

Joseph T. Davidson
Masonic Temple



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GRAND LODGE OF KENTUCKY.
SUMMARY OF PROCEEDINGS.

CONTINUED FROM NOVEMBER NO.

TUESDAY, OCTOBER 19, 1869.

Bro. James A. McKenzie, G. S. B., appeared and assumed his position.

The Grand Master announced the following Standing Committees, viz:

On Finance—Bros. Collins, Cowling, and Rascoe.

On Grievances—Bros. E. W. Turner, Wm. D. Hopper, and Huffman.

On Returns—Bros. Bostwick, Adair, Harrison, Baker, Money, and R. K. Tyler.

On Lodges, U. D.—Bros. Pickett, Jacoby, and Staton.

On Visitors—Bros. W. N. Howe, W. C. Miller, and H. W. Hinton.

On Unfinished Business—Bros. Gibney, Wash, and Welsh.

On Credentials—Bros. W. R. Davis, Hager, and Tandy.

On Education—Bros. P. H. Jeffries, Peterson, and E. H. Black.

On Foreign Correspondence—Bros. McCorkle, H. A. M. Henderson, and Thos. Todd.

On Masonic Jurisprudence—Bros. Swigert, Bassett, and Tice.

Bro. Swigert, from a committee appointed for that purpose, presented a report recommending the appointment of Committees, to whom the various subjects alluded to in the Grand Master's Address should be referred. The report was adopted, and the committees appointed.

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

Strike out of section 1, article 4, of part 2, the words "he resides," and insert in lieu thereof the words "the offense as charged was committed."

A communication was received from the Board of Directors of the Masonic Widows' and Orphans' Home, requesting the Grand Lodge to lay the corner-stone of the Home on this day—which was accepted.

On motion of Bro. Adair, the following Brothers were added to the Committee on Returns, viz. T.

J. McIntire, H. Z. Watson, H. C. Lassing, and J. Mitt. Brents.

Petitions from sundry Lodges, praying a remission of dues, were presented, and severally referred to the Committee on Finance.

A large number of petitions for new Lodges, appeals, &c., &c., were presented and referred to appropriate committees.

The Grand Lodge was then called off until 3 o'clock, P. M., to assist the Grand Master in laying the corner stone of the Masonic Widows' and Orphans' Home, which was done with appropriate ceremonies, assisted by a large number of Masons from the cities of Louisville, Jeffersonville, and New Albany the Grand Chapter of Kentucky, and a number of Masons of the Ancient and Accepted Scottish Rite, the procession being escorted by a large number of Knights Templars, under the command of the Rev. Sir J. M. Worrell, M. E. Grand Commander of the Grand Commandery of Kentucky.

The Address of Grand Master Fitch upon that occasion will be found in the printed proceedings of the Grand Lodge.

TUESDAY AFTERNOON.

The Grand Secretary presented communications from the Grand Lodge of Louisiana, the Grand Chapter of Louisiana, and the Grand Consistory of Louisiana, in regard to the action of the Grand Orient of France, in recognizing the spurious Supreme Council of Louisiana, which were referred to the committee appointed on that subject.

The Grand Secretary presented a commission from the Grand Lodge of Louisiana, appointing Bro. Chas. A. Fuller Representative of that Grand Lodge near the Grand Lodge of Kentucky;

Also, similar commissions from the Grand Lodges of Missouri, Tennessee, and Florida, severally appointing Bro. John M. S. McCorkle Representative of said Grand Lodges near the Grand Lodge of Kentucky;

Also, a communication from the Grand Lodge of Nebraska, requesting the appointment of a Representative near that Grand Lodge;

Which were referred to the Committee on Grand Lodge Representation.

Bro. Collins offered the following resolutions, viz:

Resolved, That this Grand Lodge is satisfied that the acts of incorporation of the various Subordinate Lodges will not work any injury to the interest of the Fraternity in this State, and that the committee appointed at the last Communication, to investigate this matter, be now discharged.

Which, on motion, was laid on the table.

Past Grand Master Swigert offered the following preamble and resolution, which was adopted, viz:

There having been placed in the possession of P. G. M. Swigert, while acting as Grand Master, for preservation and safe keeping, the sword borne in the battle of Tippecanoe by the lamented late Grand Master, Joseph H. Daviess, which said Swigert now presents—

Resolved, That said brother be requested to deposit the same in the vault of the Masonic Savings Bank in this city, subject to the future order of this Grand Lodge.

WEDNESDAY, OCTOBER 20, 1869.

The Grand Secretary reported that in accordance with the orders of the Grand Lodge at its last communication, as agent of the Grand Lodge, he had made deeds to the heirs of Geo. Keighly, for the lot of land adjoining the town of Lagrange, and to the Masonic Widows' and Orphans' Home and Infirmary, of all the right, title, interest and claim, legal and equitable, to the lot of land and buildings thereon erected in the city of Lexington known as the Masonic Hall property, and acknowledged the same before the proper officer for record.

The Grand Secretary, as chairman of the Committee on Foreign Correspondence, made a partial report, and was granted further time to complete the same, with permission to publish it as an appendix to the printed proceedings.

The Grand Secretary moved the following resolution, which was adopted, viz:

Whereas, Point Isabel Lodge, No. 334, has paid no dues to the Grand Lodge since 1864, and has ceased to work—therefore,

Resolved, That the Charter of said Lodge be and the same is hereby arrested.

Petitions were presented by Bros. Calvin, Pidgeon, P. G. M. Todd, and others, which were appropriately referred.

The Grand Lodge then proceeded to the election

of officers for the ensuing year, when the following brethren were duly elected and proclaimed, viz:

M. W. CHAS. EGINTON, of Winchester, G. M.
 R. W. V. H. JONES, of Glasgow, D. G. M.
 R. W. E. B. JONES, of Paducah, G. S. W.
 R. W. E. W. TURNER, of Richmond, G. J. W.
 R. W. ALBERT G. HODGES, of Frankfort, G. Tr.
 R. W. J. M. S. McCORKLE, of Louisville, G. Sec.
 M. Rev. H. A. M. HENDERSON, of Frankfort, G. C.
 W. JOS. T. DAVIDSON, of Louisville, G. S. & T.

Bro. Collins, from the Committee on Finance made an elaborate and able report upon the condition of the Finances of the Grand Lodge, which was concurred in. This Report is published entire in the printed proceedings, and we recommend its perusal to every Mason in Kentucky, as all will have an opportunity of examining it when the printed proceedings shall have been forwarded to their respective Lodges.

Bro. Turner, from the Committee on Grievances, made a lengthy report in relation to a number of special cases—all of which will be found reported at length in the printed proceedings.

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

The Committee on Unfinished Business report, that they have examined the printed proceedings of the Grand Lodge for the year 1868, and find the following unfinished business, viz:

1. On page 53, the following proposed amendment to the Constitution offered by Bro. Pickett: Amend the Constitution in the 3d paragraph of subdivision 3, section 7, of article 3, part 1, by striking out the word "eight," in the first line, and inserting the word "fifteen."

2. On page 59, Bro. J. H. Howe offered the following: Amend the Constitution, part 2, article 3, section 1, after the words "Minister of the Gospel," by inserting the words "and others that may be."

3. On page 59, the following proposed by Bro. Wintersmith: Resolved, That section 1, article 2, part 1, of the Constitution, be amended so as to read as follows: The Grand Lodge shall hold a Grand Communication in each year at the Masonic Temple in Louisville, commencing on the third Tuesday in August.

4. On page 59, the following proposed by Bro. Woodruff: Amend section 6, article 3, part 2, by inserting after paragraph 4, the following: In balloting for membership, in the event of a black ball upon the second ballot, the brother may present his petition to the same or any other Lodge in one month thereafter.

5. On page 74, the Committee on Lodges U. D., proposed the following: Resolved, That section 1, of article 2, part second, of the Constitution, be amended by striking out of paragraph 3 the following words: "They shall likewise be recommended by the nearest Lodge, which shall also certify that the proposed Master and Wardens are qualified to do the work of Masonry according to the ancient landmarks, and that said new Lodge is necessary," and inserting in lieu thereof the following words: "They shall likewise be recommended by the nearest Lodge, which shall, after satisfactory examination, in open Lodge, of the principal officers of the proposed new Lodge, also certify that the proposed Master and Wardens are qualified to do the work of Masonry according to the ancient landmarks, and that said new Lodge is necessary."

6. On the same page, proposed by the same Committee, is the following: Resolved, That section 1, article 2, of part 2, of the Constitution, be amended by striking out the word "five" before dollars, and inserting "fifty," and the word "three" before dollars, additional, and insert "ten."

7. On the same page, proposed by the same Committee, is the following: Resolved, That section 2, article 2, of part 2, of the Constitution, be amended by striking out the word "thirty" before dollars, and inserting the word "fifty."

