

# KENTUCKY FREEMASON

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"FRIENDSHIP, MORALITY, AND BROTHERLY LOVE."

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NUMBER 11.

## GRAND LODGE OF KENTUCKY.

### SUMMARY OF PROCEEDINGS.

This Grand Body assembled in the City of Louisville, on Monday, October 19th, 1868, and continued in session until the afternoon of Thursday, the 22nd of the same month.

There were present at the opening of the Grand Lodge, the following Grand Officers, viz:

M. W. ELISHA S. FITCH, G. M.  
R. W. CHARLES EGINTON, D. G. M.  
W. V. H. JONES, G. S. W.  
W. EDWARD B. JONES, G. J. W.  
W. ALBERT G. HODGES, G. Tr.  
W. JOHN M. S. McCORKLE, G. Sec.  
M. REV. J. H. LINN, G. CHAP. *pro tem.*  
W. E. W. TURNER, G. S. D.  
W. D. P. ROBB, G. J. D.  
W. JOHN FRENCH, G. MAR.  
W. L. J. JONES, G. PER.  
W. ROBERT C. MATHEWS, G. S. & T.

The following Past Grand Masters were also present. Their names are given in the order in which they were respectively selected to preside over the Grand Lodge, viz:

WM. B. ALLEN, of Greensburg, in 1846.  
CHARLES TILDEN, of Louisville, in 1848.  
J. M. S. McCORKLE, now of Louisville, in 1850.  
C. G. WINTERMITH, of Elizabethtown, in 1851.  
THOMAS TODD, of Shelbyville, in 1853.  
PHILIP SWIGERT, of Frankfort, in 1857.  
HARVEY T. WILSON, now of Covington, in 1860.  
HIRAM BASSETT, now of Louisville, in 1861.  
THOMAS SADDLER, now of Louisville, in 1863.  
J. D. LANDRUM, of Mayfield, in 1864.  
M. J. WILLIAMS, of Napoleon, in 1865.  
I. T. MARTIN, of Cynthiana, in 1866.

### PAST MASTERS PRESENT.

Lexington, No. 1—R. A. Gibney, W. S. Chipley.  
Hiram, No. 4—E. H. Black.  
Solomon's, No. 5—B. H. Crapster.  
Clarke, No. 51—W. E. Woodruff, Wm. Kerr.  
Dougherty, No. 65—James A. Matthews.  
Vesper, No. 71—E. B. Edwards.  
Morrison, No. 76—Fayette Hewitt.  
Clinton, No. 82—John P. Rascoe.  
Columbia, No. 96—D. Griffith.  
Somerset, No. 111—A. H. Campbell.  
Devotion, No. 160—Joseph D. Trapp.  
Good Samaritan, No. 174—Wm. A. Stivers.  
Gordonsville, No. 217—A. D. Kennedy.  
Philip Swigert, No. 218—J. G. Melone.

No. in, No. 234—W. F. Combs.  
Bigham, No. 256—A. S. Threlkeld.  
Excelsior, No. 258—R. W. Eisey.  
Robinson, No. 266—Jas. C. Robinson, Rev. N. B. Anderson.  
Eminence, No. 262—B. C. Watts.  
Zion Hill, No. 371—M. Bristol.  
Rio Verde, No. 388—Will Adair.  
Louisville, No. 400—John V. Cowling, W. E. Robinson.

Cumberland, No. 413—R. M. Alexander.  
Antiquity, U. D.—Ed. Richardson.

### REPRESENTATIVES PRESENT.

Lexington, No. 1—Sam. H. Chew, m.  
Hiram, No. 4—J. Swigert, Jr., m.  
Solomon's, No. 5—Geo. N. Robinson, s. w.  
Abraham, No. 8—Wm. G. Gray, s. w.  
Jerusalem, No. 9—J. F. Mayer, rep.  
Mt. Vernon, No. 14—J. G. Morrison, s. w.  
Paris Union, No. 16—H. F. Logan, m.  
Russellville, No. 17—H. C. Brister, rep.  
St. Andrews, No. 18—D. Boggs, s. w.  
Winchester, No. 20—Thos. H. Berry, m.  
Davies, No. 22—J. W. Bright, rep.  
Montgomery, No. 23—Jas. M. Clyde, m.  
Allen, No. 24—C. C. Anderson, s. w.  
Richmond, No. 25—W. I. Crutcher, m.  
Franklin, No. 28—P. W. Hardin, m.  
Hopkinsville, No. 37—R. M. Fairleigh, m.  
Amity, No. 40—H. T. Batterton, m.  
Land Mark, No. 41—H. C. McLeod, s. w.  
Fortitude, No. 47—W. S. Bennett, m.  
Springfield, No. 50—G. J. Bosley, m.  
Clark, No. 51—Wm. A. Warner, m.  
Confidence, No. 52—W. N. Howe, rep.  
Warren, No. 53—J. H. Stagg, m.  
Greensburg, No. 54—Alex. L. Patton, j. w.  
Bath, No. 55—W. H. Dougherty, j. w.  
Bloomfield, No. 57—C. J. Constantine, m.  
Benevolent, No. 58—J. T. Ware, m.  
Lincoln, No. 60—A. G. Huffman, m.  
Hart, No. 61—J. C. Welch, m.  
Dougherty, No. 65—W. H. Squires, m.  
Morganfield, No. 66—Jno. H. Mobley, s. w.  
Breckinridge, No. 67—W. A. Barton, m.  
Vesper, No. 71—J. D. Russell, m.  
Bowling Green, No. 73—R. G. Potter, s. w.

Morrison, No. 76—E. Warfield, m.  
Jonathan, No. 78—W. F. Rapier, m.  
Washington, No. 79—J. B. Stivers, m.  
Augusta, No. 80—Geo. W. Moneyhow, m.  
Salem, No. 81—J. E. Lemen, rep.  
Clinton, No. 82—Jus. F. Ingram, m.  
Grant, No. 85—Wesley Tully, rep.  
DeWitt Clinton, No. 86—L. B. Dawson, m.  
Lebanon, No. 87—Owen Rubel, m.  
Green River, No. 88—J. M. Brents, m.  
Greenup, No. 89—W. S. Kouns, s. w.  
Anderson, No. 90—W. H. Witherspoon, m.  
Good Faith, No. 95—Jno. C. Richardson, m.  
Columbia, No. 96—W. H. Rhorer, m.  
Duvall, No. 99—Jas. Gibbs, s. w.  
Lancaster, No. 104—W. D. Hopper, m.  
Murray, No. 105—J. M. Hart, m.  
Mt. Moriah, No. 106—Alex. Evans, m.  
Tadmor, No. 108—Attila Cox, m.  
Covington, No. 109—J. M. Blackburn, m.  
Warren, No. 110—J. M. Poynta, m.  
Somerset, No. 111—M. A. Canant, j. w.  
Fleming, No. 112—Chas. L. Dudley, rep.  
Hancock, No. 115—W. S. Thomas, m.  
Sharpsburg, No. 117—C. P. Van Pelt, m.  
Big Spring, No. 118—A. M. Kasey, m.  
Fulton, No. 120—J. H. Davis, m.  
Cadiz, No. 121—Quintus M. Tyler, rep.  
Harrison, No. 122—E. C. Ashcraft, m.  
Bradford, No. 123—L. S. White, rep.  
Pitman, No. 124—A. F. Gowdy, m.  
Paducah, No. 127—E. B. Jones, m.  
Barker, No. 129—S. H. Jenkins, s. w.  
Owensboro, No. 130—Jno. Wandling, m.  
Hickman, No. 131—G. H. Nichols, m.  
B. R. Young, No. 132—J. H. Rodman, m.  
Cloverport, No. 133—A. B. Skillman, s. w.  
Carrollton, No. 134—R. F. Harrison, s. w.  
Marion, No. 136—Jno. F. Purdy, m.  
Irvine, No. 137—Gilford Estes, s. w.  
Smithland, No. 138—A. A. Grayot, m.  
Paint Lick, No. 140—J. K. Faulkner, rep.  
Blandville, No. 142—H. P. Melton, m.  
Madisonville, No. 143—C. S. Malone, m.  
McKee, No. 144—W. T. Moren, m.  
Trimble, No. 145—Jas. Clark, rep.  
Mt. Zion, No. 147—Jno. Hehl, m.  
Providence, No. 148—W. F. Doris, s. w.



- Crittenden, No. 150—J. M. Collins, m.  
 LaFayette, No. 151—J. F. McKenzie, m.  
 Alexandria, No. 152—H. K. Smith, m.  
 Holloway, No. 153—J. Routt, s. w.  
 Brooksville, No. 154—H. Z. Watson, m.  
 Bullitt, No. 155—W. Carpenter, m.  
 Hartford, No. 156—A. P. Hudson, s. w.  
 Lovelaceville, No. 157—W. E. Webb, m.  
 Bedford, No. 158—T. B. Hunt, m.  
 Col. Clay, No. 159—W. G. Hill, s. w.  
 Devotion, No. 160—J. B. McElroy, m.  
 Wingate, No. 161—J. L. Gregg, m.  
 Robt. Burns, No. 163—P. H. Jeffries, m.  
 Taylor, No. 164—W. L. Godman, s. w.  
 Westport, No. 165—Thos. Reynolds, s. w.  
 Joppa, No. 167—J. A. Sills, m.  
 Caseyville, No. 168—J. C. Dodge, m.  
 Oldham, No. 169—C. E. Stoddard, m.  
 Milburne, No. 170—F. M. Meshen, m.  
 Roberts, No. 172—Taylor Bord, m.  
 Columbus, No. 173—Jno. Sproal, m.  
 Good Samaritan, No. 174—Geo. Jasper, m.  
 Oxford, No. 176—J. M. Fleming, rep.  
 Simpson Benevolent, No. 177—Jno. Brevard, rep.  
 Tompkins, No. 178—P. E. Sandidge, m.  
 Adam's Fork, No. 179—E. A. Truman, m.  
 Salt River, No. 180—W. W. Hall, rep.  
 Allensville, No. 182—S. T. Fortune, m.  
 Madison, No. 183—W. C. Peyton, j. w.  
 Hustonville, No. 184—H. Brown, m.  
 Livermore, No. 186—J. K. Priest, j. w.  
 Mountain, No. 187—Jas. H. Tinsley, m.  
 Concord, No. 188—P. A. Stille, m.  
 Simpson, No. 189—J. N. Webb, m.  
 Suwanee, No. 190—Linan M. Cobb, m.  
 Lewis, No. 191—Geo. H. Walling, m.  
 Neetsville, No. 192—W. T. Robinson, m.  
 Harry Hudson, No. 193—Jos. Seston, m.  
 Butler, No. 194—R. M. Lee.  
 Apperson, No. 195—J. H. O'Brien, s. w.  
 Sardis, No. 196—W. R. Browning, m.  
 Bryantsville, No. 197—J. B. Robinson, m.  
 Zerubbabel, No. 199—S. D. Carrington, s. w.  
 Model, No. 200—Jo. Crostie, m.  
 Magnolia, No. 201—Jno. Lester, m.  
 Walton, No. 202—J. G. Snow, m.  
 Scott, No. 203—W. McDonald, j. w.  
 Bethel, No. 204—Thomas McGuire, m.  
 Benton, No. 205—J. M. Stephens, m.  
 Albany, No. 206—J. M. Bristow, m.  
 Germantown, No. 207—S. E. Mastin, m.  
 Graham, No. 208—A. S. Walker, m.  
 Harvey Maguire, No. 209—W. M. Linney, j. w.  
 Taylorsville, No. 210—J. T. Nichols, s. w.  
 Wintersmith, No. 211—W. T. Fitch, m.  
 Stephensburg, No. 212—G. W. Strickler, m.  
 Proctor, No. 213—W. B. McGuire, rep.  
 Fairview, No. 214—J. T. Smith, m.  
 New Haven, No. 215—Jas. Whitehead, s. w.  
 Napoleon, No. 216—J. S. Dean, m.  
 Gordonsville, No. 217—P. A. Lyon, m.  
 P. Swigert, No. 218—H. L. Gaunt, rep.  
 Union, No. 219—C. Jones, rep.  
 Demoss, No. 220—F. M. Harris, m.  
 Roaring Spring, No. 221—C. A. Bacon, m.  
 Orion, No. 222—J. W. Robbins, m.  
 Compass, No. 223—Jno. H. Howe, m.  
 Willis Stewart, No. 224—C. Henry Finck, rep.  
 Mitchell, No. 226—J. P. Holloway, m.  
 Bewleyville, No. 228—Thos. J. Jolly, m.  
 McAfee, No. 229—L. G. Hale, s. w.  
 Jas. Moore, No. 230—J. C. Whitlock, m.  
 Bear Wallow, No. 231—W. B. Young, m.  
 Dycusburg, No. 232—S. H. Cassidy, m.  
 Red River I. Works, No. 233—J. S. Vivion, rep.  
 Nolin, No. 234—J. T. Macgill, s. w.  
 Hampton, No. 235—D. H. McGhee, rep.  
 Litchfield, No. 236—T. G. Laymen, m.  
 Adairsville, No. 238—D. G. Simmons, j. w.  
 St. George, No. 239—Moses Bakrow, m.  
 St. Mary's, No. 240—W. S. Jeffers, m.  
 Canton, No. 242—R. W. Major, j. w.  
 Pond River, No. 244—W. M. Martin, rep.  
 Carroll, No. 244—W. B. Richey, s. w.  
 Hope, No. 246—H. Henry, s. w.  
 Fredonia, No. 247—W. L. Smith, j. w.  
 Ashbysburg, No. 248—W. L. Davis, m.  
 Henry, No. 249—A. P. McAlister, m.  
 Gradyville, No. 251—G. W. Flowers, s. w.  
 Hoffmansville, No. 202—C. S. Green, rep.  
 Ceralvo, No. 253—W. H. Fulkerson, m.  
 Morse, No. 254—W. C. Miller, s. w.  
 Mt. Gilead, No. 255—J. W. Eubanks, s. w.  
 Bigbam, No. 256—S. Hodge, m.  
 Excelsior, No. 258—Jno. Holbourn, s. w.  
 Sparta, No. 260—S. H. McDarnell, m.  
 Hudsonville, No. 262—C. M. Buchanan, s. w.  
 Mt. Eden, No. 263—Elisha Hedden, m.  
 Burlington, No. 264—R. M. Johnson, m.  
 West Union, No. 265—R. A. Fields, m.  
 Robinson, No. 266—J. D. Barfield, m.  
 Wm. B. Allen, No. 268—C. P. Marshall, rep.  
 Hillsboro, No. 271—W. B. Phelps, m.  
 Cassia, No. 272—W. R. Darnett.  
 Foster, No. 274—E. W. Holmes, m.  
 Ausonia, No. 275—A. Rist, m.  
 Temple Hill, No. 276—Z. Stewart, m.  
 Meridan, No. 278—R. H. Yantis, m.  
 Charity, No. 279—Jas. W. Howe, rep.  
 Woodbury, No. 280—Jas. B. Lee, rep.  
 Preston, No. 281—Wm. H. Meffert, m.  
 Eminence, No. 282—W. T. Rees, j. w.  
 New Retreat, No. 283—W. H. H. Jewell, j. w.  
 Russell, No. 284—J. L. Willoughby, s. w.  
 Oak Grove, No. 285—S. A. Miller, rep.  
 J. M. Bullock, No. 287—S. V. Colgrove, m.  
 Pembroke, No. 288—R. B. Amistead, m.  
 Birmingham, No. 290—A. S. Brown, rep.  
 Mt. Olivet, No. 291—G. J. Bentley, m.  
 Dunavan, No. 292—H. S. Harned, s. w.  
 Johnston, No. 294—S. A. Claycomb, s. w.  
 Mullin, No. 296—Jas. A. Baird, m.  
 Hodges, No. 297—Geo. Brooks, rep.  
 J. Speed Smith, No. 298—Allen Literal, m.  
 Raywick, No. 299—H. B. Peterson, m.  
 Jamestown, No. 300—W. R. Peal, m.  
 Ion, No. 301—Larkin Fain, m.  
 Harmony, No. 302—W. W. Tice, m.  
 Lewisport, No. 303—Jas. R. Ray, m.  
 Boone Union, No. 304—J. M. Corbin, rep.  
 Garrard, No. 306—Jno. Estes, m.  
 Forsythe, No. 307—Chas. Talbott, rep.  
 Forest, No. 308—H. G. Abernathy, rep.  
 Fitch, No. 309—N. P. Williams, m.  
 Calhoon, No. 310—J. W. Overstreet, m.  
 Highland, No. 311—O. W. Burns, rep.  
 Paradise, No. 312—G. V. Gleen, m.  
 Carlow, No. 314—W. J. Parker, m.  
 Kingston, No. 215—G. W. Park, s. w.  
 Manchester, No. 316—W. Alexander, rep.  
 Marks, No. 318—T. L. Gore, m.  
 Mark Tyler, No. 319—Jabez Bingham, m.  
 Jas. F. Keel, No. 320—J. T. Sandidge, m.  
 Tompkinsville, No. 321—J. P. Monroe, m.  
 Alma, No. 322—L. Orear, rep.  
 Loving, No. 323—H. C. Franklin, s. w.  
 Henryville, No. 324—S. J. Henry, m.  
 Poage, No. 325—J. C. Miller, Jr., m.  
 Waynesburg, No. 328—Cicero Reynolds, m.  
 Woodsonville, No. 329—J. W. Rowlett.  
 Middleton, No. 330—W. C. Rice, rep.  
 T. M. Lillard, No. 331—M. Stevenson, m.  
 Antioch, No. 332—J. H. Bishop, m.  
 Preachersville, No. 333—F. M. Steger, m.  
 Beaver Creek, No. 335—D. M. Yocom, m.  
 Asher W. Graham, No. 336—Thos J. Smith, m.  
 Helena, No. 337—W. A. Stockdale, s. w.  
 Waco, No. 338—Chas. K. Oldham, m.  
 Crotona, No. 339—G. H. Bransford, m.  
 Thos. Ware, No. 340—Thos. A. Robertson, m.  
 Miles, No. 341—G. Hilton, m.  
 Mason, No. 342—W. C. Jenkins, m.  
 Harney, No. 343—S. S. Johnson, m.  
 Ghent, No. 344—Jas. F. Means, m.  
 Golden Rule, No. 345—H. Bostwick, m.  
 Sacramento, No. 346—W. M. Page, j. w.  
 Prathersville, No. 347—R. F. Coffman, rep.  
 Pleasant Grove, No. 348—J. E. Wright, rep.  
 T. N. Wise, No. 349—N. H. Edwards, m.  
 Marrowbone, No. 350—W. O. Davis, m.  
 Wingfield, No. 351—Wm. G. Massie, m.  
 Hamilton, No. 354—B. W. Norman, m.  
 Pellville, No. 357—J. F. Bennett, m.  
 Newport, No. 358—M. H. Lewis, m.  
 Sugar Grove, No. 359—J. T. Barr, m.  
 Haywood, No. 360—L. Holland, rep.  
 Wilmington, No. 362—Jno. Ellis, m.  
 Polar Star, No. 363—J. R. Garland, m.  
 Pythagoras, No. 365—R. R. Button, m.  
 Pleasant Grove, No. 366—R. M. Myers, rep.  
 Ark, No. 367—Thos. Heyser, m.  
 Bibb, No. 368—J. F. Reed, s. w.  
 Hinton, No. 369—W. T. Shelton, m.  
 Ashland, No. 370—Jas. G. Carter, m.  
 Zion Hill, No. 371—T. L. Nunn, m.  
 Hico, No. 372—J. H. Hatcher, rep.  
 Trowel, No. 373—L. W. Gee, m.  
 Auburn, No. 374—J. W. Smith, j. w.  
 Falls City, No. 376—R. G. Hawkins, m.  
 Elijah Upton, No. 377—W. H. Cherry, m.  
 Melone, No. 378—W. T. Newkirk, m.  
 Monsarrat, No. 379—A. H. Bryan, m.  
 Reliance, No. 380—J. W. Bowling, m.  
 Paintsville, No. 381—S. O. Hager, s. w.  
 Farmington, No. 382—G. W. Barton, j. w.  
 Cannonsburg, No. 383—Wm. Davis, s. w.  
 Olive Branch, No. 384—D. A. Kimble, s. w.  
 Cairo, No. 385—T. J. McMullin, s. w.  
 Fox, No. 386—C. J. Fox, rep.  
 Carrsville, No. 387—Rev. C. W. Threlkeld, m.  
 Rio Verde, No. 388—F. M. Kelly, s. w.  
 Jno. J. Daviess, No. 389—J. S. Moberly, m.  
 Bordley, No. 390—A. H. Doris, m.  
 Gasper River, No. 391—J. C. Barclay, s. w.  
 Mintonville, No. 392—D. T. Carson, m.  
 West McCracken, No. 393—J. E. Gholson, rep.  
 Dever, No. 394—T. W. Wash, m.  
 Hiram Bassett, No. 395—W. P. Robinson, m.  
 Danville, No. 396—W. C. Lucas, m.  
 Aspen Grove, No. 397—P. Daniel, m.  
 Dick Barnes, No. 398—J. W. Hicks, m.  
 Beech Grove, No. 399—W. S. Penick, m.  
 Louisville, No. 400—A. H. Gardner, m.  
 Shearer, No. 402—M. D. Averill, m.  
 Pleasant Valley, No. 403—J. W. Otey, m.  
 Union Grove, No. 404—B. W. Burge, s. w.  
 Sullivan, No. 405—A. B. Manion, m.  
 East McCracken, No. 407—H. Futrell, m.  
 Lynville, No. 408—W. H. Hale, rep.  
 M. J. Williams, No. 409—Jas. Simpson, s. w.  
 Pleasureville, No. 410—R. M. Smith, m.  
 East Owen, No. 411—J. W. Waldrop, m.



