer till some one shall accept their challenge. Often have I frequented that chapel, but never met I one who durst accept my defiance."

Special Forms and Laws of Knighthood.

VALET, DAMOISEAU, OR PAGE.

The education of the future knight began at an early period, and the first step to the order was the degree of *valet, damoiseau, or page*.* The care of the mother, after the first years of early youth were passed, was deemed too tender, and the indulgences of the paternal roof too effeminate for the future aspirant to chivalric honors.†

The young and noble stripling, generally about his twelfth year, was transferred from his father's house to that of some baron or noble knight, carefully chosen by the anxious parent as that which had the best reputation for good order and discipline. The children of the first nobles and high crown vassals were educated by the royal court; and, however the reins of discipline might be in particular cases relaxed, or become corrupted in later days, the theory was uniformly excellent. The youth, who was to learn modesty, obedience, and address in arms and horsemanship, was daily exercised in the use of weapons, beginning with such as were suited to his strength. He

* The first title was of the most ancient usage, and was thoroughly chivalric; the second is of nearly equal authority; but the word *page* was not much used till so late a period as the days of PHILIP DE COMINES. Before that time, it was frequently applied to the children of the vulgar.

† "Do you not bless GOD," said the Lady MABEL to her husband (Duke GUERIN of Montglaise)—as, at a solemn feast, they looked on their four hopeful sons—"do you not bless GOD, that has given you such a promising issue?" "Dame," replied GUERIN, in the true spirit of the age, "so help me GOD and St. MARTIN, nothing gives me greater sorrow and shame than to look on these four great sluggards, who do nothing but eat and drink, and waste their time in idle amusement." Like other children of gentle birth, therefore, the duke's boys, despite their mother's wishes, were obliged to commence their preparatory exercises.

was instructed how to manage a horse with grace and dexterity; how to use the bow and the sword; how to carry and protect the lance, an art which was taught by making him ride a career against a wooden figure holding a buckler, called a quintaine, which turned on an axis; and, as there was a wooden sword in the hand of the supposed opponent, the young cavalier, if he did not manage his horse and weapon with address, was liable to receive an ill-aimed blow when the shock of his charge made the quintaine spin round, which created much merriment among the spectators. This exercise was sometimes performed by hanging a shield upon a staff fixed in the ground, and the skillful horseman, riding at full speed, struck the shield in such a manner as to detach it from its ligatures. Besides these exercises, he was required to do the work which, in some respects, belonged to a menial, but not as a menial: he attended his lord during the chase, the rules of which, as an image of war, and as held the principal occupation of a gentleman during peace, were sedulously inculcated. By the necessity of encountering and dispatching a stag, a boar, or a wolf, at bay, he learned promptitude and courage in the use of his weapons; and the accuracy with which he was required to study the attacks of the hunted animal's course, gave him habits of attention and reflection. When benighted, he was taught to steer his course by the stars, if they were visible; if not, to make his couch with patience on the withered leaves or in a tree. The ceremonial of the chase was to be acquired, as well as its arts. To flay and disembowel the stag—a matter in which much precision was requisite, and the rules of which were ascribed to the celebrated Sir TRISTRAM, of Lionesse—was an indispensable portion of the page's education. Nor did his concern with the vension end here: he placed it on the

table, waited during the banquet, and carved the ponderous dishes when required or permitted to do so. Much grace and delicacy, it was supposed, might be displayed on these occasions, and the embryo knight was as thoroughly instructed in this accomplishment as in any other. Amidst these various instructions, it was often the page's duty to wait upon the ladies—rather as attending a sort of superior beings, to whom adoration and obsequious service were due, than as ministering to the convenience of human creatures like himself. The most modest demeanor, and the most profound respect, were to be observed in the presence of these fair idols; and thus the veneration due to the female character was taught to the acolyte of chivalry, by his being placed so near female beauty, yet prohibited the familiarity which might discover female weakness. As human nature was no nearer perfection in those days than at present, of course this custom occasionally led to abuse; and the training up of youths as pages in the houses of the great, although it survived the decay of chivalry, was often rather the introduction to indolence, mischief, and debauchery, than to the practice of arms and useful knowledge.*

ESCUYER, ESQUIRE, OR SQUIRE.

When advancing age and experience in the use of arms

• Youths generally ceased to act as pages at the age of fourteen, or a little earlier, but could not regularly receive the honor of knighthood till twenty-one. If their superior valor, however, anticipated their years, the period of probation was proportionably shortened. Princes of the blood-royal, also, and other persons of very high eminence, occasionally had this term so much abridged as to throw ridicule upon the order of knighthood, by admitting within “the temple of honor” (as it was the fashion of the times to call it) children who could neither understand nor discharge the duties of the office to which they were thus prematurely called.

had qualified the page for the hardships and dangers of actual war, he was removed from the lowest to the second gradation of chivalry, and became an *escuyer*, esquire, or squire.* At this stage of advancement, the candidate was withdrawn from the private apartments of the ladies, whom he only saw upon occasions of stated ceremony, and became an immediate attendant upon the knight or nobleman. In great establishments, there were esquires of different ranks, and destined for different services;† but

* The derivation of which phrase has been much contested. It has been generally supposed to be derived from its becoming the official duty of the esquire to carry the shield (*escu*) of the knight, his master, until he was about to engage the enemy. Others have traced the epithet (more remotely, certainly) from *scuria*, a stable, the charger of the knight being under the especial care of the squire. Others, again, ascribe the derivation of the word to the right which the squire himself had to carry a shield, and to blazon it with armorial bearings. This, in later times, became almost the exclusive meaning attached to the appellative *esquire*; and, accordingly, if the phrase means anything, it means a gentleman having the right to carry arms. There is reason to think, however, that this is a secondary meaning; for we do not find the word *escuyer* applied as a title of rank until so late as the Ordonnance of Blois, in 1579.

† Personal service in every branch of the domestic arrangements of a castle was considered so much the duty of a squire, that his title was always applied to some particular part of it—as the squire of the chamber, or the chamberlain, the carving squire, etc. The most honorable squire was he that was attached to the person of his lord; he was called the squire of the body, and was in truth, for the time, the only military youth of the class: every squire, however, became in turn, by seniority, the martial squire. He accompanied his lord into the field of battle, carrying his shield and armor, while the page usually bore the helmet; he also held the stirrup, and assisted the knight to arm. There was always a line of squires in the rear of a line of knights—the young cavaliers supplying their lords with weapons, assisting them to rise when overthrown, and receiving their prisoners. The banner of the banneret and baron was displayed by the squire. The pennon of the knight was also

we shall confine ourselves to those general duties which properly belonged to the office. He assisted his master in the offices both of a *valet de chambre* and groom; he attended to dress and to undress him, trained his horses to the menage, and kept his arms bright and burnished; he did the honors of the household to strangers who visited it; and the reputation of the prince, or lord, whom he served, was much exalted by the manner in which these courteous offices were discharged. Besides being perfect in the accomplishments of the times, particularly such as enabled him to act as master at the ceremonial feast, and to enliven it by his powers of conversation, he was also expected to understand chess, draughts, and other domestic games. Poetry and music, if he had any taste for these beautiful arts, and whatever other acquirements could improve the mind or the person, were accounted to grace his station.

During the period of probation, the dress of an esquire was simple and modest, and ought regularly to have been made of brown, or some other uniform and simple color. But this was not strictly essential, as the sumptuary laws of squirehood were not particularly attended to or rigidly enforced; and we read of the garment of CHAUCER'S squire, "embroidered like a meadow," and of "the silken doublet and embroidered hose," worn by little JEHAN DE SAINTRE.

While the courage of the young aspirant to knightly honors was animated, and his emulation excited, by the society in which he was placed, and the conversation to which he listened—while everything was done which the

waved by him when his leader was only a knight, and conducted so many men-at-arms and other vassals, that, to give dignity and importance to his command, he removed his pennon from his own lance to that of his attendant.

times admitted to refine his manners, and, in a certain degree, to cultivate his understanding—the personal exercises to which he had been trained, while a page, were now to be pursued with increasing assiduity, proportional to the increase of his strength. “He was taught,” says a historian, speaking of BOUCICAUT, while a squire, “to spring upon a horse while armed at all points; to exercise himself in running; to strike, for a length of time, with the axe or club; to dance, and throw somersets, entirely armed, excepting the helmet; to mount on horseback behind one of his comrades, by barely laying his hands on his sleeve; to raise himself betwixt two partition walls to any height, by placing his back against the one, and his knees and hands against the other; to mount a ladder, placed against a tower, upon the reverse or under side, solely by the aid of his hands, and without touching the rounds with his feet; to throw the javelin; to pitch the bar;” to do all, in short, which could exercise the body to feats of strength and agility, in order to qualify him for the exploits of war. For this purpose, also, the squires had their tourneys, separate and distinct from those of the knights. They were usually solemnized on the eve of the more formal and splendid tournaments in which the knights themselves displayed their valor; and lighter weapons than those of the knights, though of the same kind, were employed by the squires.

In actual war, the page was not expected to render much service, but that of the squire was important and indispensable. Upon a march, he bore the helmet and shield of a knight, and led his battle-horse—a tall, heavy animal, fit to bear the weight of a man in armor—while his owner rode an ambling hackney. The squire was also qualified to perform the part of an armorer, not only lacing his master’s helmet and buckling his cuirass, but

also closing with a hammer the rivets by which the various pieces were united to each other. This was a point of the utmost consequence; and many instances occur of mischances happening to celebrated warriors when the duty was negligently performed. In the actual shock of battle, the squire attended closely on the banner of his master, or on his person, if he were only a knight bachelor, kept pace with him during the *melee*, and was at hand to remount him when his steed was slain, or relieve him when oppressed by numbers. If the knight made prisoners, they were the charge of the squires; and if the squire himself chanced to make one, the ransom belonged to his master. On the other hand, the knights who received these important services from their squires, were expected to display towards them that courteous liberality which so peculiarly distinguished chivalrous character.

Although, in its primitive and proper sense, the state of squire was merely preparatory to that of knighthood, yet it is certain that many men, of birth and property, rested content with attaining that first step; and, though greatly distinguished by their feats of arms, never rose, nor apparently sought to rise, above the rank which it conferred. They were either attached to the service of some prince or eminent nobleman, or were in a state of absolute independence, bringing their own vassals to the field, whom, in such cases, they were entitled to muster under a *penoncel*, or small triangular streamer, somewhat like the naval pendant of the present day. They were likewise permitted to bear a shield, emblazoned with armorial bearings, but there seems to have been some difference in the shape of their helmets, and in the use of certain portions of armor. Aside from such trivial matters, the principal distinction between the independent

squire and the knight was the spurs, which the former might wear of silver, but by no means gilded. The reader is not, therefore, to suppose that, where he meets with a squire of distinguished name, he is necessarily to consider him as a youthful candidate for the honor of knighthood, and attending upon some knight or noble: this is indeed the primitive, but not the uniform meaning of the title.

The Investiture of Knights.

Knighthood, the third and highest rank in chivalry, was in its origin an order of a republican, or at least an oligarchic nature—arising from the customs of the free tribes of Germany, and, in its essence, not requiring the sanction of a monarch. On the contrary, each knight could confer the order upon whomsoever preparatory noviciate and probation had fitted to receive it. The highest potentate sought the *acolade*, or stroke, which conferred the honor, at the hands of the worthiest knight whose achievements had dignified the period. Thus FRANCIS I. requested the celebrated BAYARD (“the Good Knight, without reproach or fear”) to knight him—an honor which that hero valued so highly, that, on sheathing his sword, he vowed never more to use that blade, except against Turks, Moors, and Saracens. While the order of knighthood merely implied a right to wear arms of a certain description, and to bear a certain title, there could be little harm in intrusting to competent hands the power of conferring it on others; but when this highest order of chivalry conferred not only personal dignity, but the privilege of assembling under the banner or pennon a certain number of soldiers—when knighthood implied not merely individual immunities, but military rank—it was natural that sovereigns should use every

effort to concentrate the right of conferring such distinction in themselves or their immediate delegates; and, latterly, it was held that the rank of knight only conferred those privileges on such as were dubbed by sovereign princes. The times and place usually chosen for the creation of knights favored this assumption; for they were generally created on the eve of battle or after a victory,* or during the pomp of some solemn warning or grand festival. In the former case, the right of creation was naturally referred to the general or prince who led the host; and in the latter, to the sovereign of the court where the festival was held. The forms in these cases were very different: When knights were made in the actual field of battle, little solemnity was observed, and the form was probably the same with which private individuals had in earlier times conferred the honor on each other. The novice, armed at all points, but without helmet, sword, or spurs, came before the prince or general at whose hands he was to receive knighthood, and kneeled down, while two persons of distinction, who acted as his godfathers, and were supposed to become pledges for his being worthy, buckled on his gilded spurs, and belted him with his sword. He then received the *accolade*, a slight blow on the neck with the flat of the sword, from

• There was scarcely a battle in the middle ages that was not preceded or followed by a large promotion of men to the honor of knighthood. Sometimes, indeed, they were regularly-educated squires, but more frequently the mere contingency of the moment was regarded, and soldiers distinguished only for their bravery, and ungraced by the gentle virtues of chivalry, were knighted. TILLET relates that at Kioufosse, in 1339, when the hostile armies were drawn up, several knights were made, in expectation of instant battle, which, however, did not take place; and a hare running along the line during the ceremony, the new-made knights were called, in derision, "*Knights of the Hare.*"

the person who dubbed him, who at the same time pronounced a formula to this effect: "I dub thee knight, in the name of God and St. MICHAEL (or in the name of the Father, Son, and Holy Ghost). Be faithful, bold, and fortunate." The new-made knight had then only to take his place in the ranks of war, and endeavor to distinguish himself by his gallantry in the approaching battle, when he was said to win his spurs.* It was not unusual for many knights to be made at the same time. At the siege of Thoulouse (1159), HENRY II. of England made thirty at once, one of whom was MALCOLM IV., king of Scotland. Many of the most virtuous affections of the heart wound themselves around that important circumstance in a man's life, his admission to knighthood. He always regarded with filial piety the cavalier who invested him with the order, and would never take him prisoner, if they were ranged on opposite sides. Indeed, had he couched his lance against him, he would have forfeited all title to chivalric honors.

Cavaliers sometimes took their title from the place where they were knighted: a very distinguished honor was to be called a "Knight of the Mines," which was to be obtained by achieving feats of arms in the subterranean process of a siege. The mines were the scenes of knightly valor; they were lighted up by torches; trumpets and other war instruments resounded, and the general affair of the siege was suspended, while the knights tried their prowess; the singularity of the mode of combat giving a zest to the encounters. No prisoners could be taken, as a board, breast high, placed in the

* It is well known that, at the battle of Cressy, EDWARD III. refused to send succors to the Black Prince until he should hear that he was wounded or dismounted, being determined he should, on that memorable day, have full opportunity to "win his spurs."

passage by mutual consent, divided the warriors. Swords or short battle-axes were the weapons principally used.

But, as is well known, it was not in camps and armies alone that the honors of knighthood were conferred. At the *Cour Plenière*, a high court to which sovereigns summoned their crown vassals at the solemn festivals of the Church, on the various occasions of solemnity which occurred in the royal family—from marriage, birth, baptism, and the like—the monarch was wont to confer on novices in chivalry its highest honor, and the ceremonies used on such investiture added to the dignity of the occasion. It was then that the full ritual was observed—the candidates watching their arms all night in a church or chapel, and preparing for the honor to be conferred on them, by vigil, fast, and prayer. They were solemnly divested of the brown frock, which was the appropriate dress of the squire; and, having been bathed, as a symbol of purification of heart, they were attired in the richer garb befitting knighthood. They were then solemnly invested with the proper arms of a knight; and it was not unusual to call the attention of the novice to a mystical or allegorical explanation of each piece of armor as it was put on. These exhortations consisted in strange and extravagant parallels between the temporal and spiritual state of warfare, in which the metaphor was hunted down in every possible shape. The under-dress of the knight was a close jacket of chamois leather, over which was put the mail shirt, composed of rings of steel, artificially fitted into each other. A suit of plate armor was put on over the mail shirt, and the legs and arms were defended in the same manner. Being thus accoutred; but without helmet, sword, or spurs, a rich mantle was flung over him, and he was con-

ducted in solemn procession to the church or chapel in which the ceremony was to be completed, supported by his godfathers, and attended with as much pomp as circumstances admitted. High mass was then said, and the novice, advancing to the altar, received from the sovereign the accolade. The churchman of highest dignity present often belted on his sword, which, for that purpose, had been previously deposited on the altar; and the spurs were sometimes fastened on by ladies of quality. The oath of chivalry was then taken, to be loyal to God, the king, and the ladies. Such were the outlines of the ceremony, which, however, was varied according to circumstances. Alms to the poor, largesses to the heralds and minstrels, and a liberal gift to the church were necessary accompaniments to the investiture of a person of rank. The new-made knight was conducted from the church with music and acclamations, and usually mounted his horse and executed some curvets in presence of the multitude—couching his lance, and brandishing it as if impatient to open his knightly career—that the admiring people might know that a cavalier had been qualified for their protection. It was at such times also that the most exciting tournaments were held, it being expected that the young knights would exert their utmost efforts to distinguish themselves.

Such being the splendid formalities with which knight-hood was conferred, it is not strange that the power of conferring it should, in peace as well as in war, be almost confined to sovereign princes, or nobles who nearly equaled them in rank and independence. By degrees, these restrictions were drawn more and more close, and at length it was held that none but a sovereign, or a commander-in-chief displaying the royal banner, and vested with plenary and vice-regal power, could confer this distinction.

Queen ELIZABETH was particularly jealous of this part of her prerogative, and nothing more excited her displeasure and indignation against her favorite, ESSEX, than the profuseness with which he distributed the honor at Cadiz, and afterward in Ireland. But if she disrelished the prodigality of ESSEX in dispensing knightly favors abroad, she in some degree corrected the evil by her chariness at home. Perhaps in no instance did she confer this distinction with greater satisfaction than when she invested the intrepid Sir FRANCIS DRAKE with its honorable insignia.*

◦ FRANCIS DRAKE was the first commander-in-chief who had completed the circumnavigation of the globe (MAGELLAN having died before his return), and when he arrived in England (Nov. 3, 1580), after an adventurous voyage of nearly three years, the subject of his expedition gave rise to much interesting discussion. The Spanish ambassador complained of him as a pirate, and reclaimed the prizes he had taken; and he was sustained by many Englishmen whose interests were likely to suffer by an interruption of commerce. Others, however, were so much elated with the success of the enterprise, that they unhesitatingly awarded to its projector the highest reputation for skill and valor. The court scarcely knew which side to espouse; but at length, in the spring of 1581, the Queen gave a sanction to DRAKE'S conduct by dining on board of his ship, lying at Deptford, and conferring upon him the honor of knighthood—telling him at the same time that his actions did him more honor than his title. The populace joined in resounding their favorite's praise, and his ship was extolled for having matched in its course the chariot of the sun. Sir FRANCIS now took for his device the terraqueous globe; and to his motto, "*Divino Auxilio*," he added, "*Tu primus circumdedisti me*." The Queen gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory, and it was accordingly preserved many years at Deptford as a singular curiosity. When almost rotten with age, a chair was made out of the materials, and presented to the University of Oxford.

[CONTINUED IN NO. 8.]

MASONIC GLEANINGS FROM ABROAD.



THE quiet, earnest spirit which the German carries into all his learned and social pursuits, receive no better illustration than in the zeal manifested of our Brethren in that country in the support and extension of Masonry. They go to work with a quiet enthusiasm on their mission of peace and good-will, and scarcely one of their organs reaches us, but we find some new proof of progress, philanthropy, and intelligence. They do injustice to Masonry, or are ignorant of its spirit, who fancy that its "be all, and end all," consists in mere ceremonial, lodge-meetings, processions, and the like. Masonry attempts and achieves something beyond this. Thus we read with pleasure in the annual report of the Brunswick Lodge for 1859, that the Benevolent Institution for Widows and Orphans, founded in 1806 by the Brethren, is in a highly prosperous condition. It has an annual income of 1,200 thalers (£180), counts 56 members, and relieved last year 23 widows or orphans, to the extent of £6 each. This may appear a small sum in English eyes; but it must be remembered that any part of Germany is poor in comparison with England, and that the sum of £6 in the hands of the frugal recipients, goes much farther than among us. There is also a college for widows and orphans, which has existed from the same year, 1806, and which does a great amount of good. The Brunswick Lodge, including 16 honorary members, numbers at present 230 Brethren. And yet, we must read from time to time such statements as the following in an ultramontane journal of Vienna, which styles itself the "People's Journal" (Volkszeitung), as

to the characteristics of Masonry: "Falsehood is its principle, the extirpation of Christianity its object, its chief leader must be the devil, not only in spirit, but in person; and as the Catholic Church may be called the good spirit, so Masonry may be called the evil spirit. Our observations in these sad times lead us to the belief that Freemasonry serves the devil as a tool for making war against the kingdom; its founders, continuators, and leaders, inspired by the devil, labor after his plans, and on their side it represents the great Son of Perdition, Antichrist." This is amusing in its way; but Masonry lacks at least this much of the spirit of the devil, that it does not "render railing for railing." We are sorry to find, too, that ALEXANDER DUMAS, in his "Memoirs of Garibaldi," is so ignorant of the nature of Masonry that he confounds it with the secret political sects of Italy. ALEXANDER is a most talented writer; but he is too fast to be always correct, or to be relied upon.

A letter from Bro. GEORGE TREU, of Pforzheim, states that last year, in a journey to the East, he was present at the reception into the (English) Oriental Lodge, of Prince MIRZA ALI HO GLA KHAN. The business was conducted in the English and Turkish languages by the worthy Master AZNAVOUR, who is well known in England, where he was initiated. At the close, Bro. AZNAVOUR made Bro. TREU observe that the new Bro. was bound by the Koran, which he acknowledged as a "holy book," yet that it was only used symbolically as a token of reverence. The Prince was introduced, and the whole business conducted according to the ancient usage of England. For the rest, the service is very uniform, and not so attractive as in the Lodge of the "Sun" at Bayreuth. The German Brethren are not quite pleased "to work" with the uniformity of the English system; on

the other hand, they consider the French Lodges too ornamented, and that there is too much levity in the introduction and reception of members. Our Bro. heard it stated that an attempt would shortly be made in the Levant to found a German Lodge, in which case the Levantines have promised their concurrence.

A singular incident is related by Bro. J. C. G. SCHULTZE, of Holzminden, somewhat comical of its kind, and showing the nature of some of the superstitions held by the ignorant with regard to Masonry. Our Bro. was present lately at a christening, where he stood as god-father to the child of Bro. P. As the ceremony was about to commence, a man appeared, who inquired for Bro. P., and having called him aside, expressed his wish, in a very mysterious manner, to become a Freemason, in order that he might with the money to be received in consequence, as he imagined, drive a trade in pigs. He farther said, in the presence of other Brethren, that he wished to sell himself to a Freemason; and why? It must be known that the vulgar, in Germany, entertain the silly belief that no Freemason dies a natural death, that he can buy a substitute, who must die for him; when fate strikes, the substitute, of course, has to yield up the ghost! He said further, that a shepherd boy had given him the advice, with the remark that he had only to go to an inn and announce himself as a Freemason, as all Freemasons were known to inn-keepers. Thereupon he got up at 3 o'clock in the morning, and must have wandered some 40 miles out of his way to reach Holzminden. To this step his cupidity had impelled him, and for greed would he have endangered his salvation. The Brethren, however, treated him kindly, showed him his error, gave him food and drink, and presenting him with some money, sent him on his homeward way, which

must doubtless have been a sorry one, when he first trod it.

Recurring to Masonic efforts and enterprises, we find that our Brethren in the ancient city of Cologne attached to the Lodge of Minerva and Rhedenna have erected a spacious building, devoted entirely to lodge purposes, at an expense of £10,000. It contains, in accordance with the practice of Prussian Masonry, separate temples for each of the three degrees, all decorated with appropriate emblems and mottoes. The structure being finished, its opening was solemnly inaugurated on St. JOHN'S day last, the 24th of June. The proceedings were commenced at noon, when there were above 200 Brothers present, including the members of the city of Cologne. Others came from Bonn, Aix-la-Chapelle, Coblenz, and from the Grand Lodge of Berlin. The ceremony was conducted by the D.G.M. of Berlin in person. The whole of the proceedings were of the most impressive character, and occupied two full hours. The most striking event of the day was the uncovering of a fine statue of St. JOHN the Baptist, which was enveloped in branches of acacia. The proceedings were closed with an appropriate hymn. An adjournment was then made to the banqueting-room, where 300 Bros. sat down to an excellent entertainment presided over by Bro. S. DECHEN, who discharged the duties of the chair with his wonted firmness, discretion, and kindness. Many had come from distant countries; among others Bro. HENRY GARROD, P.M. of No. 1090, to whose kindness we are indebted for this notice, from England. The foreign Bros. were much struck with the eloquent address of Bro. F. STREBEL, the orator of the Lodge, whose kind reception of the visitors will never be forgotten by them. The banquet ended at 7 P.M., and a most pleasant day was brought to a close by a

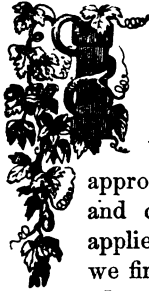
brief adjournment to the lawn, which afforded an opportunity for much agreeable conversation, in the presence of a fine display of fruit. An excellent poetical address to the chairman was sung, and thus closed the evening. The English Masons noticed many differences in working the degrees; the first and second being reversed. When the statue was unveiled, the floor was strewn with roses.

We are happy to observe that Bro. STREBEL is now on a visit to London, having been present at a recent meeting of the Crescent Lodge. We may, perhaps, be enabled to present our readers with a plan of the building and the disposition of the apartments. It can not but strike English Masons with surprise that while they find a difficulty in raising a few hundred pounds for a building sacred to the Institution, one lodge in a continental town, with a population below some London parishes, contains within it enough of the true spirit of Masonry to devote £10,000 to build a house devoted solely to its own purposes.



A SCOTTISH gentleman in the Prussian service was taken prisoner at the battle of Lutzen, and was conveyed to Prague along with 400 of his companions in arms. As soon as it was known that he was a Mason, he was released from confinement; he was invited to the table of the most distinguished citizens, and requested to consider himself as a Freemason and not a prisoner of war. About three months after the engagement, an exchange of prisoners took place, and the Scottish officer was presented by the Fraternity with a purse of sixty ducats to defray the expenses of his journey.

THE SYMBOLISM OF COLORS.



IN very early art we find colors used in a symbolical or mystic sense ; and until the ancient principles and traditions were wholly worn out of memory, or set aside by the later painters, certain colors were appropriate to certain subjects and personages, and could not arbitrarily be applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to. Thus :

White, represented by the diamond or silver, was the emblem of light, religious purity, innocence, virginity, faith, joy, and life. Our Saviour wears white after his resurrection. In the judge, it indicates integrity ; in the sick man, humility ; in the woman, chastity. It was the color consecrated to the Virgin, who, however, never wears white, except in pictures of the Assumption.

Red, the ruby, signified fire, divine love, the Holy Spirit, heat, or the creative power, and royalty. White and red roses express love and innocence, or love and wisdom, as in the garland with which the ancients crowned St. CECILIA. In a bad sense, red signified blood, war, hatred, and punishment. Red and black combined were the colors of purgatory.

Blue, or the sapphire, expressed heaven, the firmament, truth, constancy, fidelity. Christ and the Virgin wear the red tunic and the blue mantle, as signifying heavenly love and heavenly truth. The same colors were given to St. JOHN the Evangelist, with this difference, that he wore the blue tunic and the red mantle. In later pictures, the colors are sometimes red and green.

Yellow, or gold, was the symbol of the sun, of the goodness of God, of initiation or marriage, faith or

fruitfulness. In pictures of the Apostles, St. PETER wears a yellow mantle over a blue tunic. In a bad sense, yellow signifies inconstancy, jealousy, deceit; in this sense it is given to the traitor JUDAS, who is generally habited in dirty yellow.

Green, the emerald, is the color of spring, of hope, particularly hope of immortality and of victory, as the color of the palm and laurel.

Violet, the amethyst, signified love and truth, or passion and suffering. Hence it is the color often worn by the martyrs. In some instances our Saviour, after his resurrection, is habited in a violet, instead of a blue mantle. The Virgin MAGDALENE, who, as a patron saint, wears the red robe, as a penitent wears violet and blue, the colors of sorrow and constancy. In the devotional representation of her by TIMOTEO DELLA VITA, she wears red and green, the colors of love and hope.

Black expressed the earth, darkness, mourning, wickedness, negation, death, and was appropriate to the Prince of Darkness. In some old illuminated manuscripts, JESUS, in the temptation, wears a black robe. White and black together signify purity of life, and mourning or humiliation; hence it was adopted by the Dominicans and the Carmelites.



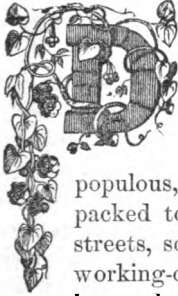
ON the 8th of April, 1814, six boats, with about 200 men from a British frigate and a brig, laying off Saybrook, Connecticut, entered the port of Pettipague, and burnt and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, saved her *by making it known to the commander of the British force that he was a Freemason.*

From "Stray Leaves from a Freemason's Note-Book," by a Suffolk Rector.

THE SOLDIER MASON.

A Sketch from Real Life.

"As a military man, I can say, and I speak from experience, that I have known many soldiers who were Masons: I never knew a good Mason who was a bad soldier."—LORD COMBERMERE.



DURING an early period of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous, and in it were to be found, densely packed together in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working-classes. It was a post at once interesting and distressing; interesting, from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing, from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a party whose name was PARKER. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsular war. Subsequently he was stationed at Gibraltar, and there, from some peculiar circumstance which at the moment I forget, came under the personal notice of General DON. He had a certificate as to conduct and character from the General, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to PARKER'S services and character was of no commonplace description. There was something in the bearing and conversation of this man which ar-

rested my attention. He was in bad health, suffered at intervals acutely from the effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him: he suffered on in silence; but personal sufferings did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester (still famous for its gloves), and there resuming the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and the healthy, is, to the feeble and the failing, most pernicious. Dabbling with the cold water hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon a vigorous constitution. Imagine, then, its effects upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

“It mauls me, sir, somewhat!” was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him, and this I knew, that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

Of this I reminded him.

“He may talk,” was his answer, “but these”—looking at his children—“must not starve!”

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me, the admission was wrung from

him by bodily and mental agony, that, "considering the cripple he was, and why; where he had served, and how; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home; they said, if I remained on the Rock six weeks longer, death was certain: I obeyed. Three months after General DON died, and to the man who succeeded me in my post under him, left his wardrobe, his arms, his personal valuables, what in fact proved a competence for life. This was trying; but certain tenets tell me that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquillity, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?" said I.

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your brethren in Worcester? You are aware that here there is a lodge?"

He shook his head.

"A soldier can not beg: it is hateful to him: he fears a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly; "I was made in a military lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear 'the light,' and on all is stamped 'Fidelity.'"

I took the initiative and succeeded. The order was worthily represented in Worcester then and now. The appeal was heard and heeded.

POOR PARKER has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering positive privation was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No. His Grace had become a statesman, and in that capacity wrote caustic letters (from any other pen they would have been pronounced coarse) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet how little is it understood, and how strangely misrepresented!

In "The Crescent and the Cross," by Mr. WARBURTON, there is a glowing passage, which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a smile and a sigh. A sigh, that a writer of such highly-cultivated intellect and generous impulses should have so sadly misunderstood us. A smile, for taking up an able periodical, the *Morning Herald*, my eye rested on the passage: "This day £3,000, contributed in India principally among the Freemasons, was lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland." Weighty results, these, from a society which is nothing more than "a mere convivial bond."

IN the year 1748, Mons. PREVEROT, a gentleman in the navy, and brother of the celebrated M. PREVEROT, M.D., in the faculty of Paris, was unfortunately shipwrecked on an island, whose Viceroy was a Freemason. Along with his ship, M. PREVEROT had lost all his money and effects. In this destitute condition he presented himself to the Viceroy, and related his misfortune in a manner which completely proved that he was no impostor. The Viceroy made the Masonic signs, which being instantly returned by the Frenchman, they recognized and embraced each other as brethren of the same order. M. PREVEROT was conducted to the Viceroy's house, who furnished him with all the comforts of life, till a ship bound for France touched at the island. Before his departure in this vessel, the Viceroy loaded him with presents, and gave him as much money as was necessary for carrying him into his native country.

A MAN often imagines he acts, when he is acted upon; and, while his mind aims at one thing, his heart insensibly gravitates toward another.

Editor's Trestle Board.

TESSERA HOSPITALIS.



HOSE persons among the Greeks and Romans who were desirous of perpetuating their attachment, of rendering its union more sacred, and of insuring to it privileges more extensive, used the following method: They took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of them wrote his name upon one of these, and his friend upon the other; they then made a mutual exchange, promising to consider the little tally as a pledge of inviolable friendship. The particular shape and figure of the token was such as was agreed upon by the contractors, and they were called "Tessera Hospitalis."

The producing of the Tessera was a recognition of the covenant of friendship. And with it the traveler was sure to be received with distinguished marks of civility, and to obtain a hearty welcome at the house of his friend. So highly was this alliance esteemed, that it was preferred even to relationship. To express in the most forcible terms their veneration for it, and their sense of its sacred nature, the ancient Romans gave to their sovereign of the gods the title of Jupiter Hospitalis. Thus we find that the Tessera was the testimonial and pledge of the most perfect friendship, the obligations of which were mutual, sacred, and indissoluble, and the benefits perpetual. The little token was carefully and privately kept, that no one might claim and enjoy its privileges but he for whom they were intended. It has often occurred to us that in this fact might be found a reasonable explanation of the Scriptural text, "To him that overcometh will I give a white stone, and in the stone a new name written which no one knoweth, saving he that receiveth it." Mark Masters will find here the text for some pleasant investigation.

GRAND LODGE OF INDIANA.

THE annual communication of this Grand Lodge occurred in the city of Indianapolis on the 28th of May last, 252 Lodges being represented. The Grand Master, A. C. DOWNEY, delivered an excel-

lent address, in which feeling and eloquent tribute is paid to the memory of deceased brethren. He submits for the consideration of the Grand Lodge the question as to what majority is necessary to surrender the warrant of a Lodge. This is a point on which we have supposed there could be but one opinion, but as we do not find that the Grand Lodge was willing to declare its sentiments, we are led to suppose there must be a difference among the brethren. We should be glad to hear from some of our correspondents on the subject. Bro. DOWNEY concludes with this paragraph: "Upon a retrospect of the past year it will be found that it compares favorably with other years. It is hoped that as we progress in numbers, and increase our Lodges, there is a corresponding advancement in morals and religion, and an increasing disposition to put into practice the excellent lessons which, as Masons, we are taught. *Masonry alive and in action* is what we want; for however skillful we may be in the mere rites of our order, if we drink no deeper into the spirit of Masonry than this, we are 'become as sounding brass or a tinkling cymbal.'"

Bro. JNO. B. FRAVEL submitted an excellent report on Foreign Correspondence. He is evidently at a loss to justify the action of the Grand Lodge in adopting a new regulation authorizing a subordinate Lodge to try its Master and the Grand Master, if that officer happens to be a member of it. There must be a lurking suspicion in the minds of the Grand Lodge members that at some time or other there will be elected some brother who will need disciplining, and acting on the suggestion that it is well to be prepared for a rainy day, they have set their house in order, and taken time by the "forelock." Seriously, if there can be anything serious about such a movement, let us hope that Indiana will reconsider this matter, and get back in line as soon as possible. These tangential enactments, such as the Ohio test, the Indiana regulation, and the Connecticut leg-and-arm business are calculated to lead to greater innovations, and bring the whole system of Grand Lodge legislation into disrepute.

A. C. DOWNEY was re-elected Grand Master, and FRANCIS KING, Grand Secretary.

At the Annual Conclave of the Grand Commandery of Connecticut, in May last, the following resolution was adopted: "Resolved, That it is the opinion of the Grand Encampment of Connecticut, that the Grand Encampment of the United States has performed the mission whereunto it was sent, and that this Grand Encampment does not

deem it expedient to take any action in relation to the new Constitutions and Regulations recently adopted by that Grand Body." From which we infer that the Sir Knights of that locality either do not take upon themselves the vows of the Order at their reception, or, if they do, consider them mere matters of form, and of no binding force or effect.



WE are indebted to R. W. Bro. STOREE, Grand Secretary, for a copy of the "Early Records of Masonry in Connecticut." We will glean from its valuable historical pages in future numbers.



GRAND LODGE OF RHODE ISLAND.

THE proceedings of this Grand Body for the year ending June 25, 1860, are before us in a neat pamphlet, containing many gems of thought we would gladly reprint did our space permit. The report on Foreign Correspondence by our friend and Brother, THOS. A. DOYLE, is a document that will in no wise detract from the fame of his previous efforts. He says: "The '*new regulations*' of Indiana have thus far met with no favor, but throughout the country they are considered an innovation, and will, therefore, hardly spread beyond that State. The '*new test*' has claimed considerable attention, and the majority of the jurisdictions are opposed to it, while in others many pages are filled with arguments to prove that a man who thinks the Bible 'a bundle of fictions,' or who, 'while he regards it as a very good book, does not consider it as containing the Word of God,' is not worthy to be made a Mason. All of which is very interesting to read, but is so wholly unnecessary that it seems very much like the efforts of that famous Spanish Don on his tour of chivalry, who did battle with a windmill." Which, we submit, is well said.

Rhode Island takes especial pride in her antiquated notions and proceedings, and we only wish there were more like her.

Bro. DOYLE makes a slight mistake in quoting the argument of the D. G. M. of New York, in reference to ballots for advancement. Will he oblige us by looking the report over again and giving his views more at length. There is a warm corner in the ECLECTIC most cheerfully at his service.

WM. GRAY was elected Grand Master, and THOS. A. DOYLE, Grand Secretary.

GRAND LODGE OF WISCONSIN.

For the sixteenth time the Grand Lodge of Wisconsin held its annual assemblage, in June last. The transactions are now before us. The attendance was unusually large. Nearly every Lodge was represented. The Grand Master presented an eloquent and practical address, in the course of which he pays a deserved tribute to the memory of the late Grand Secretary, JOHN WARREN HUNT. He closes his beautiful address by saying: "This day Masonry in this jurisdiction holds a higher position than ever before. The continued and united efforts of all good and true, can not fail ere long to place our beloved Order upon that eminence which will enable her to command the respect and esteem of all."

The Grand Lecturer's report is an able and complete document. It presents a full history of the condition of the Lodges throughout the jurisdiction. The fraternity of that State has our hearty congratulations in having so efficient a Grand Lecturer as Bro. M. L. YOUNGS.

A new Grand Constitution and a Code of By-Laws for the use of subordinate Lodges were adopted. Ten new Lodges received charters, making the number of registered Lodges 127, of which 116 are in working order. There are over 4,000 Masons in the State.

The Chamber of Commerce of Milwaukee entertained the members of the Grand Lodge with an excursion to Racine and back, which kindness was fully enjoyed and thankfully acknowledged.

The Committee on Foreign Correspondence reviews the proceedings of twenty-four Grand Lodges in the true Masonic spirit, and is one of the ablest reports we have ever read.

The Grand Lodge appointed P. G. M. HENRY L. PALMER to prepare a digest of the rules, regulations, and decisions now in force in that jurisdiction. This duty, from the well-known ability of the Brother having the matter in charge, will be ably performed.

The proceedings of this Grand Lodge are well filled with valuable and interesting Masonic matter, and we would gladly extract largely from its pages, if our space would admit of it. GABRIEL BOUCK was elected Grand Master, and JAMES KELLOGG, Grand Secretary.

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GRAND LODGE OF TEXAS.

THE annual communication of this Grand Body was held in the town of La Grange, June 11th, 1860, one hundred and twenty-one Lodges being represented. The address of M. W. JAMES F.

TAYLOR, Grand Master, is a sensible document, and mainly devoted to the affairs of his own jurisdiction. He says: "Applications have been made to me for Dispensations to initiate candidates; but I have deemed it my duty in every instance to decline, for the reason that, according to my own observations and the experience of accurate observers, it is found that very few of those who are made Masons by dispensation ever become working members, or are of any particular value to the Institution. Those who are actuated by the facilities it may afford them in traveling, or are desirous of some pecuniary benefit, should in all cases be excluded."

P. G. Master A. NEILL makes the report on Foreign Correspondence in his genial off-hand style. He thinks that the labor of culling and picking ideas from 5,300 pages of transactions reviewed by him amounts to more than a fair proportion of the work to any member of a Grand Lodge, except those who are paid a salary. The Grand Lodge very properly concurred, and voted a hundred dollars as remuneration.

The question of restoring to membership a Brother who has been wrongfully suspended or expelled from his Lodge, is argued by Bro. NEILL at some length, but the Grand Lodge differed with him, and took the Mississippi view. There is a wonderful degree of obtuseness displayed on this subject, and at least two Grand Lodges have solemnly resolved that it is good Masonic law for a Lodge to expel an innocent brother from his membership, and no power in the Craft can restore him to the rights which he has not forfeited by any act of his own. They either can not, or will not, make a distinction between the cases of a brother properly expelled after a fair trial and conviction, and one expelled as the result of irregular proceedings or want of sufficient proof, or, in other words, where the Grand Lodge *reverses* a sentence on the ground of irregularity, or the innocence of the accused of the charge preferred against him, or where it simply restores a suspended Mason on his petition to that effect. In the one case, the Grand Lodge, as an act of simple justice, places the brother where he was before the trial took place; in the other, acknowledging the justice of the proceedings, the supreme tribunal exercises mercy and pardons the offender, without restoring him to rights of which he had been justly deprived. This case does not seem to have been fairly stated in either of the Grand Lodges where it has been acted on, but we trust it will be, and that the right principle will ultimately prevail.

The Grand Lodge of Texas, since its organization in 1837 to the

present time, has lost, by death—eight Grand Masters; ten Deputy Grand Masters; four S. G. Wardens; two J. G. Wardens; three Grand Treasurers; five Grand Secretaries: total, thirty-two in twenty-four years—rather a heavy per-centage. The total number of members is 8,215. M. W. JOHN B. McMAHON is Grand Master, and R. W. A. S. RUTHVEN, Grand Secretary.

GRAND COMMANDERY OF NEW YORK.

THE forty-seventh Annual Conclave of the Grand Commandery of the State of New York was held at Auburn, on the 11th of September. Twenty-two Commanderies were represented, and a full attendance of the Grand officers. The address of Sir CHAS. G. JUDD, the Grand Commander, was an exceedingly well-prepared document. The report of the Committee on Foreign Correspondence, from the pen of its Chairman, Sir EDWARD TOMPKINS, was the most chaste, full, and eloquent report ever presented to that Grand Body. The transactions were mostly of a local character. The election resulted in the selection of the following officers: Sir FRANK CHAMBERLAIN, *G. Com.*; ZENAS C. PRIEST, *D. G. Com.*; ORRIN WELCH, *G. Gen.*; WM. H. BURTIS, *G. C. G.*; SALEM TOWN, *G. P.*; PEARSON MUNDY, *S. G. W.*; C. H. WEBSTER, *J. G. W.*; JOHN S. PERRY, *G. T.*; ROBT. MACOY, *G. Rec.*; SAMUEL GRAVES, *G. St. B.*; C. E. GILLETT, *G. Sd. B.*; BRADLEY PARKER, *G. W.* Two new Commanderies were chartered—one at Buffalo, the other at Geneva. The next Annual Conclave will be held at Binghamton, in September, 1861.

GRAND COMMANDERY OF NEW JERSEY.

THIS Grand Commandery was organized at Burlington on the 16th of February, 1860. Sir WILLIAM H. DOGGETT was elected first Grand Commander, and Sir CHARLES G. MILNOR, Grand Recorder.

The first Annual Conclave of the Grand Commandery was held at Trenton, on the 5th of June, 1860. The address of the Grand Commander, Sir WILLIAM H. DOGGETT, was most appropriate and eloquent, and could be listened to with pleasure and profit in every Asylum of the Order. Referring to past difficulties, that had prevented an earlier organization, he says wisely and well: "Let now the past be forgotten, and addressing ourselves to the future, may

our acts be such as to prove our worthiness to be enrolled in the great army of Christian chivalry, whose mighty tread is daily becoming more audible, and the moral force of which will be felt in the time when the last enemy of our new covenant shall come forth for the final struggle, that must eventuate in the establishment of the kingdom of the Prince of Peace." Right welcome to our ranks are the gallant Knights of New Jersey. Sir THEOPHILUS FISKE, of Washington, was elected Grand Commander, and Sir CHARLES G. MILNOR, of Burlington, Grand Recorder.

In keeping close to the record of events of Templarism in this State, we announce that the *Second Annual Conclave* of this Grand Commandery was held at Trenton, on Thursday, September 13th, when all the Commanderies of the State were represented. The Grand Commander, Sir THEOS. FISKE, delivered an address, eloquent and practical, giving the best evidence of his knowledge and ability to discharge the duties intrusted to his care. The Committee on Foreign Correspondence presented one of the ablest reports ever offered within the Asylum of Knights Templar. Our patrons will enjoy a sumptuous intellectual feast as soon as we able to glean from the pages of their printed transactions.

The officers are—Sir JOHN HILTON, *G. Com.* ; Sir THOS. J. CORSON, *D. G. Com.* ; Sir G. B. EDWARDS, *G. Generalissimo* ; Sir J. S. BUCKALEW, *G. C. Gen.* ; Sir A. G. GILKYNSON, *G. S. War.* ; Sir CHAS. KEELER, *G. Treas.* ; Sir CHAS. G. MILNOR, *G. Recorder* ; and Sir SAM'L FORT, *G. St. Bearer.*



GRAND CHAPTER OF NEW JERSEY.

THE fourth annual Convocation of the Grand Royal Chapter of New Jersey was holden at Trenton, on Wednesday, September 12th. Nine Chapters were represented. The Grand High Priest, Comp. W. W. GOODWIN, delivered his annual address, which, we are informed, is an able and well-arranged document. Our pages shall be illuminated with some of its brightest gems as soon as the published proceedings come to hand. The officers chosen for the year are : THOS. J. CORSON, *G. II P.* ; WM. D. KINNEY, *D. G. II P.* ; DANIEL A. HOLMES, *G. K.* ; ELLWOOD CONNER, *G. S.* ; WM. H. JEFFREYS, *G. T.* ; JOHN WOOLVERTON, *G. Sec.* ; G. B. EDWARDS, *G. C. of H.* ; CHAS. M. ZEH, *G. P. S.* ; JOHN P. DAGGERS, *G. R. A.* ; AMOS HOWELL, *G. Sen.* Warrants were granted for three new Chapters. The Royal Craft are prosperous and healthy throughout the State.



GRAND COMMANDERY OF MAINE.

THE Grand Commandery of this State assembled at Portland on the 1st of May, 1860. The address of the Grand Commander, Sir FREEMAN BRADFORD, was replete with knightly wisdom, and gives a most encouraging statement of the condition and prospects of the Order. The report of the Committee on Foreign Correspondence, of which Sir JOHN J. BELL is chairman, is unusually full and able; and its triumphant vindication of the appropriateness and historical accuracy of the costume adopted at Chicago, will carry conviction to the minds of Sir Knights *who were resolved not to be convinced*, that in making this change, our veteran leaders have only brought us back to old landmarks—not inaugurated one innovation. We can not avoid the remark, that we have this year more than ever had the conviction forced upon us that, just in proportion to the zeal and earnestness with which our own work is done, is the interest of Sir Knights everywhere, in the progress and prosperity of the Order in other jurisdictions. That the converse of the proposition is of necessity equally true, and that the watchfulness and care with which we follow our brethren elsewhere, reflects back upon a condition within our own Asylums that makes the tie of brotherhood worth preserving. Thus judged, the gallant Sir Knights of Maine set us all an example that we may well emulate, and give evidence of that real prosperity that is sure to be enduring, because it is deserved. They were "*wise men*" who followed of old where the "*Star in the East*" led; and it would ill become us, with more than eighteen hundred years of added experience, to be less wise than they. If following in their footsteps, we shall learn humility at the manger and the cross, we shall also, in the added light that through the ages reflects from them upon us, learn also of glorious triumphs to deepen the lesson in our hearts, that faith, even when it moves mountains and shakes the earth, loses all its power if it has not as its boon companion and bosom friend, meek, modest humility. The report from Maine enables us to put our finger upon their pulse, and to *feel* how full and true it beats. Long may it be ere this life-current is impaired by disease or enfeebled by age. Gen. Sir JOHN WILLIAMS, of Bangor, was elected Grand Commander, and Sir IRA BERRY, of Portland, was re-elected Grand Recorder.

GRAND SECRETARIES will oblige us by forwarding early copies of the proceedings of their Grand Bodies, which will be suitably acknowledged and noticed.

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GRAND COMMANDERY OF MISSOURI.

THE first meeting of the Grand Commandery of Missouri was held at St. Louis, on the 23d of May, 1860. No other business was transacted than the formal organization of the Grand Commandery. Most cordially do we welcome this new and promising coadjutor to the field of knightly labor. Chivalry and courtesy have their homes in Missouri, and we shall look with high expectation for the fruit that they ever bear. Sir GEORGE W. BELT, of Weston, was elected first Grand Commander, and Sir EDWARD G. HERIOT, of Weston, Grand Recorder.

MASONIC PORTRAIT GALLERY.—For several years past, we, in connection with several other members of the Fraternity, have been engaged in collecting portraits of distinguished Masons, and we are happy to announce that our efforts have been remarkably successful. Upon the walls of our publication office may be found the best collection of Masonic portraits in the world. A hearty welcome to our rooms, 430 Broome Street, is freely extended.

PORTRAIT OF MRS. ALDWORTH.—We have received from THOMAS TOYNBEE, Esq., No. 32 John Street, a most beautifully executed lithographic portrait of the distinguished lady Free-Mason, which, apart from its great accuracy, is a gem of art, and extremely creditable to those engaged in its production. It should, and, no doubt, will have, a large and ready sale.

THE Grand Master of Michigan deprecates the frequent change of the Master of a Lodge. He says: "Nothing so much conduces to the prosperity and the interest felt in the Lodge, as the presence of an intelligent, experienced, ready, and exact Master. A single reelection is about all our democratic tastes are willing to tolerate, which infallibly sets aside the Master just at the period when, if he has been faithful to the trust reposed in him, his ability begins really to be developed to the full advantage of the Lodge."

THE LATE HENRY C. ATWOOD.

THE subject of this notice was born in the town of Woodbury, Connecticut, on the 13th March, 1801, and died at Seymour, in the same State, on the 20th September, 1860, in the sixtieth year of his age.

He was initiated into Masonry, in Morning Star Lodge, in Oxford, in December, 1822, exalted in King Solomon's Chapter, at New Haven, in the following year, and on his removal to New York, a few years after, he was dubbed and created a Knight Templar, at the hands of the late Dr. PLATT, of Morton Encampment, No. 4. In the early part of 1828 he received from his Excellency DE WITT CLINTON, a patent, creating him a Sov. Grand Inspector-General, 83d and last degree of the Ancient and Accepted Rite.

It will be seen from the above that he entered the Masonic fold very shortly after becoming of lawful age, and it is only simple justice to say that, from that time forward, his whole life has been enthusiastically devoted, right or wrong, to the Institution. The history of his career will fill as large a space in the annals of the Craft as that of almost any individual who has achieved a place in its records. To say that, in his long and active life as a Mason, he had committed no errors, would be to assert more than even the broad mantle itself could be expected to cover; but we do assert that, whatever of difficulties may have arisen between our lamented friend and the Craft at large, have been solely on matters of governmental policy; we do assert that the esoteric duties of a craftsman were always conscientiously performed, that the call of duty or the cry of distress were ever promptly responded to, and that the arcana of the Institution were never committed to more trustworthy hands.

It is not our present purpose to rehearse the various events with which he has been prominently connected since 1837; they have passed into history—let them go thence into oblivion; and if any be disposed to recollect them, let it be only in a spirit of regret that they had not been avoided, suffering "the apologies of human nature to plead for him who can no longer extenuate for himself."

Though of an impulsive nature, and firm in what he deemed to be right, no warmer or more generous friend ever existed, and hence he drew around him, as with a threefold cord, numbers who would have made any reasonable sacrifice to do him honor. Those who knew him best loved him most, and hundreds who had enjoyed his companionship would have been the first to offer to his memory the public demonstrations of the Fraternity, but for the unfortunate

existence of an obstacle which can only be removed at an annual communication of the Grand Lodge. As an evidence, however, of sincere regret at his loss, and of admiration for his many virtues as a man, a large gathering of those who had been associated with him in former days took place at the Masonic Temple, on Saturday evening, 22d Sept., and organized by the appointment of Dr. JAMES W. POWELL as chairman, and Dr. JAMES M. AUSTIN as secretary. Dr. POWELL, on taking the chair, delivered a most noble and eloquent tribute to the memory of the deceased. On motion of JOHN W. SIMONS, a committee was appointed to draft resolutions expressive of the sense of the meeting, who retired to perform the duty assigned them. During their absence the meeting was appropriately addressed by ROBERT MACOY and ROBERT D. HOLMES, and many an eye unused to weeping was moistened with sincere regret for one endeared to them by many ties. The committee reported the following preamble and resolutions, which were unanimously adopted, and the meeting adjourned.

Whereas, The meeting here assembled, composed of the friends and former associates of the late HENRY C. ATWOOD, desirous of giving expression to their sincere sympathy with those who, with them, are most nearly affected by the afflicting dispensation by which he is removed from this life, deem this a fitting opportunity to evidence to the world their high appreciation of the lamented dead—therefore,

Resolved, That our sincere condolence and sympathy are tendered to the surviving kindred, and especially to the immediate family, of our departed friend.

Resolved, That we offer our sympathies to the friends and associates of the deceased, who, appreciating his many virtues, feel that we shall not look upon his like again.

Resolved, That as a further mark of respect to his memory, we will attend his funeral in a body.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased.

JOHN W. SIMONS, T. D. JAMES, H. C. BANKS,
JOHN TIMSON, E. B. HAYS.

On Sunday an immense concourse assembled at the residence of his son, where the remains were lying, and, after the usual religious ceremonies, accompanied the body to Greenwood. The Grand Council of the Scottish Rite, of which the deceased was chief officer, acted as pall-bearers, escorted by the subordinate members of that organization, and at the grave performed the service peculiar to their rite. It was touchingly rendered, and made a deep impression on all who witnessed it. In due season, we hope to see further honors rendered to his memory, which will ever be green in the hearts of his friends and cotemporaries.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

Vol. I.]

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[No. 8.]

THE MAINE QUESTION.

BY THE EDITOR.



MOST of our readers have undoubtedly heard of the difficulty existing between the Grand Master of England and the Grand Lodge of Maine, but as the grounds of complaint against the chief officer of English Masons have not been heretofore fully and clearly stated, we avail ourselves of a copy of a letter addressed by M. W. JOSIAH H. DRUMMOND, Grand Master of Masons in Maine, to the Earl of Zetland, to place the readers of the ECLECTIC in possession of the argument.

The difficulty originated in the making of residents of Maine in the Lodges of the neighboring Province of New Brunswick, under the authority of the Grand Lodge of England, and the point sought to be established is the universally recognized doctrine—at least among the Grand Lodges of the United States—that a Grand Lodge has full, absolute, and unquestionable jurisdiction in all matters relating to the degrees of symbolic Masonry within the limits of the State or Territory where such

Grand Lodge may be located. This jurisdiction, as we understand it, extends not only to Masons, affiliated or not, but also to profanes seeking admission to the Fraternity. It has come to be a law among us, not because it involves a fundamental principle having an immemorial and undisputed existence—for the reverse is the fact—but from necessity, and to prevent bad men from imposing themselves on the Fraternity in one Lodge after having been rejected in another. It is a necessity of the times, to be used as a check on the indiscriminate making of Masons, and especially of sojourners, about whom, in many instances, nothing positive is known beyond the superficial recommendation of being a "clever fellow."

This question differs from that at issue between the Grand Lodge of New York and the Grand Lodge of Hamburg, in that this last-mentioned body, not content with making our material, has come into our domain without our consent, and in face of our protests, to do it. The same remedy, however, applies to both cases, and, we doubt not, the Grand Lodges of the Union will as fully and effectually sympathize with Maine as they have heretofore with New York.

If the Grand Lodges of Europe may establish subordinates at will within the jurisdiction of already established Grand Lodges here, or if a profane, after rejection at home, where his character and antecedents are known, may simply step over the border, and make that rejection the passport to admission in the foreign Lodge to which he applies, then it naturally follows that in a short time the Craft will be in confusion, and the walls, built up with so much care and labor, will topple about their heads. That the Grand Lodges of the United States will stand by each other to the end of this question

there can be no doubt, and therefore it is to be hoped that our brethren across the water will see the propriety of respecting a conviction expressed with such unanimity, and which they will find sustained with unswerving determination.

The letter of Grand Master DRUMMOND bears date Sept. 10, 1860. We would gladly republish it entire had we space; we, however, cite its principal points, to show how conclusively he has stated the question, and to aid as far as we can in giving it circulation. After stating the fact that the question about to be treated had already been brought to the notice of his lordship, that the Grand Lodge of Maine now *expressly* asks for the action of the Grand Lodge of England upon her original request, and that the action of the Universal Masonic Congress was merely cited to show the general acknowledgment of the principle of jurisdiction claimed, he thus states the real question at issue: "Has a subordinate of one Grand Lodge the right to make Masons of persons residing within the jurisdiction of another Grand Lodge, without its consent? Have Grand Lodges *EXCLUSIVE territorial jurisdiction*?" Bro. DRUMMOND refers to the acknowledgment of the principle from the foundation of the Grand Lodge system down to the act complained of by him, and then proceeds to consider the objects of Grand Lodges, and the parallel between them and civil governments in nations. We quote:

"'It is essential,' says VATEL, 'to every civil society, that each member have resigned a part of his right to the body of the society, and that there exist in it an authority capable of commanding all the members, of giving them laws, and of compelling those who should refuse to obey.'

"Grand Lodges perform for the Fraternity what Civil Governments perform for their nations. The Civil Government makes civil laws, judges concerning violations of them, and executes them

upon its members and those under its authority. A Grand Lodge makes Masonic laws, judges in the last resort concerning violations of them, and executes them upon its members and those under its authority. Grand Lodges with subordinates and their members are Masonic nations. All writers agree that

“ ‘ Nations or States are bodies politic, societies of men united together for the purpose of promoting their mutual safety and advantage by the joint effects of their combined strength.’

“ What, from the history and objects of Grand Lodges, are their relations to each other?

“ The same question has arisen in reference to nations. With nations, as with Grand Lodges, there is no superior tribunal by which questions between them can be authoritatively decided. But there is a ‘ Law of Nations’ applicable to Civil Governments to determine their relations to each other.”

And again :

“ It is also a ‘ necessary law of nations’ that

“ ‘ When a Government is established in a country, it is exclusive ; and the nation inhabiting it has a peculiar and exclusive right to it. This right comprehends the *empire*, or right of sovereign command, by which the nation directs and regulates at its pleasure everything that passes in the country.

“ ‘ It therefore excludes all rights on the part of foreigners. And every other nation ought to respect their rights and leave them in the peaceable enjoyment of them.

“ ‘ No State has the smallest right to interfere in the government of another. Of all the rights that can belong to a nation, sovereignty is doubtless the most precious, and that which other nations ought the most scrupulously to respect if they would not do her an injury.

“ ‘ This general principle forbids nations to practice any evil manœuvres *tending to create disturbance in another State, to foment discord, to corrupt its citizens, to alienate its allies, to raise enemies against it, to tarnish its glory, and to deprive it of its natural advantages.*’

“ Nations are held to be bound to observe this law. Can Masons do less than nations ?

“ The history of the difficulty between St. Croix and Union Lodges shows that the practices of Union Lodge *do* ‘ create disturbance’ in another jurisdiction, and *do* ‘ foment discord.’ Are not these practices, then, forbidden by the law just cited ?

“ ‘The first general law that we discover *in the very object* of the society of nations, is that each individual nation is bound to contribute everything in her power to the happiness and perfection of all the others.’

“ Does not Masonry also teach this? Is not this law applicable to Masons as individuals? Does it not apply equally to Lodges of Masons, and to Grand Lodges? If it applies to the ‘society of nations,’ does it not apply to the society of Grand Lodges?

“ It is held universally in this country, that any Grand Lodge may grant charters for Lodges in any country or province in which no Grand Lodge exists; but that when three or more Lodges have thus been formed in a country, they may (even if chartered by different Grand Lodges) sever their connection with their parent Grand Lodge, and form a Grand Lodge of their own; and that such Grand Lodge has then exclusive jurisdiction of Lodges in that country, even of such as did not unite in forming the Grand Lodge. Many of the Grand Lodges in the United States were thus formed. The United Grand Lodge of England has recognized such Grand Lodges, unless I am incorrectly informed.

“ In the action of the United Grand Lodge of England in reference to the Grand Lodge of Canada, the principles upon which this Grand Lodge founds her claim are recognized. It is presumed that your lordship’s Grand Lodge has yielded all claim to any jurisdiction in Canada to the Grand Lodge recently formed and now exercising undivided jurisdiction in that province.

“ The Grand Lodge of Maine, therefore, claims that by the laws growing out of the very existence of a society of Grand Lodges, founded on the principles of justice and right, by the practice of Grand Lodges, and by the authority of Masonic writers, she has exclusive jurisdiction for all purposes in her own territory, and that, therefore, her request to the United Grand Lodge of England to forbid the invasion of her jurisdiction by Union Lodge should be granted.”

This embraces the whole question, and we think it will be admitted on all hands that M. W. Bro. DRUMMOND has well stated it. We sincerely trust that the Grand Lodge of England will give it serious consideration, and form in line with her descendants in the New World by a distinct recognition of it.

REQUIEM.

BY BRO. GEORGE P. MORRIS.

“**M**AN dieth and wasteth away,
And where is he?”—Hark ! from the skies
I hear a voice answer and say,
“The spirit of man never dies :
His body, which came from the earth,
Must mingle again with the sod ;
But his soul, which in heaven had birth,
Returns to the bosom of God.”

The sky will be burnt as a scroll,
The earth, wrapt in flames, will expire ;
But, freed from all shackles, the soul
Will rise in the midst of the fire. *
Then, Brothers, mourn not for the dead,
Who rest from their labors, forgiven :
Learn this, from your Bible, instead,
The grave is the gateway to Heaven.

O LORD GOD ALMIGHTY ! to Thee
We turn as our solace above ;
The waters may fail from the sea,
But not from thy fountains of love :
Oh teach us thy will to obey,
And sing with one heart and accord,
“The LORD gives, the LORD takes away,
And praised be the name of the LORD.”



CAGLIOSTRO.

BY THE LATOMIA SOCIETY OF ATLANTIC LODGE.



IN the history of our Institution we occasionally meet with bold, unscrupulous men who have made use of Masonry for the attainment of their private aims, and who have for a time successfully imposed upon the Fraternity. Such a man was the celebrated impostor, JOSEPH BALSAMO, better known at Paris by the title of COUNT CAGLIOSTRO, and at Venice as the MARQUIS DE PELLEGRINI. Born at Palermo in 1743, at an early age he entered the convent of the fraternity of Mercy, at Cartagirone, and here, as an assistant to the convent apothecary, he learned his first lessons in chemistry and medicine. His love of pleasure and dissolute conduct, however, soon caused his dismissal. Being subsequently detected in

the commission of a forgery, he was obliged to leave Palermo, and sought refuge at Rome. Here he married the beautiful LORENZA FELICIANI, who became his confederate in the performance of his impostures, and, by her feminine cunning, proved a worthy helpmeet to the audacious adventurer. Her special mission was to captivate the hearts of the people, while he, by turns doctor, alchemist, freemason, sorcerer, spiritualist, necromancer, exorciser, seized hold of the mind and the imagination, always with an eye to the pockets of his victims. On one of his visits to London he was made a Mason, and shortly afterward, in Germany, he was initiated in the lodges of the *high*, *strict*, and *exact observance*; the so-called higher degrees of these systems being at that time held in high estimation on the Continent. The first of these systems embraced everything pertaining to hermetic Masonry, magic, divination, apparitions, etc.; the second pretended to be a continuation of the order of Knights Templars; and the third was a combination of the two former. It was in the school of the famed charlatan, SCHROEDER, that BALSAMO learned his first lessons in theosophy, evocations, and the occult sciences. Imbued with all the follies of ancient and modern cabala, he conceived the idea of a reform of Freemasonry, or rather of the creation of a series of new degrees, which should answer his purpose. He therefore invented a peculiar system, which he termed the Egyptian rite, based upon a manuscript written by one GEORGE COSTON, and which he accidentally discovered and purchased while in London. Assuming the title of Grand Cophta, he at once set about promulgating his Egyptian Masonry, and met with surprising success. As a reward for their labors, he promised his disciples to conduct them to perfection by means of a

physical and moral regeneration. By physical regeneration they were to discover the "*materia prima*," or philosopher's stone, and the acacia, which was to impart to them perpetual youth, beauty, and immortality. By moral regeneration they were to be restored to that state of pristine innocence from whence man had fallen by original sin; and were to receive a mystic talisman, a pentagon of virgin parchment on which the angels had placed their seals. Both men and women were admitted to his mysteries, the form of ritual being nearly the same for both sexes. It consisted of three degrees—Egyptian Apprentice, Egyptian Fellow-Craft, and Egyptian Master. In the reception of the first two degrees, the candidate at each step prostrated himself as if in adoration before the Master, and took an obligation of secrecy and blind obedience to the commands of the Grand Cophta. At the reception of a man in the Master's degree, a young child was introduced, who was supposed to be in a state of perfect innocence, and was termed the *Pupil* or *Dove*. The Master first addressed the candidate in a discourse concerning the power possessed by man before the fall, and which consisted in authority over the good spirits, seven in number, who surrounded the throne of God, and were charged with the government of the seven planets. The *Dove*, clothed in a long white robe, adorned with blue ribbons, and wearing the red ribbon of the order, was then conducted before the Master. All the members of the Lodge then addressed a prayer to God, that He might grant permission to the Master to exercise the power with which he had been divinely invested. The *Dove* also offered up a prayer, that he might be permitted to obey the behests of his Master, and serve as mediator between him and the spirits. The Master then took the *Dove*,

and breathing upon his face, from the forehead to the chin, pronounced certain magic words, and placed him in the *Tabernacle*. This was a small closet, behind and above the throne, hung with white drapery, and containing a small table, on which were placed three burning tapers, and a seat. A small window or opening, through which issued the voice of the Dove, communicated with the Lodge-room. The Master now again invoked the seven spirits to appear before the Dove, and mentioning one by name, commanded the Dove to ask him whether the candidate possessed the necessary qualifications to entitle him to receive the degree of Master. An affirmative answer having been returned, the reception proceeded as in regular Masonic Lodges. In the reception of a female in the third degree, the Lodge was presided over by the "acting Mistress," whose title was "Queen of Sheba." Her attendants, twelve in number, were termed Sybils, each bearing a characteristic name, as HELLESPONTICA, ERYTHREA, SAMNIA, DELPHINA, etc. The Lodge was hung with blue, spangled with silver stars; the throne elevated on seven steps, canopied by a dais of white silk, embroidered with silver liliès. Men were admitted to these Lodges as visitors. On the admission of the candidate, all present knelt, with the exception of the acting mistress, who, raising her eyes and hands toward heaven, addressed a prayer to the Most High; after which, striking the altar with a sword which she held in her hand, all rose except the candidate, who remained prostrate, her face bowed upon the earth. In this position she repeated aloud the psalm, "*Miserere mei Deus.*" The acting mistress then commanded one of the angels to appear to the Dove, and bid her ask whether the neophyte might be purified. Having been answered in the affirmative, three sisters

chanted the "*Veni Creator*," and the candidate was placed in the center of three burning altars. The ceremony of purification was then performed, myrrh, incense, and laurel being cast into the flames. The presiding mistress then, taking a vase containing some portions of gold leaf and blowing them into the air, said: "Wealth is the first gift I can bestow on thee." The mistress of ceremonies responded: "So passes away the glory of the world." The candidate then drank of the "*elixir of immortality*," which was to insure to her never-fading youth and beauty, and was placed kneeling in the center of the Lodge, her face turned toward the tabernacle. The Dove was commanded to summon all the seven angels, together with MOSES, that they might consecrate the apron, sash, gloves, ribbon, and other ornaments destined for the new sister. The investiture then took place, a crown of roses was placed upon her head, she received a garter of blue silk, embroidered with the device, "Silence, Union, Virtue," and the ceremonies closed.