8. On page 81 is the following, offered by Bro. Collins: Resolved, That part 1, article 2, section 3, of the Constitution, be so amended as to insert between paragraphs first and second the following:

No petition or appeal shall be considered by the Grand Lodge unless the same be offered on or before the day next preceding the day fixed for the closing of the Grand Lodge.

9. On the same page, offered by Bro. Bassett, the following: Resolved, That the Constitution be amended as follows, viz: amend article 3, section 1, part 1, by inserting between the words "the Grand Chaplain," and "the Grand Senior Deacon," the words "the Grand Lecturer;" and inserting between sections 8 and 9, the following: "It shall be the duty of the Grand Lecturer to visit the Subordinate Lodges, at their request, and instruct such as may need it, in the work and lectures, and in the general conduct and business of the Lodge."

R. A. GIBNEY,
 J. C. WELCH,
 T. W. WASH.

The said report was then taken up and the 1st, 2d, 3d, 6th, and 7th were rejected; the 4th, (after being amended by striking out the words "one month" and inserting in lieu thereof the words "three months,") 5th, and 8th were adopted; and on motion the consideration of the 9th postponed until the first day of the ensuing year.

Bro. Jeffries, from the Committee on education made a report, recommending that Bros. P. Swigert and A. G. Hodges be authorized in connection with the Board of Trustees of Lagrange College, to devise some means to sell, give or put into some shape or other, whereby this Grand Lodge may be relieved of its oversight. They also recommended the appointment of the following Brothers as Trustees for the ensuing year: Thos. Todd, H. L. Givens, W. B. Moxley, John Swaine, William Barnhill, R. Brown, F. S. Carrington, W. S. Bennett, and E. H. Black. Those Brothers were accordingly elected Trustees.

The Committee also speak in complimentary terms of Bro. Childers' "Princeton Masonic Female Academy," located at Princeton, Kentucky, and recommend it to the Fraternity as worthy of patronage.

Past Grand Master McCorkle, from the Special Committee on the Complaint of the Grand Lodge of Louisiana, made the following report which was concurred in, and the preamble and resolutions accompanying it unanimously adopted, viz:

The Special Committee, to whom was referred so much of the Grand Master's Address as relates to the position assumed by the Grand Orient of France towards the Grand Lodge of Louisiana; the circular of the Grand Lodge of Louisiana, of Free and Accepted Masons; the circular of the Grand Chapter of Louisiana of Royal Arch Masons; and the circular of the Grand Consistory of Louisiana, of the Ancient and Accepted Scottish Rite, all in relation to the same subject, make the following report:

They have duly considered the various documents above detailed, as well as so much of the proceedings of the Grand Lodges of New York, Texas, Massachusetts, Connecticut, and Maine, as relate to the same subject, and also a translation of so much of the proceedings of the Grand Orient of France, at its late annual convention in July last, as refers to this manner.

They deem it entirely unnecessary to go into the history of the origin of the spurious Supreme Council of Louisiana, because the circular of the Grand Lodge of that State, which will appear in full in the proceedings of this Grand Lodge, enters sufficiently into the details thereof to enable us to comprehend the position of the Grand Lodge of Louisiana and the Grand Orient of France towards each other, and the causes that led to the rupture of their amicable relations.

The Committee will only state, as preliminary information for the members of this Grand Lodge, that there are in the United States, which is divided between them, two legitimate Grand Bodies of the Ancient and Accepted Scottish Rite, having under their jurisdiction subordinate Masonic bodies working in that rite, viz: The Supreme Council of the Northern Jurisdiction, having its seat at Boston, in Massachusetts, and the Supreme

Council for the Southern Jurisdiction, having its seat at Charleston, in South Carolina. These two Supreme Councils claim and have the right through their various subordinate bodies, to confer all the degrees of their rite, including those of Entered Apprentice, Fellow Craft and Master Mason, up to the highest degree conferred by those bodies. Nevertheless, in order that no conflict of jurisdiction, in regard to the first three degrees of Masonry, should arise in the United States, between the governing bodies of the Scottish Rite and the Grand Lodges, exercising jurisdiction over the York Rite, as it is called, the two Supreme Councils of the Scottish Rite have agreed, (not surrendering the right to confer the first three degrees, for that would have been to emasculate the Scottish Rite,) that wherever, in the United States, there are or shall be Grand Lodges, exercising jurisdiction over Lodges working in the York Rite, conferring only the degrees of Entered Apprentice, Fellow Craft and Master Mason, they will not permit the Lodges of the Scottish Rite to confer those degrees on any applicant for the Scottish Rite degrees, requiring all such applicants however to have previously taken those degrees in the York Rite Lodges. But, in countries where there are no Lodges of the York Rite established, the Lodges working the Scottish Rite confer those degrees as preliminary to the higher ones. They will here further remark, that there is now and has been for several years past, in Louisiana, a Grand Consistory for that State of the Ancient and Accepted Scottish Rite, recognized as legitimate by the Supreme Council for the Southern Jurisdiction, sitting at Charleston, and the Masonic bodies working under the Jurisdiction of this Grand Consistory do not confer the three first degrees, in conformity with the agreement above referred to. Now the spurious Supreme Council of Louisiana, originally established without legal authority by one Jacques Foulhouse, who obtained the degrees of the Scottish Rite in Paris, and which has lately been recognized as legitimate by the Grand Orient of France, confers the three degrees of Entered Apprentice, Fellow Craft and Master Mason, and by so doing invades the rights of the Grand Lodge of Louisiana, who has the sole jurisdiction over those degrees in that State. These statements are made for the purpose of showing the true point at issue between the Grand Lodge of Louisiana and the Grand Orient of France.

So far therefore as the establishment of the spurious Supreme Council of Louisiana, claiming to work in the Ancient and Accepted Scottish Rite, is concerned, neither the Grand Lodge of Louisiana, nor this Grand Lodge, would feel called upon to interfere, if it was not for the fact that it confers the degrees of Entered Apprentice, Fellow Craft and Master Mason, in addition to the higher degrees of that rite, so that its establishment, without right, and its late recognition by the Grand Orient of France, form flagrant violations of the jurisdictional rights of the Grand Lodge of Louisiana. It follows as a matter of course that any invasion of the jurisdictional rights of one of the Grand Lodges of the United States, menaces the stability of the other Grand Lodges. We must therefore defend the rights of our sister Grand Lodge; we must make common cause with her; we cannot sit by supine and unmoved when one of the most influential Grand Masonic bodies in the world, with subordinates in Europe, Asia, Africa, and the islands of the ocean, makes such a bold attack upon her rights; we must promptly resent such unwarranted invasion.

The very fact that the Grand Orient of France ten years ago withdrew her recognition of this same spurious Supreme Council of Louisiana, which she had previously recognized, and expelled its founder, Foulhouse, because he refused at her command to dissolve that illegitimate body, and now again recognizes her for political and socialistic purposes that are sufficiently apparent, notwithstanding the special pleadings of Bro. Hermitte, in his recent report to the Grand Master of France, and the subsequent endorsement of that recognition by the Grand Orient of France, at its annual convention in July last, exhibits the animus that governed that body, and adds insult to the injury complained of. A perusal of the debate on that subject, which will appear in the report of the Committee on Foreign Correspondence of this Grand Lodge, will satisfy any one that

there is no present prospect that the Grand Orient will recede from its position in this matter.

In this connection the committee will remark, that besides the Grand Lodge of Louisiana, the Grand Lodges of New York and Texas have already dissolved all fraternal relations with the Grand Orient, whilst the Grand Lodges of Massachusetts, Connecticut and Maine, which had acted upon this subject before information had been received of the late action of the Grand Orient, at its annual meeting in July last, whilst they denounced the course pursued by that body, expressed their hopes that she would withdraw her recognition of this spurious Supreme Council and thereby restore the fraternal relations that had been disrupted. Further information however, has shown that these hopes, so anxiously expressed, are for the present vain.

In view, therefore, of the present attitude of the subject, the Committee have no hesitation in recommending the adoption of the following preamble and resolutions, viz :

WHEREAS, It is manifest that the Grand Orient of France, by the late recognition by its Grand Master, General Millinet, of the spurious Supreme Council of Louisiana, and the recent endorsement of said recognition by the said Grand Orient, at its last July meeting, after having, ten years ago, denounced it and expelled its founder for refusing to dissolve it, evidences a settled determination on the part of the said Grand Orient to uphold and countenance a most flagrant invasion of the jurisdictional rights of the Grand Lodge of Louisiana, therefore,

Do it resolved by the Grand Lodge of Kentucky, That all Masonic intercourse with the Grand Orient of France be now dissolved; and that the Lodges under the jurisdiction of this Grand Lodge and all Masons owing allegiance to it are hereby forbidden to receive as visitors, or hold Masonic intercourse with, any Mason owing allegiance to said Grand Orient of France, or any Masonic body under its jurisdiction.