Cuba, No. 412—J. H. Neale, m.  
 Cumberland, No. 413—J. W. Williams, m.  
 T. F. Reese, No. 414—T. F. Reese, m.  
 Muhlenburg, No. 415—J. W. Landrum, rep.  
 Long View, No. 416—J. A. McKenzie, m.  
 Three Springs, No. 417—A. J. Taylor, m.  
 Cave City, No. 418—Jos. T. Berry, rep.  
 Tampico, No. 419—J. W. Faulkner, m.  
 Cromwell, No. 420—J. E. Ragsdale, m.  
 Consolation, No. 421—S. Doss, m.  
 Hebardsville, No. 422—J. F. Lewis, m.  
 Mason's Creek, No. 423—W. J. Hardin, s. w.  
 Casey, No. 424—W. F. Bowmer, s. w.  
 Booneville, 425—Chas. D. Tyler, s. w.  
 Panther Creek, No. 426—Isaac Burnett, m.  
 Marshall, No. 427—T. J. Bourne, m.  
 Thos. Todd, No. 429—J. S. Morris, s. w.  
 T. W. Wash, No. 430—S. W. Rodgers, j. w.  
 Monticello, No. 431—L. P. Tuttle, m.  
 Crab Orchard, No. 432—A. Carson, m.  
 Chaplin, No. 433—J. L. Pope, m.  
 Oakland, No. 434—J. H. Johnston, s. w.  
 Southville, No. 435—W. M. Burnett, m.  
 Jos. H. Branham, No. 436—Sam. T. Duncan, m.  
 O. D. Henderson, No. 437—O. D. Henderson, m.  
 Reedyville, No. 438—Jas. Walker, m.  
 Eldorado, No. 439—J. L. Martin, s. w.  
 Symponia, No. 440—P. Lyles, m.  
 Fairfield, No. 441—H. Wells, m.  
 Newburg, No. 442—J. H. Seebolt, m.  
 B. F. Reynolds, No. 443—B. E. Rice, j. w.  
 Four Mile, No. 444—J. C. Creed, s. w.  
 Athens, No. 445—B. F. Pettit, m.  
 Short Creek, No. 446—A. T. Litsey, j. w.  
 Corydon, No. 447—W. H. Hancock, m.  
 Landrum, No. 448—M. Plumlee, rep.  
 Plain City, No. 449—T. J. Pickett, s. w.  
 Mystic Tye, No. 450—J. A. Marshall, m.  
 Bethlehem, No. 451—M. Bird, m.  
 Wesley, No. 452—R. A. Guyn, m.  
 Shiloh, No. 453—J. A. Bell, m.  
 Daniel Boone, No. 454—Ben. T. Gentry, m.  
 Walton's Creek, No. 455—W. C. M. Rone, m.  
 Harrod's Creek, 456—C. Bate, m.  
 Jno. T. Crandell, No. 457—J. T. Crandell, m.  
 Carter, No. 458—J. H. Dunn, rep.  
 I. T. Martin, No. 459—W. H. Daugherty, m.  
 Perseverance, No. 460—W. L. Hammond, rep.  
 Milton, No. 461—E. D. Gillum, m.  
 New Salem, No. 462—W. E. Arnold, m.  
 King, No. 463—J. R. Wrather, rep.  
 Cox, U. D.—J. M. Oliver, j. w.  
 Salem, U. D.—W. B. Gilmore, s. w.  
 W. H. Winstead, U. D.—J. Q. A. Stewart, m.  
 Dixon, U. D.—M. C. Doris, m.  
 Stonewall, U. D.—Wm. Smock, m.  
 Estill, U. D.—J. P. Wright, rep.  
 Owen, U. D.—T. H. Walker, m.  
 Rascoe, U. D.—F. J. Sullivan, m.  
 Jo. Ellis, U. D.—G. W. Bunger, j. w.  
 Robt. Mallory, U. D.—H. E. Stone, m.  
 Monument, U. D.—G. Gatewood, m.  
 Antiquity, U. D.—Hiram Bassett, m.  
 Bratton Mills, U. D.—F. W. Asbury, m.  
 Caney Fork, U. D.—J. S. Chandler, m.  
 Friendship, U. D.—Jno. D. Irvin, s. w.  
 Keystone, U. D.—A. J. Johnson, m.  
 W. G. Simpson, U. D.—G. W. White, m.

## GRAND MASTER'S ADDRESS.

The Grand Master, ELISHA S. FITCH, addressed the Grand Lodge, as follows:

*Brethren of the Grand Lodge of the State of Kentucky:*

It is especially gratifying to welcome so large and enthusiastic an assemblage of Craftsmen, on this occasion, of our annual reunion. Such a

general and intelligent a representation, of our Subordinate Lodges, is calculated to give additional sanction and authority to our proceedings; and is also significant of a commendable zeal and earnestness of purpose, in promoting the principles and advancing the mission of our venerable institution.

Thus to withdraw ourselves, for a while, from the outside world around us, where all is strife and conflict, and enter the sacred precincts of our Mystic Temple, where "Brethren may dwell together in unity," and take sweet counsel one of another, is alike grateful to the mind and sense; and if, in our deliberations, we are influenced only by the fraternal and beneficent spirit of our common Brotherhood; we may reasonably anticipate a season of delightful companionship, of harmonious counsel, and of salutary and successful labor.

Having, then, met and renewed many pleasant acquaintances, and exchanged friendly greetings and congratulations, let us now devote ourselves, with singleness of purpose, to the great cause of Philanthropy, which has called us together; and yield all our hearts to the influence of one harmonious and universal impulse; which should find its befitting expression in that angelic refrain, which more than eighteen centuries ago, saluted the ears, of the startled shepherds on the plains of Judea—"Gloria to God in the highest and on earth Peace; good will toward men."

In renewing our labors, in Grand Lodge capacity, we have much to encourage us, not only in our own jurisdiction and in our own country, but also, in foreign jurisdictions, and in deed generally, among all the nations of the earth, as well as the isles of the sea. An almost universal peace—so conducive to the humane mission of our Order—prevails throughout the world; and under its mild and benignant reign, the moral enterprise of the Age is bounding forward on its high and glorious career, with a quickened energy, and a gathering impetus, which betoken the most triumphant success. The manifest decline of *Absolutism*, both in church and state—the general wane of despotic power and prerogative—the diffusion of civil and religious liberty—the practical recognition of the "Fatherhood of God and the Brotherhood of man"—resulting from the extended dominion of a genuine, an elevated, a *Bible* civilization—may all be justly hailed as the sure precursors of Masonic prosperity and progress.

Turning from this general view, to contemplate our own immediate jurisdiction, we are happy to announce a steadily increasing prosperity of the Craft within our borders. Peace and harmony have prevailed, almost without interruption, in all our Subordinate Lodges, since we last met in Grand Communication; and the few exceptional cases have presented no serious difficulties which have not been amicably settled in accordance with the precepts of Masonry. It also affords us pleasure to note the fact, that a lively interest has been generally manifested in favor of a *higher standard of practical morality among Freemasons*, and that the reformatory discipline of the Order has been accordingly more thoroughly and rigidly enforced—naturally leading to another most desirable result, the exercise of greater caution and discrimination, in the admission of Candidates to the rights and privileges of Masonry—a result in harmony with the oft repeated admonition of my predecessors, and one which I also feel the propriety of again reiterating. Another cause of congratulation and encouragement is found in the fact, that, notwithstanding the general financial embarrassments of the country, our charitable enterprises have not been abandoned or rejected, but, on the contrary, their claims have been responded to in a spirit of commendable liberality, which affords a gratifying assurance of their ultimate success. In short, the past year has been characterized as one of unusual Masonic activity—developing a healthful growth and expansion of the Fraternity in all its respective organizations and diffusing a broader and deeper action of Masonic intelligence and virtue into the various enterprises of life. In view of this fact, our past success, and the cheering omens which now surround us; and especially, in view of that divine Providence, which has again permitted us to reassemble and resume our respective stations and labors in this Grand body; it is eminently proper, that we should pause, at the very threshold of our engagements, and not as a mere formality, but in all sincerity and truth—as those who have been

taught, at the Altar of Masonry, to put their *Trust in God*—to render the homage of grateful hearts to the Giver of all Good, and with thanksgiving and praise, acknowledge our dependence upon that infinite wisdom which has guided us, that omnipotent power which has sustained us, and that universal pavilion of mercy which has continually followed, and overshadowed, and protected us.

During my official term, I have granted dispensations for the formation of the following Lodges, viz:

"Owen Lodge," at Owenton, Owen county.  
 "Rascoe Lodge," Robert's Tobacco Warehouse, Caldwell county.  
 "Key Stone Lodge," at Mt. Pleasant Church, Owen county.  
 "Jo Ellis Lodge," at Bell's Run, Ohio county.  
 "W. G. Simpson Lodge," at Monterey, Owen county.  
 "The Lodge of Antiquity," at Louisville, Jefferson county.  
 "Ludlow Lodge," at Ludlow, Kenton county.  
 "Friendship Lodge," at Irvin's store, Russell county.  
 "Caney Fork Lodge," at Caney Fork Academy, Butler county.  
 "Bratton Mills Lodge," at Bratton Mills, Robertson county.  
 "Monument Lodge," at Asbury Chapel, Daviess county.  
 "Robt. Mallory Lodge," at Ballardsville, Oldham county.  
 "Pheips Lodge," at Morehead, Rowan county.  
 "Milford Lodge," at Milford, Bracken county.

This last dispensation was afterwards *revoked*, in consequence of the development of gross irregularity, touching this matter, in the proceedings of Thos. Ware Lodge, No. 340, which had recommended the petition; but it is hoped that this revocation will in no wise prejudice the claims of the Milford Brethren, should they renew their application to this Grand Lodge.

The work of the respective Lodges U. D. will be submitted for your inspection, and it is for you to determine whether the dispensations shall be extended, or Charters granted in their stead. In addition to these *new* Lodges, I have also granted dispensations to "Lebanon Lodge, No. 87," whose Charter had been lost; to "Elijah Upton Lodge, No. 377," whose Charter had been stolen, and to "Bethel Lodge, No. 204," whose Charter had been burned.

These dispensations are also returnable to this Grand Lodge, and I would respectfully recommend, should their work be approved, that their Charters be renewed, free of charge, upon the payment of the Grand Secretary's fee.

During the past year, several dormant Lodges have been revived, and the brethren resumed their work, with much energy and good prospects of useful result and success.

The charters of Cunningham Lodge, No. 295, and of Curdsville Lodge, No. 428, have been surrendered and commissioners appointed to wind up their affairs and report their action to this Grand body. In January last, I granted a special dispensation to I. T. Martin Lodge, No. 459, to remove its place of meeting to the village of Stonewall, Scott county, believing the change demanded by every consideration of expediency, but at the same time providing against any change in its jurisdiction. The dispensations granted for the establishment of new Lodges embrace about one half perhaps only of the applications which have been made during the past year. But entering upon my responsible engagements impressed with the conviction that we were multiplying Lodges too rapidly in this jurisdiction, I have scrupulously avoided the formation of any which did not seem to be demanded by the most pressing necessity—preferring rather, when there was any doubt, to shift the responsibility upon the appropriate committee of the Grand Lodge before whom all the facts might be submitted, and who could avail themselves of the information and advice of delegates from neighboring localities, and thus be better prepared to decide and report the expediency of such new organizations. As the State is now so generally dotted over with Lodges, I am inclined to the opinion that this perhaps would be the safer course in all cases, and that the Grand Master might with great propriety be now relieved of this responsibility. At all events, I would



in this connection, suggest the necessity of greater caution and scrutiny, on the part of the nearest Lodge, whose province it is to decide upon the propriety of the proposed new Lodge, and the competency of its principal officers. Their recommendation furnishes, in many instances, the only data upon which the Grand Master must base his action; and I am apprehensive, that sometimes, through mistaken courtesy, or perchance to rid themselves of material of doubtful value to their own structure, they are inclined to recommend the erection of the new one—losing sight of the important fact, that if any defective stones are to be wrought into the building, they should never, at least, constitute any part of its foundation; and that in our Masonic architecture, especially, the best possible use which can be made of the worthless "Ashler," which persistently resists the action of the Gavel, or crumbles too readily beneath its pressure—thus defying the test of Square Level and Plumbline—is at once to remove it from its place and cast it out among the rubbish of the Temple. It would probably remedy, to some extent, the evil complained of, if the principal officers of the proposed new Lodge were required, in all cases, to undergo a satisfactory examination, in open Lodge, before said Lodge should be permitted to grant the requisite certificate.

Applications almost innumerable have been made to me for dispensations to confer degrees out of time—to establish a sort of "Lightning Express" over the old Masonic track. Believing that the Grand Lodge, by its decision some years ago, very wisely abridged the authority of the Grand Master in this particular, I have uniformly and persistently refused all these applications. With but one or two exceptions, all such applications, have been made in behalf of candidates who were military officers of the Government—whose precarious stay in the community was urged as a sufficient reason for the relaxation of the old established rule. Allow me to say, that if I had not felt restricted in my action by the resolution of the Grand Lodge upon this subject, I should, nevertheless, have hesitated in such cases to have expedited the manufacture of Masons under the high pressure system. The very uncertainty of the sojourn of such candidates at any one point, would, it occurs to me, render their acquisition, as members of the Lodge, of but little consequence; and that the unusual speed required in the case must be justified, if at all, entirely upon the ground of personal convenience and advantage. May it not, therefore, be better that such candidates, if elected, should incur the inconvenience of taking demits, and receiving the degrees in different Lodges, than for the institution to incur the possible risk of establishing a privileged caste, which would be so much at variance with her own fundamental teachings? We think the old professor was right when he told the impatient scion of an imperial stock that there "was no Royal road to science;" and in view of objections quite as insurmountable we would respectfully insist that there should be no military road to Masonic Preferment. We have, in some instances, been honored with quite a voluminous correspondence on this subject—the writers insisting that the Grand Lodge had no power over the exercise of this "prerogative" of the Grand Master, and that her resolution on the subject might therefore be disregarded with impunity;—at the same time urging, with importunate earnestness the special claims of the applicant. Under these circumstances, we fear that our decision may have appeared somewhat arbitrary and imperious, but with our convictions on the subject, we could not have decided otherwise, without doing violence to our sense of duty. Regarding the Grand Master simply as the creature of the Grand Lodge, deriving all his authority from that body, and subject to its laws, we did not believe that we were invested with any "prerogative" which might annul her edicts, or contravene her avowed policy. The truth is, we have but little patience or sympathy with that elastic, intangible, nondescript something, yeilded "prerogative," and instinctively suspect the soundness of any Masonic legislation, that is based exclusively upon it. This "sacred and indefeasible prerogative" of the Grand Master is, in our judgment, "next of kin," to the "Divine right of Kings" and the "infallibility of the Pope." Belonging to the same category, and liable to the same abuse, we have about as much faith in the one as the other, especially since the "prerogative"

has usurped a power unknown even to the Grand Lodge itself, of making Freemasons at sight!