The trials necessary to attain moral regeneration consisted in long-continued mystical studies and exercises, by which the requisite qualifications were acquired to enable the candidate to hold communion with the seven angels. To sustain him in his trials, he was promised the possession of divine fire, boundless knowledge, immeasurable power, and the final attainment of immortality. In order to obtain physical regeneration, which was to restore their bodies to a childlike purity, they were directed, once in every fifty years, commencing on the night of the full moon in May, to spend forty days in strict diet and seclusion, repeated blood-letting, and the taking of certain drugs. On the last nine days they were to take daily one grain of the "*materia prima*,"

which was to render them immortal, and the knowledge of which was lost by the fall of man.

In 1779, CAGLIOSTRO introduced his Masonic rite at Mittau, in Courland, where he established several Lodges and initiated many ladies, especially the Countess ELISE VON DER RECKE, who became his ardent admirer, and recommended him to the notice of the Empress CATHERINE. The Countess suffered herself for a time to be deluded, but finally discovering the baseness and immorality of the impostor, she publicly exposed him, and denounced him in a book entitled, "*Nachricht von des beruchtigen Cagliostro Aufenthalt in Mittau* (Berlin, 1787)." This exposure did not prevent his establishing a Lodge of his Egyptian rite the same year at Strasburg. In May of the following year he instituted one at Warsaw, and here he promised his adepts to perform the "*great work*" in their presence. He was provided with a country seat; numberless fools flocked to his magic experiments, and followed the various phases of the *operation* with lively anxiety. After twenty-five days' preparation, he announced that on the succeeding day he should proceed to break "*the philosophical egg*," and demonstrate to them the brilliant results of the transmutation. When the day arrived, the arch impostor had disappeared, and with him many valuable diamonds and large sums of money, with which he had been intrusted by his gullible disciples.

In 1782, he founded at Lyons a mother-lodge of the Egyptian rite, under the title of "TRIUMPHANT WISDOM," and the same year, at Paris, an adoptive mother-lodge of High Egyptian Masonry. Here his career was brilliant; he made countless proselytes; the highest and noblest of the land disputed for his friendship; women of rank and fashion worshiped at his feet; it became

the fashion to wear his miniature set in rings, brooches, and necklaces; and his bust, sculptured in bronze and marble, with the inscription, "the divine CAGLIOSTRO," adorned the palaces of the nobility. The Prince of Montmorency Luxemburg accepted the office of Grand Master Protector of his rite, and even LAVATER, with all his knowledge of human nature, was one of the most eminent dupes of the Sicilian impostor. Being implicated in the affair of the "Diamond Necklace" in 1786, he was banished from Paris, and went to London. Here he inserted the following advertisement in the *Morning Herald*: "To all true Masons. In the name of JEHOVAH. The time is at length arrived for the construction of the new temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3d inst., at nine o'clock, at Kelley's Tavern, Great Queen street, to form a plan for leveling the foot-stone of the true and only temple in the visible world." The meeting took place, but he failed in his designs; he was exposed, and again sought safety in flight. In May, 1789, he, with his wife, reached Rome, and again devoted himself to Masonry, as a lucrative branch of industry. But his career was short; denounced by two spies of the Inquisition, who had suffered themselves to be initiated, he was arrested on the 27th of December, 1789, and after a long trial, on the 21st of March, 1791, was condemned to death. On the 7th of April following, Pope Pius VI. commuted his sentence to perpetual imprisonment, and he died in the dungeons of Fort San Leon, in the Duchy of Urbino, in 1795.

FREEMASONRY is an establishment founded on the benevolent intention of extending and conferring mutual happiness, upon the best and truest principles of moral life and social virtue.

A FRAGMENT OF HISTORY.

BY THE HON. JOHN L. LEWIS, JR.



N No. 26 of the "*Tatler*" for Thursday, June 9th, 1709, occurs this passage, in speaking of a class of men called Pretty Fellows :

" You see them accost each other with effeminate airs ; *they have their signs and tokens like Free-masons* ; they rail at woman-kind," etc.

I do not remember of ever having seen the passage quoted ; but the entire paper from which it is selected bears indisputable evidences of the peculiar style of its writer, Sir RICHARD STEELE, one of the wits of Queen ANNE's time—a man about town, and a close observer of everything transpiring in London in his day.

It was a favorite position of the Anti-masonic writers thirty years ago, and it is asserted and believed at the present time, by those who agree with them in sentiment, that Freemasonry had its *origin* in 1717 (eight years after the date of the paper in question), at the time of the revival of the Grand Lodge ; that previous to that time its only existence was in the company or guild of operative masons, styled *free*, because they were freemen of London ; and that the secret language of the Craft was invented in 1717 by PAYNE, DESAGULIERS, ANDERSON, and their associates.

The sentence, therefore, is important in its bearing upon the history of the Fraternity at the commencement of the eighteenth century, and there is something more in it than a bare allusion.

The writer is addressing a miscellaneous public, and

is giving, in his usual lively style of description, mixed with good-humored satire, an account of a band of London dandies and loungers whom he terms, in the quaint language of the day, Pretty Fellows. He describes their effeminacy and gossip; and to give his readers the best idea that they were a closely-allied community, represents them as having "signs and tokens like the Freemasons." Of course he would employ in this, as in every other of his essays, such language as would convey the clearest and simplest idea to the mind of his readers. Is it conceivable, therefore, if Freemasonry was a novelty, that he would content himself with this simple reference?

Signs and tokens are spoken of in the same technical language which is employed at the present time, and as being something peculiarly and distinctively Masonic. What other society ever had its signs except Masons and their modern imitators? In what other, even of modern societies, except the Masonic, is the grip termed "a token?" Whether Sir RICHARD STEELE was a Mason, I *do not know*, but I *do know* that, in the extract I have given, he speaks of these signs and tokens as matters well known and well understood by the public in his day as belonging to a particular class of men. It is left for the intelligent inquirer to ascertain how long and how widely such a custom must have existed and extended, to render such a brief and pointed reference to them intelligible to the public at large, or even to a mere London public. Certainly it must have reached back to a period prior to the commencement of the century, and at a time, too, when Masonry, as described by its own historians, as well as its enemies, had fallen into neglect and disuse under the Grand Mastership of Sir CHRISTOPHER WREN, and hence claimed no particular

attention from the public to attract notice to its peculiarities.

Again: they are spoken of as "Free-masons," and not merely "masons," or artificers in stone, and brick and mortar; and this, too, like the signs and tokens, is unaccompanied by a single word of explanation. If it meant operative masons only, freemen of the guild or corporation, why should the compound word be used, connected, as *in the original*, by a hyphen? (I quote, by the way, from an edition of the *Tatler*, published in London in 1785.) Why not say Free-carpenters or Free-smiths as well?

But it is needless to urge or argue this question further. The conclusion forces itself irresistibly upon the mind of every candid and intelligent person, that there existed in London in 1709, and for a *long time* before, a society known as the Free-masons, having certain distinct modes of recognition, and that this fact concerning them was known even when the four old Lodges were idle; and that the idle assertions of Anti-masons respecting its history have no better foundation than their *stock* objections to it in other respects. And the proof of it is found, not in the assertions of Masonic writers and historians, but in a standard work: in one of that incomparable group of essays which are known wherever the English tongue is spoken or written, and which have become classical from the reputation and ability of their writers, their purity of style, and soundness of morals. It is not found in an elaborate panegyric written by a Masonic pen, but in the bare statement of a fact, unaccompanied by explanation, because it needed none then, as it needs none now, and is one of those sure and infallible guide-marks whence the materials for truthful history are taken, and by which its veracity is tested.

All corroded and mildewed with rust of time,
 They are lying in court and hall ;
 Every young knight's beard bears a frosty rime—
 Like the beard of the Seneschal,
 Who awaits, in his chair, at the postern,
 The sound of a trumpet call ;
 While below, in the crypts of this castle strange,
 Overbrooded by self-same spell,
 There are shapes like friars, in cloister'd range,
 Lying each at the door of his cell,
 And awaiting, in motionless slumber,
 The stroke of a summoning bell !

For whenever a Knight who is tried and true,
 Rides late o'er the haunted wold,
 And peals a loud summons the trumpet through,
 That hangs at the postern old,
 Then, in all the crypts of this castle,
 A bell is solemnly tolled.
 And the Princess arises, in royal gear,
 From the couch of her charmed rest,
 And her knights and her nobles take shield and spear,
 At their beautiful lady's behest ;
 And they hie to the gate of the postern,
 To welcome their midnight guest !

Then, afar through the cloisters and corridors,
 Sounds a monotone stroke of the bell ;
 And each friar steals forth, o'er the marble floors,
 From the door of his darksome cell ;
 And he creepeth away to the postern—
 His marvelous story to tell ;
 While the bell of the castle is ringing amain,
 And the wondering guest comes in ;
 And the Seneschal leadeth his ghostly train,
 Away through the ghostly din ;
 Then the friars rehearse to the stranger
 Their stories of sorrow and sin.

With a patter of prayers, and a dropping of beads,
 They recount, to the shuddering man,
 How their souls waxed heavy with sinful deeds,
 In the days of their mortal span :
 And how Heaven's avenging sentence
 Their earthly years o'erran !
 And the Princess reveals to the stranger knight
 How she needs must slumber away,
 Till a PRINCE of the TEMPLE, in valorous fight,
 Shall a Saracen sorcerer slay—
 And the spell of his midnight magic
 Disperse under morn's sweet ray !

But alas ! for that guest of the haunted grange,
 If no Templar Knight he be ;
 And woe, when he listeth that story strange,
 If no memories pure hath he !
 To the spell of the sorcerer's magic
 He must bow his powerless knee.
 He must sink into sleep, with the shapes he sees,
 And his buckler and helm will rust !
 He must lie in the cloisters and crypts, with these
 Who have risen, to greet him, from dust !
 And await, with them, an awakening
 By hero more pure and just !

Like that charméd castle, in haunted vale,
 Is the wondrous MASONIC PAST !
 Where the heroes and yeomen of History's tale
 Are reclining in slumbers fast ;
 With the spell of an indolent Seeming
 Over all their memories cast !
 But the Princess, who sleeps in her mouldering bed,
 Is the spirit of ancient TRUTH :
 Lying evermore shrouded with tatter and shred,
 But forevermore fresh with youth—
 And awaiting the pure-hearted Seeker
 To come, with his valor and ruth !

Like the knights and the nobles in slumber profound,
 Are our riddles and fables of old ;
 In their rust and their dust they encumber the ground,
 And abide in their garments of mould—
 Keeping TRUTH, like a charmed Princess,
 Asleep in their ghostly hold.
 'Mid the haunted cloisters of History's script,
 In the HOUSE of the PAST they dwell ;
 Like the souls of the friars, they hide in each crypt,
 And emerge from each darksome cell—
 At the blast of a summoning trumpet,
 Their wonderful stories to tell !

In the volumed marvels of Grecian mind,
 And the records of Roman lore,
 There are riddles of wisdom for human-kind
 To ponder, a lifetime, o'er ;
 And to all of their mystical meanings
 Each heart is an open door !
 Every human heart is a postern gate
 To the House of the wondrous Past,
 Where the heroes and sages of History wait
 The sound of a trumpet blast,
 That shall break the enchanted slumbers
 For ages around them cast !

How the voices of Song, out of Dorian aisles,
 With their Iliad and Odyssey swell !
 How they roll from the shadows of Tuscan piles,
 Where the FLORENTINE chanted of Hell !
 And how grandly, through Gothic chancels,
 Of Paradise Lost they tell !
 And the whispers of hearts, and responses of souls,
 Flow around, like the west-wind kind,
 When the song of the SINGER of AVON rolls
 Through the gates of our listening mind,
 And the plaint of the pilgrim HAROLD
 Sounds fitful and strange behind !

All the climes of the earth are as Holy Lands
 To the feet of the children of Song ;
 Every realm hath its Mecca, where pilgrim bands
 To some Kaaba of Poesy throng ;
 And the Homes and the Tombs of the Poets
 To the whole wide world belong.
 In the paths of their minstrels the nations tread,
 And the king on his bard awaits ;
 For ULYSSES is dumb, and ACHILLES is dead,
 Until HOMER their soul creates ;
 And 'tis TASSO who frees Jerusalem,
 Though GODFREY wins her gates.

Through the twilight of oaks and of mistletoe bowers,
 The hymns of the Druids I hear ;
 And the Faerie Queene lures me through labyrinths of flowers,
 And I list to all melodies clear ;
 From the echoes of " woody MORVEN,"
 To the murmurs of sweet WINDERMERE :
 And I hear the old NORSEMEN chanting their runes,
 Under arches of boreal fires ;
 And the TROUBADOURS singing, through long, rich Junes,
 To their soft Provençal lyres ;
 And the BARDS of the Cymbrian mountains,
 O'erweeping their 'wildered wires.

Oh ! those voices of Song ! how they ebb ! how they flow !
 How they swell, like the tides of the main !
 Every age, every clime, hath its life-giving throe,
 And its utterance of generous pain—
 Till its Master-thought leapeth, full-armed,
 From out of some Jove-like brain !
 Oh ! the Heroes and Kings have no story to tell,
 In the dust of their funeral urns ;
 But the songs of the Poets immortally dwell
 Wheresoever a true heart yearns—
 In the halls of the royal DAVID,
 Or the cottage of ROBERT BURNS !



Part Second.

UT the House of the Past hath its Tongues
of Stone—

Yea! its Voices of marble and brass—
From the sands of the desolate desert up-
thrown,

And the mould of the wilderness grass!
Though the myth of their awful Meanings
Too often we idly pass!

Where the Nile flows down, by its pyramid toms;
Where the ruins of Tadmor lie;

Where the Petræan cities, from cavernous glooms,
Like sepulchers, startle the eye—
Oh! the voices of granite and marble
To our souls make audible cry!

Every crumbling plinth, every prostrate shaft,
 Hath a murmur of mouldering years ;
 From each column and cornice the low winds waft
 A dirge to our listening ears ;
 And each frieze, from its sculptured tablet,
 Seems weeping, with stony tears.
 Where the gardens of Belus o'er Babylon hung,
 And where Nineveh's walls were raised ;
 Where the Hundred Portals of Thebes swung,
 And old Tyre over ocean gazed ;
 And where, high upon Mount Moriah,
 KING SOLOMON'S TEMPLE blazed !

O! that mountain of God, in the realms of my love,
 Hath a marvelous glory and worth ;
 And the Temple that rose, its High Places above,
 Covers more than Jerusalem's girth ;
 For its aisles are the Highways of Ages,
 And its courts are the zones of earth ;
 O'er its mythical meanings, and parabled sense,
 I have ponder'd, in childlike mind,
 Until, back through the ages, with yearnings intense,
 My unsatisfied heart hath inclined—
 Longing still for the WORD of the MASTER—
 The WORD that no mortal may find !

In the dreams and the visions of fervent desire,
 I have mingled with Levite and Priest ;
 With the widow's son, HIRAM, and HIRAM of Tyre,
 Sitting down at meridian feast ;
 And beholding King SOLOMON'S glory,
 Arising, like morn, in the East !
 With mine ancient brethren, in Masonry's craft—
 When my soul the LAMBSKIN wore—
 I have stood by the mystical corner-shaft,
 And knelt on the TESSELATE floor ;
 With the glorious roof of the Temple,
 Like Heaven's roof, arching me o'er !

Under all the rude noises of battling thrones,
 And of realms that jar and strive,
 Flows the voice of our MASTER, whose tender tones
 Overbrooded the Hebrew hive,
 When he spake three thousand proverbs,
 And his songs were a thousand and five;
 When he sang of Mount Lebanon's cedar-tree,
 And of hyssop, that springs from the wall;
 Of the fowls of the air, of the fish in the sea,
 And of things in the dust that crawl;
 Till the words of his love and his wisdom
 Enlighten'd and beautified all.

To the ruler of Sidon—the Lord of the Seas—
 Flies the word of Jerusalem's king,
 Saying, "Bid thou thy servants that Lebanon's trees
 Unto Judean borders they bring;
 And between us shall PEACE be alway,
 And Blessings around us cling.
 From his wars and his sorrows King David hath rest,
 And he sleeps under Salem's sod;
 But, with trembling and awe, at his high behest,
 I abide in the paths he trod;
 And I build on the Mount of Moriah,
 A House to the LORD my God!"

Then, from far-away forests of Lebanon, come
 Great floats unto Joppa's strand;
 And from Tyre and Sidon arises a hum,
 As of bees, overswarming the land;
 And it swells through the Valley of Jordan
 In chorals of Industry grand!
 Under manifold halos of column and arch,
 Through the soundless courts and aisles,
 At the WORD of their MASTER the CRAFTSMEN march
 To their labors, in lengthening files;
 While the Temple arises before them,
 From portal to golden tiles!

From the echoless earth, through the motionless air,
 How that beautiful fabric upgrows !
 From the heart of the King, like a voiceless prayer,
 How it mounts, in its fragrant repose !
 Bearing upward King SOLOMON'S worship,
 As incense ascends from the rose !
 In their brass and their silver, their marble and gold,
 All noiseless the crafts have wrought,
 Till, in grandeur of silence, their works unfold,
 As with life everlasting fraught ;
 And the Temple ascends from Moriah—
 A Holy Masonic Thought !

By the glow of the GREATER and LESSER LIGHT,
 And the power of the MASTER'S WORD—
 By the PLUMMET of TRUTH, and the LEVEL of RIGHT,
 And the SQUARE that hath never erred—
 Through the WORK of a MASTER MASON,
 King SOLOMON'S prayer was heard.
 At the fragrant morn, and the golden noon,
 And the eventide's hour of balm,
 All the hearts of his craftsmen were lifted in tune,
 Like the mingling of harmonies calm ;
 And the Temple arose on Moriah—
 A mighty Masonic Psalm !

Oh ! that Temple of God, from the House of the Past,
 Shineth down o'er the centuried years ;
 And my heart, through the veil of its mysteries vast,
 The voice of King SOLOMON hears,
 Asking *me*, with the SIGN of a MASTER,
 Why *MY* soul no temple rears ?
 With the THREE GREAT LIGHTS ever shining above,
 And the tools of my craft at hand,
 Why I build up no fabric of prayerful love,
 With the arch of a lifetime spann'd ;
 And the wings of embracing cherubs,
 Overbrooding its yearnings grand ?

Oh! the House of the Lord that OUR LIVES might raise,
 How it gleams from our fair Youth-time—
 How its manifold arches and architraves blaze
 Through the wilderness dust of our Prime:
 Yet our years, when they moulder to ashes,
 Behold but its wrecks sublime!
 For the House that WE build, in a LIFETIME'S length,
 From the midst of our worldly din,
 Hath no JACHIN and BOAZ, Establish'd in Strength,
 And no HOLY of HOLIES within;
 And we bear up no ARK of the COVENANT,
 From out of our Desert of Zin!

There's a Mountain of God in each Human Heart
 For that glorious TEMPLE'S base:
 And the lines of each loyal MASON'S art
 May its grand foundations trace;
 And within it, the wings of cherubs
 May the HOLY of HOLIES embrace!
 Through the beautiful aisles of the charmed Past,
 How its wonderful harmonies swell!
 When their Meanings arise, at the Templar's blast,
 From the mould of each darksome cell;
 And the Soul of the True no longer
 With dust of the False shall dwell!

When the Thought of our Morning shall royally plan,
 And the Deeds of our Day shall build;
 And the ARCH of PERFECTION eternally span,
 With the measure Our Master hath will'd;
 And the depths of our HOLY of HOLIES
 With incense of prayer be filled!
 When the PILLARS of STRENGTH in our PORCH shall abide,
 With the LILIES of BEAUTY above;
 And the VAIL of the PRESENCE, encompassing wide,
 Overshadow the ARK of our LOVE;
 And the Peace of the Blessed SHEKINAH
 Enfold, like the wings of a dove!

Oh! the Cedars of Lebanon grow at our door,
And the quarry is sunk at our gate;
And the ships out of OPHIR, with golden ore,
For our summoning mandate wait;
And the WORD of a MASTER MASON,
May the HOUSE of our SOUL create!
While the Day hath light, let the light be used;
For no man shall the Night control!
“Or ever the silver cord be loosed,
Or broken the golden bowl,”
May we build KING SOLOMON’S TEMPLE
In the true MASONIC Soul!



“FAITH,” “HOPE,” “CHARITY.”

BY BRO. SAM. WHITING.

THERE are three Stars of luster bright,
Which cheer the Mason’s conflict here,
And cast their pure and holy light
Across Life’s billows, dark and drear.

The Star of “Faith,” when doubts arise
And veil the troubled heart in gloom,
Points to bright realms beyond the skies,
And lasting joys beyond the tomb.

When o’er Life’s ocean, rude and wild,
Our fragile barks are madly driven,
The Star of “Hope,” with radiance mild,
Points to a harbor sure, in heaven.

When, reckless of a *brother’s* tears,
Down Pleasure’s slippery track we go,
The Star of “Charity” appears,
And points us to that brother’s woe.

Oh! brethren of the “Mystic Tie,”
Pure light upon our path will shine,
If on these Stars we fix our eye—
“Faith,” “Hope,” and “Charity” divine.

ORDERS OF KNIGHTHOOD.

Privileges and Courtesies of a Knight.



THE knight was associated into a rank wherein kings and princes were, in one sense, only his equals. He took precedence in war and in council, and was addressed by the respectful title of *Messire* in French and *Sir** in English, and his wife by that of *Madame* and *Dame*. He was also, in point of military rank, qualified to command any body of men under one thousand. His own service was performed on horseback, and in complete armor, of various styles, according to the fashion of the age and the taste of the warriors. CHAUCER has enumerated some of these varieties :

“ With him ther went knights many on,
 Som wol ben armed in an habergeon,
 And in a brèst-plate, and in a gipon ;
 And som wol have a pair of plates large ;
 And som wol have a pruse sheld, or a targe ;
 Som wol ben armed on his legges wele,
 And have an axe, and som a mace of stele.
 Ther n'is no newe guise, that it n'as old.
 Armed they weren, as I have you told,
 Everich after his opinion.”

* The knightly title of “ Sir ” was originally employed to distinguish the Bachelor of Arts, who was called “ Dominus,” from the Master of Arts, whose proper appellation was “ Magister.” It was afterward applied to all the clergy indifferently—not, as in chivalry, to the Christian name, but to the surname. The word “ Sir ” stood for *Dominus*, *Sieur*, *Sire*, or *Seigneur*. RICHARD II., in his Act of Abdication, is styled “ Mon Sire Richard ;” and this monosyllable is not only of very remote origin, but of very extensive circulation in all countries and languages. It is found in the Hebrew, “ Sar,” lord or prince, and “ Sarah,” a noble lady. In the Egyptian “ Serapis,” we have the Lord Apis ; and it has been even suggested that

The courtesies of knighthood are among the best parts of the institution which has descended to us. They have existed among brave men since the time that TUBAL CAIN welded the first blade. Stern, but courteous, are the heroes of the *Iliad*; as stern, though less courteous, was BAYARD, who was not averse to dealing an unfair blow, if it secured to him an advantage; and more courteous, yet perhaps even more stern, were those great captains of modern times who met at Fontenoy in 1745 (Marshal SAXE and the Duke of Cumberland), and who almost deferred the battle till the next day, each being anxiously polite in requesting his adversary to commence the exterminating fire. It was the courtesy of chivalry that inspired CRILLON to send vegetables to the scurvy-infected ELLIOT, whom he was besieging in Gibraltar; and, to come down to the last example, it was, perhaps, an unnecessary courtesy which inspired Sir EDWARD LYONS, when the English were lying half famished in the trenches before Sebastopol, to send a fat buck to the hostile admiral within the city. Still, courtesy between knights engaged in hostilities has ever met with universal approval and acknowledgment. When GEORGE II. sent the Garter to Prince FERDINAND of Brunswick, the great victor at Minden, his investiture took place in front of the whole army. The French general, DE BROGLIE, learning the nature of the ceremony, generously hastened to do honor to valor, by the exercise of which the French had grievously suffered. He, too, drew up his men in sight of the spectacle, and then saluted the

the Saracens are not so called because of any connection with "Sarah," but as "Ser-agavenorein," lords of flocks; and, finally, as the Muscovites refuse to trace the word *Czar* to *Cæsar*, some etymologists are inclined to believe that the former word is only a form of the knightly "Sir" or lord.

new knight, whose skill and courage had been rewarded by GEORGE II. DE BROGLIE dined in the evening in FERDINAND'S tent, the guest of his great adversary; but on the following day they were as fierce enemies as ever.

Equipments of Knights.

HORSES AND CAPARISONS.

The most important part of a knight's equipments was his horse, of which animal he had different kinds, but the war-horse was employed only in actual battle or in feats of arms.* All horses which exceeded the size of six hands and four fingers were deemed *great* or *war* horses; and they were not merely caparisoned with great splendor, but ornamented with housing and saddle-cloths, embroidered in different colors, and exhibiting the coat-of-arms and the *tincture* of their riders. In the time of HENRY I. the war-horse appears not to have been protected with any armor; but in the reign of RICHARD I., and subsequently, he was covered with mail or plate, agreeably to the fashion of the age, and, when so armed, was called a *barbed* horse. His head, too, was protected by a crest, like the helmet of a knight, and his bridle was always as splendid as the circumstances of his owner allowed. Hence a horse was often called *brigliadore*, from *briglia d'oro*, a bridle of gold. As it was against the laws of chivalry to strike a horse at a tournament, he was covered on these occasions only with silk or vel-

* This kind of horse is called, by the Latin writers, *dextrarius*, and by the French *destrier*. It is generally supposed that it took this name from the circumstance of its having been well trained for the purposes of war and chivalry by the hand (*dextra*); but Sr. PALAYE is disposed to derive the appellation from another cause: When the knight was not in actual battle or combat, he was mounted on his palfrey, while his squire led his horse in his *right* (*dexter*) hand.

vet barbs, embroidered with armorial bearings. Sometimes, also, in tournaments, and even when traveling on his palfrey, the knight ornamented the crupper and other parts of the harness with little bells.* The common gait of horses used in tilting was that called *ambling*, and they were taught this action by the shoes on the hinder feet having a long point projecting from the toe. Besides the war-horse, the knight had his palfrey, his courser, and his bat-horse.† The palfrey, as already stated, he rode while proceeding to the battle or tournament; the courser was employed where expedition was required, either in affairs of gallantry or war; and his bat-horse was designed for carrying such of his arms as were not in charge of his squire; these generally consisted of a second lance, shield, etc., in case of accident; the bat-horse also carried what little baggage was requisite, and was occasionally mounted by one of the squires.

It was deemed dishonorable for a knight to ride a work-horse or mare; and one mode of degrading him was to deprive him of his war-horse, and oblige him to

* An old troubadour poet, ARNOLD of Marsan, assigns very grave reasons for wearing bells. He says: "Let the neck of the knight's horse be garnished with bells well hung. Nothing is more proper to inspire confidence in a knight and terror in an enemy."

"And, when he rode, men might his bridel hear,
Gingeling in a whistling wind as clere,
And eke as loud, as doth the chapel bell."

† With respect to sovereigns and men of great estate, this was certainly the custom, but was by no means a general chivalric practice. FROISSART's pages furnish perfect pictures of knightly riding and combating, and each of his favorite cavaliers seems to have had but one and the same steed for the road and the battle-plain. Even romance, so prone to exaggerate, commonly represents the usage as similar; for when we find that a damsel is rescued, she is not placed upon a spare horse, but is mounted behind her rescuer.

ride a work-horse; no other knight would tilt with, or even address one so mounted. A knight was also dishonored by being seen riding in any carriage drawn by these common horses. The horses rode by knights, whether war-horses, palfreys, or coursers, were all *entire*.

The horses of Spain were highly esteemed, the preference being given to those of Asturia, and the favorite steed of WILLIAM the Conqueror came from that country. The Arabian, however, although smaller than the bony charger of the West, was regarded as the standard of perfection, being particularly adapted for chivalric discipline. The quality of standing firm when his rider was dismounted, brought him into general favor as much as his superior spirit; and the two celebrated steeds (*Favel* and *Lyard*) which RICHARD I. procured at Cyprus, were the means of introducing into Europe other specimens equally valuable.

Arms, Offensive and Defensive.

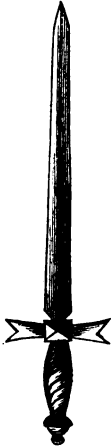
Offensive arms consisted of a lance, sword, dagger, battle-ax, martel, heavy iron club, and maces of different kinds; but the lance, which was longer than that now in use, was the usual weapon. It was so strong as not to be easily broken, and commonly made of the lime, aspen, or ash—the latter wood being preferred. The lances used in tilting had blunt heads, or a coronel on them; the staves were thick at the butt-end, near which they had a cavity for the hand, and at the point, below an iron-sharpened head, a *banderolle* or pennon* of silk, linen, or stuff



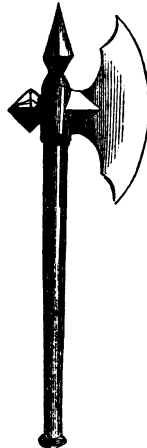
LANCER.

* On this ensign was marked a cross, if the bearer was engaged in an expedition to the Holy Land, or it bore some part of his

was fixed. As in tilting and the more serious encounter the knights sometimes dismounted, and fought on foot, in such cases they shortened the shaft of their lances, in order that they might have more command over it in



SWORD.



BATTLE-AX.



MACE.

making a thrust. To transfix his foe with a lance was the ordinary endeavor of a knight; but some cavaliers, of peculiar hardihood, preferred to come to the closest quarters, where the lance could not be used. The battle-ax, which they, therefore, often wielded, is so well known, that it requires no particular description. But

heraldry; and in the latter case, when the lance was fixed in the ground, near the entrance of the owner's tent, it served to designate his presence. Originally, this ensign was called a *gonfanon*, the combination of two Teutonic words, signifying *war* and a *standard*. Subsequently, when the ensign was formed of rich stuffs and silks, it was called a *pennon*, from the Latin word *pannus*. Its exact breadth can not be given, for in that respect it varied with the different fancies of knights, and it had at the end sometimes one, but more commonly two indentations.

the most favorite weapons were certain ponderous steel or iron hammers, carrying death either by the weight of their fall or the sharpness of the edge. They were called the *martel* or the *maule*—words applied indifferently in old times; for writers in those days cared little about extreme accuracy of diction, not foreseeing the fierce disputes which have since arisen from their want of minuteness in details. This was the weapon which ecclesiastics used when they buckled harness over rochet and hood, and holy ardor impelled them into the field; for the canons of the Church forbade them from wielding swords, and they always obeyed the *letter* of the law. Some cavaliers, in addition to their other weapons, carried the mallet or maule, hanging it at their saddle-bow till the happy moment for “breaking open skulls” arrived. When used alone, it was regarded as rather Gothic than chivalric; yet the rudeness of earlier ages had its admirers in all times of chivalry—the affected love of simplicity not being peculiar to the present day. A lance could not execute half the sanguinary purposes of RICHARD *Cœur de Lion*, and it was with a battle-ax, as often as with a sword, that he dashed into the ranks of the Saracens. BERTRAND DU GUESCLIN had a partiality for the martel, and so late as the year 1481 the battle-ax was used. Among the hosts of the Duke of Burgundy was a knight named Sir JOHN VILAIN, a very tall nobleman from Flanders, of great bodily strength; who was mounted on a good horse, and held a battle-ax in both hands. It was his wont to press into the thickest part of the fight, and, throwing the bridle on the neck of his steed, deal such mighty blows on all sides, that whoever was struck was instantly unhorsed, and wounded past recovery.

The sword of Germany was usually longer than that

of France, and the former country, in the time of JOINVILLE (1224-94), was famous for this weapon. There was a particular kind used, called *braquemart*, which was sharp, strong, and blunt at the point, but in the reign of St. LOUIS the point was sharpened. The knight not only cherished all the interesting associations attached to his sword, but he fondly entwined around it all his affections, as his surest trust in the press and *mêlée*. Besides calling it his *good sword*—his *own good sword*—he gave it a name, and engraved on the blade some moral sentence* or some word, referring to a prominent event of his life. Nor were these mementoes confined to the sword: they were also engraven on the front of the helmet, or even on the spurs;† but the hilt or blade of the sword were their usual and proper places. The sword, rather than the lance, represented the chivalry of a family, and descended as the heir-loom of its knighthood. When no one inherited a knight's name, there was as much generous contention among his friends to possess his good sword, as (in the days of Greece) poetry has ascribed to the warriors who wished for the armor of ACHILLES. Both the religious and military characteristics of chivalry were identified with

* It is related of GIRON the courteous that on one occasion, when his chaste virtue was in danger, his spear, which he had rested against a tree, fell upon his sword, and precipitated it into a fountain. He immediately left the lady with whom he was conversing, and snatched his weapon from the water. After drawing it from the scabbard, he began to wipe the blade, when his eyes were attracted to these words, engraven thereon: "*Loyaulte passe tout, et faulsete si honneit tout, et deceit tous hommes dedans quals elle se herberge.*" This sentence acted with talismanic power upon his heart, and the virtue of the noble knight was thus preserved.

† *En loyal amour tout mon cœur*, was a favorite motto on the shank of spurs.

this weapon, the knight swearing by its cross hilt, whereon the word **JESUS** was sometimes engraven, which was emblematical of his Saviour's cross. It was his only crucifix when mass was said in the awful pause between forming the military array and placing the lances in rest; and was, moreover, in the moment of death, his sustaining consolation. When that doughty Spanish knight, **DON RODERIGO FROJAZ**, was lying upon his shield, with his helmet for a pillow, he kissed the cross of his sword, in remembrance of that on which the incarnate Son of God had died for him, and in that act of devotion rendered up his soul into the hands of his Creator. The hilt was also remarkable for another matter: The knight, in order that he might always have his seal by him, caused it to be cut in the head of his sword, and thus, by impressing it on any wax attached to a legal document, he exhibited his determination to maintain his obligation by the three-fold figure of his seal, the upholden naked sword, and the cross.

Spain was always famous for the temper and brilliancy of its swords, which, as **MARTIAL** informs us, when hot from the forge, were plunged into the river Salo, near Bilbilis, in Celtiberia. The sword-smiths at Saragossa were as renowned in the days of chivalry as those of Toledo in rather later times, and consequently the Toledo blade was not the only one which became proverbial as the perfection of art. The superior excellence of the weapons manufactured by **JULIAN DEL REY**, who had establishments in both towns, secured for him the highest reputation, and they were distinguished by such peculiar marks as *el perillo*, a little dog; *el morillo*, a Moor's head; and *la loba*, a wolf.

It was the common custom to bestow a name upon the swords of the most famous knights: that of King

ARTHUR being called *Escalibert* (corrupted into *Caliburn*), whose fame was so well cherished by RICHARD, that when he first embarked in the Crusades, he wore that same terrible and trusty blade. Instead, however, of using it to mow down ranks of Saracens, he presented it to TANCRED, king of Sicily—of which fact we are thus informed by an old poet :

“ And RICHARD at that time gaf him a fair juelle—
The good sword Caliburne, which ARTHUR luffed so well.”

The sword of CHARLEMAGNE was called *Fusberta joyosa* ; that of Sir BEVIS of Hampton, *Morglay* ; that of the courteous ROGERO, *Balisarda* ; and that of ARIOS-TO'S ORLANDO, *Durindana*. But we shall not encounter the risk of being tedious by multiplying further instances ; and must dismiss this branch of our subject by merely stating that the sword was worn suspended from a girdle round the waist, or from the bauldric descending over the shoulder across the body, which were generally of simple tanned leather.

The most ancient and universal form of shields, in the earlier ages, seems to have been the triangular, vulgarly called the *heater* shield, from its resemblance to a smoothing-iron. Numerous representations of this description, which was the shape of the Norman shields, are to be seen in the monuments and gems of antiquity. They were composed of different materials, and were of various figures, of which we shall briefly enumerate the principal : The *clypeus* was round, and of brass ; the *scutum*, or ἀσπίς, was of an oblong shape, rectangular, generally made of wood, and covered with skins ; the *parma* was made of skin ; the *pelta* was crescent-shaped. In the center was the *umbo*, an iron boss projecting forward to glance off missiles, or to press the enemy. A

particular kind of shield, used several centuries ago, and called *pavois*, or *tallevas*, was of extraordinary dimensions; it was borne by attendants at sieges, and was interposed between the archers and the besieged. Shields were often highly ornamented, and were held in equal esteem in chivalric as in classic times; for

“To lose the badge that should his deeds display,”

was considered the greatest shame and foulest scorn that could happen to a knight. “With it or on it,” was the exhortation of a Spartan mother to her son, on giving him the buckler of his father, as he went to war. Some knights, as gentle as brave, adorned their shields with portraits of their lady-love, or stamped on them quaint impresses, with a device emblematical of their passion. Knights formed of sterner stuff retained their heraldic insignia, and their mottoes breathed war and homicide; but gallant cavaliers showed the gentleness of their minds, and the meanings of their impressed sentences were sometimes perfectly plain, but oftener dark to all, save the knight himself and the damsel in whose playful wit they originated.

Among the earliest instances of the use of the English language at the court of the Norman sovereigns, is the distich painted in the shield of EDWARD III., under the figure of a white swan, being the device which that warlike monarch wore at a tourney at Windsor:

“Ha, ha! the white swan!
By God his soul, I am thy man.”

[CONTINUED IN NO. 4.]

AN ambition to merit praise fortifies our virtue. Praise bestowed on wit, valor, and beauty always contributes to their augmentation.

Editor's Trestle Board.

MASONRY KNOWS NO NORTH, NO SOUTH, NO EAST,
NO WEST.



Ask our patrons to read with the same pleasure that we publish, the following remarks of Comp. E. F. WATSON, Grand High Priest of North Carolina: "While the social and political world has been torn by dissension, while our happy and glorious federal Union itself has been rent by faction, and blind fanaticism for a while has swayed the popular mind and threatened to overthrow our free institutions, and engulf our liberties in the turbid stream of civil strife, the star of our cherished Order has still gone on in undiminished luster; unmoved by the threatening elements overhanging its pathway, unchecked by the angry waves and bursting storms, it still shines an unwavering beacon to admiring thousands." * * * * *

"Masonry recognizes no North, no South, no East, no West, except Masonically; then if she is true to her great principles, the dangers which at present threaten us, and the breakers and whirlpools upon which the great ship of State seems likely to be thrown and dashed into a thousand atoms, to sink and rise no more, will be avoided, and she will be conducted safely into a harbor of safety. May God speed her on in her great work! The age in which we live has great reason to expect much from us, and it is our duty to see what Masonry can do in allaying party and sectional strife, and the promotion of Brotherly Love and Charity among all men, but more especially the members of the Fraternity."

HEROIC CONDUCT OF A MASON'S WIFE.

MANY of the brethren in New York must be acquainted with that most zealous and worthy Mason, Captain J. S. CLARKE, commander of the ship Maria. He has been for many years a member of the Order, and noted for his fidelity to his Masonic obligations. No cry of distress ever fell on his ear unheeded. A few weeks ago, when confined to his cabin by illness, a mutiny broke out among his crew. It appears the misguided men intended to take advantage of the

captain's illness and seize the ship. Fortunately, Mrs. CLARKE was with her husband at this time, and proved herself worthy of her position. The mutineers had surprised the mate, throwing him upon the deck, and were on the point of murdering him when Mrs. CLARKE, armed with her husband's revolver, appeared upon the scene, and in mild, but firm tones commanded them to release the mate and desist from their murderous designs. At first they seemed little inclined to obey; but when she repeated her order in a still more decided manner, and they saw the glance of firm determination which shot from her eyes, and the terrible weapon she held in her hand, they released the mate, sneaked away, and left Mrs. CLARKE mistress of the field.

This act of heroism is worthy of honorable notice; and Mrs. CLARKE deserves to be *adopted* as an honorary member of the Brotherhood throughout the world.



THE LATOMIA SOCIETY.—We are delighted to know that the well-prepared and valuable contributions which have appeared in the ECLECTIC, from the archives of this Society, are read and appreciated. Almost every day furnishes inquiries as to its existence, locality, and objects. That the demand for "light" may be abundantly supplied, and other Lodges follow this noble example, we give a brief history of the association. Members of the Fraternity will always find a hearty welcome at the regular meetings of the Society; and we shall be pleased to hear of the organization of similar societies throughout the country. The "LATOMIA," or Masonic Historical Society of ATLANTIC LODGE, No. 178, was founded by a few members of that Lodge, in October, 1858, for the purpose of encouraging and promoting the study of Freemasonry, by a free discussion and investigation of its origin, history, and principles, and by the collection of a Masonic library. The experiment proved successful, and the Society now numbers some thirty members. Its meetings are held at the rooms of Atlantic Lodge on the second and fourth Tuesdays of each month, and members of other Lodges are admitted as visitors. A library has been commenced, and already contains some rare and valuable works, manuscripts, etc. The Society is established on the basis of the Masonic Historical societies of Germany, which have been in existence for more than fifty years, and to whom is mainly owing that true appreciation and practice of genuine Masonry which is now being manifested throughout Germany.

GRAND MASONIC OVATION.

Few men know their real strength, mental or physical, till some unlooked-for occasion calls for its ultimate exercise, and few there are who would not be more or less surprised at the result of a trial. This idea was very handsomely demonstrated on the 22d ult., when METROPOLITAN LODGE, No. 273, of the city of New York, celebrated their eighth anniversary at the Cooper Institute. The vast audience chamber, capable of holding four thousand persons, was filled to its utmost capacity, while hundreds were turned away, from the utter impossibility of even obtaining a view of the interior; which, we think, proves that the spirit of malignity formerly evinced against the Fraternity has died of its own venom, and that Masonry has now a firmer hold of public approval, a warmer place in the popular heart, than it has ever before aspired to. This demonstration, although under the auspices of a single Lodge, was in reality an Ovation to Masonry; and while all Masons must feel proud of such a response to a call made in the name of the Fraternity, let us hope that all will see the necessity of increased circumspection in all that pertains to our duty as Lodges or as individuals, that we may not forfeit our present enviable position.

The appeal of the brethren was to the understanding rather than to the eye, the only attempt at decoration being an arrangement of gas jets forming the ancient device of the Craft—"SIT LUT ET LUX FUIT"—and the banner of the Lodge. On the platform were DODWORTH'S Cornet Band, and a very efficient corps of ladies and gentlemen, led by Br. JOHN N. JONES and assisted by Mr. BENJAMIN, with one of CHICKERING'S grand pianos.

Among the lay guests on the platform was PETER COOPER, Esq., and among the brethren invited we noticed WM. H. DOGGETT, Past Grand Commander of the Grand Commandery; T. J. CORSON, Grand High Priest of the Grand Chapter of New Jersey; and R. W. DANIEL HART, Prov. G. M. for Trinidad, St. Vincent, Grenada, and St. Thomas, W. I.

At eight o'clock the procession entered in the following order, and in full regalia:

Knights Templar of New York and Brooklyn, as escort, in fatigue costume, under command of E. Sirs ROBT. B. ATTERBURY, N. O. BENJAMIN, and THOS. T. MAY; Metropolitan Lodge; Royal Arch Masons; Grand Lodge of the State of New York, M. W. JOHN W. SIMONS, Grand Master; the Poet and Orator of the evening.

W. DANIEL GODWIN, Master of Metropolitan Lodge, on taking the chair, pronounced the following address :

LADIES, GENTLEMEN, AND BRETHREN—Called upon to preside over your deliberations, at this Anniversary Festival, I am as sensibly impressed with the honor you would confer as with the responsibility you would impose. And as I look out over this vast assemblage of youth, beauty, intelligence, and age, I am almost constrained to question my ability to discharge in a satisfactory manner the duties assigned me. But as I reflect upon those beautiful lines of Pope—

“Honor and shame from no condition rise;
Act well your part: there all the honor lies”—

I am encouraged to address myself to the task with confidence, relying upon *your* kindness to overlook any shortcoming on *my* part.

Ladies and Brethren—Permit me, therefore, for and on behalf of Metropolitan Lodge, No. 278, to extend to one and all a hearty and most cordial welcome.

EMINENT COMMANDERS and KNIGHTS TEMPLAR of the cities of New York and Brooklyn—In the same spirit we *meet you*, with a true and Sir Knightly greeting.

M. W. GRAND MASTER, Officers and Representatives of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York—Accept the Tribute we this night offer to Masonry. Profoundly sensible, M. W. Sir, of the honor *you* have done us, we gratefully accord *you* that welcome due your distinguished rank in the Order.

And now, Ladies and Brethren, with one simple request, I will proceed with the exercises of the evening. In order that all in this large audience may have an opportunity of distinctly hearing what we have to tell them with reference to Ancient Craft Masonry, it is indispensable that order should reign supreme. Strict silence is therefore enjoined. I am satisfied that it is only necessary this request should be made in order to insure a thorough and general observance on your part.

The following ode was then sung by the choir, the immense audience all standing, and, strange to say, all singing. The effect was thrilling.

Come, Craftsmen, assembled our pleasure to share,
Who walk by the Plumb, and who work by the Square;
While traveling in love on the Level of time,
Sweet hope shall light on to a far better clime.

We'll seek, in our labors, the Spirit Divine,
Our temple to bless and our hearts to refine;
And thus to our altar a tribute we'll bring,
While, join'd in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true!
When Order shall cease and when temples decay,
May each, fairer columns, immortal, survey.

Prayer was delivered by the Grand Chaplain.

The beautiful air of "May Breezes" was then played by the band, after which the M. W. Grand Master, JOHN W. SIMONS, delivered the Introductory Address. He opened with a eulogium on Masonry, and congratulated the brethren that the seed hitherto planted had not fallen to the ground, but would still spring up, until the fruition of our hopes were gained in universal liberty, equality, and fraternity. He believed this was the Institution which the great Architect of the Universe had permitted for establishing "Peace on earth and good will to men." Masonry had been maligned a good deal. People had imagined that it was a secret society where "gridirons," and other articles of that kind, were used. But this was not so. Indeed, there was a time when Masons really met in secret to offer up their devotions to the Most High, and then all their doings were concealed from the profane. But when the veil of ignorance was lifted, then, indeed, they ceased to be a secret society, and soon assumed that upright and godlike dignity which belonged to them.

He then gave a brief but impressive history of the progress of Masonry, assuring his hearers that it was but a synonym for perfect freedom, and prophesying that the first use the Italians would make of their liberty would be to establish Masonic Lodges, and soon it would be seen that Masonry was something better than a mere secret society.

He proceeded then to speak of Masonry as a science, and one which, in order to make it like other sciences, should be studied, for its teachings showed us that there was another life beyond the grave, and a portion of our bodies which should never, *never* die.

The anthem, "Behold! how good and pleasant a thing it is for brethren to dwell together in unity," was sung by the choir.

The Presiding Brother then introduced Brother the Hon. A. J. H. DUGANNE, who delivered his beautiful poem entitled "King Solomon's Temple," which will be found in full in the present number.

This was followed by "The Anvil Chorus" and other airs from *Il Trovatore*.

The Orator of the evening, the Rev. Brother W. P. CORBITT, was then introduced, and delivered the Anniversary Oration. It was an eloquent production, and was much applauded throughout its delivery.

"The Brindisi," from *La Traviata*, was then performed by the band, after which the W. Master delivered a brief address, thanking the audience for their attendance and attention while present.

The following ode was then sung by the audience :

Come, brethren, ere to-night we part,
Join every voice and every heart—
One solemn hymn to God we'll raise,
One closing song of grateful praise.

Here, brethren, we may meet no more,
But there is yet a happier shore;
And there, released from toil and pain,
Dear brethren, we shall meet again.

The exercises closed with the long meter Doxology, and the pronouncing of the Benediction by the R. W. Acting Grand Chaplain.

TENNESSEE.

THE several Grand Bodies of this State held their annual meetings at Nashville in the early part of October. They were well attended, and their proceedings interesting and important. Critical notices thereof will be given on receipt of copies of the printed transactions. The officers elected and installed for the year are, in the

GRAND LODGE—JAS. MCCALLUM, *G. M.*; JOHN H. SLOVER, *D. G. M.*; JOHN H. DEVEREUX, *S. G. W.*; T. B. McDOWELL, *J. G. W.*; W. H. HORN, *G. Treas.*; CHAS. A. FULLER, *G. Sec.*

GRAND CHAPTER—W. H. WHITON, *G. H. P.*; A. H. UNDERWOOD, *D. G. H. P.*; T. B. McDOWELL, *G. K.*; WM. PALMER, *G. S.*; W. H. HORN, *G. Treas.*; CHAS. A. FULLER, *G. Sec.*; W. M. REED, *G. Chap.*; J. EDGAR, *C. of H.*

GRAND COUNCIL—J. H. DEVEREUX, *G. M.*; J. H. DASHIEL, *D. G. M.*; JOHN FRIZZELL, *P. D. of W.*; A. BONE, *C. of G.*; W. H. HORN, *G. Treas.*; CHAS. A. FULLER, *G. Rec.*

GRAND COMMANDERY—LUCIUS J. POLK, *G. C.*; MORTON B. HOWELL, *Gr. Rec.*

WE must not be held responsible for the following. The young gentleman familiarly known as the "*Fat Boy*," of the "*CENTRAL CITY*," assumes its ventilation, and says, "The milkmen of Syracuse had a ball at the Voorhies House last evening, in which the milkmen of Rochester and other places united. The affair was drawn mild, and the *cream* of the joke was, that almost all the ladies wore *sky-blue* silk dresses. In the dance, some of the milkmaids *skinned* along the floor with much grace, while others bobbed up and down like a churn handle. One of the young ladies present declared the scene was '*heavenly*,' meaning, we suppose, that it was in the milky way."

GRAND CHAPTER OF NEW JERSEY.

IN our issue of last month we had the pleasure of announcing the annual convocation and election of officers of the Grand Chapter of New Jersey. We have now the printed transactions before us; the matter is artistically arranged and beautifully printed. All the Chapters (nine) in the State were represented. Charters for three new Chapters were granted, and the first three officers of each Chapter were admitted to seats as representatives. This was an unusual proceeding, and against the common Masonic law. Officers of a new Chapter should not be admitted as representatives until after the full organization of the Chapter and the installation of its officers. This is the unalterable law in Craft Masonry, and the same principle should prevail in the Chapter.

The address of the G. H. P., WM. W. GOODWIN, is a succinct, clear, and practical document. He reviews the proceedings of the Gen. Gr. Chapter at its meeting in Chicago with sound judgment and in a masterly manner, giving in minute detail a history of all that transpired at that meeting; he reviews his own official acts during the past year very pleasantly, and no doubt to the entire satisfaction of his constituents; he strongly urges the wholesome rule of requiring candidates to give an exemplification of their proficiency in degrees already received before being advanced to another; and he as strongly condemns the inordinate desire for office that prevails. The report of the Dep. Gr. H. P., THOS. J. CORSON, is an equally valuable and interesting document, giving a detailed statement of his official acts and visitations most satisfactorily set forth. And then the Gr. King, LEOPOLD LITHNER, renders a full account of his stewardship in the same full and systematic style that marked the reports of his associates. The Companions of this State may well be proud of the ability and zeal displayed by their executive officers. Under such rulers *any* association *must* flourish.

The Committee on Foreign Correspondence, by its chairman, Comp. W. H. JEFFERYS, presented an able report, reviewing, with discriminating judgment, the proceedings of seventeen Grand Chapters. We regret, most sincerely, our inability, for want of space, to glean from the interesting pages of this report some of its choicest literature and brilliant thoughts.

The Work was exemplified during the meeting, and the whole proceedings show the true "mark of the Craft" upon this young and well-proportioned edifice. The Grand Chapter of New Jersey

deserves a prominent niche in the great Temple of the Order. THOS. J. CORSON, M.D., of Trenton, was elected Grand High Priest, and JOHN WOOLVERTON, of the same city, was re-elected Grand Secretary.

GRAND COMMANDERY OF KENTUCKY.

THIS Grand Commandery held its annual conclave at Lexington on the 7th of June, 1860. The address of the Grand Commander, Sir STEPHEN F. GANO, was a most interesting and admirable statement of the progress of the Order during the last year. The Committee on Foreign Correspondence, of which Sir W. C. MUNGER was chairman, made one of the most full and elaborate reports that it has been our privilege to examine. Most beautifully do they refer to our venerated and honored apostle of truth, Sir SALEM TOWN, and to the eloquent and admirable report of the special committee, of which Sir JOHN L. LEWIS was chairman, made to the Grand Commandery of New York, at its last annual convocation. Here we can not have our affection deepened or our reverence increased for that noble old Knight. He was already in our heart of hearts, and its best chambers held him as their most honored guest. But it is a satisfaction to know that he is appreciated elsewhere, and to be assured in the eloquent language of the committee—"There are many among us here, we know, whose blood thrills with delight at the mention of the name of that valiant, magnanimous, and venerable Knight, and in whose heart's core he is always 'kindly remembered as an aged soldier of the Cross.'" Thanks, Sir Knights of Kentucky, for your full-hearted justice to the venerable and beloved father of our Order in the State of New York. The same spirit characterized all their proceedings; and Sir HENRY R. ORR, of Paris, was elected Grand Commander, and Sir WILLIAM M. SAMUEL, also of Paris, was re-elected Grand Recorder.

GRAND COMMANDERY OF TEXAS.

THE Grand Commandery of this State held its seventh annual conclave on the 22d of June, 1860. The address of the Grand Commander, Sir GEO. M. PATRICK, was a practical and interesting statement of the condition of the Order in that State. He very beautifully says: "Peace and prosperity prevail, and nothing has transpired within our jurisdiction in the last Masonic year to mar the harmony, or impede our onward progress in the great and glorious cause which

we have espoused." The proceedings throughout give positive evidence of capacity and experience in the various duties devolving upon the valiant Knights of the Lone Star State. The report of the Committee on Foreign Correspondence, from the pen of its accomplished and magnanimous chairman, Sir ANDREW NEILL, is practical and good, but rather brief, especially from his hands. For many years past we have been permitted to indulge in a "feast of reason," when reading the reports on foreign correspondence, prepared by our versatile and gifted Sir ANDREW. Absence from home much of the year, or a crowd of business, must have been the cause of the brevity of his report. The proceedings are beautifully gotten up, and very complete. Sir J. J. M'BRIDE, of Navarro, was elected Grand Commander, and ANDREW NEILL, of Galveston, was re-elected Grand Recorder.

GRAND CHAPTER AND GRAND LODGE OF ILLINOIS.

THE Grand Chapter of this State held its annual communication at Springfield, on the 29th of September. The following officers were elected: N. D. ELWOOD, *G. H. P.*; W. W. MITCHELL, *D. G. H. P.*; A. W. BLAKESLEY, *G. K.*; JAMES STEELE, *G. S.*; WM. M'MURTRY, *G. T.*; H. G. REYNOLDS, *G. Sec.*

The Grand Lodge of the same State met on the 2d of October, at which meeting the following officers were elected: IRA A. W. BUCK, *G. M.*; F. M. BLAIR, *D. G. M.*; A. J. KUYKENDALL, *G. S. W.*; SILAS C. TOLER, *G. J. W.*; WM. M'MURTRY, *G. T.*; H. G. REYNOLDS, *G. Sec.*

THE ASHLAR, for October, is on our table. M. W. Br. ALLEN, its editor, is doing a good work for the literature of the Craft in this magazine, worthy of a place in every family in the land, tending, as it does, to present a true idea of what Masonry may do for the advancement of humanity. We trust its success may be commensurate with its merits.

"As was to have been expected, the Masons of Chicago have been among the first and foremost of those who came forward to the relief of the sufferers by the loss of the Lady Elgin, and ranked conspicuously among the gallant spirits who risked their lives, again and again, in rescuing the struggling survivors of that terrific calamity. Our breath stands still and the heart ceases its throbbings, as we think of the fearful, the unimaginable horrors of that never-to-be-forgotten night and morning. Think of it, Brothers,

these hundreds of our fellows went not down to their death in one brief, though sharp agony—but one by one the dark hours passed, and the garish day showed them the solid land but a few yards from their feet. The peril sign was seen and recognized, and life was ventured for life, nobly as men and Masons. But what is man when the elements war? A waif upon the whirlwind—a bubble upon the wave! The pride and crowning glory of human nature daguerrotyped themselves in the race's history in those hours—and alas! all the littleness and meanness of some human spirits sprang from their hiding places under some previously fair exteriors, and in the presence of the ultimate fear bared themselves to the endless scorn of all memories. We will not record the shameful evidences, but hasten to speak of one—a Brother of our mystic circle—who, in that time of gloom and terror, proved equal to the occasion, and calm amid all, regardless of himself, sought only the rescue of those who had been committed to his charge. The secular press has chronicled details, fittingly, in the most glowing terms. The waters gave up the dead, and to the measure of the heart-stirring Masonic dirge, the Brothers of the Order, accompanied by a vast concourse of citizens, moved slowly and sadly in long procession, behind the corpse of him upon whose form and life the seal of *ideal* manhood had been placed. Capt. JOHN WILSON, the late commander of the ill-fated *Lady Elgin*, crowned an honorable and useful life by acts of self-sacrificing heroism, which in Greece or Rome would have won a statue, and which, in our times, will embalm him in all true hearts to perpetual and honorable memory."—*The Ashlar*.



"THE BROOKLYN STANDARD," New York, is, we are happy to announce, increasing so rapidly in its circulation as to justify the proprietors in enlarging its size to almost double its former proportions. The secret of its rapid and great success is entirely attributable to the high literary character of its articles, and the valuable Masonic matter furnished, it being the only journal on Long Island from which Masonic news can be obtained.

FAVORS RECEIVED.—We thankfully acknowledge the receipt of the proceedings of the Gr. Commandery of Texas, from Sir A. NEILL, Gr. Rec.; proceedings of the Grand Council of R. AND S. M., from ALFRED CREIGH, Gr. Master; proceedings of Grand Council, Grand Chapter, Grand Commandery, Statement of Facts and Circular of the Grand Master of Maine, from Jos. COVELL; proceedings of the Grand Chapter of New Jersey, from THOS. J. CORSON, M.D.

THE
MASONIC ECLECTIC:
GLEANINGS
From the Harbest Field of Masonic Literature.

VOL. I.]

DECEMBER, 1860.

[No. 4.

DECEMBER DUTIES.

BY THE EDITOR.



IN one of his annual addresses before the Grand Lodge of New York, the M. W. JOHN L. LEWIS, Jr., made use of these memorable words: "As the traveler, pursuing a distant journey, pauses by the way, toil-worn and weary, to look back upon the landscape and to gather strength for a renewal of his efforts, and contemplates the hills and valleys he has traversed, the pleasures he has enjoyed, and the dangers he has escaped, so do we suspend our life-long labors for a brief space, and halt in our progress toward the final rest, to see what we have achieved, and to consider what remains to be accomplished. The retrospect cheers or pains us, as a calm reflection upon our own conduct shall convince us whether we have striven to perform well and wisely in our respective stations what was given us to do, or whether in the passionate struggle to claim or maintain real or imaginary *rights* we have not left undone the actual *duties* incumbent on us." We repeat them here, because they

seem especially to commend themselves to the attention of the brethren, wherever dispersed, at this closing period of the year. Each one of us must answer for himself the question, whether he has faithfully discharged his covenanted duty and whether in all things he has truly sought to aid in the great design of our Institution, to the exclusion of minor and meaner aims. In like manner each must prepare his own conscience for the duties of the coming year, and to the extent of his ability endeavor to lay the foundation for deeper and broader usefulness in the future, admitting, as we all must, that we have left undone some things that we ought to have done. The past and the future are with God; the present only is ours, to redeem the omissions of the past by preparation for greater devotion in the future.

The closing month of the year brings with it a duty the proper discharge of which is of the utmost consequence to the stability of the Lodge and harmony of action among the brethren. Indeed, we may be pardoned the assertion that, of the varied duties ever pressing upon us, none can be considered as, of greater importance—in view of the results depending on it—than that to which we now refer, the crowning act of our Masonic year, namely, the selection of *competent* brethren for office-bearers in our Lodges. It has been the general custom among writers, in referring to this subject, to single out the Master, as if, he being judiciously selected, the other officers would be of little consequence. It is about time this error were corrected, and that the brethren should understand the necessity of filling all the offices with their best men. We are in nowise disposed to lessen the dignity or importance of the Master; on the contrary, we think, with OLIVER, that “to maintain his authority, the Master of a Lodge must possess talent,

moral virtue, and courtesy, blended with firmness. He must teach, both by precept and example; Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate Temperance unmoved, except by the delights of science; Fortitude, unshaken alike by prosperity and adversity; Prudence, united with inflexible Justice; and he is bound to instruct the brethren in the development of the mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavors to advance the welfare of others; and above all, to elucidate that leading secret of Freemasonry, the absolute necessity of acquiring a practical knowledge of ourselves. He can not enforce on the younger brethren the necessity of ruling and governing their passions, of keeping a tongue of good report, of practicing all the duties of morality and social order, unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of truth will stand for nothing; if he be not charitable, he can not consistently recommend the practice of relief; nor, if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic System, Brotherly Love or Charity—that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention.” And with **MACKAY**, that “He should rule his brethren with love, rather than with force. He should exercise firmness with moderation; cultivate a spirit of conciliation; learn to subdue by mildness and urbanity the irritations which will too often arise in an angry debate; and in the decision of every question which is brought before him seek rather to establish the correctness of his judgment by the persuasions of reason than to claim obedience by the force of authority. The office of Master is one which

should not too readily be sought, for its functions are not easily discharged." And with TOWNSEND, that "The brethren must in all lawful things obey their Master. He, on his part, should have no object but the welfare, advantage, and comfort of his brethren. We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably; but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct." But we still insist that our duty as members to the Lodge and to each other does not end with the selection of a good Master. The Senior and Junior Wardens are by immemorial usage and by special enactments the representatives of the Lodge in Grand Lodge, and the legitimate successors of the Master for all purposes when from any cause he is absent from the communications of the Lodge, or unable to attend to his duties in person. It is then just as important that they should be selected for their acquaintance with the principles of the Society and their ability to assume the highest official place in the Lodge, should circumstances require it of them; that they should as far as possible possess the same qualifications as are required of the Master. They are his natural counselors, and, like him, should have a thorough knowledge of the ritual as well as an intimate acquaintance with the affairs of the Lodge; and so of the others, each in his place, like the parts of a nicely arranged mechanism, contributes to the general success and assists in maintaining peace and harmony, the strength and support of all institutions, especially this of ours. If it is desirable that the Master should maintain the dignity and zealously seek to forward the welfare and prosperity of the Lodge, it is equally important that the Tiler should not only guard

its portals with scrupulous care, but that he should also be able to receive those entitled to approach with fraternal courtesy, reflecting the kindly greeting to be extended when they shall have passed his post of observation. Let, therefore, brethren, the discharge of this duty be neither an act of friendship nor favor, but rather one of conscience. Select your best men for every office, and you will find a sure reward in the character and position your Lodges will attain under their administration.



EGYPT was always regarded by the people of antiquity as the mother of arts and sciences. Greece was indebted to her for religion, philosophy, and her institutions. Hesiod was her first poet, Herodotus her first historian, Thales and Pythagoras her first philosophers, Isis and Solon her first legislators. The immense ruins covering her soil attest her former splendor. Temples, palaces, and colossal sculptures, that neither time nor men have been able to destroy, give an idea of the perfection to which the Egyptians had carried the arts. The Thebiade is an enchanted country, where twenty cities offer those grand old edifices, masterpieces of architecture, not only by their imposing masses, but by their grave and religious character; by their beautiful, yet simple arrangement; by the skillful disposition of the emblematic sculptures that adorn them, and by the inconceivable richness of their ornaments, which are magnificent. Thebes, celebrated by Homer, is still, after twenty-four centuries of devastation, a marvel. We feel as if under the influence of a dream, while contemplating the immensity of its ruins, the grandeur and majesty of its edifices, and the innumerable remains of its former magnificence.



BURNS' CENTENARY:

A Poem,

READ ON THE OCCASION OF THE CENTENNIAL CELEBRATION OF THE BIRTH OF
ROBERT BURNS,

BEFORE THE
LODGE, ST. STEPHEN'S, EDINBURGH,
JANUARY 25, 1859.

"Him in his clay-built cot the muse
Entranced, and showed him all the forms
Of fairy-light and wizard gloom,
That only gifted poet views."—CAMPBELL.

A HUNDRED years their onward course have sped,
Since the "clay-bigging" saw an infant's head,
A child of care—a "nursling of the storm,"
When winter winds raved near a tiny form—

A child of genius, to whose awe-struck eyes
 Earth, ocean, heaven, awoke in glad surprise :
 To whom we're debtors for proud thoughts and high,
 Recorded in the strains that can not die.

His was a spell of witchery and power :
 When hearts beat strong in friendship's genial hour,
 Then the eye sparkles and the heart grows young,
 While listening to the songs which Burns has sung :
 The "banks and braes," where youth and truth have strayed,
 And love's fond language charmed the shrinking maid ;
 The "moors and mosses," trod amid the storm,
 That eager eyes might catch the much-loved form ;
 The "Lammas night," when beamed the harvest moon,
 And the sweet moments speeded by too soon—
 The soft embrace—the lover's parting kiss,
 Anticipation of his future bliss.

No mimic songster thou ! Thy words have power
 For many a weak one in the evil hour ;
 Nor when the kind, glad greeting passes free,
 Can we join in it but we think of thee.
 Bard of the social circle ! bard of fire !
 Scorning the proud ones in thy righteous ire ;
 Who hast breathed strains of hope in sorrow's ear,
 "A man's a man"—why should he shrink or fear ?

When thunder rolled and lightnings flashed forth free,
 Was framed the battle-ode we owe to thee—
 Which still moves men to march against the foe,
 For honor, truth, and life to aim the blow.
 Nor 'twas long since, as by the watchfire's light,
 Reposed the weary sharers in the fight,
 That thy song nerved, and kilted warriors thought
 Of distant scenes through thee to memory brought—
 Of home and happiness, of by-past days,
 When thee they read by Scotland's hills and "braes."

Of "Bothwell Banks," a Scottish maid once sung ;
 And oft by Indian streams thy strains have rung—
 Where palm-trees shiver 'neath the tropic ray,
 Where hardy pilgrims urge their onward way,
 Where stalwart arms with axe the pine-tree fell,
 To rear a home amid Canadian dell—
 Where skiffs are gliding on St. Lawrence breast,
 Thy thoughts have soothed the weary struggler's rest.

The "*Cottar's Night!*" How that home picture glows,
 Charming the mind with thoughts of glad repose!
 We may have wander'd far since childhood's hour,
 Yet still the "Husband Priest" asserts his power ;
 The Book, its holy page before him spread,
 The frost of age upon his rev'rent head :
 The cheerful intercourse of old and young,
These thy true heart and genius sweetly sung.
 To sterling worth we bend in homage down,
 And fondly look upon the old "farm town."

Yet ah! How soon, by dire misfortune worn,
 The poet had to weep his lot forlorn !
 How vain the struggle of the untiring mind,
 By poverty's chill barriers confined !
 That ray of hope which cheered the plowman's eye,
 Must it so soon in chilling darkness die ?
 And, when "the gloomy night is gathering fast,"
 That look of sadness, shall it be the last ?
 —The peasant's fame has spread. The wise and good
 Peruse his stanzas in their varying mood.

He came a stranger to Edina's towers,
 (Where mirth and wisdom charmed the social hours ;)
 He came—the sparkling eye and brow displayed
 The powers that since have charmed both man and maid :
 Lawyers, divines, philosophers he taught
 The might of genius and the strength of thought.

O why, we ask, should genius' path be strewn
 With thorns, while sparkles near her starry throne?
 We weep, when benefactors to their kind
 Instructing others, to themselves are blind.
 Mortal who blam'st! thine inward self discern,
 And to the good and right thy footsteps turn.

A hundred years! still honored is thy name,
 And more resplendent yet beams forth thy fame;
 O'er thee men reared the monumental stone:
 Thy best memorial is thy works alone.

The wanderer hears thee in his far retreat,
 Where round remoter isles the sea-waves beat.
 By crowded wharfs, in wood and lowly glen
 Thy voice yet speaketh to the hearts of men.
 Yes, 'midst the squalid haunts of carking care,
 Some word of thine may mitigate despair.
 The bard who sang "the daisy" on the lea,
 Has roused the pulses of the brave and free!

Others have caught *thy* mantle—strains been heard
 That to its depth the human heart have stirred.
 Nobles a lesson from thy page may earn,
 And peasant souls with nobler ardor burn.
 We strip away the tinsel, and behold
 Man may prove worthless, 'mid his hoarded gold.

A hundred years! Thrones have been lost and won,
 Yet brighter still ascendeth Freedom's sun.
 True bard! though shaded by misfortune's gloom
 We hang this fading chaplet on thy tomb.