Resolved, That an authenticated copy of this report Preamble and Resolutions, be transmitted by the Grand Secretary to the Grand Orient of France, and to all Masonic bodies in correspondence with this Grand Lodge.

Fraternally submitted,

J. M. S. MCCORKLE,
FRED. WEBBER,
H. JONES, Jr.

Bro. McKee, from the Special Committee on requiring Lodges to be self-sustaining, made the following report, which was concurred in, and the proposed amendment to the Constitution ordered to lie over for one year, viz :

The Committee report: That they heartily concur in the conclusion and recommendation of the Grand Master, and recommend the adoption of the following amendment to the Constitution, viz :

Amend sub-section 4, of section 6, of article 3, of part 1st, of the Constitution, by inserting after the word "route" in the 5th line the following: "Provided, that when any Subordinate Lodge in this jurisdiction has had an existence of five or more years, the representative of such Lodge shall not be allowed to draw a larger amount in mileage and per diem, than is actually paid into the Grand Treasury by the Lodge he represents, as dues to this Grand Lodge."

GEO. R. MCKEE,
JOHN J. McLIN,
JAS. W. CADE.

Bro. Ross, from the Special Committee on the increase of fees and dues, made the following report, which was concurred in, and the resolution accompanying adopted, viz :

The Committee to whom was referred so much of the Grand Master's address as relates to "fees and dues of Subordinate Lodges," report that whilst they concur with the opinion expressed by the Grand Master, that in some instances, when the membership of Subordinate Lodges is small, and the calls upon their charities are frequent or great their treasuries are probably bankrupt by reason thereof, and by reason of their charge of the minimum rate of fees and meager dues: Nevertheless, your Committee are of opinion that such cases are exceptional, and may be remedied by the voluntary action of the Subordinate Lodges thus embarrassed.

Your Committee are persuaded, that the revenues of most of the Subordinate Lodges are, under the present system, entirely adequate to meet the demands upon them; at any rate, in either state of case, the power of the Subordinate Lodges to increase their fees and dues is unlimited, and amply sufficient to enable them to provide against the contingency of bankruptcy.

Your Committee therefore express the opinion, that it is unnecessary, at this time, for the Grand Lodge to either fix a higher minimum rate of fees, or undertake to change the usage of permitting the Subordinate Lodges to establish the amount of their dues.

The Subordinate Lodges are the best judges of what their necessities in the matter of revenues require, and ought to be left free, in the exercise of a reasonable discretion, to fix their fees and dues at such sums, (not inconsistent with the present provisions of the Constitution of the Grand Lodge,) as the varying exigencies of their situation, and the demands upon their charities, may require.

We recommend the adoption of the following:

Resolved, That it is inexpedient, at this time, to make any change in the Constitution or General Regulations of the Grand Lodge, increasing the fees or dues of Subordinate Lodges; but Subordinate Lodges are earnestly recommended to fix the same at such sums as will certainly provide against embarrassment, and to the end that they may work efficiently, and bestow charities upon worthy objects promptly and with becoming beneficence.

W. P. ROSS,
JOS. P. FOREE,
S. B. VANPELT.

P. G. Master Tilden, from the Special Committee on the Masonic Widows' and Orphans' Home, made the following report, which was concurred in, and the resolution accompanying it adopted, viz :

The Committee to whom was referred that portion of the Grand Master's Address relating to the Masonic Widows' and Orphans' Home, report:

That we have read with pleasure the remarks of the Most Worshipful Grand Master, and would recommend them to the careful consideration of the members of this Grand Lodge, as well as to the Fraternity throughout the State, and urge upon them the necessity of coming cheerfully and promptly to the aid of the Board of Directors, so as to enable them to push forward, to its early completion, the building, the corner-stone of which was laid yesterday by this Grand Lodge, amid surroundings that will not soon be forgotten by those who participated in the ceremonies.

Your Committee also desire to call the attention of the Fraternity to the fact, that our late M. W. Grand Master, Bro. E. S. Fitch, has consented to visit the Lodges throughout the State in aid of this most benevolent enterprise, and we would ask of the brethren that kind reception due to him, not only as a man and a Mason, but as a worthy brother, who goes to you pleading—not for himself—not for those who send him—but for helpless and destitute widows and orphans of those whom we once met and loved as brethren.

Your Committee would recommend to each Lodge in the State to identify itself with this Institution that it may really be "The Masonic Widows' and Orphans' Home of Kentucky."

Your Committee would recommend the adoption of the following resolution:

Resolved, That this Grand Lodge hail with pleasure the prospect of the speedy erection, within her jurisdiction, of a "Home for the destitute Widows and Orphans" of our Order, and that we will not cease in our efforts for its establishment until it is completed, and ready to receive under its sheltering care and protection those who are now suffering for want of such a Home.

Respectfully submitted,
CHARLES TILDEN,
HIRAM BASSETT,
A. S. WALKER,

P. G. Master Swigert, offered the following preamble and resolutions, which were unanimously adopted, viz :

The retiring Grand Master, E. S. Fitch, having accepted a Commission from the managers of the Masonic Widows' and Orphans' Home and

Infirmity, with a view to canvass the various Lodges and Masonic Orders in aid of the same. Therefore, be it

Resolved, That we commend said subject and Brother to the favorable consideration not only of the members of our Order, but to the general public.

Resolved, That should any of our subordinates desire the services of said Brother, by way of Instruction or Lectures, that he is hereby authorized to impart the same.

P. G. Master Swigert, from the Special Committee on Grand Lodge Representation, made the following report, which was concurred in, and the resolutions accompanying it adopted, viz :

The Committee to whom was referred so much of the Grand Master's Address as relates to Grand Lodge representation, would respectfully report: That they have carefully considered the subject, and have come to the conclusion that there cannot any injury result to the Order under our jurisdiction by the adoption of the system, the same having been adopted generally by not only our sister Grand Bodies in the United States, but in foreign jurisdictions also, which has proved beneficial to the Order generally. They would therefore recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge hereby adopts the system of Grand Lodge Representation.

Resolved, That the Grand Master be requested to commission Representatives to represent this Grand Lodge near the various Grand Lodges in the United States, as well as in all foreign jurisdictions.

Resolved, That Bro. Charles A. Fuller, as the Representative from the Grand Lodge of Louisiana, and P. G. M. John M. S. McCorkle, as the Representative from the Grand Lodges of Tennessee; Missouri, and Florida, and P. G. M. Isaac T. Martin, as Representative from the Grand Lodge of Georgia, who have presented their credentials as such, be acknowledged as such Representatives.

Respectfully submitted

PHILIP SWIGERT,
THOMAS TODD,
HIRAM BASSETT.

Bro. Brevard, from the Special Committee on General Regulation No. 15, made the following report, which was concurred in, and the amendment to the Constitution proposed therein ordered to lie over for one year, viz :

The Committee to whom was referred so much of the Grand Master's address as refers to General Regulation No. 15, report:

That they have fully and most heartily endorse the sentiment and action of the Grand Master in reference to "the case of a venerable brother living near Bowling Green," and unite with him in the fond hope "that his freed spirit is now enjoying unrestrained fellowship with all the good and true" in that Supreme Grand Lodge on high, into which the religious bigot can never enter, and from which, thank Heaven, he has no power to exclude;" and believing that said Regulation No. 15 has accomplished all the good it can accomplish, we respectfully recommend the adoption of the following amendment to the Constitution:

Resolved, That General Regulation No. 15, be and the same is hereby repealed

JOHN BREVARD,
B. A. NEALE,
STEPHEN GOLDEN.

The following amendment to the Constitution was proposed, and ordered to lie over for twelve months, viz :

By P. G. Master Martin :

Amend section 2d, of article 3d, part 2, of the Constitution of the Grand Lodge of Kentucky, by striking out the word "five" wherever it occurs in said section, and inserting "ten" in lieu thereof.

THURSDAY, OCTOBER 21, 1869.

Bro. Turner, from the Committee on Grievances, made an additional report in relation to many cases referred to that committee—all of which is published entire in the printed proceedings.

Bro. Adair, from the Committee on Returns, made a lengthy report from said committee, in

which it seems great care was manifested in the examination of the Returns. The committee conclude their report in the following language:

Your Committee are happy to remark that the great majority of the errors observed are of a minor character, and are possibly mainly due to oversight on the part of Secretaries of Lodges so in fault. They have called attention to the general character of the errors committed—and made special mention of those of a more serious nature.

Bro. Pickett, from the Committee on Lodges, U. D., made a lengthy report, which was concurred in—except a resolution, recommending the appointment of some suitable person in each Congressional District to examine the condition of every Lodge in said District.