It is our firm conviction, that in all cases candidates had better be retarded, than accelerated, in their Masonic advancement; and that in no instance should proficiency in the preceding degrees be dispensed with. It is no idle fear, Brethren, that we are making members of the Order far more rapidly than we are making Masons!

To counteract this evil, nothing is more important than to secure the Craft in the unrestricted exercise of the secret ballot; and yet, we regret to find many infringements of its inviolability; occurring, not by disregarding the letter of the constitution, so much as by virtually setting its spirit at defiance. To illustrate: no sooner is a candidate balloted for and declared rejected, in some of our Lodges, than an ingenious and surreptitious investigation is set on foot by some aggrieved brother to ascertain the author of the negative vote, and sometimes the fact is thus ascertained almost beyond any reasonable doubt, when much discord and contention are the inevitable results. To render this grossly unmasonic procedure less successful in its mischievous work, we would recommend that it be made a matter of expulsion for any member to publish his vote on any such petition in any manner whatever—either directly or indirectly, or by any implication—to any other brother in the Lodge, and that the same penalty be inflicted upon any brother who may be guilty of starting any inquiry, directly or indirectly, as to the manner in which any other brother may have voted, requiring all Masters of Lodges to arrest immediately any discussion which may be started in pursuance of such balloting at the same time.

While on the subject of unmasonic practices, we regret to say there are some Masons who seem to have no higher regard for our symbols than to use them as an advertising medium—often vending their wares and merchandize under "Cross Keys," "Cross Pens," or "Cross Swords"—displaying the "Masonic Lights" over the doors of their business houses, or using as a trade mark the "All Seeing Eye," or some other peculiarity of the Craft, and sometimes they do not hesitate to emblazon on their sign boards almost an entire section of the "Masters Carpet" to attract the patronage of the unwary Craftsman, who may vainly imagine that he will find a real brother in the very ostensible mason within! We regard this as a most disreputable practice, and a gross perversion of the legitimate use of our Masonic emblems: and the Mason who would thus attempt to make a speculation out of his affiliation with the Order, not only stultifies himself, but also merits the severest censure of his brethren; and as I am not aware of any previous legislation on this subject, in this jurisdiction, I would respectfully suggest that you take some steps to arrest this growing evil, which has not only been justly rebuked in other jurisdictions, but which has also received the animadversions and ridicule of the world at large.

Akin to this, but not quite so offensive, perhaps, is the practice, so very common, as to be no longer distinctive, of displaying Masonic jewelry upon the person; but this prevailing fashion of the times has become so very indiscriminate—extending even to the "juveniles" in the land—that we presume it will soon correct itself under the influence of this justly deserved burlesque.

But lest I establish the reputation of a general croaker, allow me to call your attention, in this report, to a matter which I have noticed with approval. It is a commendable ambition, on the part of our Lodges, generally, toward providing themselves with appropriate halls, in which to meet—halls of their own, rendered commodious and attractive, and at the same time so constructed as to become sources of revenue to the respective Masonic bodies they accommodate. We consider this far more desirable than being left as tenants at will; and annually expending, in exorbitant rents, what might with greater propriety be devoted to the demands of charity. We are inclined to think that such improved resorts for the use of the Fraternity, exert a good moral influence upon the Craft; prompting a more lively interest, and stimulating a becoming pride, to render the mystic temple, as useful and ornamental, to society, as the material structure may be to the corporation. While, however, we would reasonably encourage such enterprises, as far as compatible with the financial ability of the Brethren,

we would at the same time discourage all needless expenditure, for the sake of embellishment alone; and resolutely oppose all such undertakings as would entail a debt upon the Lodge and thus paralyze its usefulness, and defeat the great purpose of its organization. The calls which have been made upon us to officiate at the dedication of such halls, church edifices, and other public buildings, have been so frequent, and often so conflicting in dates, that we have been compelled to avail ourselves of the services of distinguished brethren, in the respective communities, to whom, as our proxies, on such occasions, we feel greatly indebted for the prompt and efficient manner in which they have responded to the appointment. Especially do we feel that some public acknowledgment is due to P. G. M. Bassett, of whose Masonic wisdom and experience we have made such general and varied use throughout the summer.

The report of the Board of Directors of the "Masonic Temple Company" has been distributed for your examination; and although it exhibits a decline in its receipts for the past year, we are gratified to be able to state that this decline is in no wise attributable to any mismanagement of the board, but superinduced entirely by extraneous circumstances, not subject to their control. Feeling assured that the affairs of the Company will stand the test of the closest scrutiny, it is desired by the board that the report should be referred to the appropriate committee of this Grand Lodge, and undergo an investigation alike due to themselves and this Grand body.

The Annual report of the Grand Treasurer, for the year 1868, has been distributed, and exhibits a very satisfactory and encouraging condition of our financial affairs, showing our total resources to be \$78,006 92, after taking up ten of the first Mortgage bonds of the Masonic Temple Company and making several other judicious investments, since his last annual report. The indefatigable exertions of this Grand officer towards the accomplishment of his favorite project of rendering the Grand Lodge a self sustaining body, are worthy of all commendation, and evince, throughout, a high degree of financial ability and foresight, and we are happy to announce that he entertains no doubt of its early success—a result, which will relieve the Subordinate Lodges of the present annual tax to the Grand Lodge and thus enable them to retain all their means for charitable distribution and investment at home. Since the present Grand Treasurer and Grand Secretary have been installed into office, their faithful discharge of responsible duties has annually elicited some complimentary allusion, until a paragraph of praise has now become a stereotype part of each succeeding Grand Master's address; and I am quite sure, that none of my predecessors has felt a more realizing sense of such justice than myself.

The labors of the Grand Secretary, especially, have come more immediately under my supervision and have been most ably performed, although unusually severe and steadily increasing. Does it not occur to the Grand Lodge that it would be somewhat ungenerous to impose this increased responsibility, year after year, without any commensurate increase of compensation? And that, while we have by common consent, one of the most efficient Grand Secretaries in the land, we are paying him less for his services than is paid to such Grand Officers in any other sister Grand Lodge, perhaps, on the continent! I am quite sure that none of us appreciate fully the varied, complicated and responsible services of this Grand officer.

Naturally thrown into close official communication with the Grand Secretary, I have often felt, while levying contributions upon his superior wisdom and experience, that there was truly "a power behind the throne, greater than the throne itself;" and whatever of success may have attended my humble administration of the affairs of the Grand Lodge, I confess it is attributable, in a great measure, to the valuable cooperation of this Prime Minister. In dismissing these personal allusions, we cannot refrain from quoting with an emphatic endorsement the comprehensive tribute to their worth which the historian of "Freemasonry in Kentucky" has already placed on perpetual record. "Happy the Grand Master whose right and left are fortified with such columns! Happy the Grand Lodge whose keys and pens are in such worthy hands!"



An excess of legislation is everywhere, perhaps, the fault of the age, and especially do we regard it as a grievous fault in our Masonic bodies; whose general policy, shaped and established centuries ago, according to ancient usage, certainly neither requires nor admits of any material modification. Instead, therefore, of recommending further legislation, we feel inclined rather to recommend, especially to the W. M. of our Subordinate Lodges, a more intimate acquaintance with the Constitution of the Grand Lodge of Kentucky and the laws she has already enacted, for the government of their respective Lodges. There is, we think, an inexcusable ignorance, in this respect, on the part of many such presiding officers; more especially as the fundamental laws occupy only a few pages, and are regularly appended to every copy of our printed proceedings, and are annually placed immediately within their reach and under their control. Much the larger number of cases submitted for my decision, have required only a simple reference to some plain provision of the Constitution, which was, perhaps, lying in the Secretary's desk, at the very time the letter, stating the case, was prepared. Owing to this culpable ignorance, much unnecessary labor is not only imposed upon the Grand Master, but the Work of the Subordinate Lodges frequently delayed, and its harmony needlessly disturbed. Under such a state of things, it is no wonder that we find such misapprehension and perversion of the principles and purposes of Masonry—with no *Light* emanating from the *East*, it is no wonder the Craft should sometimes lose sight of the Landmarks, and be found engaged upon designs which are foreign to our Masonic trestleboard. Strange as it may appear, some Brethren, simply because they find that "Temperance" is recognized as a cardinal virtue of the Craft, will scarcely be persuaded that the Lodge should not therefore be converted into a *total abstinence society*. While others, who have been extremely partizan in their political affinities, are found sometimes sitting in the Lodge-room with the torch of sectional discord in their hands, apparently ready to cast it flaming upon the Altar—while a third class, under the infatuation of some peculiar dogma of religious faith, can scarcely conceal their anxiety, to establish a sort of ecclesiastical court, in the vestibule of the Temple, and thrust their religious formulas upon the conscience of the novitiate! It is high time, Brethren, that this *one-ideaism* should be rebutted and banished forever from our midst—that Masons everywhere, should ignore such pernicious and infraternal dogmatism, and learn that the *Procrustian Bed* constitutes no part of our Lodge furniture!

Our intercourse, both personal and official, with the various Lodges has demonstrated a pressing necessity, not only for greater uniformity in the work, but also for more light in reference to the policy and fundamental structure of the institution, and I therefore hope the pending amendment to the Constitution, in reference to an accredited Grand Lecturer for the State, may receive due consideration at your hands.

The incorporation of Subordinate Lodges by the Legislature, so very common in this and other jurisdictions, we have always regarded as a practice of doubtful propriety, and have been not a little surprised that it has existed so long, and obtained so generally among the Craft, without exciting some distrust and apprehension. The mere statement of the objections to such a practice, would seem to be sufficient to suggest the propriety of its discontinuance, and the repeal of the acts already passed. In the address of the Grand Master of New Jersey, (Wm. S. Whitehead,) we find a very comprehensive summary of these objections, and as they are quite as applicable to Kentucky as to New Jersey, I would respectfully submit them for your consideration. When a Lodge is incorporated by an act of the Legislature it becomes a subject of the Laws of State just as if an individual citizen, with certain exceptions. It not only acquires the right to hold and convey real estate and invest personal property in the Lodge name, but it also renders itself liable to be sued in its corporate capacity, and submits itself and its concerns to the supervision and control of the rules of law. By the rules of government of our institution, a brother who feels aggrieved by the action of his Lodge, has the right of appeal to the Grand Lodge. If, however, he should be fractious and indisposed to submit

himself to the adjudication of the Grand Lodge, he has the power, if the Lodge be incorporated, to appeal directly to the judicial tribunals. If he has been expelled by his Lodge for a Masonic offence, justifying such punishment, courts of Law have the power, denied by some of the wisest and ablest of Masonic writers even to the Grand Lodge itself, to restore the offending brother into full and complete membership in the Lodge from which he had been expelled. Again, in cases of incorporated societies, courts of law have the power to inquire and adjudicate upon the right of a member to an office, the functions of which he may be exercising. Thus a defeated candidate for the office of W. M. in a Subordinate Lodge, instead of appealing to the Grand Lodge, may appeal to the courts of law. If the court should be satisfied that he has been irregularly elected, it has the power to eject him from his office, and place his opponent in the East of the Lodge. It is to be borne in mind, that a Judge, when considering questions which may arise in connection with an incorporated Lodge, regards the case from a different stand point than that from which a Mason views it. The Judge knows nothing about the binding force of secret obligations. He does not allow his judgment to be influenced by the fact that the society of Freemasons was instituted for the purpose of fostering virtue, morality and brotherly love. He neither knows, nor cares, anything about the immutable character of *Ancient Landmarks*. He sees before him a citizen, who has acquired certain rights in an incorporated company, which rights the Law is bound to respect, and for the purpose of ascertaining and protecting these rights, he brings to bear upon the case the same rules of law which he would apply, in the case of a Stockholder, in a Bank or an Insurance Company. It is plain that the application of such rules is subversive of the structure of Masonic government. It sweeps away the appellate jurisdiction of the Grand Lodge and the Grand Master, and subordinates the Masonic to the civil institutions upon questions strictly *Masonic*. The Grand Master of New York (Robt D. Holms,) presents the same subject in another point of view. His argument is founded in the fact, that all Lodges in any given jurisdiction should stand on the perfect level of equality; and a second one is, that no Lodge should have any existence, save that which it derives from its warrant or Charter. If an incorporated Lodge should offend against the laws of the Fraternity, the Grand Lodge might reclaim its warrant, and such a Lodge still exist, as a Lodge, under its act of incorporation, and the general laws of the State would sustain it, no matter how indefensible its position towards the Grand Lodge might be, so long as it would refrain from any act violative of its corporate existence. For these and many other reasons which will readily suggest themselves to every reflecting brother, we would earnestly recommend to our Subordinate Lodges, which have been incorporated, the propriety of surrendering such acts of incorporation, and if, necessary, procuring in their stead, an act incorporating only a *Board of Trustees*, to hold and convey real estate. This would accomplish all that is most desirable, in such acts of incorporation, and at the same time obviate all risk of the evil resulting from any conflict of jurisdiction between civil and Masonic authorities. Entertaining the views we do, upon this subject, we would rejoice to see a wholesale surrender made on the part of our Subordinate Lodges of all these acts of incorporation during the next session of the Kentucky Legislature.

We learn with proud satisfaction that the prospects of that noble and philanthropic enterprise, contemplating the establishment of the "Widows' and Orphans' Home and Infirmary," are in the highest degree encouraging. With such a corps of efficient, practical, business men, as her officers present, we might safely predict the final triumph of any undertaking—more especially one which appeals so directly and pathetically to the great Masonic heart of the Brotherhood in the State. Our venerable and indefatigable Bro. Cowling, whose heart is ever "open as the day to melting charity," and now, especially, all aglow with the inspiration of this holy mission, has succeeded, feeble as he is, in canvassing a large portion of the State in its interest, and literally *feeling his way* into our Lodges, has aroused the sympathies, and stimulated the contributions of

the general Brotherhood, to such an extent, that its complete and glorious success is no longer a matter of doubt, but simply a question of time. We heartily commend the enterprise to the Guardianship and supervision of the Grand Lodge, to the fostering care of every Subordinate Lodge in our jurisdiction, and to the Masonic sympathies of every individual brother in the State. To silence the widow's wail and the orphan's cry, is surely the noblest ambition the order can inspire, and brethren, proud and commanding as may be the rank we now hold among the charitable institutions of the day, we can never appropriate the meed of highest praise, so long as there is upon our soil one Mason's widow, or his orphan child, unsheltered from the pitiless blast, and unblessed with the comforts of a genial home.

Why then should not every Brother, and especially every Master in the State, interest himself to the extent, at least, of procuring in behalf of the enterprise one life membership from his Lodge, and consider himself specially commissioned, as its agent, to see that the installments are promptly remitted to the proper authorities, who have wisely determined to make no investments until the resources are available, and to make no *ostensible* progress in the way of buildings or otherwise, until these resources are sufficiently ample to exclude the possibility of failure. It were much better, and far more Masonic, to make such an appropriation for this *perpetual charity*, than to fritter away our finances in banquets and festivals as is too often the practice of our Subordinate Lodges. While on this subject I feel that I should be sadly derelict of duty, did I not call the attention of the Fraternity, in this public manner, to an appropriate and efficient auxiliary of this enterprise, denominated the "*Ladies' Masonic Widows' and Orphans' Society*," organized by the philanthropic ladies of Louisville, and already in successful operation. I trust the thrillingly eloquent and touching "*Appeal*" of the gifted President (Mrs. Susan Preston Hepburn) will be taken home, by every delegate to this Grand Lodge and have the effect to establish kindred societies in every county and community in the State, in which we have a Masonic Lodge—and that the noble "*Sisters of Charity*" will be sustained and encouraged in their mission of mercy by the hearty cooperation and sympathy, not only of the *Brotherhood*, but that through their influence, the generous impulses and invincible energy of *mothers and wives and sisters and daughters* of the Order, may be enlisted in the same hallowed cause, until these societies, linked together in the golden bonds of *Purity and Love*, shall form a *Cordon of Active Benevolence and Affectionate Condolence*, which shall embrace within its charmed circle, the entire Masonic widowhood and orphanage of the State! It was a beautiful *pagan* sentiment that "a brave man struggling with the storms of fate excites the sympathy of the Gods." In view of an enterprise like this, may we not utter, as a *christian* sentiment, that the zealous and lovely woman, struggling heroically to relieve the misery or others and devoting herself to the interests of the destitute and homeless *daughters of penury*, may well excite the sympathy of both *Heaven and Earth*, and call forth not only the admiring plaudits of men, but also awaken the celestial harmony of an Angel's Harp!

It was the custom of an ancient sovereign to require his servant to repeat to him each morning, as he came forth from his chamber to enter upon the duties of the day, the following solemn admonition: "*Remember, Prince, that thou art mortal.*" On almost every annual return to this Grand body, a similar admonition is silently, yet most significantly, suggested to us, by some *vacant seat* in our midst. Such, we regret to find, is the case on this occasion. Where is he, my Brethren, who for so many years, was wont to mingle with us, in such hearty congratulations, on each recurrence of this annual reunion? Where is that familiar face, that bland smile, inspiring a filial reverence among the younger members, and diffusing general good cheer over all around him? Where is he, whose deeply solemn and impressive voice, on the last occasion, like the present, sounded from this spot, so pleasantly in our ears, in humble invocation of mercy and peace, from on high, in behalf of the Order he so long honored and so much loved? Where is that devoted friend, that genial companion, that zealous Mason, that exemplary christian, that earnest man of God who served this Grand Lodge so faithfully, and for so many



years, in the capacity of Grand Chaplain? Where is the affable and convivial, yet dignified and venerable "Bishop Forsythe?" Alas! still and silent he lies, locked in the cold embrace of death, and the damp, dark vault of the tomb is now his abiding place!