But yet, to-day, in many a banquet hall
 Thousands shall join in one high festival;
 But not the fellowship, the songs, the thought,
 Have to these meetings eager footsteps brought,

But thankfulness for qualities of mind
 That rank thee with the fav'ers of their kind,
 To whom high Heaven imparted knowledge true,
 The deeper insight and the vision new.

Unvail the statue! Let the form appear
 'Mid art and nature's wonders treasured *here*,
 Where crystal walls ascending up on high,
 Disclose their splendor to spectator's eye,
 Where Art's mimetic power recalls to view
 The marvels of the Old Time and the New—
 Thronged with the effigies of great or wise,
 Who drew Promethean fervor from the skies.

Met here, to-night,* we celebrate the hour
 When first broke out the light of genius' power,
 When the true heart was kindled to the strain
 Whose echoes wander far o'er earth and main—
 A BROTHER too, proud laureate of a band
 Who to their fellows reach the mystic hand.
 Hail to his memory! who has shed the spell
 Of countless charms o'er many a hill and dell.

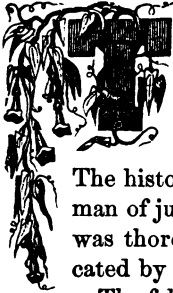
While Scotland's streams shall run with rushing flow,
 And evening skies grow red with sunset glow,
 While lovers' vows are breathed, and home is bright,
 Shall Scotland's sons read *thee* by fireside light.

Thou'st touch'd a nation's pulse—the good, the true
 May well with chastened mind thy course review,
 Read thee in "thoughts that breathe and words that burn,"
 And tread, with rev'rent footsteps, round thine urn.

* These lines were added to those immediately preceding, the verses having been sent for competition among the many other poems forwarded to the "Crystal Palace Company." The author of them is not ashamed to have failed in conjunction with Mrs. NORTON, GERALD MASSEY, and other true poets, whose names are yet unknown.

DESAGULIERS.

BY THE LATOMIA SOCIETY OF ATLANTIC LODGE.



HAT the revival of Masonry in 1717, or, rather, the new form which it then assumed as a *speculative* institution, was mainly owing to the efforts of Dr. DESAGULIERS, there seems to be no doubt.

The history of his life demonstrates that he was a man of judgment, talents, and genius, and that he was thoroughly imbued with the principles inculcated by Freemasonry.

The following brief sketch of his biography from SAVERIEN'S *Histoire des Philosophes Modernes*, vol. vi., may not be uninteresting: "JOHN THEOPHILUS DESAGULIERS was the son of a French Protestant clergyman, and was born at Rochelle in 1683. After the Edict of Nantes, he with his father came to London in 1685, and the latter for a time kept a school at Islington. Young DESAGULIERS was afterward sent to Oxford to finish his education, and in course of time attained considerable notoriety as a mathematician and natural philosopher. In 1705 he gave a course of public lectures on experimental philosophy. He settled at Westminster in 1712, and continued his philosophical lectures there. In 1717 he was appointed chaplain to the Prince of Wales, and removed to London, where he carried on his lectures, and acquired great celebrity. Persons of all classes of society attended his lectures, and King GEORGE I. and the royal family often honored him with their presence. He was a member of several literary societies, a Fellow of the Royal Society, and corresponding member of the Royal Academy of Sciences at Paris.

His fame by this time had spread throughout Europe. In 1723 he was commissioned by Parliament to devise a plan for heating and ventilating the House of Commons, which he effected in a very ingenious manner. In 1730, by invitation of the Dutch mathematicians, he visited the Hague, and there and at Rotterdam spent a year. He published a 'Course of Experimental Philosophy,' in two vols., besides several other works, among which is 'The Newtonian Philosophy, the Best Model of Government, an Allegorical Poem. London: in 4to.'" SAVERIEN also mentions, "that besides his other writings, a work on Freemasonry is ascribed to him." Allusion is here probably intended to the "Book of Constitutions," 1723, and to "An Eloquent Oration on Masons and Masonry," delivered by him on the 24th June, 1721, on the occasion of the installation of the Duke of Montagu as Grand Master.

There are some occurrences in the life of DESAGULIERS which merit particular attention, as having exercised a peculiar influence on the Masonry of his day. His love of mechanics, and the prominent part which that science plays in operative Masonry, no doubt induced him to become a member of the fraternity. He soon, however, found that the brethren could teach him nothing. On the other hand, the spirit of toleration which he found prevailing among the members of the fraternity, peculiarly grateful to one who had himself suffered from religious intolerance, inspired him with the idea of reconstructing the Society on a basis which should unite together in harmony those who were divided by religious and political schisms. In carrying out his plan, he was materially aided by the high position he occupied in society, and by the widespread acquaintance he enjoyed. As a French refugee, he was of course a zealous Protest-

ent, and this fact must have influenced him in making alterations in the ritual of Masonry, in which several changes were made subsequent to the revival of 1717, for the purpose of divesting it of some of the lingering remnants of Romanism. His favorite study was geometry, and it is not at all unlikely that to him may be ascribed the introduction of the letter G into the Fellowcraft's degree, and which then may have actually signified Geometry. It is a remarkable fact, also, that the revival of Masonry in London dates from the precise year (1717) of DESAGULIERS' arrival thither. In 1721, DESAGULIERS and ANDERSON were appointed by the Grand Lodge to revise the ancient charges of the Fraternity. In 1740 a translation of the Book of Constitutions (1723) was published in Holland under the title of "*T' vrye Metzelaers Zahbockje of omstanding berigt van de vrye Metzelaers, opgesteld door W. Smith; een vrye Metzelaer, en G. T. Desaguliers, geteputeerde grootmeesters van dit Geselchap. Harlem, 1740.*" It is a little strange that ANDERSON's name is not mentioned. In the first of the ancient charges occurs the following sentence: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, 'tis now thought more expedient only to oblige them to that religion in which all men agree." Do we not see in this passage the expression of the philosopher, of the thinking man, who, even as a child, had suffered on account of his religious opinions? So, also, in the sixth charge: "Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only as Masons of the Catholic religion above mentioned." If these principles had hitherto constituted the essence of Freemasonry,

why do we find no trace of them in the older charges? Why the reverse?

In 1719, DESAGULIERS was elected Grand Master; it is probable, therefore, that he must have been a Mason for some time, perhaps even while living at Oxford. PRESTON, in mentioning his election as Grand Master, says: "From this time we may date the rise of Freemasonry on its present plan in the south of England."

In 1723 he was Deputy Grand Master. In 1728, on his motion, the ancient office of Stewards was revived by the Grand Lodge. In 1731 he was deputed to the Hague for the purpose of initiating FRANCIS, Duke of Lorraine, afterward Emperor of Germany. In 1737, as Master of an occasional Lodge held for the purpose at the palace of Kew, he conferred the degrees upon FREDERIC, Prince of Wales. These two initiations are a proof of the high position he held in the Fraternity. On the 19th March, 1741, his name appears for the last time in the Book of Constitutions, and he died in 1743, in the sixtieth year of his age.



"MASONRY has a *soul* as well as a *body*. It is not a magnificent temple, beautiful in proportions, rich in architectural taste, lovely in its outward adornments, but empty, desolate, and dark within. If it is brilliant and comely without, its inner courts and sacred halls and private chambers are immeasurably more so. If its outward splendors bespeak the habitation of a Divinity, I would invite you to go with me over its tessellated ground floor, through its middle chamber, and into its *sanctum sanctorum*, and there you will see the altar, and the fire, and the Divinity itself."

POLITICAL INFLUENCE OF FREEMASONRY.

BY A. C. L. ARNOLD, LL.D.



ALTHOUGH the institution of Freemasonry can not and does not mingle in the fierce conflicts of antagonistic political parties, nor engage in "conspiracies against the state," it must necessarily, by its moral influence, affect materially the social and political progress of a people.

For many years the Order was the sole depository of that grand idea which is now rapidly becoming the supreme political thought of the present generation—viz: *that the people are the primary source of all sovereignty, and have the undoubted right to elect their own governmental forms, their rulers, and executive officers.*

From time immemorial Freemasonry has shadowed forth, with more or less distinctness, the ideas of equality, liberty, and unity. The Lodge is itself a model government—a government of law. The brethren, whatever distinctions divide them in the world without, are equal. The officers are elected by universal suffrage, and exercise their prerogatives for the general good of the Craft. Hence we find that Masons in all ages, and especially for the last two or three centuries, have been inspired with the loftiest ideas of social progress.

This spirit inspired the ancient order of Templars. They dared to dream of the union of all the European states under a government of law which would respect the individuality of man, especially the sacred rights of conscience. On this account Pope CLEMENT V. and PHILIP the Fair of France conspired against them, and compassed their downfall. But this was all that des-

potism could do. It could destroy the bodies of those illustrious knights, but could not annihilate their ideas. These were immortal. With renewed power and splendor they came forth from the tombs of the murdered Templars, and to-day are bursting on the astonished gaze of the awakened nationalities of Europe in a blaze of glory.

Our own country presents an illustrious demonstration of our proposition. Its advancement in material wealth and power is the wonder of the world. But the moral and intellectual progress of our nation is not less marvelous than its material advancement. Mind, free and independent, has met with mind, and the electric sparks of truth have illuminated and inflamed the whole world.

Living streams, whose currents can never cease to flow, water and fertilize the trees of Knowledge and Virtue, which rise in majestic beauty among us, spreading their branches, fair and green, through the heavens. A wondrous life-tide is sweeping through the nation's heart, which will, in its irresistible progress, affect the whole circle of human sympathies, activities, and ideas. The whole world is moving. Truth is more and more unveiled. LIGHT, which for long ages has only cast its rays on the highest mountain-peaks, or quivered faintly along the eastern horizon, descends to-day to the lowest vales, devours the darkness of centuries, and baptizes the west in a golden splendor. Life glows with truth as the heavens burn with stars. Every American heart thrills with mighty agitations, and burns with grand thoughts, and throbs with mysterious expectations. All the aspects of American society indicate a movement upward, the near approach of a new epoch, when truth, duty, and virtue, and the true relations between man and man, will be more clearly comprehended, and when

society on earth will become more nearly what it is designed to be—viz: a reflex of the society of the heavenly worlds.

When we consider the origin of our government*—the remarkable events which gave us an existence as a nation—the extraordinary progress, material, moral, and intellectual, which has elevated us to the highest rank among the peoples of the earth—and when we take note of that immense vitality which constantly agitates the heart of the nation, the burning ideas which kindle the soul with enthusiasm, the sublime ambition which dreams of universal freedom—we can not but feel that we are called to be the vanguard of Humanity, leading it forward and upward in its grand march into the perfections of the mysterious Future.

And it is to the Masonic ideal we are indebted for all this. Working in our governmental forms, inspiring our institutions, and seeking to realize itself in all the relations of life, it becomes, at the same time, a perpetual source of social progress, and a sure conservator of national liberty.

All hail, then, to the Masonic Institution! which, in the beginning, laid the foundations of society, cherished and disseminated the elements of civilization, discovered the ideas of civil liberty, and promises to spread them over the world.



IN our concern for the misfortunes of our enemies, there is often more pride than goodness of heart. By showing our compassion, we make them feel our superiority.

* All but *three* of the signers of the Declaration of Independence were Freemasons.

TRIBUTE TO MASONRY.



O THE EDITOR OF THE MASONIC ECLECTIC—
Dear Sir and Brother: In the course of my Masonic reading, I came across the following interesting tribute which was paid to our institution by one who was not a Freemason. Mr. ESTEP was a member of the Pennsylvania Legislature in 1820 while the bill was under debate, and which afterward passed that body, exempting the Masonic Hall in Philadelphia from taxation for twenty years. Deeming it worthy a place in your journal, I send it for publication. Fraternally yours,

J. F. ADAMS, M.D.

MR. ESTEP then rose and said, that the Society claiming the passage of the bill was the wonder of the world, whether its antiquity, constitution, or secrets kept by it are considered. As to its antiquity, there certainly is no conclusive information that can be given; its origin at the present day can not be determined. This he conceived to be convincing testimony of its just claim to antiquity. But as an institution, we are not led to inquire into its origin or the place that first gave it birth. Masons, he believed, claimed for it a high antiquity, and traced it farther back than he was disposed to do. The best view he could give was taken from ancient history; he believed its origin to have commenced in Egypt, among the priesthood of that kingdom; then it was erected a standard against idolatry, and all the hieroglyphics of the Society were intended to illustrate the attributes of the Supreme Power. This Society having so originated in making a formal stand against idolatry, it then traveled into Persia, and was there instituted for more important purposes; it became the sanctuary of

theological science. It was not confined to Masonry alone, but extended its views to other subjects; and it was to this institution in Persia that the world were indebted for the greatest discoveries in chemistry, mathematics, etc. Masonry then flourished in the city of Tyre, from which Solomon obtained his principal workmen in the building of the Temple, and continued to flourish there until its invasion and conquest by Nebuchadnezzar, when that city was broken up and the inhabitants dispersed. They carried their Masonic arts with them to the islands and shores of the Mediterranean. When it was introduced into Egypt he could not determine—whether by the Roman arms or during the Crusades, but its introduction to this country from thence was well authenticated. It was equally well known that many documents were lost by the destruction of the Alexandrian Library, which would have thrown light on the subject; that library was destroyed in the year 640, during the progress of the Mohammedan arms. It was done in pursuance of the remarkable saying of Caliph OMAR, who, when he was asked whether the library should be destroyed, answered: “If anything contained in it is contrary to the Alcoran, it ought to be destroyed, and if nothing is there but what is in the Alcoran, there is no necessity for preserving it, and therefore it may be destroyed.” If the institution is examined on the ground of merit, it would be found not unworthy of notice; it was the most useful and worthy, except Christianity, and its ramifications extended throughout every part of the world; its united energies were powerful, and when united, Masons could accomplish wonders. This institution is the grand asylum where distress always find a fostering hand. Mr. ESTEP said he was not a Mason; he did not know their secrets, but

it was said that they knew each other by signs wherever scattered, and that they recognized each other in the most remote regions, where every other bond to unite men was wanting. It has been of immense advantage to individuals in the hour of distress. He knew a widow who went to the shores of the Mississippi, to a spot with her husband. Like Naomi of old, they went out full, but in a short time her husband died, and on the discovery of a Masonic paper belonging to him, the Society fostered her, and she was handed from one Society to the other without expense, until she was restored to the home she had left, and to her children.

Another instance of their benevolence he would also relate. A person went from Morgantown to New Orleans with a large quantity of flour; not being able to sell it there, he took it to the West Indies; he was recognized as a Mason. He died, the brethren interposed, took charge of his cargo, sold it, and remitted the proceeds to the Grand Lodge of New York; this body remitted it to the family of the deceased at Morgantown, and received their acknowledgment.

He would remark, that instances like these, which were numerous, had a powerful effect. The Society from its constitution, which he had seen, claims the doctrine of the Christian religion; it debars every person from entering its sanctuary who does not recognize the authority of Divine revelation. The peculiar doctrines of our holy religion are incorporated into that Society.

WE judge so superficially of things, that common words and actions, spoken and done in an agreeable manner, with some knowledge of what passes in the world, often succeed beyond the greatest ability.

ORDERS OF KNIGHTHOOD.

Armorial Insignia, Heraldry, etc.



to distinguish him in battle, as his face was hid by the helmet, the knight wore over his armor a *surcoat*, as it was called, on which his arms were emblazoned. Others had them painted on the shield—a small triangular buckler of light wood, covered with leather, and sometimes plated with steel, which, as best suited him, the knight could either wield on his left arm, or suffer to hang down from his neck, as an additional defense to his breast, when the left hand was required to manage the horse. The shape of these shields is preserved, being that on which heraldic coats are most frequently blazoned. The helmet was surmounted by a crest, which the knight adopted after his own fancy. There was deadly offense taken if one knight, without right, assumed the armorial bearings of another; and history is full of disputes on that head, some of which terminated fatally.* The heralds were the persons appealed to on these occasions, when the controversy was peacefully conducted; and hence flowed the science, as it was called, of *heraldry*, with all its fantastic niceties. By degrees, the crest and device became also hereditary, as well as the bearings on the shield. In addition to his armorial bearings, the knight distinguished himself in battle by shouting out his war-cry, which was usually

o Every feudal lord assumed the right of choosing his own armorial distinctions, which were worn by all his family, and were hereditary. It was also in his power to grant arms to knights and squires, as marks of honor for military merit; and from all these causes armorial distinctions represented the feudalism, the gentry, and the chivalry of Europe.

the name of some favorite saint, united by that of his own family, and this was again echoed and re-echoed by his followers, who immediately rallied around his flag or pennon.* Of course the reader will understand that those knights only displayed this ensign who had retainers to support and defend it—its display being a matter of privilege, not of obligation.

The natural and proper element of knights was war; but in time of peace, when there was no scope for the fiery spirit of chivalry, they attended the tourneys proclaimed by different princes, or, if these amusements did not occur, they themselves undertook feats of arms, to which they challenged all competitors. Besides these dangerous amusements, the unsettled and misruled state of affairs during the feudal times, afforded the knights frequent opportunities of fulfilling their vows to support the oppressed and put down injustice. Everywhere oppressors were to be chastised and evil customs abolished; and their occupation not only permitted, but actually bound them to volunteer their services in such cases. We shall err greatly if we suppose that the adventures narrated in romance are as fictitious as its magic, its dragons, and its fairies. The machinery was indeed imaginary, or, rather like that of HOMER, it was grounded on the popular belief of the times; but the turn of incidents resembled, in substance, those which passed almost daily under the eye of the narrator. Even the stupendous feats of prowess displayed by the heroes

* The pennon differed from the penoncel, or triangular streamer, which the squire was entitled to display, being double the breadth, and indented at the end like the tail of a swallow. It presented the appearance of two penoncels united at the end next the staff—a consideration which was not, perhaps, out of view in determining its shape.

of these tales, against the most overwhelming odds, were not without parallel in the history of the times. When men fought hand to hand, the desperate exertions of a single champion, well mounted and armed in proof, were sometimes sufficient to turn the fortunes of a doubtful day, and the war-cry of a well-known knight struck far more terror than his feats of arms. The advantage possessed by such an invulnerable champion over the half-naked infantry of the period, whom he might pursue and cut down at his pleasure, was so great, that in the insurrection of the peasants called the *Jacquerie*,* the Earl of FOIX and the CAPTAL DE BUCHE (their

* *Jacquerie* was the name given to a large body of French peasants who engaged in an insurrection against the gentry and nobility of Picardy, Artois, etc., in the year 1358, during the captivity of King JOHN of France, who was taken to England by EDWARD the Black Prince. This name was derived, according to some authorities, from the word *Jaque*, a kind of mantle, worn open in front, with long sleeves fastened to the collar, and bearing the arms of the lords; other authorities (FROISSART, etc.) say that the name was taken from "*Jacques Bonhomme*," a term of contempt applied by the nobility to the peasants generally, and to their leader (GUILLAUME CAILLET) in particular. We rather incline to the latter opinion, believing the peasantry, in adopting the insulting epithet, intended to show their oppressors that it should prove an incentive to vengeance. The *Jacquerie* rapidly spread themselves over the country, and for a time made sad havoc among the nobles; but at length the latter united with the burgesses of the towns in a war of extermination, and 7,000 of the insurgents were slain at Meaux by the forces under the CAPTAL DE BUCHE and GASTON DE FOIX. CAILLET was taken by CHARLES the Bad, king of Navarre, who caused him to be crowned with a red-hot iron tripod, and thus terminated his mischievous career. He had been selected as a leader by his adherents, solely because he was regarded as the very worst character among them, having displayed on several occasions a reckless daring and blood-thirstiness which fitted him for deeds of the most revolting and desperate nature.

forces being nearly as one to ten) hesitated not to charge these disorderly insurgents with their men-at-arms, and were supposed to have slain about seven thousand—following the slaughter of the fugitives with as little mercy as the peasants had shown during the brief success of their rebellion.

In the more ancient times a wandering knight could not go far without finding some gentleman oppressed by a powerful neighbor, some captive immured in a feudal dungeon, some orphan deprived of his heritage, some traveler pillaged, some convent or church violated, some lady in need of a champion, or some prince engaged in war with a powerful adversary—all of which incidents furnished fit occasion for the exercise of his valor. By degrees, as order became more generally established, and the law of each state began to be strong enough for the protection of the subject, the interference of these self-authorized and self-dependent champions (who were in all probability neither the most judicious nor moderate, if equitable, mediators) became a nuisance rather than an assistance to civil society; and undoubtedly this tended to produce those distinctions in the order of knighthood which were subsequently adopted, and which deserve a passing notice.

Different Orders of Knighthood.

The most ancient, and originally the sole order of knighthood, was that of the Knight-Bachelor. This was the proper degree conferred by one knight on another, without the interference either of prince, noble, or churchman, and its privileges and duties approached nearly to those of the knight-errant. Were it possible for human nature to have acted up to the pitch of merit required by the statutes of chivalry, this order might

have proved for a length of time a substitute for imperfect policy, a remedy against feudal tyranny, and a resource for the weak when oppressed by the strong. But the laws of chivalry, like those of the ascetic orders, while announcing a high tone of virtue and self-denial, unfortunately afforded the strongest temptations to those who professed its vows, to abuse the character which they assumed. The degree of knighthood was easily attained, and did not subject the recipient to any particular tribunal in case of his abusing the powers which it conferred. Thus the knight became, in many instances, a wandering and licentious soldier, carrying from castle to castle, and from court to court, the offer of his mercenary sword, and frequently debasing his character by oppressing those whom his oath bound him to protect. Their title of *bachelor*, or *bas chevalier*, according to the best derivation, indicated that they were early held in inferior estimation to those more fortunate knights who had extensive lands and numerous vassals. They either attached themselves to the service of some prince or rich noble, and were supported at their expense, or they led the life of mere adventurers.

In war, the knight-bachelor had an opportunity of maintaining, and even of enriching himself, if fortunate, by the ransom of such prisoners as he happened to make in battle. If in this way he accumulated wealth, he frequently employed it in levying followers, whose assistance, with his own, he hired out to such sovereigns as were disposed to pay a liberal bounty. In time of peace, the tournaments afforded a certain means of income, as the horses and arms of the knights who succumbed were forfeited to the victors, and these the wealthy were always willing to reclaim by a payment in money. On some occasions, the victor had the right,

by the conditions of the encounter, to impose severe terms on the vanquished, besides the usual forfeiture of horse and armor. Sometimes the unsuccessful combatant ransomed himself from imprisonment or other hard conditions by pecuniary liberality—a transaction in which the knight-bachelors, such as we have described them, readily engaged. These adventurers used to call the sword which they used in tourneys their *gagne-pain*, or bread-winner, as itinerant musicians of our days denominate their instruments.

Occasionally these knights placed themselves directly in opposition to all law and good order, headed independent bands of depredators (or, to speak plainly, of *robbers*), seized upon some castle as a place of temporary retreat, and laid waste the country at their pleasure. In the disorderly reigns of STEPHEN and of King JOHN, many such leaders of banditti were found in England: and France, in the reign of JOHN and his successors, was almost destroyed by them. Many of these leaders were knights or squires, and almost all pretended that, in their lawless license, they only exercised the rights of chivalry, which permitted, and even enjoined, its votaries to make war without any authority but their own, whenever a fair cause of quarrel occurred

Knights-Banneret.

As the circumstances already related tended to bring the order of knight-bachelor in many instances into contempt, the great and powerful endeavored to entrench themselves within a circle which should be inaccessible to the needy adventurers whom we have described, and hence the institution of knights-banneret was generally received. The distinction between either was merely in military rank and precedence, and the last order may

rather be accounted an institution of policy than of chivalry. While the bachelor was entitled to display a pennon, or forked ensign, the banneret had the right of raising a proper *banner*, from which his appellation was derived. He held a middle rank between the barons, or great feudatories of the crown, and the knights-bachelors; and his banner, the symbol of his title, was a flag squared at the end—not an exact square on all sides, which was the proper emblem of a baron, but strictly an oblong. DU TILLET states that the Count de LAVAL challenged Sir RAOUL DE COUEQUENS's right to raise a square banner, being a banneret, and not a baron; and adds, that he was generally ridiculed for this presumption, and called "the knight with the square ensign." This encroachment plainly shows that the distinction was not absolutely settled; nor have we found the ensign of the banneret anywhere described, except as being generally a square standard. Indeed, it was only the pennon of the knight a little altered; for he who aspired to be a banneret received no higher gradation in chivalry, as attached to his person, and was inducted into his new privileges merely by the commander-in-chief, on the eve of battle, cutting off the swallow-tail or forked termination of his pennon.

A banneret was expected to bring into the field at least thirty men-at-arms—that is, knights or squires mounted, and in complete order, at his own expense. Each man-at-arms, besides his attendants on foot, ought to have a mounted crossbow-man, and a horseman armed with a bow and ax. Therefore, the number of horsemen alone who assembled under a banner was at least three hundred, and, including followers on foot, might amount to a thousand men. The banneret might, indeed, have arrayed the same force under a pennon, but his accept-

ing a banner bound him to bring out that number at least. There is no reason, however, to believe that these regulations were very strictly observed.

In the reign of CHARLES VII. the nobles of France made a remonstrance to the king, setting forth that their estates were so much wasted by the long and fatal wars with England, that they could no longer support the number of men attached to the dignity of banneret; and from that period the companies of men-at-arms, which had hitherto been led by knights of that rank, and the distinction between knights-bannerets and knights-bachelors, were altogether disused. The title survived in England, but in a different sense; for there, only those who received knighthood in a field of battle where the royal standard was displayed, were called knights-banneret. Thus King EDWARD VI. notices in his "*Journal*," that after the battle of Pinkie, "Mr. BRIAN SADLER and VANE were made bannerets."

Companions in Arms.

The distinction of banneret was not the only subdivision of knighthood. The special privileged fraternities, orders, or associations of knights, using a particular device, or embodied for a particular purpose, require also to be noticed. These might in part be founded upon the union which knights were wont to enter into with each other as "companions in arms," than which nothing was esteemed more sacred. The partners were united for weal and woe, and no crime was accounted more infamous than to desert or betray one another. They had the same friends and the same foes; and as it was the genius of chivalry to carry every virtuous and noble sentiment to the most fantastic extremity, the most extravagant proofs of fidelity to this engagement were often exacted or bestowed.

In the early days of Greece, brotherhood in arms was a well-known form of friendship: the two companions engaged never to abandon each other in affairs, however perilous, and, in pledge of their mutual faith, they exchanged armor. No stronger proof of affection could be given than thus parting with what they held most dear. Among barbarous people, the fraternity of arms was established by the horrid custom of the new brothers drinking each other's blood; but if this practice was barbarous, nothing was further from barbarism than the sentiment by which it was inspired. The chivalry of Europe borrowed this sacred bond from the Scandinavians, among whom the future brothers in arms mingled their blood, and then tasted it. This custom, like most others of pagan Europe, was corrected and softened by the light and humanity of religion. Fraternal adoptions then took place in churches, in presence of relations, and with the sanction of priests. The knights vowed that they would never injure or vilify each other; that they would share each other's dangers; and, in order to possess as much as they could the same heart and resolves, they solemnly promised true fraternity and companionship of arms. They then received the holy sacrament, and the priest blessed the union.

It was a point rather of generous understanding than of regular convention, that they would divide equally all their acquisitions, and of this custom an instance may be given: ROBERT DE OILY and ROGER DE IVERY, two young gentlemen who came into England with the Duke of Normandy, were sworn brothers. Some time after the conquest, the king granted the two great honors of Oxford and St. Waleries to the former, who immediately bestowed one of them (that of St. Waleries) on his sworn brother.

This compact was entered into for a specific object, or general knightly quests, either for a limited term or for life. It was not always confirmed, however, with religious solemnities; but, whatever might have been the ceremonies, the obligation was ever considered so sacred, that romance-writers did not startle their readers with a tale whose interest hangs upon the circumstance of a knight's slaying his two infant children for the sake of compounding a medicine with their blood which should heal the leprosy of his brother in arms! Indeed, so powerful was the obligation, that it even superseded the duty of knighthood to womankind: a lady might in vain have claimed the protection of a cavalier, if he could allege that at that moment he was bound to fly to the succor of his brother in arms. Similar companionships, sanctioned by religious solemnities, still exist among the Albanians and other people on the eastern shore of the Adriatic, and the custom is wrought into a very interesting story in the tale of *Anastatius*.

To this fraternity only two persons could with propriety bind themselves. But the various orders, which had in view particular objects—such as the defense of Christianity, the conversion of pagans, or the cultivation of warlike accomplishments—or which were established under the authority of different sovereigns—were also understood to form a bond of alliance and brotherhood among themselves; and the systems and history of these confraternities will be found under their proper heads.

[CONTINUED IN NO. 5.]

WE are so often prepossessed in our own favor, that we often mistake for virtues those vices that bear some resemblance to them, and which are artfully disguised by self-love.

A DICTIONARY
OF
TECHNICAL TERMS AND PHRASES
PERTAINING TO
FREEMASONRY
AND ITS KINDRED SCIENCES.



AARON. The elder brother of Moses, who assisted him in the miracles before Pharaoh, which led to the Exodus of the Israelites from bondage. At the giving of the Mosaic law, he received for himself and his descendants the hereditary dignity of the priesthood. He died in the 123d year of his age, on Mount Hor, on the borders of Idumea, and was buried so privately that his sepulcher still continues to be unknown. His son Eleazer succeeded him in the office of high priest.

AARON'S ROD. A symbol belonging to Royal Arch Masonry, constituting one of the three holy things which were preserved in the Most Holy place of the Tabernacle. It refers to the rebellion of Korah and his accomplices. Moses directed that twelve rods should be brought in, one for each tribe; and when his orders were obeyed, he laid them up before the Lord. On the morrow

the rods were brought out of the Most Holy place, and publicly produced before the people; and while all the rest of the rods remained as they were, Aaron's rod only became a living branch—budded, and blossomed, and yielded almonds. In some places there were buds, in others blossoms, and in others fruit at the same time; this was miraculous, and dispelled all suspicion of a fraud; for no ordinary branch would have had buds, blossoms, and fruit upon it all at once.

AB. The fifth month of the sacred, and the eleventh of the civil year among the Jews. It began, according to the latest authorities, with the new moon of August, and was a sad month in the Jewish calendar. On its first day, a fast was observed for the death of Aaron; and on its ninth, another was held in memory of the divine edicts which excluded so many of the Jewish nation who came out of Egypt from entering the promised land; and, also, of the overthrow of the first and second temple.



ABACISCUS. In ancient architecture, the square compartments of the Mosaic pavement. The material that formed the ground-floor of King Solomon's temple.

ABACUS. 1. In architecture, the upper part or crowning member of the capital of a column, the design of which is supposed to have been suggested from a tile laid over a basket. 2. A staff carried by the Grand Master of the Knights Templars. Its head is of gilt, with the cross of the order within a circle; upon the cross is a black shield, bearing a square of silver. On the circle is the motto of the order:—"In hoc



Signo Vincet." 3. Among the ancients, a cupboard. 4. A calculating machine to facilitate arithmetical computations.

ABBREVIATIONS. Certain contractions of words and titles. Our French and German brethren are much more addicted to the use of this method of contracting masonic writing than the English or American Masons. The words abbreviated are usually distinguished by three points, placed in a triangular form, (thus . . .) and were first brought into use, about the year 1774, by the Grand Orient of France. The abbreviations principally used are as follows:

A. DEP., *Anno Depositionis.*

In the year of the deposit. The date used by Royal and Select Masters: making the present year (1860) 2860.

A. D., *Anno Domini.* In the year of our Lord.

A. INV., *Anno Inventionis.* In the year of the discovery. Add 530 to the present (1860) year = 2382. The date used in Royal Arch Masonry.

A. I., *Anno Lucis.* In the year of light. Add 4,000 to the present (1860) year = 5860. The date used in Ancient Craft Masonry.

A. L. G. D. G. A. D. L'U., *A la Gloire du Grand Architecte de l'Univers.* To the glory of the Grand Architect of the Universe. The caption usually placed on masonic documents in France.

A. L'O., *A l'Orient.* At the East. The seat of the lodge.

A. M., *Anno Mundi.* In the year of the world. Add 4,000 to the present (1860) year = 5860. The date used in the Ancient and Accepted, or Scottish Rite.

A. AND A. R., *Ancient and Accepted Rite.*

A. O., *Anno Ordinis.* In the year of the Order. Subtract 1118 from the present (1860) year = 742. The date used by Knights Templars.

B. B., *Burning Bush.* }

C. C., *Celestial Canopy.* }

Abbreviations found on documents of the Ancient and Accepted Rite.

D. G. M., *Deputy Grand Master.*

D. D. G. M., *District Deputy Grand Master.*

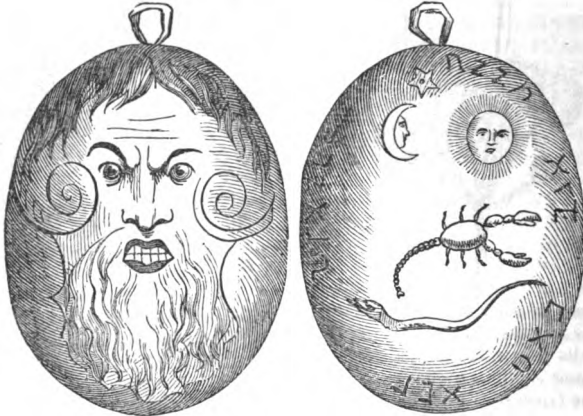
E. A., *Entered Apprentice.*

F., or FF., (French.) *Frère ou Frères.* Brother or Brothers.

F. C., *Fellow Craft*.
 G. COM., *Grand Commandery*.
 G. E., *Grand East*; *Grand Encampment*.
 GG. LL., *Grandes Loges*; *Grand Lodges*.
 G. L., *Grand Lodge*.
 G. M., *Grand Master*.
 G. O., *Grand Orient*.
 G. R. A. C., *Grand Royal Arch Chapter*.
 I. N. R. I., *Jesus Nazareus Rex Iudæorum*. *Jesus of Nazareth, King of the Jews*.
 I. T. N. O. T. G. A. O. T. U., *In the name of the Grand Architect of the Universe*.
 J. W., *Junior Warden*.
 KNT. T., *Knight Templar*.
 M. E. G. H. P., *Most Excellent Grand High Priest*.
 M. M., *Mois Maçonnique (Fr.)*; *Masonic Month*. The French Masons begin the year with March.
 M. W., *Most Worshipful*.
 R. A., *Royal Arch*.
 R. †., *Rose Cross*.
 R. E. A. ET A., *Rite Ecosais Ancien et Accepté*. *Ancient and Accepted Scotch Rite*.
 R. E. G. C., *Right Eminent Grand Commander*.
 R. □., *Respectable Lodge*.
 R. W., *Right Worshipful*.
 S. S., *Sanctum Sanctorum*.
 S. G. I. G., *Sovereign Grand Inspector General*.
 S. P. R. S., *Sublime Prince of the Royal Secret*.
 SSS., (French,) *Trois fois Salut*. *Thrice Greeting*.
 S. W., *Senior Warden*.
 SURV. 1^{re}, *Surveillant 1er*. *Senior Warden*.
 SURV. 2^e, *Surveillant 2e*. *Junior Warden*.

T. G. A. O. T. U., *The Grand Architect of the Universe*.
 T. S., (French,) *Très Sage*. *Wisest*.
 V., (French,) *Vénérable*. *Worshipful*.
 V. L., (French,) *Vraie Lumière*. *True Light*.
 V. W., *Very Worshipful*.
 W. M., *Worshipful Master*.
 □., 'This sign is often substituted for the word "Lodge."
 □□., 'This indicates the plural—"Lodges."
 † The prefix to the signature of a Knight Templar.
 † Patriarchal Cross, used by Grand Commanders.
 † Cross of Salem, used by the G. Master of Knights Templars.
 When these Crosses are used on documents relating to Templar Masonry, they should be made in red ink.
 ABDITORUM. In archæology, a secret place for hiding or preserving valuable documents. The two columns at the entrance of King Solomon's temple were used for this purpose.
 ABIB. The name given by the Hebrews to the first month of their ecclesiastical year, afterwards called NISAN. It answered nearly to our March. Abib signifies green ears of corn, or fresh fruits; and the name was adopted because corn, one of the consecrating elements of Freemasonry, was in the ear at that time.
 ABIF. Signifying, in the Hebrew language, "his father." A title of honor, and often used to designate a master, an inventor, or a chief operator.

ABLUTION. The act of cleansing the body from pollution or defilement, previous to being admitted to participate in the sacred rites and ceremonies of the ancients. The purity of the body is designed to typify the purity of the soul. In some of the degrees of the Ancient and Accepted Rite, this ceremony is practiced.



ABRAXAS. A mystical expression for the Most High God, under whom, according to the system of Basilides, there were 365 inferior gods. According to the Gnostics, from Abraxas proceeded the first-born spirit, whence the *Logos*, or Word; from *Logos*, the *Phronesis*, or Prudence; from *Phronesis*, *Sophia* and *Dynamis*, or Wisdom and Strength, &c. We have also cut stones, which are called *Abraxas*, principally of the third century. These were of various sorts, and were worn as amulets, having commonly a head upon them, emblematical of Deity, together with other mystical signs.

ABSENCE. The usual signification applied to this term is to obtain leave of absence during the

working of the lodge, and in such a way as not to disturb the harmony thereof. Long or continued absence from the lodge meetings is contrary to the duties inculcated by the ancient charges of the order, which prescribe, as a rule, "that no Master or Fellow could be absent from the lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him."

ACACIA. An evergreen, which grew in great abundance in the neighborhood of Jerusalem. The Jewish law strictly prohibited interments of the dead within the walls of the city; and as it was held as a desecration to pass over a grave, it became necessary to place a mark

wherever a corpse had been interred, in order that the spot might be avoided. The Acacia used by Free-



masons at their funeral ceremonies is the *Mimosa Nilotica* of Linnæus; and its use is coincident with the mistletoe of the Druids, the myrtle of the Greeks, and the palm of the Egyptians.

ACACIAN. From the Greek *arakia*, "innocence," or being free from sin. The term may be applied to a Mason who lives in strict obedience to the obligations and teachings of the institution.



ACANTHUS. A spiny, herbaceous plant, with pinnatifid leaves and large whitish flowers, which is found in great abundance in the

East. It is supposed to be the beautiful classic plant of antiquity, to which masonic tradition attributes the model of the Grecian architects in forming the leaves of the Corinthian capital, and the idea of so applying it was derived from the following circumstance: It happened that a basket, covered with a tile, was left upon the crown of the root of an Acanthus plant, which, when it began to grow, finding itself unable to arrange its leaves in the usual manner, turned them up around the sides of the basket, until, encountering the underside of the tile, they gradually curved back in a kind of volute.

ACCEPTED. Among Freemasons the term "*accepted*" is equivalent to "*initiated*," and was the word adopted by our ancient brethren to designate the introduction of a candidate into the mysteries of the order, as is evident from the regulations of 1663, during the Grand Mastership of St. Albans: "No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any lodge or assembly until he has brought a certificate of the time and place of his *acceptation* from the lodge that *accepted* him."

ACCLAMATION. Certain and familiar expressions, used at the reception of visitors as salutations of welcome, and as responses at the conclusion of a prayer. Masons practicing the York rite, give "*So mote it be!*" the French, "*Vivat!*" in the Scotch rite, "*Huzza!*" or "*Hoshea!*" etc.

ACCOLADE. An ancient ceremony of conferring knighthood. It originally consisted of embracing or

kissing the person upon whom the honor of knighthood was conferred. The ceremony of striking the can-



didate upon the shoulder with the naked sword, which afterward took the place of the blow with the hand, when conferring the honor of knighthood, is evidently derived from it.

ACELDAMA, field of blood. A small field, south of Jerusalem, purchased by the Jewish priests with the thirty pieces of silver which Judas received as the price of his apostacy. It was called Potter's field, and was set apart as a burial-place for strangers. Tradition points out this field on the steep side of the hill of Evil Counsel, overhanging the valley of Hinnom on the south. It appears to have been used, since the time of the Crusaders, as a sepulcher for pilgrims, and subsequently by the Armenians. It is appropriately alluded to in the Templar's degree.

ACHISHAR. An officer having charge of the household of Solomon. Allusion is made to him in the degree of Select Master.

ACKNOWLEDGED. When a candidate is invested with the degree of the Most Excellent Master, he is said to be "received and *acknowledged*."

ACTING GRAND MASTER. It was the custom and practice of the old Masons that kings and princes, being Masons, were considered Grand Masters by prerogative during life; and in that case they had the privilege of appointing a deputy to preside over the fraternity, with the title and honors of Grand Master. In the year 1782 a law was adopted in the Grand Lodge of England, that whenever a prince of the royal blood honored the society by accepting the office of Grand Master, he should be at liberty to nominate any peer of the realm to the office of Acting Grand Master.

ACTIVE. A lodge is called *active* when it assembles regularly; and a brother, when he is a working member of such a lodge, is called an *active or working* member.

ADMISSION. The qualifications for admission into the order are numerous and peculiar. The candidate must be freeborn, of mature age, (at least twenty-one years,) of good character, hale and sound, and not deformed. He must be proposed at a regular meeting of the lodge, in writing, and the ballot for his admission must be unanimous. An idiot or an atheist cannot be admitted: the first could not understand the obligations, and the latter would not regard their sacredness.

ADONAI. One of the names of Deity, and properly signifies "*my lord*." The word is frequently used in the Ineffable degrees.

ADONIRAM. The chief director of the 30,000 workmen sent by Solomon into the forest of Lebanon to cut timber for the temple. In the degrees of Secret Master, Perfect Master, Intendant of the Buildings, Provost and Judge, and the Royal Arch, in the Ancient and Accepted Rite, he occupies important positions.

ADONIS, MYSTERIES OF. In Egypt, Adonis was worshiped under the name of Osiris, husband of Isis. Venus was so charmed with his beauty while an infant, that she concealed him in a chest, which she intrusted to Proserpine, who afterward refused to restore it. Jupiter, when importuned to interpose his power for the restoration of Adonis, decided that during four months of the year he should be left to himself; during other four, he should belong to Proserpine; and during the remaining four to Venus. While hunting, he was so severely wounded by a wild boar, that he soon after died. The grief of Venus at the loss of her favorite was so overwhelming, that the gods restored him to life, when he was allowed to spend six months of every year with her upon the earth. This fable acquired the greater credit, as Adonis subsequently represented the sun, and Astarte the moon. By saying that he passed six months in darkness, it was intended to describe the division of time into days and nights. The ceremonious worship of Adonis was celebrated with solemnity at Byblos, from whence the rites were carried into Assyria, Babylonia, Greece, Sicily, and Persia. The ceremonies begin at the season when the waters of the river Adonis is of a *bloody*

color, which is regarded as the renewal of the death of Adonis. At this time every one puts on the habiliments of mourning, funeral rites are celebrated as to one dead, and the people indulge in cries of distress, while beating themselves in the most passionate manner. On the following day, their sorrow is changed into rejoicing; the resurrection of Adonis having occurred. Hilarity now prevails, and music and dancing conclude the festival. According to Julius Firmicus, "on a certain night, while the solemnity in honor of Adonis lasted, an image was laid in a bed, and great lamentation was made over it; but after a proper time spent in this sorrow, light was brought in, and the priest, anointing the mouths of the assistants, whispered to them, with a soft voice, 'Trust ye in God; for out of distress we have received deliverance.'"

ADOPTIVE RITE. An order established in France during the eighteenth century, for the initiation of females into that which has the resemblance of Freemasonry. These organizations received the title of "*Loges d'Adoption*," or "Adoptive Lodges," because it was necessary that a regularly-established masonic lodge should "adopt" all who were initiated therein. The rite consists of four degrees, viz: 1, Apprentice; 2, Companion; 3, Mistress; 4, Perfect Mistress. The officers of the lodge are a Grand Master and Grand Mistress, an Orator, an Inspector and an Inspectress, a Depositor and a Depositrix, a Conductor and a Conductress. They wear a blue collar, or sash of moire antique, with a gold

trowel suspended therefrom. The members wear a plain white apron and white gloves. The distinctive jewel of the order is a gold ladder with five rounds, suspended from a blue watered ribbon, and worn on the left breast. The ceremonies have no resemblance to genuine Freemasonry.



ADORATION. The expression of the highest respect as a means of worship to God. Attitudes of adoration have varied according to time, place, or occasion. External attitudes have always been regarded as tokens of internal purity of sentiment. The different nations of the earth have their peculiarities of worship:—some by standing, with the eyes cast upwards; bending the body somewhat forward; sitting, the under parts of the thighs resting on the heels; prostration, the body resting on the hands and knees together, the head bent to the earth; kneeling, which is the most general attitude; kissing the hands, and bowing the head.

ADVANCED. This term is applied to the candidate when he is invested with the degree of Mark Master, that being the first step in advance of a Master Mason, and approaching to the Royal Arch.

ADYTUM. The most retired and secret place of the temple, into which none but the priests were allowed to enter, and answers to the *Sanctum Sanctorum* of the Jews. In the British and other Mysteries, the three pillars—Wisdom, Strength, and Beauty—represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the lodge. In the British Mysteries, the Adytum or lodge was actually supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities.

AFFILIATED. A Mason who is an active member of a lodge, in contradistinction to one who is not a member of any lodge.

AFFILIATION. The reception of a Mason into a lodge other than the one in which he was initiated. Initiation is the original reception of a profane; affiliation is the subsequent admission to membership into some other lodge.

AFRICAN MASTER BUILDERS. This society was first known in Berlin, about the year 1756, and was extinguished in 1786. The members called themselves *Ætles Architectæ*, or Master Builders. Rosicrucianism was the principal tendency of this system. They gave out the following as their wonderful an-

cient history:—"When the Architects were by wars and battles reduced to a very small number, they determined to travel together into Europe, and there to form for themselves new establishments. Many of them came to England with Prince Edward, son of Henry III., and were shortly afterwards called into Scotland by Lord Stewart. Their installation in this kingdom falls about the masonic year 2307. They had landed property granted them, and were allowed to abide by the ancient customs of the brotherhood, which they had brought with them, under the very proper condition that 'they were to respect the customs and obey the laws of the land.' By degrees, they received the protection of various kings: in Sweden, under King Ing, about 1125; in England, under Richard Cœur de Lion, about 1190; in Ireland, under Henry II., the father of Richard, about 1180; and in Scotland, under Alexander III., who lived in the same time as St. Louis, about 1284. There were five initiations into their Apprentice's degree:—1, The Apprentice to the Egyptian Secret *Menes Musee*; 2, The Initiation into the Egyptian Secrets; 3, The Cosmopolite, or Citizen of the World; 4, The Christian Philosopher, or Bossonianei; 5, The Aletophilote, or Lover of Truth. After this, came the higher degrees, viz:—1, Armiger, who taught what '*Fos Bræder Law*' and what the word *Goelde* meant; 2, Miles, who taught that the letters *G* and *L* do not allude to geometry and logic, but unto the founder of the order; 3, Eques: those who received this degree were really made Knights, and received the ring of knighthood.

Their assemblies they called Chapters, and had therein—1, The Grand Master; 2, The Provincial, or Vice-Grand Master; 3, The First Senior Warden; 4, The Second Senior Warden; 5, The Drapiarius; 6, The Eleomosinarius; 7, Tricoplerius; 8, The Grapharius; 9, The Senechailus; 10, The Signifer; 11, The Maresallus; and 12, The Introduceur. These officers were chosen for life, and they held their Chapters in Latin.

AGE. In the York, Scottish, French, and in many other rites, each degree has an emblematical age. In the Egyptian Mysteries, the mystical age of 1, 3, 5, and 7, refer to so many years of probation. The symbolic age of an E. A. is 3 years; of a F. C., 5; and of a Master Mason, 7; a Petit Architect, 21, and a Grand Architect, 27; that of a Knight of the East is 70; a Prince of Jerusalem, $5 \times 15 = 75$; a Secret Master and a Prince of Mercy, 81; and a Scotch Knight, 500 years.

AGENDA. Small books, wherein are written articles of moral practice, which every Mason is to faithfully inculcate. It is the ritual, containing the great principles of the order.

AGLA. One of the twelve Cabalistic names of the Deity. The other eleven were Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Schaddai, Adonai, and Makom.

AFFABILITY. The ancient lodges were so many academies or schools for teaching and improving the arts and sciences, particularly architecture; and the present lodges are often so employed during lodge

hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed: have no transactions unworthy of an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners; for the noble and eminent brethren are affable to the poorest; and these are duly respectful to their superiors in harmony and proportion; and, though on the level, yet always within compass, and according to the square and plumb.



AGNUS DEI (*Lamb of God*). The ancient seal of the Knights Templars, and the jewel of the Generalissimo

AHIMAN REZON. This title was first applied to the *Book of Constitutions* by Laurence Dermott, and used by the section which separated from the regular Grand Lodge in England in 1739. It is now used by several of the Grand Lodges of the United States. The learned Bro. Albert G. Mackey says that these words are derived from the Hebrew "*ahim*, brothers; *manah*, to choose or appoint; and *ratzon*, the will or law: so that it literally signifies *the law of chosen brothers*."

AHISHAR. High Steward of Solomon's household, and an officer in the degrees of Knight Elect of

Nine, and Knight Elect of Fifteen, Ancient and Accepted Rite.

AHOLIAH. Assisted Moses and Bezaleel in constructing the Tabernacle, which was the model of King Solomon's temple.

AKIROP. The name of an assassin at the building of King Solomon's temple.

ALARM. The signal by which notice is given that a person desires admission to the lodge.

ALCORAN, OR KORAN. The name of the volume containing the revelations, doctrines, and precepts of Mahomet. Masonry requiring her votaries to be worthy and well qualified, and believing in the existence of the one ever-living God, makes no distinction between particular religions.

ALLAH. The name of God, the Creator of all things, of whom Mahomet says: "He is the only being who derives his existence from himself, and has no equal; is everlasting; is all-sufficient; fills the universe with his infinity; is the center, in which all things unite, as well the manifest as the hidden; is almighty; all-wise; all-merciful; tender-hearted, and his decrees are unchangeable." The word is synonymous with the Hebrew word **ELOHIM**.

ALLEGORY. A figurative discourse, which may be illustrated by symbols or metaphors. Terms are employed appropriate to one thing, by which to signify another. Our institution is happily proclaimed a beautiful system of morality, veiled in allegory and illustrated by symbols

ALL-SEEING EYE. The emblem of the Eternal presence By

Editor's Crestle Board.



MASONIC BANQUETS.—It is a custom among the Lodges on the continent of Europe, and their descendants in this country, to celebrate what they term the Winter St. John, or Festival of John the Evangelist, on the 27th December, by Masonic Banquets—that is, not only banquets where Masons are present, but where the ceremonial is in accordance with a fixed ritual, and where the sound of the gavel is heard and obeyed with as much precision as in the Lodge itself—in fact, they are technically called Table-Lodges. As many of our brethren have never been present at such a Lodge, perhaps a brief description of the ceremony may not be out of place at this time.

The room is selected with a view of carefully tying it. The table is in the form of a horse-shoe, around the exterior circumference of which the brethren are placed; the Master and Visiting Brethren occupy the upper portion, and the Wardens the two ends. The interior is left vacant for the servants. Each article has its technical name, as *barrels* for bottles, *cannons* for glasses, *flag* for napkin, *sword* for knife, *fire* for the act of drinking (which in this country is more or less relevant, according to the style of liquid imbibed), *powder* for wine, etc. The various articles, as plates, glasses, bottles, and dishes, are placed on the table, in carefully arranged lines, and in the order named. After the formula of opening, labor is suspended to admit of refreshment, or, technically, *mastication*, and the first service is disposed of. The Master then calls to order for the first toast. "The chief of the nation," whatever may be his title, as president, emperor, or king. Each brother charges his cannon with as much powder as he may think proper, after which he places his flag over his left arm, and waits for the word of command. The Master now commands: Right hand on sword (knife). Present swords. Swords to the left. Right hand on arms (glass). Present arms. Fire! The sentiment is always divided into three parts, and drank by three fires, as—The President; his family; the prosperity of the government. After the third fire, the glass is placed opposite the left shoulder at the word *one*, at *two* it is carried to the right, at *three* it is extended in front, so that the several motions form a tri-

angle ; this is repeated three times ; the Master then says one—two—three ; at the last word the glasses are placed on the table, as soldiers order arms. The same ceremony is repeated with the knife, after which the brethren resume their seats and listen to the response. The second service is followed by the second toast, in the same style ; and thus the "feast of reason and flow of soul" proceed in order and harmony. There are, in all foreign rites, seven obligatory toasts : The President, the Grand Master and Grand Lodge, the Master, the Wardens, Visiting Brethren, the remaining officers of the Lodge, and Masons everywhere. The utmost decorum is maintained, and it strikes us that at our banquets it would be well to introduce this or something similar. At present we follow the absurd custom of the country, and eat as if our lives depended on swallowing a certain amount of food in the shortest possible time, or as if it were an unpleasant duty to be performed, rather than a pleasure to be enjoyed. We confess to a weakness for a well-spread table, and sympathize with those who live to eat, rather than people who merely eat to live, and as everything worth doing at all is worth doing well, we could wish to see a better system at our banquets, and the ceremony raised from a mechanical feed to an artistic enjoyment.



GRAND ENCAMPMENT OF OHIO.

THIS organization met in annual conclave at Columbus on the 11th October last, the Grand and Past Grand officers, and the representatives of fourteen subordinates being present.

The address of Sir KENT JARVIS was a straightforward business document, containing suggestions for the welfare of Templar Masonry in that jurisdiction, all of which, we have no doubt, will ultimately be adopted.

Bro. O'SULLIVAN has well said, that Masonry is never in a hurry, and whatever our private views of a Mason may be, we always admit that careful deliberation can do no harm ; the right will most assuredly prevail in the end, though years intervene before that end is attained. The proposed amendments to the Constitution, making that instrument conform to the supreme law of Templarism in the United States, were again postponed for a year, and in the mean time referred to the subordinates for their action. We trust that good may come of this, for we have always found a disposition among the high privates to conform to the law without

any of those nice diplomatic scruples, which may, perhaps, be pardoned in the Sir Knights intrusted with law-making, and who seem to feel bound to surround the process with a reasonable amount of form and mystery. Time, patience, and perseverance will accomplish great things, and to them we are willing to intrust the task of convincing the chivalry of Ohio that it is best to do as the majority have done, and give their adhesion to the present Body, in the belief that their companions in arms will not ask them to submit to any rule which does not equally affect themselves. It can not with truth be said, that those State Grand Bodies, which have already conformed to the Grand Constitution, have in any wise forfeited their dignity, or in any measure lost the respect of their peers; and we can see no reason why Ohio, Connecticut, and Massachusetts should want to stand aloof from the rest, on a mere question of punctilio.

Our Order holds a position, when compared with other associations of men, that ought not to be lightly forfeited; for while even in the Church, differences of opinion have grown into unseemly quarrels, extending their influence, till brethren of the same faith could no longer worship God, who is love, at the same altar, we have been one and indivisible, and so we must remain, if we are to be faithful to the traditions of the past, the hopes of the future. And so we feel it will be; the prayer of our Grand Master will be answered, and we shall meet at Memphis to strengthen the bonds of a united and harmonious brotherhood.

We regret the absence of a report on Foreign Correspondence, but look for a good one next time, especially as the subject is in the hands of Sir Knight THRALL.

Sir KENT JARVIS is still Grand Commander, and Sir J. D. CALDWELL, Grand Recorder.

GEORGIA.—The Grand Lodge of this State held its annual communication at Macon, on the 31st of October, 1860. Almost every Lodge in the State was represented. The Grand Master's address is one of the most profoundly learned Masonic documents ever read in that Grand Lodge. There is nothing remarkable in this announcement, when it is known that the address is from the pen of Bro. WM. S. ROCKWELL. The report of the Committee on Foreign Correspondence, by its talented chairman, G. L. BARRY, reviews the transactions of most of the Grand Lodges of the country (New York is

omitted, for what reason we know not), in a masterly manner. Our regret is that we can not, for want of space, extract from its prolific pages. The officers elected for the current year are: WM. S. ROCKWELL, *G. M.*; S. D. IRVIN, JOHN HARRIS, W. W. BOYD, DAVID E. BUTLER, *D. G. Ms.*; R. T. TURNER, *S. G. W.*; WM. A. LOVE, *J. G. W.*; JOS. E. WELLS, *G. Treas.*; SIMRI ROSE, *G. Sec.*; B. B. RUSSELL, *G. S. D.*; T. H. WEST, *G. J. D.*; WM. B. JONES, *G. Mar.*; B. H. MITCHELL, *G. Pur.*; N. ANTHON, *G. Chap.*; D. S. HARRISON, D. G. CANDLER, ISAAC B. HUFF, *G. Sts.*; JAS. V. GREER, *G. T.*

The incident of the most particular interest that occurred during the session of the Grand Lodge, was that of the presentation of a very ancient Bible, to be laid up in its archives, by Bro. D. G. CANDLER, in the name of Col. HENRY P. THOMAS, of Gwinnett County. He obtained it from a Scotch lady, ninety years of age, who stated that it was her grandfather's family Bible, who was a native of Germany, and that it was used in the Lodge in Dumfrieshire, of which he was a member, while it was presided over by ROBERT BURNS. It is truly an antiquated relic, of folio size, printed in black letter, and still in good preservation. The loss of its title-page prevents ascertaining the date of its printing. It is said to be MARTIN LUTHER's translation, and was, no doubt, a splendid piece of typography and binding for the age in which it was printed.

PORTRAITS OF THE GREAT MEN OF MASONRY.—There has been prepared, after much study and at considerable expense, an engraving of the portraits of seventy-seven Masonic Brethren, signers of the Declaration of American Independence, and other distinguished members of the Masonic Fraternity, many of whom are now living. It is known, and should be stated in this connection, that all the signers of the Declaration, with but four exceptions, were members of the Masonic institution.

It is due to the memories of the distinguished dead of our Order, that their names should be perpetuated in connection with the institution which they cherished and honored during their lives, and whose talents and virtues it is alike the duty and pleasure of their surviving friends to remember with gratitude and affection, now that they are removed from our companionship on earth. In association with the distinguished dead it is not improper to mingle the features of some of our living brethren, who have rendered their names

immortal by the eminent services they have contributed to the Church and the State, as well as to Masonry.

The price of the engraving and key is \$2, and they can be obtained at 430 Broome Street, New York or by addressing Bro. THOS. PHENIX, Girard House, Philadelphia, Penn.

WASHINGTON.—The Grand Lodge of the District of Columbia held its annual communication on the 6th of Nov., 1860. The transactions of the session were mostly of a local character. The following Grand officers were elected for the year: GEO. C. WHITING, *G. M.*; Y. P. PAGE, *D. G. M.*; W. H. TURPIN, *S. G. W.*; G. A. HALL, *J. G. W.*; G. A. SCHWARZMAN, *G. S.*; C. CAMMACK, JR., *G. Treas.*; H. N. STEELE, *G. Sect.*; Rev. WM. D. HALEY, *G. C.*; E. J. HOLMEAD, *G. Mar.*; C. M. MATTHEWS, *S. G. D.*; J. M. JEWELL, *J. G. D.*; W. V. M. WEAVER, *G. S. B.*; J. HOOD, *P. Purs.*

RHODE ISLAND.—A Grand Council of Royal and Select Masters, for the State of Rhode Island, was organized at Providence, on the 30th October. There are three Subordinate Councils in the State. The following are the officers of the Grand Council: JAMES SALSBURY, *M. P. G. M.*; C. H. TITUS, *D. P. G. M.*; SAMUEL LEWIS, *T. I. G. M.*; H. F. SMITH, *G. P. C. W.*; B. P. CLAPP, *G. T.*; JOHN F. DRISCOL, *G. R.*; EDWIN HOWLAND, *G. C. G.*; SIDNEY DEAN, *G. C.*; C. M. NESTELL, *G. S.*; E. B. WHITE, *G. G.*

MINNESOTA.—Grand Lodge of Minnesota closed its ninth annual communication on Thursday, Oct. 25th, after a session of three days. Twenty-two out of twenty-six Lodges were represented. Five new Lodges were chartered. There are now thirty-one working Lodges in the State. The session was pleasant and harmonious. The following are the Grand Officers elect: A. T. C. PIERSON, *G. M.*; D. B. LOOMIS, *D. G. M.*; JNO. C. WHIPPLE, *S. G. W.*; C. W. THOMPSON, *J. G. W.*; E. CASE, *G. T.*; G. W. PRESCOTT, *G. S.*; Rev. D. B. KNICKERBOCKER, *G. C.*; LOUIS BRANSON, *G. Mar.*; C. R. SMITH, *G. St. B.*; E. A. RICE, *G. S. B.*; W. T. RIGBEY, *S. G. D.*; S. BURLESON, *G. J. D.*; C. F. CLARK, *G. P.*; AUGUSTUS MERRITT, *G. S. S.*; J. C. DAY, *G. J. S.*; A. RICHARDSON, *G. T.*

THE Grand Chapter of this State met on Wednesday, Oct. 24th. It

was an interesting session for Royal Arch Masonry. The following are the officers for the year : R. S. ALDEN, *G. H. P.* ; E. A. AMES, *D. G. H. P.* ; G. W. PRESCOTT, *G. K.* ; C. W. NASH, *G. S.* ; B. F. BUCK, *G. T.* ; A. T. C. PIERSON, *G. Sec.* ; Rev. D. B. KNICKERBOCKER, *G. C.* ; G. L. BECKER, *G. C. H.* ; H. B. WILSON, *G. P. S.* ; LOUIS BRANSON, *G. R. A. C.* ; W. W. PHELPS, *G. M. 3d Veil* ; O. A. TUTTLE, *G. M. 4th Veil* ; CHARLES A. UPHAM, *G. M. 1st Veil* ; A. RICHARDSON, *G. Sent.*

GRAND LODGE OF DELAWARE.

WE are indebted to the R. W., WM. S. HAYES, Grand Secretary, for a copy of the printed transactions of the Grand Lodge of Delaware, at the annual communication, held in the city of Wilmington on the 27th June last. Delaware has twelve Lodges and 533 Masons ; but little though she be, she certainly is a proof that some things can be done as well as others. The address of the Grand Master, JOHN R. MCFEE, is an eloquent and able document, which no Mason can read without feeling his pulse quicken. Bro. MCFEE devotes considerable space to the question of non-affiliation, and after quoting the action of twenty-eight Grand Lodges, all varying somewhat as to the precise nature and extent of the punishment that should be inflicted for non-affiliation, sums up by recommending, in the words of one of his predecessors, "That the Constitution be so amended that brethren, members of regular Lodges under the jurisdiction, *over the age of fifty years*, shall be exempted from regular attendance on their Lodges, and from the payment of all but charity dues. From brethren advanced in life, such regular attendance is not, reasonably, to be expected ; and surely they are not to be blamed if, gracefully yielding to what is inevitable, they give place to those more competent to active duties, and by whom they will be thrust aside. Such a provision would retain in connection with the Masonic body, brethren whose names, if respectable, would add to its respectability, and whose counsels might be valuable and would never be withheld, but who would withdraw from Lodges foregoing none of their claims upon them."

A committee, of which Bro. GEO. W. CHAYTOR is chairman, devote fourteen pages to an examination of the question, Whether a Warden, in the absence of the Master, can preside and confer the degrees on a candidate ? arriving at the conclusion that he can not. They admit, that in the absence of the Master, the Warden and only the

Warden can congregate the Lodge, but claim that this act performed, his authority lapses into the hands of the last Past Master, from which, with all deference, we beg leave to dissent. How would it be if the Warden should refuse to congregate the brethren? or, having congregated them, should refuse to yield his rightful authority? There seems to have been a doubt on the subject, as the Grand Lodge laid the report over till next quarterly meeting for consideration.

The Grand Lodge next proceeded to elect officers for the ensuing year, and the present able Grand Master and Grand Secretary having positively refused a re-election, others were chosen in their places; but when the moment of installation arrived, a call of the house being ordered, it was found that a quorum was not present, and the Grand Lodge was closed, leaving the officers elected last year to hold over. Whether this was intended as a *ruse* or a compliment, we can not say, but this we may be permitted to assert, viz: that the brethren of Delaware will find it difficult to better themselves in the way of Grand officers, no matter who they choose.



GRAND COMMANDERY OF MICHIGAN.

We have before us, in a well-printed pamphlet of 150 pages, the transactions of the Chivalry of Michigan from the date of their organization, 1857, up to and including the annual conclave of the present year. We are pleased to note the disposition manifested among Grand Bodies to rescue their history from oblivion, and now that the Grand Encampment have re-printed their transactions, we hope to see all the State Bodies of Templar Masonry following so excellent an example.

The annual conclave was attended by the Grand officers, and the representatives of nine Subordinate Commanderies. R. E. Grand Commander Jacobs presented the usual address, in which he says: "Nothing that I am aware of, Sir Knights, throughout the whole field under the jurisdiction of the Grand Encampment, from the Atlantic on the East, to the shores of the Great Ocean bounding it upon the West, has occurred to retard the onward and prosperous march of our beloved Order.

"Allow me to congratulate you upon this prosperity, and to trust that we shall emulate the good example set us by Sister Grand Commanderies, and guard well the portals and recesses of our own."

The following resolution was adopted :

Resolved, That hereafter, all Subordinate Commanderies within this jurisdiction, be, and they are hereby required, to open and close their Commanderies in DUE FORM, at every regular conclave.

The standard uniform, and also the burial service, were adopted. The model by-laws and forms for trial and appeals of the Grand Commandery of New York were adopted.

Sir GEO. W. WILSON submitted the report on Foreign Correspondence, briefly reviewing the transactions of ten other jurisdictions.

Sir WM. P. INNES was elected Grand Commander, and Sir GEO. W. WILSON, Grand Recorder.

A NEW FEATURE.—We commence in this number the publication of "A Dictionary of Technical Terms and Phrases Pertaining to Freemasonry," which we believe will be found very useful for reference, especially to that daily increasing class who perceive that Masonry is not all on the surface, and that he who would thoroughly know it must study and investigate for himself. This work had been prepared with great care for separate publication, but desirous of reciprocating the very flattering patronage already extended to the ECLECTIC, we have concluded to present it to our subscribers as a further evidence of our intention to make our journal all that its most ardent friends can wish.

WE REMOVE OUR BEAVER, and making our most affable bow, gratefully acknowledge the kind salutation extended to us by our brethren of the press. *The Voice of Masonry, The Ashlar, The New York Dispatch, The New York Courier, The Leader, The Masonic Messenger, The Illustrated News, and Frank Leslie* have laid us under obligations that shall not be forgotten.

BRO. THOS. A. DOYLE, of Providence, favors us with this masterly *design* for our *Trestle Board*, and knowing that he possesses the "moral qualification" of playing the fiddle like an angel, we insert his *sketch*: "A young lady, who had lost or misled her *beau*, was advised to hang up her *fiddle*. She said the advice did great *viol* ence to her heart *strings*."

THE "YOUNG MEN'S DEBATING SOCIETY" at St. Paul, Minnesota, of which our friend and brother, A. T. C. PIERSON, is president, having dismissed the question, "Where does fire go to when it is out?" have got a new and more exciting one up—"When a house is destroyed by fire, does it burn *up* or does it burn *down*?" There is to be a *warm* debate on this question in the spring.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. I.]

JANUARY, 1861.

[No. 5.

INNOVATION—A HALF CENTURY AGO.

BY THE HON. JOHN L. LEWIS, JR.



THE curious valedictory address, of which a copy is given below, came into my possession not long since from the hands of a grandson of another Past Grand Master of New Hampshire. It is printed on a letter-sheet of four pages, the first of which is the title-page, and the other two contain the address; and the copy is intended to be literal, (excepting two or three obvious typographical errors,) showing capitals, italics, spelling, and punctuation, so far as could be done in MS. It was accompanied by the well-known "Circular throughout the two Hemispheres," issued by the Sovereign Inspectors General at Charleston in 1802, familiar to every well-informed masonic reader, and which has claimed notice in so many Monitors and Manuals. That document seems to have excited both the apprehensions and indignation of the zealous and true-hearted old Mason who wrote the address; and he lifts his warning voice, and unsheaths his veteran sword, against the monster—Innovation.

Of the life or character of P. G. M. Thompson, masonic

or otherwise, the writer has to regret that he has no information beyond what the valedictory furnishes. That he was seven years Grand Master; that he loved the lodges and brethren in his jurisdiction; that he was honored and esteemed by them in return; that he was a "zealous and true-hearted old Mason;" that he was a veteran laborer in the cause; that he was manly, direct, and plain-spoken; and that his attachment to the Craft was deep and sincere, all appear from his farewell address. He reproves and admonishes his brethren with paternal frankness and solicitude; and, disdain-ing honeyed phrases, plainly tells them that a portion of their former transactions had been "wild and inconsiderate." The writer is free to say, that he rather likes the sturdy old brother, for there is no *sham* about him. But it is a little curious and amusing to observe that his stalwart blows are aimed alike at Royal Arch Masonry, the orders of Knight-hood, and the Sublime degrees, and that he confounds them together most miscellaneously. He sees *three* separate cats under *one* small heap of meal, and is determined to be caught by neither. Our sister jurisdiction of New Hampshire has bravely survived the incursion of the two former "innovations," and the latter has not shaken the base of her snow-capped mountains.