Bro. Collins, from the Committee on Finance, made an additional report, which was concurred in.

Bro. Robb moved the following preamble and resolution, which was adopted, viz:

WHEREAS, The Editorial conduct of the "Kentucky Freemason" has, for nearly two years, merited our admiration; and as we regard it as a creditable organ of this Grand Lodge, and a faithful exponent of Masonic principles, as well as a most valuable family paper. Therefore,

Resolved, That this Grand Lodge recommends each Master be instructed to bring the interest of this paper before his Lodge, and appoint a Brother to canvass for subscriptions.

Resolved, That we recommend each Lodge to subscribe for a copy of said paper, to be kept on file among the archives of the Lodge.

Bro. Charles A fuller, the Representative from the Grand Lodge of Louisiana near this Grand Lodge, was introduced to the Grand Master and by him to the Grand Lodge, and seated in the East.

The officers elected on yesterday were installed, and saluted by the Brethren, after which Grand Master Eginton addressed the Grand Lodge as follows:

Brethren of the Grand Lodge:

I have no prepared speech with which to thank you for the great honor which your partiality has so signally conferred.

And in assuming this most important station, I assure you, with a grateful heart, that I will faithfully and assiduously, during the year that is before us, perform the duties thereof to the best of my ability, and most earnestly desire the active co-operation of not only those now present, but of every Mason in the State.

Freemasonry, as a moral institution, at this time in Kentucky, has no superior in the sublimity of its principles, the number and influence of its members and the self-evident future usefulness of the organization. To sustain that power and insure continued prosperity, imposes a most sacred duty upon every one of the Brotherhood.

The hideous form of anti-Masonry within the current year has been again trying to raise its venomous head and instill its poison into the minds of the ignorant and deluded. Against this demon of mischief the respective subordinate Lodges must be prepared to show a dignified and impenetrable front. Our banner must hang on the outer wall with no uncertain fluttering, while within the tabernacle unity and strength, cemented with purity and love, make the Brotherhood a defiant and unconquerable host. I do not mean by this to merely gratify the ear or flatter the just pride of those who hear me, but through you to address myself to each Subordinate Lodge in the State.

The strength of this Grand Body is not in the adornments or conveniences of this beautiful hall, or in the intellect of those around and before me: its foundation stone rests, concentrates and emanates from the Subordinate Bodies we represent. They are the fountains that give forth the living waters, from whence come the life and glory which we are endeavoring to reflect back with invigorating and refreshing beams.

It is therefore of infinite, indispensable importance that the Subordinate Lodges should be in prosperous condition—possessed of ample funds

in their treasury, sufficient for every emergency. It is most commendable to be prompt in the payment of dues to the Grand Lodge and have proper representation therein. but that is only a part of the required duty. Every Lodge should, beside the payment of incidental expenses, have a sinking fund, to which recourse may be had, to provide for sudden calamity, or any other contingency, and it is in the power of every one of them to be thus provided, if they will, without favor or delay, require the prompt payment of fees and dues. The non-payers are worse than drones, they are playing a most unfriendly part. Every member, unless under affliction, can pay his dues. And if he will not, instead of passing him by quietly, year after year, give the proper notice; and, if unheeded, inflict the proper penalty and suspend him from the privilege of a Mason. Those who will not work, neither should they eat.

During the coming Masonic year it will only be in my power to visit a part of the Lodges in this jurisdiction, and the visitations that may be made will not be to lecture or instruct in either of the degrees, but to make proper inquiry as to the condition of the Lodge, and to ascertain whether the cardinal principles of temperance, prudence, fortitude, and justice, prevail. I shall inquire for the books of the Secretary and Treasurer, look over the roll of members, and inquire especially for the portion thereof who are delinquent in the performance of any of the required duties, and shall be most happy to find harmony in the ascendant and a general emulation as to who can best work and best agree.

Finally, my brothers, let us all go to our homes resolved to severally perform our respective duties as Masons, and when this Grand Lodge convenes again, on the third Monday of next October, may the prosperity of the present be continued, and the honor and glory of our own order extended through all time to come.

P. G. Master Swigert moved the following resolution, which was unanimously adopted, viz:

Resolved, That the thanks of the Grand Lodge are due to, and hereby tendered to past Grand Master E. S. Fitch, for the very efficient and able discharge of his duties the past two years as Grand Master.

Past Grand Master Fitch then made the following remarks in answer to said resolution, viz:

Brethren of the Grand Lodge of Kentucky:

I accept the resolution just adopted as an honorable discharge from service, and I thank you for it.

It is owing entirely to your kind and continued partiality, and not, I am sure, to any meritorious achievements on my part, that I have been thus signally promoted from the ranks, by repeated brevet commissions, to the highest post of command; and, in looking back from this proud elevation to the humble position from which you have generously transferred me, I am quite overpowered by a sense of personal obligation.

To change the illustration from the camp to our Mystic Temple; We have a symbolic stairway, which, while it is represented as long and winding, and embracing many intermediate steps, has nevertheless but three prominent divisions or landings, and in ascending this stairway, instead of being required to advance step by step, I have been kindly borne in your fraternal arms from one of these landings or platforms to another, and have thus made a rapid though irregular transition from the mosaic of its ground-floor into the very pene tralia of the Temple itself.

The manner of my elevation has been as flattering as the elevation itself has been honoring. But although thus doubly distinguished by your partial favor, I assure you I have found no occasion for the indulgence of any feelings of self-exultation; for the same symbolic stairway which led me to these high honors brought me into also in contact with solemn and subduing responsibilities; and in this inner chamber, I have been constantly confronted by another Masonic symbol, which, while it explains the mystery of admission also impresses the heart most forcibly by its symbolism, with the important lesson of humility, and points significantly to that "Divinity which shapes our ends, rough hew them as we may," and before whom all created intelligences, from the lowest even unto the highest, should reverently bow and in humility adore.

It was the remark of one of our own distinguished statesmen that offices of high public trust were like the tops of the pyramids, which might be reached by the serpent as well as by the eagle; but it occurs to me that without either the soaring nature of the eagle or the crawling aptitude of the serpent, the most insignificant gossamer may be wafted by a propitious gale to the very apex of Cheops. So the humblest man, although destitute of the inspiration of genius or the arts of subtlety, may be sometimes elevated by the force of extraneous influences to the highest official station; and thus, brethren, have I attained an eminence, otherwise inaccessible, by means only of the strong scaffolding provided for me by the generous hands of the Masonic Craft of Kentucky.

In retiring from this exalted station I shall carry with me an affectionate remembrance of this devoted friendship which will thrill my heart with purest transports of joy until its throbbings are forever checked and chilled by the icy hand of death.

My Masonic career seems to have been but one continuous series of Masonic honors at the hands of the devoted Brotherhood of Kentucky; and, although repeatedly honored by your confidence and trust, permit me to say that I still treasure, as the rich legacy of the loved one gone, the kind words of cheer which first saluted my ears from the lips of an old officer of this Grand Lodge. And although many years have since intervened, and those lips have long been mute in death, I still remember well the musical and encouraging tones in which those words of cheer were then pronounced. They were the utterances of him whom all did reverence and love, while in our midst, with an arbor well-nigh bordering on idolatry, and whose memory still towers up with moral grandeur in the ranks of our Past Grand Masters, not only as the model Mason, but also as the model man—the embodiment of all the graces and amenities which adorn our humanity—a column of wisdom, strength and beauty in our Mystic Temple! I need not say that I allude to the venerable, the virtuous, the gentle and the benignant, the gifted and the good, the heavenly minded and pure-hearted Wingate!

These words of sympathy and encouragement were spoken on the eve of my departure from the first Communication of this Grand Body I ever attended. Forcibly impressed, as were all the younger representatives, with the bland dignity and unaffected simplicity of his character, I approached to take leave of him as a child would of his father (and who that ever sat with him in this Grand Body did not wish to bid him "good-by" when they left?) and, grasping my hand with much cordiality, "My son," said he, "I hope you will return again; this Grand Lodge may some day have use for you." These words sank deep into my soul as the kind utterances of a great and noble philanthropic heart, but in no sense did I regard them as the voice of prophecy. But in the providence of God it seems that the Grand Lodge did find use for as humble an individual as myself, and has generously accorded to me all her honors.

It is, I assure you, a matter of sincere regret that I have not been more equal to the emergency—more competent to meet the varied responsibilities these honors have imposed.

That I may have committed many blunders none is more ready to admit; but, brethren, I have brought to your service all the mind and energy and heart with which I am endowed, and must rely upon your generosity to palliate what my incapacity may have failed to accomplish, or still more unfortunately may have performed amiss.