His noble spirit has been suddenly summoned from our mystic companionship, and the general joy, inspired by this occasion, has been saddened and subdued by the recollection of the absence of one, so respected, esteemed and beloved—one who will still live in the memory of his spiritual charge, and who will long live in the deep and warm affections of the Masonic heart. In view of his "labors of love, and patience of hope," let us not contemplate our departed Brother as dead, but only as "called off" from labor below, to eternal refreshment above, to grow weary no more in the far temple home.

"It is not death to die,  
To leave this weary road;  
And 'mid the brotherhood on high,  
To be at home with God.

It is not death, to fling  
Aside this sinful dust;  
And rise on strong exultant wing,  
To live among the just!"

As a slight testimonial of our appreciation of the exalted worth of our beloved and departed brother, Past Grand Chaplain W. H. Forsythe, I would recommend that a *mourning page* of our printed proceedings be devoted to his memory, and that a suitable inscription be prepared for the same by the authority of this Grand Lodge.

Up to the 1st day of the present month, it was pleasant to review our official acts and intercourse with the Fraternity, throughout this entire jurisdiction; and we had hoped that our official term would be allowed to close, without any emergent occasion eliciting any mandatory order, or prohibitory edict at our hands. Comparatively a young man, and "clothed with only brief authority," we certainly had no desire to subject ourself to the charge of arbitrary rule, by the exercise of this authority, in any of its *extraordinary* manifestations. More especially did we regard this as a reluctant duty, when the necessity for such action was imposed upon us by the city of our boyhood—a spot around which have clustered the dearest and holiest memories of life, and whose early friendships and associations will forever hold their strong preemptions in the heart! But when, on the 1st of October, I received the following *circular letter* from the City of Lexington, publishing the proceedings of one *illegal* meeting of Masons in that place on the 17th of September last, and proposing the holding of another *illegal* convention on the 8th of the present month, having for its avowed object the inauguration of Masons, which might lead to the establishment of another Grand Lodge within the jurisdiction of this Grand Lodge, we would have considered ourselves recreant to the high trust reposed in us, as her official representative, if we had not, immediately, taken such steps as were necessary to assert her sovereignty, and prevent the contemplated interruption of her jurisdiction. That you may, however, have the whole case before you, I will now read the offensive *circular letter* upon which my action was based.

Hon. Elisha S. Fitch is very respectfully invited to be present at the time named below.

WILLARD DAVIS, and others.

To the W. M. Wardens and Brethren, of Fleming Lodge, No. 112.

BRETHREN—At a meeting of Lodge No. 1, held in this city on the evening of the 4th of September, 1868, the following resolution was adopted:

"Resolved, That a committee consisting of the W. M., and two Brethren he may appoint to act with him as delegates from Lexington Lodge No. 1, and to invite Daviess Lodge No. 22, and other sister Lodges in Lexington and Fayette county, and elsewhere, to send not more than three delegates to meet with the same number from this, No. 1 Lodge, on Thursday evening, September 17th, in the lodge room in the court house, in this city, for the purpose of conferring together upon questions exceeding in importance to this Lodge, to Daviess Lodge No. 22, Lexington R. A. Chapter, No. 1, and Webb Commandery No. 2, and for the welfare of the Masonic Fraternity in Eastern Kentucky."

Brethren J. M. Tipton and W. S. Shipley were appointed as delegates to act with the W. M., from this No. 1, Lodge.

In accordance with this resolution a convention of Masons assembled in the Lodge Room designated, on the evening of the 17th inst.; six Lodges were represented; the Delegates from Paris and Mt. Sterling came too late, thinking that the meeting would be at night. After ma-

ture deliberation, that convention adopted the following resolution:

"Resolved, That a committee of four, be appointed to prepare a suitable Address (relating to the inter-ests of Masonry in Central and Eastern Kentucky) to the subordinate Lodges in said sections of the State, requesting them to send not more than three Delegates to meet us in Convention in the Room of Lodge No. 1, in the city of Lexington, on the 8th day of October, 1868, and that the Secretary be authorized to have printed 200 copies of that address, and that we do now adjourn to meet again on that day at 3 o'clock, P. M."

The undersigned were appointed the Committee in accordance with that resolution.

"The vast increase in the number of the subordinate Lodges and Members within the jurisdiction of the Grand Lodge of Kentucky as now constituted meeting in Louisville, and the consequent increase of Representatives, making the body so numerous, unworkable, in the ordinary business coming before it, that an efficient, satisfactory, and prompt action cannot be reached in matters of business as which should be transacted."

And the further well known fact that a large number of subordinate Lodges in South Eastern, North Eastern and Central Kentucky, are located at so great a distance from Louisville, that large sums of money are annually expended in defraying the travelling and subsistence expenses of their Delegates to the Grand Lodge at Louisville, which would not be required in attending a Grand Lodge at Lexington, but which sums, in large part, could be more usefully devoted to the support of the widows and orphans of Masons and distressed worthy Brethren in said sections of the State.

For these and many other grave and substantial reasons, affecting the welfare of the Craft, we deem it truly expedient for the welfare of the Order, that another Grand Lodge should be formed to meet in Lexington. In seeking to form another Grand Lodge, we desire that it shall be done in accordance with the Ancient Rules and Precedents of the Order, and in harmony with the spirit that should ever fill the hearts of all true Masons. The object of the Convention is to ascertain the sentiments of your Lodge and obtain its cooperation in the formation of said Grand Lodge, should the Convention decide to take the steps necessary for that great work, which we deem so vital to the interests and objects of Masonry. We therefore most respectfully, but earnestly, request you to send your delegates, should this Circular reach you too late for presentation at our Regular meeting, next preceding the day on which the Convention is called, then we hope you will immediately call your Lodge for the purpose herein expressed. We deem it best that your Delegates should come untrammelled with instructions, but with full discretionary power to act in convention as they deem best at the time, and that their action be binding. Fraternally.

WILLARD DAVIS,  
Lexington Lodge No. 1.  
B. T. MILTON,  
Daviess Lodge No. 22.  
JOHN L. GILMORE,  
Devotion Lodge No. 160.  
CHARLES H. WICKLIFFE,  
Good Samaritan Lodge No. 174.

Upon the receipt of this letter, believing the whole proceedings to be illegal and unauthorized, *ab initio*, and leading to a palpable and unwarrantable infringement of the jurisdiction of the Grand Lodge of Kentucky, and rebellious against her sovereignty, I immediately issued the following prohibitory order.

IN THE NAME AND BY THE AUTHORITY OF THE GRAND LODGE OF KENTUCKY.

OFFICE OF THE G. M. OF THE G. L. OF KY., }  
FLEMINGSBURG, October 2, 1868. }

WHEREAS, It appears to the undersigned, Grand Master of the Grand Lodge of Kentucky, that a convention of delegates from Lexington Lodge, No. 1, Daviess Lodge No. 22, Devotion Lodge No. 160, and Good Samaritan Lodge, No. 174, and two other Lodges, under the jurisdiction of, and owing allegiance to, the Grand Lodge of Kentucky, upon a call from Lexington Lodge No. 1, held a convention on the 17th day of September last, in the city of Lexington, at which the question was mooted of separating said Lodges and others from the Grand Lodge of Kentucky, and forming another Grand Lodge, to hold its meetings in Lexington, within the jurisdiction of said Grand Lodge of Kentucky; and

WHEREAS, The undersigned has been put in possession of a printed circular, addressed to the W. M., Wardens and Brethren of Fleming Lodge No. 112, a Lodge in the jurisdiction of said Grand Lodge of Kentucky, signed by Willard Davis, of Lexington Lodge, No. 1, B. T. Milton, of Daviess Lodge No. 22, John L. Gilmore, of Devotion Lodge, No. 160, and Charles H. Wickliffe, of Good Samaritan Lodge, No. 174, as a committee appointed by said convention, and stating therein that said convention, after meeting and mature deliberation, was adjourned until the 8th day of October, 1868, at which time it would assemble at the Room of Lexington Lodge, No. 1, in the city of Lexington, at 3 o'clock P. M., and inviting the Lodges in Central and Eastern Kentucky to send delegates to represent them in said convention for the purposes aforesaid; and

WHEREAS, The undersigned has good reasons to believe that copies of said printed circular have been sent to many other Lodges in Eastern and Central Kentucky, in furtherance of the design aforesaid; and

WHEREAS, The said convention, held on the 17th day of September last, and the proposed convention called to meet at Lexington on the 8th day of October instant, are without the authority of the Grand Lodge of Kentucky, or the sanction of the Grand Master of said Grand Lodge, and the purposes avowed in said circular are in direct violation of the allegiance owing by said Lodges and the members thereof, individually and collectively to said Grand Lodge, and contemplates an invasion of the jurisdiction, rights, powers, and privileges of said Grand Lodge; therefore,

By virtue of the power and authority vested in me as G. M. of the Grand Lodge of Ky., I do hereby pronounce and declare said convention held on the 17th day of September last, and the proposed convention designed to be held on the 8th day of October instant, to be illegal and un-masonic assemblages, and their acts done, and proposed to be done, illegal and wholly void. And I do hereby

FORBID said Lexington Lodge, No. 1; Daviess Lodge, No. 22; Devotion Lodge, No. 160; and Good Samaritan Lodge, No. 174, and the officers and members thereof, and in particular the said Willard Davis, B. T. Milton, John L. Gilmore, and Charles H. Wickliffe, from holding said, or any other convention; and in like manner do I forbid all other Lodges under the jurisdiction of the Grand Lodge of Kentucky, and each and every member thereof, from attending and taking part in said proposed convention, unless expressly authorized to do so by the Grand Lodge of Kentucky, or sanctioned by the Grand Master thereof; and I do further enjoin upon them, and each of them, and all Masons under the jurisdiction of said Grand Lodge, to pay due respect and obedience to this Edict.

In testimony whereof I have hereunto set my hand, and caused the same to be attested by the Grand Secretary, and the seal of the Grand Lodge of Kentucky affixed thereto.

E. S. FITCH,  
Grand Master of the Grand Lodge of Kentucky.  
By order of the Grand Master:  
J. M. S. McCORKLE, Grand Secretary.

It will be remembered that a resolution contemplating the same purpose of *secession* and a divided jurisdiction, was introduced at the last session of the Grand Lodge, by Bro. S. D. McCullough, of Lexington, and upon a call of Lodges, made at his request, the resolution was *tabled* by a very decided and emphatic vote, there being over 261 Lodges for laying upon the table and only 46 against it. Following this recent and unequivocal decision of the Grand Lodge, the proceedings at Lexington appeared to us somewhat *fictitious* in their character, and certainly mischievous in their results, even as far as they had gone, and fraught with incalculable evils to the Fraternity in the State, if persisted in. We believed that the dignity and sovereignty of the Grand Lodge alike demanded the step which we took; and much as we regretted the necessity, for any such mandate, we were prompted by a sense of duty, to assume the responsibility. We might fortify the position we have taken in this matter, by an authoritative array of Masonic precedents from other jurisdictions, especially those of *New York* and *Missouri*, where conventions, called for purposes comparatively *trivial* and *unimportant*, have been prevented in the same summary manner. But relying upon the well established principle which underlies this whole question of jurisdiction—the principle of *Grand Lodge Sovereignty*, which addresses itself to the *conscience* of every *Master Mason* in this jurisdiction—we would respectfully refer the whole matter, for your *calm* and *dispassionate consideration* and *discussion*, sincerely hoping that you will see the propriety of sustaining the Grand Master in the exercise of this delegated authority of the Grand Lodge.

Ten years ago we were favored, in the able address of Past Grand Master Swigert, (then Grand Master of the State,) with a most interesting review of the history of this Grand Lodge from the year 1830 to 1858, in which he justly expressed an exulting pride in the prosperity and extended usefulness of the Fraternity in the State during that period. In the eventful decade which has since elapsed—although embracing four years of desolating civil war—we may note a growth and expansion of the Order unprecedented in any former decade since the organization of this Grand Lodge—showing an increase of over one hundred and fifty Lodges, and an increase of four thousand two hundred and ninety-five members. It will be remembered that our Grand Lodge, heading the roll of the nineteenth century, and beginning with it, was the Pioneer Grand Lodge of the Mississippi Valley, and therefore was appointed to the responsible destiny of going foremost in the march, directing and enlightening others in the pathway and purposes of the Craft. She justly deserves some eminence from this fact alone, and how well she has met the demands of this lofty destiny and performed this grand mission is now matter of history. But when we examine her roll of distinguished members, embracing many names which will not only outlive the century, but also arch all coming ages with the galaxy of their genius, this eminence becomes still more conspicuous. Yet greater far and more enduring still than this chronological and intellectual eminence is that moral eminence which attaches to her in view of sixty-eight eventful years of unselfish Philanthropy—during which she has been the safe and constant dispenser of Masonic Light, and the generous and constant almoner of Masonic charity, steadily enlarging the sphere of her usefulness and adding light after light to her bright empyrian, until instead of exhibiting only five obscure original twinklers, it is now glorious resplendent with a constellation of nearly four hundred radiant stars! This prosperity is doubtless owing to, and must



still depend upon, her inflexible adherence to our ancient landmarks. On this point we feel assured that our record will compare favourably with any of our sister Grand Lodges. Not only has she studied to preserve the ancient landmarks intact, but it is also her just praise, that she has thus long withstood every temptation to introduce any new ones—a fault, which though more common, perhaps, is not less to be deprecated. Regarding the Masonic institution, in many respects, as *sui generis*, and in these respects, unimprovable, we have been pained to notice in some quarters a disposition to engraft upon the old organization some of the polity and peculiarities of other and younger associations. Having had, for many centuries, our own prescribed orbit, and moved successfully and gloriously in it, without any borrowed light from neighboring spheres, we deem it unwise now to yield to those centrifugal forces which might impel us into "a trackless void." We have also noticed, with deepest regret and humiliation, a disposition on the part of some Grand Masters, if not Grand Lodges, to accommodate the institution as far as possible, to the fluctuations of the times, and to shape its policy to suit the new relations of society which political causes may have established. This is certainly calculated to excite our alarm, and should be promptly and severely rebuked as a spirit in eternal and irreconcilable conflict with the grand design of our time-honored institution. *We can never improve, much less embellish, but on the contrary always endanger and possibly destroy the symmetry of our mystic temple by any additions which may be suggested by the most approved style of political architecture.* Planned by the wisest of architects, erected by the most skillful of craftsmen, and designed for the coming ages, we do not believe that its fundamental structure can be improved, but that its beauty and strength will always be marred and weakened by any effort to modernize it to suit the ephemeral styles of the day!

Then let us determine, brethren, to convey the hoary, venerable pile to our descendants just as we received it from our fathers, in all its original proportions and pristine splendor, and just as it has stood throughout the long night of ages, looming up from the dark background of antiquity, in lustrous prominence, firmly resisting the shocks and convulsions of society and governments, and proudly defying the desolating hand of the barbarian! To do this, it cannot too often be impressed upon the craft that, *the only religion of Masonry is to believe in God and obey the moral law; her only politics to be peaceable subjects to the civil powers and obedient to the laws of the land in which we live.* The Great Light of Masonry must be her only creed—the Constitution of our country her only political platform!

It is not the province of Masonry to recommend or repudiate any particular system of religious faith, or any particular formula of political action. Thank God, she never recognized in this country any "Mason's and Dixon's line" among her landmarks, and hence we have not, as yet, suffered, as a body, from the unfortunate divisions resulting from the war, which has split in twain the various churches throughout the land; but, on the contrary, keeping aloof from sectional politics, we have signally preserved our unity, while disintegration both in church and state has been the order of the day and the business of the age. In this connection, brethren, pardon a word of admonition: We live in a time of high political excitement—the public mind is still morbidly and fully sensitive, and passion seems to rule the hour, and perhaps it is more important than ever that as Freemasons we should each "post a sentinel at the door of our lips."

It surely does not become Masons to enter this arena as fierce disputants, as angry partisans, as political gladiators, with glittering swords in their hands, but rather as enlightened patriots, bearing aloft the olive branch of peace—as consistent craftsmen, actuated by the charitable spirit of the Order. Instead of fanning the flames of sectional discord, it should be our ambition to calm, to soothe, to allay, to moderate the frenzy of debate, to check the deed of violence, to charm down the spirit of party. "Whatever questions may arise, and however we ourselves may be divided, let us prove to the world that it is possible for brethren to differ and yet be brethren still." In the worst of times, and however we may differ in regard to public men and measures, let us still be one in fra-

ternal sympathy, one in the pursuit of national tranquility, and one in the love of our common country.

Brethren, as this is perhaps the most opportune occasion I shall have to make a public acknowledgment of your kind partiality, and the distinguished consideration with which you have honored me, I feel that I should be doing violence to every impulse of my nature were I to leave you to infer from my silence that I was devoid of sensibility, and not deeply penetrated with a sense of grateful obligation. Since my first appearance in this Grand body, until the present hour, you will bear me witness, I am sure, that I have never sought any elevation at your hands; and yet, since the first connection with the Grand Lodge, I have never met with you that you have not voluntarily extended to me some public testimonial of your confidence and esteem. There is, I assure you, no affectation in saying that at every step of this generous promotion I have felt my incompetency to discharge acceptably the duties of the station assigned me, but never have I been so overpowered with a sense of self-distrust as when, in obedience to your decision, I was installed as the official head of the Order in the State. Believe me, it was only because you considered me worthy to serve you that I accepted the delicate and fearfully responsible trust. I thought with Antonius that "Caesar considered me equal to perform, I might at least attempt." Relying upon the same Fraternal generosity which had promoted me to the office, to sustain me in the discharge of its perplexing duties, I can only say that I have conscientiously devoted whatever ability I possessed to the interests of the craft in this jurisdiction, looking to the approval of my brethren as the highest "recompense of reward."