The veteran brother imagines that all the different degrees, which he regards as *innovations*, are marshaled under the banner of the Ancient and Accepted Rite. At first view, it would seem that he had taken all the condemned degrees, forty years before in England; but a second glance will satisfy the reader that he has not; for he says: "What were then termed high degrees, here sink into nothing." It is quite evident that the "high degrees" then taken by him (say in 1768) were neither the Capitular, Chivalric, nor Sublime degrees. His knowledge of them, therefore, was mere *hearsay*; and it is proverbial, that the highest attribute of hearsay is not that

of simple veracity. He has singularly confounded the beautiful and instructive Royal Arch of the second temple with the political, manufactured Arch of Ramsay, the Jacobite ("the Scottish nobleman") and the Ninth Arch (the Arch of Enoch) of the Scottish Rite; and the sublime and impressive orders of Knighthood with the military orders of medieval Chivalry—mementoes of the Crusades and pilgrimage to the Holy Land. It would have militated nothing against the degrees of the Ancient and Accepted Rite, had he received them, as too many have in this country, by *communication* merely. Thus taken, it is admitted that they are a "valley of dry bones," upon which it is unlikely that the breath of life will ever come to clothe them with living flesh. It is like conferring the degree of Entered Apprentice, by reading a pretended exposition of it from an old almanac. Given as those degrees now are, and as they should be, they are sublime, interesting, and instructive.

The address is not without its significant lesson in our day. It has been claimed for our P. G. Master that he was honest, zealous, and true; but in the excess of his zeal lay his error: it blinded him with prejudice. So, in our times, we have seen systems of masonic instruction unsparingly condemned, when varying from some favored standard only in unimportant modes of expression. A legal friend relates an anecdote of a rebuff he once received from one of this class, a Justice of the Peace, to whom he had presumed, in by-gone years, to quote cases from Johnson's and Cowen's Reports. "Away with your Johnson and Cowen!" said the judicial luminary; "I wants nothing to do with them. Give me the good little old Ten-Pound Act!" Under that, he held jurisdiction; it was adapted to his comprehension; and was his capital of legal lore. There are many, like our honest valedictorian, who cleave obstinately and persistently to the "Ten-Pound Act" in Masonry. The writer has ever sternly opposed every

“innovation upon the *body* of Masonry,” but never believed that it was innovation to pare its unseemly length of fingernails, or shear its wild exuberance of locks. That is not the *body* of Masonry. The true standard is that which, in plainest, purest language and chastest simplicity of rite, presents the true symbolism and moral truths it is intended to teach.

Had the fraternity of New Hampshire been governed by the prejudices and apprehensions of this distinguished brother, the Capitular degrees and orders of Knighthood would have been a sealed book to that enlightened brotherhood. Looking back through a vista of fifty years, and seeing what a vast benefit the cultivation of them has been to the body of Masonry in our country, and contrasting the dire apprehensions of alarm and evil with the actual results, we can now read the address with amused surprise, and derive a profitable lesson to govern us in the future.

[P. I.]

VALEDICTORY

OF THE

MOST WORSHIPFUL THOMAS THOMPSON, ESQ.,

Past Grand Master of Masons in and throughout the State of Newhampshire,

AT HIS RESIGNATION OF THE CHAIR OF SOLOMON,

APRIL 27, A. L. 5808;

An office to which he had been elected seven years in succession.

[P. II.] *To the Most Worshipful the Grand Lodge of the State of Newhampshire.*

RESPECTED BRETHREN AND SIRS:

I salute you all with the true spirit of brotherly love, benevolence and charity.—The ill state of my health will prevent me attending the Grand Lodge at the approaching quarterly communication. I must therefore, take leave of you by making a few remarks and observations, to which I beg your attention. I beseech you to guard against innovations, (particularly at this meeting,) and at all times remember, that you have sworn to maintain the ancient *landmarks* and constitutions of masonry: and “that it is not in the power of any man or body of men, to make alterations or innovations in Masonry.” Many wild and inconsiderate things were proposed at the last January communication, open-

ing a wide door for innovation, tending in my opinion to destroy the dignity and usefulness of this Grand Lodge. The Grand Lodge of the State of Newhampshire was founded on the true ancient York Masonic principles; by the union, assistance and common consent of all the Lodges in the state, and has hitherto proved the centre of union, diffusing masonic knowledge and conveying instruction to the subordinate Lodges under its jurisdiction. But this harmony is in danger of being disturbed by the introduction of Royal Arch Masonry, and other fanciful degrees, assuming a power independent of the Grand Lodge. They have produced the same effect in every place where they have been introduced and practised.

Some respectable brethren, who stood on high masonic ground, impatient to distinguish themselves above their brothers and fellows, and move in a more exalted sphere; have inconsiderately introduced and established two Royal Arch Chapters under self-created foreign authorities. Others, attracted by the pomp and shew of these fanciful degrees, have joined them to the prejudice and neglect of true Masonry. But of all the Masonic titles there is none so truly ridiculous in *America* as that of Knight Templars, a compound of enthusiasm and folly, generated in the brains of pilgrims and military madmen, as opposite to the benevolent spirit of true Masonry as *black* aprons are to pure *white* ones. The history of these degrees is very obscure. It is said that a wandering Scotch nobleman, after the rebellion, returned from France in 1746, and revived and established the sublime degrees in Scotland. They were adopted in England about that time by some disaffected Lodges of ancient (not York) Masons, and conferred by them in opposition to the Grand Lodge in London. About forty years

[P. III.] ago I passed through all the degrees then known in England to my great disappointment afterwards; but what were then termed high degrees, sink now into nothing. Since, *thirty more sublime and ineffable* degrees have been added by a set of men (the king of Prussia at their head) stiling themselves Sovereign Princes and inspectors general of Masonry in the two *Hemispheres*. You have heard their circular letters read in the Grand Lodge, recommending (at the same time asking leave) to establish those degrees in each of the United States. These degrees may attract the attention of some of our brethren, eager in the pursuits of knowledge. Men of fancy may continue to invent, and vanity may promote new, fanciful and mock degrees, but observation and experience have confirmed me in opinion that they are useless; made up of pomp, pageantry and show, with lofty, high-sounding titles of kings; high priests, princes, scribes, &c., all unmasonic and imposing. I am convinced that the *three* first and original degrees, alone are, *universal Masonry*, they have and forever will stand the test of time. They inculcate all the religious duties, all the social and moral virtues,

and every good that can be practised between man and man. They illustrate and explain all the useful arts and sciences.

The difference in the name, number and distribution of those Sublime degrees, plainly shews that most of them are of modern invention. The Grand Inspectors General in South Carolina confer 33 degrees, and rank the Royal Arch as the 13th. WEBB makes 13 degrees, and ranks the Royal Arch as the 7th. In England, they formerly conferred but 5 degrees, and the Royal Arch was the *ne plus ultra*.

Before I take my leave of the Grand Lodge, I must enjoin it upon you, that you do not suffer your own constitutions, rules and regulations to be altered, and made to bend to the accommodation of chapters professing themselves beyond your controul, and instituted without your knowledge or consent. That you do invariably pursue the true ancient system of Masonry; which alone can insure union, harmony and fellowship. And that these may long continue between the Grand Lodge and the Lodges under its jurisdiction, is the most earnest wish of your truly affectionate brother,

THO: THOMPSON, P. G. M.

Portsmouth, April, 5808.

AT the laying of the foundation-stone of *Metcalf Hall*, Calcutta, Brother GRANT, P. G. M. of Bengal, thus addressed the assembly: "It has been always the custom of Masons, from the highest antiquity, to lay the foundations of certain edifices, with a solemn and significant ceremonial. You will find in the Sacred Records allusion to the chief stone of the corner—that is to say, of the north-east corner—for it was at that point that Masons have ever began to build; and this chief stone has always been laid upon a sure and firm foundation, with an invocation, before all the people, for the blessing of the Great Architect of heaven and earth, without which no undertaking can succeed—no work prosper. I have said that the ceremonial was a significant one; for you have seen me pour forth upon this stone corn, wine, and oil—eloquent types of the goodness and bounty of an All-wise Providence."

THE CLOUD ON THE WAY.

BY WILLIAM CULLEN BRYANT.

SEE before us, in our journey, broods a mist upon the ground;
Thither leads the path we walk in, blending with that gloomy bound.
Never eye hath pierced its shadows to the mystery they screen:
Those who once have passed within it never more on earth are seen.
Now it seems to stoop beside us, now at seeming distance lowers,
Leaving banks that tempt us onward, bright with summer-green and
Yet it blots the way forever: there our journey ends at last; [flowers.
Into that dark cloud we enter, and are gathered to the past.
Thou who, in this flinty pathway, leading through a stranger-land,
Passest down the rocky valley, walking with me hand in hand,
Which of us shall be the soonest folded to that dim Unknown?
Which shall leave the other walking in this flinty path alone?
Even now I see thee shudder, and thy cheek is white with fear,
And thou clingest to my side as comes that dark mist sweeping near.
"Here," thou say'st, "the path is rugged, sown with thorns that wound
the feet;
"But the sheltered glens are lovely, and the rivulet's song is sweet;
"Roses breathe from tangled thickets; lilies bend from ledges brown;
"Pleasantly between the pelting showers the sunshine gushes down;
"Dear are those who walk beside us—they whose looks and voices make
"All this rugged region cheerful, till I love it for their sake.
"Far be yet the hour that takes me where that chilly shadow lies,
"From the things I know and love, and from the sight of loving eyes."
So thou murmurest, fearful one; but, see, we tread a rougher way;
Fainter glow the gleams of sunshine that upon the dark rocks play;
Rude winds strew the faded flowers upon the crags o'er which we pass;
Banks of verdure, when we reach them, hiss with tufts of withered grass.
One by one we miss the voices which we loved so well to hear;
One by one the kindly faces in that shadow disappear.
Yet upon the mist before us fix thine eyes with closer view:
See, beneath its sullen skirts, the rosy morning glimmers through.
One, whose feet the thorns have wounded, passed the barrier, and came
With a glory on his footsteps, lighting yet the gloomy track. [back,
Boldly enter where he entered, all that seems but darkness here,
When thou once hast passed beyond it, haply shall be crystal-clear.
Seen from that serener realm, the walks of human life may lie,
Like the page of some familiar volume, open to thine eye.
Haply, from the o'erhanging shadow, thou may'st stretch an unseem hand,
To support the wavering steps that print with blood the rugged land.
Haply, leaning o'er the pilgrim, all unweeting thou art near,
Thou may'st whisper words of warning or of comfort in his ear,
Till, beyond the border where that brooding mystery bars the sight,
Those whom thou hast fondly cherished stand with thee in peace and light.

RESOLVED.

BY THE EDITOR.



HIS is emphatically the season of good resolutions: the business man resolves to curtail his expenditures, to give closer attention to his business, to buy less and sell more than during the past year; the student, that he will delve deeper into the mysteries of the past, and bring to light more of the hidden arcana than the world has yet dreamed of; the religious man, that he will be of more fervent faith, and devote himself with greater assiduity to the cause he has espoused; all men, indeed, feel now in the presence of the budding year that they will strive to make it a more important era in their lives than any of its predecessors. While, therefore, we are in the mood, let us see what we can do in aid of the great cause of human amelioration, which is, in other words, the cause of the Masonic Fraternity. We enter the portals of the new year, surrounded by all the elements of prosperity and greatness. The scathing passions of the outer world enter not within our gates; and though, as citizens, we may be swayed by religious doctrines or political affinities, as Masons, we know of nothing to ruffle the surface of the placid waters on which we are sailing; but can we be equally certain that this happy state will always continue? Who shall certify that some ill-advised act may not change the current of our affairs, and cloud over our fair sky with adversity? Prosperity and public favor, like riches, are liable to take unto themselves wings, and fly away, leaving those who have, like the grass-hopper in the fable, sang all the summer through, the cheerless alternative suggested by the ant. May we not, then, pause a

moment, and reflect as to whether we are erecting our moral temple in such accordance with the plans of the fathers, that there is no danger of its failure from the lack of careful and secure foundations? Our institution, in this country, has already passed through a storm, in which the elements of opposition combined their utmost strength to compass its destruction. As in all previous struggles, it came out victorious—its principles, firm as the everlasting hills, unscathed and unchanged. But shall we delude ourselves with the idea that our trials are all past, and that henceforward we are to go on conquering and to conquer?—that, do what we will, our skies are henceforth to be unclouded, and our progress unimpeded as the rush of mighty waters? We trust not; and hence we raise our voice, not to point out any immediate danger—not to play the part of the spectre at a feast, and cast a shadow over present rejoicing—but to invite our brethren, wherever dispersed, to a more careful scrutiny of all their masonic acts, and a wise forecast of the future. No man of ordinary prudence conducts his affairs with a simple regard to the necessities of the day; and less than all others should **Masons** lose sight of the important trust confided to them, with the knowledge that, as it shall be well or ill administered, just so will those who are to succeed us revere or condemn our memories. “If we say we have no sin, we deceive ourselves;” and if we assert that we have thus far carefully fulfilled all the requirements of our institution, we are under the influence of a fatal delusion. We have not always exercised that careful discrimination in the admission of the profane, which is incumbent on us; for there are many, greatly too many, in our ranks, whose eyes should never have been allowed to behold the sanctuary; we have, in too many instances, failed in the exercise of that moral courage required to approach the ballot-box with a firm resolution to put a veto on every applicant whose life had not been squared by the square

of virtue. We have, in too many instances, neglected to teach our neophytes that our ceremonies and symbols are but the keys to greater and more recondite mysteries, admitting them to the Temple, but failing to direct their gaze from its outward splendors to the living waters within. We have failed so to walk in our intercourse with the world, that each should be an example in himself of the reality of our profession, and its claim to the admiration and support of all who would assist in advancing the day when all men can obey the command, "Be ye perfect." Inasmuch, therefore, as we have all failed in some portion of the task set apart to us, we all need to amend the error of our ways. Be it then resolved, brethren all, to commence this year of grace by a more determined effort to be worthy of the high calling of our fraternity, based on morality and cemented by truth. We cannot close our eyes on the errors and omissions of the past, nor refuse to recognize those daily occurrences that, step by step, are shaping the future; to do so, indeed, would be to relapse from the living action of the present to the listless apathy of fatalism. Masonry is intended to make good men better, to awaken the dormant energies of the apathetic, to arouse in the breast of its votary that divine spark—that inward symbol of the Deity—which is implanted in man, as a monitor against evil and an incentive to good. In the discharge of our duties to the Craft, we are to be moved by more than the routine of lodge attendance or the interest of our immediate friends. Not satisfied with being mere plodders, we should rather regard ourselves as part of a mystic army, doing battle against the follies and prejudices of the world.

Then let us all feel that, in entering the Temple of Masonry, we have assumed a vocation for good, which requires our constant labor, and be resolved to continue faithful unto death, that we may inherit a crown of life

THE TERNARY CHARACTER OF FREEMASONRY.

THE SUPPORT OF THE LODGE.

BY REV. GEO. OLIVER, D. D.

“A MASON’S LODGE is supported by three Grand pillars. They are called *Wisdom, Strength, and Beauty*—Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man.”—HEMMING.

“The number *three* is frequently mentioned in the lectures of Masonry; and I find that the ancients, both Greek and Latins, professed a great veneration for that number. Whether this fancy owes its origin to the esteem the Pythagoreans and other philosophers had for the number *three*, on account of their Triad or Trinity, or to its aptness to signify the power of all the gods, who were divided into three classes—celestial, terrestrial, and infernal—I shall leave to be determined by others.”—ANDERSON.



THE science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbor, or ourselves. “A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid Atheist, nor an irreligious libertine.” This peculiarity in the system is expressly inculcated on every member of the order at his first admission into a lodge; so anxiously has Freemasonry provided against any mistake as to its peculiar tenets. No brother can be ignorant of the great points of masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the Lectures, may have remained unexplored; but of its moral and religious tendency, he cannot be uninformed.* The details of

* And, therefore, those brethren who have found a pleasure in decrying the institution, have rested their hopes in invidious abuse. Thus

wisdom are inscribed on his Tracing-board, in broad and indelible characters, and its general principles are so plain, that he who runs may read.

The motto which I have placed at the head of this lecture calls our attention to an uniformity of arrangement in the details of King Solomon's temple and a lodge of Masons.* As the work of building the temple was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty or cunning workmanship of Hiram Abif, the

SOUTHWICK, an American seceding brother, asserts, in a note to his oration delivered before the convention of seceding and expelled Masons, assembled to keep up the excitement about MORGAN, that his speech will inflict a death-blow on Masonry. "In Masonry," says he, "there are three distinct knocks given on certain occasions. In this oration, I shall have given the order three distinct knocks, which will knock *them* down, [beautiful phraseology!] to rise no more forever." And how, gentle reader, dost thou think this giant proposed to demolish the mighty fabric? Why, by the simple process of "calling hard names!" Surely such epithets as the following, which are liberally dispersed throughout an oration of eighty-one closely-printed pages, (to say nothing of thirty pages, which he says were delivered, but not printed,) like the ancient catapulta, must have leveled her bulwarks to their foundation! Masonic lodges are called "dark dens of idolatry and superstition—temples of mummery and quackery," in which are found "blasphemous rites, wily and treacherous machinations, foul and deadly plots, and dark, bloody, and abominable ceremonies." He terms the order "black bannered—destitute of charity, benevolence, morality, and religion—the abomination of the earth—the mother of harlots—venomous and wily serpent—monstrous offspring of earth and hell," etc.; while the brethren are termed lawless and blood-thirsty villains—thieves and money-changers—swindlers," etc., etc. Poor, vain-glorious boaster!—The sun shines more brightly when it has been obscured by clouds, and Masonry became more brilliant after having silenced the slanders of its foes.

* There are many peculiarities which identify a Freemason's lodge with the city and temple of Jerusalem. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehoshaphat; our lodge is symbolically constructed on the highest of hills or in the lowest of valleys. The temple was built due east and west; so is a Mason's lodge. The temple was an oblong square, and its ground was holy; such are the form and ground of the lodge. The cherubim of the mercy seat were surmounted by a crown of glory; and our lodge, in like manner, is covered with a cloudy canopy.

widow's son,* so the labors of the lodge are supported by the wisdom, strength, and beauty of the three presiding officers, who occupy prominent stations in the East, West, and South, thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor,† by which the affairs of the lodge are conducted, and without the presence of all three no lodge can be opened for the transaction of business, nor can any candidate be legally initiated therein.

In the holy city and temple at Jerusalem,‡ we have a transcript of a Mason's lodge. Like the city of God, our lodge is founded on the mercies of Jehovah, consecrated in His name, dedicated to His honor, and, from the foundation to the cope-stone, it proclaims "glory to God in the highest, peace on earth, good will towards men.§ The assemblies

* At the building of the temple, the number *three* was peculiarly exemplified:—There were three Grand Masters, three places where the materials were prepared, and the edifice had three divisions. Among the workmen were—Harodim, 300; Menatzchim, 3,300; Adoniram, 30,000; Master Masons, 3,600, etc. And the dimensions of the temple were in exact proportion with the three concords in music. The height was thirty cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye as harmony in music is ravishing to the ear.

† These three officers, thus bearing rule, refer to the most sacred parts of the temple, viz: the Holy of Holies, the Holy Place, and the Holy Porch.

‡ It was said of the holy city of Jerusalem, "Very excellent things are spoken of thee, thou city of God." And well might excellent things be spoken of it; for it was not only placed in the center of a fertile country, and abounded in magnificent buildings—it was not only the seat of government, and the residence of the kings of Judah—it was not only the joy of the whole earth, but it was the abode of Jehovah; it contained His glorious temple, where He was essentially present; where His altars burned with the purest sacrifices; where the high priest was His chosen oracle; where the symbols of His glory were displayed.

§ On the Mount Moriah, where the three great offerings were made which consecrate the floor of the lodge, three temples were successively

which are held within its walls open their proceedings by invoking the name of the Most High; and after a course of mutual instruction in the morality which is most pleasing to Him, solemnly close their labors with prayer and thanksgiving.

But, not to dwell upon these coincidences, which I confess might have been accidental, I will refer, as an unanswerable argument to prove the analogy between our lodge-room and the temple of Solomon, to the triad references which are common to both. The construction of the temple service embraced a multiplicity of ternary allusions,* which could

constructed, each being furnished by the union of as many principles and powers. The first by Solomon and the two Hiram; the second was erected under the superintendence of Z., J., and H., who filled the three great offices of King, Priest, and Prophet; the third by Herod, Hillel, and Shammai, who officiated as the three principal officers of the lodge. The length of Solomon's temple was three times its breadth; it contained three courts, and the body of the temple consisted of three parts—the portico, the sanctuary, and the most holy place. There were three curtains, each of three colors; three orders of priests; and three keepers of the door. The golden candlestick had three branches on each side, and there were three stones in each row of the high priest's breastplate. The oxen, which supported the molten sea, were arranged in threes, each triad looking towards one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Jews were commanded to assemble three times a year at the three grand festivals.

* The principal religious festivals were three: the feast of the Passover, of Pentecost, and of Tabernacles. The camp is said to have been three-fold. The tabernacle, with its precinct, was called "the camp of the Divine Majesty;" the next, "the camp of Levi, or little host of the Lord;" and the largest, "the camp of Israel, or the great host." The tribes were marshaled in sub-divisions of three, each being designated by a banner, containing one of the cherubic forms of the Deity. The temple, in like manner, had three divisions and three symbolical references—historical, mystical, and moral. The golden candlestick had twice three branches, each containing three bowls, knobs, and flowers. In the sanctuary were three sacred utensils—the candlestick, the table of shew-bread, and the altar of incense; and three hallowed articles were deposited in the ark of the covenant, viz: the tables of the law, the rod

only have originated in divine revelations, that had been communicated to man in the infancy of the world.* In the system of Freemasonry, the same process has been observed, and with the same symbolical reference. If we take a deliberate view of the lodge, and consider, with a careful and scientific eye, its fundamental construction, we shall find that almost all its principal details are ternary. There are three degrees, three qualifications of a candidate,† and his assent is required to three judicious requests; there are three traditional points,‡ and three perfect points of entrance. The signs are commonly three-fold;§ the steps, the principal and inferior officers,|| the moral duties,¶ the theological virtues,** the divine qualities inculcated in the points,††—all partake of

of Aaron, and the pot of manna. There were three orders of priests and Levites, and the high priest was distinguished by a triple crown.

* These allusions run through the whole of the Jewish history. Thus Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, and others only three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions—the law, the prophets, and the psalms. According to our masonic system, there were three temples—those of Solomon, Zerubbabel, and Herod. The Jews reckon only two, and believe that the third, as described by Ezekiel the prophet, is yet to come. The Rabbins say, "The third temple we hope and look for."

† Birth, age, and morals.

‡ Oral communication, secrets and landmarks, types and allegories.

§ Squares, angles, and perpendiculars.

|| The Master and Wardens, the Deacons and Inner Guard.

¶ To God, our neighbor, and ourselves. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

** Faith, hope, and charity.

†† Chief point, principal point, and point within a circle. The first teaches us to be happy, and communicate happiness, The second includes Brotherly Love, Relief, and Truth. The third teaches us to circumscribe our actions within the limits of scriptural commands.

the same character. The pillars that support the lodge,* equally with the chief officers, are three in number, and placed triangularly. We have three greater and three lesser lights, three working-tools for our entered apprentices, † three qualifications for the servitude of an apprentice, symbolized by chalk, charcoal, and clay; a ladder with three principal steps; ‡ three ornaments; § three articles of furniture; three movable and three immovable jewels; a delta, or trowel, which, when *shaded*, was the symbol of darkness in the Hermesian hieroglyphics; when *open*, of light; three colors, and three degrees. The reports are three-fold, || as are also the principal orders of architecture. ¶ There are three grand offerings commemorated in the system of Freemasonry; ** three things which made the lodge regular; †† the entered apprentice's acquirements are three-fold; ††† three places where the materials for the temple were prepared; §§ and three

* Wisdom, Strength, and Beauty.

† The former are intended to serve as guides to our faith and practice, and the latter to light us to, at, and from labor. They are situated in the East, West, and South, in allusion to the apparent course of the sun, which, rising in the East, gains its meridian in the South, and disappears in the West. These luminaries represent emblematically the sun, moon, and the Master of the lodge.

‡ Referring to the three theological virtues, it rests on the Holy Bible, and reaches to the skies.

§ The Mosaic pavement, the blazing star, and the tessellated border.

|| In allusion to the three classes of Jews at the building of the temple, who worked in divisions of 10,000 monthly.

¶ The Doric, the Ionic, and the Corinthian.

** The offering of Isaac on Mount Moriah, the sacrifice of David, and the offerings of Solomon, on the same mountain

†† The charter, the warrant, and the constitutions. The first contains the sanction of the law; the second, the authority of the Grand Master; and the third, the sanction of the Grand Lodge.

††† Secresy, morality, and good-fellowship.

§§ The quarry, the forest, and the plain.

sources whence a knowledge of operative Masonry is derived;* three Grand Masters; three officiating fellow-crafts; three decorations to the pillars at the porch of the temple, emblematical of peace, unity, and plenty; three ornaments of a Master's Lodge; three different ways of opening a lodge; three ways of preparing a brother; three obligations; three signs; three words; three tokens; and three ways to advance. We have also three primitive lodges, three temples,† three principals, as many sojourners; three working-tools; a triple triangle and a delta sign; three greater and three lesser lights belonging to the R. A. Indeed, the entire order is founded on this significant emblem of the Deity. Then the three inefable triads; the sign Golgotha; the equilateral triangles, and the triangular sconces of the encampment; with the three points, three columns, and three times three symbols of the Sacred Name in the Rose Croix, were all of the same character. In a word, wherever we turn our eyes, we discover the same reference to the triangle, that universal emblem of an Omnipotent Deity, characterized by infinite wisdom, strength, and beauty, and standing revealed to the Free and Accepted Mason in all His majesty and might.‡

* First, from observation and experience, which are common to all mankind; second, from judgment and reflection, with which God hath endowed his creatures in various proportions and degrees; and, third, from the traditions of the masters of wisdom and science in every age, whether oral or written.

† Solomon's, Zerubbabel's, and Herod's temples.

‡ "We have seen in the masonic ceremonies a constant reiteration of the number three; sometimes thrice repeated, which is called giving the grand honors of Masonry. There must have been some reason for this custom, not unknown; and I will venture to say that its original intention was in honor and out of reverence to the ancient Trinity. The practice seems to be kept up by the Church of Rome, which goes to corroborate this opinion. One of the rules established by the reverend mother abbess of the Ursuline Convent of Charlestown, as reported by Miss REED, one of the novices in that institution, is, before entering the

In every age, and among all people, whether their religion were true or false, this remarkable attachment to the number *three* has been found to prevail.* The early patriarchs included a triad of offices in their own person; for each was the king, priest, and prophet of his own family and tribe—an arrangement which has been perpetuated in the system of Freemasonry, and embodied in one of its most sublime degrees.

room, to give three knocks at the door, accompanied with some religious ejaculation, and wait till they are answered from within."

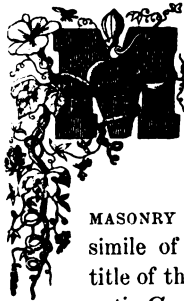
* "Odd numbers were ever esteemed more propitious than even ones, and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence, the monad was esteemed the father of numbers, and the duad the mother; from whose union proceeded not only the triad, but the sacred quaternary, which was the origin of the several liberal sciences, and the maker and cause of all things. From the divine nature of number, Pythagoras considered it to be eternal in its substance; the most provident principle in the universe; and the root of human and divine beings—the monad being the cause, and the duad the effect. Thus, the monad and duad were the phallus and ties of the Greeks, the lingam and yoni of the Hindoos, the woden and friga of the Goths, the yang and yin of the Chinese, and, indeed, of the creative and destructive powers of every country under heaven.



DURING the insurrection at Paris, in 1848, a party of the insurgents broke into a store at No. 17 Boulevard, Beaumarchais, and ordered the proprietor to furnish them with arms, and to follow them. Instead of complying with their order, however, the store-keeper took the leader aside, and, exhibiting the scarf of a Knight Kadosch, which he wore under his vest, said to him, "My mission is one of peace, and not of murder." The leader ordered his men to face about; for he had recognized Brother BERTHAND, Master of the Star of Bethlehem lodge.

OLDEST DOCUMENT OF THE ENGLISH MASONS.

BY THE LATOMIA SOCIETY OF ATLANTIC LODGE.



MOST students of masonic history are familiar with the ancient masonic document discovered by JAMES ORCHARD HALLIWELL in the British Museum, (Bibl. Reg., 17, A. 1, ff. 32,) and published by him, under the title of "THE EARLY HISTORY OF FREEMASONRY IN ENGLAND," (London: 1806;) with a facsimile of the beginning of the original MS. The title of the document is, "*Hic Incipiunt Constitutiones artis Gemetrie secundem Euclidem;*" and it consists of 790 lines in rhyme. It appears to have been formerly in the possession of CHARLES THEYER, a well-known collector of the seventeenth century, and is numbered 146 in his collection, as described in BERNARD'S "*Catalogus Manuscriptorum Angliæ,*" p. 200, col. 2. In CASLEY'S Catalogue of the old Royal Library, he entitles it "a poem of moral duties;" and although he gives the Latin title correctly, yet the real contents of this document were quite unknown until HALLIWELL pointed them out, in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries during the session of 1838-9.

The publication of this document attracted so much attention at the time among the members of the fraternity, that, in the short space of a year, no less than three translations appeared in Germany, viz:

1. "*Aelteste Urkunde der Freimaurerei in England, deutsch übersetzt von Dr. C. W. ASHER.* Hamburg: 1842." In this edition, the first 496 lines are given in verse, and are printed opposite the English text. Of the remainder of the document, merely the substance is given.

2. "*Urgeschichte der Freimaurerei in England, deutsch von Br. MARGGRAF. Leipzig: 1842.*" Being a translation of the whole document in verse.

3. "*Frühere Geschichte der Freimaurerei,*" in the "*Latonia, 1842, vol. 2, p. 237—270.*" The MS. is here given entire, accurately rendered in German prose by an anonymous writer, together with the English text and a fac simile of the hand-writing of the original.

KLOSS, in his "*Freimaurerei in ihrer wahren Bedeutung,*" (Berlin: 1855,) quotes extensively from the document, and critically examines its claims to antiquity. KELLER, in his "*Geschichte des elektischen Freimaurerbundes,*" (Giessen: 1857, p. 27—32;) and in his "*Kurzgefasste Allemeingeschichte der Freimaurerei,*" (Giessen: 1860, p. 32—37,) gives an abstract of the document. A reprint of the English edition appeared in the "*Masonic Library,*" (Philadelphia: 1856;) and it has also been published by ROB MORRIS, in the "*Univ. Mas. Library,*" vol. xxx., under the title of "An Ancient Poem on the Constitutions of Masonry."

In regard to the antiquity of this MS., HALLIWELL, in his introduction, states that "it is taken from a very small quarto manuscript on vellum, written NOT LATER THAN THE LATTER PART OF THE FOURTEENTH CENTURY." The Rev. GEO. OLIVER, in an article on the "Old York Constitutions," ("Am. Qu. Rev. of F. M.," vol. i., p. 546,) states that "these Constitutions possess internal evidence of having been drawn up IN THE TIME OF ATHELSTAN;" and, in support of his assertion, compares them with other Charters granted by the same monarch. Bro. MACKAY thinks ("Am. Qu. Rev. of F. M.," vol. ii., p. 245,) "that Dr. OLIVER has very clearly proved that this ancient MS., published by Mr. HALLIWELL, is the original Constitutions, as adopted in 926 by the general assembly which met at York."

Bro. KLOSS, on the other hand, contends that the document

could not have been written at any period previous to 1428, and most probably was drawn up between that year and 1445. The following facts seem to prove conclusively the correctness of his opinion: The statute 2 Henry V. (1412) ordains that "the sheriff of the county shall apprehend all fugitives from the county, and deliver them over for sentence; that he shall four times a year proclaim the statutes relating to laborers, servants and their masters, and likewise artificers; and that the Justices of the Peace shall examine them under oath concerning all transgressors, and shall punish the latter after a judicial investigation."

The statute 34 Edward III. (1361) forbids "all alliances and covines of masons and carpenters;" and orders that congregations, chapters, regulations and oaths, which are or shall be made among them, be done away with and annulled." The statute 3 Henry VI. (1425) ordains that "masons shall not assemble in chapters and congregations," under penalty of "imprisonment of their bodies, and fine and ransom at the will of the king."

Notwithstanding the statutes of 1361 and 1425, it was found necessary in 1428 to provide by the 6 Henry VI. that "the Justices of the Peace in each county, and THE MAYOR OF THE CITY OF LONDON, and THE MAYORS AND BAILIFFS in every chief city, borough, or country town, shall be empowered, henceforth at their sessions, once in each year, to cause to be proclaimed, how much each artificer and craftsman shall receive daily and weekly. And they collectively are empowered to hear and decide all infractions, as well by the complaint of the king, through information and belief, as by the party in such case complaining, and thereupon to issue and grant warrants of arrest," with the execution of which the sheriff is specially charged.

(It must be borne in mind that both Masons and Freema-

sons are included in all the parliamentary statutes relating to artificers, servants, and laborers.)

Let us now compare the following passages of the ancient MS.:

Punctus duodecimus.

The twelthe poynt ys of gret ryolté,
 Ther as the semblé y-holde schal be,
 Ther schul be maystrys and felows also,
 And other grete lordes mony mo;
 Ther schal be the scheref of that contré,
 And also the meyr of that syté,
 Knyȝtes and sqwyers ther schul be,
 And other aldermen, as ȝe schul se;
 Suche ordynance as they maken there,
 They schul maynté hyt hol y-fere
 Aȝeynus that mon, whatsoever he be,
 That longuth to the craft bothe fayr and fre.
 ȝef he any stryf aȝeynus hem make,
 Ynto here warde he schal be take.

Quindecimus punctus.

The fystethe poynt ys of ful good lore,
 For hem that schul ben ther y-swore,
 Suche ordynance at the semblé was layd
 Of grete lordes and maystres byforesayd;
 For thylke that ben unbuxon, y-wysse,
 Aȝeynus the ordynance that there ysse
 Of these artyculus, that were y-meved there,
 Of grete lordes and masonus al y-fere.
 And ȝef they ben y-preved opunly
 Byfore that semblé, by an by,
 And for here gultes no mendys wol make,
 Thenne most they nede the craft forsake;
 And so masonus craft they schul refuse,
 And swere hyt never more for to use.
 But ȝef that they wol mendys make,
 Aȝayn to the craft they schul never take;
 And ȝef that they nul not do so,
 The scheref schal come hem sone to,
 And putte here bodyes yn duppe prison,
 For the trespasse that they hav y-don,
 And take here goodes and here cattelle
 Ynto the kynges hond, every delle,

And lete hem dwelle there ful styлле,
Tyl hyt be oure lege kynges wyлле.

Alia ordinacio artis gemebriæ.

They ordent ther a semblé to be y-holde
Every þer, whersever they wolde,
To amende the defautes, þef any where fonde
Amonge the craft withynne the londe;
Uche þer or thrydde þer hyt schuld be holde,
Yn every place whersever they wolde;
Tyme and place most be ordeynt also,
Yn what place they schul seemle to.
Alle the men of craft ther they most ben,
And other grete lordes, as þe mowe sen,
To mende the fautes that both ther y-spoke,
þef that eny of hem ben thenne y-broke.
Ther they schullen ben alle y-swore,
That longuth to thys craftes lore,
To kepe these statutes everychon,
That ben y-ordeynt by kyngge Aldelston;
These statutes that y have hyr y-fonde
Y chulle they ben holde thro;h my londe,
For the worsché of my rygolté,
That y have by my dygnyté.
Also at every semblé that þe holde,
That þe come to þowre lyge byng bolde,
Bysechyngge hym of hys hye grace,
To stonde with þow yn every place,
To conferme the statutes of kyngge Adelston,
That he ordeydnt to thys craft by good reson.

The meaning of these three passages is now clear. We can now understand why the Masons were to appear at the general assembly at a certain place, once a year, to hear the rates of wages, on account of "*gret rygolté*"—that is, by royal command. We now learn the meaning of the presence at sessions of the "*grete lordes, knyghtes, squyers, and other aldermen*" of "*the meyr of that syté,*" likewise "*the scheref of that contré,*" as executor of their decisions, and what is meant by "*suche ordynance as they maken there.*" We see to what the Masons, like the other laborers, were sworn, (statute 1406,) namely, the observance of the statutes for the laboring classes.

We can comprehend why information against offenders was commanded, (statute 1414,) and what "DEFAUTES" were to be amended.

Taking into consideration the above facts, it must be self-evident that this ancient document could not have been written prior to the statute of 1428.

The great similitude existing between the "Points" and "Articles" of these Constitutions and the Constitutions of the Masons of Strasburg, 1459, ("Mas. Eclectic," No. 1, p. 35,) must convince the attentive and unprejudiced student of masonic history that the "Freemasons" of England and the "Steinmetzen" of Germany were members of the same fraternity; and not alone in the laws and regulations of the fraternity do we find this proof. The concluding portion of the ancient poem is entitled "*Ars quatuor coronatorum*" What are "THESE HOLY MARTYRES FOWRE" but the "*heiligen vier Gekrönton*," (the four holy crowned martyrs,) the patron saints of the German Stonemasons?



ARCHDEACON MUNT, a distinguished writer on Freemasonry, thus speaks of the symbolic allusion of the third degree: "The third or Master's degree leads to that great truth which the sublimest part of the heathen mysteries, though it seldom succeeded, was intended to teach; and the faithful believer was assured of a future life and immortality beyond the grave. Whereas, the heathens had taught this only by the application of a fable to their purposes; the wisdom of the pious Grand Master of the Israelitish nation took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all the brethren."

THE ATHENIANS had a statue of brass, made without a tongue, which they adored as the god of Secrecy.

WORK AND LECTURES

BY M. W. A. T. C. PIERSON.

[We extract from the annual address of M. W. Bro. PIERSON, before the Grand Lodge of Minnesota, in October last, the following historical sketch, which will be found peculiarly interesting.]



NO direct action has ever yet been had by this Grand Lodge relative to the work, and, until some action is had, each Grand Master who succeeds me will have the same authority over the work that I have exercised; but it cannot be expected that each succeeding Grand Master will think alike. The lodges having learned one work, and then another, and another, inextricable confusion would be the result.

The work that I have promulgated, I do not claim to be faultless in every particular. Of the thirty-eight masonic jurisdictions in this country, thirty-four are represented in our lodges. It has been no easy matter to harmonize. To do so, I have been obliged to tolerate some Westernisms, of not much importance, it is true, but yet sufficient to be noticed, and prevent a perfect uniformity. I have succeeded in getting a general uniformity: twenty-four of the thirty lodges, in their opening and closing ceremonies, are alike, but differ slightly in other unimportant particulars. The work really is every where the same.

As to ritual, I believe it is competent for any Grand Lodge to suit themselves. By ritual, I desire to be understood as alluding to the Lectures in the various degrees. These, I believe, it is competent for any Grand Lodge to adopt, revise, or eschew at pleasure.

Let us examine, and ascertain whether the history of the past sustains me in this conclusion.

Before ANDERSON'S time, there were no regular lectures; each Master explained the ceremonies of the craft in his own way; a few test or examination questions only were in use.

DESAGULIERS and ANDERSON, about the year 1720, revised the Lectures, discarding several of the old, and introducing new ones.

These in time were remodeled in 1730 by MARTIN CLARE.

MARTIN CLARE'S arrangement lasted but ten years, and was superseded by an improved series, promulgated by Dr. MANNINGHAM.

These were superseded by an arrangement introduced by THOMAS DUNCKERLY about 1760. His system contained but ten questions, and was used only a short time, when HUTCHINSON'S system was adopted. In 1772 a new light arose in the person of WILLIAM PRESTON, who re-arranged the whole system of Masoic Lectures. His system combined all the valuable matter of his predecessors, with reasons for, and history of the ceremony, instruction in the symbolism, etc., etc., and it remained in use until the union in 1813, when the present English system of HEMMING was adopted.

We have authentic history of a lodge in the United States as early as 1733, although it is said one was established in New Jersey in 1729.

The first lodge, then, in this country was organized while the Lectures of MARTIN CLARE were in use. From the variation in Lectures that we know were in use in the United States up to 1800, we may reasonably suppose that all the various systems of England were introduced in this country.

Each of the systems of Lectures or Examination Questions was in turn approved by the Grand Lodge of England. From this statement of facts we deduce—

1st. The Lectures are not landmarks, because, if they were, they could not have been changed.

2d. The parent body of the American Grand Lodges re-

peatedly changed the Lectures; and, as each Grand Lodge is a sovereign and independent body, it is perfectly competent for each to arrange and adopt such system as it may choose.

The PRESTON work was early introduced into this country, but, being so voluminous, was received with but limited favor. Among others who brought the work to this country, was a printer named HANMER, who had been a member of the Lodge of Antiquity, over which PRESTON presided for several years. He communicated them to THOMAS SMITH WEBB, who, in connection with SNOW, FOWLE, etc., re-arranged the whole system. PRESTON arranged the Lectures into six sections in the first degree, four in the second, and twelve in the third. WEBB arranged the first degree in three lectures, the second in two, and the third into three—reducing the number of questions, and simplifying the answers. This system he taught to a number of brethren, who became famous as masonic lecturers—GLEASON, CUSHMAN, CROSS, ENOS, WADSWORTH, etc., etc. These and others went from state to state, disseminating WEBB's work, as it was called. It thus came into general use; but each having the example of WEBB before him, soon began to change the phraseology—making trifling *improvements* in form and ceremony:—This word was not grammatical; that, not euphonious; another, was unreasonable, and another incorrect as to fact; and, finally, each lecturer pronounced his own the only orthodox system, and the same as practiced in *England*. WEBB himself, toward the close of his life, changed the phraseology of his own Lectures.

In 1843, a convention was held in Baltimore to revise, or, rather, to agree upon a system of work, with the expectation that the work so agreed upon would be adopted by the Grand Lodges of the Union, and thus a uniformity of work and Lectures secured. The system agreed upon has never been known. No two of the members agree as to what had been agreed upon, but all agreed that some new things had been adopted.

A few only of the Grand Lodges adopted the report of their delegates; and, as a result of the doings of that convention, instead of a uniform system, the discrepancies were greater than before. Up to that time, the Lectures only had been changed, but then the work was altered.

For some years past, a disposition has been manifested to go back to the original WEBB work. Then comes the inquiry, Where can that be found? Or, what evidence have we that it is in existence? It is true that many claim to have it, but they differ—some of them materially. Of those who received their work direct from WEBB, CROSS and CUSHMAN introduced the most changes; GLEASON, and perhaps WADSWORTH, the least. There are various lithographed papers floating about the country, which are severally claimed by their authors to be the true WEBB work, "*verbatim et literatim.*" If this is correct, then WEBB taught one thing and published another, as these papers do not agree with his Monitor. Again, which of these various lithographs is to be accepted, or which does the author wish to be accepted as correct? I have seen three copies, and have compared them letter by letter, and no two agree.

GLEASON received the Lectures from WEBB about the year 1801, and was employed by the Grand Lodge of Massachusetts as Grand Lecturer in 1805, and so continued until 1842. BARNEY received the Lectures from FOWLE in 1817. Coming west some years afterward, Bro. SNOW, of Ohio, who was originally associated with WEBB and FOWLE in arranging the Lectures, declared his system contained many innovations. Br. BARNEY then went to Illinois, where he lived some years, employing his time in lecturing. Having entire sway in that then new country, the work and Lectures were moulded in his peculiar system.

Bro. WILSON, of Vermont, received his Lectures from Bro. BARNEY in 1818. They wrote the work in a peculiar key,

which Bro. WILSON has ever since retained, giving that work in his capacity as Grand Lecturer. There is and can be no doubt that Bro. WILSON has the original work, taught him by Bro. BARNEY; but it does not follow that it is the WEBB work, as Bro. BARNEY received it not from WEBB, but FOWLE, nearly twenty years after it was first promulgated. Did FOWLE retain the original work?

GLEASON learned the work from WEBB in person. A key was made, as was customary in those days, (startling as this may be to you, it is nevertheless true. How otherwise could the Prestonian Lectures have been disseminated?) copies of which were made by various parties. GLEASON'S key antedates Bro. WILSON'S nearly twenty years.

We want a system of Lectures that will give the initiate a thorough practical knowledge of Masonry, to be used full and complete in each degree, but leaving the Masters who are competent to amplify and embellish, at pleasure, so that they keep within the spirit of the institution.



LEBANON.—A modern traveler, who spent much time in exploring the mountain ranges of Judea and Syria, estimates the ancient cedars still remaining on Mount Lebanon at about *four hundred* in number. They are found in a single group, of about three-quarters of a mile in circumference. Some of them are very large, as much as one hundred feet high and forty in circumference, while all bear tokens of great age. Considering the slowness of the cedar's growth, and the indestructibility of its wood by any natural causes, save that of fire, it is not unreasonable to suppose that these scions of a princely race may have existed, and even been of good size, when the axes of ADONIRAM'S thirty thousand made the mountain echoes answer back the sounds.

ORDERS OF KNIGHTHOOD.



ESIDES those already enumerated, many other subdivisions, also called orders, were encouraged by several European sovereigns, not only for the natural purpose of drawing around their persons the flower of knighthood, but often with political views of much deeper import. EDWARD III., whose policy was equal to his love of chivalry, failed not to avail himself of these circumstances, for the purpose of gathering around him, and attaching to his person, the most valiant knights from all quarters of Europe. In 1344 he proclaimed—as well in Scotland, France, Germany, Hainault, Spain, and other foreign countries, as in England—his design of reviving the Round Table of King ARTHUR, and offered free conduct and courteous reception to all who might be disposed to attend the splendid jousts to be held on that occasion at Windsor castle. This solemn festival, which EDWARD proposed to render annual, excited the jealousy of PHILIP DE VALOIS, king of France, who not only prohibited his subjects from attending the contemplated *fête*, but proposed an opposite Round Table jubilee to be held by himself in Paris. In consequence of this interference, the festival of EDWARD lost some part of its celebrity, and was diminished in splendor and frequency of attendance. This induced him to establish the memorable order of the Garter, originally composed of twenty-six of the most noble knights of England and Gascony, and the well-known motto of which (*Honi soit qui mal y pense*) seems peculiarly applicable to the misrepresentations the French monarch might circulate respecting the new order, as he had already done concerning the festival of the Round Table. There was so much dignity, as well as

such obvious policy, in choosing from the whole body of chivalry a select number of champions, to form an especial fraternity under the immediate patronage of the sovereign—it held out such a powerful stimulus to courage and exertion to all whose eyes were fixed on so dignified a reward of ambition—that various orders were speedily formed in the different courts of Europe, each having its own distinct badges, emblems, and statutes. The first effect of these institutions on the spirit of chivalry in general was doubtless favorable, as holding forth to the knighthood a high and honorable prize of emulation. But when every court in Europe, however insignificant, had its own peculiar order and ceremonial, while the great potentates established several, these dignities became so common as to throw into the shade the order of knights-bachelors, the parent and proper degree of chivalry, in comparison to which the others were mere innovations. The last distinction introduced, when the spirit of chivalry was almost totally extinguished, was the beautiful degree of

Knigh~~t~~-baronet.

This order of knighthood being hereditary, it might have been, with greater propriety, termed an inferior rank of *noblesse*, than a chivalric order. Nothing can be more alien from the original idea of chivalry, than that knighthood could be bestowed upon an infant, who could not have deserved the honor, or be capable of discharging its duties; but the way had been already opened for this anomaly by the manner in which the orders of foreign knighthood had been conferred on children and infants in nonage. Some of these honors were also held by right of blood—the dauphin of France, for example, being held to be born a Knight of the Holy Ghost without creation; and men had already long lost sight of the proper use and purpose of knighthood, which was now regarded and valued only as an honorary distinction of rank,

that imposed no duties, and required no qualifications or period of preliminary noviciate. The creation of this new dignity, as is well known, was a device of JAMES I. to fill those coffers which his folly and profusion had emptied; and although the pretext of a Nova Scotia or of an Ulster settlement was used as an apology for the creation of this order, yet it was perfectly understood that the real value given was the payment of a certain sum of money. The cynical OSBORNE describes this practice of the sale of honors, which, in their origin, were designed as the reward and pledge of chivalrous merit, with satirical emphasis:—"At this time," says he, "the honour of knighthood, which antiquity reserved sacred, as the cheapest and readiest jewel to present virtue with, was promiscuously laid on any head belonging to the yeomandry, (made addle through pride and a contempt of their ancestor's pedigree,) that had but a court friend, or money to purchase the favour of the meanest able to bring him into an outward roome, when the king, the fountaine of honour, came downe, and was uninterrupted by other businesse; in which case it was then usuall for him to grant a commission for the chamberlaine or some other lord to do it."

Degradation of a Knight.

Having noticed the mode in which knighthood was conferred, and the several subdivisions of the order in general, it is proper to notice also the mode in which a knight might be degraded from his rank.* This forfeiture might take place from crimes, either actually committed, or presumed by the laws of arms. The list of crimes for which a knight was liable to degradation, corresponded to his duties. As devotion,

* SELDEN likens the degradation of a knight to the degradation of a clergyman by the canon law, previously to his being delivered over to the secular magistrate for punishment. The order of the clergy and the order of knighthood were supposed to be saved from disgrace by this expulsion of an unworthy member.

the honor due to ladies, valor, truth, and loyalty, were the proper attributes of chivalry, so heresy, insults or oppression of females, cowardice, falsehood, or treason, caused his degradation. And *heraldry*, as an art which might be said to bear the shield of chivalry, assigned to such degraded knights and their descendants peculiar bearings, called in blazonry abatements, though it may be doubted if these were often worn or displayed.

The most common case of a knight's degradation occurred in the appeal to the judgment of God by the single combat in the lists. In the appeal to this awful criterion, the combatants, whether personally concerned or appearing as champions, were understood, in martial law, to take on themselves the full risk of all consequences; and as the defendant or his champion, in case of being overcome, was subjected to the punishment proper to the crime of which he was accused, so the appellant, if vanquished, was, whether a principal or substitute, condemned to the same doom to which his success would have exposed the accused. Whichever combatant was vanquished, he was liable to the penalty of degradation; and if he survived the combat, the disgrace to which he was subjected, was worse than death. His spurs were cut off close to his heels with a cook's cleaver; his arms were banded and reversed by the common hangman; his belt was cut to pieces, and his sword broken. Even his horse shared his disgrace—the animal's tail being cut off close to the rump, and thrown on a dunghill. The death-bell tolled, and the funeral service was said for a knight thus degraded, as for one dead to knightly honor; and if he fell in the appeal to the judgment of God, the same dishonor was done to his senseless corpse. If alive, he was rescued from death to be confined in the cloister. Such at least were the strict rules of chivalry, though the courtesy of the victor or the clemency of the prince might remit them in favorable cases.

Knights might also be degraded without combat, when convicted of a heinous crime, and the formula on such occasions was of a very imposing description. The ceremony generally took place after sentence, and previous to the execution of a legal judgment against him. Sometimes his sword was broken over his head, and his spurs were chopped off; and, to make the bitterness of insult a part of the punishment, these actions were performed by a person of low condition; but at other times the forms of degradation were very elaborate. The knight who was to be degraded was, in the first instance, armed by his brother-knights from head to foot, as if he were going to the battle-field; they then conducted him to a high stage, raised in a church, where the king and his court, the clergy, and the people, were assembled. Thirty priests sung such psalms as were used at burials; and at the end of every psalm they took from him a piece of armor: First, they removed his helmet, the defence of disloyal eyes; then his cuirass on the right side, as the protector of a corrupt heart; then his cuirass on the left side, as from a member consenting; and thus with the rest: and when any piece of armor was cast on the ground, the king of arms and heralds cried "Behold the harness of a disloyal and miscreant knight!" A basin of gold or silver, full of warm water, was then brought upon the stage, and a herald, holding it up, demanded the knight's name. The pursuivants answered that which in truth was his designation. Then the chief king of arms said, "That is not true; for he is a miscreant and false traitor, and hath transgressed the ordinances of knighthood." The chaplains answered, "Let us give him his right name." The trumpets sounded a few notes, supposed to express the demand, "What shall be done with him?" The king or his chief officer, who was present, replied, "Let him with dishonor and shame be banished from my kingdom, as a vile and infamous man, that hath offended against the honor of

knighthood." The heralds immediately cast the warm water upon the face of the disgraced knight, as though he were newly baptized, saying, "Henceforth thou shalt be called by thy right name, *Traitor*." Then the king, with twelve other knights, put on mourning garments, declaring sorrow, and thrust the degraded knight from the stage. By the buffetings of the people he was driven to the altar, where he was put into a coffin, and the burial-service of the church was solemnly read over him.

The English customs regarding degradation are minutely stated by SROWE, in the case of an English knight, Sir ANDREW HARCLEY, earl of Carlisle, who (in the time of EDWARD II.) was deprived of his knighthood, previously to his suffering the penalties of the law for a treasonable correspondence with ROBERT BRUCE:—"He was led to the bar as an earl, worthily apparelled, with his sword girt about him, horsed, booted, and spurred, and unto him Sir ANTHONY LUCY (his judge) spoke in this manner: 'Sir ANDREW,' quoth he, 'the king, for thy valiant service, hath done thee great honour, and made thee Earl of Carlisle; since which time thou, as a traitor to thy lord the king, led his people, that should have helped him at the battle of Heighland, away by the county of Copland, and through the earldom of Lancaster, by which means our lord the king was discomfited there of the Scots, through thy treason and falseness; whereas, if thou haddest come betimes, he hadde had the victory; and this treason thou committed for the great sum of gold and silver that thou received of JAMES DOUGLAS, a Scot, the king's enemy. Our lord the king wills, therefore, that the order of knighthood, by the which thou received all the honour and worship upon thy body, be brought to nought, and thy state undone, that other knights of lower degree may after thee beware, and take example truly to serve.' Then commanded he to hew his spurs from his heels; then to break his sword over

his head, which the king had given him to keep, and defend his land therewith, when he made him earl. After this, he let unclothe him of his furred tabard, and of his hood, of his coat-of-arms, and also of his girdle; and when this was done, Sir ANTHONY said unto him, 'ANDREW,' quoth he, 'now art thou no knight, but a knave; and for thy treason the king wills that thou shalt be hanged and drawn, and thy head smitten off from thy body, and burned before thee, and thy body quartered; and thy head being smitten off, afterwards to be set upon London bridge; and thy four quarters shall be sent into four good towns of England, that all others may beware by thee.' And as Sir ANTHONY LUCY had said, so was it done in all things on the last day of October."

CONTINUED IN NO. 6.



IT IS NOT YOUR BUSINESS WHY.

Would you like to know the secrets
 Of your neighbor's house and life?
 How he lives, or how he doesn't,
 And just how he treats his wife?
 How he spends his time of leisure,
 Whether sorrowful or gay,
 And where he goes for pleasure,
 To the concert or the play?
 If you wish it, I will tell you—let me whisper to you sly—
 If your neighbor is but civil, it is not your business *why*.

In short, instead of prying
 Into other folks' affairs,
 If you do your own but justice,
 You will have no time for theirs.
 Be attentive to such matters
 As concern yourself alone,
 And whatever fortune flatters,
 Let your business be *your own*.
 One word, by way of *finis*, let me whisper to you sly,
 If you wish to be respected, you must cease to be a *pry*.

it we are constantly reminded that our most secret thoughts are known to the Almighty, who will reward us according to our merits. This emblem will be found in many of the degrees of Freemasonry.

ALMOND-TREE. Aaron's rod, which bore blossoms and fruit in the wilderness, (Numb. xvii. 8,) was of this tree. The Preacher, expressing metaphorically the whiteness of an old man's hair, says, "The almond-tree shall flourish." The blossoms of this tree are white.

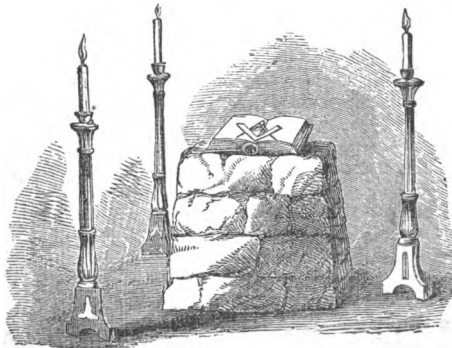
ALMONER. The name given originally to that member of a religious order who had the distribution of the funds, etc., set apart for alms. Queens and princes had almoners, usually represented by bishops. It is also the title of an important officer in the Rose Croix degree.

ALPHA AND OMEGA. From eternity to eternity. The first and the last letters of the Greek alphabet, and signifying the beginning and the end, or the first and the last. These two letters are, therefore, used as a symbol of the Divine Being.

They are appropriately used in the degrees of Royal and Select Masters.

ALPHABET OF ANGELS. In the Ancient and Accepted Rite, this alphabet is alluded to in several of the degrees. The Jews believed that such an alphabet was comprehended by the patriarchs through an angelic medium or celestial correspondence.

ALTAR. The place upon which sacrifices were anciently offered to the Almighty. Before temples were in use, altars were erected in groves, on the highways, and on the tops of mountains. They are of two kinds—of sacrifice and of incense. The altar of Freemasonry may be considered as the emblem of these two forms, from which the incense of Brotherly Love, Relief, and Truth is constantly ascending to the Great Architect of the Universe; while on it should be sacrificed the evil passions incident to humanity. The form of a masonic altar should be a cube, of about three feet, having the three lights placed around the altar in a triangular form, as indicated in the engraving below:





AMAL'THEA. In mythology, the name of a goat in Crete. From the *cornu* Amalthea, or horn of the goat, comes the emblem known as the Cornucopia, or Horn of Plenty—the abundance of all things. The proper jewel of the Steward.

AMAZONS, ORDER OF. Androgynous Masonry, sought to be established in South America during the last century.

AMBURVALIA. Religious *fêtes* among the Roman priests. The sacred rites of this order were celebrated during the latter part of the month of May, by solemn processions around the fields, and invoking the blessing of the goddess Ceres on the coming harvest.

AMENTHES. In Eastern mythology, the kingdom of the dead, or place of perpetual happiness of the ancient Egyptians.

AMERICAN MYSTERIES.—We have abundant evidence that there existed among the Aborigines of this country fraternities bound by mystic ties, and claiming to possess, like the Freemasons, esoteric knowledge, which they communicated to the more enlightened among the tribes. The Mexican and Peruvian Mysteries strongly resembled the Pagan Rites.

AMETHYST. A precious stone, of a violet color. One of the stones in the breast-plate of the Jewish High Priest, appropriate to the tribe of Benjamin. It is used in heraldry in blazoning the arms of the nobility instead of purple.

AMPLE FORM. When a Grand or a Subordinate Lodge is opened, or any other ceremony to be performed by the Grand Master in person, it is said to be in “ample form;” if by a Deputy Grand Master, it is in “due form;” and if by any other officer, it is said to be “in form.”

AMULET. Something worn as a remedy for the cure of diseases, or a preventative against occult and mischievous influences. They were



EGYPTIAN AMULET.

made of stone, metal, shells, beads, the bones of animals, or any other substance that the caprice of the wearer suggested. Sometimes they consisted of words, sentences, or emblematical characters, arranged in a particular order, and written or engraved upon paper, parchment, wood, etc. The origin of the use of the amulet may be traced back to a remote period of antiquity. The ancient Egyptians had their amulets, often worn as necklaces. Among the Greeks and Romans, such protective charms were in common use. In the Hindostan, Persian, American and other Mysteries, the candidate was invested with amulets, and he was even taught the secret of constructing them, that he might be exempt from all assailing dangers, both in person and property. The belief in the potency of amulets is not yet extinct among the professors

of animal magnetism, in the use of galvanic rings, etc.

ANCHOR. The symbol of hope, firmness, patience, and faith.

ANCIENT AND ACCEPTED RITE. A title frequently applied to that system which is better known as the Scottish Rite—*which see.*

ANCIENT CRAFT MASONRY. The three symbolic degrees—viz: Entered Apprentice, Fellow Craft, and Master Mason—are thus termed, as they were the degrees anciently known among the Craft.

ANCIENT MASONS. In the year 1739 a few brethren, residing in London, having violated the laws of Masonry, were expelled from the order, and adopted the bold measure, under the name of the Ancient York Constitutions, of constituting lodges, which were pronounced independent of the Grand Lodge; and the latter, for the purpose of producing a marked distinction between the two systems, resolved at length to adopt the expedient, apparently rendered necessary by the emergency, but extremely ill-judged, of introducing a slight alteration into the system, which might have the effect of detecting the schismatics, and thus excluding them from the orthodox lodges. The resolution was unfortunate, and produced the very evil it was intended to avert. It proved a source of exultation and triumph to the seceding brethren, who loudly exclaimed against what they called an alteration of the landmarks, as an unprecedented and unconstitutional proceeding; accused the Grand Lodge of having deviated from ancient usage, and conferred upon all its members and adherents the in-

vidious epithet of *Modern Masonry*, while they appropriated to themselves the exclusive and honorable title of "*Ancient Masons*, acting under the old York Constitutions, cemented and consecrated by immemorial observance." Taking advantage of this popular cry, they proceeded to the formation of an independent Grand Lodge, drew up a code of laws for its government, issued warrants for the constitution of new lodges, "under the true ancient system of Freemasonry," and from the fees arising out of these proceedings, they succeeded in establishing a fund of benevolence, besides defraying the current expenses of the institution.

ANDROGYNAL MASONRY. Degrees having some resemblance to Freemasonry, and instituted mainly for the purpose of initiating the wife, widow, mother, daughter, or sister of a Mason. They were first established in France, in the early part of the eighteenth century. In America, there are several Androgydal degrees—such as the "Holy Virgin," the "Heroine of Jericho," the "Mason's Daughter," and the "Good Samaritan."

ANNIVERSARY. The anniversaries celebrated by Masons are, for the symbolic degrees, the festivals of St. John the Baptist (24th of June) and St. John the Evangelist (27th of December). For the Ancient and Accepted Rite, are Holy Thursday, Easter, Thursday after Easter, Day of Pentecost, Ascension day, All-Saints' day, and the two feast days of the Saints John.

ANNO DEPOSITIONIS (A. DEF.). *In the Year of Deposit.* The

term usually used by Royal and Select Masters in affixing dates to documents. To find this date, add 1,000 to the vulgar era.

ANNO HEBRAICO (A. H.). *In the Hebrew Year.* Dates used by Masons of the Scottish Rite. The year begins on the 17th of September, which is the first of Tisri. Add 3,760 to the vulgar era.

ANNO INVENTIONIS (A. INV.). *Year of the Discovery.* The term used by Royal Arch Masons. Add 530 to the vulgar year.

ANNO LUCIS (A. L.). *Year of Light.* The date used by Ancient Craft Masons. Add 4,000 to the vulgar era.

ANNO MUNDI (A. M.). *In the Year of the World.* The documents of the Scottish Rite frequently bear this date.

ANNO ORDINIS (A. O.). *In the Year of the Order.* The style used by Knights Templars. Subtract 1,118 from the vulgar era to find the year of the order.

ANNUITIES. A custom prevails among many of the lodges of Europe of granting annuities to aged or distressed Freemasons, their widows and orphans.

ANOINTING was a custom extensively practiced among the Hebrews and other oriental nations, and its omission was significant of mourning. They anointed the hair, head, and beard, and sometimes the feet. It was a customary mark of respect to guests. Kings and high priests were anointed at their inauguration. This ceremony indicated their being set apart and consecrated to the service of God. The custom

of anointing with oil or perfume was common among the Greeks and Romans, and is practiced in the higher mysteries of the masonic institution with sublime effect.

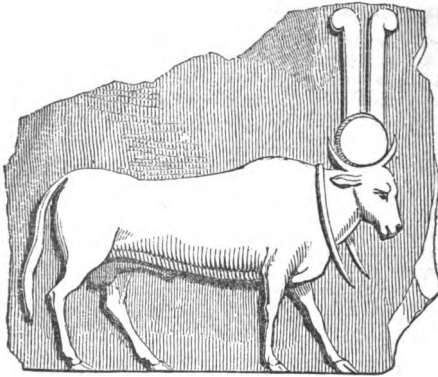
ANTEDILUVIAN FREEMASONRY. From the commencement of the world we may trace the foundation of Masonry. Coeval with the Divine command, "Let there be light," came the principles of Speculative Freemasonry. Ever since symmetry began, and Harmony displayed her charms, our order has had a being. In asserting that our order was from the beginning, we do not wish to be understood as claiming such antiquity for it in its present form; but, rather, to assert that the great doctrines of morality and religion, which make up the sum of that science technically called *Speculative Freemasonry*, received their birth at the creation, and that they were communicated by God to Adam, and thus constituted what may be termed the Mysteries of Eden. This was the doctrine of the Cabalistic philosophers. Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kohath; Kohath to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; the Wise Men to Jesse; Jesse to David, and David to Solomon, whose wisdom engrafted upon

it many valuable features, which are still highly prized.

ANTI-MASONRY. An organization which originated in the town of Batavia, (western part of the state of New York,) in the autumn of 1826. The excitement that prevailed against the institution of Freemasonry, was of the most bitter and intense character. The spark that lighted up this mighty flame, fell among combustibles which spread into a devouring political conflagration. William Morgan, whose name, by reason of his association with this unfortunate catastrophe, has become familiar to Masons throughout the world, was a native of Virginia. Of his early history, little or nothing is known. While a resident of Batavia, his habits were dissolute and intemperate. The history of the "Anti-Masonic Excitement," as it is frequently called, is herewith briefly narrated:—William Morgan was about to publish a volume, exposing the secrets of the order of Freemasons, then a very numerous society throughout this country. As soon as this fact became known, the rumor spread with great rapidity. In the mean time, Morgan had been seized, it was said, and forcibly abducted, no one could say whither. The excitement previously existing naturally increased, and diffused itself; committees of vigilance and safety were formed; and an investigation initiated, which is alleged to have resulted in tracing the abductors and their victim to Fort Niagara, whence, it ultimately appeared, Morgan was forced on board a boat, and carried out upon Lake Ontario, where his body was sunk. This was the final conclusion of those who prose-

cutted the investigation, and had their own purposes to serve; though many discredited these statements, and reports were repeatedly current that Morgan had been seen alive and at liberty, months after his mysterious disappearance. Prosecutions, however, were in due time commenced against those who were at all implicated by the investigation; but after repeated trials were had, no charge of abduction or murder was ever judicially established. A powerful political party was organized in New York and the adjacent states, but it never succeeded in electing any other than a few local officers and members of the legislature. In due time, the bigotry and fanaticism of the party lost its distinctive character, and soon after ceased to exist; leaving as disgraceful a blot upon the characters of the originators of this malignant conspiracy, as it was reproachful to the times and the country in which it was perpetrated.

ANTIQUITY OF MASONRY. The principles of Freemasonry are, beyond all question, coeval with the creation, but in its form and organization as an institution having a human origin, we cannot claim for it a higher antiquity than the building of King Solomon's Temple. In its peculiar ceremonies, we may easily trace its close connection with the rites and mysteries of the ancients. The Dionysian Mysteries were celebrated throughout Greece and Asia Minor by the "Fraternity of Dionysian Architects," to whom was exclusively confined the privilege of erecting temples and other public buildings. The order was perpetuated in Judea by the Esseniens, and brought to Europe by Pythagoras.



APIS, a bull, worshiped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt. A sacred court or yard was set apart for his residence in the temple of Ptah at Memphis, where a numerous retinue of priests waited upon him, and offered him sacrifices of red oxen. His movements, choice of places, and changes of appetite, were religiously regarded as oracles. It was an understood law that the Apis must not live longer than twenty-five years. When he attained this age, he was secretly put to death, and buried by the priests in a sacred well, the popular belief being that he cast himself into the water. If, however, he died a natural death, his body was solemnly interred in the temple of Serapis at Memphis, and festivals were held to celebrate the inauguration of another bull as his successor. As soon as a suitable animal was found, having the required marks—black color, with a white square on the

brow; the figure of an eagle on the back, and a knot in the shape of a cantharus under the tongue—he was led in triumphal procession to Nilopolis at the time of the new moon, where he remained forty days, and was afterward conveyed in a splendid vessel to Memphis. His Theophany, or day of discovery, and his birthday, were cel-

ebrated as high festivals, of seven days' duration, during the rise of the Nile.