In retiring from this responsible post, I desire to tender my hearty thanks to the Grand Wardens and subordinate officers who have been associated with me during my entire term of office, and with whom my relations have been so intimate and brotherly, and from whom I have received such valuable assistance and co-operation. I also desire to thank the respective committees, both standing and special, to whom the business of the present Communication has been referred, and by whom this business has been so ably performed and presented as attested by the hearty concurrence of this Grand Body. And to the entire Brotherhood throughout the State as here represented, I would tender my most profound acknowledgments for the spirit of forbearance manifested toward one comparatively so young and inexperienced to manage its varied and complicated

interests in this extended jurisdiction. As a parting admonition, I can think of nothing more appropriate than the familiar invocation of the Caledonian bard—the world's Burns, but our brother:

"May freedom, harmony and love
Cement you in the grand design,
Beneath the omniscient eye above—
The glorious Architect divine—
That you may keep the unerring line
Still guided by the plummet's law,
Till order bright completel shine
Shall be my prayer when far awa."

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

Resolved, That the Grand Secretary be directed to publish for distribution one thousand copies, in pamphlet form, of the address of Grand Master, E. S. Fitch, delivered at the opening of this Grand Lodge; his address at the laying of the corner-stone of the Masonic Widows' and Orphans' Home; the address of Grand Master Chas. Eginton, delivered upon his installation into office; and the address of Past Grand Master Fitch in answer to a vote of thanks by this Grand Lodge, for the able manner in which he had discharged the duties of Grand Master for the past two years.

Bro. Hudson moved the following, which was referred to the Committee on Masonic Jurisprudence, viz:

Resolved, That it is the opinion of this Grand Lodge that none other than a Master, and in his absence a Warden or a Past Master, then present, by invitation of one or the other, can lawfully preside over a Lodge.

Bro. Woodruff offered the following amendment to the Constitution, which was ordered to lie over twelve months, viz:

That paragraph 3, of division 3, of section 7, of article 3, of part 1, of the Constitution of the Grand Lodge, be amended by striking out the word "eight" and inserting "twelve" so as to read: "the Grand Secretary shall be allowed a compensation of twelve hundred dollars per annum."

The following communication was read, and ordered to be spread on the minutes, viz:

LOUISVILLE, Ky., Oct. 21, 1869.

Most Worshipful Grand Master:

BROTHERS OF THE MYSTIC TIE:—You will pardon, I trust, the presumption of an humble Craftsman in addressing this communication, for the consideration of the Honorable Body assembled. I wish to call your attention to our first cardinal virtue, temperance, and ask the question: Are our brethren living in accordance with its teachings? We have already, since the session commenced, seen the demon of intemperance stalking abroad in our Lodge room.

The statistics of our country show that sixty thousand of our fellow creatures go down to death every year, poisoned by the accursed fire-water, alcohol. How many of these are, Brother Masons, leaving their poor, pale widows and starving orphans to be cared for by their Brethren, or to suffer from neglect.

The corner-stone of the Home to be erected for widows and orphans of our departed Brethren has already been laid, and this is noble, and speaks well for the Brotherhood; but if it is our duty to erect homes for them, and provide for them after they become widows and orphans, is it not our duty to discountenance an evil that makes them so—an evil that severs the dearest ties of life, and consigns to a drunkard's grave the husband and the father. Brethren, in the name of suffering humanity, I beseech you to lend your great character and influence to protect our brethren and their families from the curse of intemperance, and draw more tightly the rein of discipline upon our own Brotherhood. We ask your co-operation in the great temperance reform that is doing so much to relieve suffering humanity, and is doing much to disperse the thick cloud of intemperance that is now cursing our beautiful land. Give us such co-operation as is consistent with your views of propriety.

I hope you will receive this communication in the same kind spirit that prompted the writer to address it, having confidence in the wisdom of

his brethren, believing their assistance would be cheerfully given in so laudable an enterprise.

Your Brother,
J. J. HICKMAN, G. W. C. T.,
Independent Order Good Templars.

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

Resolved, That so much of the resolution reported under instructions of this Grand Lodge by the Committee on Masonic Jurisprudence, on page 59, printed proceedings, 1865, as requires the first section of the 1st and 2d degrees, and the 1st and 2d section of the 3d degree, to be conferred on but one candidate at one and the same time, be and the same is hereby repealed, and that the provisions of the Ancient Constitutions be observed governing this matter.

The Grand Master appointed the following named Grand Officers, who were proclaimed and charged, viz:

- W. W. E. WOODRUFF, of Louisville, G. M.
- W. D. P. ROBB, of Versailles, G. S. D.
- W. J. P. RASCOE, of Princeton, G. J. D.
- W. J. TEVEBAUGH, of Clintonville, G. S. B.
- W. J. H. DAVIS, of Hickman, G. P.

Bro. Hansford offered the following preamble and resolution, which were adopted, viz:

WHEREAS, Numerous persons have been traveling in various portions of the State, representing themselves as Masons in good standing, and soliciting the charity of the Craft, and frequently they turn out to be impostors; therefore,

Resolved, That it be made the duty of the Secretaries of all Subordinate Lodges, (or the Committees of Charity of the same,) on donations being made to any one representing himself to be a Brother, to report the fact to the Grand Secretary immediately, giving his name and the name of Lodge to which he reports himself as belonging, and such other remarks as may be necessary to identify him. And should the Grand Secretary become satisfied that such person is an impostor, it shall be his duty to notify all the Lodges within the jurisdiction of this Grand Lodge of the fact.

Bro. P. G. M. Swigert, from the Committee on Jurisprudence, made the following report which was concurred in, viz:

They have also considered the resolution offered by Bro. Hudson, which has been referred to them, and would respectfully report, as the opinion of the Committee, that it is in accordance with correct Masonic usage for a presiding Warden of a Lodge, in the absence of the Master, to call to his assistance any Master Mason to preside during the time, regardless of the presence of any Past Master.

The Grand Secretary appointed Bro. John M. Todd, of Frankfort, Assistant Grand Secretary, which was approved by the Grand Lodge.

There being no further business, after prayer by the Grand Chaplain, the Grand Lodge was closed in ample form, according to ancient usage, at 12 o'clock, M.

ABSTRACT OF THE PROCEEDINGS OF THE GRAND CHAPTER.

TUESDAY, OCT. 19, 1869.

Grand High Priest R. G. Hawkins called the Grand Chapter to labor.

All the Grand Officers were present, and Representatives from 55 Subordinate Chapters.

The Address of the G. H. P. showed that Dispensations had been granted, during the Capitular year, for new Chapters at Slaughter'sville, Webster co., Jamestown, Russell, co., and North Middletown, Bourbon co.

Report of Grand Treasurer Hodges exhibited the total resources to be \$11,853 33.

Comp. Henderson, Chairman of the Committee on Foreign Correspondence presented a report reviewing twenty-nine Chapters.

The following Grand officers were elected:

- M. E. E. B. JONES, of Paducah, G. H. P.
- E. HENRY BOSTWICK, of Covington, D. G. H. P.
- E. J. P. RASCOE, of Princeton, G. K.
- E. WILLIAM RYAN, of Louisville, G. S.
- Comp. P. SWIGERT, of Frankfort, G. Sec.
- Comp. A. G. HODGES, of Frankfort, G. Tr.
- Comp. REY. H. A. M. HENDERSON, Frankfort, G. C.
- Comp. DAVID P. ROBB, of Versailles, G. C. H.
- Comp. J. B. BLUE, of Morganfield, G. C. G.
- Comp. JOS. T. DAVIDSON, of Louisville, G. S. & T.

The Grand Chapter was then called from labor until to-morrow evening, at 8 o'clock.

WEDNESDAY, OCT. 20, 1869.

The Constitution heretofore reported by the Committee after being thoroughly discussed and revised was adopted as published in the Grand Secretaries proceedings.

The Grand Officers elect were then installed and conducted to their stations.

Comp. Hodges offered the following resolution, which was adopted unanimously:

That the thanks of this Grand Chapter are hereby tendered to our M. E. Past Grand High Priest, Richard G. Hawkins, for the able and urbane manner in which he has presided over this Grand Body for the past year.

Grand Chapter closed in ample form, according to ancient usage.

THE TRUE MISSION OF MASONRY.

The right of men to organize for mutual protection and advantages is one of the elementary principles of liberty itself. To deny it would be to shut our eyes to the commonest necessities of our nature and refuse to believe the most obvious facts.