My personal intercourse with the various lodges has not been as general or as intimate as I have desired, but it has been quite as much so as circumstances would permit, and at all times a source of gratification and delight. The emblem of authority will now soon pass into the hands of my successor, but before that welcome moment shall have arrived, I fear I shall still have great need of your indulgence in view of my inexperience as a presiding officer, and would therefore bespeak your charitable judgment in advance. Let us agree to bear and forbear with each other, and although hailing from all points of the compass and representing different and distant sections of the State, let us nevertheless remember that as Masons we have everywhere the same general aim and purpose in view, and should therefore be everywhere united in all the sweet and tender sympathies of humanity, equality and brotherly love. We have everything to encourage and unite us in the grand design of "being happy and communicating happiness." Our beloved Order is everywhere prospering—prejudice and ignorance are rapidly receding before the spread of Masonic light and knowledge, and the institution is everywhere felt and acknowledged as a moral power in the land. True, it must still encounter the unreasonable opposition of bigotry and misrule, but such has ever been its fate and should excite no alarm. "Why do you fear?" said the haughty Roman to the trembling Pilot, "You carry Caesar." Brethren, with an implicit trust in God, a greater than Caesar will be with us, and, although the storms of persecution may rage, and the billows of faction roll, with such an anchorage our vessel can never be stranded; but freighted with hope and charity, to the sad and sorrowing of earth, it will be divinely piloted beyond the reach of the shoals or the danger of shipwreck. However much our beloved institution may now be assailed by the demagogue and the bigot, rest assured the time will come when it will stand forth vindicated and redeemed from all censure and reproach. It may not be until the last ray of the setting sun shall have faded from the mountain top, until the last glittering moonbeam shall have ceased to play upon the gentle bosom of the silvery lake. It may not be until the last pang of human sorrow has been endured, and the last tie of earthly friendship broken, but when He who sees and knows all things as they are shall sit in judgment upon the affairs of this life, and when the things that were and the things that are; good and useful; shall pass before him, looking up to Him for His approval, then, if not till then, will justice be done. Amid that throng, the genius of Masonry will be seen, and the justice of Heaven proclaim her acts of benevolence in bringing the wanderer back to the paths of virtue, in drying up the fountains of sorrow, and in pouring joy and peace into the bleeding heart. Encouraged by this hope, brethren, let us faithfully work out, in peace and harmony, the grand designs upon our Masonic trestle-board, and go forth again from this annual reunion into the world, with a bold and ardent spirit, determined to redeem to the uttermost our obligations to man and to Heaven, and

So live

That when our summons comes to join  
The innumerable caravan that moves on  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of death,  
We go, not like the quarry slave, at night,  
Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach the grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams!

Past Grand Master Todd moved that the Grand Master's address be spread upon the minutes, which was adopted.

The Grand Secretary moved that the Grand Master's address be referred to a committee of three for appropriate reference of the various subjects contained therein, which was adopted.

The Deputy Grand Master appointed Past Grand Masters Martin, Todd and Bassett said committee.

#### GRAND TREASURER'S REPORT.

The Annual Report of the Grand Treasurer shows that the total amount received by him during the past year, from all sources, is \$28,337 26. That the total amount disbursed by him during the same period, is \$28,780 34—leaving a balance due the Grand Treasurer of \$443 08. It is proper to remark that a part of the receipts were for bonds sold, which, with the ordinary income, after paying all the expenses of the Grand Lodge, were directed to be invested in the First Mortgage Bonds of the Masonic Temple Company. The Grand Lodge now owns Bonds and Stock in the Masonic Temple Company amounting to \$57,650—receiving eight per cent. per annum upon the whole of that amount except \$9,150. Upon this latter amount, he doubts not, the Masonic Temple Company will be able to pay 6 per cent. per annum, at least. There are still seventeen of the First Mortgage Bonds of the Masonic Temple Company, of \$1,000 each, in the hands of private individuals, which the Grand Treasurer has been directed to redeem whenever the owners will part with them, at par. The Grand Treasurer hopes to be able, during the current year, to redeem the whole of them.

It will be seen, by a reference to the Grand Treasurer's Report, that the Total Resources of the Grand Lodge, on the 15th of October, 1868, is \$78,006 92. We refer Subordinate Lodges to that Report, as it will furnish them an accurate account of the Financial condition of the Grand Lodge to the date specified.

The Grand Secretary presented the printed report of the Committee on Foreign Correspondence, which was, on motion, ordered to be appended to the minutes. It is proper to remark that much the greater portion of this able report has appeared in the Kentucky Freemason, as it was prepared by Bro. McCorkle.

TUESDAY, OCTOBER 20, 1868.

The Grand Lodge was called from refreshment to labor at 9 o'clock, A. M.

The Grand Master announced the following Standing Committees, viz:

ON FINANCE—Bros. J. M. Collins, C. Henry Finck, and W. C. Jenkins.



ON GRIEVANCES—Bros. E. W. Turner, T. J. Pickett, and Linah M. Cobb.

ON RETURNS—Bros. H. T. Wilson, J. M. Clyde, J. P. Rascoe, W. G. Hill, Charles L. Dudley, and J. Swigert, Jr.

ON LODGES, U. D.—Bros. H. Bostwick, W. W. Tice, and A. G. Huffman.

ON VISITORS—Bros. J. P. Monroe, Thos. W. Wash, and W. R. Davis.

ON UNFINISHED BUSINESS—Bros. Samuel H. Chew, J. B. Stivers, and J. W. Overstreet.

ON CREDENTIALS—Bros. J. G. Morrison, J. B. McElroy, and O. W. Burns.

ON EDUCATION—Bros. Rev. P. H. Jeffries, Rev. Milton Bird, and Rev. Jno. T. Crandell.

ON FOREIGN COMMUNICATIONS—Bros. J. M. S. McCorkle, P. Swigert, and H. Bassett.

ON MASONIC JURISPRUDENCE—Bros. W. E. Woodruff, J. M. Carbin, and Isaac N. Webb.

THE GRAND MASTER announced as the committee on the charges filed at the last Annual Communication against Birmingham Lodge, No. 290, whose Charter had been suspended, Bros. Hiram Bassett, Thos. Todd, and M. J. Williams.

A number of petitions, memorials, remonstrances, and appeals, were presented, and referred to the appropriate committees. All of which will be noted as reported upon.

Bro. W. W. BOYD, Past Deputy Grand Master of the Grand Lodge of Georgia, was introduced by the Committee on Visitors, who was welcomed by the Grand Master, and seated in the East.

The GRAND SECRETARY presented the report of the Trustees of the Masonic University, at Lorange, which was referred to the Committee on Education.

Bro. BASSETT, from the Committee on the Grand Master's Address, made a report,—which was concurred in,—referring the several subjects alluded to by him to appropriate Committees. These reports will all be noticed as made by the Committees.

Bro. HEWITT, from the Committee on Rebold's History of Masonry, made the following report, which was concurred in, viz :

The Committee to whom, at the last Annual Communication, was referred for examination a book entitled, "A General History of Freemasonry in Europe, translated from the French of E. Rebold, by Bro. J. F. Brennan," and which Committee was continued, to report at this Communication of the Grand Lodge, would now most respectfully state, that they have performed the duty assigned them, and they have been much pleased with the work reviewed, evidencing as, it does, much research, and sustaining the author's opinions by ingenious argument forcibly enunciated in chaste language. The book is well worthy of careful perusal; still your Committee cannot concur in the author's assertions and conclusions, as to the origin of Masonry, nor believe in the infallibility of his opinions, as set out in numerous notes in the volume; yet, as a history of modern Masonry in Europe, it contains much valuable information, and is a very acceptable contribution to Masonic literature.

Bro. GRAND SECRETARY, who is the President of the Masonic Temple Company, presented the Annual Report of that Institution, showing its condition on the 1st day of October, 1868.

From this report, it appears that the Company, during the past year—including \$2,888 32 cash on hand Oct. 1, 1867—has received \$15,040 97. That payments for repairs, coal, gas, interest upon first and second mortgage bonds and preferred stock, insurance, salaries, &c., amounted to \$13,118 75. Leaving cash in hands of the Treasurer, \$1,922 22, and uncollected balances of \$2,522 74.

Past Grand Master SWIGERT moved that the election of Officers of the Grand Lodge be held to-morrow morning at 10 o'clock—which was adopted.

Bro. CHEW, from the Committee on Unfinished Business made the following report, viz :

Your Committee have examined the proceedings of the Grand Lodge for the year 1867, and find the following Unfinished Business, viz :

1. On page 39 the following proposed amendment of the Constitution, offered by Bro. WOODRUFF: "Amend section 14, Article 3, part 4, by striking out said section, which reads as follows: It shall be the duty of the M. W. G. M., R. W. D. G. M., and R. W. G. S. W., to exemplify the work, and give the lectures in the first three degrees of Masonry, on the Second day of each Grand Annual Communication, at such hour as the Grand Lodge may determine."

This amendment was adopted by the Grand Lodge.

2. On page 39, Brother Past Grand Master SWIGERT offered the following amendment: "Amend the Constitution, part 2, article 4, section 1, by striking out paragraphs 4 and 5, which confer the power on a Lodge to file charges against and try its Master."

This amendment was also adopted by the Grand Lodge.

3. On page 65, the following proposed amendment was offered by Bro. W. E. ROBINSON: "Amend the Constitution, part 2, article 3, section 11, of General Regulations, by inserting after the words, 'no Brother can be elected Master of a Lodge, who has not been previously elected and served as Warden of a Lodge in this jurisdiction,' the words, 'or who has served as Master of a Lodge in another jurisdiction, and presents a certificate setting forth that fact.'"

This amendment was also adopted by the Grand Lodge.

4. On page 65, the following proposed amendment, offered by Bro. VORIES: "Amend the Constitution, part 2, article 3, by striking out General Regulation 15, which was adopted at the present Communication—being Bro. WOODRUFF's substitute for Bro. HOWE's proposed amendment to the Constitution."

This amendment was rejected by the Grand Lodge, and General Regulation 15 stands, as adopted last session.

5. By Bro. CRANDALL, page 65: "That at the Annual Communication of this Grand Lodge a Grand Lecturer shall be appointed, whose duty it shall be to visit and instruct the Lodges in this jurisdiction in the work."

The consideration of this amendment was postponed, the subject having been referred to a special committee.

6. On page 48, the following amendment was offered by Bro. FINCK: "Resolved, That the Constitution of the Grand Lodge of Kentucky, be amended in General Regulations, article 3, part 2, to read—Regulation 1. The ordinary business of the Lodge may be transacted in any degree, at the discretion of the Lodge."

This amendment was rejected by the Grand Lodge.

7. On page 58, the Committee on Jurisprudence recommended the following amendment: "Amend part 2, article 4, section 1, by inserting the following words, viz: 'no Brother shall be suspended, from the rights and privileges of Masonry, for non-payment of dues, until he shall have been regularly notified of the amount of his indebtedness and cited to appear before his Lodge, and make his defence, if any he may have, except when the Brother's address is not known to any member of the Lodge; in which case every reasonable means of complying with this amendment shall be exhausted before the Lodge shall take action.'"

This amendment was adopted by the Grand Lodge.

8. On page 61, the Committee on Finance recommended the following amendment, viz: "Amend section 2, article 3, part 2, of the Constitution, so as to read—'no Subordinate Lodge shall confer the degree of Entered Apprentice, Fellow Craft, or Master Mason, for a less sum than ten dollars each, the amount to be paid to the Secretary before the degrees, or either of them, are conferred?'"

Resolved, That the Lodges be requested to instruct their Representatives how to vote on the foregoing proposed amendment.

This amendment was rejected by the Grand Lodge.

Bro. PICKETT proposed the following amendment to the Constitution, which was ordered to lie over for twelve months, viz:

Amend the Constitution, in the third paragraph of sub-division 8, section 7, of article 3, part 1, by striking out the word "eight" in the first line, and inserting the word "fifteen."

Bro. McELROY moved the following resolution, which was adopted, viz:

Resolved, That previous to the next annual communication, the Grand Steward and Tyler place numbers on the seats in this Grand Lodge, according to seniority, in order that representatives may have desirable seats in preference to visiting brethren; and that in arranging the Hall, the Grand Master's seat be moved to the center of the east side of the Hall.

On motion, Bros. S. T. Fortune, P. A. Lyon and William Meffert were added to the Committee on Returns.

[To be concluded in our next.]

## KENTUCKY FREEMASON.

EDITORS.

A. G. HODGES and Rev. H. A. M. HENDERSON.

FRANKFORT, KY...NOVEMBER, 1868.

### KENTUCKY FREEMASON.

One more number after this completes the first volume of this paper. We have a large edition of the first volume yet on hand, and can furnish a complete set from its commencement to any Brother who may wish it, at the subscription price.

We trust that those who have subscribed for the first volume will continue their subscriptions, and that we shall have a large additional increase to our list.

We shall not, however, send the Second Volume to any of our present subscribers without a request from them, through our Agents, or otherwise, to do so.

If the Master or Secretary of each Lodge, or some Brother selected by the Lodge, will be kind enough to act as Agent for us, they will greatly oblige us, and may add largely to our list of subscribers.

We publish in this number of the KENTUCKY FREEMASON the first and second day's Proceedings of the Grand Lodge of Kentucky, at its late October session. We intended publishing the whole proceedings in this number, but the great length of the Grand Master's Address, and a full list of the Delegates, prevents us from doing so. In our next number we shall publish the remainder of the Proceedings of the Grand Lodge, together with the Proceedings of the Grand Chapter and of the Grand Council.

### DON'T FAIL TO READ THIS!

The first volume of the "Kentucky Freemason" is rapidly drawing to a close. One more number will complete its first year. The paper, thus far, has been barely self-sustaining, and yet it has secured an honorable place among the Masonic and Literary journals of the country. We have received commendatory notices from hundreds of papers, and letters of appreciation and encouragement from distant States. The Grand Lodge has given us a full endorsement and the Grand Officers of the Masonic bodies, will make it their



official organ, through which to communicate with the Craft. The Foreign Correspondence of the Grand Secretary will as hitherto appear in its columns periodically.

The current Masonic intelligence of America and Europe will be found in the paper, and well digested material from Masonic literature will be prepared for its readers.

We wish to call attention to another fact. At least eight pages of each number are devoted to literature, of the choicest character, adapted to the general reader. The Freemason is a *family* paper. Our Freebooter, and Literary Gems have attracted the attention of *literateurs*, and we have noticed, with an allowable pride that the newspaper press of the country has made free use of their scissors in clipping from those departments for the miscellaneous matter with which their papers are more or less filled. We have aimed in each number, under the head of "Literary Gems" to illustrate the thought and style of some distinguished author. The pressure upon our columns, this month, to print the Grand Lodge proceedings, has prevented an introduction of this excellent feature in the present number.

Our *corps* of contributors next year will be increased by the addition of the Hon. Jas. W. Taylor of Eutaw, Alabama; the Rev. R. A. Holland, of Baltimore, Md.; Mrs. Jane T. H. Cross; and others of eminent ability as writers. We shall spare no pains to lay our literary friends under tribute to add interest to the ensuing volume.

Our brethren in other States will find the "Freemason," a valuable paper to introduce to their families, and we bespeak their kindly offices in assisting us in giving our paper a wide circulation. Among Kentucky Freemasons the paper should be regarded with pride, and liberally sustained, for the honor of the Order in our State, *at home*.

We hope our old subscribers will at once renew their orders, and send us additional names.

We appeal to each Master of a Lodge to present this circular to his Lodge and to appoint an agent to solicit subscriptions.

The time has arrived when preparations must be made for continuing the paper another year. Therefore, we confidently call on our brethren and friends to send us their names during the period intervening between this issue and the first of January.

Help us put the paper on a firm foundation, and we promise a journal which will delight every Freemason, his family, and his friends.

Our enterprise is an important one to the Craft. Vigorous efforts are being made, and further plans are being devised, to inaugurate another Anti-Masonic crusade. Papers are being founded in its interest, and clergymen in high places are lending their influence to the proclaimed war upon our venerable institution.

We shall need an able organ of defense, and we pledge the "Freemason" to fight our enemies, and to meet, with the weapons of truth, every assault upon our principles and organization.

The battle we propose to fight and win, brethren, is your battle, and the victory will be yours. Reinforce us at once.

#### NEW ADVERTISEMENTS.

NATIONAL HOTEL—Louisville. It will be seen by an advertisement in another column, that Capt. JOHN T. SHIRLEY, late of Memphis, and J. M. S. McCORKLE, of Louisville, have become proprietors of this Hotel, and solicit the patronage of the pub-

lic. Of Capt. Shirley we know but little, having become acquainted with him only last week. Those who do know him, however, speak of him in the highest terms of commendation. Of our old friend J. M. S. McCorkle we do know something—having been intimately acquainted with him for many years. We have known him as the accomplished Clerk of the House of Representatives of the State of Kentucky. We have known him as the trusted Cashier of the Greensburg Branch of the Bank of Kentucky, and of the Masonic Savings Bank of Louisville. We have known him as the worthy and, indefatigable Grand Secretary of the Grand Lodge of Kentucky, for many years. We have known him as the devoted husband, father friend, and brother. And in all these positions he has ever been found true and trusty. Then friends, give him a call at the *National*, and our word for it he will make it a pleasant agreeable Home for you whilst you sojourn in Louisville.

We call the attention of our readers to the Card of Messrs. BRADSHAW, VOGDES & Co., Architects, of Louisville. We know these gentlemen personally, and therefore most heartily recommend them to all who may have business in their line.

See advertisement of the Metropolitan Hotel in another column of this paper, at Cincinnati. THURSTON & HARROW are still there, to make all comfortable who call upon them.