APOCALYPTIC KNIGHTS, ORDER OF THE. A secret society, founded in 1692 by Agostino Gabrino, in Brescia. Gabrino assumed the title of "Prince of the Number Seven," or "Monarch of the Holy Trinity." On Palm Sunday, 1693, when in Saint Peter's church at Rome, the choir sang *Quis est iste rex gloriæ?*—"Who is that King of glory?" Gabrino stepped forward, with his sword drawn, and cried out, *Ego sum rex gloriæ!*—"I am the King of glory!" Having also disturbed public worship on another occasion, he was confined in a mad-house, where he died. The order consisted of about eighty knights, (brothers,) mostly laborers and tradesmen, and was suppressed in 1697. The members always wore their swords, and had on their breasts a star, ornamented with a tail, or pendant, which rep-

resented the sword seen by St. John, as related in the Apocalypse. Some of the adepts of Gabrino endeavored to make a masonic rite of it.

APPEAL. The right of every Mason to appeal from the decision of his brethren, in lodge convened, to the Grand Lodge, is as undeniable as it is essential to the preservation of the principles of equality and justice. The old Charges recognize this right of appeal in these words: "If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies, unless you carry it by appeal to the Grand Lodge." It is a settled doctrine in masonic law, that there can be no appeal from the decision of a Master (or presiding officer) of a lodge, to the lodge itself: the Master is supreme in his lodge; but an appeal always lies from such decision to the Grand Lodge, who alone have the right to entertain the appeal, and inquire into the correctness of the decision. Also, in cases of dispute between members of the fraternity, the ancient Charges wisely provide, "If any brother do you injury, you must apply to your own or his lodge; and from thence you may appeal to the Grand Lodge, as has been the ancient laudable conduct of our forefathers in all nations."

APPLICATION. The term used by persons desirous of becoming members of the masonic society. No undue or improper influences should ever be exercised to induce the profane to make application to become candidates for the privileges of the fraternity. The application

should be made in writing, and contain an unequivocal declaration that he came forward voluntarily, without any interested views, and unbiased by the request or improper solicitation of friends.

APPRENTICE. A term applied to one who has received the first or Entered Apprentice degree. "Initiation," the "Constitutions" say, "makes a man a Mason;" he is, therefore, said to be an "Entered Apprentice Mason." They are possessed of very few privileges, and are called upon to perform but few duties. They are not, strictly speaking, members of a lodge; are not required to pay dues, and are not permitted to speak (unless by special permission) or vote, or to hold office. They are entitled to sit in a lodge when open in the first degree; the right to apply for advancement, and the right of protection. In the eighteenth century, Apprentices seldom advanced beyond the first degree; few were passed, and fewer still were raised to the third. The Master's degree was much less comprehensive than at present; and for some years after the revival of Masonry in England, the third degree was almost unapproachable; for, by the laws of the Grand Lodge, it was ordered, that "Apprentices must be admitted Fellow Crafts and Masters only here, [in the Grand Lodge,] unless by a dispensation from the G. Master."



APRON. The apron is to the operative mason an ancient and spotless emblem. The investiture of this symbol of the purity of the order, is made in behalf of the whole fraternity, and

the recipient, in return, is required to keep himself pure in all his actions, so that he may prove to the world that it is "more honorable than the star or garter, or any other order that can be conferred upon him." Of the color, trimmings, etc., of the apron, worn in different parts of the world, we shall speak when treating of CLOTHING—*which see*.

ARCANA. In the secret arcana of our mysteries, a series of valuable truths are preserved. The lodge being the conservator of the great mysteries that tend to the promotion of happiness among men, it is not surprising that our society should so rapidly increase in public estimation, and be encouraged by the wise and good in all parts of the world.

ARCH. A segment or part of a circle; a concave structure, supported by its own curve. Of the antiquity of the arch, no doubt now exists. By the efforts of travelers in exploring excavations in various districts of Palestine, the existence of the arch has been traced to a period anterior to the building of Solomon's Temple, thus reconciling masonic tradition with the facts of history.

ARCH OF ENOCH. Enoch, as a monument of his superior abilities and of his love to posterity, foreseeing the universal desolation which would soon happen by water or fire, and deprive mankind of those arts and sciences already known and improved, erected two large pillars, one of brick and the other of stone, and inscribed on each an abridged statement of the most important facts then known to artistic and scientific professors, that, if the pillar of brick should be overthrown by the flood,

the other of stone might escape destruction. Enoch, says the charge in the degree of the Knights of the Ninth Arch, "was the seventh in descent from Adam, and lived in the fear and love of his Maker. Being inspired by the Most High, and in commemoration of a wonderful vision, this holy man built a nine-fold temple under ground, and dedicated the same to God. He was assisted in the construction of this subterranean temple by Jared, his father, and Methuselah, his son, without being acquainted with his motives. This happened in that part of the world which was afterward called Canaan, or the Holy Land." The engraving



here used is copied from an old masonic publication, and appears to allude to this event.

ARCH OF STEEL. In a Commandery of Knights Templars, during the ceremonies, and in the French Rite, when conferring the "grand honors," the Arch of Steel is performed by the members formed into two ranks, with their swords elevated and crossed.

ARCHÆOLOGY. The science or study of Antiquities. With the

CONTINUED IN NO. 6

Editor's Crestle Board.

SEMI-CENTENNIAL OF COLUMBIAN COMMANDERY, No. 1.—NEW YORK.



HE want of space in our last issue compelled us to lay aside this notice of the interesting event above mentioned. Columbian Commandery, No. 1 on the register of New York, held their fiftieth annual conclave on the 1st of December last, and celebrated the event by a banquet in their Asylum—the company being composed exclusively of the Sir Knights of this particular body. We are informed by one who was present that the festive board was a pleasant sight for those who love good things to eat, and that, under the direction of Sir JAMES JENKINSON, thirsty souls had no reason to complain. To a sentiment in his honor, E. Sir ROBERT B. ATTERBURY responded in an extremely neat address, filled with allusions to the past history of the Commandery, and kindly remembrance of the valiant knights who, in days of yore, had stood with him beneath the beauseant. Sir Knt. ATTERBURY fixes the date of their foundation in 1810, and he ought to know; but, if this be true, then No. 1 is not the first Encampment established in New York; for WEBB, in his "*Illustrations of Masonry*," published in 1797, says, (page 216,) that there was then an Encampment of Knights Templars in the city of New York, of which JACOB MORTON was Grand Master, JOHN ABRAHAM, Generalissimo, and MARTIN HOFFMAN Captain-General. We are inclined to think that this body received its warrant from Pennsylvania, and was in reality the same as the one now called Columbian. Sir Knight CREIGH'S forthcoming history of the Grand Commandery of Pennsylvania will probably give us further light on the subject, and enable the present generation to trace their genealogy.

Sir JAMES A. REED, Prelate, offered a beautiful tribute to the memory of MARY, last at the Cross and first at the sepulchre; and various toasts, regular and occasional, received due honor; till at last, "the taper dimly burning," admonished the chevaliers that another knightly year had commenced its onward march, and the conclave was dismissed.

We offer the Sir Knights of Columbian Commandery our sincere congratulations on this auspicious close of their first half-century, and trust we may all live to see it finished.

GRAND COUNCIL OF KENTUCKY.

THE annual meeting of this Grand Body was held at Louisville on the 17th of October last, and we now have the printed transactions before us. Fourteen subordinates were represented, but little business was transacted. A very excellent report on Foreign Correspondence was presented by Comp. FRANK TRYON, in which, among others, the Grand Council of New York is alluded to in most flattering terms—last year's report of Comp. SOMMERS being very deservedly commended.

There appear to be, according to Comp. TRYON's estimate, twenty-one Grand Councils in the United States, having jurisdiction over 225 subordinates, with a membership of 7,345 Companions.

The committee presented resolutions, declaring it essential that there be nine Select Masters present to open, transact business, or close a Council; and requesting Connecticut and Maine to adopt a similar course, which were agreed to. Comp. PHILIP SWIGERT and A. HODGES were reelected G. M. and G. Recorder.

ARKANSAS.—*Grand Lodge.*—The annual communication of the Grand Lodge of this state was held at Little Rock on the 5th of November, 1860. The attendance of representatives was unusually large, and the whole proceedings were characterized with peace, harmony, and a high order of masonic ability. The Grand Master's address, as usual in this jurisdiction, is an elaborate and eloquent state paper. A thorough review will be given on receipt of the printed transactions.

Officers elected for the current year: E. H. ENGLISH, *G. M.*; W. L. SUMMerville, *S. G. W.*; A. M. WARD, *J. G. W.*; R. L. DODGE, *G. Treas.*; THOMAS D. MERRICK, *G. Sec.*

Grand Chapter.—The Grand Chapter of Arkansas met in annual convocation on the 1st of November, 1860, at Little Rock. A large amount of routine local business was transacted, and the following officers were elected: E. H. WHITFIELD, *G. H. P.*; E. H. ENGLISH, *D. G. H. P.*; R. M. JOHNSON, *G. K.*; J. R. BEESON, *G. S.*; R. S. YERKES, *G. Treas.*; JAMES W. FINLEY, *G. Sec.*

NEW JERSEY.—A convention of Royal and Select Masters assembled at Masonic Hall, New Brunswick, on the 26th of November last, and formed a Grand Council for this state—adopting the Constitution of the Grand Council of the State of New York until one especially suited to their jurisdiction could be framed. The following officers were elected, and subsequently installed in ample form by the officers of the Grand Council of New York, who officiated on the occasion: WM. MEAD, *M. D.*, *G. M.*; MOSES CODDINGTON, *D. G. M.*; THOS. J. CORSON, *G. Ill. M.*; JOHN SHEVILLE, *Gr. P. C. of W.*; JOSEPH H. HOUGH, *G. R.*; WM. R. CLAPP, *G. Treas.*

After the transaction of some incidental and local business—among other things, passing a vote of thanks to the officers of the Grand Council of New York for their kind attention and assistance, and granting a petition for a Council at Hoboken, (“to meet at such time or times, and at such place or places in the city of Hoboken, Jersey City, and Hudson City, in the county of Hudson, as they may deem expedient,”)—the Grand Council was closed in ample form with prayer, to meet at Trenton on the third Tuesday of July, 1862, at two o'clock P. M.

MASSACHUSETTS.—The annual communication of the Grand Lodge of this state was held in the city of Boston, on the 12th of December, 1860. The business of the session was mostly of a local character, and the following officers were elected: WM. D. COOLIDGE, *G. M.*; WM. NORTH, *S. G. W.*; JESSE P. PATTER, *J. G. W.*; THOS. TOLMAN, *G. Treas.*; CHARLES W. MOORE, *G. Sec.*

MERIT AND WORTH APPRECIATED.—On the 22d of December last MANITOU LODGE, No. 106, of the city of New York, presented to the R. W. HENRY C. BANKS, D. D. G. M., a beautiful Knight Templar's sword and belt, for valuable services rendered to that Lodge. We congratulate Br. BANKS on this just appreciation of his services.

GRAND COMMANDERY OF ILLINOIS.—The annual conclave of the Grand Commandery of Illinois was held in October last, when the following officers were elected: H. A. JOHNSON, *G. C.*; N. D. ELWOOD, *D. G. C.*; F. K. HULBERT, *G.*; W. H. TURNER, *C. G.*; J. C. RYBOLD, *P.*; R. H. FOSS, *Treas.*; G. M. DERRING, *Rec.*; D. C. MARTIN, *S. W.*; P. A. ARMSTRONG, *J. W.*; C. B. STEBBINS, *St. B.*; JAS. NEWMAN, *S. B.*; JAS. THOMPSON, *War.*; L. K. OSBORN, *C. of G.*

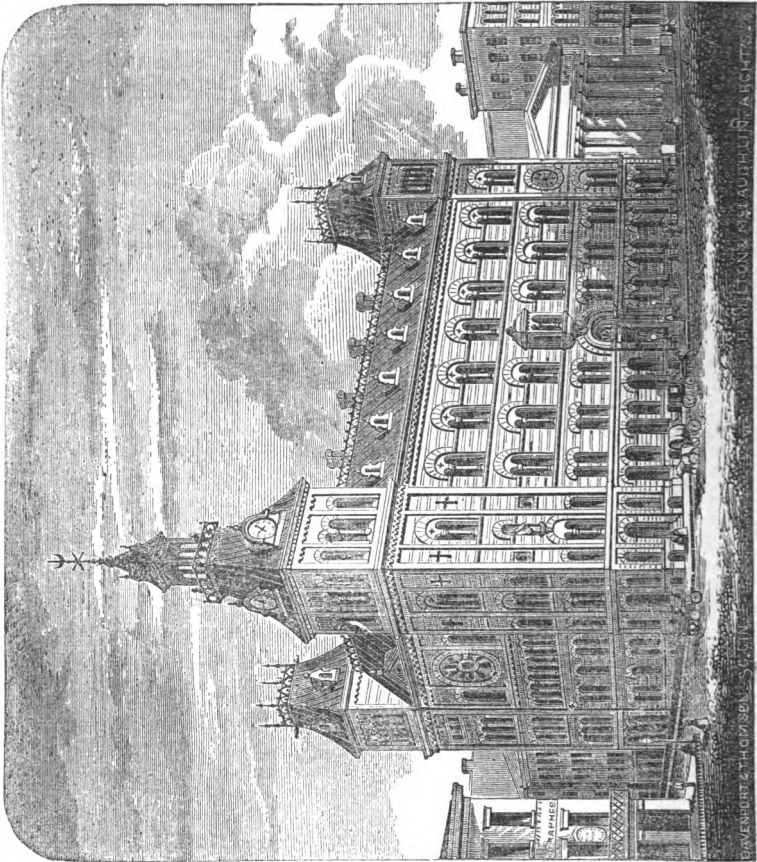
DEDICATION OF HOLLAND LODGE ROOM.—This beautiful temple which has been fitted up at an expense of about four thousand dollars, was on the 14th ult., dedicated to Benevolence, Virtue and Freemasonry, in ample form, by the Grand Master, in person, assisted by several resident Grand and Past-Grand Officers. The ceremony was performed as all such occasions call for, with due solemnity, greatly aided by the courtesy of the Master W. Br. J. N. BALESTIER; the fraternal attention of the brethren, and the very excellent music discoursed under the direction of Bros. MORGAN and SWARTZ. Suitable addresses were made by the Grand-Master and Bro. BALESTIER, and a choice but ample refection crowned the evening's labors. Resident and visiting brethren should not fail to see this beautiful hall.

IVORY AND GOLD.—We acknowledge with great pleasure the receipt from W. Bro. CHARLES F. NEWTON, of one of his superb Gold Pens, clothed in a holiday suit of gold and ivory. Of the quality of his pens it were superfluous to speak, but this new and artistically beautiful style of Case, merits approbation, and we cordially invite our friends and the public to examine them at his stores, No. 1 Maidenlane, and 717 Broadway, New-York.

PUBLIC INSTALLATION AT YONKERS.—The Officers of Rising Star Lodge, No. 466, were publicly installed in the presence of a large and intelligent audience, at Getty's Lyceum Hall, on the 18th ult. The ceremony was performed by R. W. Bro MACCOY, acting as Deputy Grand Master, and was listened to with marked attention. The Grand Master then proceeded to deliver an address of a decidedly practical character, embracing a glance at the history and design of the society, an exemplification of its actual effects, an appeal to the brethren to make their daily lives conform to the inculcations so frequently repeated in their hearing, and a concluding word with the ladies, which elicited frequent and hearty applause. The Grand Officers and brethren then partook of a banquet provided by the lodge. We feel that occasions like this, when conducted in a proper manner, cannot fail to exert a beneficial influence on the craft, and tend to dissipate what embers of prejudice still linger in the minds of the community.

SOUTH CAROLINA.—The annual communication of the Grand Lodge of South Carolina was held in the town of Greenville, commencing on the 20th, and closing on the 22d of Nov., when it adjourned to meet on the 19th of Nov. 1861, at the city of Columbia. The assemblage was large, more than seventy lodges from different sections of the state being represented. The revised constitution was adopted with a few alterations, and that portion of it in reference to the admission of Past Masters, without amendment. The salary of the Grand Secretary was advanced to \$1,200 per annum, and that of Grand Tiler \$100. On the morning of adjournment, M. W. Bro. HENRY BUIST, *P. G. M.*, delivered a public oration in the new Court House, which was universally admitted to be a magnificent production. The following are the Grand Officers for the present year: B. RUSH CAMPBELL, *G. M.*; DAVID RAMSAY, *D. G. M.*; THOMAS P. SLIDER, *G. War.*; D. G. BARNETT, *J. G. War.*; JOHN C. WILLIAMS, *G. Chap.*; JOHN H. HONOUR, *G. Treas.*; ALBERT G. MACKAY, *G. Sec.*

WORTH AND SERVICES REWARDED.—United Brothers, Lodge No. 356, New-York, presented to Bro. JOHN P. ECKHOFF, late Master of the Lodge, a massive Gold Watch and Past Master's Regalia, as an acknowledgment of his invaluable services.



VIEW OF THE NEW MASONIC TEMPLE, CINCINNATI, OHIO.
Stone Front.—200 feet on Walnut Street, and 85 feet high.—Cost \$170,000.

THE MASONIC ECLECTIC:

GLEANINGS

From the Harbrest Field of Masonic Literature.

VOL. I.]

FEBRUARY, 1861.

[No. 6.

A BROTHER VOUCHED FOR.

BY THE EDITOR.



AMONG the four thousand Masters of Lodges on this continent, it is a reasonable supposition that there are many now invested with power to preside for the first time, and it cannot be amiss to call their attention to the words forming our caption, which in the course of the year now passing, they will frequently hear, and be expected to act upon. Among all the duties of the Master, none can rightly be considered as of higher importance, than the admission of strange brethren, and none should be more scrupulously guarded from careless execution than this. Every presiding officer should understand the authority with which he is clothed, and the obligation he is under with regard to visiting brethren; and while he receives the truly worthy with proper courtesy, let him refuse all who may be open to suspicion with unbending firmness. He has agreed in the most solemn manner, "that no visitors shall be received into his lodge without due examination, and producing proper vouchers of their having been initiated into a regular lodge;" and he will prove faithless to his vow, if he allow the somewhat loose system of modern avouchment to prevail under his administration. The simple announcement of "Brother A. vouched for," is a

very frail warrant for the admission of a person we have never seen or heard of before, to a participation in our mysteries. We should know who is his sponsor, and on what grounds he assumes that responsibility. It is the undoubted right of every brother-in good standing, to vouch for another ; but it is equally the duty of the Master to be satisfied that this important privilege has not been lightly exercised, before accepting it. There are so many ways in which the best intentioned brother may be deceived, that there should prevail a wholesome caution in accepting any but the most irrefragible testimony. "The brother who vouches should know for a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless enquiry, but from strict trial, due examination, or lawful information, these being the three requisites which the landmarks have laid down as being essentially necessary to authorize the act of vouching." The Constitutions of 1738, provide that "you are cautiously to examine him (a foreign brother or stranger) as prudence shall direct, that you may not be imposed upon by a pretender, whom you are to reject with derision, and beware of giving him any hints, but if you discover him to be true and faithful, you are to respect him as a brother." By strict trial is meant, that you omit no question, nor excuse any answer that may be required to convince you that the person examined is what he claims to be. You can lawfully take nothing for granted, nor allow shortness of memory to fill up an inconvenient blank. If the would-be visitor has paid so little heed to his first instructions, or so little attention to the claims of the Fraternity as to become rusty, he must go where he is known for the information he requires, and be disappointed if he expects to pick it up from an examining brother or committee. In this we would be understood as referring to those important matters that are indis-

pensable, and not to some of the minor details, that only a bright Mason could be expected to have at his finger ends. The particulars of an examination cannot of course be detailed here, but we may say, in general terms, that the errors or inadvertencies of the visitor, should not be corrected, for that would be giving him the hint, we are warned against. With an aged brother, or one who has long been debarred the privileges of the craft by journeys or sickness, patience is to be commended; if he has ever received true light, the spark though dimmed, will eventually brighten up by his own unaided endeavours; and one such trial will always serve to remind him of the necessity of keeping his treasures where he can find them when wanted. But it is not so much from any carelessness in regard to examinations that we have to apprehend danger, as from the uncertain application of the third point in the landmark referred to,—that is *lawful information*. The Tyler's voucher is very often an uncertain guide, for he may be deceived by great similarity of personal appearance, or from a certain conviction of having seen the person applying, somewhere, and hence, jumping to the conclusion, that it was in a lodge; or the Tyler may have known that a person was a member of a lawful lodge, but not that he had since been put under discipline: other instances could be cited were it not that they will readily suggest themselves to the brethren. It will be a step forward, when Masters cease to admit brethren on the Tyler's endorsement. The examination of an inexperienced or unskillful brother, can afford no just grounds for avouchment, because he cannot be supposed to have the ability of detecting error, or the judgment necessary to avoid conveying information which should be withheld. If a brother vouch for another on the ground of having sat with him in lodge, he should also be able to state positively that it was a Master's Lodge duly and legally constituted, and not a lodge of Entered Apprentices

or Fellow Crafts. Written vouchers though indited by your nearest friend, are of no positive value; they cannot lawfully contain any of those things which it is indispensable the visitor should know, and can afford him no assistance when put to the ordeal of strict examination. Personal avouchment from one brother to another may be accepted, but no further, and then only when the brother vouched for, is in presence of the one giving the information, and the one receiving it; and then it must be given with the intent of being used masonically, and be full, explicit, positive, and based on actual knowledge of a lawful masonic character; but when Brother "White" tells Brother "Brown" that Brother "Black" assured him that Brother "Green" was a Mason, the information becomes too loose to have a lawful value, and must be discarded. We trust enough has been said to put our worshipful brethren on their guard; and that they will assist in bringing about more rigid requirements in the matter of responding for the masonic standing of unknown brethren. No good brother will object to it, and the opinions of the other class are of no importance. All will we think agree, that it is better to refuse ten brethren who have a right to admission, than to admit one, who from the want of proper qualifications may bring disgrace on the lodge and its Master.

In conclusion we quote three rules from Morris' *Code of Masonic Law*, which are all that can be safely relied on: "1st. If you have set with him in a Master Mason's Lodge; or 2d, If a brother whom you *know* as a Master Mason, introduces him to you personally (face to face), and declares that he has set with him aforesaid; or 3d, If you have examined him by authority of the Worshipful Master or one of the Wardens, and according to the strictest rules of Masonic evidence, then you may lawfully vouch for him to your lodge, and your lodge may lawfully receive your testimony."

THE INDIAN MASON.

BY ALBERT G. MACKAY, M. D.

“Behold thy friend, and of thyself the pattern see,
One soul, a wonder shall it seem, in bodies twain to be:
In absence, present; rich, in want; in sickness, sound:
Yea, after death, alive mayst thou by thy sure friend be found.”
Nic. Grimould, 16th century.



NOT among civilised men only, has the universal genius of Masonry extended her purifying and protecting influences. Many Indians have passed through the ordeal of initiation, and it is worthy of remark, that the red Mason of the forest is said to be as tenacious of his obligations, and as observant of his duties as the most intelligent and high minded of his white brethren.* A fact, in proof of this assertion occurs in the revolutionary history of our country.

JOSEPH BRANDT, a celebrated Mohawk Indian, had, on account of the strong natural intelligence he exhibited when a boy, been taken under the especial patronage of Sir WILLIAM JOHNSTON, Governor of Canada, by whose care he received all the advantages of a European education. Subsequently, he went to England, under the patronage of the EARL OF MOIRA, afterwards the MARQUIS OF HASTINGS, and, while in that country, was initiated into the mysteries of Freemasonry.

On his return, however, the habits of early life resumed their influence, while the acquired ones of education were

* At the annual communication of the Grand Lodge of Georgia, in 1854, we are informed, that “the Grand Master presented to the Grand Lodge, Col. P. P. FITCHLYNN, a chief of the Chotaw nation of Indians, who addressed the Grand Lodge in a most interesting and eloquent manner, giving good evidence, that he thoroughly felt and understood the true principles of the Order of Masonry; and also gave a very favorable account of the condition of the craft in his tribe, which he considered a convincing proof of their progress in civilization”

Pro. G. L. of Geo. 1854.

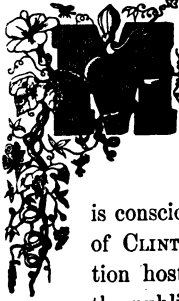
abandoned ; and BRANDT, throwing off the dress and usages of civilization, assumed once more the blanket and the rifle, and seemed to forget, in the wilds of his native forests, the lessons he had learned in his trans-atlantic schools. But the sequel of our story will show that, however treacherous his memory may have been in other things, on one subject, at least, it proved to be admirably retentive.

During the revolutionary war, at the battle of the " Cedars," thirty miles above Montreal, on the St. Lawrence, Col. MCKINSTRY, then a captain in Paterson's regiment of Continental Troops, was twice wounded, and afterwards taken prisoner by the Indians, employed in the British service.

The previous bravery and success of Capt. MCKINSTRY had excited, at once, the fears and resentment of his Indian conquerors ; and, in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments which the Indians know so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, and understood, and felt by the Chieftain BRANDT, who was present on the occasion. BRANDT at once interposed in his behalf, and succeeded, by the influence of his position, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on his parole. Col. MCKINSTRY lived several years after to repeat, with great emotions, the history of this singular occurrence, and died at length, in the year 1822, in the State of New York.

THE TESTIMONY OF WASHINGTON.

“ My spirits, sire, are raised,
Thus to be praised by one the world has praised,”



MASONS love to dwell on the fact that the illustrious Father of his country was a brother Mason. They feel that under the panoply of his great name, they may securely bid defiance to the bitter charges of malignity. They know that the world is conscious that WASHINGTON, to quote the language of CLINTON, “ would not have encouraged an institution hostile to morality, religion, good order, and the public welfare.”

Many testimonials of the good opinion entertained by WASHINGTON of the Masonic society, of which he had been a member from early life, are on record ; a few, however, will suffice to demonstrate that Freemasons do not boast too much, when they claim him as the undeviating friend and adherent of the institution.

In answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge, in Rhode Island, he said :

“ Being persuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them a deserving brother.”

In 1792, the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry, in the following sentences :

“ Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens, testimonies of approbation, for exertions to promote the public

welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice."

"To enlarge the sphere of social happiness, is worthy of the beautiful design of a masonic institution ; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race."

That our beloved brother continued through life to entertain these favorable opinions of the masonic institution, will be evident from the following expression contained in a reply made by him to the Grand Lodge of Massachusetts, in April, 1798, not three years before his death :

"My attachment," he says, "to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

For the following explicit expression of what may be supposed to be the last published opinion of WASHINGTON, as to the character of the masonic institution, we are indebted to the researches of CHARLES GILMAN, Esq., Grand Master of the Grand Lodge of Maryland. It is to be found in an extract from a letter written to the Grand Lodge of Maryland, on the 8th November, 1798, only thirteen months before his death. The original is contained in the archives of that body. The letter commences as follows :

"*Gentlemen and Brothers* :—Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to

be exercised only for the good of mankind ; I cannot, therefore, upon this ground, withdraw my approbation from it."

Gen. WASHINGTON cultivated Masonry with sedulous attention. While commander-in-chief of the army, he countenanced the establishment and encouraged the labors of traveling lodges among the military, considering them as schools of urbanity, well calculated to disseminate those mild virtues of the heart which are so ornamental to the human character, and so peculiarly fitted to alleviate the miseries of war. And, notwithstanding the engrossing cares of his high station, he found frequent opportunities of visiting the lodges, and participating in the labors of the craft.

The Hon. TIMOTHY BIGELOW delivered an eulogy on the character of WASHINGTON, before the Grand Lodge of Massachusetts, on the 11th February, 1800, and at that period so near the date of his death, when authentic information could easily be obtained, and when it is scarcely probable that an erroneous statement of so important a nature, would willfully have been made, BIGELOW asserts on authority of members of WASHINGTON'S own lodge, that he died the Master of a lodge. BIGELOW'S language is as follows :

"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 us abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance 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."

WASHINGTON was initiated into the mysteries of Freemasonry on the 4th November, 1752, in Fredericksburg in Virginia ; he received his second degree on the 3d of March,

and his third on the 4th of August in the following year. This appears from the "Ledger," or Record Book of the lodge, from which the following extract, when on a visit to Washington in 1848, to assist in the ceremonies of laying the corner-stone of the WASHINGTON Monument.

"November 4, 5752—Received of Mr. GEORGE WASHINGTON, for his entrance, £23."

"March 3, 5753—GEORGE WASHINGTON passed Fellow Craft."

"August 4, 5753—GEORGE WASHINGTON raised Master Mason."

At Alexandria, Va., is contained the original Warrant of Constitution of Lodge No. 22, of which we have a right to presume that WASHINGTON was the first Master,* from the fact that his name is first mentioned in the list of brethren to whom the warrant was granted. Bro. MOORE gives the following extract from this interesting document, which he copied some years ago from the original :

"I, EDWARD RANDOLPH, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother, GEORGE WASHINGTON, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers ——— McCREA, WILLIAM HUNTER, Jr., and JOHN ALLISON, Esq., together with all such other Brethren as may be admitted to associate with them, to be a just, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22."

The name of the lodge was changed, in 1805, to that of "Washington Alexandria Lodge." It is still in active operation, and occupied a distinguished place in the ceremonial

* Masonic usage authorizes the inference, that he must have been the first Master of this lodge, and the testimony of BIGELOW, already quoted, leaves no doubt of his having passed the chair.

of laying the corner-stone of the Washington Monument, on the 4th of July, 1848.

These testimonials of the masonic life and opinions of the "Father of his country," are of inestimable value to the defense of the institution. "They demonstrate," to use the language of Brother MOORE, "beyond controversy, his attachment to the institution, the high estimation in which he held its principles, his conviction of its ability to promote 'private virtue and public prosperity.' And they place beyond all doubt, his 'disposition always to contribute his best endeavors to promote the honor and interest of the craft'—a disposition which he continued to manifest, and, on all proper occasions, to avow, to the latest period of his life."

IN India, the Lodges are richly decorated, and particularly those parts which are intended to symbolize Deity. Thus in the Grand Lodge of Calcutta, the canopy over the chair of the Grand Master is of purple velvet, decorated superbly with gold lace, fringe, and bullion, and lined with the richest China silk. In the centre is, embroidered with gold, the All-Seeing Eye. Several transparent paintings are also exhibited, with figures of Faith, Hope, and Charity; and also, the tracing boards of the different degrees, which, at the Grand Lodge meetings, are brilliantly illuminated.

HE that sets out on the journey of life, with a profound knowledge of books, but a shallow knowledge of men, with much sense of others, but little of his own, will find himself as completely at a loss on occasions of common and of constant recurrence, as a Dutchman without his pipe, a Frenchman without his mistress, an Italian without his fiddle, or an Englishman without his umbrella.

DESCRIPTION OF THE BANQUETING HALL

OF THE LODGE AT MARSEILLES, INTITLED

THE LODGE OF ST. JOHN.



At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the Genius of Masonry supporting the portrait of the King of France upon a pedestal, under which there is this inscription,

*Delictissimo rege Monumentum
Amoris*

Latomi.

Massilienses.

A genius seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto, *Deo regi et Patriæ fidelitas.*

Above this is a genius which crowns the King.

To the right of this painting is placed another, representing the wisdom of SOLOMON, with this inscription above it,

Prudentia.

To the left is another, representing the courage of ST. JOHN the Baptist, in remonstrating with HEROD upon his debaucheries. The inscription above it is, *Fortitudo.*

The right side of the hall is ornamented with paintings of equal grandeur.

The first represents JOSEPH acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription, *Venia.*

The second represents JOB upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription, *Patientia.*

The third represents ST. PAUL and ST. BARNABAS, refusing divine honors at Lystra, with this inscription, *Humilitas.*

The fourth, JONATHAN, when he warned DAVID to keep from the city, in order to avoid the danger which threatened his days, with this inscription, *Amicitia.*

The fifth, SOLOMON surveying the works of the temple, and giving his orders for the execution of the plan, which his father DAVID had left him of it, with this inscription, *Pietas.*

The sixth, the charity of the SAMARITAN, with this inscription, *Charitas.*

The seventh, ST. PETER and the other apostles paying tribute to CÆSAR, by means of the piece of money found miraculously in the belly of a fish, with this inscription, *Fidelitas.*

The left side of the hall contains three paintings.

The first, TOBIAS cursing his father, with these words for the inscription, *Filiale Debitum.*

The second, the father of the Prodigal Son, when he embraces him, and pardons his offences, with this inscription, *Patermus Amor.*

The third represents the sacrifice of ABRAHAM, with this inscription, *Obedientia.*

On each side of the door are two paintings of equal grandeur.

One represents the Apostles giving alms in common, the inscription, *Eleemosyna.*

The other represents Lot, receiving the angels into his house, believing them to be strangers; the inscription is, *Hospitalitas.*

The four corners of the hall are decorated with four allegorical pictures.

In one are represented two geniuses holding a large medal, in which are painted three pillars of a gold color, with this motto, *Hic posuere Locum, Virtus, Sapientia, forma.*

In another, two geniuses equally supporting a large medal, on which are represented three hearts set on fire by the flame, united by the bond of order, with this motto, *Pectora jungit, Amor, Pietus que ligavit Amantes*

The two others are in the same taste, but supported by one genius only, being a smaller size. The medals represent,

The first, three branches, one of olive, another of laurel, and another of myrtle, with this motto,

Hic pacem mutuo damus accipimusque vicissim.

The other, a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with this motto, *Equa lege sortitur insignes et imos.*

All these paintings are upon a line; those which are placed opposite the windows are entirely in front. Over the inner door of entrance is this inscription, in a painting which is displayed by a child,

S. T. O. T. A.

Varia hæc Virtutum Exempla Fraternali Liberalitatis Monumenta D. V. & C. Latomi Massilienses, Fratribus quæ assequenda prebent, anno Lucis,

5 7 6 5,

The letters S. T. O. T. A. signify,

Supremo Totius Orbis Terrarum Architecto.

Each painting bears below it, the arms and blaze of the brethren, who caused them to be painted.

Every space, from one column to another, forms an intercolumniation. Upon the middle of each pilaster, being twenty-four in number, are raised corbals, in form of antique *Guaines*, upon which are placed the busts of great and virtuous men of antiquity.

The curtains to the gilded canopy are in the Italian taste, and are four in number.

Three great branches of crystal light this hall at proper times, and serve as an additional ornament.

This hall will contain sixty brethren, without making use of the inside of the horse-shoe table.

There are, moreover, two grand desert buffets, which take up a great space in the length.

FROM ME TO THEE :

Lines Accompanying a Sprig of Cedar.

Words and Melody by Rob. MORRIS.

Arranged for Piano, by HENRY TUCKER.

Mod. con espress.

The first system of the piano accompaniment consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The music features a steady eighth-note accompaniment in the bass and a melody in the treble.

The second system of the piano accompaniment consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats, and the time signature is 4/4. The music continues with the same accompaniment pattern as the first system.

The third system of the song includes a vocal line and piano accompaniment. The upper staff is a vocal line in treble clef with the lyrics "me to thee, from me to thee Each whisp'ring leaf a". The lower two staves are the piano accompaniment in treble and bass clefs. The key signature has two flats, and the time signature is 4/4.

mis-sive be In mys - tic scent and hue to say, This

green and fragrant spring, In em-'rald green and

rich perfume, To teach of FAITH that mocks the tomb. And

weave the chain FI - DEL - I - TY Twixt Brother thee and

me.

I.

From me to thee, from me to thee,
 Each whispering leaf a missive be
 In mystic scent, and hue to say—
 This green and fragrant spray.
 In emerald green and rich perfume,
 To teach of Faith that mocks the tomb,
 And weave the chain, FIDELITY,
 'Twixt, Brother, thee and me!

II.

In distant land, in olden time,
 THE ACACIA bore a mark sublime,
 And told to each discerning eye
 Of deathless constancy!
 So let the green spray whisper now,
 Inform the heart, inspire the vow,
 And weave the chain, FIDELITY,
 'Twixt, Brother, thee and me!

ORDERS OF KNIGHTHOOD.

Decay of Chivalry.



THE spirit of chivalry sunk gradually under a combination of physical and moral causes, the first arising from the change gradually introduced into the art of war, and the last from the equally great alteration produced by time in the habits and modes of thinking in modern Europe. During the wars between France and England, chivalry flourished in its greatest brilliancy, and it was unquestionably in those kingdoms that the habit of constant and honorable opposition, unembittered by rancor or personal hatred, gave the fairest opportunity for the exercise of the virtues required from "a very perfect gentle knight." FROISSART frequently makes allusions to the generosity exercised by the French and English to their prisoners, and contrasts it with the dungeons to which captives taken in war were consigned, both in Spain and Germany. Yet, both these countries, and indeed every kingdom in Europe, partook of the spirit of chivalry in a greater or less degree; and even the Moors of Spain caught the emulation, and had their orders of knighthood as well as the Christians. But even during this splendid period, various causes were silently operating the future extinction of the flame which blazed wide and brightly.

An important discovery (the composition of gunpowder) had been made, and fire-arms were beginning to be used in war when chivalry was in its highest glory. It is said that EDWARD III, had field pieces at the battle of Cressy; and the use of guns is mentioned even earlier;* but it was a long

* As the invention of gunpowder has been popularly attributed to ROGER BACON and BARTHOLD SCHWARTZ, so the use of ordnance has been referred to the time of the field of Cressy, or 1346.

time before this discovery effected any material change in the art of war. In proportion as fire-arms were improved, and came into general use, the suits of defensive armor began to be less worn. The young nobility of France, especially, tired of the unwieldy steel coats in which their ancestors sheathed themselves, adopted the slender and light armor of the German Reiters, or mercenary cavalry; and also discontinued the use of the lance.* At length, the cavalry arms were changed almost in every particular from those which were proper for chivalry; and, as in such cases, much depends upon outward show and circumstances, the light-armed cavalier, who did not carry the weapons, or practice the exercises of knight-hood, laid aside, at the same time, the habit and sentiments peculiar to the order.

Another change of vital importance arose from the institution of bands of *gen d'armes*, or men-at-arms, in France, constituted expressly as a sort of standing army, to supply the place of bannerets, batchelors, squires, and other militia of early times. In 1445, CHARLES VII. selected from the numerous French chivalry fifteen companies of men-at-arms, called *Les Compagnies d'Ordonnance*, to remain in perpetual pay and subordination, and to enable the sovereign to dispense with the services of the tumultuary forces of chivalry, which, arriving and departing from the host at pleasure, collecting their subsistence by oppressing the country, and engaging in frequent brawls with each other, rather weakened

* "The jambes or steel boots were first laid aside; then the shield was abandoned, and next the covering for the arms. When the cavalry disused the lance, the cuisses were no longer worn to guard against its thrust, and the stout leathern or buff coat, hung down from beneath the body armor to the knees, and supplied the place of the discarded steel. The helmet was later deprived of its useless visor; and before the middle of the seventeenth century, nothing remained of the ancient harness, but the open cap, and the breasts and backs of steel, which the heavy cavalry of the Continent [and of other countries] have more or less worn to our times."—*Quarterly Review*, No. ix, p. 351.

than aided the cause they professed to support. Each company contained a hundred men-at-arms, and each man-at-arms, to be what was termed *lance garnie*—that is, a mounted spearman, with his proper attendants, being four archers and a varlet, called a *coustillier*. Thus, each company consisted of six hundred horse, and the fifteen bands amounted to fifteen thousand cavalry. The charge of national defense was thus transferred from the chivalry of France, whose bold and desperate valor was sometimes rendered useless by their independent willfulness and want of discipline, to a sort of regular forces, whose officers (a captain, lieutenant, and an ensign) held command, not in virtue of their knighthood or banner right, but by direct commissions from the crown, as in modern times.

A more fatal cause had, however, been for some time operating in England as well as France, for the destruction of the system which had so long existed. The wars of York and Lancaster in England, and those of the Huguenots and of the League in France, were of a nature so bitter and rancorous, as was utterly inconsistent with the courtesy, equitable conduct and gentleness, proper to chivalry. Where different nations are at strife together, their war may be carried on with a certain degree of moderation. "During the wars between France and Spain, especially in Piedmont," says LA NOUE, "we might often see a body of spears pass a village, where the peasants only interrupted their dance to offer them refreshments; and, in a little after, a hostile troop receive from the unoffending and unoffended inhabitants, the same courtesy. The two bodies would meet and fight gallantly, and the wounded of both parties would be transferred to the same village, lodged in the same places of accommodation, receive the same attention, and rest peaceably on each other's good faith till again able to take the field." He contrasts this generosity with the miserable oppression of the

civil wars, carried on by murdering, burning, and plundering friend and foe, armed and unarmed ; alleging all the while the specious watchwords of God's honor, the King's service, the Catholic religion, the gospel, and our country. In the end, he justly observes, " the soldiers become ravenous beasts, the country is rendered desert, wealth is wasted, the crimes of the great become a curse to themselves, and God is displeased." The civil wars not only operated in debasing the spirit of chivalry, but in exhausting and destroying the particuiar class of society from which its votaries were drawn. The losses, proscriptions, and forfeitures, chiefly fell on noble families—the source from which chivalry mainly drew recruits, and their crippled condition induced them to make concessions to the crown, which eventually led to the subjugation of that chivalric system which, having softened the ferocity of a barbarous age, was now to fall into disuse, as too extravagant for an enlightened one.

In fact, it was not merely the changes which has taken place in the constitution of armies and fashion of the fight, nor the degraded and weak state of the nobles, but also, and in a great degree, the more enlightened manners of the times, and the different channels into which enthusiasm and energy were directed, which gradually abolished the sentiments of chivalry. Men's minds were now awakened to other and more important and complicated exercises of the understanding, and were no longer responsive to the subjects which so deeply interested their ancestors of the middle ages. Sciences of various kinds had been rekindled in the course of the sixteenth century, and the arts had been awakened in a style of perfection unknown even to classical excellence. Above all, religion had become the interesting study of thousands ; and the innovating doctrines of the Reformers, while hailed with ecstasy by their followers, were rejected as abominations by the Catholics, and debated fiercely by both parties,

involved the nobility of Europe in speculations very different from the *arrets* of the court of love, and demanded their active service in fields more bloody than those of tilt and tournament.

Bravery, that indispensable requisite of the *preux chevalier*, continued, indeed, to be held in the same estimation as formerly; and the history of the age gave the most brilliant, as well as the most desperate examples of it, both in public war and private encounter. But courage was no longer tempered with the good faith and courtesy—*La bonté dei gli cavalieri antichi*—as celebrated by ARIOSTO. There no longer existed those generous knights, who one day bound the wounds of a vanquished enemy, guided him to a place of refuge, and defended him on the journey, and who on the next, hesitated not to commit himself in turn to the power of a mortal foe, without fear that he would break the faithful word he had pawned for the safety of his enemy. Inequality of arms was not regarded, however, great the superiority on one side:—“Thou hast both a sword and dagger,” said QUELUS to ANTRAGUES, as they were about to fight, “and I have only a sword.” “The more thy folly,” was the answer, “to leave thy dagger at home; we came to fight—not to adjust weapons.” The duel accordingly proceeded, and QUELUS was slain; his left hand (in which he should have had his dagger) being shockingly cut in attempting to parry his antagonist’s blow without that weapon. The plighted word of an antagonist was no assurance against treachery to the party to whom it was given:—DE ROSNE, a gentleman well skilled in the use of warlike implements, receiving a challenge from DE FARGY, through the medium of a young man who offered to pledge his word and faith for the fair conduct of his principal, made this prudent answer: “I should be unwilling to trust my life upon a pledge on which I would not lend twenty crowns.” But it would be alike tedious to quote

further examples of the deterioration of chivalric spirit.

As the cultivation of knowledge extended, men learned to despise many of the fantastic requirements of chivalry: the really enlightened, as belonging to a system inapplicable to the modern state of the world, and the licentious, fierce, and subtle, as throwing the barriers of affected punctilio between them and the safe, ready, and unceremonious gratification of their lust or their vengeance.

The system, as we have seen, had its peculiar advantages during the middle ages. Its duties were not, and indeed could not always be performed in perfection, but they had a strong influence on public opinion; and we cannot doubt that its institutions—virtuous as they were in principle, and honorable and generous in their ends, must have done much good, and prevented much evil. We can now only look back on it as a beautiful and fantastic piece of frostwork, which has dissolved in the beams of the sun. But though we look in vain for the pillars, the vaults, the cornices, and the fretted ornaments of the transitory fabric, we cannot but be sensible that its dissolution has left on the soil valuable tokens of its former existence.

A FREE press is the parent of much good in a state. But even a licentious press is a far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press may be an evil, an enslaved press must be so; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right; a licentious press cannot effect these things, for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal, it not only takes away the true light, for in that case we might stand still, but it sets up a false one, that decoys us to our destruction.

TEMPLES OF WORSHIP AMONG THE ANCIENTS.

BY WELLINS CALCOTT.



THE first generations of men had neither temples nor statues for their gods, but worshiped towards heaven in the open air.

The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples; they thought it absurd to confine the gods within walls, "whose house and temple was the whole world," to use the words of CICERO.

'The Greeks, and most other nations, worshiped their gods on the tops of high mountains. STRABO observes, that the Persians had neither images nor altars, but only sacrificed to the gods on some high place.

The nations which lived near Judea sacrificed also on the tops of the mountains. BALAK, King of Moab, carried BALAAM to the top of Bahal, and other mountains, to sacrifice to the gods, and curse Israel from thence. The same custom is attested in almost innumerable places of the sacred Scripture; I shall only add the following testimonies, whence the antiquity of this custom will appear. ABRAHAM was commanded by God to offer ISAAC, his son, for a burnt-offering upon *one of the mountains in the land of Moriah; on which mountain DAVID afterwards erected an altar, and by sacrifice and prayer appeased the pestilence.

And on the same mountain (mount Moriah) SOLOMON, by God's appointment, erected a temple according to the model

* There were in the same tract of ground *three hills, Sion, Moriah, and mount Calvary.* On *Sion* was the city and castle of DAVID; on *Moriah* was the temple; and, on mount *Calvary* CHRIST was crucified. But all these three were generally called by the name of *Sion*; whence it is, that though the temple was built on *Moriah*, Scripture speaks of it commonly as if it were upon mount *Sion*.

of the tabernacle, which Moses, by divine instruction, built in the wilderness. In succeeding ages the temples were often built on the summits of mountains. Thus it is observed of the Trojan temples, in which HÆCTOR is supposed to have sacrificed. And both at Athens and Rome the most sacred temples stood in the most eminent parts of the city.

The temples of the ancients were built and adorned with all possible splendor and magnificence ; no pains, no charges were spared upon them ; this they did, partly out of the great respect they had for the gods, to whom they thought nothing more acceptable, and partly that they might create a reverence of the deities, in those who came to pay their devotions there.

As to the form of these ancient structures, they were built after that manner which was thought most agreeable to the gods to whom they were designed to be dedicated : for as trees, birds, and other animals were esteemed sacred to particular deities, so almost every god had a form of building peculiar to himself, and which they imagined more acceptable to him than any other. For instance, the Doric pillars were sacred to Jupiter, Mars and Hercules : The Ionic to Bacchus, Apollo, and Diana : The Corinthian to Vesta the virgin. It must be admitted that sometimes all these were made use of in the same temple ; but this was either in those temples which were sacred to more gods than one, or to some of those gods who were thought to preside over several things ; for the ancients believing that the world was governed by Divine Providence, ascribed the management of every particular affair to this or that deity. Thus Mars was thought to preside over war ; Venus over love ; so Mercury was the god of merchants, orators, and thieves ; Minerva was the goddess of warriors, scholars, artificers, &c. Therefore, it is no wonder that in some of the temples dedicated to her, there were three rows of pillars ; the first of the Doric, the second of the Corinthian, the third of the Ionic order.

With respect to the situation of their temples, VETRVIVS informs us,—Wherever they stood, if the place would permit, it was contrived, that the windows being open, they might receive the rays of the rising sun. The frontispiece placed towards the *west*, and the altars and statues towards the *east*; so that they who came to worship might have their faces towards them, because it was an ancient custom of the heathens to worship with their faces towards the *east*. This is affirmed by CLEMENS of Alexandria, and HYGIVS, the *freed-man of AUGUSTUS CÆSAR*, to have been the most ancient situations of temples; and that the placing the front of temples towards the *east* was only a device of latter ages. Nevertheless, the way of building temples towards the *east*, so as the doors being opened should receive the rays of the rising sun, was very ancient, and in latter ages almost universal; most of the temples were then so contrived, that the entrance and statues should look towards the *east*, and they who paid their devotion towards the *west*, as we are expressly told by PORPHYRY. In the same manner the Eastern nations commonly built their temples, as appears from the temples of the Syrian goddess in LUCIAN, and the temple of Memphis, built by PSAMMEIVCUS, King of Egypt, in DIODORUS the Sycilian. That of Vulcan, was erected by another Egyptian King.

Hence it appears, that the reason why the heathens erected their temples *east* and *west*, was to receive the rays of the rising sun, which planet many of those nations were accustomed to worship.

MYSTERY magnifies danger as the fog the sun. The hand that unnerved BELSHAZZAR derived its most horrifying influence from the want of a *body*; and death itself is not formidable in what we do know of it, but in what we do not.

period subsequent to the Deluge begins the province of Archæology, to trace through the primitive arts the history of civilization, mysticism, symbology, and the social development of man. During the early ages of the world, men were comparatively isolated from each other. All departments of ancient art, all relics of by-gone ages, even when apparently slight and trivial, are to the archæologist full of light, illuminating the dark records of the past, and bringing into full view events which else had been buried in oblivion. Through the aid of archæological researches in the Holy Land and other parts of the world, the traditions of our noble and ancient order have been most permanently corroborated, the hieroglyphics of Egypt have been translated, and the truth of the existence of Ancient Mysticism has been demonstrated beyond a doubt.

ARCHIMAGUS. The chief of the Persian Mysteries. The candidate having passed through the probationary forms of initiation in these mysterious ceremonies, is admitted into a spacious and lofty cavern, denominated the Sacred Grotto of Elysium, which is brilliantly illuminated, and sparkling with gold and precious stones. In the East, in this cavern, is seated the Archimagus, elevated on a throne of burnished gold, wearing a rich diadem, decorated with myrtle boughs, and habited in a flowing tunic of bright cerulean tincture; around him are arranged in solemn order the rulers and dispensers of the mysteries.

ARCHITECTURE. The art of construction or building, according

to certain proportions and rules, determined and regulated by nature, science, and taste. It is divided into three distinct branches—civil, military, and naval. The art of building had its origin in the desire implanted in man to procure protection from the outward elements and the vicissitudes of the changing seasons. There is something divine in man, which prompts him to look beyond the mere supply of his necessities, and to aim continually at higher objects. He, therefore, soon expected from his habitation and his temples more than mere utility. He aimed at elegance, and architecture became by degrees, a fine art, differing essentially, however, from the other fine arts in these respects: 1. That it is based on utility; 2. that it elevates mathematical laws to rules of beauty, correct proportion, and perfect symmetry. It is difficult, perhaps now impossible, to fix the exact period of the invention of architecture, as every art is perfected by degrees, and is the result of the labors of many. In the early ages of the human race, the habitation must have been rude and imperfect; yet each nation, at every age, possessed its peculiar style of architecture, and marked its character by its symbolic monuments. Among such monuments, we should place, as the chief, the Temple of Solomon, from which the true knowledge of architecture became diffused throughout the world. Thus through ages has the institution been transmitted; and, though deprived of its operative character, it is none the less efficient in its symbolism and importance. The working-tools of an operative mason have, therefore, be-

come our symbols.—There are five orders of architecture, viz: The Doric, the Tuscan, the Ionic, the Corinthian, and the Composite. Each of these orders will be explained in their proper places.

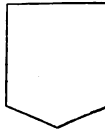


ARCHIVES. The place where the records and papers belonging to the lodge is kept. The two pillars that were set up at the principal entrance to the temple of King Solomon, were cast hollow, the better to withstand inundations and conflagrations; that they were used as the archives of Masonry, and contained the constitutions, rolls, and records of the fraternity.

AREOPAGUS. A sovereign tribunal at Athens, famous for its respectability, purity, and the justice of its decisions. Of how many it was composed is not known, but its members held their seats for life, and its meetings were held at night, in the open air, upon the Hill of Mars. Its origin reaches far back into antiquity, and is ascribed by some to the semi-mythological Cecrops. Solon so greatly enlarged its powers, that it exercised social and political, as well as criminal jurisdiction; by him the council was made "overseers of every thing," and we find instances of their manifold authority in the subsequent history of Greece. They granted money, at the time of the Persian invasion, from a reserve treasury of their own, the financial re-

sources of the country being entirely exhausted. Besides possessing and exercising great authority over the education of the young, their influence extended itself to religion also. Innovations in the worship of the

gods, neglect of the sacred ceremonies, or impiety in any form, brought the offenders under rebuke and punishment. It continued for a very long period—certainly as late as A. D. 380—and it would seem, from the case of St. Paul, that it possessed in his day a certain authority in religious matters. Areopagus is likewise a title used in an assemblage of Masons in the Scottish Rite.



ARGENT, Silver.

In heraldry, it is sometimes called *Luna* in the arms of princes, and *Pearl* in those of peers.

As silver soon becomes tarnished, it is represented in painting by white. In engraving, it is known by the natural color of the paper.

ARITHMETIC. The science of numbers. The elementary operations of arithmetic, being necessary in transacting the ordinary affairs of life; the principles on which they depend are of a very general and highly refined character. It was Abraham first taught this useful science to the Egyptians, and it was afterwards much improved by Pythagoras, who introduced such hieroglyphical figures and allegorical emblems, as have enabled us to keep the popular world perpetually ignorant of our mysteries, until they become Masons.



ARK OF THE COVENANT.

The sacred chest, or coffer, which Moses constructed by command of God, wherein were deposited the two tables of stone on which were graven the Ten Commandments, Aaron's rod, and a pot of manna. The ark was a symbol of the Divine presence, and a protection to the people, so long as they adhered to the articles of the covenant, which the ark contained. It was made of shittim-wood, covered with plates of gold; nearly four feet in length, and two feet three inches in width and height. On the top of it, all around, ran a kind of gold crown. It had four rings of gold, two on each side, through which staves were put, whereby it was carried. These also were overlaid with the finest gold, and were not to be removed from the rings. The lid of the ark, glistening with gold, was called the Mercy-seat; and upon its opposite ends were two golden cherubim, fronting each other,

with their wings so extended as to cover the mercy-seat. It was borne from place to place during the journeys of the Israelites, with great solemnity, and deposited in the most sacred places in the tabernacle. It was finally placed by Solomon in the Holy of Holies, and was supposed to have been lost at the destruction of the temple by the Chaldeans. The idea of the concealment of an ark and its accompanying treasures always prevailed in the Jewish sect. The use of this sacred symbol, and the important moral lessons its discovery inculcates, are exceedingly interesting to Royal Arch Masons.

ARMS OF FREEMASONRY.

In heraldry, Arms, or Armorial bearings, are divided into public, for corporate bodies, and private for families. *The Company of Masons*, being otherwise termed Freemasons of ancient standing, and good reckoning, by means of affable and kind meetings, at divers times did fre-

quent this mutual assembly in the time of King HENRY IV., viz.: the 12th of his reign. Their arms—azure, on a chevron, between three castles, argent; a pair of compasses somewhat extended of the first were granted by WILLIAM HAWK-SLOW CLARENCEUX, 13 EDWARD IV.,—GUILLAM. *Freemasons' Society*.—Sable on a chevron, between three towers, argent; a pair of compasses, open chevronways, of the first. Crest, a dove, proper. Supporters, two beavers, proper. The above arms, &c., are so given by Mr. EDMONDSON; but the arms, &c., as found in the collection of the fam-



ous and learned Hebrewist, architect and Brother, RABEJACOB JEHU-DAH LEON, are as follows:—Quarterly, per squares counterchanged, vert; first quarter azure, a lion rampant, or; second, or, an ox passant, sable; third, or, a man, with hands erect, proper, robed crimson and ermine; fourth, azure, an eagle displayed, or. Crest—the holy ark of the covenant, proper. Supporters, two cherubim. Motto—*Kodesh la Adonai*; i. e., *Holiness to the Lord*. The learned SPENCER, says, the Cherubim had the face of a man, the wings of an eagle, the back and

mane of a lion, and the feet of a calf. The Prophet Ezekiel says, they had four forms, a man, a lion, an ox, and an eagle. *Company of Masons*.—London.—(Incorporated in 1411; confirmed and ratified 12, HENRY VII.; and entered in the Visitation of London, made in 1634, as appears by the original, in the possession of the said company; re-incorporated in 1677.) Sable, on a chevron, engrailed between three towers, argent, a pair of compasses of the first. Crest—a castle, as in the arms.—Motto—In the Lord is all our trust—ROBSON. *The Arms*



of the Operative, or Stone Masons.—Azure on a chevron, between three castles, argent; a pair of compasses, somewhat extended of the first. Crest, an arm extended, grasping a trowel, proper. Supporters, two beavers, proper. —DERMOTT. *Arms of Freemasonry*.—The Masons, were incorporated about the year 1419, having been called Freemasons. Their armorial ensigns are, azure on a chevron, between three castles, argent, a pair of compasses somewhat extended, of the first. Crest—a castle of the second. The Arms of the Grand Lodge, ac-

ording to DERMOTT, are the same as those now adopted by Royal Arch Masons in this country, which may be blazoned as follows: Party per cross *vert*, voided *or*; in the first quarter, *azure*, a lion rampant, *or*, for the tribe of Judah; in the second, *or*, an ox passant, *sable*, for EPHRAIM; in the third, *or*, a man erect, *proper*, for Reuben; in the fourth, *azure*, a spread eagle, *or*, for Dan. *Crest*—an ark of the covenant; and supporters, two cherubim, all *proper*. *Motto*—Holiness of the Lord.—MACKAY.

ARTICLES OF UNION.—

About the year 1738, a number of brethren, members of the lodges in the city of London, became dissatisfied with certain proceedings in the Grand Lodge, separated themselves from the regular lodges, held meetings in different and unauthorized places, for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge. They instituted a new Grand Lodge under the distinctive title of Ancient York Masons. This schism lasted until 1813, when his Royal Highness, Prince Edward, Duke of Kent, was made Grand Master of the schismatic Grand Lodge, while his brother, the Duke of Sussex, was Grand Master of the true Grand Lodge. Through the wise and conciliatory efforts of these noblemen, on the 27th day of December 1813, the two Grand Lodges were united under certain conditions known as the "Articles of Union between the two Grand Lodges of England," into what now is known as the United Grand Lodge of Ancient Free Masons of England. For full history of this subject, see PRESTON'S *Illustrations*.

ARTS, LIBERAL. The history of the origin and development, growth and improvement of the Arts and Sciences, constitutes a portion of the history of civilization. The term Arts, or Liberal Arts, as technically applied to certain studies, came into use during the middle ages, and on the establishment of universities, which were devoted entirely to the development of Science and Philosophy, as distinguished from the faculty of Theology, Medicine and Law. The number of Arts embraced in the full medieval course of learning, was seven: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. They are beautifully illustrated in the ritual of the Fellow Craft's degree: *Grammar* teaches the proper arrangement of words, according to the idiom or dialect of any particular people: and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to correct usage: *Rhetoric* teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance; wisely contriving to captivate the hearers by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud: *Logic* teaches us to guide our reason discretionally in the general knowledge of things, and direct our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculty of conceiving,

judging, reasoning and disposing; which are naturally led on from one gradation to another, till the point in question is finally determined: *Arithmetic* teaches the powers and properties of numbers; which is variously affected by letters, tables, figures and instruments. By this art, reasons and denominations are given for finding out any certain number, whose relation or affinity to others is already known: *Geometry* treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered. By this science, the architect is enabled to construct his plans; the general to arrange his soldiers; the engineer, to mark out ground for encampments; the geographer, to give us the dimensions of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces; and by it, also, the astronomer is enabled to make his observations, and fix the duration of times and seasons, years and cycles. In short, *Geometry* is the foundation of architecture, and the root of the mathematics: *Music* teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a science, with respect to tones, and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers: *Astronomy* is that art by which we are taught to read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by

Astronomy, we observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of globes, the system of the world, and the primary law of Nature. While we are employed in the study of this science, we perceive unparalleled instances of wisdom and goodness, and through the whole of creation trace the glorious Author by his works.

ASAROTA. Among the ancients, a style of pavement composed of very small tiles inlaid in different colors, for covering the avenues leading to the secret places in the sacred temples.

ASCENT. The ascent of a Fellow Craft when he goes to receive his wages, and while passing through the ceremonies, is by a staircase of three, five and seven divisions, referring to the three officers of the lodge, the five orders of architecture and the seven liberal arts and sciences. These are the several links of powerful chain which bind us to the works of the creation, where-with we can have no connection, exclusive of those feelings which result from the delicate mechanism of the ear, for hearing; the eye, for seeing; the nose, for smelling; the palate, for taste; and the hand for touching.

ASHLAR. Building stone as it comes out of the quarry. In speculative masonry, we comprehend this emblem, under two forms—the rough and the Perfect Ashlar, as symbols of the entered apprentice and the accomplished workman. The Rough Ashlar is a stone, rough as when

taken from the quarry; but by the ingenuity and industry of the workman, it is modelled and wrought into due form, and made fit for the intended building. This is emblematic of the mind of man in his natural state, rough and uncultivated as that stone; but by care, the influence of good precepts and a liberal education, the mind becomes cultivated, and he is rendered useful, as a perfect Ashlar, square, smoothed, and fit for a place in that spiritual building not made with hands eternal in the heavens.

ASIATIC SYSTEM; or **BRETHREN OF ASIA.** This rite appeared about the year 1750, in Germany, to which country it was almost entirely confined. It resembled Freemasonry in many of its forms, and was designed to give the true explanation of all masonic symbols, signs, and words. Its ritual illustrated the four following creations, which the system acknowledged: 1st. The Invisible Creation—**AZILOTH**—the creation beyond the bounds of time; 2d. The first Universal Creation—**BERIA**; 3d, Spiritual Creation—**TEZIRA**; 4th, The Creation of the World—**ASTA**. All the names in the order were Hebraic, and they had a Synedrim. The degrees conferred were: 1. The first probationary degree of the Candidate; 2. Second degree of the Afflicted; 3. First degree of the Initiated Brethren from Asia; 4 and 5. Principal degree of Wise Master, Grand Master, or Royal Master, or Melchisedic degree. This order flourished until about the year 1790, when the lodges ceased working.

ASPIRANT. A person who has expressed a desire to be introduced into the mysteries of the order, and who strives to prepare himself for initiation. He has, however, no claim to this title, until the lodge to which he has applied, declares him to be a candidate.

ASS. Among the Egyptians, the ass represented the stupid people of Egypt, who, materially, never left the limits of their hordes, and, morally imprisoned in the bonds of error and prejudice, never acquired a knowledge of the mysteries revealed in initiation. The white She-Ass represented man, not yet possessed of spiritual knowledge, but capable of acquiring it; the story of Apul e develops this myth in a most ingenious manner; man, whose affections and ideas are bound up in material life, is metamorphosed under the figure of an ass; he travels for a considerable period, arrives in Egypt, where he recovers the human form by initiation. The ass of Silenus that carried the beverage of eternal youth, changed it for a few mouthfuls of water, emblematical of the profane, preferring the knowledge of the world to those springs of living water that never dry up.

ASSASSINS. A military and religious order, a branch of the secret sect of the Ismaelites, who have their head-quarters at Cairo, declared the descendants of Ismael to be alone entitled to the Khalifat Succession, and gave an allegorical interpretation to the precepts of Islam, which led, as was then asserted, to considering all positive religions equally right, and all actions morally different. This order was founded

about the middle of the eleventh century, by Hassan-ben-Sabah, of Persian descent, who had obtained from Ismaelite Dais, or religious leaders, a partial insight into their secret doctrines, and a partial consecration to the rank of Dai. During one of his visits to the central lodge at Cairo, he quarrelled with the leaders of the sect, and was doomed to banishment. He succeeded, however, in making his escape, and returned to Persia, where he collected adherents, and founded upon the Ismaelite model, a secret order of his own, which organization proved to be a terror to his most powerful neighbors. The internal constitution of the order, which had some resemblance to the orders of Christian Knighthood, was as follows: First, as supreme and absolute ruler, came the Sheikh-al-jebal, the Prince, or Old Man of the Mountain. His vicegerents in Jebal, Kerhistan, and Syria, were the three *Dai-al-kebir*, or Grand Priors of the order. Next came the Dais and Refits, which last were not, however, initiated, like the former, into every stage of the secret doctrines, and had no authority as teachers. To the uninitiated belonged first of all the Fedavies or Fedais—the Devoted—a band of resolute youths, the ever ready and blindly obedient executioners of the Old Man of the Mountain. Before he assigned to them their bloody tasks, he would have them thrown into a state of ecstasy, by the intoxicating influence of the *Hashish* (the hemp plant), which circumstance led to the order being called Hashishim, or hemp-eaters. The Lasiks, or novices, formed the sixth division

of the order, and the laborers and mechanics, the seventh. Upon these, the most rigid observance of the Koran was enjoined; while the initiated, on the contrary, looked upon all positive religion as null. The secret catechism of the order, placed by Hassan in the houses of his Dais, consisted of seven parts, of which the second treated, among other things, of the art of worming themselves into the confidence of men. Their principal seat was in the mountains. It is easy to conceive the terror which such a sect must have inspired. Several princes secretly paid tribute to the Old Man of the Mountain. Hassan, who died at the age of 70 (A. D. 1125), appointed, as his successor, Kia-Busing-Omid, one of his Grand Priors. The order flourished under various rulers, until about 1256, when Hurlagu, a daring Mongolian prince, burst with his hordes upon the hill-forts of Persia, held by the Assassins, capturing and destroying them. Remnants of the Assassins still exist in Persia and Syria. The numerous battles and enterprizes of the Assassins, their valorous defence against the armies of the Crusaders and the Great Sultan Bibars, and the adventurous character of their whole history, opened a fertile source to the Syrian romance writers, of which they have freely and skillfully availed themselves.

ASSEMBLY. Previous to the organizations of Grand Lodges, the annual gatherings of the craft were called "Grand Assemblies."

ASTRONOMY. The science which treats of the motions, distances, arrangements, and magni

tudes of the celestial bodies. The study of the heavens has occupied the attention of mankind in all ages of the world. At the remotest epochs of historical record, the Chaldean Shepherds and the Egyptian Priests made the study of astronomy of the highest importance. The science of astronomy is intimately connected with the system of Freemasonry. Mere curiosity, without reference to practical utility, would prompt mankind to study the movements of the vast machine which rolls over our heads; but the applications of this sublime science to the affairs of life, are so numerous and important, that an accurate knowledge of its principles is almost indispensable to society. It is by means of the celestial bodies that we are enabled to determine the relative positions of points on the surface of the earth; to fix geographical latitudes and longitudes; and ascertain the form and dimensions of our planet. It is to astronomy that we are indebted for all the advantages resulting from navigation. Without an accurate knowledge of the positions and motions of the heavenly bodies, it would be impossible for the mariner to traverse the ocean, or to venture in safety beyond the sight of the shore. With this knowledge, he can direct his course with unerring certainty, to any given coast; and the ocean, which, without this science, would present an insuperable barrier to the intercourse of distant countries is rendered "the highway of nations." It also presents us with the means of establishing the divisions of time necessary for the regulation of civil affairs, and of fixing chronological epochs. The

diurnal revolution of the sphere gives the smaller divisions of time; the revolution of the moon gives the month; that of the sun, the year; and the various configurations of the planets mark out the periods of all magnitudes, from a few months or years, to millions of ages. The heavenly bodies were objects of worship among the ancients in their mysteries, and the lodge, which is a representation of the world, is adorned with symbols of the sun, moon and stars, as evidences of the wisdom, regularity and beauty of our system.

ASTRONOMICAL. Some of our brethren are inclined to think that our rites are astronomical, and explain the pillars of the lodge thus: Wisdom is the first person of the Egyptian Trinity; Osiris, the sun, is the second person, being the Demiurgus, or supposed maker of the world, personating Strength; and Isis, the moon, the Beauty of Masonry, is the third. But as the first person is not revealed to the initiates of the minor degrees, the trinity for these grades is made up wholly of visible physical powers, adapted to the gross conceptions of the unenlightened, viz.: Osiris, Isis, and Orus; that is, the Sun, Moon, and Orion. The cabalistic Jews had some such fancies respecting their patriarchs. Abraham was likened to the sun, as rising in the east; Isaac to the moon, as receiving his light from him; and Jacob to the zodiac, from his sons constituting so many stars. Therefore, in "Barmidmar Raba," these appellations are given to them. Descending from the heavens to the firmament, the seven planets come after

the orbs; these correspond to the seven pre-eminent men until Jacob; *i. e.*, Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, Levy, Kohath, Aaron, Amram, David, and Solomon; or, Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb—Mars, Jupiter, and Saturn, and three below it—the Moon, Venus, and Mercury, so Moses is compared to the sun from being in the centre of these last enumerations of patriarchs. Therefore, the sages say—"The face of Moses shone like the sun."