The heedless haste on the part of many to condemn Masonic institutions arises in great part from the exaggerated conception which they have of its awfulness, and the habit in which they persist of magnifying the importance and scope of its secrets. To the real Mason who has familiarized himself with its unwritten symbolism, these are the mere outer wrappings, the husks which shelter from the rudeness of promiscuous intercourse the general thoughts and principles of the Fraternity. They, and they alone, are enabled to appreciate by what progressive steps the earnest inquirer is, from step to step, forwarded into the light of new truths with each successive approximation, until he is conscious of an inward development of character which is the legitimate outgrowth of enlarged views of the reciprocal duties of humanity. With a full consciousness of his own obligations to others, he is led to a more vivid comprehension of the ties that bind to himself the whole brotherhood in an indissoluble connection, and render the society a vast family, viewing these respective rights and privileges in the light of sacred kinship.

This is an indistinct suggestion of that which it is the province of true Masonry to accomplish. Here, doubtless, as elsewhere, are to be found flaws in the material out of which the great superstructure is raised; here, as elsewhere, some of low-born desire to join themselves to the comely aggregate and mar its beauty with deformity; but judged by this standard, the fairest things of earth would hardly merit approbation. Was there ever a garden without a weed; was there ever a sky so sunny that no little cloud skulked close down to the horizon awaiting the critic's detection?

Judged by the fairest of human standards, Masonry is built upon the strongest foundations of generous charity. In how many cases has it proved a blessing in disguise to the widows and children of its membership, and unto how many a brother has it discovered its protecting power in the last extremity of despair, binding up his wounds, speeding him cheerfully on his journey, and in some instances standing between him and death itself.—*Brooklyn Herald*.

Just as you are pleased at finding faults, you are displeased at finding perfections.

THE LIFE OF A LEAF.

I THE BUD.

CLOSE within a downy cover
Here at rest I lie,
Half awake and half in slumber
While the storms go by.

Sometimes vague, impatient strivings
Stir my life within;
Hopes of being something worthy,
Longing to begin.

Then again a soft contentment
Broodeth o'er my state;
When the time comes I am ready—
Until then I wait.

II THE LEAFLET.

Is this then life? 'Tis glorious, so fair!
The soft, sweet breezes playing round our nest,
The summer fragrance growing everywhere,
The happy birds low cooing in their nest.

What meant the fear with which we put on life?
It is all good, and hope comes after joy;
Come anything in this delightful strife—
Storms cannot daunt us, sunshine cannot cloy.

III SUMMER LEAF.

Kiss me, kiss me, kingly sun,
Till I glow with crimson light,
Till along my veins shall run
Liquid lustre glistening bright.

Let thy touch, so piercing sweet,
Hold me close and thrill me through,
Till I faint with languid heat,
Till for rest from thee I sue;
Hear me not, O king of light!
Let me die within thy sight.

IV AUTUMN LEAF.

I wonder what has vanished from the world;
It was so bright a little while ago,
And now, we leaves upon the branches curled,
Hang wearily, just swaying to and fro.

The sun shines on, the cruel, biting sun;
He will not veil one smile to ease our pain;
What matter that, so his great course is run?
The subjects suffer, but the king must reign—
We are too weary even to complain.

V FALLEN.

The desperate clutch at the last weak hold
Grows looser, and looser, and looser;
The dizzying leap into the depths untold
Comes closer, and closer, and closer.

Quivering, shivering,
Drawn from below,
Where shall we vanish to?
How shall we go?

Leaving the upper air,
Heaviness everywhere,
Fallen on dull despair,
Here we lie low

VI ASLEEP.

Let me sleep, it is so sweet to slumber—
All of sweetness that remaineth still;
Swift the drenching rains and frosts of winter
Rid the earth of worn out things of ill.

It may be some good there was within us
May survive this discipline of pain;
May not die, but change its outward substance—
May revive in other leaves again.

"Freebooter."

The last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unbearingly, warmth of heart toward the cold, and philanthropy toward the misanthropic.

It is recorded in history that a certain philosopher of ancient times was one day asked:

"What does a man gain by telling a lie?"

"Not to be believed," said he, "even when he tells the truth."

Never wait for anything to turn up. Go and turn it up.

Boys are nature's paradox; hire one for your shop or farm and he will be useful. Get another and both will do about half the work of one.

Man endures opposition and reproof more readily than we suppose; only he will not endure them when violent even though they are deserved. Our hearts are flowers, they continue open to the gently falling dew, but close against a storm.

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now.

Passionless men doubtless usually take more credit to themselves for goodness than they deserve, while fiery men are sometimes judged overharshly. An old divine says the grace which would have converted John, would hardly have kept Peter from knocking a man down.

"Knowledge can never be evil or dangerous. Knowledge may sometimes be employed wickedly by an evil heart, but such an evil heart would have been wicked in another way if it had not knowledge."

WE PASS FOR WHAT WE ARE.—A man passes for what he is worth. Very idle is all curiosity concerning other people's estimates of us, and all fear of remaining unknown is not less so. If a man knows that he can do anything—knows that he can do it better than any one else—he has a pledge of acknowledgement of that fact by all persons. The world is full of judgment days, and into every engagement that a man enters, in every action that he attempts, he is gaged and stamped.

The Divine Eye looks upon high and low differently from that of man. They who seem to stand upon Olympus, and high mounted to our eyes, may be but in the valleys and low grounds unto His; for He looks upon those as highest who nearest approach His Divinity, and upon those as lowest who are farthest from it.

Obscure virtue is often despised, because nothing raises it again to our eyes.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts.

Poverty and pride are inconvenient companions, but when idleness unites with them, the depth of wretchedness is at end.

It is much easier to get money than to get justice. The world is apt to resent, as a wrong done to its self-esteem, that you should claim anything as a right. It prefers to bestow, as a charity, that which you properly, perhaps, can regard only as a debt.

Freemasonry dissolves, by ten mystic spells, the thralldom to sect and party, and teaches men to recognize a brother in his fellow-man, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes.

Those who blow the coals of others, strife may chance to have the sparks fly in their own faces.

What more precious offering can be laid upon the altar of a man's heart, than the first love of a pure, earnest and affectionate girl, with an undivided interest in eight corner lots, and fourteen three-story houses?

MARK OF ILL BREEDING.—There is no better test of ill breeding than the practice of interrupting another in conversation by speaking or commencing a remark before another has fully closed; no well bred person ever does, nor continues conversation long with one who does. The latter finds an interesting conversation abruptly waived, closed or declined by the former, without suspecting the cause. A well bred person will not even interrupt one who is in all respects greatly inferior. It is often amusing to see persons priding themselves on the gentility of their manners, and putting forth all their efforts to appear to advantage in many other respects, so readily betray all in this respect.

The keenest abuse of our enemies will not hurt us so much in the estimation of the discerning, as the injudicious praise of our friends.

Men and women make their own beauty or their own ugliness. On our own features the fine chisels of thought and emotion are ever at work. Beauty is not the monopoly of blooming young men and of pink and white maids. There is a slow growing beauty which only comes to perfection in old age. Grace belongs to no one period of life, and improves the longer it exists.

There is certain work that had better be done roughly—indeed, which loses all its best effect if not done roughly. The wayside crosses and "Christs" to be seen in Catholic countries would have little interest for us if they were finished works of art. In their roughness lies their touchiness.

"Every man in a free country wants three sorts of education; one to fit him for his own trade or calling; another to teach him his duties as a man and a citizen; and a third to fit him for his higher relations as God's creature, designed for immortality."

One half of mankind pass their lives in thinking how they shall get a dinner, and the other in thinking what dinner they shall get; and the first are much less injured by occasional fasts, than are the latter by constant feasts.

Most men take conviction from an adversary as children do physic—with a struggle and a shudder.

Opportunity is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain with us when opportunity is gone.

A character which combines the love of enjoyment with the love of duty, and the ability to perform it, is the one whose unfoldings give the greatest promise of perfection.

Every hour comes to us charged with duty, and the moment it is past, it is registered for or against us in the final account which all must give of their actions.

The world is a sea of glass; affliction scatters

our path with sand and ashes, in order to keep our feet from slipping.

If you let trouble sit upon your soul like a hen on her nest, you may expect the hatching of a large brood.

Time borders upon eternity. It requires but an instant to make the passage from the one to the other.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

To be always contented—consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

Character is like stock in trade; the more of it a man possesses, the greater his faculties for adding to it. Character is power, is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness.

If you would be miserable, look within. If you would be distracted, look around. If you would be happy, look up.

Christians, if you be poor in this world you should be rich in faith; and if you be rich in this world, be poor in spirit.

God is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

The violet grows low and covers itself with its own tears, and of all the flowers yields the sweetest fragrance. Such is humility.

Diplomacy may work as much calamity as a battle; a few ink-drops may cost a nation more misery and exhaustion than a river of blood.

Inviolable fidelity, good humor, and complacency of temper outshine all the charms of a fine face and make the decay of it invisible.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.