#### SLANDER AND BENEVOLENCE.

Every noble sentiment, every humane feeling, rises indignant against the calumniator of the defenseless, the absent, or the dead. To a large degree the crime is self corrective. The arrow leveled at another's reputation generally recoils and wounds his own. The scandal of fools is weak and harmless, and while it evinces imbecility of mind and corruption of principle, excites no sensation but disgust—provokes no emotion but contempt. But when men of superior abilities prostitute them in the invention of false, or the circulation of evil reports, the peace not only of individuals but of the whole community is seriously endangered.

There is no treasure so invaluable as reputation. The ravages of war may cease, and the victor become tired of persecuting; wealth that has taken wings may repent its flight and return; corporal ailments may yield to healing remedies; but honor once tarnished is destroyed—once gone, is gone forever. What degree of punishment should be inflicted upon him, who wantonly disobeys that law which commands him not to "bear false witness against a neighbor?" All other offenders against the peace and order of society are swiftly brought to retributive justice, but the slanderer is too often allowed to run at large "seeking whom he may devour" and "making most hellish meals of good men's names."

It is true that laws are enacted for the punishment of slanderers, but they are too seldom enforced. And will the verdict of a jury repair the mischief? Will the decree of a court expunge the stigma affixed to a litigated name by the credulous or the malevolent? Or will the insulted and the abused always patiently wait the tedious issue of judicial proceedings, though smarting under the keen lash of unmerited scandal? How often is the avenging weapon committed to the

hand of chance, and a bullet commissioned to decide the controversy of right and wrong? How frequently (to complete the catastrophe) is the man whose fame has been blasted, and his means of subsistence annihilated with his credit, slain by the villain, who, after having achieved these objects, adds the death of him whom he had ruined to the catalogue of his triumphs? Human institutions can make no adequate amends to a family thus bereaved of its head; to a disconsolate widow or to shivering, famished and fatherless orphans.

To asperse the absent or the dead is cowardly. Defamation is always detestable. If so in man, what must it be in woman? It is a poisonous spider crawling from the fragrant heart of a rose. Who has not seen "lips of delight," in a moment, changed to objects of abhorrence, by giving utterance to a malicious hint or an ill-natured remark? Nor will it avail that slander is propagated in the language of eloquence, or the dazzling brilliancy of wit, or under the broad ægis of party zeal.

It is one of the crying evils of this republic that the licensed slander of our best, bravest, and purest men, constitutes much of the material of every political canvass. Tolerated upon the hustings and in the press, hurled against men in high places and of irreproachable worth, the implements of warfare in the hands of men of rank and office, what could be expected but that it should find its deadly way through all the walks of social life?

It is a shame for America, that no man can mount her places of public trust, but those who, if the stories told of them were true, should rather be locked up in prison keeps as the enemies of virtue and liberty.

Turn we from the contemplation so humiliating, to view the ethereal spirit, with 'airs from heaven' which delights to brighten and to bless. Behold! As she was along, the face of nature wears a sunnier smile—the vocal groves carol a sweeter lay—her footsteps are traced by the roses that spring wherever her jewelled feet tread—every eye brightens with gladness at her approach—she makes tuneful every heart when she speaks—doves play about her ambrosial tresses, and lambs gambol with delight around their guardian shepherdess—for when she is near, even savage wolves are enchanted and hush their howls for blood; and the happy pastor no longer selects a trembling innocent from his fold to satisfy his hunger, but regales himself beneath the wide-spreading branches of the oak, with delicious fruits and water from the cool and limpid fountain. Who is the most amiable of beings? She is BENEVOLENCE! Worship her, imitate her—let her never abdicate her throne on your heart,—let your breast be her palace, brother, and you will not only be happy yourself, but communicate inexpressible delight to your fellow-craftsmen and to the world without.

In promoting the felicity of others, we increase our own—

"The heart that feels for other's woes  
Shall find each selfish sorrow less;  
The breast that happiness bestows  
Reflected happiness shall bless."

Benevolence is a Masonic virtue; slander is a Masonic crime! Let us practice the one, and turn from the other as from an adder!

True love is nourished by showers of adverse fortune, as the roses are by showers of vernal rain.



## THE GRAND BODIES.

We had the pleasure of attending the recent session of the Grand Masonic bodies of the State. The first day, upon opening the Grand Lodge, there must have been at least six hundred brethren in attendance. The fervent and appropriate prayer of Grand Chaplain Linn impressed us as being one of the finest specimens of devotional petition which we ever heard addressed to the throne of Divine grace, and it affords us great satisfaction that this reverend and esteemed brother was elected by so flattering a vote to re-fill the office of Grand Chaplain, to which he was appointed last year *pro tem* by the Grand Master, to fill the vacancy occasioned by the Rev. Bro. Lorimer's removal to New York.

The opening address of Bro. Fitch, Most Worshipful Grand Master, was worthy of the man and the office. It was well prepared and most effectively delivered in a clear, musical voice. The Craft has done itself honor in re-electing this dignified and eloquent brother to the office of Grand Master. The compliment was a rare one, but the merits of the case fully justified the action of the Grand Lodge. With such a man to preside in the East, with so competent and industrious a Secretary as Bro. McCorkle, and with so faithful Treasurer and able a financier as our Senior, Bro. A. G. Hodges, the Grand Lodge has reason to feel a justifiable pride in its officers. The gavel, pen, and key—are in the right hands.

The deliberations of the Grand bodies were all marked by that fraternal courtesy and comity of feeling for which Masonry is so eminently distinguished. A spectator could not help but exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity!" There were differences of opinion, but universal good will. It was a sight which had in it much of the moral sublime, and the whole proceedings furnished a most pleasing commentary upon the generous nature of our fraternity.

Assembled there were men of every hue of religious opinion, of every shade of politics, of every diversity of antecedents upon the great issue of the past decade; men of all professions and pursuits; divines in high honor in the churches, lawyers of eminent distinction at the bar, statesmen of worth in the halls of legislation, merchants fresh from their counting rooms, mechanics but lately from their shops, yeomen who dropped the sickle to respond to the call of their Lodges—yet had they all been brethren by the ties of consanguinity, the associations of the same old homestead, and the sacred consecration of the same venerated father's dying blessing the bond of brotherly union could not have seemed stronger. Though strangers, in the common acceptation of the term, they appeared but a band of brothers met for an annual reunion at a common fireside. All wore the lamb-skin, or white-apron, assembled upon the same level, and separated upon the square. To see men, representative of every profession and calling in life; members of every church and political party; citizens of foreign birth, and those "native here and to the manor born;" denizens of the city, and hardy sons of toil from the mountains—in the midst of great political and ecclesiastical commotion, on the heels of a wasting civil war, all assemble in peace, love, and unity, as if bound by some common tie, as strong and unseen as the gravitation which binds in harmony the separate parts of the physical universe, is no feeble sight to witness, and gives no

mean augury of the possibility of the restoration of the universal brotherhood of men.

We felt a lofty pride that we had been counted worthy to have a place amid a band of workmen whose task is to build the peace of society, rather than to tear down the fabric of good-will. If we rightly judge the value of a tree by the quality of fruit it bears, why not estimate our Institution by the practical demonstration we have lately furnished of its utility and worth? Such an illustration of the beneficent character of our Order is enough to silence all cavil, and hush the discordant voice of prejudice and hate.

We did not hear the thinnest note of dissatisfaction. Minorities acquiesced with a beautiful grace in the expressed will of majorities, and the Master's decisions were heard on all questions with a commendable submission to his authority, and a quiet acquiescence in his decrees. The members were all so well pleased with their officers that they re-elected with a singular approach to unanimity, the incumbents of the last Masonic year.

We came away from the Convocation impressed with the fact that there is a magnificent future for our Order in Kentucky. Never before, as will be seen from the returns, were we ever so prosperous, and the new year begins with auspices so favorable that we cannot question an increase of interest in our ancient and honorable Institution. We salute the Craft with words of cheer,—not with the vain encouragement which comes from the energy of despair, but the swelling exultations that stir the breasts of those, who feel and know, that their march is forward to richer triumphs than have made the past illustrious.

## WIDOWS' AND ORPHANS' HOME.

The prospects of this Institution, so expository of the benevolent character of our Order, are encouraging. The Grand Lodge has appropriated its Lexington interest, amounting to ten thousand dollars, to this noble charity. The Craft everywhere seem but waiting for solicitation in order to contribute to it, and an active, and talented agent should at once be appointed to canvass the State for an endowment fund. His salary should be large enough to compensate him for his services. Talent has its price and brings it in the market. If the Managers therefore expect to secure the services of a first class intellect, for this work, so worthy of the highest capacities of mind, they must resolve at once to pay a liberal salary. Let this agent make out his list of appointments for three months ahead, and notify the Lodges, and they the community of his coming, in advance; let the brotherhood procure a public hall or church, and the Agent deliver a full and elaborate address to the Craft and the general public, and then take up a collection on the spot. This being done let him appeal to the Ladies to form an auxiliary society, to the parent "Ladies' Masonic and Widows' and Orphans' Society" of Louisville—"such associations to work zealously and promptly in giving Concerts, Tableaux, Bazaars, Picnics, Fairs, or such other entertainments as they may think best suited to their different localities." After the Craft have returned to their Lodge-room let the Agent then address the members in their organic capacity and endeavor to secure a donation from the funds in the hands of, or to be collected by, the Treasurer. We verily believe that if an agent of sufficient talent to attract attention is put in the field, who will industriously work

this plan, that at least two hundred and fifty thousand dollars can be secured within two years for the endowment of this, one of the greatest projected charities of the age.

There are about eighteen thousand Masons in the State. An average contribution of ten dollars apiece would aggregate the handsome sum of one hundred and eighty thousand dollars. Does any one who knows the heart of Masonry doubt that this result might be easily reached? One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. Two hundred thousand dollars cannot be raised in Kentucky so easily for any other purpose as for the one under consideration. Just suppose that in one hundred communities the Ladies form auxiliary societies, and every year for five each one gives some kind of entertainment of the class we have described, and suppose those to net \$200 each, and we have the pleasing result of twenty thousand dollars per annum or one hundred thousand dollars in the quintuple period. This is practicable. In those neighborhoods where the class of entertainments mentioned are impracticable, sewing societies may be substituted.

We have great faith in the Ladies. We never knew anything to fail in which they were thoroughly enlisted. No great enterprize was ever accomplished unsustained by female influence. Our Revolutionary struggle would have surceased in inglorious defeat had it not been for female cheer, and toil. Had not their smiles brightened the gloom of their night-marches, and their fingers woven the fabrics which protected their brave forms, the patriot sons and fathers of the Revolution must have perished, and the sun of liberty have gone down in a sea of blood. No occupation so low, none so lofty, as to transcend woman's reach of influence. The Knight who breathed nought but vengeance on the battle-field, or defied the implacable foe to mortal combat in the lists became as calm and as gentle as an infant's slumber in the presence of the fair. Woman's smile is the sunshine of prosperity—her frown the night of defeat. Needles and bayonets move at her command—turkeys and tyrants roost on her spit—coarsers and candidates run at her will, and crowds and cradles hush at her lullaby.

The Ladies of Louisville are heartily at work. If we can secure a like activity, upon the part of the mothers, sisters, wives, daughters, friends of Masonry—of the widowed and the orphaned—the "Home" may already be reckoned a success.

In conclusion, we would say that should any person wish a circular copy of the Appeal of the Society of Louisville, to the women of Kentucky, to which is attached a constitution for auxiliary associations, it can be obtained by addressing the "Kentucky Freemason."

The Knight Templars at Louisville, during the session of the Grand Lodge, gave their visiting brethren a magnificent banquet. The Ladies were conducting a festival in the Hall underneath for the benefit of the Masonic Widows' and Orphans' Home. Instead of the Knights purchasing their viands from the *faive* ladies they ordered them from a restaurant. Now this was not very knightly, and the Ladies very justly pouted. Come, Sir Knights, read up the account of chivalry and amend your policy, or unbuckle your spurs! We promised the ladies to take a tilt at them, and having shivered our lance, we shall turn from the frowns of the Sirs, *hors du combat*, and bask in the smiles of the avenged fair.



## THE GRAND CHAPTER.

The meeting of this body was particularly interesting. The Annual address of the Grand High Priest Comp. I. T. Martin, was highly appropriate, short but to the point. There is no man now before the Masonic public who is entitled to more of the grateful regard of Brothers and Companions than this eminent brother. He is an industrious workman, foremost in all labors of love, honored by his fellow citizens, and a dignified Christian gentleman. The new High Priest, Companion Hawkins, is probably the youngest man that ever presided over the Grand Chapter. His Youth only attests his fidelity to the Order and his attainments in Masonic learning, for had he not, industriously employed his advantages and time he could never have risen so early to the lofty position which he now fills by the almost universal suffrage of those over whom he presides. Grand Secretary Swigert retains his position, which he will continue to fill with that characteristic ability for which he is distinguished.

The discussion of the work, which sprung up on closing, displayed the fact that a large share of attention had been bestowed upon the study of the traditions of history, and esoteric nature of Capitular Masonry.

Bro. Collins, of Crittenden, impressed us as being a laborious and talented Mason, and we would take pleasure in availing ourselves of his information and genius in the columns of our paper, if he would favor us with communications from his graceful pen.

Grand Secretary McCorkle presented to the Grand Lodge one of the most thorough and satisfactory Reports on Foreign Correspondence, that we have ever seen. It is a volume of Masonic intelligence and will richly repay any brother who will carefully peruse it. Let no Master of a Lodge fail to give it an exhaustive reading, for it will greatly enrich his mind and better enable him to preside with honor to himself and pleasure to the Craft.

The Grand Lodge recognized the laborious labors of its most Excellent Secretary, in a befitting manner, creditable to themselves, and no doubt gratifying to Bro. McCorkle. Nothing lightens ones labors and sets one to singing through his tasks more than words of cheer from those for whom the work is performed. We are satisfied that our Grand Secretary's pen will move to the music of a glad heart during the ensuing year.

We were presented by Mrs. John Bull, an active member of the Ladies Masonic Widows' and Orphans' Society of Louisville, with a magnificent cake, beautifully embossed and ornamented with the emblems of York Masonry. It was a compliment we received with unwonted pleasure. In addition to this, in her hospitable home, during the session of the Grand Lodge, we were the recipient of princely entertainment. We witnessed her labor of love, in behalf of the widowed and orphaned ones of our deceased brethren, and that of many other ladies associated with her in the benevolent work of providing a home for these helpless wards of our Order.

May she and her collaborators soon find reward, in witnessing the grateful subjects of their toil and anxieties, comfortably provided for in a Masonic home.

The best of society. *The Grecian Bend.*

We look over our paper and it afflicts us. It is a despot and rules with the tyranny of types. We see typographical errors, overlooked by the proof-reader, and by the multitude, but discernable by us after it is too late to correct them. A proof-reader ought to be argus-eyed. An Editor of books, who was bringing out a new edition of the Bible, told us that in reading its proofs to conform the text to the standard Oxford Bible, he found that in that Bible were eighty typographical mistakes, and more pains had been taken to have it correct—(being the standard of the British and the American Bible Societies) than any other book.

Each number of the Freemason contains about four hundred thousand distinct pieces of metal, each "set up" by hand, and the misplacing of any one of which would cause a blunder or a typographical error. With this amazing statement before you, are you not astonished at the general accuracy of our paper? When our readers are made acquainted with this fact we feel assured that they will patiently regard the few errors that escape our attention, and give us the credit of knowing better than the types, at times, represent us.

Owing to the pressure on our columns to print the proceedings of the Grand Lodge, we omit this month our usual chapter on the History of Kentucky Masonry.

The Masonic Review, published at Cincinnati—has the following, which is decidedly *cur(t)*.

"The *Kentucky Freemason* is publishing a 'Masonic Catechism.' Among its definitions is:

'What is a Cowan? A profane, derived from the Greek word *kuan*, a day? A brother at our elbow who is said to be a Greek scholar, says, *kuan means dog—not dog. We fear that the catechism is not entirely orthodox.*'

Now the Editor of the "Review" must have known that the word he criticizes was a typographical mistake. The Editor did not read the proof, and our reader overlooked the mistake. A little (*Moore*) of that "charity which thinketh no evil" would have saved the Editor from the confession, that he was dependent upon a "brother at his elbow" to enable him to perceive the error. If we were disposed to criticize the letter-press of our contemporaries we could fill pages, monthly, with unnamable commentaries upon typographical mistakes. We shall hereafter, heed the injunction of the Apostle, "Beware of dogs (*kuanos*) beware of evil-workers, beware of the concision."

TO PURIFY A ROOM.—Set a pitcher of water in a room, and in a few hours it will have absorbed all the respired gasses in the room, the air of which will become purer, but the water utterly filthy. The colder the water is the greater the capacity to contain these gasses. At ordinary temperatures a pail of water will contain a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Hence, water kept in a room awhile is always unfit for use. For the same reason the water from a pump should always be pumped out in the morning before any of it is used. Impure water is more injurious than impure air.

"I am rich enough," says Pope to Swift, "and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing good. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die I should be ashamed to leave enough for a monument, if a wanting friend is above ground." That speech of Pope is enough to immortalize him, independently of his philosophical verses.

SING AWAY YOUR GRIEF.—We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work—when they have flown their last flight, and picked up their last morsel of food, cleaned their bills on a napkin or a branch, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh, that we might sing evening and morning, and let song touch song all the way through. As I was returning from the country the other evening, between six and seven o'clock, bearing a basket of flowers, I met a man that was apparently the tender of a mason. He looked brick and mortar all over! He had worked the entire day, and had the appearance of a man that would not be afraid of work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me, I should have hailed him and said, "Have you worked all day?" "Of course I have," he would have said. "Are you singing?" "Of course I am." Then take the flowers home, and give them to your wife, and tell her what a blessing she has in you."