ASYLUM. A place of refuge. The modern signification of this word differs widely from its ancient acceptation, and the purpose for which it is now employed. Among the ancients' temples, statues of the gods, altars and sacred places afforded a refuge, to which persons might flee; and it was deemed an act of impiety to remove forcibly one who had fled to them for protection. The abuses of these institutions sometimes led men to forget their sacred character. People who had fled to asylums for protection, were often starved to death by their pursuers, or the places of refuge were set on fire. All temples and sacred places, however, were not asylums, but only those particularly consecrated for this purpose. In modern times, the eleemosynary characteristics of the people have applied this name to institutions for the relief of orphans, the blind, the deaf and dumb, etc.; and the benevolent objects of Freemasonry have

led to the establishment of several asylums in this country for the care of the widows and the orphans of deceased masons, and old and indigent members of the craft. The place used by a Commandery of Knights Templar, when assembled in conclave, is termed an asylum.

ATHEIST. One who denies the existence of a God, or supreme intelligent Being. The term atheist conveys such terrible associations to almost all minds, that there is, perhaps, no reproach from which men shrink more. The Old Charges declare that a mason is obliged by his tenure, to obey the moral laws, and, if he rightly understands the art, he will never be a stupid atheist. A belief in God is one of the unwritten landmarks of the order, requiring no regulation or statutory law for its confirmation. Such a belief results from the very nature of the masonic institution, and is set forth in the rituals of the order as one of the very first pre-requisites to the ceremony of initiation. This Divine Being, the Creator of heaven and earth, is particularly viewed in Masonry in his character as the Great Master Builder of the world, and is hence masonically addressed as the Grand Architect of the Universe. The candidate is required to declare before passing through the ceremonies of the order, his belief in the existence of an ever-living God. It has been doubted whether there ever existed a real atheist, because such a one could not believe in any difference between the good and the bad, the noble and the base; and it is indeed, doubtful whether one could be found.

CONTINUED IN NO. 7.

Editor's Crestle Board.

NEW MASONIC TEMPLE, CINCINNATI, OHIO.



UR frontispiece represents an accurate view of the new Masonic Temple recently erected at Cincinnati. This structure is confessed, by all who have seen it, to be not only the finest in that city, already celebrated for art, but it is to be questioned if there can be found in the United States, a building of the kind at all approaching it in perfection of internal arrangements, or graceful and symbolic architecture.

It was erected under the immediate auspices of the Nova Cesaria Harmony Lodge, No. 2, the oldest lodge in Cincinnati, instituted in 1794. The ground was donated by W. M. McMILLAN, now deceased. The building is constructed entirely of the beautiful freestone, for which Cincinnati is so celebrated, and stands on the north east corner of Third and Walnut Streets, occupying a frontage on Third Street of 200 feet, and 100 feet on Walnut Street. The style is Byzantine, exhibiting strongly those bold and massive features so characteristic of many of the best buildings of Northern Italy. It is four stories high, with a basement, and flanked by three lofty towers; the one at the corner of Third and Walnut Streets, being 33 feet square at the base, and 185 feet from the base to the vane. In the centre of this tower, on the third story, and facing Third Street, is a niche, designed to receive a life-size statue of W. M. McMILLAN, the liberal donor of the property. The upper portion of the tower will have a large town clock, with four illuminated dials, seven feet diameter, which will be visible on each face of the tower from a great distance. The first floor as well as basement, is used for Banking Houses and Exchange Brokers; the second floor for business offices, while the third and fourth floors are devoted exclusively to Masons and Masonic meetings. On the third floor, which is 18 feet 6 inches high, are the Chapter room, the Library, (lighted by a projecting oriel window,) Royal and Select Council Room, a spacious Banquet Room, an Encampment Asylum, a Royal Arch Chapter Room, and a Persian Court, all for the use of Knights Templars. At the western portion of this floor, and facing Third and Walnut Streets, a commodious suite of rooms form the residence of the Janitor, isolated from the remainder of the building, but in convenient juxtaposition. The fourth story, which is 22 feet high, is subdivided into three splendid Lodge Rooms for the Entered Apprentices, Fellow Crafts, and Master Masons of the Nova

Cesaria Harmony No. 2, and a good Lodge Room designed for use only on extraordinary occasions. This fine room is 70 feet long, 42 feet 4 inches wide, and 28 feet in height, lighted by the large and beautiful rose window which forms so conspicuous a feature on the Walnut Street elevation. The altitude of the Temple is 85 feet from the pavement to the cornice, 105 feet to the ridge of the roof, and 112 feet to the cornice of the great tower. The roof is of a mansard shape, terminated, where visible, with a rich iron railing, and having its surface relieved by seven picturesque dormer windows. The entire cost is over \$180,000, and the entire rental cannot be less than \$30,000 per annum.

The architects of this splendid structure were Messrs. HAMILTON and McLAUGHLIN of Cincinnati. These gentlemen have since dissolved partnership; Mr. McLAUGHLIN remaining in Cincinnati, while Mr. HAMILTON established himself in New York, where he speedily attracted attention by obtaining the premium of \$500 in the great competition for H. W. BEECHER'S church at Brooklyn, and more recently by erecting the new Institute of Fine Arts, just completed on Broadway, between Houston and Bleecker Streets.

GRAND LODGE OF TENNESSEE.

This Grand Lodge assembled in annual communication at the city of Nashville, on the first Monday in October, 1860. There being in addition to the Grand and Past Grand Officers present, one hundred and seventy-six Lodges represented. M. W. JOHN FRIZZELL presented a brief address, confining himself entirely to local matters. This Grand Lodge having approved the system of representatives, the M. W. and Hon. JOHN L. LEWIS, jr., was appointed to represent them near the Grand Lodge of New York—a most judicious selection, “a nomination fit to be made.” M. W. Bro. CHARLES SCOTT, asked and obtained leave to publish “a work on Masonic Law,” which he has been preparing, under sanction of the Grand Lodge. We shall look for its appearance with great interest.

Grand Secretary FULLER, presented a report on Foreign Correspondence covering 130 pages of closely printed matter, and prepared with excellent skill and judgment, in which he reviews the transactions of thirty-six Grand Lodges, New York not being of the number. Bro. FULLER seems to approve the Rhode Island heresy, that a Brother may be elected Master of a Lodge without having previously *served* as Warden, as he does also of the Connecticut decision, that *blank* ballots are not to be counted. It occurs to us that Grand Lodges would do well to examine their reports on Foreign Correspondence, before allowing them to go to the masonic world with the stamp of their approbation. It is true, that as the Grand Lodge does not adopt the report of Foreign Correspondence, they cannot be held accountable for

the sentiments expressed, still they ought to know what is said in their name, and not allow opinions at variance with the landmarks to receive even an implied sanction.

During the year, there were initiated 1195; passed, 1085; raised, 1043; total number of members, 11,102. M. W. JAMES MCCALLUM of Pulaski, was elected Grand Master, and R. W. CHARLES FULLER of Nashville, Grand Secretary.

GRAND LODGE OF OHIO—Met in annual communication at the city of Columbus, Tuesday, October 16, 1860. One hundred and seventy-five chartered lodges represented. Grand Master STOKES presented a strictly business address, or rather report. He recommends a "Code of Masonic Jurisprudence" reported to the Grand Lodge in 1857, and since revised by himself, which recommendation was complied with. This code contains: 1st, The Ancient Charges of a Freemason; 2d, The Constitution of the Grand Lodge; 3d, The By-laws of the Grand Lodge; 4th, The rules for the government of subordinate Lodges, and 5, A collection of rules for the decision of a large proportion of the questions ordinarily arising in lodge business. This strikes us most favorably, and we should be glad to see a like code in every Grand Lodge jurisdiction, as uniformity of practice would thereby be secured, and the labors of the officers and committees of the Grand Lodge be considerably abbreviated. M. W. Bro. WM. B. HUBBARD, as representative of the Grand Lodge of New York; Bro. GEO. REX of the Grand Lodge of Iowa; and Bro. C. MOORE of the Grand Lodge of Kansas, were received with appropriate honors. We are pleased to observe this system coming into general practice, and hope the time is not far distant when at the annual communication of every Grand Lodge, all the sister jurisdictions will be present by their representatives. The report of a committee condemning the so-called side degrees as no part of Masonry, and forbidding the practice of them in lodge rooms, was very properly adopted. A select committee on the Book of Constitutions and the Ancient Charges, made a lengthy and admirable report. It appears, that the Ancient Charges universally considered as landmarks, were in opposition to the Book of Constitution, or rather various provisions of the Constitution conflicted with the Ancient Charges, which discrepancy it was the business of the Committee to reconcile or explain. Their investigations brought to light the fact, that the Grand Lodge of Ohio had been endorsing the spurious Constitutions and Charges of LAWRENCE DERMOTT, a schismatic and irregular Mason, who seceded with others from the Grand Lodge of England, about 1747. The committee therefore offered resolutions, that the Charges of a Freemason, published by order of the Grand Lodge of England in ANDERSON'S Constitutions in 1723, contains all the ancient landmarks and usages of Masonry proper to be published; and recommending their frequent perusal by Masters and

other Craftsmen, which were sent to the subordinate lodges for confirmation. The report on Foreign Correspondence is a well written essay on several topics connected with the institution, but affording no information as to what sister Grand Lodges are doing. This style of report seems to be coming in vogue we are sorry to say, for we think the old method vastly preferable and much more likely to be read, which we take it, is the object of its preparation. Very great credit is due R. W. Bro. CALDWELL, Grand Secretary, for the careful and systematic arrangement of the matter contained in the pamphlet before us, although we do not perceive the object of putting the reports of committees in the appendix, instead of their proper place in the text. His reference tables are full and valuable, and he introduces a feature which we heartily commend to the attention of Grand Secretaries throughout the country, that is on the inside of the cover under the head of "Memoranda by the Grand Secretary," a brief reference to all matters transacted during the session, which require the attention of the lodges. As a general thing, lodges do not have the transactions read before them, and hence, frequently commit blunders from a lack of knowing what action has been taken in the Grand Lodge. Ohio has 14,150 Masons, and there were 1,308 initiated last year. M. W. HORACE M. STOKES was re-elected Grand Master; and R. W. JOHN D. CALDWELL, Grand Secretary.

AMERICAN FREEMASON'S MAGAZINE.—We welcome to our table with great pleasure a quadruple number of this excellent monthly published by Bro. J. F. BRENNAN in this city. It may be recollected that with the August number, Bro. BRENNAN gave notice of its temporary suspension, coupled with a promise that in due time his subscribers should receive the full volume for which they had paid. That promise is now honorably redeemed, and is, we trust, the harbinger of a future career of success for the work. Address, J. F. BRENNAN, Box 4,217 Post Office, New York.

IMPORTANT ACTION OF THE GRAND LODGE OF VIRGINIA.—We give the text of a resolution adopted by the Grand Lodge of Virginia at its annual communication in December last, for the information of the Craft. We have at present neither explanation to offer, nor comment to make. The effect concerns the Craft at large; the causes are properly subjects of discussion between the Grand Bodies, and there we choose to leave them: "*Resolved*,—That the lodges and masons, under the jurisdiction of the Grand Lodge of Virginia, are hereby forbidden and prohibited from holding converse on the subject of Freemasonry with any person hailing from the state of New York; or in any other manner extending Masonic intercourse and recognition towards them."

MASONRY AND THE UNION.

We print below a beautiful and touching letter from M. W. WINSLOW LEWIS of Massachusetts, to Grand Master McDANIEL of Virginia. No patriot can read it without a fervent aspiration, that the prayer of Bro. LEWIS may be answered. We greatly fear, however, that in the present excited state of the public mind, there will be found but a slight disposition to be influenced by the calls of patriotism; the disease, if we may so term it, must run its course, and when the fever has abated, we shall be in a favorable mood for picking up the pieces, and setting the house to rights as some people do after a matrimonial quarrel. The storm that is howling around us cannot be put down with fair words, and until we have been sufficiently humiliated on both sides of the line, the friends of peace can only suffer in silence, and trust to Providence to pluck the flower safely from the nettle of danger that surrounds us.

BOSTON, Dec. 10th, 1860.

M. W. Gd. Master of the Gd. Lodge of Virginia:

DEAR BROTHER,—The period has arrived (alas! that it should ever be so), when it behooves every one who has lived and flourished under the benign influences of our glorious Union, to exert his best endeavors to obviate that sad impulse which threatens its dissolution. In the relation of fellow citizens of a wide-spread Republic, our efforts have proved ineffectual. Fanaticism is the prominent demon, and the ties which have bound the South and North so long together, which carried them shoulder to shoulder in the days of our fathers, and have continued them in their prosperity as a United Nation, are now in preparation to be severed.

Is it too late to avert the calamity? Is there nought remains of conservatism to be tried? Have we not an institution which binds us together, not only as fellow citizens, but as brothers, and as brothers can we lacerate those pledges, the foundation of our faith and practice? Therefore, may we not look to it as a strong element to allay the bitter anguish of those dark days in our Nation's history?

It was my good fortune to visit Richmond with a band of our Order, and to witness the mighty operation which connected the hearts of all participants on that occasion. The influences of that meeting are ineffaceable, the impress indelible. With such feelings of so powerful a fraternization, how disunion must pall the hearts of those whose affections as brothers are so warmed towards those so dear to them in Virginia! and, as one, I was resolved to pour out my own, and to express to you, what I deem to be the prominent sentiment in Boston, if not in the whole jurisdiction over which I have the honor to preside; and I assure you, my dear brother, that we cling to you, not only as brothers, but as fellow citizens; and may that evil day be far removed, when Virginia and Massachusetts, the states which gave to

our country a WASHINGTON and a FRANKLIN, and to Freemasonry two of its brightest lights, shall be found opposed as enemies, and severed as components of the United States.

May God avert that terrible issue! and may He instill into the hearts of all our Order, the observance of that precept of His Holy Word—that first lesson to every neophyte in Freemasonry, “Behold, how good and how pleasant it is for brethren to dwell together in unity;”—and, may all under your fraternal jurisdiction demonstrate by their acts, that in the “Old Dominion,” as well as among ourselves of the “Old Bay State” Union, as fellow citizens, and brotherly love as Masons, shall now in this perilous hour, as heretofore, under the days of prosperity, be their aim and resolve. *So mote it be*

Fraternally, yours,

WINSLOW LEWIS, *M. D., Gd. Master.*

GRAND LODGE OF NEW JERSEY.—The annual communication of the Grand Lodge of New Jersey, (being the seventy-fourth), was held at the Odd Fellows' Hall, in the city of Trenton, on the 16th and 17th days of January last. The M. W. ISAAC VAN WAGONER, Grand Master, presiding, with a representation from forty-four chartered lodges, and three under dispensation, as also, a large number of visitors. The address of the Grand Master, as also the reports of the several Grand Officers, are interesting papers, and were listened to with much interest, showing the Order in a very harmonious and prosperous condition. Representatives were received as follows: THOMAS J. CORSON, for the Grand Lodges of Iowa and Illinois; GEO. WATERS for North Carolina; INGHAM CORYELL for Kansas; JOSEPH H. HOUGH for Louisiana. The three lodges U. D., severally received warrants,—Kane, No. 55, at Newark; Orion, No. 56, at Frenchtown; and Corinthian, No. 57, at Orange. The election resulted in choice of the following: ISAAC VAN WAGONER, *G. M.*; ROBERT C. BUZBY, *D. G. M.*; THOMAS J. CORSON, *S. G. W.*; HOLMES W. MURPHY, *J. G. W.*; Rev. J. L. JANEWAY, *G. Chap.*; ELIAS PHILLIPS, *Trea.*; JOSEPH H. HOUGH, *G. Sec.*; INGHAM CORYELL, *D. G. Sec.*, and were installed by Past Grand Master DANIEL B. BRUEN. A petition was presented for a lodge to be located at Boonton, Morris County, to be called, Pequannoc Lodge, but owing to some informality, was referred to the Grand Master. A very interesting communication from Bro. SIDNEY HAYDEN, of Athens, Bradford County, Pennsylvania, was received and read, giving an account of the early history of several lodges prior to the convention, and organization of the Grand Lodge of this State. St. John's Lodge, at Newark, was warranted by GEORGE HARRISON, Provincial Grand Master of New York, May 13th, 1761; and on the 20th of March, 1762, a warrant was issued from St. John's Grand Lodge of Boston, for a lodge at Elizabeth, called Temple Lodge, No. 1. June 24th, 1764,

the same Grand Lodge issued a warrant to brethren in Princeton, called St. John's Lodge; both were issued by JEREMY GRIDLEY, as Grand Master. Pennsylvania furnished three, viz: one at Basking-ridge, No. 10, 1767; Middletown, No. 23, 1779; and Burlington, No. 32, 1781; and one other in the New Jersey line of the army, in September 2nd, 1782.* The communication was referred to the committee on History in this State. A resolution was passed to re-publish entire the minutes of this Grand Lodge from 1786 to the present time inclusive. Suitable resolutions were passed upon the decease of Bro. ISAAC H. HAMPTON, a Past Grand Master of this Grand Lodge. A Constitution, By-laws, and General Regulations were reported by P. M. HENRY R. CANNON, chairman of the committee, and adopted without any material alteration from the hands of the committee. Considerable business of a miscellaneous character was passed upon, and we must say, that a more pleasant, agreeable, and business communication we have not had for many years. We had the pleasure of a personal acquaintance with Bro. DREW, the Grand Lecturer of New York, and much regret his stay with us was so short.

Yours truly,

SCRIBE.

THE following official response to the Letters Patent of Grand Master B. B. FRENCH, announcing to the Templars of the United States, the death of Sir Knight JOHN MASSON, Grand Chancellor of the Grand Conclave of Masonic Knights Templar of England and Wales, will be read with interest, especially the cordial acknowledgement of courtesies shown to the royal scion of England during his late visit to this country. We have as yet no announcement from head quarters of the death of Col. KEMEYS TYNTE, Grand Master of English Templars, owing we presume to the fact, that our Grand Master has not been officially informed of it. When received we shall esteem it a duty to lay it before our readers.

FREE MASONS' HALL, LONDON.

‡ FR. COLONEL C. K. KEMEYS TYNTE, Grand Master of
Masonic Knights Templar in England and Wales, to
Sir Knight BENJAMIN B. FRENCH, Grand Master of
Knights Templar of the United States of America.

Sends Greeting:

At a meeting of the Committee of the Grand Conclave, held on

* Bro. S. HAYDEN is preparing, and to be appended to his forthcoming work on WASHINGTON'S MASONIC LIFE, a series of sketches on the History of Masonry in each state up to the period of WASHINGTON'S death, at the close of the last century. We understand that his notes on the early Masonic history of each state, will be submitted to competent Masonic authorities in them, to insure their correctness, thus rendering these sketches of great value to the early history of American Masonry.

Friday, the 2nd day of November, A. D. 1860, A. O. 742. The communication from Sir Knight B. B. FRENCH, Grand Master of the Knights Templar in the United States, to the Knights Templar in this country, on the occasion of the death of Sir Knight MASSON, late Grand Chancellor of the Order in England and Wales, and Representative of the Knights Templar of the United States, in our Grand Conclave, was laid before the members present. The kind sympathy expressed in that document to the officers and members of the Grand Conclave on their bereavement, was duly felt and appreciated; and whilst the testimony it bore to the worth of our departed Frater was truly gratifying to those who were well acquainted with his character and merits, a fervent wish was expressed, that such feelings of cordiality and friendship, as have been in this instance displayed by the Grand Master and Knights enrolled under your banner, may ever actuate the Knights Templar on both sides of the Atlantic, a wish especially predominant at this time, when we feel as Englishmen, proud and gratified at the hospitable and chivalrous reception which the Prince of Wales, the grandson and great nephew of former Grand Masters of our Order, has met with in your great country.

Given under my hand and seal, and attested by the signature of (Seal) the Grand Vice-Chancellor, and the seal of our Grand Encampment, in the City of London, on this 2nd day of November, A. D. 1860—A. O. 742.



WILLIAM STUART, D. G. M.
M. H. SHUTTLEWORTH, G. V. C

GRAND COMMANDERY OF CALIFORNIA.—We are in receipt of the printed transactions of this Grand Body at their annual conclave, held in the city of San Francisco on the 12th and 14th October, 1860. The Grand Commander, R. E. Sir LEANDER RANSOM, unable from sickness to attend the session, presented through the Deputy, his annual address, in which he says, "The continued prosperity of our valiant and magnanimous Order in this state of our adoption, is without a parallel; and we fondly hope, that a good number of those who are 'enlisting under our banner' are 'life members;' and that they will duly appreciate the objects, advantages and pleasures to be derived from our solemn ceremonies, that they will not only become better drilled soldiers, but better fathers, better husbands, better sons, and better men; and that they will prefer to wield the Sword of Christian Chivalry, with Faith for its hilt, Hope for its blade, and Charity for its point, rather than the deadly knife and revolver." The Grand Commander made during the year a decision, confirming the act of a Commander, in excluding a member from his Commandery, which he submitted to the Grand

Commandery, and which they approved. As it is of general interest, we append a brief statement of it. The decision appealed from is consequent upon an alleged violation of the provisions of section I, article II., Part V. of the Constitution of the Grand Lodge of California, which declares that, "It is the duty of every Master Mason to be a member of some lodge; and any one who having resided six months within the jurisdiction of a lodge, shall refuse or neglect to make application so to be, or who shall not have regularly contributed to such lodge an amount equivalent to its regular dues, while able so to do shall be deemed unworthy of Masonic consideration, and shall not be entitled to, nor be the recipient of any of the rights, privileges or charities of the Order." The appelliant being a non-affiliated Master Mason, and refusing to comply with the Grand Lodge Constitution, it was decided by the Commander, that he was in effect a suspended Mason, and as such could not visit the Commandery." It will be noticed that the *propriety* of the provision quoted from the Grand Lodge Constitution is not in question, but that from the fact of its being there, it must be respected until altered by competent authority, and hence that a Master Mason, falling under its provisions, is not in good standing and cannot sit in his Commandery, which is unmistakably sound. Sir JAS. L. ENGLISH was elected Grand Commander, and Sir A. G. ABELL, re-elected Grand Recorder. The typographical execution of this pamphlet reflects great credit on the professors of the "art preservative," in the Golden State.

We acknowledge the receipt of a printed copy of the addresses of Grand Master WHITING and P. G. M. FRENCH, on the occasion of the reception of the latter as Representative of Louisiana, near the Grand Lodge of the District of Columbia. We should be glad to reprint it entire had we space, as it is, we must content ourselves with the following extract: "I am glad, Most Worshipful Sir and Brethren, to present these credentials on this particular day—the *one day* of the year devoted to St. John the Evangelist, whose constant admonition was, 'Love one another;' and on which it is meet that our own affections should go out among our brethren, and bear us witness that we do not forget the beautiful charge of that pure-hearted disciple whose head once rested on the sacred bosom of his Savior, and whose long life was one of beauty and of affection. I am glad to present them at this *time*—the time when the people of the Christian world are celebrating an event most sacred to them; when

' Stilled for a time are angry thoughts,
 ' The hearts of men are mild;
 The Father, with a holier thrill,
 Bends o'er his slumbering child;'

—an anniversary of that era which inaugurated 'Peace on earth, and

good will to men!" Yes, my brethren, I am glad to be favored with this opportunity of standing among you, not only as the representative of the Grand Lodge of Louisiana, but as your own brother, whom you have so often 'honored with supreme command,' and who feels this day an affection towards you, all which will last as long as life lasts, and who cannot close these remarks in more proper language than that of the pure-hearted Evangelist: 'Beloved, let us love one another, for love is of God.'" The response of M. W. Bro. WHITING was eminently appropriate.

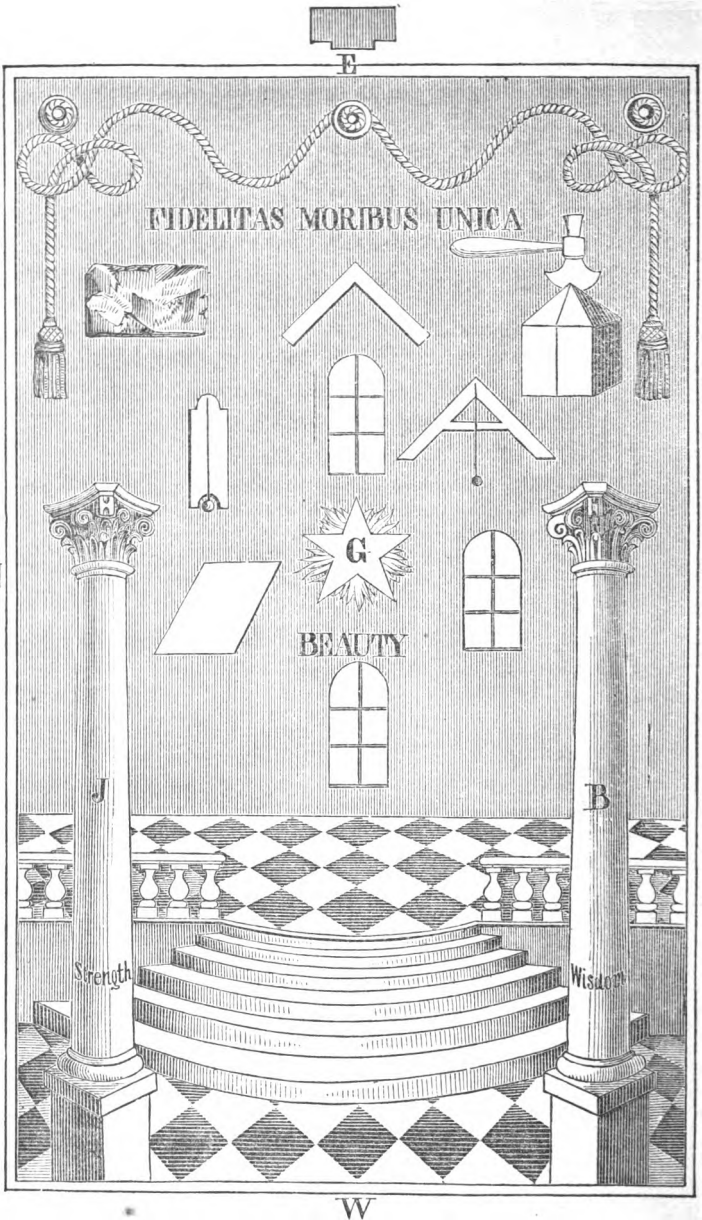
MASONIC CHARMS.—On the installation of the officers of Puritan Lodge, No. 339, Bro. GEORGE W. STEWART, S. W., was made the recipient of a set of Masonic Charms and a beautiful Keystone, at the hands of R. W. HENRY C. BANKS, D. D. G. M., on behalf of Munn Lodge, 190, for valuable services rendered to that lodge.

BALL AND SUPPER.—The ninth annual ball of Mount Neboh Lodge, 257, came off at the City Assembly Rooms, on the evening of the 3rd ult. Several of the officers of the Grand Lodge and prominent city lodges, with their ladies were present. The supper was recherché, and the whole affair passed off with éclat.

PRESENTATION.—On the 15th ult., JOSEPH RICHARDSON, P. M. of Washington Lodge, No. 21, was presented with a handsome Gold Watch and Chain. The presentation was made by JAMES A. REED, who reviewed the history of the Lodge, and dwelt with pleasure upon the harmony which has ever existed among its members.

COMPLIMENTARY.—P. M. WM. GAMBLING of Crescent Lodge, No. 402, who two years ago received an elegant service of Silver Plate from the members of this Lodge, was at its last communication voted a series of resolutions expressive of the thanks due him for the zeal, energy, and urbanity exhibited during a four years' occupation of the chair in the east. Bro. PINCKNEY presented the resolutions, which with a photograph of Bro. GAMBLING attached, were elegantly engrossed and framed.

KNIGHTS TEMPLAR OVATION.—The DeWitt Clinton Commandery, No. 27, of Brooklyn, E. D., gave a grand Knights Templars' Ovation on the 10th ult., for the benefit of the poor of the city. An anthem by the Harmonic Society and poem by Doesticks, with addresses from M. E. Sir Knight JOHN W. SIMONS, and E. Sir F. P. BREED, the former, on the vitality of Freemasonry, and the latter, on the history of Knights Templars, were among the interesting features of the occasion. Sir T. T. MAY, E. Commander, read a letter from R. E. FRANK CHAMBERLAIN, of Albany, Grand Commander of the State, regretting his inability of attending, at the same time, enclosing \$25 for the praiseworthy object of the celebration. The Rev. Dr. PORTER, in whose church the celebration took place, likewise delivered an interesting address.



TRACING BOARD OF AN ENTERED APPRENTICE — EIGHTEENTH CENTURY.

SEE PAGE 389.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbrest Field of Masonic Literature.

Vol. I]

MARCH, 1861.

[No. 7.

MASONIC VAGRANCY.

BY THE EDITOR.

If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; *yea, though he be a stranger, or a sojourner; that he may live with thee.*—LEVITICUS xxv. 35.

The men that were at peace with thee, have deceived thee, and prevailed against thee; *they that eat thy bread* have laid a wound under thee—OBADIAH i. 7.



T is a most pernicious philosophy which refuses to acknowledge or investigate the unpleasant features of any system of ethics, or shrinks from the duty of excision, when milder appliances fail of their desired effect, and hence we think it a duty of our profession to call attention to the growing evil indicated in our caption.

To a superficial observer, it would seem that our system was expressly intended to provide against mendicancy in any shape; and that our professions of benevolence are but hollow shams while we allow our own kindred and people to fall into the vicious state of professional beggars; but those who are in the habit of looking beyond the surface, need not to be re-

minded that Masonry does not pretend to be an eleemosynary establishment: that it is rather a system of morality, one of the duties of which is to relieve the distresses of its worthy adherents, and those of their widows and orphans, or, in other words, that charity, or the giving of alms, is but an adjunct to other and equally important duties.

In this sense, the text from the Book of the Law, first above quoted, literally describes a Masonic duty, and truly sets forth the real purpose of Masonic donations. "If thy brother be waxen poor or fallen in decay with thee, *then* thou shalt relieve him." For this purpose our members cheerfully impose on themselves a tax, which as citizens they would not submit to without murmuring, and the proceeds of which they give with a liberal hand, not only to the "brother waxen poor" among us, and those who have a natural right to ask in his name, but also, in too many cases to those who neither have, nor ought to have a claim for anything beyond that degree of politeness which indicates the nearest road to the outer door.

This is a defect of our present administration of charity, that is daily working evil not only to the Craft, but to the recipients themselves; for we hold, that money given to the idle and viciously disposed, not only does wrong to the giver, but also to the recipients, as they are thus encouraged not only to continue a life of idleness, but to exercise their wits for new methods of imposing on the too credulous stewards of a fund intended for a far different purpose. The practice of benevolence is often and strongly inculcated in our ritual, in monitors, and all publications which undertake to treat of Masonry, but it is in almost every case taken literally, and without consideration as to what true benevolence is. We say that the mere giving of money is not charity, for charity implies love, and requires discrimination. Our gifts, unlike the gentle dew of heaven, should not fall alike on the just

and the unjust, for vice, like noxious weeds, grows rampant enough without fertilizing. Add this consideration; that every dollar misgiven to an imposter, is two dollars taken from the true claimant, and a sufficient reason will be found for the exercise of greater caution than seems to prevail among the lodges in our country. While, therefore, we would by all means applaud this liberal assistance given to those *known* to be worthy, we would equally condemn that loose giving which simply requires a package of greasy papers and a plausible story to open the purse. We do not speak unadvisedly when we thus characterize a process vastly too common to be either denied or suffered to continue without expostulation. Let the reader who "respectfully begs leave to differ," take the trouble to visit a lodge or two in any of the large cities of the Union, and watch the progress of an application for relief, and in nine cases out of ten he will find a donation recommended and granted in less time, and with less examination than a prudent housewife would consume in buying a pound of tea or a leg of mutton; and yet the gift may prove a curse instead of as intended—a blessing. We do not for a moment call in question the intention of those who so freely give the lodge-means to applicants, but we warn them, as years of active experience have convinced us, that they cannot thus discharge the trust reposed in them, nor be certain that in thus giving they are truly relieving the "brother waxen poor and fallen into decay among them;" that, on the contrary, they thus assist in many instances in furnishing the means for idleness and dissipation, and in the same proportion deprive themselves of the pleasure they might otherwise enjoy, in giving more generously to those whose right is undisputed.

We hold, that even in the latter case, there is more than money required in the fulfillment of our duty. Money will often cut the knot of a difficulty which it were better to spend

a little time in untying. A word in season to the desponding, or of encouragement to those honestly striving, may produce more lasting benefit than any amount of money could do without them. "Words fitly spoken are like apples of gold in pictures of silver." How often have such words enlivened the gloom of affliction, and converted the night of despair into the morning of joy! How have they reclaimed the wanderer from the paths of rectitude, and shielded the unfortunate from the shafts of malice and oppression! Yet how often is their value lost and conscience silenced by adding an extra dollar or so to the donation?

But to return: we now come to the consideration of our second quotation, which most truthfully presents a phase of our subject to which we especially desire to call attention. It is by no means a pleasant confession to make, nevertheless it is true, that, like every other institution, Masonry has its unworthy members, properly denominated, parasites. They may be divided into two classes, thus: those who, under a fair exterior and lying protestations, impose themselves on the fraternity with the direct intention of making use of it, and who, as soon as they have obtained a certificate, proceed to carry out their ideas, till sooner or later they are detected, and the Craft is relieved of them by expulsion; and those who, having once been worthy, have fallen from their high estate, and taken to earning a livelihood by begging from lodge to lodge. These in turn have their hangers-on, and the whole combine their forces to deplete the lodge treasuries, literally to eat the bread of Masonry, and to "lay a wound under it." Now, the question arises, how is this to be prevented? Most certainly not by continuing to give to all who ask; not by the members of each particular lodge wrapping themselves up in the fallacy that they know how to disburse their own charities, for we tell them frankly, that they are being continually imposed upon. The same men who set

your committee of investigation at defiance when they were scheming their way in, will continue to circumvent you now that they are in; those brethren who could so forget their self-assumed duties as voluntarily to refrain from the labor by which we are required to obtain our daily bread, will continue to prey upon us till we earnestly set about defeating them, and awaken to the belief that handing out five-dollar bills is not a correct exemplification of Masonic charity.

To guard the Craft against these drones, "who toil not, neither do they spin," there have been formed in New Orleans, New York, Brooklyn, Louisville, Buffalo, and perhaps other cities, lodges or boards of relief, supported by contributions from the surrounding lodges, and through which all donations to sojourners, or others than their own members, are or ought to be made. These boards make it their special business to *know* who the money goes to, and what purpose it is likely to be used for. They are careful sentinels posted on the outworks for that special business, and most loyalty has it thus far been attended to. But we find that the work is but half done so long as the lodges continue to neglect their portion; some refuse to give anything, under the fallacious plea that they can give their own charity; others neglect to make their payments, and thus cramp the operations of the boards, and nearly all interfere by inconsiderate donations to persons they know nothing about, and who, in a number of instances, have been discovered and recorded on the books of the local board as impostors!

One of the strongest recommendations of the system of boards of relief is, that it centralizes the action of the lodges in the city or town where it is in operation, and presents an effectual bar to those operators who, after having obtained from lodge A a donation of five dollars, to prevent a heartless landlord from turning them out of doors next morning, do not scruple to make the same application to lodge B and

C, and so on to the end of the alphabet, as we have known to be done repeatedly. If, then, we would put an end to such shameless imposture, we must also unite in sustaining the board, and in refraining from donations to others than our own members, and we shall have the satisfaction of knowing not only that our money is well bestowed, but that our stores have been increased, and our capacity for good enlarged, by the amounts saved from the heartless wolves who love us only that they may devour us.

BALLOTING.—In the lodges of England there is no balloting for the second and third degrees. It is there held “that all necessary inquiry has been made prior to a candidate being initiated, and that the lodge which admits him as a brother, is about to give him the other degrees without further ballot.” In this country, the universal practice, so far as we know, is to ballot for each degree. This practice is, at least, of doubtful propriety. It is true, the law requires unanimity in receiving a new member, but that unanimity was originally applied only to initiation, and the candidate was regarded as entitled to promotion, after having made suitable proficiency in the degree taken. The present rule in this country sometimes works a grievous hardship; and does injustice to a deserving brother. It might be well enough to remark here, that the sixth of the “General Regulations,” as established by the Grand Lodge of England in 1723, required that “No man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present;” but this rule, which has been followed by all other Grand Lodges of the world since that day, only applies to *initiation* and *affiliation*. The candidate was considered “admitted,” “made a mason,” etc., when he received the first degree.

ORIGIN AND HISTORY OF MASONIC RITES.

BY THE LATOMIA SOCIETY.



IN the present essay we propose to give a brief sketch of the history of the various rites into which Freemasonry has from time to time been divided, some of which have had but an ephemeral existence, while others still remain, the monuments of the ingenuity of their founders.

A masonic rite may be defined to be a peculiar modification of Masonry, so far as relates to the method, order, and rules observed in the organization and government of the Masonic system. In every rite the three degrees of Apprentice, Fellow Craft, and Master Mason, and their essential organization, are preserved; but there are varieties in the ceremonies, and in the number and names of the additional, or so-called "higher degrees." The peculiarity which arises from the variety in ceremonial, and in the organization and distribution of the higher degrees, constitutes the essential characteristics of a rite.

The YORK RITE is the mother of all the other rites. It derives its name from the city of York, in the north of England, where, according to its traditions, in the year 926, Prince EDWIN held the first Grand Lodge, or, rather, general assembly of Masons of England, and established the English Constitutions, by which the York Rite continues to this day to be governed. According to CLAVEL, the York Rite is the most extensively diffused of the rites, embracing four-fifths of the Masons of the habitable globe. It is the predominating rite in England, Scotland, Ireland, their dependencies, and the United States of America, and is practiced, in a modified form, by several of the European Grand Lodges—as, for example, by the Grand Lodge of Hamburg, which

recognizes but the three blue degrees of SCHRODER'S Ritual, which is based upon the old English Ritual.

The first and principal cause which gave birth to the "Higher Degrees," was undoubtedly political in its character. In the year 1689, JAMES II., King of England, was forced to fly from his country to the continent, whither his queen and son had preceded him. He was accompanied in his flight by many friends and adherents, some of whom were members of the fraternity, and who made use of Masonry for the purpose of more closely uniting together their followers, and of attaching them to the fortunes of the STUARTS. In the course of time, many of the fugitives who had accompanied the exiled monarch, found themselves in necessitous circumstances, and therefore invented new degrees, with high-sounding titles, which proved so attractive to the French Masons, that from the profits of their initiations they reaped an abundant harvest. The French, ever anxious for novelties, their self-conceit flattered by fancying themselves Knights Templar, Knights of St John, etc., blindly fell into the net, and eagerly sought to be initiated in these pretended "Higher Degrees." Another idea soon began to gain ground, viz: that in the Masonic mysteries were concealed the most hidden secrets of alchymy, and so general was this delusion, that we find the names of some of the noblest of the land, some of the most learned men of the age, some of the truest friends of humanity, enrolled among these seekers for the universal elixir which was to cure all the diseases which flesh is heir to, and render man immortal, and for the philosopher's stone, by the aid of which they should succeed in transmuting the baser metals into gold. We may name, for example, the Dukes FERDINAND and FREDERICK AUGUSTUS of Brunswick, the Landgrave CHARLES of Hesse, Bros. WURMB, WOLLNER, etc., men of learning and experience, who all took an active part in these ridiculous researches.

The master-spirit who gave the first impulse to the higher degrees, was ANDREW MICHAEL RAMSAY, a native of Scotland, generally known as the "CHEVALIER RAMSAY;" he was born at Ayr, in 1686, and died at St. Germain-en-laye, in France, in the year 1743. He was a man of extensive erudition, and a friend of the great and good Archbishop FENELON, through whose influence, in 1709, he embraced the Roman Catholic religion. One of the most faithful and zealous adherents of the Pretender (JAMES III.), of whose son he was for a time the tutor, he sought to identify the progress of Freemasonry with the fortunes of the house of STUART. For this purpose he endeavored to obviate the objections of the French nobility to the mechanical origin of the institution, by asserting that it arose in the Holy Land during the Crusades, as an order of chivalry. In the year 1740, he delivered his celebrated discourse at Paris, in which he set forth his theory in regard to the origin of Freemasonry, as follows, viz: that the first Freemasons were a society of Knights, who had devoted themselves to the purpose of rebuilding the sacred edifices which had been destroyed by the Saracens; that the latter, with a view of preventing the execution of this pious design, sent emissaries among them, who, disguised as Christians, mingled with the builders, and paralyzed their efforts; that the Knights, having discovered the existence of these spies, became more careful in the future, and instituted certain signs and words for the purpose of guarding against them; and, as many of their workmen were new converts to Christianity, they adopted certain symbolic ceremonies, in order more readily to instruct their proselytes in the new religion. Finally, the Saracens becoming more powerful, the Knight Masons were compelled to abandon their original occupation; but, being invited by a King of England to remove into his dominions, they accepted the invitation, and there devoted themselves to the cultivation

and encouragement of the arts of Architecture, Sculpture, Painting and Music. RAMSAY attempted to support his theory by the fact of the building of the College of Templars, in London, which edifice was actually constructed in the 12th century by the fraternity of Masons who had been in the holy wars.

In 1728, RAMSAY attempted a Masonic reform according to this system. He proposed to the Grand Lodge of England to substitute, in place of the three symbolic degrees, three others of his own invention; those of *Scotch Mason*, *Novice*, and *Knight of the Temple*, which he pretended were the only true and ancient degrees, and had their administrative centre from time immemorial in the Lodge of St. Andrew at Edinburgh. His proposition was at once rejected by the Grand Lodge of England, which has ever been averse to any innovations in Ancient Craft Masonry. But he carried his degrees to Paris, where they met with amazing success, and gave rise to all those higher degrees which have since been known by the name of the *Ancient Scottish Rite*, and which afterwards became so popular on the continent, and have given birth to innumerable other degrees. These first degrees, introduced by RAMSAY, were called "Scottish Degrees," because they were supposed to have been instituted by JAMES II., in Scotland, in 1688. The incorrectness of this assertion is, however, historically proven, for in the records of the Grand Lodge of Scotland, we find no mention of any other than the three symbolic degrees prior to the year 1763. In this year, we find the first mention of the *Royal Arch Degree* in Scotland, whither it had been introduced from England, where it had already been practiced as early as 1752. Thus, prior to 1763, all these pretended *Scottish* degrees were absolutely unknown in Scotland, and could not therefore have been instituted there in 1688.

The first and original "Scottish" degree, which gave birth

to all the others, was termed the *Scotch Master*. In this degree, the *blue* Master Mason, after having passed through the customary ceremonial, was created a "Knight of St. Andrew of the Thistle, in the name of God—of the Apostle St. Andrew—of the Grand Master (originally naming the King of Scotland)—and of the Master of the lodge." The distinctive color of the lodge, of the apron and the ribbon of the order, was green—the sacred number, 4—and the battery of the degree, 4 x 4. The greatest possible purity of morals was inculcated in this degree, the Scotch Masters being considered as the high priests of the order, and as such, the holy of holies of the temple was confided to their care, while the Apprentices and Fellow Crafts, as LEVITES, guarded the porch, and the Master Masons, as priests, the holy place. On the carpet of the degree was represented the Ark of the Covenant, a symbol of the hearts of the brethren, and three golden vases in a hollow cubical stone, with the initials, J., G. and O., signifying the three primitive substances out of which the world was formed—Salt, Sulphur, and Mercury. These vases were said to have been discovered by four ancient Masters from Scotland, in the ruins of the temple of Jerusalem, for which reason they were called "Scotch Masters;" and in their honor, and in commemoration of this event, four lights are placed in the Scottish temple. The great secret of the Scottish Masters consisted in the art of composing the universal elixir, and in the science of the transmutation of metals. The five points of a Scotch Master were symbolized by the seven steps—the brazen sea—the ark of Noah—the tower of Babel—and the blazing star, all of which were delineated upon the carpet. By the secret of transmuting the baser metals into gold, they held out to their followers the promise of untold wealth and power, as a reward for their zeal and assiduity in the cause.

This degree of "Scotch Master" soon found its way to Germany, for as early as the year 1744, we find the Baron VON OBERG, and some other brethren, engaged in establishing the first Scottish lodge at Hamburg, under the distinctive appellation of *Judica*.

JAMES II., during his stay at Paris, resided in the college of Clermont, a celebrated college of the Jesuits, who were then in the very zenith of their power, who pervaded every branch of society, and who numbered among themselves some of the most distinguished, learned, and influential personages of the age. There, it is possible, that the first Scottish degrees were manufactured by the adherents of the House of Stuart. The first regular chapter of these degrees, of which we have any account, was founded in 1754, by the CHEVALIER DE BONNEVILLE, and was styled the *Chapter of Clermont*, in allusion to the place from whence it emanated. This chapter consisted of four degrees, exclusive of the symbolic or blue degrees, making seven in all. The fourth degree was the *Scotch Master*; the fifth, the *Elect Master*, or *Knight of the Eagle*; the sixth, *Illustrious Master*, or *Knight of the Holy Sepulcher*; and the seventh, *Most Illustrious Master*, *Glorified Master*, or *Knight of God*. In this system, a portion of the legend of the Master's degree is omitted, the idea of revenge being substituted, and the execution of this revenge forms the basis of the fifth and sixth degrees. In the seventh degree, the candidate is informed that HIRAM is but a myth; and that by the symbol of the Master who is slain, is intended the last Grand Master of the Templars, JAMES DE MOLAY, who was burned at the stake at the time of the destruction of their order; all the masonic symbols of the preceding degrees referring to this circumstance. The history of these degrees was divided into five periods: the first of which commences with the founding of the Order by ADAM, whose posterity were divided into children of men

(the profane) and children of God; the principal tenets of the latter being "reverence of God, virtue, and wisdom." ENOCH erected two pillars, on which he engraved these tenets, in order to transmit them to posterity—the two pillars of SOLOMON'S temple being symbolical of those of ENOCH. The second period commences immediately after the deluge, when a similar society was again instituted, namely, the *Noachidæ*, or *Children of Noah*. With NIMROD commences the third period; MOSES brings with him out of Egypt all the learning and wisdom of the Egyptians, and among the Jews the institution takes the name of קִיּוּר (initiated). The fourth period commences with SOLOMON, who institutes the seventh degree, and classifies the seven liberal arts and sciences. JESUS CHRIST is also declared to have been a member of the Order. At the close of this period, the Order assumes the name of *Ancient Scottish Masters*. The founders of the Order of Knights Templar are said to have been Elect Masters, and with them begins the fifth period. The Elect Masters were Knights of the Eagle, the Illustrious Masters were Knights of the Holy Sepulcher; and when after their labors were over they required repose, they were introduced into the fraternity of Sublime Masons. After the destruction of the Order of the Temple, several brethren fled to England, Ireland, and Scotland, where they dwelt in concealment, and, by the counsel of King EDWARD, adopted the title of Fraternity of Freemasons. By the myth of HIRAM, as contained in the legend of the M. M. degree, they commemorate the tragical end of their revered Grand Master, JAMES DE MOLAY, the three ruffians being typical of PHILIP, King of France, Pope CLEMENT, and NOFFODEI, the renegade Templar who had betrayed the order. The word HIRAM is explained as an anagram *Hugo Igne Raptus Astrocissimo Molay*.

The degrees of the Chapter of Clermont were introduced

at Berlin, in 1758, by some French prisoners of war, and in particular by a certain MARQUIS DE LERNAI; and from hence they were propagated with numerous variations throughout Germany, by the notorious ROSA, a Lutheran minister, who had been degraded from his position on account of his dissolute life. He styled the order, *Ordo Equestris Hierosolymitanus*. In addition to Templarism, he also introduced alchemy into his system of degrees.

We now come to an individual who played an active part in the Masonry of his day. This was CHARLES GOTTHELF, Baron Von Hund and Altengrotkau, proprietor of a large estate in Upper Lusatia, born in 1722, and, according to his own statement, made a Mason, in a lodge at Frankfort-on-the-Maine, in 1742. From thence he went to Paris, and in the following year received the higher degrees of the Chapter of Clermont, and was charged with the duty of propagating this system in Germany. His patent, which had in all probability been manufactured by himself, was inscribed in hieroglyphic characters, illegible to any one but himself. Shortly after his initiation, he openly declared that the real Grand Master of the Order was no less a personage than CHARLES EDWARD STUART, the Pretender; but he subsequently changed his mind, and asserted that the Grand Master was a certain English peer, who, for cogent reasons, desired to remain incognito. This, certainly, was a most convenient method of getting over a difficulty. After a return to his estate, he instituted a lodge on his own grounds, in which he initiated his friends and acquaintances into his system; and in 1753 communicated it to the lodge already existing at Naumburg. These two lodges may therefore be regarded as the cradles of his system. VON HUND composed his ritual partly from the memory of his own initiation, and partly from his own fancy and peculiar ideas. Of this system, for twenty years, he was the soul and the leader, and

during this period his system was almost universally adopted throughout Germany. While VON HUND was employed in disseminating his high degrees, a rival, a German, named LEUCHS, made his appearance. The latter, while employed as assay master to the Prince of Bernberg, at Jena, in 1758, had endeavored to introduce a fourth degree, which he termed *Sublime Mason*, into Freemasonry. After many ups and downs, he finally became captain of horse in the service of Wurtemberg, and in 1763 returned to Jena, where, assuming the name of JOHNSON, he commenced a regular crusade against the CLERMONT and ROSA systems of Masonry. He forwarded to all the lodges circular letters, in which he assumed the title of Grand Prior, requiring the chapters to surrender their charters, and take out new ones from him, asserting that he had been empowered by the Grand Master to introduce the true and genuine Masonry, the high degrees of ROSA being utterly false. In order to gain the respect and confidence of his dupes, he manufactured gold before their eyes, and asserted that the secrets contained in his system were monarchy, alchemy, and magic; that these three, when thoroughly understood, comprised within themselves all the secrets of the past, the present, and the future. Many, led by curiosity or a desire of knowledge, flocked to his standard; the lodges and chapters destroyed their Berlin charters, and anxiously awaited their turn to be received into this new order of Knights Templar. Even VON HUND entered into a correspondence with JOHNSON, and began actually to believe, that he was what he represented himself to be. A general convent was held at Altenburgh, on the 26th of May, 1764, at which VON HUND, humbly kneeling, acknowledged JOHNSON as his superior, and did him homage. JOHNSON, carried away by his success, now became more and more daring and despotic; he ruled his subjects with a rod of iron; his valorous knights, booted and spurred, and clad in pasteboard armor,

crowded to his chapters; he even went so far as to compel them to mount and ride at all hours of the night, through mists and fog, and in the worst of weather, in order, as he said, to inure them to deeds of chivalrous valor, and to accustom them to fatigue and privation. These impostures, however, could not last forever; his deluded victims began to see through his tricks, and VON HUND, finally, openly denounced him as an impostor, and summoned him to show his authority. JOHNSON promised everything, but, instead of doing so, fled; he was finally arrested by order of the reigning Duchess of Weimar, at Alsleben, and imprisoned in the castle of Wartburg. There he remained until 1775, when he died. After JOHNSON'S arrest, the lodges again returned to their allegiance to VON HUND, who then revised and perfected his system, which was termed the *Rite of Strict Observance*, in contradistinction to the original English Masonry, which was called the *Late*, or *Relaxed Observance*. According to this system, the three symbolic degrees were but a mask, behind which was concealed the true order of Knights Templar. The lectures of the degrees recount that two Knights Templar, named NOFFODEI and FLORIAN, in the year 1303, were punished for some crime, and the commanderies over which they presided were taken from them. They addressed themselves to the Prov. Grand Master of Mount Carmel, and desired him to assign them new commanderies, which request was refused. Irritated at this refusal, they slew him, at his country-seat, near Milan, and concealed his body beneath some bushes. But their revenge was not yet satiated. They came to Paris, and accused the Templars of the most horrid crimes; and through their denunciation was occasioned the dissolution of the order, and the martyrdom of the Grand Master, JAMES DE MOLAY. After this catastrophe, the Prov. Grand Master of Auvergne, PETER D'AUMONT, two commanders, and five knights, escaped,

in the garb of Masons, and took refuge in Scotland, where they found the Grand Commander of the Order, GEORGE HARRIS, and several other brethren, with whom they agreed to continue the Order. AUMONT was chosen Grand Master on St. John's day, 1313. In order to avoid persecution, the Templars adopted symbols taken from architecture, and styled themselves Freemasons. In 1361, the seat of the Grand Master of the Temple was removed to Old Aberdeen, and from this date the Order spread and flourished under the veil of Masonry, in Italy, Germany, France, Portugal, Spain, and other countries. This theme was the principal subject of most of the degrees of the *Strict Observance*; some, however, consisted of alchemical, cabalistic, and magical researches, evocations of spirits, and other superstitious practices. After the three symbolic degrees, followed—fourth, the *Scotch Master*; on the carpet of this degree were represented a lion, emblem of fearlessness, courage, and calm fortitude; a fox, the symbol of prudence; an ape, signifying the faculty of imitation; and a sparrow-hawk, typical of swiftness. The *Scotch Master*, having been found worthy of advancement, was then received in the fifth degree as a *Novice*; and in the sixth, was created a *Knight Templar*. This latter degree was divided into three branches, namely: *Armiger*, those who were not of noble birth or rank; *Socii et Amici*, or those who were already Knights of some Order—as Princes, etc., and *Equites* or Knights. Each Armiger, Socius or Eques, received on his initiation a knightly name, coat of arms, and motto; thus, the Duke FERDINAND of Brunswick bore the title *Ferdinand Eques a Victoria*; his motto was, “*coronam meruit.*” HUND afterwards instituted a seventh degree, *Eques Professus*, which, however, was conferred on but few. The whole of Europe was apportioned into nine “Provinces,” the seventh of which included the northern part of Germany, between the Elbe and Oder. The Order

was subordinate to a Grand Master, who was supposed to be unknown to all, except a few of the privileged knights, VON HUND being in reality the head of the Order. The superior officer of each province was termed "*Heermeister*," VON HUND assuming command of the seventh province, under the distinctive title of *Carolus Eques ab Ense*. The lodges were called Commanderies, the Masters being styled, "*Commendator domus*." The Masters were subordinate to the *Prefects*, and these again to *Sub-priors and Priors*. The seats of these officers were called by names taken from the rolls of the old Knights Templar and Knights of Malta. The Preceptory of Hamburg was termed Foenack; Copenhagen, Eydendorp; Brunswick, Brunopolis, etc. Many plans were concocted and attempted, in order to furnish a revenue to these office-holders. While VON HUND was in Paris, he actually contemplated the establishment of colonies in North America and on the coast of Labrador, and afterwards in Russia. In 1768, he endeavored to dispose of his property to the Order, at a very low price, in order to furnish dwellings for the officers; but owing to the mistrust of the brethren, the arrangement fell through, and this plan cost him more than one-half his wealth. In 1766 a brother, by the name of SHUBARTH, proposed a so-called "*Economical Plan*," (*Anti. St. Nicaise*, vol. iii.) by which he proposed a regular system of graduated assessments upon the lodges, a sort of sliding-scale of fees, which, *on paper*, presented an enormous result. The plan, however, failed, a large majority of the brethren not being sufficiently credulous to embark in the speculation. Some lodges, however, who had, in accordance with the plan, commenced the collection of a fund for the above purpose, soon found themselves enabled to erect handsome halls for their accommodation, and thus laid the foundation for acquiring considerable property. VON HUND, as "*Heermeister*" of the seventh province, dwelt at Sonnen-

burg, on his own estates, from whence he governed his province and issued his decrees. Taken altogether, it cannot be denied that VON HUND's whole system displayed a wonderful and well-organized plan of military strength and order.

(TO BE CONTINUED.)

UNIVERSALITY OF MASONRY.

“MASONRY knows no selfish end or aim,
 For every human being has a claim
 Upon our sympathies; and thus we find
 Its benefits accrue to all mankind,
 Or would accrue—perhaps 'twere best to say—
 Were we its teachings strictly to obey.
 But do we, brothers? Let us have the grace
 To meet this searching question face to face.
 Do we so live that all the world may see
That Masons are what Masons claim to be?
 Does all our intercourse with others prove
 That we are govern'd by fraternal love?
 That to relieve a brother in distress
 We do as freely practice as profess?
 And reckon truth more precious than the gem
 That sparkles in the monarch's diadem?
 Do we our passions zealously restrain,
 And curb our appetites with steady rein?
 Would fortitude impel us to conceal
 The secrets we're forbidden to reveal,
 E'en though the peril of our lives should be
 The consequence of our fidelity?
 Does prudence nerve us to restrain with care
 Our thoughts, our speech, our actions every where,
 Lest we by token, word, or sign disclose
 Our mysteries to ever-watchful foes?
 Or do we, when our enemies among,
 Forget the faithful breast, the silent tongue?
 Do we impartial justice keep in view,
 And render to all men their rightful due?
 Or does self-interest our actions sway,
 Inducing us our pledges to betray?
 Our duties to the Craft do we fulfill
 With earnest freedom, fervency, and zeal;
 Or are we, like the recreant church of old,
 Denounced in Scripture—neither hot nor cold?”

MASONIC HISTORICAL SOCIETIES.

BY THE EDITOR.

“The present joys of life we doubly taste
By looking back with pleasure on the past.”



MIDST the duties and pleasures of the present, we seem to be forgetting the past, and, in our anxiety for the future, lose sight of the benefit to be derived from an acquaintance with the words and deeds of our predecessors. We are, in brief, living only for the time-being, and neglecting opportunities vouchsafed us for placing, in a permanent form, the historical details of the generations that have preceded us. Individuals, it is true, have gathered into their private collections a vast amount of valuable matter, and the marked events of our past career have been storied by the masonic press; but the reminiscences of men, the local transactions of places, if known at all, are far beyond the reach of ordinary students even in our day, and must, unless some effort be made to collate them, be utterly unattainable in the next generation. We need a history of Masonry in the colony and state of New York, tracing its eventful career from its first introduction to the present time, and without it, our labors will be incomplete, the talent committed to us will not have been improved according to our opportunities, and those who write of us will be obliged to say, that we have neither put our hands to the plough, nor “*looked back.*” “History,” says DE LAMARTINE, “is the legitimate repository of the records of the civil, religious, and moral condition of nations at various periods of their existence. It is the written world—human nature in relief, evoked from its ashes, resuming soul, life, motion, and speech

before us and before posterity, and affording, for our instruction, a lesson and example for the future in the eternal drama of humanity, represented in this vast arena, girt with tombs, of which the dust is the ashes of what once was man. History is the picture of human destiny, which memory presents, to excite, sometimes admiration and applause, at other times horror and aversion, according as virtue or crime, barbarism or civilization, are placed before us, but always with advantage to ourselves. In a word, history is to a nation what the faculty of memory is to individuals—the link of unity and continuity between our existence of yesterday and our existence of to-day; the basis of all our experience, and, by experience, the source of all improvement.”

“Without history, then, there would be no social advancement, no progressive civilization in a nation. With history, we scarcely need any other lesson. History knows all things, contains all things, teaches all things; not in winged words, which strike the ear, without impressing the mind, but in great and striking actions. It renders us impassioned and enthusiastic sharers in the scenes of the past, filling our eyes with tears, and making our hearts palpitate with emotion; and in so far as our distance from the event makes us more impartial, and impartiality induces justice, we derive much more moral benefit from the contemplation of the past, than even from the observation of the present. As regards the men of other days, there is nothing to warp our consciences; no personal interest to corrupt us, no popularity to fascinate, no acknowledged hatred to repel. We consider, revolve, and decide with the impartiality and unerring judgment of innate and unbiassed rectitude.”

Truer words were never spoken, and they are just as applicable to our institution as to nations. We have a past, extending to the very birth of our country. It has been illustrated by successes and reverses, by men palsied in the

day of trial, and by hearts that would not bend to the storm; by great souls that, impressed with the right, could not be made to swerve from it, even by the relentless fire of persecution; by names not born to die; by an influence on society and social progress, that the world has not yet learned to appreciate, and yet we are allowing it to pass into oblivion. We are ever busy on the walls of our temple, but refuse to look back at the work of our predecessors, or hold up to our neophytes the benefit of their example. Brethren, these things ought not so to be; it is due to ourselves, to our society, to our age, to those who shall come after us, and judge us by the work of our hands, that this omission be corrected, this blank filled up; that it be done now, while yet the day lasteth and ere the night come, in which no work can be performed.

The question here presents itself, "How is it to be accomplished?" To which we answer that nothing is wanting but the *will*. Let that be made apparent, and the *way* will soon follow. Various plans have been suggested, but their difficulty has been that they contemplated throwing the entire labor on a single brother, without providing the material, or any certain method of obtaining it, and it follows, of course, that under such conditions nothing will be accomplished. In Germany, a sort of Historical Union has been established, and it is working admirably. There is, if we understand it aright, a central society, with corresponding branches throughout the country, and their united efforts are directed to the gathering of materials from which in time a Masonic history worthy of the name may be written. In this country we have the Historical Society of the Grand Lodge of Connecticut, under the care of Bro. N. N. BARRETT, which has already accumulated a mass of documents and relics of great historical value; and in the city of New York, the LATOMIA SOCIETY of Atlantic Lodge, many valuable papers from which

have already appeared in the *ECLECTIC*. They have a large and valuable library, to which additions are constantly being made; and this, so far as we know, is all the Masonic Fraternity of our country can boast of, in the way of effort to collect material for history. M. W. Bro. LEWIS called attention to the subject in his address before the Grand Lodge of New York, in 1860, but we are not aware that any response has followed, or indeed, that any attempt has been made to ascertain what his plan is. In behalf of the Craft, therefore, we venture to ask that he will present it in detail through this journal, and we pledge ourselves to every reasonable effort to give it form and substance, and bring it to a successful issue.

Our own suggestion is, that a central society be formed, under the auspices of the Grand Lodge, and that branch societies be established in every county in the state, like those in Germany, and that each one devote its efforts to the collection of documents, statistics, personal reminiscences, and masonic relics, to be ultimately deposited in the archives of the central or Grand Lodge Society, as a fund of material from whence the historian may draw his inspiration and daguerreotype for posterity the shadows of the past. Some brother can be found in each county willing to devote a portion of his time to so laudable an enterprise; we will cheerfully chronicle the result of their labors, and thus we shall arrive at the great desideratum of an intelligent and authentic Masonic History.

HE that has energy enough in his constitution to root out a vice, should go a little farther, and try to plant a virtue in its place, otherwise he will have his labor to renew; a strong soil that has produced weeds, may be made to produce wheat, with far less difficulty than it would cost to make it produce nothing.

ORDERS OF KNIGHTHOOD

THROUGHOUT THE WORLD.