KEEPING A SECRET.—The Newburyport *Mercury* relates a capital story of Stuart, the painter, which illustrates finely the power of which a secret has to propagate itself, if once allowed a little airing, and to reach a few ears. Stuart had, as he supposed, discovered a secret of coloring—very valuable. He told it to a friend. His friend valued it very highly, and came a time afterward to ask permission to communicate it, under oath of eternal secrecy, to a friend of his who needed every possible aid to enable him to rise.

"Let me see," said Stuart, making a chalk mark on a board at hand, "I know the art and that is—"

"One," said his friend.

"You know it," said Stuart, making another mark by the side of the one already made, "and that is—"

"Two," cried the other.

"Well, you tell your friend, and that will be—"

making a third mark—

"Three, only," said the other.

"No," said Stuart, "it is one hundred and eleven." (111.)

What becomes of all the pins that are dropped upon the ground? They become Terrapins.

SOBER MEDITATION BY MARK TWAIN.

In Mark Twain's new volume of reminiscences of foreign travels, he for once abandons his persistent habit of making fun of everything, and thus discourses of the Egyptian Sphinx:

After years of waiting, it was before me at last. The great face was so sad, so earnest to longing, so patient. There was a dignity not of earth in its mien; and in its countenance a benignity, such as never anything human wore. It was stone, but it seemed sentient. If ever image of stone, thought, it was thinking. It was looking toward the verge of the landscape, yet looking at nothing—noting but distance and vacancy. It was looking over and beyond everything of the present and far into the past. It was gazing out over the ocean of time—over lines of century waves which, further and further receding, closed nearer and nearer together, and blended at last into one unbroken tide, away toward the horizon of remote antiquity.

It was thinking of the wars of departed ages; of the empires it had seen created and destroyed; of the nations whose birth it had witnessed, whose progress it had watched, whose annihilation it had noted; of the joy and sorrow, the life and death, the grandeur and decay, of five thousand slow-revolving years. It was the type of an attribute of man—of a faculty of his heart and brain. It was Memory—Retrospection—wrought into visible, tangible form. All who know what paths is in memories of days that are accomplished and facts that have vanished—albeit only a trifling score of years gone by—will have some appreciation of the paths that dwells in these grave eyes that look so steadily back upon the things they knew before history was born—before tradition had being—things that were, and forms that moved, in a vague area which even poetry and romance scarce knew of—and passed one by one away, and left the stony dreamer solitary in the midst of a strange new age and uncomprehended scenes.

The sphinx is grand in its loneliness; it is imposing in its magnitude; it is impressive in the mystery that hangs over its story. And there is that in the over shadowing majesty of this eternal figure of stone, with its accusing memory of the deeds of all ages, which reveals to one something of what he shall feel when he shall stand at last in the awful presence of God.

"GREAT TRUTHS" IN AGRICULTURE.—The farmer who stints his fields, is as unwise and improvident as he who starves his working cattle—in both cases he is diminishing the ability of a faithful servant to be useful to him.

The farmer who obtains from a field not properly fertilized ten bushels of grain, when by manuring he might have obtained twenty, is selling his labor for half its value.

He who does not give back to his fields as much as he takes from them, sells their fertility in his crops—and the fertility of the soil is the farmer's capital.

The farmer who will keep these truths in view, and act in accordance with the rules they suggest will find his compensation in the increasing products of his farm, in the augmentation of his wealth, and in the promotion of general prosperity.—*Maine Farmer.*

The following were in old times considered directions for buying a horse:

If one white foot, buy him.

If two white feet, try him.

If three white feet, deny him.

If four white feet, and a white nose.

Take off his hide, and give him to the crows.

The first organ grinder has arrived at Salt Lake City, and inspires the *Deseret News* to note that "civilization is trying with heavy strides to get this way."

"Oh, dear," exclaimed an urchin who was chewing a green apple, "I've swallowed an Odd Fellow."

"An Odd Fellow?"

"Yes, he's giving me the grip."

AN INDIAN MAGNANIMOUS.—This morning we rode over to the camp of the Arapahoes by invitation of the chiefs Little Raven and Yellow Bear. The air was bracing and clear, the sunlight playing on the bed of purple daisies across the fresh green prairie most attractively.

General Grierson and Captain Alvord cantered alongside on two very lean horses, while General Hazen and Mr. R—— invited me into their four-mule ambulance.

The stout fatherly form of Little Raven led the way, with Yellow Bear as aid-de-camp.

Suddenly the quiet of our drowsiness was aroused by the appearance of a large gray wolf near us, over the hill.

Quickly Yellow Bear was summoned to ride after and shoot him.

Yellow Bear trotted off, leisurely at first, and then faster and swifter, till he appeared to be close upon him. He drew his arrow and brought it steadily in the bow, ready to shoot the wolf; held it so for a minute: riding rapidly the while, and then suddenly checked his pony, put up his bow, and rode leisurely back toward us, leaving the wolf unharmed.

We wondered, and asked why he did not shoot him? He said: "The wolf was sick; Arapahoe never kills sick animals."

He did not need Mr. Bergh's interference.—*Putnam's Magazine.*

MEN WHO WIN WOMEN.—God has made the sexes that women like children, cling to the men, lean upon them as though they were superior in mind and body. They make them the suns of systems, and their children revolve around them. Men are gods, if they but knew it, and woman burning incense at these shrines. Women, therefore, who have good minds are pure hearts, want men to lean upon. Think of their reverencing a drunkard, a liar, a fool, or a libertine. If a man would have a woman to do him homage, he must be manly in every sense; a true gentleman, not after the Chesterfield school, but polite, because his heart is full of kindness to all; one who treats her with respect, even deference, because she is a woman; who never condescends to say silly things to her, who brings her up to his level, if his mind is above hers; who is never over anxious to do right, who has no time to be frivolous with her. Always dignified in speech and act; who never spends too much upon her, never yields to temptation, even if she puts it in his way; ambitious to make his mark in the world, whether she encourages him or not; who is never familiar with her to the extent of being an adopted brother or cousin, who is not over-careful about dress, always pleasant and considerate, but always keeping his place of the man, the head, and never losing it. Such deportment, with noble principles, good mind, energy and industry, will win any woman in the world who is worth winning.

THE CEDARS OF LEBANON.—Mr. Jessup, an American missionary, has recently discovered several extensive groves of cedars in Lebanon. Of these there are three of great extent in Southern Lebanon. This grove lately contained ten thousand trees, and had been purchased by a barbarous Sheikh, from the Turkish Government, for the purpose of trying to extract pitch from the wood. The experiment of course failed, and the Sheikh was ruined, and several thousand trees were destroyed in the attempt. One of the trees measured fifteen feet in diameter, and the forest is full of young trees, springing up with great vigor. He also found two small groves on the eastern slope of Lebanon, overlooking the Buka's above El Medeuk; and two other large groves containing many thousand trees, one above El Baruk, and another near Ma'asiv, where the trees are very large and equal to any others; all are being destroyed for fire-wood.

The Spaniards say: "A woman's counsel is no great thing, but he is a fool who does not take it." "He that loseth his wife and a farthing," say the Italians, "hath a great loss of his farthing." "The science of murder was founded on conjecture, and improved by murder."

Why are clouds like coachmen? Because they hold the reins.

KENTUCKY FREEMASON.

EDITORS.

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

FRANKFORT, KY.....DECEMBER, 1869

HOW TO REMIT.

Subscribers to this paper will remit by a "Post Office Order," if practicable. If they remit money, let it be done in a "Registered Letter," as all Postmasters are required to remit in Registered Envelopes. We will not be responsible for loss unless money be sent us as directed.

CLOSING OUT.

This number closes the second year in the career of the "Kentucky Freemason." We review the past with pleasure and hail the future with hope. While the past has not been lucrative, it has made us friends that we value higher than silver or gold. We have made no enemies. We have smiled on many a hearthstone and we have received words of cheer from varied quarters. We have not been rebuked for a single sentiment that has found expression in our columns, while applause has been borne to us upon the wings of every wind that has blown.

We have written nothing, which dying we would wish to blot. We have advocated the cause of virtue in the chastest language, and have carefully excluded everything violative of purity from our columns.

In a day, when a venal press is scarcely admissible to the home, we have furnished a paper which has been hailed with pleasure by the Mason's wife and daughter. To-day we have more abundant testimonies of approval from the wives and daughters of our brethren than we have from the fraternity itself—though the latter is of no small import.

With the help of a generous Craft, we hope to tide the next year through, and reach the broad seas of an enduring prosperity.

We trust that none of our old subscribers will see cause to desert us; but on the other hand, that they will interest themselves to extend the circulation of our Journal.

The Grand Lodge has unanimously endorsed our past record as Masonic journalists, and commended us to the patronage of our wide-spread and numerous Craft. Other jurisdictions than our own are likely to adopt the "Freemason" as their representative organ, and the horizon of our prospects widens and brightens as it stretches out toward the "Sunny South."