Oh, that we could put songs under our burdens! Oh, that we could extract the sense of sorrow by song! Then these things would not poison so much. Sing in the house. Teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people upon earth, song is the appropriate language of Christian feeling.—*Becher.*

THE OCEAN RIVER.—Hot water springs are common, but there is but one hot water river, and that runs through the ocean. If it did not run regularly, or if its waters were to get cold, the green island of Erin would change its nature even more than its name, and become a Greenland in title and a barren one in fact. In truth, any change in the course or character of this warm-water stream would have so terrible a thermal influence as to utterly defy prediction or remedy result. It is, therefore, with no little apprehension that thinking men regard the announcement of the fact that the current of the Gulf Stream has nearly doubled its velocity. The occurrence of this phenomenon so soon after the earthquake in the Gulf Island, cannot but give rise to a surmise of some connection between the manifestations. The immediate result of increased force in the current has been to augment the danger of navigation near the Florida Keys, even steam vessels finding it difficult to weather points easily passed previous to the increased velocity of the stream. This consequence is of itself important, but less alarming than the apprehension of further changes which may have a great bearing on the interests of all civilized humanity.

"I have ever found," writes Chief Justice Hale, "that a due observance of the Sabbath day, has ever joined to it a blessing upon the rest of my time; and the week that has so begun, has been blessed and prosperous to me; and, on the other hand, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments. So that I could easily make an estimate of my successes for the week following, by the manner of my passing this day; and I do not write this lightly, but by long and sound experience."

SUBLIME AND BEAUTIFUL.—Chateauf, Keeper of the Seals to Louis XIII., when a boy of only nine years old, was asked many questions by a Bishop, and gave very prompt answers to them all. At length the prelate said, "I will give you an orange if you will tell me where God is." "My lord," replied the boy, "I will give you two oranges if you will tell me where He is not."



## BILL AND JOE.

Come, dear old comrade, you and I  
Will steal an hour from days gone by,—  
The shining days when life was new,  
And all was bright with morning dew,—  
The lusty days of long ago,  
When you were Bill and I was Joe.

Your name may flaunt a titled trait,  
Proud as a cockerel's rainbow tail;  
And mine as brief appendix wear,  
As Tam O'Shanter's luckless mare;  
To-day, old friend, remember still  
That I am Joe and you are Bill.

You've won the great world's envied prize,  
And grand you look in people's eyes,  
With H. O. N. and L. L. D.  
In big brave letters, fair to see,—  
Your fist, old fellow! off they go!—  
How are you, Bill? How are you, Joe?

You've worn the judge's ermined robe;  
You've taught your name to half the globe;  
You've sung mankind a deathless strain;  
You've made the dead past live again;  
The world may call you what they will,  
But you and I are Joe and Bill.

The chafing young folks stare and say,  
"See those old buffers, bent and gray,—  
They talk like fellows in their teens!  
Mad, poor old boy! That's what it means,"—  
And shake their heads; they little know  
The throbbing hearts of Bill and Joe!

How Bill forgets his hour of pride,  
While Joe sits smiling at his side;  
How Joe, in spite of time's disguise,  
Finds the old schoolmate in his eyes,—  
Those calm, stern eyes that melt and fill  
As Joe looks fondly up at Bill.

Ah, pensive scholar, what is fame?  
A fitful tongue of leaping flame;  
A giddy whirlwind's sickle gust,  
That lifts a pluck of mortal dust;  
A few swift years, and who can show  
Which dust was Bill and which was Joe?

The weary idol takes his stand,  
Holds out his bruised and aching hand,  
While gaping thousands come and go,—  
How vain it seems, this empty show!—  
'Till all at once his guile thrills,—  
'Tis poor old Joe's "God bless you, Bill!"

And shall we breathe in happier spheres  
The names that pleased our mortal ears,  
In some sweet lull of harp and song  
For earth-born spirits none too long,  
Just whispering of the world below  
Where this was Bill and that was Joe?

No matter; while our home is here  
No sounding name is half so dear;  
When fades at length our lingering day,  
Who cares what pompous tombstones say?  
Read on the hearts that love us still,  
*Hic jacet Jos. Hic jacet Bill.*

*Dr. Holmes, in Atlantic Monthly.*

THREE STEPS TO HEAVEN.—Rev. Rowland Hill once visited a poor man of weak intellect, and on conversing with him said—

"Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a long way off," said the minister, "and the journey is difficult."

"Do you think so? I think heaven is very near."

"Most people think it a very difficult matter to get to heaven."

"I think heaven is very near," said Richard, again; "the way to it is very short, there are only three steps there."

Mr. Hill replied, "Only three steps!"

Richard repeated, "Yes, only three steps."

"An I pray," said the pastor, "what do you consider those three steps to be?"

"Those three steps are out of self, unto Christ, into glory."

Short division—Dividing losses.

## Freebooter.

NOVEMBER! Patient watcher, thou art asking to lay down thy tasks. Life, to thee, now, is only a task accomplished. In the night-time thou lieest down, and the messengers of winter deck thee with hoarfrosts for thy burial. The morning looks upon thy jewels, and they perish while it gazes. Will thou not come, O December?

The moderation of fortunate people, comes from the calm which good fortune gives to their tempers.

Strive to make everybody happy and you will make at least one so—yourself.

She who makes her husband and her children happy; who reclaims the one from vice, and trains the other to virtue, is a much greater character than ladies described in romances, whose only occupation is to murder mankind with shafts from the quiver of their eyes.

The constancy of sages, is nothing but the art of locking up their agitation in their hearts.

The happiness or unhappiness of men, depends as much on their humors as their fortune.

SILENT INFLUENCE.—It is the bubbling stream that flows gently; the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or roaring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he pours it from the hollow of His hands; but one Niagara is enough for the continent or the world, while the same world requires thousands of silver fountains and gently flowing rivulets that water every farm and meadow, and every garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, good is to be done, but by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends.

Love may exist without jealousy, although this is rare; but jealousy may exist without love, and this is common; for jealousy can feed on that which is bitter, no less than on that which is sweet, and is sustained by pride, as often as by affection.

The Essential Life when brought within human comprehension, and made subject to the conditions of human analysis, is Love.

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

FLOWERS AND MUSIC.—Yes, two gifts God has bestowed upon us, that have in themselves no guilty trait, and show an essential divineness. Music is one of these, which seems as if it were born of death, but lingers with us from the gates of heaven; music, which breathes over the gross, or sad, or doubting heart, to inspire it with a consciousness of its own mysterious affinities, and to touch the chords of its unsuspected, undeveloped life. And the other gift is that of flowers, which,

though born of earth, we may well believe, if anything of earthly soil in the higher realm—if any of its methods are continued, if any of its forms are identical, they will live on the banks of the river of life. Flowers and that in our gladness and in our sorrow are never incensing ruons—always appropriate. Appropriate in the church, as expressive of its purest and most social themes, and blending their sweetness with the incense of prayer. Appropriate in the joy of the marriage hour, in the loneliness of the sick room, and crowning with prophecy the foreheads of the dead. They give completeness to the associations of childhood, and are appropriate even by the side of old age, strangely as their freshness contrasts with wrinkles and gray hair's for still they are suggestive, they are symbolical of the soul's perpetual youth, the inward blossom of immortality, the amaranth crown. In their presence we feel that the body shall go forth as a winged seed.

The Christian who has put aside religion because he is in worldly company is like a man who has put off his shoes because he is walking among thorns.

GOD.—Pluck that beautiful flower, look at it a long time. Become conscious that it is the expression of a beautiful thought of some mind. This is the magic key that will unlock the reason of all nature. All the flowers are thoughts realized. Pass from the flowers to the trees. The rounded maple, the graceful elm, the straight poplar, the bending willow—every tree is the thought of some mind. Pass from the trees to mountains. How mighty these realized thoughts! Look at the sea. What an undivided thought! Ponder the whole earth. A world of some creating mind. Gaze at the stars. Thoughts line the firmament. How great, how wise, how lovely, how potent, how incomprehensible the spirit whose thoughts are thus put forth! "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." He that built all things is God. We walk upon and in the midst of His realized thoughts. How carefully and lovingly toward Him should we walk!

Adversity is the trial of principle: without it a man hardly knows whether or not he is an honest man.

MADNESS.—One man goes mad, and from the wreck of what he was, by his wild talk alone, we first collect what a great spirit he had.

Flowers, "the poetry of nature," and the beauty of the sweet spring-time, are left us as mementoes of the ancient paradise. They speak a language, and that is the language of purity and love. They also serve to show us the vanity of all things terrestrial. These beautiful emblems of purity act as so many finger-pointers, to point us back to Eden's lovely bowers, intimating to us the happiness of that place, and to point us to the flowery plains of the paradise yet to come.

THE HARMONIES OF THE SOUL.—I read a story of a church in the old country, the organ of which was accustomed to be played at the evening service by a very poor player, but he being laid aside by sickness one evening, a stranger offered to conduct the services, and as the twilight fell, he sat



himself at the instrument and played the simple airs that the service required. When he had completed that, he began to feel his way along the keys with such strange and hitherto unknown power that the instrument seemed to those who listened to be something different to what it had ever been before. He, forgetful of himself, went on, opening sweeter and sweeter harmonies, until every one was amazed, and no one knew the organ because it was played so upon.

When the day comes that God's hand shall play upon the key-board of man's soul, and He shall bring out that long delayed melody, and those wonderful harmonies which we can not compass, but of which the mind is capable, then methinks Heaven will stop to listen to the song of redemption—brought out, not in one, but in according hearts innumerable, in the kingdoms of God's glory. We know not what we are, or what we are capable of becoming; and we shall not know until we stand in the full experience of it in the plentitude and blessedness of our Father's Kingdom.

It requires greater virtues to support good, than bad fortune.

We have all of us sufficient fortitude to bear the misfortunes of others.

Self love is the greatest of all flatterers.

We spend half of our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Two hearts which mutually love act like two magnetic clocks; that which moves in one must also move in the other, for it is the same power which acts in both.

Better go round about than to fall into the ditch.

The pleasure of sin is like a draft of sweet poison.

He that lays up treasure on earth, takes his portion from the mint of Heaven.

**INSTINCT WITHOUT BRAINS.**—Long ago it was ascertained by naturalists that worms and insects are without a brain, and yet they pursue a course of activity which borders upon the domain of reason; so we are accustomed to say that they act from instinct, which is no explanation of the phenomena in the higher orders of organic life which have their origin in the brain. If that organ is severely injured, so that its normal functions are no longer performed, consciousness and orderly manifestations of its influence are interrupted or suspended. But the insect world swarms with beings of the most delicate construction, without hearts and without brains, whose movements and habits, independently of thousands of contingencies to which they are exposed, prove in the most satisfactory manner that their acts are a near approach to the elements of a reasoning faculty, if they do not indicate reason itself. When, by accident, a thread of a spider's web is broken, the little weaver examines the misfortune with extreme care, and by taking different positions, surveys the damage, and then proceeds artistically to repair it by splicing or inserting an entire new cord. Again, when a wandering fly becomes entangled in the net, the cautious approach of the owner of the trap, lying patiently near by for the game, indicates calculation in regard to the character and strength of the victim. Does it not strangely resemble reason when all its movements, under such an aspect of affairs, show beyond a doubt the spider considers the matter in all its relations before venturing to seize the prey? And yet spiders are without a brain.

[From the Boston Daily Advertiser.]  
**HOW CHROMOS ARE MADE.**

Chromo-Lithography is the art of printing pictures from stone in colors. The most difficult branch of it—which is now generally implied when chromos are spoken of—is the art of reproducing oil paintings. When a chromo is made by a competent hand, it presents an exact counterpart of the original painting, with the delicate gradation of tints and shades, and with much of the spirit and tone of a production of the brush and pallet.

To understand how chromos are made, the art of lithography must first be briefly explained. The stone used in lithography is a species of limestone found in Bavaria, and is wrought into thick slabs with finely polished surface. The drawing is made upon the slab with a sort of colored soap, which adheres to the stone, and enters into a chemical combination with it after the application of certain acids and gums. When the drawing is complete, the slab is put on the press, and carefully dampened with a sponge. The oil color (or inks) is then applied with a common printer's roller. Of course the parts of the slab which contain no drawing, being wet, resist the ink; while the drawing itself, being oily, repels the water, but retains the color applied. It is thus that, without a raised surface or incision—as in common printing, wood cuts and steel engravings—lithography produces printed drawings from a perfectly smooth stone.

In a chromo, the first proof is a light ground tint, covering nearly all the surface. It has only a faint, shadowy resemblance to the completed picture. It is in fact rather a shadow than an outline. The next proof, from the second stone, contains all the shades of another color. This process is repeated again and again; occasionally as many as thirty times. We saw one proof, on a visit to Mr. Prang's establishment,—a group of cattle—that had passed through the press twelve times, and it still bore a greater resemblance to a spoiled colored photograph than to the charming picture which it subsequently became. The number of impressions, however, does not necessarily indicate the number of colors in a painting, because the colors and tints are greatly multiplied by combinations created in the process of printing one over another. In twenty-five impressions, it is sometimes necessary and possible to produce a hundred distinct shades.

The last impression is made by an engraved stone, which produces that resemblance to canvas noticeable in all of Mr. Prang's finer specimens. English and German chromos, as a rule, do not attempt to give this delicate final touch, although it would seem to be essential in order to make a perfect imitation of a painting.

The paper used is white, heavy "plate paper," of the best quality, which has to pass through a heavy press, sheet by sheet, before its surface is fit to receive an impression.

The process thus briefly explained, we need hardly add, requires equal great skill and judgment at every stage. A single error is instantly detected by the practiced eye in the finished specimen. The production of a chromo, if it is at all complicated, requires several months—sometimes several years—of careful preparation. The mere drawing of the different and entirely detached parts on so many different stones is of itself a work that requires an amount of labor and a degree of skill which, to a person unfamiliar with the process of coloring, seems incredible. This demands a knowledge which artists have hitherto almost exclusively monopolized, and, in addition to it, practical familiarity of a printer with mechanical details. "Drying" and "registering" are as important branches of the art of making chromos as drawing and coloring. On proper registering, for example, the entire possibility of producing a picture at every stage of its progress depends. "Registering" is that part of a pressman's work which consists in so arranging the paper in the press that it shall receive the impression on exactly the same spot of every sheet. In book work, each page must be exactly opposite the page printed on the other side of the sheet, in order that the impression, if on thin paper, may not "show through." In newspaper work this is of less importance, and often is not attended to with any special care. But in chromo-lithography the difference of a hairbreadth would spoil a picture, for it would hopelessly mix the colors.

After the chromo has passed through the press, it is embossed and varnished, and then put up for the market. These final processes are for the purpose of breaking the glossy light, and of softening the hard outlines which the picture receives from the stone, which imparts to it the resemblance of a painting on canvas.

**FALSE AND TRUE SMILES.**—Thank heaven! there are a goodly number of people who smile because they can't help it—whose happiness, bubbling up from their hearts, runs over in smiles at their lips, or bursts through them in jovial laughter. And there is a difference between the false and the true symbol of joy, that enables the keen observer readily to distinguish one from the other. The natural expression of delight varies with the emotion that gives way to it, but the counterfeit smile is a stereotype, and the tone of a hypocrite's laugh never varies. The crocodile, if the scale old hypocrite be as represented, should be accented with smiles as well as tears. False smiles are, in fact, more common than false tears. It is the easiest thing in the world to work the smile, while only a few gifted individuals have sufficient command of their eyes to weep at will. Few great tragedians even have the knack of laying on the waters of affliction impromptu. But who ever saw a supernumerary bandit that could not "smile, and smile, and be a villain," or a chorus singer or a ballet-girl, that did not look as if she had been newly tickled across the lips with a straw? Of artificial smiles there are a greater number than we have space to classify. The Countess of Belgrave has her receiving smile, a superb automatic effect. Count Euro, the distinguished foreigner, shuffles the cards with a smile that distracts everybody's attention from his fingers. Miss Magnet, whose heart and lips dissolved partnership in early life, makes such a Cupid's bow of the latter, whenever an "eligible match" approaches, that fortunes flutter around her like moths round a flame. The Hon. Mr. Verisoph, who wants to get into Parliament, cultivates a popular smile. In short, smiling is a regular business accomplishment of thousands of people whose souls have no telegraphic communication with their lips.

**THE BRIGHT SIDE.**—God doth not chequer his provinces, white and black, as the pillar of cloud has its light side and dark. Look on the light side of thy estate; who looks on the dark side of a landscape? God's providences in this life are various, represented by those speckled horses among the myrtle trees, which were red and white (Zech. 1. 8.) mercies and afflictions are interwoven; God doth speckle his work. Oh! saith one, I want such a comfort; but weigh all thy mercies in the balance, and that will make thee content. Look on the light of your condition, and then all your discontent will be easily dispersed; do not pore upon your losses, but ponder upon your mercies. Why should one man think to have all good things, when he himself is good but in part? Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied? Never look for perfection of contentment till there be perfection of grace.—Watson.

"Have you ever read the 'Ancient Mariner?'" asked Rev. M. Spurgeon, one day, of his congregation. "I dare say you thought it one of the strongest imaginations ever put together, especially that part where the old mariner represents all the dead men rising to manage the ship—dead men pulling the ropes, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done! I have gone into churches and I have seen a dead man in the pulpit, and a dead man as deacon, and a dead man handing the plate, and dead men sitting to hear."

**COMMENTARY NOTICE.**

THE KENTUCKY FREEMASON, A. G. Hodges publisher, Frankfort, Ky., continues to come, and people begin to talk about it as the best Masonic paper in the country.—*Masonic Token*, Portland, Maine.



## MASONIC EMBLEMS.

You wear the SQUARE, but do you know  
That thing the Square denotes?  
Is there within your inmost soul  
That principle that should control  
All deeds, and words, and thoughts?  
The square of virtue—is it there,  
O you that wear the Mason's Square?

You wear the COMPASS! do you keep  
Within that circle due,  
That's circumscribed by law divine,  
Excluding hatred, envy, sin,  
Including all that's true?  
The Compass—does it trace that curve  
Inside of which no passions swerve?