THE following is a complete list of the various Civil, Religious, Beneficent, and Military Orders, which have existed from the earliest ages to the present time, embracing their objects, countries, and date of institution—the whole arranged in alphabetical order. Of course, many of the organizations are now defunct; but as all here enumerated will be noticed in future analyzations, it is not considered advisable to intersperse any particulars in this list. ASHMOLE, FAVIN, CLARK, CARLISLE, DE VERTOT, MACKEY, NICHOLSON, PUTMAN, MILLS, ADDISON, and others, have been carefully consulted in gathering materials for this compilation.

| TITLES. | AFRICA. | INSTITUTED. | TITLES. | INSTITUTED. |
|---|---------|-------------|--|-------------|
| Palm and Alligator, <i>Honorary</i> | | — | St. Gerlon, <i>Rel. and Honorary</i> | 1190 |
| St. Anthony the Hermit, <i>Religious and Warlike</i> ,..... | | 870 | St. Stephen, <i>Civil and Military</i> | 1561 |
| AMERICA—UNITED STATES. | | | Slaves to Virtue, <i>Order of Ladies</i> .. | 1662 |
| Society of the Cincinnati, <i>Honorary and Military</i> | | 1738 | Star of the Cross, <i>Order of Ladies</i> , 1668 | |
| AUSTRIA. | | | Swan, <i>Military</i> , about..... | 500 |
| Bear, <i>Ecclesiastical and Military</i> , 1218 | | | Tusin, <i>Military</i> , about..... | 1280 |
| Dragon Overthrown, in Hungary, <i>Military</i> | | 1418 | BADEN—GRAND DUCY OF | |
| Ellsabeth Theresa, <i>Military</i> | | 1750 | Fidelity, <i>Ecclesiastical and Civil</i> , 1715 | |
| Equestrian Order of the German Empire, <i>an Order of Nobility</i> | | — | Military Merit, <i>Military</i> | 1807 |
| Equites Tusini, <i>Military</i> | | — | Lion of Zaebringen, <i>Civil</i> | 1812 |
| Golden Fleece, <i>Eccl. and Mil.</i> | | 1429 | BAVARIA. | |
| Iron Crown, <i>Civil and Military</i> .. | | 1816 | Bavarian Crown, <i>Civil and Mil.</i> .. | 1803 |
| Leopold, <i>Civil and Military</i> | | 1806 | Lewis, <i>Honorary</i> | 1827 |
| Maria Theresa, <i>Military</i> | | 1757 | Maximilian Joseph, <i>Military</i> | 1806 |
| Neighborly Love, <i>Secular</i> , for both sexes..... | | 1708 | St. Anna, at Munich, for ladies, <i>Eccl.</i> | 1784 |
| Ordo Disciplinarum, <i>Military</i> | | — | St. Anna, at Würzburg, for ladies, <i>Ecclesiastical</i> | 1714 |
| St. George in Italy, <i>Ecclesiastical and Military</i> | | 1470 | St. Anthony, in Hainault, <i>Eccl. and Military</i> | 1832 |
| St. George in Carinthia, <i>Military</i> .. | | 1279 | St. Elizabeth, for ladies, <i>Benevolent</i> , 1766 | |
| | | | St. George, Defender of the Immaculate Conception, etc., at Munich, <i>an Order of Nobility</i> | 1729 |
| | | | St. George, <i>Military</i> | 1494 |
| | | | St. Hubert, <i>Military</i> | 1444 |

| | | | |
|--|------|---|------|
| St. Michael, <i>Civil and Eccl.</i> | 1693 | Our Lady of the Star, <i>Religious</i> | 1022 |
| St. Rupert, <i>Eccl. and Military</i> | 1701 | Passion of Christ, <i>Eccl. and Mil.</i> , | |
| Theresa, for ladies, <i>Beneficial</i> | 1827 | about | 1825 |
| BELGIUM. | | | |
| Iron Cross, <i>Civil and Military</i> | 1838 | Porcupine, <i>Civil and Military</i> | 1398 |
| Leopold, <i>Civil and Military</i> | 1832 | Rose, Knights and Nymphs of the, | |
| BRUNSWICK —DUCHY OF | | | |
| Crossee of Distinction, <i>Military</i> | 1838 | <i>Secular</i> | 1780 |
| Henry the Lion, <i>Civil and Military</i> , | 1834 | Ship, or Double Crescent, <i>Mil.</i> | 1269 |
| DENMARK. | | | |
| Dannebrog, <i>Civil and Military</i> | 1219 | St. Anthony, <i>Eccl. and Military</i> .. | 1121 |
| Elephant, <i>Eccl., Civil and Military</i> , | 1478 | St. Denis, <i>Eccl. and Military</i> | 1267 |
| Fidelity, <i>Commemorative of Con-</i> | | St. George in Burgundy, for both | |
| <i>nubial Happiness</i> | 1782 | sexes, <i>Honorary</i> | 1400 |
| ENGLAND. | | | |
| Bannerets, <i>Military</i> | 1360 | St. Lazarus, and Our Lady of Mount | |
| Bath, <i>Military</i> | 1399 | Carmel, (United Orders of,) <i>Ec-</i> | |
| Carpet, <i>Secular</i> | 1558 | <i>clesiastical and Military</i> | 1608 |
| Garter, <i>Honorary and Military</i> .. | 1844 | St. Louis, <i>Military</i> | 1698 |
| Knights Bachelors, <i>Hon. and Mil.</i> , | — | St. Mary Magdalen, <i>Beneficent and</i> | |
| Round Table, <i>Military and Secular</i> , | 528 | <i>Reformatory</i> | 1614 |
| St. George, <i>Military</i> | 1349 | St. Michael, <i>Civil and Military</i> | 1469 |
| St. Thomas of Acon, <i>Eccl. and Mil.</i> , | 1870 | Star, <i>Honorary and Military</i> | 1022 |
| FRANCE. | | | |
| Bee, for both sexes, <i>Honorary</i> | 1708 | Thistle of Bourbon, <i>Military</i> | 1870 |
| Bourbon, Thistle, or Our Lady, <i>Civil</i> | | Virgin of Mount Carmel, <i>Ecclesiastical</i> | |
| <i>and Military</i> | 1870 | <i>and Military</i> | 1607 |
| Broom-Flower, <i>Religious and Civil</i> , | 1234 | Yellow String, <i>Secular</i> | 1606 |
| Christian Charity, <i>Benevolent</i> , about | 1580 | FRANCONIA | |
| Cordeliere, for widows of nobility, | | St. Joachim, <i>Sec. and Capitular</i> .. | 1755 |
| <i>Secular</i> | 1498 | Teutonic, <i>Eccl. and Military</i> | 1192 |
| Crescent, <i>Eccl. and Military</i> | 1448 | GERMANY. | |
| Crown-Flower, or Crown Royal, | | Mustard Seed, <i>Rel. and Ben.</i> | 1789 |
| <i>Honorary and Military</i> | 802 | GREECE. | |
| Dog and Cock, <i>Eccl. and Military</i> , | 500 | Constantinian Angelic Knights of | |
| Dove, for both sexes, <i>Secular</i> | 1784 | St. George, <i>Military</i> | 456 |
| Ermine in Brittany, <i>Civil and Hon-</i> | | The Redeemer, <i>an Order of Merit</i> , | 1883 |
| <i>orary</i> | 1450 | HANOVER. | |
| Genet, <i>Military</i> | 726 | Royal Hanoverian Guelphic, <i>an Or-</i> | |
| Golden Fleece, <i>Eccl. and Military</i> , | 1429 | <i>der of Merit</i> | 1815 |
| Golden Shield, <i>Eccl. and Military</i> , | 1368 | HESSE-CASSEL —ELECTORATE OF | |
| Holy Ghost, <i>Eccl., Civil, and Mil.</i> , | 1579 | Golden Lion, <i>an Honorary Order</i> , | 1770 |
| Holy Phial, <i>an Order of Nobility</i> , | — | Iron Helmet, <i>Military</i> | 1814 |
| Holy Rosary, for ladies, <i>Honorary</i> , | | Merit, <i>Secular</i> | 1785 |
| about..... | 1630 | Military Merit, <i>an Honorary Order</i> , | 1769 |
| Jesus Christ, in France or Italy, <i>Ec-</i> | | HESSE-DARMSTADT —GRAND DUCHY OF | |
| <i>clesiastical and Military</i> | 1206 | Louis, <i>Civil and Military</i> | 1807 |
| Legion of Honor, <i>Civil and Mil.</i> ... | 1808 | IRELAND. | |
| Military Merit, <i>Protestant</i> | 1759 | St. Patrick, <i>Honorary</i> | 1783 |
| | | ITALY. | |
| | | Annunciation, and St. Michael the | |
| | | Archangel in Mantua, <i>Eccl. and</i> | |
| | | <i>Military</i> | 1618 |

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| Argonauts of St. Nicholas, at Naples, <i>Secular</i> | 1832 | Martyrs in Palestine, <i>Charitable and Religious</i> | 1819 |
| Blood of Christ, in Mantua, <i>Eccl.</i> | 1608 | Mount Joy, <i>Eccl. and Military</i> .. | 1150 |
| Crescent, <i>Military</i> | 1464 | St. Blaise and the Virgin, <i>Eccl. and Military</i> | — |
| Ermine, in Naples, <i>Civil and Mil.</i> , | 1468 | St. Blaise of Acon, <i>Military</i> | 1250 |
| Knot, the, in Naples, <i>Amicable and Honorary</i> | 1851 | St. Catharine at Mount Sinai, <i>Hos- pitable and Military</i> | 1063 |
| Precious Blood of our Saviour Jesus Christ, in Mantua, <i>Honorary</i> .. | 1608 | St. John of Acon, <i>Benevolent and Military</i> | 1870 |
| St. George, in Austria, <i>Military</i> .. | 1470 | St. John of Acre, <i>Eccl. and Mil.</i> .. | 1191 |
| St. George, at Genoa, <i>Honorary</i> .. | 1460 | St. John of Jerusalem, or of Malta, <i>Eccl. and Mil.</i> , insti. 1092, or | 1118 |
| St. George, at Ravenna, <i>Military</i> .. | 1534 | St. Lazarus, <i>Eccl. and Mil.</i> , about.. | 1120 |
| St. Januarius, at Naples, <i>an Order of Nobility</i> | 1738 | St. Thomas of Acon, <i>Benevolent and Military</i> | 1870 |
| St. Michael in Germany, at Mantua, <i>Religious</i> | 1618 | Sword of Cyprus, <i>Civil and Mil.</i> .. | 1195 |
| St. Michael, in Naples, <i>Hon.</i> , about.. | 1670 | Templars, <i>Eccl. and Mil.</i> | 1118 |
| St. Nicholas, at Naples, <i>Commercial and Noble</i> | 1382 | Teutonic, <i>Benevolent and Mil.</i> .. | 1190 |
| Star in Sicily, at Naples, <i>Military</i> .. | 1351 | PARMA —GRAND DUCHY OF | |
| Virgin Mary, <i>Religious and Phil- anthropic</i> | 1233 | Constantine,* <i>Eccl. and Mil.</i> | 1190 |
| LUCCA —DUCHY OF | | PERSJAN EMPIRE. | |
| Cross of St. George, <i>Military</i> | 1833 | The Lion and the Sun, <i>an Order of Merit</i> | 1808 |
| NASSAU —DUCHY OF | | POLAND. | |
| Decorations (three), <i>Military</i> | — | St. Stanislaus, <i>Benevolent</i> | 1765 |
| Mark of Honor, <i>Military</i> | 1884 | Warfare of Christ, <i>Military</i> | 1705 |
| NETHERLANDS —UNITED. | | White Eagle, <i>Military</i> | 1697 |
| Belgic Lion, <i>an Order of Merit</i> ... | 1815 | PORTUGAL AND THE BRAZILS. | |
| Medal of the Hague, <i>Civil and Mil.</i> , | 1813 | Ancient and most Noble Order of the Tower and the Sword, <i>Hon.</i> .. | 1459 |
| Wilhelm, <i>Military</i> | 1815 | Avis, <i>Eccl. and Military</i> | 1147 |
| OLDENBURG —DUCHY OF | | Christ, <i>Eccl. and Military</i> | 1817 |
| Family Order of Merit, <i>Honorary and Beneficent</i> | 1838 | Civil Merit of St. James, <i>Eccl. and Lay</i> | 1175 |
| OTTOMAN EMPIRE. | | Cross of the South, <i>Honorary</i> , insti- tuted by Peter the First, about.. | 1860 |
| Imperial Ottoman Order of the Crescent, <i>Military</i> | 1801 | Military Merit of St. Bento d'Avis, <i>Eccl., Civil, Mil., and Lay</i> , ... | 1162 |
| PALESTINE. | | Our Lady of the Conception of Villa Vigosa, <i>Mil. and Honorary</i> .. | 1818 |
| Holy Sepulcher in Jerusalem, <i>Eccl. and Military</i> | 1099 | Peter, <i>an Order conferred on Sov- ereigns only</i> | — |
| Hospitallers of St. John the Baptist, <i>Eccl. and Military</i> | 1092 | Rose, <i>Military and Civil</i> | 1829 |
| Knights of Malta, for ladies, <i>Chari- table and Religious</i> | 1107 | Royal Order of St. Isabella, <i>Hon.</i> .. | 1804 |

* The origin of this order is extremely remote, and is involved in much obscurity—some historians making CONSTANTINE the Great its founder, so far back as the year 313; but the most probable statement is, that it was founded by the eastern emperor, ISAAC ANGELICUS COMNENUS in 1190, for the reward and distinction of those who devoted themselves to the defence of "The Empire."

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| St. Elizabeth (Royal Order), for ladies, <i>Benevolent and Social</i> .. 1801 | St. Maurice and St. Lazarus, <i>Mil</i> ... 1572 | |
| St. James, <i>Eccl. and Military</i> 1810 | Savoy, <i>Military</i> 1815 | |
| St. Michael's Wing, <i>Eccl. and Military</i> 1165 | Savoy, <i>an Order of Merit</i> 1831 | |
| | Sword of Cyprus, <i>an Order of Nobility</i> 1195 | |
| PRUSSIA. | | |
| African Architects, <i>Secular</i> 1767 | SAXE-WEIMER-EISENACH —GRAND DUCHY OF | |
| Black, or Prussian Eagle, <i>Civil and Military</i> 1701 | Vigilance, or White Falcon, <i>Hon</i> .. 1733 | |
| Christ in Livonia, <i>Eccl. and Mil</i> 1200 | SAXONY. | |
| Concord, <i>Military and Honorary</i> 1660 | Civil Merit, <i>Honorary</i> 1815 | |
| Favor, <i>Honorary</i> — | Noble Passion, <i>Military and Philanthropic</i> 1704 | |
| Fools, <i>Secular and Noble</i> 1850 | Rue Crown, <i>Honorary</i> 1807 | |
| Generosity, <i>Benevolent</i> 1685 | St. Henry, <i>Military</i> 1736 | |
| Iron Cross, <i>Military</i> 1813 | Sincerity, <i>Military and Amicable</i> , 1690 | |
| Louisa, for ladies, <i>Honorary</i> 1814 | SCOTLAND. | |
| Military Merit, <i>Military</i> 1740 | St. Andrew, or the Thistle, <i>Eccl. and Military</i> , 809; first renewal, 1452; second, by James VI... 1605 | |
| Red Eagle, <i>Civil and Military</i> 1712 | Thistle, <i>Military</i> , instituted 812; revived 1540 | |
| St. John, <i>Ecclesiastical</i> 1812 | THE TWO SICILIES. | |
| ROME. | | |
| Christ, <i>an Order of Merit</i> 1819 | Constantine, <i>Eccl. and Military</i> , instituted, 1784; abolished, 1806; revived 1814 | |
| Golden Spur, <i>Rel., Civil, and Mil.</i> , 1559 | Francis the First, <i>Civil and Mil</i> .. 1829 | |
| Holy Ghost, <i>Philanthropic and Religious</i> , 1198 | St. Ferdinand, <i>an Order of Merit</i> , 1799 | |
| Jesus Christ, <i>Eccl. and Mil</i> 1820 | St. George of the Reunion, <i>Military</i> 1819 | |
| Jesus and Mary, <i>Eccl. and Mil</i> 1615 | St. Januarius, <i>an Order of Nobility</i> , 1788 | |
| Loretto, <i>Ecclesiastical</i> 1587 | SPAIN. | |
| Most Glorious Virgin Mary, <i>Eccl. and Military</i> 1618 | Alcantara, <i>Eccl. and Military</i> 1160 | |
| Pius, or Pios, <i>Eccl., and Mil</i> 1560 | Band, or Scarf, <i>Secular and Mil</i> 1330 | |
| St. George, <i>Military</i> 1498 | Burgundian Cross, at Tunis, <i>Honorary and Military</i> 1535 | |
| St. Mary the Glorious, <i>Eccl. and Military</i> 1233 | Calatrava, <i>Eccl. and Military</i> 1158 | |
| St. Paul, <i>Military</i> 1540 | Calatrava, for ladies, <i>Religious</i> 1219 | |
| St. Peter, <i>Military</i> 1520 | Charles the Third, <i>an Order of Merit for the Nobility</i> 1771 | |
| The Keel, or the Lioness, <i>Mil</i> — | De la Banda in Castile, <i>Honorary and Military</i> 1332 | |
| RUSSIA. | | |
| St. Alexander Newski, <i>Eccl. and Military</i> 1722 | De la Scama in Castile, <i>Military</i> .. 1320 | |
| St. Andrew,* <i>an Order of Merit</i> .. 1698 | Dové, <i>Honorary and Military</i> 1379 | |
| St. Anne, <i>an Order of Merit</i> 1785 | Golden Fleece, <i>Eccl. and Military</i> , 1429 | |
| St. Catherine, for ladies, <i>Benevolent</i> , 1714 | Lady of Mercv, at Aragon, for both sexes, <i>Philanthropic</i> 1218 | |
| St. George, <i>Military</i> 1769 | Lily, or Lilies, at Aragon, <i>Military</i> , 1403 | |
| St. Wladimir, <i>an Order of Merit</i> .. 1782 | Maria Louisa, for ladies of noble birth, <i>Honorary</i> 1792 | |
| Warfare of Christ, <i>Military</i> 1325 | Maria Theresa, for ladies, <i>Benevolent</i> , 1792 | |
| SARDINIA. | | |
| Annunciation, in Savoy, <i>Military</i> ... 1362 | | |
| Mauritians, in Savoy, <i>Military</i> — | | |
| St. Maurice, of Savoy, <i>Eccl. and Mil</i> . 1434 | | |

* Tradition ascribes to this saint the introduction of Christianity into Muscovy.

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| Montesa, <i>Eccl. and Military</i> , about 1330 | Polar Star, <i>an Order of Merit</i> , very ancient; revived | 1748 |
| Oak, of Navarre, <i>Eccl. and Mil.</i> 1222 | Saviour of the World, <i>Religious</i> | 1561 |
| Ordre de la Scama, <i>Military</i> 1420 | Seraphim, <i>an Order of Nobility</i> .. | 1280 |
| Our Lady and St. George of Montésat, <i>Eccl. and Military</i> | Sword, <i>Military</i> | 1525 |
| Rosary of Toledo, <i>Eccl. and Mil.</i> .. | Vasa, <i>an Order of Merit</i> | 1772 |
| San Fernando, <i>Hon. and Mil.</i> | SWITZERLAND. | |
| St. George D'Alfama, <i>Military</i> | Bear, the, <i>Eccl. and Military</i> | 1218 |
| St. Hermenégilde. <i>Mil. and Naval</i> , 1814 | TUSCANY—GRAND DUCHY OF | |
| St. Isabella the Catholic, <i>Eccl. and Military</i> | St. Joseph, <i>Eccl. and Honorary</i> .. | 1807 |
| St. James of Compostella, <i>Eccl. and Military</i> , about | St. Stephen. <i>Eccl. and Military</i> .. | 1561 |
| St. James in Galicia, or Santiago, <i>Eccl. and Military</i> | White Cross, <i>Military</i> | 1814 |
| St. James, for ladies, <i>Religious</i> | VENICE. | |
| St. Julian de Pereyro, <i>Eccl. and Military</i> | De la Ca'za, <i>Honorary</i> | 1400 |
| St. Mary of the Lily, of Navarre, <i>Eccl. and Military</i> | Golden Stole, <i>Honorary, and an Order of Nobility</i> | — |
| St. Saviour, at Aragon, <i>Military</i> | St. George, <i>Military and Honorary</i> , 1200 | |
| Trinitarians, <i>Eccl. and Military</i> .. | St. Mark, <i>Honorary</i> | 828 |
| Truxillo, <i>Military</i> , about..... | WURTEMBERG. | |
| SWEDEN. | | |
| Amaranta, <i>Honorary</i> | Chace, <i>Secular and Honorary</i> | 1702 |
| Bricém, <i>Phil. and Hospitable</i> | Crown, <i>an Order of Merit and Nobility</i> | 1818 |
| Charles the Thirteenth, <i>Benevolent</i> , 1811 | Death's Head, for both sexes, <i>an Order of Merit</i> | 1652 |
| Lamb of God, <i>Rel. and Honorary</i> , 1564 | Frederick, <i>an Order of Merit</i> | 1830 |
| | Military Merit, <i>Honorary</i> | 1799 |
| | St. Charles, <i>Military and Honorary</i> , 1759 | |
| | Teste Morte, <i>Military</i> | 1552 |

♦♦♦

MASONIC HYMN.

BY BRO. GEO. P. MORRIS.

OUR Order, like the ark of yore,
 Upon the raging sea was tossed;
 Secure amid the billow's roar,
 It moved, and nothing has been lost.
 When elements discordant seek
 To wreck what God in mercy saves,
 The struggle is as vain and weak
 As that of the retiring waves.
 The Power who bade the waters cease,
 The Pilot of the Pilgrim Band,
 He gave the gentle dove of peace
 The branch she bore them from the land.
 In Him alone we put our trust,
 With heart and hand and one accord,
 Ascribing, with the true and just,
 All "holiness unto the Lord."

ATHELSTAN, King of England, succeeded his father, Edward I., in 925. Masonry flourished during the reign of this monarch, as may be found from the following historical fact: "A record of the society, written in the reign of Edward IV., which had been in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and which was unfortunately destroyed with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at this period: That, though the ancient records of the Brotherhood in England were many of them destroyed, or lost in the wars of the Saxons and Danes, yet King Athelstan, (the grandson of King Alfred the Great, a mighty architect,) the first anointed King of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working Masons. That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstan for the Masons; having a correction among themselves (as

it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly. That, accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons," etc.

ATHOL MASONS. A term applied to those who rebelled against and seceded from the authority of the Grand Lodge of England, in 1739, and organized themselves into a Grand Lodge, under the title of "Ancient Masons." They succeeded in obtaining the consent of the Duke of Athol, then Grand Master of Scotland, and elected that nobleman their Grand Master, which office he held until 1813, when he was succeeded by the Duke of Kent, through whose efforts the union of the two Grand Lodges took place.

ATTENDANCE.—Every brother ought to belong to some regular lodge, and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of

necessity for his absence as the said laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge that he was detained by some extraordinary and unforeseen necessity.

ATTRIBUTES. The principal design of the laws of Masonry is to promote the harmony of its members, and by that means create a marked line of distinction between Freemasonry and every other existing society. The attributes of the several degrees were therefore distinctly characterized, that no mistake might occur in their application to the business of the Craft. The brethren of the first degree were expected to distinguish themselves by honor and probity; the Fellow Craft by diligence, assiduity, and a sincere love of scientific pursuits; while the few who by their superior virtues attained to the third degree, recommended themselves to notice by their truth, fidelity, and experience in the details and landmarks of the order.

AUGUST. Grand; Magnificent; Sublime. Titles frequently applied to the Royal Arch degree, in consequence of the high and important character of the ceremonies and mysteries contained therein.

AUGUSTAN AGE. It was during the reign of Augustus that the learned Vitruvius became the father of true architecture by his admirable writings. This imperial patron first employed his Fellow Crafts in repairing or rebuilding all the public edifices, much neglected,

if not injured, during the civil wars. In those golden days of Augustus, the patricians, following his example, built above one hundred marble palaces at Rome, fit for princes; and every substantial citizen rebuilt his houses in marble; all uniting in the same disposition of adorning Rome; whereby many lodges arose and flourished of the Free and Accepted Masons, so that Augustus, when dying, justly said, "I found Rome built of brick, but I leave it built of marble!" Hence it is, that in the remains of ancient Rome, those of his time, and of some following emperors, are the best patterns of true Masonry extant, the epitome of old Grecian architecture, now commonly expressed by the Augustan style, in which are united wisdom, strength, and beauty.

AUTHORITY. To define the authority of Masons for all time and for all purposes, in the clearest and most simple manner, our ancient brethren made the Ancient Charges the subjects of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the Ancient Charges, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice whenever their assistance is needed. These charges are sufficiently comprehensive, and embrace an epitome of every duty which the Mason is enjoined to perform.

AX. In the construction of King Solomon's Temple, every piece of it, whether timber, stone, or metal,

was brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted or heard than were necessary to join the several parts together. All the noise of ax, hammer, and saw, was confined to Lebanon, the quarries, and the plains of Zeredatha, that nothing might be heard among the masons of Sion, save harmony and peace.

AX. See *Knights of the*.

AZURE: Bright Blue. In Heraldry, one of the colors or tinctures employed in blazonry. It is equivalent to sapphire among precious stones (the second stone in the High Priest's breast-plate), and Jupiter among the planets. In engraving, it should invariably be represented by horizontal lines.



B A A L means literally lord, master, owner; hence, also, husband.

The worship of Baal, together with that of Ashtaroth, was frequently introduced among the Israelites, especially at Samaria. The Phœnicians and Carthaginians, frequently formed names by

'with Baal,' the name of a king of the Sidonians; *Jerubaal*, 'Baal will behold it.' In Hebrew, also, many names of cities occur, compounded with Baal; as Baal-Gad, Baal-Hammon, Baal-Thamar, etc. The idols erected to Baal were called Baalim, or B'Alim. The temples and altars of Baal were chiefly built on the tops of hills, under trees. The worship of Baal gave employment to a numerous priesthood, who burned incense, sacrificed children, danced round the altar, and, if their prayers were not heard, cut themselves with knives and lancets, till the blood gushed out. The Phœnicians worshiped the sun as the only lord of heaven, under the name of Beelsamen, whence, probably, came the notion of Baal being the same as the sun.



BAAL, FROM AN ANCIENT COIN.
composition with Baal, as *Ethbaal*,

BABEL. A tower undertaken to be built shortly after the flood, by the posterity of Noah, and remarkable for the frustration of the attempt by the confusion of languages. It is generally supposed, both by ancient and modern writers, that the city of Babylon afterward occupied the site of Babel, and that the famous temple of Belus, was built

from the ruins. In one of the degrees of the Ancient and Accepted Rite, there are some traditional accounts concerning its destruction. (See "*Noachites*.") The Orientalists maintain that the tower was ten thousand fathoms, or about twelve miles high. One tradition speaks of the "lofty tower of Babel," in connection with spurious Freemasonry.

BABYLON was situated in the very heart of the old world, and by means of the two great rivers, the Euphrates and Tigris, had very easy communication with the western and northern parts, as also with the eastern, by means of the Persian Gulf. The Book of Revelations conveys to us the mighty riches of this ancient empire: "Babylon the great is fallen, is fallen. The merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine, or sweet-wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." In the year of the world 3394, the Chaldean troops burned down Jerusalem, including Solomon's magnificent temple, and carried off every man of Judah, save the vine-dressers and other laborers of the soil. The Jews of Judah dated their captivity from 606, when Nebuchadnezzar first came down upon Jehoiakim, till the

exact expiration of seventy years, as Jeremiah had foretold; when Cyrus, King of Persia, gave the people a release, and permission to rebuild their temple.

BACHELOR. In Heraldry, the lowest rank of knighthood, although the most ancient. It was originally accounted the first of all military dignities, and the foundation of all honors. The word *Bachelor* was added by King Henry III., and so styled, because this title of honor dies with the person to whom it is given, and descends not to his posterity. It is now conferred indiscriminately on persons in civil or military stations, and may be granted even to a child as soon as he is baptized.

BACK. Freemasons, by the regulations of their institution, are enjoined "to speak as well of a brother, if absent, as present, as far as truth and justice will permit; and where they cannot reasonably vindicate him, at least to refrain from contributing to condemn him." The Psalmist says, "He who backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall abide in the tabernacle of the Lord, and shall dwell in His holy hill."

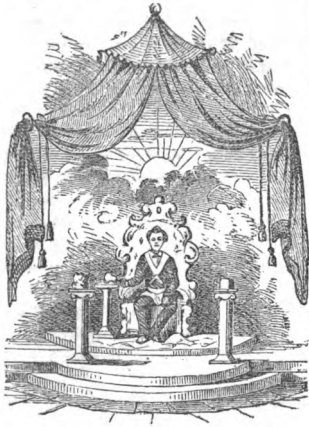
BADGE. A mark, sign, token, or thing, by which a person is distinguished, in a particular place or employment, or as a member of any public or private society. A Mason's badge is his apron, which should be made of white leather, or lamb's skin. Every candidate is presented with one at his initiation. "It is an emblem of innocence—more ancient than the Golden Fleece or Roman

Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon the candidate at the time of his initiation, or at any future period, by king, prince, potentate, or any other person, except he be a Mason." Badges are conferred by sovereigns, states, societies, or corporations; and are usually the reward of distinguished merit in some peculiar walk of life, or they are bestowed upon individuals for the achievement of some act worthy to be commemorated by this means. Their object is not only to incite a laudable ambition, but also to gratify that ambition when it has been exercised for the benefit of the human family, or in behalf of science, art, literature, or patriotism. The stars and crosses with which princes and other persons of rank are adorned in Europe, are not more honorable to the recipients, than is the medal of the private soldier, or the decorations occasionally conferred by private societies for acts of voluntary daring in shielding others from danger or death. The badge of authority, among the ancients was a gold ring, which was worn generally on the fourth finger. A ring of this description was the mark of senatorial and magisterial dignity, and latterly of knighthood at Rome—iron rings, during the earlier period, at all events, having been used by private citizens. The right of wearing a gold ring was gradually extended, till at length Justinian conferred it on all the citizens of the empire. In the early times of the republic, ambassadors sent to foreign states were furnished with gold rings, which they wore during their mission as badges of authority. Rings

were regarded by the Jews and other oriental nations as badges of authority, and are often alluded to as such in Scripture, particularly in the case where Pharaoh took off his ring, and put it on Joseph's finger, as a token of the power with which he invested him. Of the badges assumed for the purpose of distinction, the white and red roses of York and Lancaster have long held peculiar prominence: Henry VIII. combined these two emblems, first carrying a rose per pale, white and red, and afterwards placing the white rose within the red one. A golden falcon, perched on the stump of a tree, between two branches of white and red roses, was one of Queen Elizabeth's badges, which is said to have been given to her mother, Anne Boleyn, by Henry VIII. Chambers, states that the badge of the great Earl of Warwick (the bear and ragged staff) still exists as a sign in London; as also the badge of Richard II., (the white hart,) and of the house of Lancaster, (the silver swan.) The armorial ensigns of different countries may very properly be classed as badges, for they are generally connected with the history either of the actual ruling, or of some former dynasty. One of the oldest and most celebrated badges in existence is "the Jewel of King Alfred," an ornament of gold, apparently intended to hang round the neck, and which is now in the Ashmolean Museum, Oxford. The device is a female figure holding flowers, and the inscription around it is "*Aelfred me haet gewercan*," (Alfred had me wrought.) On the reverse is a flower, and the workmanship is in good style.

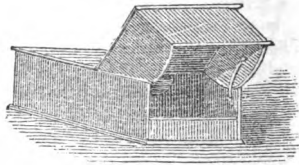
BAHRDT'S RITE consisted of six degrees, and was introduced into a lodge at Halle, in Germany, by a masonic quack, whose name it bears. Several distinguished noblemen became members. The society was afterward dissolved by the Grand Lodge.

BALANCE, a corruption, probably, of the middle Latin word *valentia*, used to denote price or value; whence came *valance*, mentioned by Ducange, who considers the word *Balanx*, or *Bilanx*, to be a reconstruction from the common idiom. The word *ballancia* is found in the 13th century. From meaning the worth or value, it came to signify any instrument used for ascertaining it, but particularly when weight was the quality referred to.



BALDACHIN, (*Baldachino*.) A kind of canopy, supported on columns or from an elevation, often used as a covering for insulated altars. In Italian, it signifies a piece of

furniture, which is carried or fixed over sacred things, or over the seats of princes and persons of great distinction, as a mark of honor. The form, for the most part, is square, and the top covered with cloth having a hanging fringe, or lamberquins, formed of pieces of cloth cut out after the fashion of a banner. The canopy over the Wor. Master's seat in a lodge had its origin from this modern custom.



BALLOT. A method of voting by means of little balls, of different colors, which are secretly put into a box, and when counted, discloses the result of the election without the discovery by whom each ballot was given. The origin of the ballot may be traced to the commonwealth of the Israelites, from whom it was adopted by many of the Eastern nations. The universal and uninterrupted custom of the society of Freemasons, upon the application of a candidate for admission as a member, is by ballot. This custom has the sanction of antiquity and usage, and should be conducted in a solemn and dignified manner. The exercise of this privilege is the Mason's great prerogative. There are four essential points in this subject to be considered: 1. The ballot must be unanimous; 2. It must be independent; 3. It must be secret; 4. It is imperative that every member present should vote. 1. The unanimity


CONTINUED IN NO. 8.

Editor's Trestle Board.

TRACING-BOARD OF AN ENTERED APPRENTICE.



THE beautiful engraving which we have the pleasure of presenting as a frontispiece to this number of the *ECLECTIC*, was reproduced by Dr. OLIVER, for his "*Historical Landmarks of Freemasonry*," and was probably copied from one of the plates in CLAVEL'S "*Histoire Pittoresque*." After stating that it was used in the early part of the last century, our learned brother remarks: "It varies considerably from our improved system, although we observe with pleasure that it contains the ancient Landmarks of the Order." He thus describes it: "It is an oblong square between the cardinal points; the Master is placed in the east, with an altar before him, and the Wardens both in the west, as was the custom in many of our lodges up to the time of the union in 1813. The three lights are placed in the N. E., S. E., and S. W. The two pillars, J. and B., are in the west, inscribed 'Strength and Wisdom,' and are both of the Corinthian Order; while the centre of the Tracing-Board is occupied by a Blazing Star of five points, inclosing the letter G, and inscribed Beauty. Between the two pillars ascending from the west, are seven steps upon a Mosaic Pavement; but the Tesselated Border, or indented Trasel, as it was called, is omitted. In the east, west, and south, are portrayed three windows. The W. M.'s Tracing-Board is near the blazing star, while the corresponding immovable jewels are considerably higher up towards the east, the one called the Brute stone, the other the pointed cubical stone—the Broached Thurnel. In the apex of the latter, an ax is inserted. The east is distinguished by a square, the south by a level, and the north by a plumb-rule, or perpendicular. The whole is surmounted by a cable-tow, or tow-line, as then called, with a tassel at each end."

In connection with this subject, Brother WILLIAM S. ROCKWELL, G. M. of Georgia, considers that there is one remarkable feature in the Tracing-Board just described, which is suggestive of curious reflections. "The cubic stone," says he, "pointed, with an ax driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians. The name of one of their gods is written with a determinative sign affixed to it, consisting of a *smooth rectangular stone*, with a *knife* over, it thus:  but the most singular portion of the circumstance is, that this hieroglyphic, which is read by Egyptologists, *Seth*, is the symbol of falsehood and error, in contradistinction to the *rough stone*, which is the symbol of faith and truth. The symbol of

error was the *soft stone*, which could be cut; the symbol of truth, the *hard stone*, on which no tool could be used.

Seth is the true Egyptian name of the god known afterward by the name of *Typhon*, supposed to be the personification of the principle of evil. It is not a little remarkable that this god was at one time most devoutly worshiped, and profoundly venerated in the culminating epoch of the Pharaonic empire. The monuments of Karnac and Medinet-Abou abundantly testify to this fact. But by some unrecorded convulsion in Egyptian history, his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, hated, and treated as the destroying demon of a barbarous people, and shunned as the personification of evil. Egyptologists assert that this revolution, which overthrew *Seth* and his worshipers, and stamped him to all future time as the enemy of *Osiris* and all the gods of Egypt, occurred with the fall of the twenty-first dynasty of Egyptian Pharaohs, perhaps between 970 and 1,300 B. C. How near it coincided with the exode of the children of Israel, is a problem yet to be solved. *Seth* is the father of *Judæus* and *Palestinus*, is the god of the Semitic tribes who rested on the seventh day, and bears the swarthy complexion, τῆ χροῖα πυρροῦς, of the hated race. *Seth* is also known by other names in the hieroglyphic legends, among the most striking of which is *BAE*, ἰ. e. *BAL*, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people.

It may not be amiss to recall the mythic coincidences suggested here. Christian legends relate the conflict between *Michael*, the leader of the heavenly host, and *Lucifer*, the fallen angel. Classic fables tell of the contest between *Jupiter* and the *Titans*, and Egyptian monuments and papyri faintly shadow forth the struggle between *Horus* and *Seth*, while the myth of *Osiris* and *Typhon* is indelibly preserved among the classic literature of this remarkable people.

GRAND CHAPTER OF NEW YORK.

THE annual assembly of this organization commenced in the city of Albany on the 7th ult., and was continued by adjournments till noon of the 8th. There was an unusually full attendance of the subordinate Chapters and Past Grand Officers, among whom were six P. G. High Priests. The address of *Comp. AUSTIN* was brief, and directed solely to business matters, with the exception of a reference to the present excited and unfortunate state of our country. The constitution was further and finally amended, and several warrants were granted. The committee to whom were referred so much of the address of the Grand High Priest as relates to the present condition of the country, and also the proceedings of a Chapter in the city of Rochester

on the same subject, made an able report, which we feel greatly tempted to reproduce entire, so fully do we concur in its sentiments. We are, however, compelled to refrain for want of space, but insert a few extracts to show the conservative tone pervading the document :

“Ours is a fraternity based upon human brotherhood, universal benevolence, and social virtue ; it looks to man without regard to his political feelings and associations. It has no geographical boundaries, no national limitations, no territorial lines, to bind or circumscribe it, and we must, to be consistent and faithful to our noble order, hold firmly, sternly, and steadily to the great landmarks, and refuse to introduce into our deliberations or our actions matters which do not legitimately belong thereto.

“The institution of Masonry is, in the highest sense of the term, conservative. It clings to established order, it inculcates love of country, respect for law, support of constituted authority, and admonishes its votaries every where to be good, peaceful, and obedient citizens ; but, in addition to this, in spirit and in fact, it rises above all mere human relationships or political associations, and looks to man as man, to his nature, his wants, his sufferings, his temptations, and his weaknesses, and seeks to do him good, to comfort, sustain, and strengthen ; and thus acting in the real and in the exalted sphere of her influence, she may rightfully exert a salutary influence in the present condition of the country. Her mission is one of love, one of peace and good-will, and she may and should, by all lawful and proper means, seek to allay passion, subdue prejudice, turn away anger and hate, and restore and perpetuate among all men, and particularly all Masons, throughout all the land, fraternal regard and brotherly kindness and love ; and should the present difficulties unfortunately lead to a final and complete severance of the bonds of political union, (an event which we trust may never come,) we may, as a fraternity, and as individual Masons, still cherish fraternal regard and masonic fellowship and kindness to those who then would be to us foreigners in name and nationality, but brothers in fact. Even if in sadness and sorrow we should be compelled to stand amid the crumbling columns of national existence, we would still be Masons, and joined by the ‘mystic tie’ to Masons north and south, east and west—ever ready to extend the hand of fellowship and the heart of sympathy to the faithful and true.”

“The recommendation of Hamilton Chapter, No. 62, that this Grand Chapter open communication with sister Grand Chapters of other states, on the subject of our national difficulties, on the whole does not appear to us as best. We cannot discover much practical good likely to result therefrom, and it might be misconstrued, and in the end lead to evil. It would or might involve the discussion of political questions and grave matters of state, and thus involve this and other Grand bodies in conflicts of opinion and in controversies foreign to the objects of their organization. The evils and diseases of the body politic are not

to be treated or cured by the direct interference of masonic bodies; and any attempt of the kind might aggravate the trouble, and at the same time put in jeopardy the fraternity itself, and destroy its power to do good in its proper sphere of action. In these times of excitement, when men are liable to be drifted into extremes, the masonic fraternity should be 'wise as serpents and harmless as doves,' should stand by the 'ancient landmarks,' and seek in the spirit of Masonry to calm the raging elements and soothe the excited passions, to bring the erring back to right ways, to stay the hands of those rushing on to excess, to minister to the suffering and unfortunate, and to extend the open hand of charity to all worthy craftsmen wheresoever dispersed or wheresoever employed.

"In view of the principles above expressed, we cannot recommend this Grand Chapter to take any further or more specific action on the subject; and in conclusion, as expressive of our views, we submit the following resolutions."

"D. A. OGDEN,
 "A. TROWBRIDGE,
 "A. SKINNER,
 "ROYAL G. MILLARD,
 "JAS McCREDIE.

"*Resolved*, That while we deplore the present unhappy condition of our beloved country, and while, as American citizens, we would, under all proper and becoming circumstances, pledge 'our lives, our fortunes, and our sacred honor,' to maintain the 'Union and the Constitution,' and uphold the government of the United States; and while we should, as good men and Masons, earnestly labor, by the use of all legitimate means to avert that great calamity—civil war: yet, as direct official action on these subjects might be misconstrued, as an improper interference with the forbidden subject of politics, or the intermeddling with the matters of State, we as a Grand Chapter refrain from further action.

"*Resolved*, That this Grand Chapter affectionately and earnestly recommend to the masonic fraternity throughout the land, in this day of national calamity and excited feeling, that they cherish in their hearts and exemplify in their lives the cardinal principles of Freemasonry, viz: Fraternity, Brotherly Love, and Universal Charity; and thus, by precept and example, soothe irritated feeling, allay sectional animosity and prejudice, and thereby bring, legitimately and fairly, the great masonic fraternity, with its moral and conservative principles and power, to second the efforts of patriotism, in seeking to avert national disintegration and calamity."

The report and resolutions were adopted.

Notwithstanding all this, may we be allowed to dismiss this subject, so far as the ECLECTIC is concerned, once for all, by suggesting, in the mildest manner, our deprecation of the prevalent idea that our country

is in danger; that this free Republic of ours, which for nearly a century has exhibited to the nations of the earth the sublime spectacle of voluntary submission to the authority of law, the final solution of that old problem of a government based on the consent of the governed; that this Republic, we say, is about, with all the facts of history, and the experience of the past before it, to lapse into disintegration and barbarity; that the citizens of our country can, under any possible combination of circumstances, be made to stand before each other in the hostile attitudes of a most *uncivil* war! God, in his infinite goodness and tender mercy, set up the beacon-light of the American Republic to guide the oppressed of all other nations from darkness to light, and we have an abiding faith that in due time the purposes of Infinite Wisdom will be accomplished. Like the institution of Masonry, which has survived the throes of dying empires, and the persecution of the most unprincipled enmity, our country has an inherent and recuperative vitality that will prevent its dissolution, till, in the providence of the Great Architect, its mission has been accomplished. Let us devote ourselves with renewed energy to the duties of our calling, and have faith that, in due time, the memories of the past will resume their wonted influence, and all be well.

The following companions were elected and installed officers for the ensuing year: M. E. GEO. H. THACHER, *G. H. P.*, Albany; E. ARTHUR BOYCE, *D. G. H. P.*, New York; E. DARIUS A. OGDEN, *G. King*, Penn Yan; E. DANIEL S. WRIGHT, *G. Scribe*, Whitehall; E. Rev. SALEM TOWN, *G. Chap.*, Aurora; E. JOHN O. COLE, *G. Sec.*, Albany; E. WM. SEYMOUR, *G. Treas.*, Albany; E. WM. F. HOLMES, *G. Capt. Host*, Rochester; E. WM. CONNELLY, *G. R. A. Capt.*, Albany; ALONZO CROSBY, *G. Sen.*, Albany.

The Rev. SALEM TOWN was unanimously reelected Grand Chaplain for the 55th year; JOHN O. COLE, Esq., Grand Secretary, for the 39th year; and WM. SEYMOUR, Esq., Grand Treasurer, for the 13th year.

GRAND LODGE OF MICHIGAN—We have been favored with a copy of the transactions of the Grand Lodge of Michigan, at its annual communication in Detroit, on the 9th of January last. One hundred and ten subordinates were represented. The Hon. WM. L. GREENLY, Grand Master, delivered an able address, in which he falls into the too common error that "the principles of true Masonry are the principles of Christianity;" but he says, with great truth, "although we may never expect to see the time when, through the influence of Freemasonry or of the Church, *all* the hungry shall be fed, *all* the naked clothed, or *all* the sick healed, we might expect that, under such a revival of Freemasonry as would bring its practices nearer to the standard of its principles, there would be less evil, and consequently less suffering." The Grand Lodge was visited during the session by Rob

MORRIS, Past Grand Master of Kentucky, who delivered an address and a neat little poem, of which the following is a stanza :

“ We build a common *Temple* here, the lofty and the low,
 We bring the same heart-offerings, and in one homage bow ;
 Our *Tracing-Boards* the same design in every clime have given,
 And serving the same *Master*, we expect the same bright *heaven*.”

The report on foreign correspondence was presented by the Grand Secretary, R. W. JAMES FENTON, and, though not voluminous, appears to us to contain the valuable features of such reports, and presents a general idea of the state of Masonry throughout the nation, rather than the peculiar idiosyncrasies of the writer. The system of Grand Lodge representatives was approved. Grand Lecturer BLANCHARD, was accredited as the representative of Illinois, and M. W. HORACE S. ROBERTS, as representative of Nebraska. A complimentary jewel was bestowed on Past Grand Master J. ADAMS ALLEN, and never was *honorarium* better deserved. Long may he live to wear it! HORACE S. ROBERTS, of Detroit, was elected Grand Master, and JAMES FENTON, of the same city, re-elected Grand Secretary.

EARLY HISTORY OF KNIGHTHOOD IN NEW YORK.—We publish with great pleasure the subjoined communication from our friend Sir ALFRED CREIGH, Historiographer of the Grand Commandery of Pennsylvania. It has been made, as will be observed, in response to some remarks in our January number, in regard to the semi-centennial of Columbian Commandery of the city of New York, and will, we trust, lead to further investigation. Will some of our elder brethren burnish up their specs, and answer the questions propounded by Sir Knight CREIGH? We want just such information to be stored in the “*ECLECTIC*” for future historians, and, for the matter of that, for present ones :

OFFICE OF HISTORIOGRAPHER OF GD. COM. OF KT. TEM. OF PENN.
 Washington, Penn., January 28th, 1861.. A. O. 743..

SIR JOHN W. SIMONS, KT.,

Editor of the “Masonic Eclectic.”

IN your valuable and interesting Masonic Magazine of this month, I was pleased with your remarks on the “semi-centennial of Columbian Commandery, No. 1, of New York.” In the publication, you use the following language: “We are inclined to think that this body received its warrant from Pennsylvania, and was in reality the same as the one now called Columbian; Sir Knight CREIGH’s forthcoming history of the Grand Commandery of Pennsylvania will probably give us further light on the subject, and enable the present generation to trace their genealogy.”

Pennsylvania claims the proud distinction of having inaugurated the Orders of Knighthood into the United States. Sir THOMAS S. WEBB makes mention of this fact, and he certainly should be the *best* witness, because he was honored with the degrees of knighthood in Philadelphia.

With regard to your tracing the genealogy of No. 1, I would remark, from my unpublished work, that No. 1, of the city of New York, and called *Rising Sun Encampment*, was under the jurisdiction of the Grand Encampment of Pennsylvania. From 1808 to 1814, I have but very meager historic records—nothing, in fact, but the names of the Grand Masters, which I add: Sir JAMES McDONALD, Grand Master, 1808; Sir STEPHEN B. BECKHAM, 1811; Sir MICHAEL HUGHES, 1813. My history from this period is more complete. I find an annual meeting of Rising Sun Encampment, No. 1, of New York, was held on the 8th of May, 1814, and an election of officers was held, which resulted in the choice of Sir ELIAS DOB, as *E. G. Master*; JOHN BENSON, *E. Gen.*; WM. LEE, *E. Capt. Gen.*; ARTEMUS BROOKINS, *Chan.*; JAMES CHASDWELL, *Herald*; JOHN M. MULLAN, *Standard-Bearer*; JOHN OSSMAN, *Sword-Bearer*; MICHAEL HUGHES, *Treasurer*; THOMAS DURRY, *Recorder*; LEWIS WEAVER, *Sentinel*.

At this meeting, Sir Kts. HUGHES, BALL, and McDONALD were appointed a committee to procure a warrant from the "General Grand Encampment of Pennsylvania," which at that time embraced the states of Pennsylvania, New York, Maryland, and Delaware, agreeably to their constitution, adopted 16th February, 1814. The 5th section of article 1 provides for charters of recognition, provided application was made before the 2d Friday of June, 1815.

The charter was granted 3d May, 1814: Sir ELIAS DOB was the *E. G. Master*; JOHN BENSON, *Gen.*, and WILLIAM LEE, *Capt. Gen.* Sir THOMAS DURRY, *Rec.*, under the seal of the Encampment, writes to the Grand Recorder BAKER, at Philadelphia, as follows: "I am in hopes in a few weeks to have it in my power to forward you such a return of members as will cause the Rising Sun Encampment, No. 1, to rank with the first in the United States." The seal has upon it the DELTA, in the center of which are the emblems of mortality, while around it are the words, "Rising Sun Encampment."

In June, 1815, I find the Recorder has returned a list of members of No. 1:—1, Sir Elias Dob; 2, W. F. Noble; 3, Chas. D. Bevoise; 4, John W. Brimsmead; 5, John McMillen; 6, Stephen D. Tutte; 7, Artemus Brookins; 8, James McDonald; 9, James Chasdwell; 10, Peter Dob; 11, John Gasnor; 12, John Benson; 13, Archibald Ball; 14, Thomas Durry; 15, William Harrison; 16, Enos Burns; 17, Thos. McEnee; 18, John Ossman; 19, David McEnee; 20, David Kipp; 21, William Lee; 22, John McComb; 23, Mark Cauldwell; 24, Daniel Fash; 25, Danl. Carmichael; 26, Hugh McEnee; 27, Hugh Whitley; 28, Patrick Carney; 29, Charles Hall; 30, John Olliver; 31, Robert

Champlin; 32, Edward Morris; 33, John McCausland; 34, Dennis Keenan; 35, John Hardcastle; 36, Thomas Freeborn; 37, Henry McFarland, *admitted* March 24, 1815; 38, Jacob McKaig, *admitted* June 6, 1815; 39, John Smith, *admitted* May 16, 1815; 40, Alexander Sibbald, *admitted* June 6, 1815; 41, Elijah Beemas, *initiated* March 24, 1815; 42, John McDonald, *initiated* March 24, 1815; 43, Stephen Shellcross, *initiated* March 24, 1815; 44, John Gastner, *initiated* May 16, 1815; 45, Stephen F. Tutte, *initiated* May 16, 1815; 46, W. F. Noble, *initiated* May 16, 1815.

May, 1815.—The following Sir Knights were elected officers: ELIAS DOB, *Gd. Master*; CHARLES D. BEVOISE, *E. Gen.*; JOHN McMILLAN, *E. Capt. Gen.*; JAMES CHASDWELL, *St. Bearer*; W. F. NOBLE, *Herald*; ARTEMUS BROOKINS, *Chancellor*; JOHN W. BRIMSMEAD, *Recorder*; MICHAEL HUGHES, *Treas.*; JOHN McDONALD, *Marshal*; JOHN GASTNER, *Sword-Bearer*.

(I have no returns of 1816.)

May 17th, 1817, SIR SAMUEL MAVERICK elected *E. Gd. Master*; THOMAS DURRY, *Gen.*; ALEXANDER SIBBALD, *E. Capt. Gen.* SIR SAMUEL MAVERICK, represented himself and the G. and C. G. in the Grand Encampment at Philadelphia, on the 13th of June, 1817, at which time he paid the sum of \$26 50, for the dues of No. 1 at New York, for the last two years. Hence, you perceive that Rising Sun Encampment, No. 1, continued in connection with the Grand Encampment of Pennsylvania, *after* the organization of the General Grand Encampment of the United States.

This is the last record I have with regard to No. 1, and should like to ascertain if she changed her name, and became "Columbian Commandery." I hope you will be able to give me the desired information, as I wish to present my work perfect, finished, and complete.

Pardon me for trespassing upon your time and patience, but as my whole heart is enlisted in unfolding old historic rolls, I thought it might be the means of eliciting more information. My kindest regards to the all-true and courteous Sir Knights of New York.

Yours, in the bonds of Christian Knighthood,

ALFRED CREIGH, K. T.: 32d.

MASONRY IN LONDON—A member of Charter Oak Lodge in this city, writing from London, to the Editor of the *New York Dispatch*, says: "As an American Mason, I expected to see something extra in visiting English lodges, but I confess I was rather disappointed. I have visited several here, but, so far, I have not seen one that can commence to work like "Kane," or my own "Charter Oak." English lodges usually meet at four o'clock P. M., and at six or half-past. They always "call off" to the "banquet," which costs each member, on an

average, \$1 50 each communication. For my part, I don't believe in spending money thus uselessly. Very few lodges meet more than half a dozen times in the course of the year. In addition to the regular lodges, there are a number of what are called "Lodges of Instruction," which generally meet once a-week at some tavern or brother's house. The work is gone through with the same as in a regular lodge, though, as it is an informal meeting, any one can talk or smoke his cigar, or do any thing else he pleases. I am sure Brother JOHN W. SIMONS would not allow any such proceedings in New York." To which we remark, in the language of the immortal Leatherstocking, "The Great Prophet of the Delawares never spoke a truer word."

GRAND COMMANDERY OF WISCONSIN.—We have, in a neat and tasteful pamphlet, the proceedings of this body of Knights Templar, at its second annual conclave, held on the 2d of January of the present year. Sir HENRY L. PALMER, in his customary address, displays evidence of abiding interest in the Order under his supervision, and well says: "I have long entertained the opinion, that all our masonic bodies are falling into the error of excessive legislation, and, in this respect, emulating the example of the political organizations of the country. I trust the Grand Commandery of Wisconsin will avoid that rock. It has been well said that the state is governed the best which is governed the least, and this is equally true of masonic organization." He refers to important action of the Grand Encampment, and avows sentiments of commendable loyalty to the supreme head of the Order. Sir Knight B. B. ELDRIDGE, from the Committee on Foreign Correspondence, presented a review of the transactions of fourteen states, (New York not among the number,) condensed into an essay, but breathing throughout a spirit of devotion to duly constituted authority, worthy of the highest encomium. Sir H. L. PALMER is still Grand Commander, and Sir W. T. PALMER, Grand Recorder.

GRAND COMMANDERY OF INDIANA.—We are indebted to Sir FRANCIS KING, Grand Recorder, for a copy of the transactions of this Illustrious Body, at the annual conclave, held at the city of Indianapolis, on the 5th day of December, 1860. In addition to the Grand and Past Grand officers, there were six Subordinate Commanderies present by their representatives. The address of Grand Commander PELAN, after an eloquent tribute to the memory of the knightly dead, and the announcement of union and harmony throughout the jurisdiction, presents the somewhat novel feature of a report on Foreign Correspondence, in which the proceedings of fifteen sister Grand Commanderies are reviewed in a courteous manner. A resolution to adopt the standard costume was passed. The committee to whom was referred so much of the Grand Commander's report as related to deceased Sir Knights,

placed on record a sketch of their lives, and recommended that a monumental record be made of each in the printed transactions, which was concurred in. A knightly greeting, with the right hand of fellowship, was extended to the new stars in New Jersey, Missouri, Tennessee, and Wisconsin. Sir SOLOMON D. BAYLESS, of Fort Wayne, was elected Grand Commander, and Sir FRANCIS KING, of Indianapolis, reelected Grand Recorder.

ANNUAL BALL AND BANQUET.—*Eureka Lodge, No. 243.*—The social gathering of the members of this lodge and its invited guests, with their wives and daughters, took place at JONES'S Assembly Rooms on the evening of the 13th ult. Bro. GEO. ALEXANDER, as chairman of the floor committee, left nothing to be desired; while Bro. A. B. BROWN took equally good care of the banquet, at which W. Bro. CARLETON, Master of the lodge, presided with his usual urbanity. D. D. G. M. Bro. R. HOLMES kept the company in the best of humor with one of his happy speeches, while the vocal powers of Bro. SAUSE, and the highly complimentary remarks, in speaking of the present state of the lodge, which the services of Bro. CARLETON called forth, left no doubt upon all present that *Eureka Lodge* was in an exceedingly healthy state.

PORTRAIT.—The members of Neptune Lodge, No. 317, lately presented W. Bro. P. M. GEO. E. MENDUM with a series of resolutions, expressive of their high regard for his eminent services as Master of the lodge, and of his superior qualities as a man and a Mason; at the same time requesting him to sit to that eminent artist, C. W. JARVIS, for his portrait. The lodge purpose having the same elegantly framed, and hung up in the lodge-room, in company with that of Brother THURBER, another zealous member of the same body.

Presentations.

JEWEL WORTHILY BESTOWED.—On Wednesday evening, 20th ult., a beautiful and valuable Past Masters's Jewel was presented by Montgomery Lodge, No. 68, to its late W. M. Bro. MULLIGAN—a compliment which he has richly deserved for his indefatigable efforts to promote the best interests of his lodge, and the elevation and prosperity of the order generally. The presentation, which was made by R. W. Bro. BANKS, D. D. G. M., in an eloquent and appropriate speech, was responded to by the recipient in neat and grateful acknowledgments, evincing that he fully appreciated the feelings which had prompted the lodge to bestow this token of approbation. His emotion overcoming his utterance, he called on W. Bro. LUTHER B. PERT to say a few words in his behalf, which was not only readily complied with, but the past services and efforts of W. Bro. M. alluded to in glowing language,

as having been the means of enabling the lodge to "emerge from chaos in its records, and embarrassments in its finances, into a state of prosperity and usefulness. After the lodge closed, the members and their guests—among whom were M. W. Bro. SIMONS, G. M., and R. W. Bro. MACOY, P. D. G. M.—repaired to ITTNER'S hotel, where a sumptuous collation was provided, and where they had "a good time generally," until the wee hours of the morning warned them to depart for home,

ANOTHER JEWEL PRESENTATION.—Some time since, St. John's Lodge, No. 1, voted W. P. M. JOHN C. WALKER a suitable jewel, which was presented to him on Thursday evening, 14th ult. It is a beautiful badge, of elegant design and superior workmanship, and alike creditable to the donors and the donee. Bro. CHARLES CHURCH, G. Treas., in behalf of the lodge, made the presentation, accompanied by a few neat and appropriate remarks, which were responded to by the recipient in grateful and suitable terms.

WATCH PRESENTATION.—Br. CHARLES N. REED, Secretary of Central Lodge, No. 361, (Brooklyn,) was presented, at the last communication of that lodge, with a valuable gold watch, for which the recipient tendered his acknowledgment in a few brief, but well-chosen words.

CANE PRESENTATION.—During the past month, W. P. M. YOUNG, of Mount Vernon Lodge, No. 27, was called upon at his private residence, and presented with an elegant cane. An impromptu collation rendered the affair equally agreeable to all concerned.

Literary Notices.

WEBSTER'S ILLUSTRATED DICTIONARY.—We take pleasure in making our acknowledgments to the publishers (Messrs. MERRIAM, of Springfield, Mass.) for a beautiful copy of this valuable work, which has now reached a style of perfection—literary, pictorial, typographical, and mechanical—which leaves but a very small margin for further improvement. In his definitions, WEBSTER is generally considered more perspicuous, though concise, than any other lexicographer, ancient or modern; and it is to this feature, perhaps, more than to his peculiar system of orthography, that the immense success of his work is to be attributed. In defining masonic terms, he is certainly more comprehensive than other authors; and yet both this quality, and his nomenclature, might be materially improved. For instance, the word *lodge* is defined merely as "a meeting of Freemasons;" and the words *gavel* (an emblem of authority), *carpet* (a painting or diagram), *cephas* (a rock or stone), *cowan* (a low wretch, a dog, or an eaves-dropper), and *level* (an emblem of equality), with other equally significant terms, are entirely omitted. We by no means wish to appear hypocritical, but

deem it a duty to point out these slight defects, in order that they may be remedied in future editions, which will be equally beneficial to the dictionary and to the public. The illustrations, which are engraved and printed in beautiful style, embrace every department of the arts and sciences, and also of natural history, including zoölogy, geology, ornithology, ichthyology, mineralogy, botany, etc. Although not on a very extensive scale, they will be found of great assistance to the student, being calculated to make an impression on his mind which no mere array of words could produce. For the benefit of the fraternity—many of whom are doubtless laboring under misapprehension—we will conclude this passing notice by a brief extract from the dictionary itself: "*Hele, v. t.* [L. celo.] To hide. [This is the masonic *heil* or *hail*, to conceal, which is ignorantly supposed to be *hail*, to salute.]"

Coins, Medals, and Seals, Ancient and Modern, Illustrated and Described. With a Sketch of the History of Coins and Coinage, Instructions for Young Collectors, Tables of Comparative Rarity, Price Lists of English and American Coins, Medals and Tokens, etc., etc. Edited by W. C. PRIME, Author of "*Boat Life in Egypt and Nubia*," "*Tent Life in the Holy Land*," etc., etc. New York: HARPER & BROTHERS. 1861.

The above is the title-page of a volume "intended to give, in a cheap form, information which new collectors could not otherwise obtain, except at very great expense." Although the author appears to have entered upon his task with much diffidence—not to say reluctance—he has contrived to display a mass of numismatic knowledge, equally valuable to the student and the scholar. His history of coins, from their origin to the present time, not only abounds in many interesting facts but little known, but is also replete with incidental statements of rare value to those who take an interest in the subject. The same remarks are equally applicable to medals and seals, an almost innumerable variety of which are given, both foreign and American. It is, perhaps, needless to say that the illustrations are executed in the most artistic manner, and the mechanical execution of the work is in every way creditable to the publishers.

The Moral Design of Freemasonry, deduced from the Old Charges of a Freemason. By SAMUEL LAWRENCE, D. G. M., Editor of the "*Masonic Signet and Journal*," etc. To which is added, *The Vision of Achmed, a Masonic Allegorical Poem, by the same Author.* Atlanta, Ga.: Published at the "*Signet and Journal*" Office; New York: MACOY & SICKELS.

We have merely space to say that this is a valuable contribution to masonic literature, which should be extensively read and circulated, as a means of shedding abroad more light than works of this class generally afford. It will be noticed more fully hereafter.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbrest Field of Masonic Literature.

Vol. I.]

APRIL, 1861.

[No. 8.

THE TRIANGLE AS A SYMBOL.

BY ALBERT G. MACKAY, M. D.



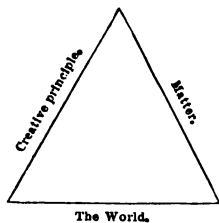
HERE is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the masonic student.

The *equilateral triangle* appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of His forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the jod within the triangle was made to represent the tetragrammaton, or sacred name of God.



Among the Egyptians, the darkness through which the candidate for initiation was made to pass, was symbolized by the trowel, an important masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of

animated existence, each of its sides referring to one of the three departments of creation—the animal, vegetable, and mineral.



PYTHAGORAS represented the creation of the world by the equilateral triangle. One of its sides he supposed to be the symbol of the creative principle, the Grand Architect of the Universe; the second, of matter, unformed and void; and the third, of the world, resulting from the action of the creative principle on matter.

The first of these he represented by the monad, or unity, the second by the duad or two, and as the union of one and two make three, or the triad, he adopted the triangle as a geometrical symbol to show that the union of the creative principle and matter produced the world. Hence, in his system of geometry, he taught that as every superficial figure might be reduced to the triangle as its elementary form, the triangle was therefore the principle of generation and formation.

Another important modification of this system in the Pythagorean system was the *tetractys*, on which the oath was pronounced to the candidate in the ceremony of initiation. The *tetractys* was formed by ten jods or points arrayed in the subjoined triangular form.

This figure was in itself, as a whole, emblematic of the tetragrammation, or sacred name of four letters, (for *tetractys* in Greek means *four*,) and was undoubtedly learned by PYTHAGORAS during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator; the two points, of the passive principle or matter; the three, of

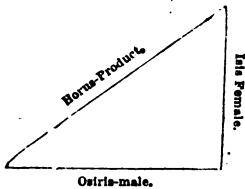
the world proceeding from their union; and the four, of the liberal arts and sciences, which may be said to complete and perfect that world.

The outlines of these points form it will be perceived a triangle, and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Dr. HEMMING, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

“The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher’s system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles, of smaller dimensions. The first of these, representing unity, is called a *monad*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a *duad*, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *triad*, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness.”

Dr. HEMMING does not appear to have improved on the Pythagorean symbolization.

The equilateral triangle is to be found scattered throughout the masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred delta, every where presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arrayed in a triangular form; the three lesser lights have the same situation; and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of masonic symbolism.



The *right-angled triangle* is another form of this figure which is deserving of attention. Among the Egyptians it was the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by PYTHAGORAS from the Egyptians during his long sojourn in that country, and with it he also learned, as we have endeavored to prove in our "Lexicon of Freemasonry," the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the third degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

The *double triangle* is the next figure that will attract our attention in this investigation.



This form of the triangle is a Christian as well as a masonic symbol, or more properly we may say that it is a symbol of Christian Masonry. In the Church it was early used, as it still is, as an emblem or hieroglyphic of the two-fold nature of Christ, the divine and human. The triangle with the point above, represented Christ's divinity, and that with the point below, his humanity. The two triangles were also said to typify the two elements of fire and water, of prayer and remission, of petition and blessing, of creation and redemption, of life and death, of resurrection and judgment. ROSENBERG says that in the higher degrees of Masonry, the two triangles refer to the two temples. The double triangle is, however, to be found among

the symbols of every country and of all religions. Among the Eastern nations, a rose within a double triangle surrounded by a circle, constituted the peculiar symbol called Solomon's Seal. This is the seal so frequently spoken of by the Talmudists, as used by our Grand Master for the purpose of controlling evil genii, and with which the Mohammedans say that he compelled these spirits to assist him in building the temple. The complaint of the imprisoned genius to the fisherman in the Arabian Nights Entertainments will be recollected. "Solomon the son of David commanded me to swear fealty, and submit myself to him, which I refused. To punish me, he shut me up in this copper vessel, and to make sure of me, that I should not break prison, he himself stamped upon this leaden cover his seal, with the great name of God engraven upon it." The seal thus alluded to, and to which a similar allusion is to be continually met with in oriental writings, was this double or interlaced triangle.

The same figure, with the word אגלא, or *Agla*, written in each of its points and in its center, was called "the shield of David." The word "Agla" is formed out of the initials of the four words of the Hebrew sentence, "*Atah gibor lolam adonai*,"—signifying "thou art mighty forever, O Lord." Thus composed, the word was considered by the cabalistic Jews as one of the most sacred names of God, and the figure of the double triangle thus prepared was used by them as a talisman, endowed with the most wonderful properties.

In the Royal Arch degree the double triangle is a symbol of Deity.

The *triple triangle* constitutes another variety of the geometrical figure under discussion. It is arranged in the annexed form.



It will be familiar to the Knight Templar as the form of jewel worn by the Prelate of his order. Like every modification of the triangle, it is a symbol of the Deity, but as the

degree of Knight Templar appertains exclusively to Christian Masonry, the triple triangle there alludes to the mystery of the Trinity. In the Scotch Rite degree of Knight of the East, the symbol is also said to refer to the triple essence of Deity, but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of three, the most sacred number in Freemasonry. In the twentieth degree of the Scotch Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a triple triangle, seen by SOLOMON when he consecrated the temple. Indeed, throughout the ineffable and the philosophic degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.



The last form of the triangle, of which we shall treat, is that which it assumes in the *endless triangle*, or *pentalpha* of PYTHAGORAS.

In the system of PYTHAGORAS, the pentalpha was the symbol of health, and each of its points was supposed to represent one of the five letters TTEIA, signifying "health" in the Greek language.

The early Christians used it as a symbol of the five wounds of Christ: for by placing the pentalpha on the representation of a human figure, it will be found that the two lowest points touch the feet; the two above, the hands; and the uppermost one, the breast or side. Hence, in some of the old and now obsolete lectures of Masonry, the pentalpha was referred to five points in the mission of the Saviour—namely, his birth, life, death, resurrection, and ascension.

In the present system of Masonry, the pentalpha refers to the five points of fellowship. The more familiar emblem of the five-pointed star, under which it is represented in our charts, is nothing more than the pentalpha with its outlines filled up. Hence it becomes peculiarly a symbol of the third degree.

ORIGIN AND HISTORY OF MASONIC RITES.

BY THE LATOMIA SOCIETY.



THE Provincial Lodge of Hamburg, which had been constituted by the Grand Lodge of England in 1740, went over to the Strict Observance in 1765, and each of its members was obliged to sign an act of obedience, abjuring its former system of York Masonry, and vowing implicit obedience and allegiance to the superiors of the order. The latter, fearing lest they might be persecuted in some way, as being the successors of an order which had been abolished by royal command, and desirous of insuring the existence of their order, began now to look around for some noble patron. The first reigning prince who acceded to their wishes was the Margrave CHARLES ALEXANDER, of Bayreuth, who was received as *Eques a Munimento* in 1766, and appointed as *Protector Ordinis in Franconia*. He arranged elegant rooms in his chateau at Anspach for the accommodation of the chapters, and had in contemplation the restoration of the *Order of the Swan*, (an order which flourished in the fifteenth century,) as a cloak beneath which should be concealed the actual Order of Templars. This plan was, however, suddenly abandoned, for what reason is not known.

In the year 1767, a certain Dr. STARK, rejoicing in the cognomen of *Frater Archidemides ab aquila fulva*, made his appearance at Wismar, and pretended that he and some of his friends belonged to another branch of the Templar Order, viz: the *clerical* or ecclesiastical branch, who alone possessed the true secrets of the order, and that he had been invested with full powers by his superiors to take charge of the secular brethren. He exhibited a patent, in which he was

styled "*fil et frère des pères de la famille des Sçavans de l'Ordre des Sages par tous les générations de l'univers,*" and which empowered him to initiate those whom he deemed worthy. The *clerks*, as they styled themselves, pretended to be descendants of the pious *ESSENES*, who employed themselves in the study of the secrets of nature, and who had attained the highest perfection in this secret knowledge.

After the institution of the Order of the Temple in the Holy Land, they became acquainted with some of the members of that order, among whom was a nephew of St. BERNARD, by name ANDREAS MONTISBARRENSIS. They then united with this order, obtained a rule from St. BERNARD, and chose ANDREAS as their first ecclesiastical Prior. These clerical brethren became the guardians of the laws and mysteries of the order, and to them mainly was due its future importance and wealth. At the dissolution of the order, their most secret documents and treasures were rescued by the Knight JOHN EURES, and a part of these were still in their possession. STARK brought with him rituals, instructions, and other manuscripts, interlarded with Latin and old French sentences, which he pretended to have received in Auvergne, and which contained the forms and ceremonies of initiation of the Novices and Knights, as practiced in the French and Italian provinces. At that date, however, (1765-73,) no trace of the Strict Observance was to be found in those countries. It is most likely that STARK received his knowledge of the higher degrees in St. Petersburg, (1763-65,) and manufactured the rituals to suit himself. Towards the end of the year 1770, Duke FERDINAND, of Brunswick, was initiated as *soc. et amic* into the Strict Observance, or so-called Order of Templars; and, in the following year, his brother, the reigning Duke CHARLES, was likewise initiated. These initiations reanimated the spirit of the whole order, which had for some time shown signs of being about to fall to

pieces. In May, 1772, a general convent of the officers and deputies of the seventh province was held at Kohlo, (an estate of Count BRUHL, in the county of Pfordten,) at which the *clerical branch* was also represented. VON HUND, by request, presented his patent, which, although no one was able to decipher, was pronounced genuine. The *clerical branch* was acknowledged by an act of union, signed on either part, and Duke FERDINAND was chosen *Magnus Superior Ordinis and Grand Master of all the United Scottish lodges*. The ritual of the first four degrees, as practiced in the united lodges, was adopted, the explanation of the same being made to conform with the actual object of the order. A directory, under the title of a capitular government, was also established at Dresden, in order to lighten the labors of the Heermeister, VON HUND.

The seventh province was now fully organized: up to this time it had been the only one. In 1773, Major VON WEILER, a *spica aurea*, went to France, and instituted at Strasburg, the fifth province, *Burgundy*; at Lyons, the province of *Auvergne*; and at Montpellier, the third province, *Occitania*; the principal seat, however, remained at Bordeaux. All these provinces recognized the Duke FERDINAND as Grand Master. In 1776, VON HUND instituted the eighth province of Southern Germany, and constituted several prefectures. In 1775, a convent was held at Brunswick, at which Prince CHARLES of Hesse, *Eq. a beone resurgente*, was acknowledged as *Protector Ordinis*, and the capitulary government was transferred to Brunswick for three years. VON HUND, having a presentiment of his approaching end, confided to the Duke FERDINAND all his papers, correspondence, and the rolls and registers of the order, and on the 7th November, 1776, he died. (All these papers, together with those of the Duke FERDINAND, were, after the death of the latter, transferred to the Landgrave CHARLES, of Hesse, and are at

present preserved in the archives of the Grand Lodge of Denmark, at Copenhagen.)