You wear the TYPE OF DEITY;  
Ah! brother have a care;  
He whose all-seeing eye surveys  
Your inmost thoughts wide open gaze,  
He knows what thoughts are there!  
Or, send no light, irreverent word  
From sinful man to sinless God.

You wear the TROWEL! do you have  
That mortar old and pure  
Made on the receipt of God,  
Recorded in His ancient Word,  
Indissoluble, sure?  
And do you spread with Master's care  
The precious mixture here and there?

You wear the CROSS! it signifies  
The burden Jesus bore—  
Who staggering full, and bleeding rose,  
And bore up Calvary the woos  
Of all who'd gone before;  
The Cross! oh let it say "forgive,  
Father forgive, to all that live!"

My brothers, if you do display  
These Emblems of our Art,  
Let the great moral that they teach  
Be graven, each for each,  
Upon your inmost heart!  
So they will tell to God and man  
Our ancient, holy, perfect plan.

CONCERNING THE SOUL.—A preacher once endeavored to teach some children that their souls would live after they were dead. They heard his words, but did not understand them. He was too abstract; he shot over their heads.

Snatching his watch from his pocket, he said: "James, what is this I hold in my hand?"

"A watch, sir."  
"A little clock," said another.  
"Do you see it?"  
"Yes, sir."  
"How do you know it is a watch?"  
"It ticks, sir."

"Very well: can any of you hear it tick?" All listen. After a little pause:

"Yes, sir, we hear it."

Then he took off the case, and held that in one hand and the watch in the other.

"Now, children, which is the watch?"

"The little one in your hand, sir."

"Very well, again. Now I put the case aside—put it down there in my hat. Now, let us see if you can hear the ticking."

"Yes, sir, we hear it," cried several voices.

"Well, the watch can tick, and go, and keep time, you can see, when the case is off and put in my hat. So it is with you, children. Your body is nothing but the case. The soul is inside. The case may be taken off and buried in the ground; may be cast into the fire, or thrown into the sea, but the soul will live on just the same without the body, as this watch will keep on ticking when the case is laid aside."

Now, that illustration, and that thought, will live in the minds of those children who heard it forever.

Dr. Chalmers was wont to say, a house-going minister makes a church-going people; as the people are sure to acknowledge the courtesy of returning the minister's week-day visit by their Sabbath day attendance.

A stage wait—The Heavy Man.

Long division—A divorce.

## Wit and Humor.

A young gentleman having occasion to ask a young lady for the snuffers across the table, addressed her in the following emphatic and enamored strain: "Most beautiful, accomplished and charming lady, will your ladyship, by unmerited and undeserving condescension of your infinite goodness, please to extend to your most obsequious, devoted and humble servant, that pair of omnipotent digits that I may exasperate the excreescences of this nocturnal cylindrical luminary, in order that the refulgent brightness of its resplendent brilliancy may dazzle the vision of your ocular optives more potently."

"Doctor," said a lady, "I want you to prescribe for me." "There is nothing the matter, madam," said the doctor, after feeling her pulse; "you only need rest." "Now, doctor, just look at my tongue," she persisted. "Just look at it—look at it! Now say, what does that need?" "I think that needs rest too," replied the doctor.

"Husband, I must have a little change to-day." "Well stay at home and take care of the children. That will be a change."

One of our exchanges praises an egg which it says "was laid on our table by the Rev. Mr. Smith." Mr. Smith seems to be a layman as well as a minister.

As the Rev. Mr. Dwight once passed through a region of very poor land, he said to a farmer: "Sir, I perceive your land here is not very productive." "No, Sir," said the honest farmer, "our land is just like self-righteousness." "Ah? how is that?" "Why, the more a man has of it, the poorer he is."

A FOWL JOKE.—"Dennis, darlint what is it you're doing?"

"Whist, Biddy, I'se trying an experiment."

"Murder, what is it?"

"What is it, did you say? why, it's giving hot water to the chicken's I am, so that they'll be after laying billed eggs."

In Nevada, a contemplative Digger Indian set watching a party of base ball players, who seemed to him to be working very hard. Turning to one of them, he asked: "How much you get one day?"

"Humble as I am," said a bullying speaker at a mass meeting of the mongrels, "I shall remember that I am a fraction of this magnificent Republic." "You are indeed," said a bystander, "and vulgar into the bargain."

How to make a rich jam—crowd twenty fashionable dressed ladies into one omnibus.

A printer not long since, having been "fired" by his sweetheart, went to the office to commit suicide with a "shooting-stick." The thing wouldn't go off. The "devil," wishing to pacify him, told him to go into the sanctum, where the editor was writing duns to delinquent subscribers. He says that picture of despair reconciled him to his fate.

"What am de difference 'twixt a watch and a fudder bed, Sam?" "Dunno. Gin it up." "Because de tickin' ob de watch em on de inside and de tickin' ob de bed am on de outside!"

Sammy, Sammy, my son, don't stand there scratching your head—stir your stumps, or you will make no progress in life.

"Why father," replied the young hopeful, "I've often heard you say that the only way to get along in this world was to scratch ahead!"

Mrs. Partington says that nothing despises her so much as to see people, who profess to expect salvation, go to church without their purses, when a recollection is to be taken.

A new member arose to make his first speech, and, in his embarrassment, began to scratch his head.

"Well, really," exclaimed Sheridan, "he has got something in his head, after all."

Elections are like tents—the canvass ends at the polls.

An old author says: "When cannons were brought into use as negotiators, the canons of the church were set aside"—that Christian world was first governed by Mitre and now by Nitro; first by St. Peter and now by Saltpetre.

"A double event"—Twins.

A light weight—Waiting for daybreak.

Scholastic training resembles railway trains in this: Frequent switching insures speed and safety.

The most "stuck-up" man in Spain—General Prim.

A good story is told of an Englishman who boasted to an Indian that the sun never set upon the territory of his countrymen. "Ugh!" exclaimed Spotted Tail; "Great Spirit afraid to trust Englishmen in the dark."

In view of the tortures experienced by those who effect the Grecian bend, it may very appropriately be termed the "fastest agony."

A Southern paper propounds a conundrum, why a certain judge is like necessity, and answers, because he knows no law.

THE MEASURELESS LOVE.—I can measure parental love—how broad, how long, and strong, and deep it is; it is a sea—a deep sea which mothers can only fathom. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the Summer calm, or lashed into fury by the Winter's tempest, is thundering on her sands, and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our ears, and his confession on our lips—"Father, I have sinned against heaven and in thy sight." The Spirit of God helping thus to go to God, be assured that the father, who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

THE ICE AND THE SNOW.—A FABLE.—"You are as white as a sheet" said the ice to the snow.

"You are falling; are you faint?"

"My robe is spotless, my flakes harmless, and my fall noiseless," replied the snow.

"I think you lack firmness" quoth the ice, "and more solidity and weight would render you less the sport of wintry winds."

"We've more to fear from the sun than from the wind," answered the snow.

"Indeed!" observed the ice. "I should pity your weakness on the approach of such a foe."

"I shall commend myself to his mercy by my whiteness and purity," said the snow.

"I shall resist his power by my hardness and strength," returned the ice.

The sun now shed his beams on our two cold friends. The snow began to weep and the ice to melt.

"Where's your whiteness and purity now?" said the ice.

"And where's your firmness and strength?" inquired the snow.

"We are returning to water from whence we came," said the ice.

"Why, 'tis not death, but change," said the snow, joyfully.

"By this change we are becoming one," said the ice.

"And seeking the lowest places," replied the snow.

"We can now ascend to heaven," said the ice, "whereas we never could while I retained my boasted firmness and you your vaunted whiteness."

Death is not a destroyer, but a restorer.



THE GENIUS OF MASONRY; OR, A LESSON BY THE  
WAYSIDE.

BY MISS C. W. BARBER.

There was a neatly whitewashed cottage standing under a gracefully drooping elm tree, at the bend of a winding cottage road. Honeysuckle's grew and twined into fantastic shapes over the low portico; white rose bushes nodded over the humble little fence that surrounded the enclosure; trim rows of box grew upon each side of the nicely graveled paths; a heavy moss of ivy clambered to the top of the old chimney, and trailed down upon the roof in dark, rich festoons of nature's own weaving.

It was a pretty, rural scene, and Charlie Woodson, who was returning from a long afternoon's ramble, stopped and leaned over the little gate to contemplate it. There was an air of peaceful beauty over everything which he saw that quite charmed him. A mocking bird, perched upon the topmost spray of the elm, was swinging to and fro as if stirred by its own outgushing melody; fat, sleek-looking cows were slowly winding along the road, followed by a flaxen-headed, sunburnt little urchin, who hopped first upon one barefoot and then the other, and drove before him a hoop of goodly dimensions; crickets were walking up in the tall grass; the sun, which had been fiercely flaming all the day, now resting for a moment the rim of its great brazen face upon the horizon, and then sunk slowly down, leaving behind him clouds of every gorgeous dye—clouds which lingered for a little while and then faded out into the dusky of night.

Charles Woodson was somewhat of a poet and a dreamer. He lived in the hot and crowded city, where men jostle each other rudely while chasing fame, wealth and power. He sometimes grew tired of tongues—the strife for place—the vanities and sins which clustered in the Babel that he called "home."

"By and by," he said, mentally, as he contemplated the humble scene spread out before him, "when I get my fortune made, I will have a wife and a country seat. My wife shall be like one pictured in Irving's Sketch Book—she shall dress in white, love strawberries and cream, and be the personification of sweetness, beauty and good humor. Heaven help the city dweller! He never gets the scent of a bank of violets, or sees the twinkling waters of a rivulet, from year's end to year's end. Nature, with all the blessed influences, is to him like a sealed book—no wonder his heart grows like adamant—no wonder that he forgets nature and nature's God? Here all is real, sweet and pure. The place is humble, but who cares for that? Every good, true, vigorous feeling I have, is here refreshed and strengthened. Yes, I will have a country seat."

He turned away and began his walk, but when he reached the trunk of the elm tree he stopped again and looked back. Finally, he threw himself down at full length upon the mossy carpet which covered the roots, and shut his eyes, in order to enjoy better the bird-music at its top. How long he lay thus he could not say. The urchin went by, following the cloud of dust raised by the cattle's feet; the air grew cool and filled with dew; Venus came out and hung like a spark in the sky just over the ivy-clad chimney, and the bird finished her song and sank into the nest which was hidden among the light foliage beneath her.

But the young man was startled from his dreams at last. An old man, a traveler like himself, came slowly up the road, and when he reached the elm, he threw his knapsack from his shoulder and sat down on a large white rock which jutted out of the ground, not far from where the dreamer's head rested. He took the hat from his forehead and wiped his bald temples with a silk handkerchief. As he did this the young man observed his features narrowly. He had a blue eye which was remarkable for the serene light that slept in its depths—indeed, over his whole face there played a good and benevolent expression. The young man instantly grew interested; the venerable figure of the old traveller, sitting there like those angels the patriarchs of old times entertained at the close of day, beneath their household trees, seemed to his poetical imagination to be in harmony with the scene. He removed the hat with which he had been shadowing his eyes,

and looked at his venerable companion long and earnestly. The old man's eye was upon the cottage. He, too, seemed attracted by the quiet loveliness of the scene.

"That is a beautiful spot," said Woodson, at last, making bold to address him. "If an Eden had survived the fall, I should suppose we might be in the vicinity of it. For my part, I would rather live in a nook, leafy and quiet as this is, than to occupy the proudest palace which lifts its marble front in Broadway. I am sick of erring, proud, contemptible and misguided humanity. Oftentimes I have cried out, with Cowper—

"Oh, for a lodge in some vast wilderness!"

The old gentleman turned around and looked at the young man, in his turn, narrowly.

"You live in the city," he said, abruptly.

"Ay," said the young man, half bitterly, "Fate has shut me in with burning walls of bricks, where men live like bees, and sting each other, oftentimes to frenzy. But one of these days I hope to live in a spot like this."

"And like Hanarus, the famous Eastern Cadi, you hope to escape the vices and follies of your kind, I suppose," replied the old man, smiling. "Like him you will find, too, I opine, that you have undertaken a hard task. There is no spot so cool and green, and quiet and retired, that the Serpent, which invaded Eden itself, cannot find its way into. Fallen human nature is everywhere the same. Men in cities quarrel for supremacy. Why do you marvel? Did not Christ's disciples—they were led by the Prince of Peace himself—fall out by the way, and strive, even while surrounded by the peaceful influences of Nature in Judea, over that hackneyed theme of support, viz: *Who shall be the greatest?* In such leafy nooks as this, wild, uncurbed and hateful passions reign. It matters less, young man, *where we are, than what we are.*"

If the dreamer had been at first attracted by the old man's countenance, he was now equally drawn towards him by the wisdom of his words. He sat upright, and seemed fearful of losing a syllable.

"You are a seer, I perceive, tatter," he said. "You have gained wisdom by travel and experience. I would fain sit a little while at your feet, and be taught."

Again the old man smiled.

"You have guessed rightly," he said, "I am very old—so old that my birth-day is lost amid the mist which enshrouds antiquity. Some date my existence from the building of Solomon's Temple—others maintain that I am coeval with creation itself. At any rate I have walked the earth a great while. I have been in almost all places haunted by man. I have wandered in tents—dwelt in palaces—slept in hovels—traversed wilds—lived in cities, and hovered with tearful eyes and outstretched hands around battle-fields, while tides of blood crimsoned the green sod and filled the enameled cups of flowers made to be goblets for crystal dew alone. My mission has been one of mercy to mankind. I have tried to link in one vast brotherhood men of every age and clime. I have preached love—love, which the Savior himself made the great test of Christian discipleship everywhere. Words of brotherly kindness have ever been upon my lips. I have sought more-over, for Truth, as for hidden pearls, but the strong hand of persecution has, nevertheless, been sometimes raised against me, and men have sought to banish me from the earth. Young man, you look surprised, but you see in the vigorous old man before you the GENIUS OF MASONRY. I have met with you before. I have seen you in the Lodge-room, for you are one of my professed disciples, and worship at my altars. Heed my words. Do not fly from mankind. Mingle everywhere freely with humanity; protect the weak; strengthen the wavering in virtue; minister alike to those who are sick in body and sick in soul; raise those that are cast down; live continually to bless your race. Then, in the hot and teeming hives of city existence, you will find enjoyment too. Wherever God, the Great Master Builder, apportioned you your task, you will thrive, because you are living in conformity to his laws—loving 'man whom you have seen'—preparing, also, to love 'God, whom you have not seen.' The great lessons of Christianity and Masonry harmonize. Both teach mankind contentment with their lot."

The Old man ceased speaking, and to the dreamer's astonishment, while he was gazing intently

upon him, he seemed to melt away into thin, colorless air, and mingle with the silvery light which Venus and the Moon together were now shedding, like a mantle, over ivy and cottage—elm tree and road.

The young man rubbed his eyes and looked again.

"Is it possible," he queried, "that I have been dreaming all this! Was that old man a living, breathing reality, or a figure conjured up by my half-slumbering imagination?" A moment's thought convinced him that the latter supposition was correct, for no trace of the traveler was to be seen; even the white rock upon which he had reposed had melted too into moonlight—no knapsack was visible—no footmark was upon moss or sand.

"Well! well!" said the young man musingly, as he got up and recommenced his work, "I have, for once in my life, had a dream which was not all a dream! 'Live continually to bless your race!' Those were the old man's words; they ring in my ears now like the clarion call of a bugle. I will heed the admonition. Farewell, beautiful cottage—drooping elm trees—peaceful, rural scene! I may never enjoy a retreat such as you afford; but my mentor said, I recollect, that '*it matters less where we are than what we are.*'"

## OBITUARY RECORD.

OUR LOVED ONES WHO ARE AT REST.

At a called communication of Morrison Lodge, No. 76, F. & A. M., held on November 11, the following resolutions were adopted:

WHEREAS, it has pleased Almighty God, in his infinite wisdom and power, when none was near to pity except the All Seeing Eye, to call away from our midst, by the unknown hands of violence, our beloved brother, JOHN LEE POSTON:

Resolved, That in this unfortunate event, we but see an humble typification of one of the saddest and severest bereavements which Masonry ever suffered, and, while we deeply deplore the cruel and untimely death of our brother, we are happy to know that the token which recognizes a Mason was found with his body; and we humbly hope and believe that he was at his death as zealous in the work as was his illustrious prototype.

Resolved, That we tender to his family the sympathy and condolence of our Fraternity.

CAMPBELLSVILLE, Sept. 26, 1868.

Resolutions of Pitman Lodge, No. 124, on the death of Bro G. W. ASPER:

WHEREAS, it has pleased the Almighty, in his inscrutable wisdom, to remove from our midst our worthy Brother GEORGE W. ASPER, and sever by death the mystic tie that bound him so devotedly to our fraternity. Therefore,

Resolved, That Masonry has lost one of its brightest and warmest votaries, Pitman Lodge one of its most active members. That we deeply deplore his death and removal from among us, but meekly bow to the Divine Master, who, while he humbles him low in death, hath yet exalted him, as we trust, to sit at the right hand of the majesty on high.

Resolved, That we have abundant reason to praise God for his forgiving power and free grace, enabling the deceased before death to show bright evidence of his acceptance with Jesus, and wholly to resign his spirit into the hands of the sinner's friend.

Resolved, That we offer to the family and relatives of the deceased our heartfelt condolence, in this their sad bereavement, in the loss of an affectionate husband, kind and generous father; and would comfort them with the assurance that though he cannot come to them, yet they can go to him—and that their earthly loss is his eternal gain.

Resolved, That as a tribute of respect for our deceased Brother, we wear the usual Badge of mourning for the space of thirty days.

Capt. JOHN T. SHIRLEY, J. M. S. McCORKLE,  
Late of Memphis, Tenn. Of Louisville, Ky.

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JOHN T. SHIRLEY,  
J. M. S. McCORKLE.

November 13, 1868—tf.



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CINCINNATI, Feb. 1, 1868. March 6, 1868-tf.

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We have the By-Laws of Hiram Lodge, No. 4—located  
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