The celebrated convent of *Wilhelmsbad* was held from the 16th July to the 1st September, 1782, under the presidency of Duke FERDINAND. The question was proposed and discussed, whether Freemasonry was actually derived from the Order of Templars. It was finally resolved, that the connection of Masonry with the Temple Order should be given in an historical instruction, to form a special and final class of the order, which at the same time should be charged with the supervision and government of the lower degrees. This new system was composed of six degrees, viz: 1, 2, 3, the usual *symbolic degrees*; 4, the *Scottish Master*; 5, the *Esquire* or *Novice*, Armiger, Ecuyer; and, 6, the *Benevolent Knight of the Holy City*. This latter degree had been known and practiced in France since 1778; for we find that in that year, a convent of the French provinces was held at Lyons, known as the "*Convent National des Gaules*," at which it was resolved to drop the title of Knight Templar, but to retain the former rituals, with some slight alterations, under the title of *Benevolent Knight of the Holy City*. The Duke FERDINAND was now acknowledged as the visible head of the order, under the title of General Grand Master. The Landgrave CHARLES, of Hesse, was selected as his successor and Heermeister of the first province. This new system was adopted, however, by but few lodges in Germany, excepting those under the immediate supervision of the Landgrave CHARLES and the Danish lodges. In France, it was known as the *Rectified Rite or System*, and, until within a few years past, had its representatives in the Grand College of Rites of the Grand Orient. The Swedish brethren had probably received and practiced the system of Clermont about the year 1760; it consisted here of nine degrees, viz: 1, 2, 3, the *blue degrees*; 4, the *Elect* or *Black Brother*, or *Scotch Appren*

tice and Fellow Craft; 5, the *Scotch Master*; 6, the *Knight of the East and Jerusalem*; 7, the *Knight of the West*, sub-officer of the Illuminated Chapter; 8, the *Knight of the South*, purple ribbon; and, 9, the *Vicarius Salomonis*. In the eighth degree, which was composed of the Grand Officers of the "*Chapitre Illumine*," the history of the origin of the order was given, but somewhat differently from that of the other systems. It was said that, shortly before his death, MOLAY confided to his nephew, FRANZ DE BEAUJEU, the treasures and all the secret mysteries of the Temple Order, among which was the Grand Master's Crown, and the Rituals of Reception. BEAUJEU, with nine other Templars, gathered up the ashes of the last Grand Master, in the removal of which they made use of Masons' aprons; for which reason they adopted these as the clothing and badge of their new association, under which they agreed to conceal and continue the Order of Templars. They afterward managed to substitute the remains of MOLAY for the body of Pope CLEMENT, which they burned, and scattered the ashes to the winds, while MOLAY's remains were duly interred in consecrated ground. In this system, the Knight of the West, was the Knight Templar; the Knight of the South, was the "Magister Templi." The ninth degree, or "Vicarius Salomonis," was the highest dignitary, the guardian of the mysteries, and was conferred on only one person in each province. In later times, this system appears to have been again altered, and was finally arranged in eleven degrees, composing four classes, as follows: A—1, 2, 3, the three *symbolic or blue degrees*; B—the *St. Andrew's or Scottish Lodge*; 4, the *Elect Brother, or App. and F. C. of St. Andrew*; 5, the *Master of St. Andrew*, and, 6, the *Brother Steward*, all Scottish degrees of the French system; C—the third class, 7, the *Confidant of Solomon*, which was the French degree of Knight of the East; 8, the *Confidant of St. John*, or *Knight of the White Ribbon*; 9, the *Favorite of St. An-*

drew, or *Knight of the Violet Ribbon*, and from this degree was chosen the lodge officers; D—the fourth class, 10, the *Brother of the Red Cross*, or *Master of the Temple*, the nine highest officers being chosen from this degree; 11, the *Deputy of Solomon*, or *Vicarius Salomonis*, who alone was in possession of the keystone of all knowledge, and this grade was possessed by the highest officer alone.

ZINNENDORF received the Swedish system from the Master of the Stockholm Chapter, the Counsellor of Chancery VON ECKLEFF, but without the privity of the Grand Lodge. His system at first consisted of seven degrees, namely: 1, 2, 3, the *Blue degrees*; 4, the *Scotch App. and F. C.*; 5, the *Scotch Master*; 6, the *Confidant of St. John*, and, 7, the *Chapter of the Elect*. It was subsequently changed, viz: A—the *three blue degrees*; B—the *three red degrees*; 4, *Scotch App.*; 5, *Scotch Fellow Craft*; 6, *Scotch Master*; C—the *Chapter of three degrees*; 7, *Confidant of St. John*; 8, *Enlightened Brother and Knight of the South* (the *Chapitre Illumine*, before mentioned); and, 9, *the Vicarius Salomonis*, or *Most Wise Master of the Order*.

During the flourishing period of the Strict Observance, occurred two interesting episodes, to which we will briefly allude. In the year 1772, an adventurer, JOHN GEORGE SCHREFFER, born at Nurnburg, and who had been a coffee-house keeper at Leipzig, made his debut upon the masonic stage. He pretended to be an adept in Scottish Masonry, and invested with the power of summoning spirits to his aid. He performed his magical experiments in the lodges with the help of a magic-lantern, an instrument then but little known, and succeeded in deluding many of the most worthy and intelligent Masons of the day. He stirred up quarrels and dissensions in the lodge "Minerva," at Leipzig, issuing his lampoons and edicts, boasting of his connection with unknown superiors, from whom he derived his powers, and threatening

to print the rituals then in use, pretending that his system was the only true one. The Duke FERDINAND, and the prince CHARLES, of Courland, now interfered, and finally succeeded in restoring harmony. SCHREFFER's career was short; for on the 8th October, 1774, he blew out his brains, in a wood near Leipzig. It was generally believed that he was set on by the Jesuits and Rosicrucians, for the purpose of maligning Masonry.

A still greater sensation was created by the Baron Von GUGOMOS, *Theophilus a Cygno triumphante*, who in 1776 convoked a masonic congress at Wiesbaden, which actually took place, and was attended by the most eminent leaders and officials of the Strict Observance. He asserted that he possessed the true Templar System; that the Grand Master was an eminent ecclesiastic in Cyprus; and that he, GUGOMOS, was a deputy, with the title of *Dux, High Priest of the Holy See of Cyprus*, duly empowered to disseminate the true light. He propounded a confused mass of nonsense, pretending to a knowledge of the art of manufacturing gold, and from the very beginning met with very little encouragement. BODE openly declared, at a congress held at Baden, that he considered him an emissary of the Jesuits. In 1777, the burgomaster of Heilbronn, VON ROSSKAMPF, compelled the servants of GUGOMOS to acknowledge that their master had himself manufactured his patents, seals, etc. In 1780, he retracted all that he had previously given out, and, in one of his private letters, he confesses that he had been induced to perform his part in this comedy by the Jesuits.

(TO BE CONTINUED.)

To look back to antiquity is one thing, to go back to it is another; if we look backwards to antiquity, it should be as those that are winning a race, to press forward the faster, and to leave the beaten still farther behind.

WHAT I LIVE FOR FOR.

BY G. LINNEUS BANKS.

I LIVE for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me;
For the task by God assigned me;
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown History's pages,
And Time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live to hail that season,
By gifted minds foretold,
When men shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me—
For those who know me true;
For the heaven that smiles above me;
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

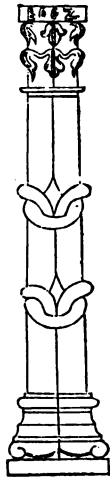
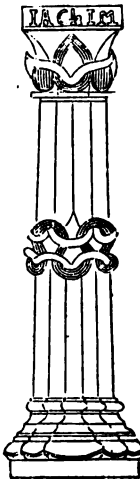
THE TWO PILLARS.

BY G. W. STEINBRENNER.



IN front of the main entrance of the older German churches, stood two pillars in imitation of the two brazen columns of SOLOMON'S Temple, which edifice was generally considered, in the middle ages, as a master-work of architecture. STIEGLITZ, in his work "*On Ancient German Architecture*," (Leipzig, 1820, pl. 33.) gives an illustration of two pillars which are still standing in the cathedral of Wurzburg, one of the most ancient cities of Germany, and formerly capital of Franconia. He states that these pillars date from the time of the construction of the old cathedral, in 1042, by the fraternity of Freemasons, the peculiar form and ornamentation of the capitals and bases being characteristic of the style of architecture of that period. They were originally

placed, like the brazen columns of SOLOMON'S Temple, on either side of the porch—*Jachin* on the right, and *Boaz* on the left; but at the present time they stand in an inverse position within the body of the cathedral, not far from the main entrance. In the eighteenth century the fine old Gothic architecture of the edifice was disfigured by an attempt at elaborate Italian ornamentation, at which time many changes were made in the building, and the two pillars obtained their present position. The shafts of the pillars have not the usual circular form, but consist of



interlaced and clustered pillars. STIEGLITZ says that their whole structure displays a symbolic representation and reference to the fraternity, the explanation of which is revealed to the initiated by their peculiar proportions, by the ingenious construction and combination of the shafts and capitals, as well as by the words chiseled upon the abacus. The column J. is based upon the octagon, and is composed of eight clustered pillars; while B. is based upon the square, and is composed of four pillars united. J. is divided into two parts, connected together by an interlaced band, while B. is divided into three parts, somewhat similarly united. These peculiarities refer to the different proportions made use of in the architecture of the period.

The Baron VON BERNEWITZ (SCHREIBER'S *Taschenbuch für Gesch. und Alterthum in Süddeutschland*. Freiburg, 1841, p. 371) disagreeing with STIEGLITZ in his explanation of the symbolism of these pillars, says, that "the artist intended by them to represent God and man." B. is tripartite, and yet constitutes but one whole (*Trinity*), the middle portion of the shaft re-enters within itself (*God, without beginning or end*). J. consists of only two actual parts, *Body and Soul*, which are united by a multipartite, entwined and mysterious bond or tie. The interior of these pillars is not visible. The inmost part of man is also unfathomable. The lower portion of the shaft rises from the earth, and again returns thither (so shall the dust return to the earth as it was); while the upper portion returns again within itself, and is bound with an endless band (the spirit being also without beginning and without end, waits hopefully for its union with the everlasting spirits above; it embraces eternity, and is by it embraced.) FALLOT (*Mysterien der Freimaurer*. Leipzig, 1848, p. 226,) gives the following as his explanation: The two pillars admit of a manifold interpretation: *Jachin* (it is established), and *Boaz* (in it is strength). These furnish us

with the idea of *Plumb* and *Level*, and consequently of the right-angle or *Square*; while, on the other hand, referring to their peculiar shape, we have the ideas of *Strength* and *Beauty*, as the primary condition of every building. In regard to the arrangement of the shafts, we have here evidently intended the idea of certain different things united in one whole, and we have only to determine what things are intended to be represented, as bound together by the bands of the shafts or links. If they refer to strength and beauty, then we must understand by the one pillar the union of the physical and moral powers—the harmonious and mutual working of the building craft; and by the other, the combination of their art, skill, and experience, by which alone, any thing great and beautiful can be produced. It follows, therefore, that these pillars were typical of architecture and all that pertains to the art, and in the earlier stone-mason's lodges, were probably symbolical of theoretical and practical architecture. We are inclined to believe that these pillars alluded to the art and the secret union of the monastic building fraternities, rather than to Christian ideas of religion, for the reason that they date from a period when the monastic lodges were still in full vigor, and because at that time the doctrine prevailed, that not only in God, but likewise in man, existed a three-fold nature—"body, soul, and spirit"—which doctrine was in accordance with the philosophy of ARISTOTLE, which was taught in the monasteries; and, finally, because it is scarcely conceivable that the symbolizing of this trinity in God and man, should be represented by a column or pillar. According to SCHAROLD's description of the cathedral of Wurzburg, these pillars date from the time of the Bishop BRUNO (1045), but the capitals are cup-shaped, and this form came into vogue only in the twelfth century.

A copy of the pillar J. is to be found in the cathedral of

Bamberg, and one of the pillar B. in the New-market church of Merseburg. We frequently meet, however, with the symbol of the band and links on the capitals of pillars of a still earlier date—for example, in the cathedral of Gernrode, and in the church of Notre Dame at Poitiers. In the thirteenth century, after the retirement of the lay-brethren from the monasteries, and the establishment of independent lodges by the stone-masons, this style of pillars went entirely out of fashion.

HOW SHALL I HONOR MASONRY?

If Providence your lot hath blest,
 In peace and affluence to rest,
 Let not your mind contracted be,
 Nor scorn the abodes of poverty.

When you behold, in abject state,
 A brother crush'd by fortune's fate,
 Lend him your aid, his wants to free,
 And you shall honor Masonry.

When o'er the list of human woes,
 You find the tear of grief o'erflows,
 The widow's moan, the orphan's sigh,
 Your help shall honor Masonry.

Where discord reigns with direful sway,
 The balm of reas'ning there display;
 Show to the world a conscience free,
 And you shall honor Masonry.

Your time shall pass serenely on—
 While conscience dictates, *right is done*;
 Your hoary locks shall honored be,
 If you've regarded Masonry.

When life's tempestuous scenes are o'er,
 And nature's calls require no more,
 In heaven you'll take your last degree,
 If you have honor'd Masonry.

FREEMASONRY NOT RELIGION.

BY THE EDITOR.



NOTWITHSTANDING all that has been written and said on this topic, there seems to be an unaccountable misapprehension in the community, and even among ourselves, as to our true position. The general mind is decidedly superficial in its investigations, apt to jump at conclusions, and to receive or reject theories and doctrines without very profound examination, and hence, if our subject were a very abstruse one, we should despair of making ourselves understood. To avoid this, we purpose no abstract discussion, but, simply placing the facts before the reader, to leave him to judge for himself as to the truth of our claim. Our object, it may be frankly avowed, is to convince a portion of the public, rather than masons themselves; the portion alluded to being those who imagine that because we constantly refer to and quote from the sacred writings—because we enjoin upon all who enter our temples the practice of the same moral virtues as are inculcated by the church—that we necessarily trench on the prerogatives of the clergy, and attempt that which they alone may lawfully undertake. We confess that there is ground for such belief in the unfounded assertions of many a neophyte, who, dazzled, and, as it were, enchanted by the sublimity of the ritual, and the lofty inculcations of the symbols, imagines that he has discovered the sum of all good, and that a faithful adherence to the doctrines of Masonry will be all-sufficient to discover the path to joys above, and keep him in it till the final reward. Even some, who may justly be termed masters, have stepped beyond the walls of our temple, and endeavored to sway us with “idle winds of doctrine,” while at least one, who has written more,

probably, than any other author on the subject of Masonry, has bent the entire energies of his mind, and directed the whole argument of all his works to prove that Masonry is a *Christian Institution!* Some are led astray by the fact of our lodges being dedicated to the Holy Saints John, and our celebration of the 24th of June and the 27th of December, as their appropriate festivals, notwithstanding all of which, we still assert that Freemasonry is not religion.

Religion is defined by WEBSTER thus: "Religion, in a comprehensive sense, includes a belief in the being and perfections of GOD; in the revelations of his will to man; in man's obligation to obey his commands; in a state of reward and punishment; and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties. It, therefore, comprehends theology as *a system of doctrines or principles*, as well as practical piety." And again: "Any system of faith and worship. In this sense, religion comprehends the belief and worship of pagans and Mohammedans, as well as of Christians; any religion consisting in the belief of a superior power or powers governing the world, and in the worship of such power or powers."

Religion, in the common acceptance, carries with it a creed or particular faith, some peculiarity of which is necessary to salvation, and hence, by implication, closing the doors of Paradise against all but true believers. It admits of no unity, and tends rather to divide men than to bring them closer together. It is but proper to say, however, that in our judgment this is one of the effects of our fallible nature, which leads us to choose darkness rather than light, and makes us prone to do evil, and that continually, and hence, the infinite variety of sects into which the religious world is divided. The highest and best authority defines religion thus: "Pure religion and undefiled before GOD and the Father is this: To visit the fatherless and widows in their

affliction, and to keep himself unspotted from the world." (James i. 27.) Religion, in fine, is the affair of the soul in its relations to the Creator, and as this is a matter on which men differ as widely as day from night, it follows that no association in which this enters could be of a cosmopolitan nature, and unite in peace and harmony men of every country, sect, and opinion, as Masonry does.

Freemasonry is thus defined: A beautiful system of morality, veiled in allegory, and illustrated by symbols.

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

Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness, upon the best and truest principles of moral life and social virtue.—CALCOTT.

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.

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.

Freemasonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power and talents, are not necessary to the person of a Freemason. An unblemished character, and a virtuous conduct, are the only qualifications for admission into the order.—LAWRIE.

Freemasonry is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men, who are sincere and conscientious worshippers of God, and unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment, that

God hath made mankind one mighty brotherhood—
Himself their Master, and the world their lodge.—BURNS.

The definitions of Freemasonry have been numerous, but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount, by the theological ladder, from the lodge on earth to the lodge in heaven.

It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the hand-maiden to religion, although it largely and effectually illustrates one great branch of it, which is practice.—Rev. G. OLIVER.

These, we think, are sufficient to show the unprejudiced, that the offices of Masonry are not those of religion; that while it demands a belief in God, and teaches the immortality of the soul, it does not profess the concerns of eternity, nor say to any man, Stand back, for I am holier than thou. On the contrary, it unites men of all creeds, of all nations, and conciliates true friendship among those who might otherwise have remained at a perpetual distance. We cannot all see alike; it is probable that the Great Architect, in his wisdom, did not intend we should, but we can differ as to matters of religious or political opinion, and still be brethren. We can and do practice a spirit of liberality and toleration, which we trust will eventually bring all men to acknowledge the ties of brotherhood, that will put down strife and discord, put out the fires of persecution, and break up the barriers of rank, and caste, and prejudice; that will stay the scourge of war, and send peace throughout the world. We can be good citizens, true to our government and just to our country, not countenancing disloyalty or rebellion, but patiently submitting to duly constituted authority, and conforming with cheerfulness to the government of the country in which we live; but all this is simply practical: it does not and cannot meet the requirements of God's spiritual law. In short, Masonry, though founded on the immutable principles of truth, and constantly reiterating the inculcation and practice of virtue, is after all but a human institution, partaking of the errors, and frailties, and shortcomings of its founders and disciples; and, hence, not religion, nor susceptible of being made such without losing itself in some of the many systems into which mankind is divided.

ORDERS OF KNIGHTHOOD

THROUGHOUT THE WORLD.

ALPHABETICALLY ARRANGED.

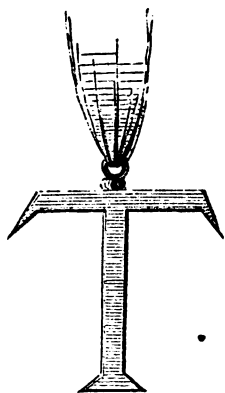
AFRICA—ETHIOPIA.

ORDER OF ST. ANTHONY, IN ETHIOPIA.



AFTER the death of St. ANTHONY the Hermit, about 357, many of his disciples, remaining near Ethiopia, followed his example and manner of life, and their successors lived in great austerity and solitariness in the Desert (hence called *Anchorites*) till the year 370, when, it is said, JOHN, Emperor of Ethiopia, (vulgarly called Prestor John,) erected them into a religious Order of Knighthood, under the title and protection of St. ANTHONY, patron of his empire, and bestowed upon them great privileges. After being thus instituted, they adopted St. BASIL's rule, and entered into monasteries; assuming a black habit with a blue cross Tau (*T*). Their chief seat was in the Isle of Meroe, and they had numerous establishments in other parts of Ethiopia, realizing no less than £200,000 of annual revenue. The eldest sons of nobles and gentlemen were excluded, but the second sons were admitted; and if a man (except a physician) had three sons, he was bound to devote one of them to this order. They vowed to observe conjugal chastity, to die in defence of the Christian faith, to guard the empire, to obey their laws and their superiors, and to go to war when and where-soever commanded. They also took an oath not to fight in wars between Christians, nor receive Holy Orders, or marry without license. They were divided into two classes—the first engaged in warlike employments, and the second com-

posed of those who were too old for military service, retired to abbeys, where they first took the title, profession, and habit of monks. Before retiring, they were required to serve three years against the Arabian pirates about the Red Sea, three years against the Turks, and three against the Moors upon the borders of Borneo. When about to be admitted into an abbey, they were introduced in their military habit; after being disrobed of which, the religious one was put on, consisting of a black gown reaching to the ground, lined with blue, having a blue cross fixed to the breast, and over that a



black cowl. They were afterward led to the church, and there made profession. PHILIP VII., son of the founder, enlarged their possessions and privileges, and added a border of gold to the badge of the blue cross. "The ancient monastery of St. ANTHONY is situated in the Deserts of Thebais, near some mountains where that famed hermit lived and died. This edifice is surrounded with an oval wall, about five hundred paces in circumference, and nearly forty feet high, to keep out the plundering Arabs. The pil-

grims and other visitors are drawn up into it by a rope let down from a kind of watch-house on the top of a wall, and a crane turned by the monks within the inclosure. The cells of this monastery, which amounted formerly to more than three hundred, are now reduced to about forty, the rest being a heap of ruins. These cells are more like sepulchral vaults than chambers, being most of them not above four feet high, five wide, and seven in length. Besides these cells, they have a common hall, a kitchen, and a strong tower, where they keep their provisions, of which they commonly lay up a stock sufficient for two years. The door that leads into it is plated with

iron, and is entered by means of a draw-bridge from a lower tower over against it; and hither the monks retire when they are closely besieged by the Arabs. But the greatest curiosity of the place is a subterraneous passage, about fifty paces long, which leads to a rock without the walls, from whence issues a stream of excellent water, sufficient for all the uses of the monastery, and serving to water their little garden, which is stored with a variety of herbs and fruits. The beds of the monks are sheep-skins spread upon mats, and a bundle of rushes serves them for a pillow. Their drink is water, and their food is chiefly the product of their garden."

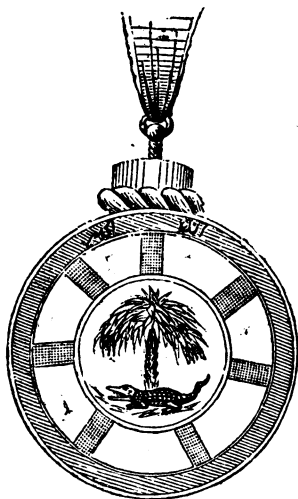
In France, Italy, and Spain, there are ecclesiastical and military organizations, styled "KNIGHTS OF ST. ANTHONY," which observe the rule of St. AUGUSTINE, and wear a plain cross, like that in Ethiopia; but the principals of these wear a double St. ANTHONY'S Cross of blue satin, the one above the other. Their chief seat was at Vienna in Dauphine, of which place the General of the order bears the title of Abbot—the monastery being erected into an abbey in 1297, in honor of St. ANTHONY, whose body was translated thither from Constantinople; and all other places built in honor of his name, were made subject to him in 1523. MORÆUS calls them the "Hospitalers of St. Anthony," and says, that "they begun in France, A. D. 1121, from GASTON, a nobleman of Vienna." BARONIUS asserts that GASTON and GERIN instituted it earlier, making the letter *Tau* (*T*) their badge or ensign.

THE PALM AND ALLICATOR

Is the title of an Order of Knighthood instituted by the independent kings and chiefs of the wild regions of Sudan,*

* Sudan is derived from Souda or Suda, which signifies, in Arabic, *Black*—a name given by the Moors and Arabs to Negroland or Negritia, and sometimes more particularly to the empire of Haussa.

on the western coast of Africa. The fact of this people taking an interest in chivalric institutions, evinces an advancement hitherto little known in the cultivation of the blessings of civilization and humanity. This order was conferred on Lieutenant-Governor CAMPBELL, at Mabelly, on the 18th of April, 1837; and on the 22d of the same month he was invested with the Turban, and declared Abbas of Sudan, supposed by the natives to be the highest rank that a mortal can attain! Shortly after his return to Freetown, the same honors were conferred upon him by the King of Timbo, and the Toulah Nation; and it may truly be said of him that he returned to England "laden with wealth and honors bravely won."



The badge of the order is a cross of pure gold, of seven points, splendidly clustered with diamonds; in the center is a round shield, containing a palm-tree, and an alligator at the base, enameled in their proper colors, surrounded by a circle, enameled green, on which is the motto "God is Great," in Arabic characters, of gold, and surmounted with a turban. It is worn pendent to a massive gold collar, composed, alternately of a turban, richly adorned, and the obverse of the badge, suitably enameled.

The star, which is also of pure gold, is similar in shape to that of the Knights of the Garter, and contains in the center the obverse of the badge, encircled with large and costly brilliants.

AMERICA—UNITED STATES.

SOCIETY OF THE CINCINNATI.

AT the close of the revolutionary struggle for American independence, and when the officers of the army were about returning to their homes, it was suggested by General KNOX, and commended by WASHINGTON, that an expedient be devised to perpetuate their long-cherished friendships and social intercourse, and to secure future annual meetings, wherein a pleasing recollection of their former intimacies, and of the bonds by which they were connected, might be revived and invigorated. In pursuance of this suggestion, a meeting of general officers, and of officers delegated by the respective regiments, was held soon after at Newburgh, when a committee, consisting of Generals KNOX, HAND, and HUNTINGTON, and Captain SHAW, was appointed to draft a plan for the formation of a society calculated to secure the objects contemplated. At a subsequent meeting, held May 13th, 1783, at the quarters of Baron STEUBEN, (Verplanck House, Fiskhill,) the committee reported the following plan, drawn up by Captain SHAW,* its Secretary, which being adopted with great unanimity, the society was duly organized:

“It having pleased the Supreme Governor of the Universe, in the disposition of human affairs, to cause the separation of the colonies of North America from the domination of Great Britain, and, after a bloody conflict of eight years, to establish them free, independent, and sovereign states, connected by alliances, founded on reciprocal advantages, with some of the greatest princes and powers of the earth:

“To perpetuate, therefore, as well the remembrance of this vast event, as the mutual friendships which have been formed under the pressure of common danger, and in many instances cemented by the blood of the parties, the officers of the American army do hereby, in the most solemn manner, associate, constitute, and combine themselves into one society of friends, to endure so long as they shall endure, or any of their oldest male posterity, and, in failure thereof, the collateral branches, who may be judged worthy of becoming its supporters and members.

“The officers of the American army, having generally been taken

* The original draft is claimed by the friends of Gen. KNOX as his.

from the citizens of America, possess high veneration for the character of that illustrious Roman, **LUCIUS QUINTIUS CINCINNATUS**; and being resolved to follow his example, by returning to their citizenship, they think they may with propriety denominate themselves

THE SOCIETY OF THE CINCINNATI.

“The following principles shall be immutable, and form the basis of the Society of the Cincinnati :

“An incessant attention to preserve inviolate those exalted rights and liberties of human nature for which they have fought and bled, and without which the high rank of a rational being is a curse instead of a blessing.

“An unalterable determination to promote and cherish, between the respective states, that unison and national honor so essentially necessary to their happiness and the future dignity of the American empire.

“To render permanent the cordial affection subsisting among the officers, this spirit will dictate brotherly kindness in all things, and particularly extend to the most substantial acts of beneficence, according to the ability of the society, towards those officers and their families who unfortunately may be under the necessity of receiving it.

“The general society will, for the sake of frequent communications, be divided into state societies, and these again into such districts as shall be directed by the state society.

“The societies of the districts to meet as often as shall be agreed on by the state society; those of the state on the 4th day of July, annually, or oftener, if they shall find it expedient; and the general society on the first Monday in May, annually, so long as they shall deem it necessary, and afterwards at least once in every three years.

“At each meeting, the principles of the institution will be fully considered, and the best measures to promote them adopted.

“The state societies will consist of all the members residing in each state respectively, and any member removing from one state to another is to be considered in all respects as belonging to the society of the state in which he shall actually reside.

“The state societies to have a president, vice-president, secretary, treasurer, and assistant treasurer, to be chosen annually by a majority of votes at the stated meeting.

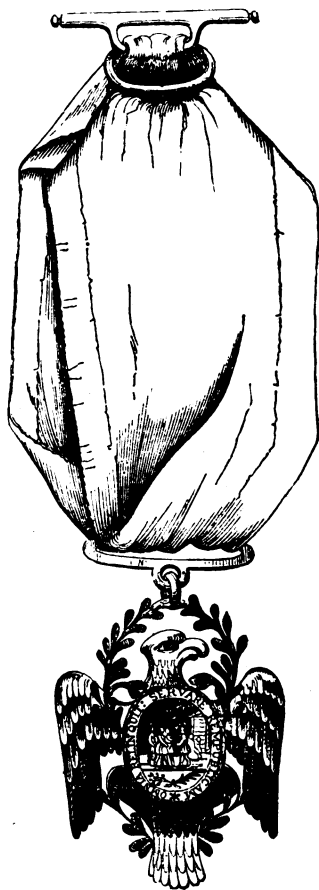
“In order to obtain funds which may be respectable, and assist the unfortunate, each officer shall deliver to the treasurer of the state society one month's pay, which shall remain for ever to the use of the state society—the interest only of which, if necessary, to be appropriated to the relief of the unfortunate.

“The society shall have an *order*, by which its members shall be known and distinguished, which shall be a medal of gold, of a proper size to receive the emblems, and be suspended by a deep-blue ribbon, two inches wide, edged with white, descriptive of the union of America with France.”

An elegant and expressive certificate of membership, designed and drawn by AUG. LE BELLE, and engraved by J. J. LE VEAU, in France, was printed on fine vellum, filling a space twenty inches in length, and thirteen and a half inches in breadth.*

The insignia adopted by the society is represented full size in the annexed engraving.† The leaves of the olive branches are of gold and green enamel; the head and tail of the eagle, gold and white enamel; and the sky in the center device (which is a fac-simile of the medallion on the right of the certificate of membership) is blue enamel.

The French officers who served in the continental army presented WASHINGTON with a superb badge of the order, studded with about two hundred precious stones. The leaves of the olive branches and wreaths are composed of emeralds, the berries of ruby, and the beak of the eagle of ame-



* American liberty is represented as a strong man armed, bearing in

† The device is a bald eagle, of gold, suspended by a deep-blue ribbon, edged with white.

thyst. Above the eagle is a group of military emblems—flags, drums, and cannon—surrounding a ribbon, inscribed with the words “Presented, in the name of the French soldiers, to his Excellency the General WASHINGTON.” This is also studded with precious stones. Above it is a bow of light-blue *moire antique* ribbon, with white edges. This jewel is now in the possession of the present president-general.*

WASHINGTON was chosen the first president-general, and continued in office until his death, (December, 1799,)—a period of sixteen years—and General HENRY KNOX was the first secretary. In May, 1800, General ALEXANDER HAMILTON was elected president-general, and served until his death, in 1804. He was succeeded by General CHARLES COTESWORTH PINCKNEY, of South Carolina, who served until August, 1825,

one hand the Union flag, and in the other a naked sword. Beneath his feet are British flags, and a broken spear, shield, and chain. Hovering by his side is the eagle, our national emblem, from whose talons the lightning of destruction is flashing upon the British lion. Britannia, with the crown falling from her head, is hastening towards a boat, in which to escape to her fleet, denoting the departure of British power from our shores. Upon a cloud, on the right, is an angel blowing a trumpet, from which flutters a loose scroll, whereon are these sentences: *Palam nuntiata libertas*, A. D. 1776—(Independence declared, A. D. 1776.) *Fœdus sociale cum Gallia*, A. D. 1778—(Treaty of alliance with France declared, A. D. 1778.) *Pax: libertas parata*, A. D. 1783—(Peace! Independence obtained, A. D. 1783.) Upon the medallion on the right is a device representing CINCINNATUS at his plow, a ship on the sea, and a walled town in the distance. Over his head is a flying angel, holding a ribbon inscribed *Virtutis Præmium*—(Reward of Virtue.) Below is a heart, with the words *Esto perpetua*—(Be thou perpetual.) Upon the rim is the legend, *Societas Cincinnatorum Instituta*, A. D. MDCCLXXXIII.—(Society of the Cincinnati, instituted A. D. 1783.) The medallion on the left exhibits CINCINNATUS with his family, near his house, receiving a sword and shield from three senators; an army is depicted in the distance. Upon the rim are the words *Omnia relinquit servare rempublicam*—(He abandons everything to serve his country,) referring to CINCINNATUS.—[See illustration on opposite page.]

* The jewel presented by the French soldiers to General WASHINGTON was, upon his death, presented by Mrs. WASHINGTON, and the heirs

when he died. At a special meeting* of the society, held in Philadelphia, November, 1825, General THOMAS PINCKNEY, of South Carolina, was elected president-general, and at his death was succeeded by Colonel AARON OGDEN, of New Jersey, who held the office until his decease in 1838; General MORGAN LEWIS of New York, became his successor in 1839. General LEWIS, died April 7th, 1844, in his ninetieth year, and the venerable Major POPHAM, also of New York, was elected to fill the vacancy at the general meeting in November. He dying in the autumn of 1847, General DEARBORN, of Massachusetts, was elected his successor at the next general meeting. On the death of General DEARBORN, in 1851, the Hon. HAMILTON FISH, of New York, was elected president-general, in May, 1854, which position he still holds, and has the ardent wishes of many warm personal friends, as well as friends of the society, that he may long continue the incumbent of an office, the duties of which he is so well qualified to discharge.

The ostensible views of the society, however honorable and praiseworthy, could not shield it from popular jealousy. Judge ÆDANUS BURKE, of South Carolina, attacked the clause recognizing the right of primogeniture in membership succession with great vehemence, as an incipient order of nobility, and an attempt to establish the pretensions of the

of the General, to General HAMILTON. On the death of the latter, it was presented by Mrs. HAMILTON to the president-general of the society, to be "appurtenant to the office of president-general," and has ever since been so held, or transmitted from one president-general to the other in succession.

* "At that meeting," says Colonel SCOTT, in a letter to me, dated July 9, 1850, "delegates attended from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Maryland, and South Carolina. Colonel OGDEN and myself were delegates from New Jersey. At that meeting it was ascertained that all the officers of the society but one had departed this life. The survivor was Major JACKSON, of Pennsylvania. These communications were given and received in sadness, and a respectful and affectionate notice was taken of those who had left us forever."—LOSSING'S *Field Book of the Revolution*.

military to rank above the mass of citizens; and he contended that such an association was not only repugnant to the genius of the republican government of America, but dangerous to liberty itself.*

Early in 1784, the legislatures of Pennsylvania and Massachusetts declared the institution unjustifiable, and their resolution to discountenance it. Rhode Island proceeded so far as to annul the privileges of all citizens of that state who should be members of this society, and to declare them incapable of holding any office under government. In consequence of this unwarrantable onslaught, the society, at their first general meeting, held in Philadelphia on the 3d of May, 1784, deemed it advisable to slightly modify some of the original articles.† Every pretension to *hereditary* honor was disclaimed, as also all interference with political subjects. Indeed, they relinquished without hesitation every thing except their personal friendships, of which they could not be divested, and the acts of beneficence which it was their intention should flow from them.‡

Despite the violent opposition the society early encountered, it has successfully accomplished the objects of its formation, and is likely to long perpetuate the noble deeds of its original founders.

* Judge BURKE's attack was directed generally against the organization of the society, (not against any single feature,) as tending to establish an order of nobility, etc. This distinction is, perhaps, of more importance, inasmuch as the society contends, and has always acted upon the theory, that "the right of succession is not absolute even in the eldest son, *but is subject to the right of the society to judge whether he be worthy of becoming its supporter and member.*" In pursuance of this, *all* the hereditary members from the very beginning have been *elected*; they do *not* come in of absolute right by virtue of primogeniture.

† The statements so frequently made in relation to the action of the legislatures of these states has been too highly colored. These questions need confirmation by the records of those states.

‡ The general meeting in 1784 had no power to alter the constitution; it proposed amendments, which were never adopted in consequence of the state societies refusing and neglecting to legalize the act.

of the ballot is essential to the harmony and well-being of the lodge, and has the express sanction of the Old Regulations: "But no man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity: nor is this inherent privilege subject to a dispensation; because the members of a particular lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony or hinder their freedom; or even break or disperse the lodge, which ought to be avoided by all good and true brethren." 2. "Independence of all responsibility is an essential ingredient in the exercise of the ballot. A Mason is responsible to no human power for the vote that he casts on the petition of a candidate. To his own conscience alone is he to answer for the motives that have led to the act, and for the act itself. It is, of course, wrong, in the exercise of this invaluable right, to be influenced by pique or prejudice, or by an adverse vote, to indulge an ungenerous feeling. But whether a member is or is not influenced by such motives, or is indulging such feelings, no one has a right to inquire. No Mason can be called to an account for the vote that he has deposited. A lodge is not entitled, indeed to know how any one of its members has voted. No inquiry on this subject can be entertained;

no information can be received." 3. Another important point connected with the ballot is, that it must be secret, No one has a right to know how another has or will cast his vote. The vote of each must be the secret of each, and no one can lawfully penetrate or divulge that secret. So carefully have the laws of Masonry guarded a perfect freedom of action in voting, that it was provided by our brethren of the last century, that every vote deposited in the ballot-box be kept a profound secret, even if known to the members present, which is scarcely possible by our method of using the ballot-box, unless revealed by the voter himself; for it is an acknowledged principle in Masonry that no brother can be made accountable for his vote, because, in such a case, the vote would cease to be independent. And hence, a clause was formerly introduced in the by-laws of lodges, to the effect that "when any brother is proposed to become a member, or any person to be made a Mason, if it appear, upon casting up the ballot, that he is rejected, *no member or visiting brother shall discover, by any means whatever, who those persons were that opposed his election, under the penalty of being forever expelled the lodge*, if a member, and if a visiting brother, of his being ever more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person's being proposed, the Master shall cause this law to be read, that no brother present may plead ignorance." And although no provision to the same effect is contained in our present constitutions, yet the very use and purposes of the ballot-box imply

secret and irresponsible voting, and an entire exemption of every individual brother from the consequences, be they what they may. 4. Unanimity in the ballot is necessary to secure the harmony of the lodge; it therefore follows that the ballot for a candidate must be one in which the unanimous consent of all present is to be given, and that all the members present are imperatively obliged to vote. From the discharge of this responsible duty no one can be permitted to shrink; for if a single member were allowed to decline voting, it is evident that the candidate, being thus admitted by the affirmative votes of the others, such admission would, nevertheless, not be in compliance with the words and spirit of the law. The "unanimous consent of all the members of the lodge then present, would not have been given—one, at least, having withheld that consent by the non-compliance of his prerogative." It follows also, from this view of the regulation, that no lodge can enact a by-law which, for non-payment of dues or other cause, should prohibit a member from voting on the petition of a candidate. A member may forfeit his right to vote at the election of officers, or other occasions; but not only cannot be deprived of right to ballot on petitions, but is, as we have seen, compelled to exercise this right, whenever he is present and a candidate is proposed." Having discussed the several points relatively, as to the importance of the ballot, we proceed to a description of the general, and what is believed to be the most correct usage in balloting for candidates. The committee appointed at some pre-

vious communication of the lodge, to investigate the character of the candidate having reported, the Master of the lodge directs the Senior Deacon to prepare the ballot-box. That officer immediately proceeds to the discharge of this duty by placing all the balls, black and white, indiscriminately, into one compartment, leaving the other empty. He then exhibits the box to the Master and the lodge, to satisfy him that no ball has been left in the compartment in which the balls are to be deposited. The box is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master directs the Secretary to call the roll, commencing with the Master; or, what is more usual and expeditious, the Master requests each brother to approach the altar, and deposit his ballot. This ceremony should be performed in the most orderly manner, with the solemnity of a masonic salutation, that the brethren may be impressed with the sacred and responsible character of the duty they are called on to discharge. After the Master is satisfied, upon inquiry and observations, that all the brethren have voted, he directs the Senior Deacon to take charge of the ballot-box, and pass it west, south, and east, for inspection. The Senior Deacon having discharged this duty, and after the ballot-box has been inspected by the Master, the inquiry is made as to the condition of the ballot in the west and in the south. If the report is that the ballot is "clear"—that is, if all the ballots are white—the Master announces that the applicant has been elected, and the Secretary is directed to make a record of the fact, and to

notify the candidate of his election. But if the report is, that the ballot is "*foul*," and it is found upon inspection that only one black ball is to be found in the box, the Master announces that fact, and orders the Senior Deacon to again place the box upon the altar, and the same ceremony as before described, is performed. If on the second ballot but one black ball be found, the Master announces that the candidate is rejected; because unanimity is required. If, however, two or more black balls are found in the box on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the proper record to be made by the Secretary, and the notification to be given to the Grand Secretary of the Grand Lodge.

BALUSTRADE. The termination of a modern edifice. There does not appear to be any example of a balustrade in the remains of antiquity now existing, although there are examples of railing or fencing. The word in Hebrew is *Tizon*, which also means threshold, or entrance to the Holy of Holies.

BALUSTRE. All edicts, or other notices which may proceed from the Sovereign Inspectors, or Supreme Councils of the Ancient and Accepted Rite, are designated "Balustres."

BANNER. A flag or standard, under which men are united or bound for some common purpose. A multiplicity of opinions concerning the etymology of the word *banner* are entertained; some deriving it from the Latin *bandum*, a band or flag; others from the word



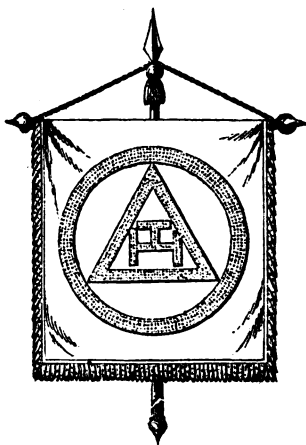
THE BANNER OF SYMBOLIC MASONRY.

bann, to summon the vassals to appear in arms: others, again, from the German *ban*, a field or tenement, because landed men alone were allowed a banner; and, finally, there are persons who think it a corruption of *panniere*, from *pannus*, cloth, because banners were originally made of cloth. Banners have been used from the earliest times, and in all countries, for the purpose of directing the movements of troops. They are frequently mentioned in the Old Testament, as in Numbers ii. 2: "Every man of the children of Israel shall camp by his standard, and under the ensign of his father's house." The earliest Roman standard was a bundle of straw fixed to the top of a spear. This was succeeded by figures of animals—the horse, the boar, etc.—all of which soon gave place to the eagle, which

continued to be the chief Roman ensign, and was afterward assumed by the German, and latterly by the French emperors of the Napoleonic dynasty. In addition to the eagle, each Roman cohort had a banner, generally a serpent or dragon woven on a square piece of cloth, expanded on a cross, and it was to this that the term *vexillum* properly applied. The top of the staff was frequently adorned with a figure of Mars or of Victory, and in later times, with the head of the reigning emperor. After Constantine embraced Christianity, the Cross was substituted for the head of the emperor on the purple banner of Byzantium. Standards were less in use among the Greeks than has been usual with warlike nations; but a standard, and sometimes a scarlet flag, was employed as a signal for giving battle. On the rise of Chivalry, the ordering of banners, like every other branch of military organization, attained to something near scientific exactitude. From the banner-royal, which bore the national emblems, to the small streamer attached to the lance, with its cross or stripes, there was a regular subordination, each emblem having its place and its meaning. The pennon of the simple knight differed from the square banner of the banneret in being pointed at the ends. In addition to their varieties in size, shape, and color, their banners were distinguished by the emblems which they bore. One of the earliest is the Danish raven, depicted on the standard taken by Alfred, of which Asser mentions the tradition, that "in every battle, whenever it went before them, if they were to gain the

victory, a live crow would appear flying on its middle; but if they were doomed to be defeated, it would hang down motionless." Nor did the privilege of carrying banners belong to princes and knights alone: bishops and abbots displayed similar ensigns, which were carried before them in religious processions, and under which their retainers fought in their defence. In place of the heraldic services of the knights, the banner of the church, and of towns and communes, usually bore the effigies of saints. Some banners, however, displayed no insignia whatever, and were known simply by their color. Of this the *oriflamme*, or plain ruddy flag of St. Denis, was a famous example. By every warlike people the banner has been regarded as the emblem of national honor, as a palladium, for the defence of which the individual warrior was at all times ready to sacrifice his life. From the converse of this feeling, banners and flags taken from the enemy have always been regarded as special trophies of victory, and places of honor in churches and public buildings have consequently been assigned them. The banners of the classic ages were square pieces of colored material, suspended from a cross or transverse bar, supported on a staff, and usually surmounted by an image, which was often the object of adoration by the soldiers or people. The banner of the middle ages was square in shape; but, instead of being fastened horizontally on a transverse bar, was attached perpendicularly to the staff. The banner of an emperor was six feet; that of a king, five feet; that of a prince

or duke, four feet; and that of a nobleman of any rank, from marquis to knight banneret, (the lowest rank entitled to a banner,) three feet. Banners are frequently carried in masonic processions, with appropriate devices painted or embroidered thereon. The banner, appropriate to the order, and that which is designated as the principal banner of symbolic masonry is described as follows: "The escutcheon or shield on the banner, is divided into four compartments, or quarters, by a green cross, over which a narrower one of the same length of limb, and of a yellow color, is placed, forming what the heralds call a cross *vert* voided *or*; each of the compartments formed by the limits of the cross, is occupied by a different device. In the first quarter is placed a golden lion, on a field of blue, to represent the standard of the tribe of Judah; in the second, a black ox, on a field of gold, to represent Ephraim; in the third, a man, on a field of gold, to represent Reuben; and, in the fourth, a golden eagle, on a blue ground, to represent Dan. Over all is placed, as the crest, an ark of the covenant, and the motto is, 'Holiness to the Lord.'" Besides this, there are six other banners proper to be borne in processions, the material of which must be white, bordered with blue fringe or ribbon, and on each of which is inscribed one of the following words: FAITH, HOPE, CHARITY, WISDOM, STRENGTH, BEAUTY. In the Royal Arch degree, as recognized in this country, there are five banners. The Royal Arch Captain carries a white banner, which is emblematic of a purity of heart, and rectitude of conduct. The banner



ROYAL ARCH BANNER.

of the Master of the third veil is scarlet, emblematic of fervency and zeal, and is the appropriate color of the Royal Arch degree. The banner of the Master of the second veil is purple, which is emblematic of union, being a due mixture of blue and scarlet, the appropriate colors of the Symbolic and Royal Arch degrees; and this teaches us to cultivate the spirit of harmony and love between brethren of the symbolic, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy. The banner of the Master of the first veil is blue, the peculiar color of the ancient craft, or symbolic degrees, which is emblematic of universal friendship and benevolence. In the Royal Arch degree, as practiced in the Chapters of England, twelve banners are used, illustrative

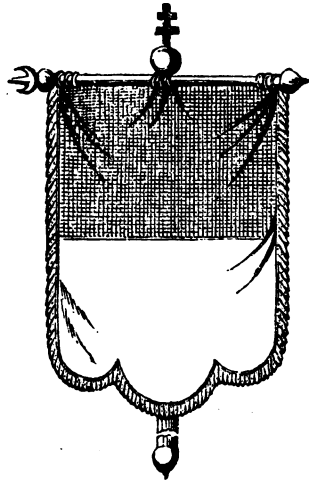
of the twelve tribes of Israel, which are as follows: Judah, scarlet, a lion couchant; Issachar, blue, an ass crouching beneath its burden; Zebulun, purple, a ship; Reuben, red, a man; Simeon, yellow, a sword; Gad, white, a troop of horsemen; Ephraim, green, an ox; Manasseh, flesh-colored, a vine by the side of a wall; Benjamin, green, a wolf; Dan, green, an eagle; Asher, purple, a cup; Naphtali, blue, a hind.



GRAND STANDARD OF THE KNIGHTS TEMPLAR.

The banner or grand standard of the order of Masonic Knighthood is of white woolen stuff, six feet in height and five feet in width, made

tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the center of the field a blood-red Passion Cross, over which is the motto, "*In hoc signo vinces,*" and under, "*Non nobis Domine! non nobis, sed Nomini tuo da Gloriam!*" The Cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The Cross to be crimson, edged with gold.

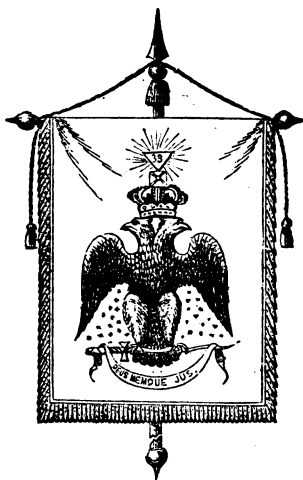


THE BEAUSEANT OF THE KNIGHTS TEMPLAR

The Beauseant, or the battle-flag*

* In the early military expeditions of the Knights Templar Cardinal DE VITRY, Bishop of Acre, their frequent companion, thus describes their religious and military enthusiasm on the field of battle: "When summoned to arms, they never demanded the number of the enemy, but where are they? Lions they are in war, gentle lambs in the convent, fierce soldiers in the field, hermits and monks in religion; to the enemies of Christ, ferocious, but to Christians, kind and gracious. They carry before them, to battle, a banner, half black and half white, which they call *Beauseant*—that is to say, in the Gallic tongue, *Bis-seant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."

of the Ancient Knights Templar, is of woolen or silk stuff, six feet in height, and five feet in width, made tripartite at the bottom, fastened at the top to the cross bar by nine rings. The upper half of the standard is black, and the lower half white.



THE STANDARD OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

The grand standard of the Ancient and Accepted Scottish Rite, is of white silk, three and a-half feet long, by two and a-half feet wide, edged with gold, gold fringe and tassels. In the center, the double-headed or Prussian eagle, under which, on a blue scroll, the motto, in letters of gold, "*Deus Meumque Jus*." On the upper part of a triangle, irradiated, the figures 33 in the center. The staff is eight feet long, with a spearhead.

BANNERET. An English title of dignity and of pecuniary advan-

tage, now nearly, if not entirely extinct, formerly conferred upon those distinguished for their valor and prowess in the field, and entitling the recipient to use a square banner, (rather smaller than that of a baron,) and retain a certain number of followers. Du Cange confounded knights-banneret with barons, and many subsequent writers, refining on his error, have gravely classed them as an order mediate between nobility and knighthood, instead of between barons and other knights. Froissart states that the first banneret in England was made by Edward I., and the last recipient of the honor (which was conferred by Charles I. after the battle of Edgehill) was an individual who rejoiced in the familiar name of John Smith. Camden, however, considers the title to have been devised by Edward III., who bestowed the dignity on John Coupland, "for his service in taking David, King of Scots, prisoner;" and there is also existing the evidence of a writ in this monarch's time for furnishing Thomas Bardolf with the robes of a banneret. Thinking some fortune was necessary for the support of this dignity, he likewise, when John De Cobham was made a banneret, granted an annuity of one hundred marks, out of the issues of the county of Norfolk, expressly for that purpose. Many assign the origin of bannerets in France, in Brittany, or in England, to Conan, lieutenant of Maximus, who revolted with the Roman legions in England, and deprived Gratian of the empire, A. D. 383. According to them, he divided England into forty cantons, and among these cantons distributed forty

knights, to whom he gave power of assembling, on occasions, under their several banners, as many effective men as were to be found in their respective districts, whence their title. It appears, however, from Froissart and others, that, anciently, such of the military men as were rich enough to raise and subsist a company of armed men, and had a right to do so, were called bannerets—not, however, that their qualifications rendered them knights; they were only bannerets, and the appellation of knight was added, because they were simply knights before. Bannerets were second to none but Knights of the Garter. They were reputed the next degrees below the nobility, and were allowed to bear arms with supporters. In France, it is said, the dignity was hereditary; but in England it died with the person who gained it. A knight who had proved his prowess by chivalric exploits, could demand from his sovereign this honorable distinction. He had only to carry his emblazoned pennon to the constable or marshal of the army, before or after a battle, or even in the field of contest itself, and require the bestowal of this rank. A herald then exhibited a record of his claim, when the leader of the forces cut off the end of the pennon, which transformed it into a square banner. The ceremony of creating a knight-banneret, when regularly performed, must have been very impressive to persons filled with the ideas which were prevalent in the ages of chivalry. The king or his general, at the head of his army, drawn up in order of battle after a victory, under the royal standard displayed, attended by all the officers

and nobility of the court, received the banneret elect, who was not necessarily a knight previously, led between two knights of note, or other men famous in arms, carrying his pennon in is hand, the heralds walking before him, and proclaiming his valiant achievements, for which he deserved to be made a knight-banneret, and to display his banner in the field. The king or general then said to him, “Advance, Banneret!” and caused the point of his pennon to be torn off. The new knight, with the trumpeters sounding before him, and the nobility and officers bearing him company, was sent back to his tent, where a noble entertainment was provided by the king. On the institution of baronets by King James I., the order gradually dwindled, and at length became extinct. Attempts have occasionally been made in later times to revive it, but they have met with but little encouragement; and the last time the honor was conferred, was in 1783, at a naval review in Portsmouth, when George III. bestowed it on Admiral Pye and several other officers.

BANNOCKBURN. A parish and village within the ecclesiastical parish of St. Ninian's, county of Stirling, about three miles S. S. E. of Stirling. It is chiefly remarkable, however, for the great battle, so well known both in Scotch and English history, which was fought on the 24th June, 1314, between Edward IV. and King Robert Bruce. After this battle, the royal order of H. R. D. M. was founded, from the fact of the Templars having contributed to the victory. M. Thory, in his *Acta Latomorum*, gives an account

CONTINUED IN NO. 9.

Editor's Trestle Board.

GRAND LODGE OF KENTUCKY.



HE printed transactions of this Grand Lodge at their annual communication, held in the city of Louisville, on the 16th of October last, have been received. This pamphlet is an immense affair, containing 426 pages—60 of which are devoted to the proceedings proper; 234 to the printed lists of members; 100 to the report on foreign correspondence, and the balance to the constitution adopted at the session. We mention this to call attention to the fact of so large a portion of the annual publication being devoted to heralding the names of the membership in the state, to what good purpose we confess we cannot see. We presume the other Grand Lodges would be willing to take the assertion of Kentucky that she has so many lodges, and so many members for granted, without the proof of all their names. We may be thicker-headed than most people, but we must say, nevertheless, that it appears to be a dreadful waste of time and money.

The address of R. W. Bro. HARVEY T. WILSON is a decidedly business paper. Speaking of Dispensations, he says: "If I understand the object of vesting such powers in a Grand Master at all, it is, not that he should positively refuse every application or grant every application that may be made to him, but that he should use a *prudent discretion*. He decided where a lodge had failed to elect officers at the constitutional time, that the sitting officers hold over; and that he is pleased to see that the project of a World's Congress, or Universal Masonic Congress, broached by a few mostly self-elected brethren at Chicago, in September 1859, has been almost universally rejected by the Grand Lodges of the United States."

In the voluminous, but very excellent, report on Foreign Correspondence, the chairman, Bro. McCORKLE, devotes considerable space to an attempt to prove, that because in 1717 the fraternity was mainly composed of Entered Apprentices, and they were allowed to vote not only in their lodges, but in the Grand Lodge, they ought to have the same privilege now, and the law requiring business to be transacted in a Master's Lodge, to the exclusion of Entered Apprentices and Fellow-Crafts, is an innovation, and ought to be abolished. We cannot understand what benefit Bro. McCORKLE would expect from the adoption of his idea, unless it be that he is one of those who would apply the "ten pound act" to Masonry, make the body of the craft apprentices,

and its highest privilege the occasional conferring of the third degree to qualify some brother for the post of Master. The legislation of the craft is bad enough now, what would it be if confided to hands but one remove from the profane—to brethren not under obligation to preserve the constitutions and regulations intact? We are glad to perceive that the Grand Lodge refused to sanction the vagary, and rejected a proposed amendment to the constitution reducing Masters to the same level with apprentices. Among the clauses in the new constitution finally adopted, is one, authorizing a lodge to try its Master on the complaint of two members, when the complaint is approved by the Grand Master. When the charges against the Master are thus approved, his functions cease, and the S. W. succeeds to his duties and prerogatives; and thus he is to a certain extent punished before he is heard, his head is taken off before the jury have even heard the testimony, or legally know that he has committed any crime at all. We recollect having once read a story of a man determined to create an artificial atmosphere, that should be an improvement on the cheap and common article in general use. For this purpose, he constructed a series of air-tight apartments, and in the cellar beneath stationed a chemist to supply him by means of his art, and through a metre, an etherial fluid fit for him to breathe, and calculated to keep his brain in a constant state of exaltation. One day, however, the chemist fell asleep, neglected to turn off the supply at the proper time, and the philosopher was suffocated. May his sad fate prove a warning to those masonic philosophers who cannot be contented with the common routine. The air they are creating will one day be too much for them, and we shall be called on to lament their unfortunate suffocation. The Grand Lodge, already largely interested in the Masonic Temple at Louisville, subscribed for one hundred additional shares. We commend this fact to the attention of our New York brethren, who, with their five hundred lodges, and thirty-five thousand masons, have not a foot of land or an inch of plank they can call their own. Kentucky has 11,704 members. There were 1,229 initiations in 1860, and the revenue for that year was \$11,793 75. M. W. LEWIS LANDRUM was elected Grand Master, and R. W. J. S. McCORKLE, Grand Secretary.

GRAND LODGE OF ARKANSAS.—We have read with great satisfaction the pamphlet containing the transactions of the Grand Lodge, at their annual communication held in the city of Little Rock, November 5th, 1860. The address of Grand Master ENGLISH is a document which shows its author to be in earnest, and that he has the best interests of the craft at heart. He reports thirty-two decisions made by him during the year, all of which are indisputably sound, and which we shall republish in our department of law, as opportunity serves. On the

subject of education, he says: "We have prepared a commodious house, in a beautiful and healthful location: we have selected an able, accomplished, and faithful faculty of teachers, which will be increased whenever the number of students may require it: we offer facilities for a complete collegiate education to the sons of all persons who are able and willing to pay therefor a very moderate charge for tuition: and to the sons of Masons who are unable to pay for tuition we say, Come and be educated without money and without price." During the session an edict was adopted, which, when ratified by two-thirds of the lodges, will be a part of the constitution, only to be repealed by a like process, imposing an annual tax of two dollars on every Mason, affiliated and unaffiliated, for the endowment and support of the Masonic College. The Grand Lodge also voted all its remaining funds, after paying the expenses of the session, to the same object. ALBERT PIKE presented his credentials as representative of the M. W. Grand Lodge of Kansas, and in his address remarked, "In all the relations of life, it is pleasant and profitable to cherish and cultivate the amenities and courtesies of social intercourse. Even the forms of courtesy are not only graceful and becoming, but possess a great positive value, since they naturally persuade to, if they do not flow from, forbearance, charity, and toleration. The peaceful relations of great empires have not unfrequently been jeopardized by disregard of these forms and outward shows of courtesy; and it is not wise for masonic bodies to neglect the means of interchanging congratulations and condolence, of comparing opinions and softening down asperities, which a system of correspondence offers. The attempt, in which this Grand Lodge concurred, to establish a National Grand Body for Symbolic Masonry, has not succeeded. We may not hope for such a Masonic Congress of Grand Lodges, in which the representatives of all these bodies, assembling at stated seasons, as the Hebrews anciently went up to the holy city of Salem to worship, could consult together for the common welfare, discard prejudices and prepossessions, and, coming to know each other better, learn to respect and love each other more. It is because that hope has failed that I the more gladly offer you the fraternal greetings of the Grand Lodge of Kansas, and shall, with the greater pleasure, transmit to her your greetings and good wishes in return, in the hope that the system of representatives may be extended, until every Grand Lodge in the United States shall have its representatives near every other Grand Lodge, thus making the great electric current of sympathy complete, so that the same noble and generous emotions may, as it were, instantaneously thrill and animate, and the same genial influences of Masonry warm and expand the hearts of all the brotherhood every where in the Republic. For our Grand Lodges are like line-of-battle ships, drawn up in line against the evils and errors that afflict and degrade humanity; and if there be no admiral whose signals all must obey, so much the more urgent need is there of a system of signals, by which

all may act in concert against an enemy hitherto invincible." The report on Foreign Correspondence by Bro. JAMES W. FINLEY, reviews the transactions of twenty-four sister jurisdictions, and is one of the happiest we have recently seen. It is full of practical ideas like these: "For he who takes his own life, cannot be held less a murderer than he who takes the life of his fellow. And the fact that such an act is induced by an insanity brought on by his own misconduct, in utter disregard of one masonic virtue, is an aggravation of the offence. A Mason who takes his own life, destroys that which God has given him for noble purposes, and by that very deed severs the golden chain which binds him to the fraternity and forfeits every masonic right."—"We think that a Grand Lodge is not the most proper place for the dispensation of masonic charity, but that this more appropriately belongs to the masonic fraternity in the subordinate capacity."—"Our advice in relation to the non-affiliated is, cease to quarrel with them, *let them go*, and say to all such, If you will not perform masonic work, we will not feed you with masonic food."—"The doors of Masonry are crowded by the multitude, eager to gain admission to her sanctuaries. It behooves us, therefore, to be more careful and circumspect in the use of the ballot, for we may rest assured that, on this, and this alone, our safety and perpetuity depend." Among the standing regulations of this Grand Lodge, we find this: "44. That a habitually non-affiliated Mason is not a worthy brother of any degree, and is entitled to none of those rights, benefits, and privileges, which belong to worthy brothers only." Arkansas has 166 lodges, about 5,000 members, a college, completed, paid for, and at work, and its revenue for 1860 was \$3,970. The M. W. E. H. ENGLISH was re-elected Grand Master, and R. W. T. D. MERRICK, Grand Secretary.

THE MAINE QUESTION AGAIN.—Our readers will not have forgotten a previous article on the subject of the difficulties between the Grand Lodges of Maine and England. We now subjoin the final decision of the Grand Lodge of England, that their lodges have a right to make Masons without regard to their residence. It must be confessed, that such was formerly the universal practice, and that it is only of late years that the law has obtained among us, requiring candidates for admission into the fraternity, to be legal residents of the place in which they seek initiation; but at the same time, the absolute necessity of some further safe-guards against the wholesale rush to the portals of our institution, the fact, that in a majority of instances, the men who seek initiation abroad could not obtain it at home, and thus, flawed blocks are set in the walls, ought to be sufficient to induce the Grand Lodge that could remove a landmark with as much *sang-froid*, as it would revoke a charter to admit a common necessity, and participate in a mutual endeavor to guard our outer courts from the presence of the

unworthy, and we trust, she will yet do so. It will be observed, however, that the doctrine asserted by New York as against Hamburg, is most fully sustained, both by the Grand Master, and the Grand Lodge:

FREEMASONS' HALL, LONDON, W. C., December 7th, 1860.

M. W. GRAND MASTER:

I have the honor to inform you, that the Grand Master of England, the Earl of Zetland, laid before his Grand Lodge at the regular Quarterly Communication holden on Wednesday Evening last, the 5th instant, the whole correspondence, together with the various documents that accompanied that correspondence, that has passed between his Lordship and the Grand Lodge of Maine, with reference to a claim put forward by your Grand Lodge in respect to territorial Jurisdiction, and I beg now respectfully to communicate to you the following resolution, which was unanimously passed by the Grand Lodge of England on this subject, viz:—"That this Grand Lodge fully admits the Supreme Jurisdiction of all regularly established Grand Lodges within their respective territories, more especially in reference to the formation of Lodges or the making of Masons therein; but it fully concurs in the opinion expressed by the M. W. Grand Master; and thinking it undesirable to interfere with the privileges possessed by private lodges, declines to depart from its ancient practice which has hitherto imposed no restrictions in reference to the place of residence of candidates who seek admission into the Order."

I have the honor to be, M. W. Grand Master,

Your most obedient Servant and Brother,

WM. GRAY CLARKE, G. S.

JOSIAH H. DRUMMOND, Esq.,

Grand Master of the Grand Lodge of Maine.

CALVARY COMMANDERY, No. 13, Providence, R. I.—We were prevented by a press of matter from noticing, at the time, the constitution of this new Commandery, and we place it on record now, as one of the most appropriate and imposing ceremonials within our recollection. On the dais was a triangle, illuminated with burning tapers, between each of which was a nosegay of choice flowers; at the base was the Scriptures, with a floral vase on either side; above, the square and compass, inclosed in a wreath, and at the apex, a cross of evergreens and flowers. The Grand Body, escorted by Holy Sepulchre, St. John's, and the new Commanderies, entered the hall in martial array, the necessary movements being executed with good order and precision. The Rev. Sir SIDNEY DEAN delivered a strikingly eloquent address, of which we give the concluding paragraphs: "Sir Knights, ours is a glorious calling: truth is never more lovely than when embodied in your life. Faith in man is never more elevated than when all the

sacred trusts committed to you are faithfully kept. Hope in immortality never clearer, richer, or more fragrant to your soul, than when you are nearest the Divine Master. The pilgrimage of life is hard to many a weary one. Always at your posts, companions, that when those who are heavy laden and sorrowful pass you, they can find bread for their hunger, and water for their thirst. Fall at your posts when your warfare ends, and let the sun of your earthly life sink sweetly into an opening immortality, as you send your last kiss of peace back to the pilgrims you have left behind you." The Commandery was then solemnly dedicated, and the officers installed. They are E. HENRY BUTLER, *G. C.*; WILLIAM B. BLANDING, *Gen.*; WILLIAM S. GOOD-ELL, *C. G.*; THOMAS A. DOYLE, *Pre.*; EDWARD HOOKER, *Rec.*

THE GRAND COMMANDERY OF MISSISSIPPI met in Annual Conclave in the city of Vicksburgh, on the 25th of January last. The state has five Subordinate Commanderies, all of which appear to be in prosperous condition. R. E. SIR B. S. TAPPIN, of Vicksburgh, was elected Grand Commander, and SIR R. W. T. DANIEL, of Jackson, Grand Recorder.

FIRE AMONG THE FRATERNITY.—Since our last issue a severe loss has resulted to the craft, by the almost total destruction of Holland and Washington Lodge-rooms, in this city, by fire. The loss, in a pecuniary sense is large, doubtless, but the destruction of valuable records and cherished relics of by-gone days, cannot be so readily estimated. The old iron-bound bible presented to Holland Lodge by the Prince of Orange is, perhaps, the more important among the many mementos of the past, that fell under the devouring element; it is now a shapeless heap of charred and blackened embers. Beautiful regalia, valuable jewels, banners, paintings, libraries, and important records, with all the paraphernalia of the several degrees, are mixed in one mass of ruin and destruction. Columbian Commandery, No. 1, mourns the loss of the beautiful life-size painting of the crucifixion; a peculiar interest attaches to this relic, it was from the pencil of our distinguished brother, JAMES HERRING, at a period when his locks were not silvered with the evidences of time's flight, but when the hey-day and spring of youth gave to his masterly genius all the ardor and *abandon* of the true artist. Much that would interest might be written upon the varied features of this misfortune, but space will prevent a more extended notice at this time. We feel proud to know that Phoenix-like, these beautiful temples are rising from the ashes, and are already in process of reconstruction, and are expected to be completed early in May, meanwhile the lodges, etc., will temporarily occupy the rooms at 594 Broadway.

PASSED THE VEILS.—On the 13th ult., R. W. Rev. JOHN GRAY, who, in 1858 and '59 was one of the Grand Chaplains of the Grand Lodge of the state of New York, died in Syracuse, of paralysis. His remains were escorted to his former residence near West Point, by a delegation of the craft, at Syracuse, and committees from other societies of which the deceased was formerly a member, and were interred with suitable honors. On the 14th, the M. W. AVERY C. BABCOCK was called hence. Up to within a few hours of his death, he had been in the enjoyment of his usual health, and those who saw him during business hours, would certainly not have suspected that the destroying angel had already received the fatal mandate to strike his name from the roll of the living. For many years past, he has been a welcome visitor at the annual meeting of the Grand Lodge of New York. The brethren of his native state received his remains, and paid them the honors due the worthy. We also learn from a Southern paper, that W. Bro. JOHN W. LEONARD, a P. M. of National Lodge, No. 209, in this city, died on the same day at Atlanta, Geo. He was a native of Ireland, but resided for many years in London and New York, in both of which places he was in some way connected with the press. He removed to Atlanta about two years ago, where he became associated with Judge LAWRENCE in the editorial conduct of *The Masonic Signet and Journal*, and afterwards as associate editor of *The Atlanta Intelligencer*. He was well known in this city as the ostensible head of the late firm of JOHN W. LEONARD & Co.

Literary Notice.

Geschichte der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart. Leipzig: VON J. G. FINDEL. 1861.

We have received the first part of this elaborate work, and perused it with pleasure and profit. When completed, it will present one of the most perfect histories of Freemasonry from the earliest period to the present day, which has ever appeared. It is published in several parts, the one before us containing a long and able introduction, and a history of the Order down to A. D. 1717. The account which Bro. FINDEL gives us in regard to the Stone-mason (*Stein-metzen*) of Germany, and the Corporations of Builders in England, is interesting in the highest degree. Bro. FINDEL repudiates all "old wives' fables," and adheres to the rigid facts of history. His theory of Masonic History, is very nearly the same as propounded by the author of the "*Rationale and Ethics of Freemasonry*." We recommend the work cordially to the fraternity, however much we may differ with the author regarding some of his conclusions.

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