Even from Maine and its most gifted sons we have hail—while down to the edge of the Mexican gulf we have welcome. The Aurora and the Southern Cross blend their light—and our paper is Cosmopolitan in spirit and in matter.

In the published report of the proceedings of the Grand Lodge of the United States we find that there are 454,355 Masons in the United States.

New York has 74,079, being the largest number and West Virginia 1,500 being the smallest number in any State. Kentucky is credited with 18,529.

It must be borne in mind that only affiliated Masons are reported in the statistics.

There are seven thousand Odd-Fellows in Kentucky.

THE CORNER-STONE LAYING.

The Nineteenth day of October 1869 was a dreary day; yet it had been set apart for the laying of the corner-stone of a charity, that was intended to keep warm the widowed and the orphaned ones of our deceased brethren. The day was enough to have discouraged those who had the pre-arranged ceremonies in charge; yet after the whole question had been freely discussed, it was determined to go forward and complete the provisions of the programme.

The procession was formed, in the bleakest of weather, and on a muddy street and yet, when aligned it, was reckoned that there were 1000 Masons in line.

The Grand Marshal, Colin C. W. Alfriend, succeeded admirably in forming the line, and directing the march of the procession.

The order was as follows:

1. Grand Commandery K. T.
2. Order of Scottish rites.
3. Councils of R. & S. Masters.
4. Chapters of R. A. Masons.
5. Board of Directors and Officers Masonic Widows' and Orphans' Home in carriages.
6. Blue Lodges.
7. Grand Lodge of Kentucky.
8. Officers of Grand Lodge in carriages.

The procession was accompanied with two Bands of Music.

The march to the ground was a long one, and the weather grew more dreary at every step. Arrived at the site, the slush under foot, and the falling snow, made it exceedingly disagreeable; yet not one of the brotherhood flinched and all determined to see this charity inaugurated with becoming interest on the part of our great fraternity.

The Hon. T. L. Jefferson, President of the "Home," made a fit address of Presentation; the Grand Chaplain delivered a prayer, and the Grand Master proceeded to pronounce an appropriate inaugural address, succeeding which the corner-stone was laid in due and ancient form—after which the brethren returned to the temple.

In the evening a respectable concourse of members and citizens assembled in the Grand Hall of the Temple to hear addresses from Grand Commander J. M. Worrall, of Covington, Deputy Grand Master Charles Eginton, of Winchester, and Most Rev'd. Grand Chaplain H. A. M. Henderson, D. D., of Frankfort. The latter, in the course of his remarks said: "It has never fallen to my lot to witness a sublimer scene than that of to-day. I never remember to have seen the elements so unfriendly, at this season of the year. To behold a thousand men tramping through a frozen slush more than two miles, and standing patiently for an hour to lay the corner-stone of a building in which no one present had other interest than that of love for the unfortunate, was no feeble sight to see. It was exalting and honoring to our humanity. It was far without the common schemes and scenes of men, and required a warm heart in the breasts peited by the pitiless sleet and snow.

When the winter wind howls around the 'Home' and when the winds of the storm shriek the wild orgies of the frosty revel, then let the Widow and Orphan feel that, on a chill day, the heart of the Masonic brotherhood was warm enough to kindle the fire-side in whose cheerful glow they have shelter and comfort from the bitter blast that pipes without."

We desire to add, that P. G. M. Elisha Fitch has been appointed the agent of this noble charity, and to express the hope that he will receive a warm welcome and encouragement wherever he may go to solicit aid for this Institution.

COMMUNION WINE.

A pamphlet written by Rev. Wm. M. Thayer, and published by the National Temperance Society, at New York, takes ground against the use of wine in the Communion of the Lord's Supper. The "Kentucky Templar," after a hasty sketching of its contents, is very much pleased with it. The pamphlet contains the following blasphemous paragraph: "Tempt no man with the intoxicating cup, at anytime, or in any place. Let the standard be as high at the Lord's table, as it is at man's table. A vicious thing in a holy place, is out of place. The Church is bound to set a pure and safe example, on Temperance, as really as on religion."

That passage contains fanaticism simmered down to an essence. It is an impeachment of the wisdom and philanthropy of Christ. It rocks with the spirit which cashiers the Bible for an abstraction.

The Temperance men ought to know, by this time, that weak arguments are practically detrimental. Do they expect Ministers of the Gospel, in the face of Christ's example and command, to reject wine at the Sacramental board? They would fly in the face of all propriety by substituting water for wine.

No Reformer can strike a more fatal blow at the interests he advocates than by claiming too much. The Quakers, if they had been moderate in their opposition would, doubtless, long ere this, have succeeded in the abolition of our unnecessary and irreverent oaths. They presented many good and unanswerable arguments but, adducing some weak and untenable ones, they have been defeated in their whole purpose.

We know how common it is, in a Court of Justice, for a person, actually guilty of a degree of crime, to escape the punishment of the law by having two much charged against him; so too he may elude the penalty by too much evidence, a portion of which is proven to be false testimony.

The Temperance cause is in imminent danger from this self-same spirit of extremism. The presumption, in the case before us, is, that Christ in using wine to represent his blood, knew exactly that which was proper, and it is not for modern reformers to amend the legislation of a Divine lawgiver.

We deny that the wine used in the Sacrament has any tendency to revive depraved appetites. The communicant partakes of it with a reverential feeling and, if taken worthily, all the baser characteristics of one's nature are held in far abeyance from all idea of wrong, as swimming in the consecrated cup. The Church offers no "temptation" when in the communion wine, she pledges the communicant to a life of renewed fidelity to Christ and his principles. By this very act she reinforces the purposes of the reformed drunkard, shows him that wine has a hallowed use, and that to pervert it is the highest crime. The idea is degrading, and will disgust true temperance men—that a sip of wine, taken in prayer, at the communion table of Christ, in memory of the Blessed Redeemer, and in express compliance with his commandment, will send a man back to the tip-

pling shop.

The astute author of this ninety page book of fallacy makes the sage remark that, "No virtue will rise higher in the world than in the Church"—by which he means to say, or does say, that there is a correspondence between Christians taking a sip of memorial wine at the Sacramental board, and a company of festive worldlings guzzling champagne at a club supper. Christians take opium, when prescribed by competent physicians, for disease; suicides employ it for an easy destruction of life. Would he have Christians cashier anodynes, on the plea that "virtue in the world" will not rise higher than in the Church.

If Christians were to pronounce against Dover's powders as a remedial agent, would the next suicide be less likely to use laudanum?

The man that can be seduced again to his cups, by a sip of wine at the table of the Lord's Supper, the "Good Templar" will not be likely to save. The seeds of death are in him.

It was "the fruit of the vine" that Christ employed to represent his blood. What sacrilege then would be in a Minister presenting a cup of water to the communicants of his Church, saying, "This cup is the New Testament in my blood shed for you?" Truly, of such a one might it be affirmed, as it was said of Judas—"the hand of him that betrayeth me is with me on the table."

The Editor of the "Templar"—himself a Christian—has committed the unwitting error of giving an indolent, unthinking acquiescence to Mr. Thayer's diatribe. He says: "We have not had time to read it, but from a hasty sketching of its contents we are very much pleased with it." The subject is of too solemn an import to allow a hasty opinion to endorse a puerile fallacy. A false premise will always lead to a false conclusion, no matter how extended the argument, or how correct the reasoning may be in all the intermediate parts.

The Legislature, now in session, is composed of a fine-looking set of men, and among them we notice several eminent Masons:

Judge Bunch, Speaker of the House. G. R. McKee, Representative from Garrard county. P. G. Mard Hon. I. T. Martin, Senator from Harrison county. Dr. Adair, Representative of Hart county. Hon. R. T. Glass, Representative of Henderson county, and others whom we have had the pleasure of meeting on Masonic occasions.

The Master of Hiram Lodge, No. 4, desires us to say, that he will be happy to see any of the Masonic members at the meetings of the Lodge over which he presides.

DON'T FAIL TO READ.

We trust that the Worshipful Masters of Lodges in the jurisdiction of the Grand Lodge of Kentucky, will not neglect to bring the "Kentucky Freemason," as directed, before the bodies over which they preside.

The Grand Lodge meant no idle thing when they gave this direction, nor was Grand Master Eginton trifling when he sent forth his circular letter, calling attention to the action of the Supreme Masonic Body.

We must know at an early day how large an edition we shall have to issue, and we invoke the earliest attention of Masters and Agents to this interest. Come, Brethren, let us have the clubs by the 1st of January!

It is well known that the Order of Knighthood is very dignified and drossy. The Grand Commandary of Iowa, all tricked out in black velvet uniforms, baldric and sword, gauntlets and chapcau—paraded at Mt. Pleasant, headed by a Band lustily tooting, "Capt. Jinks of the Horse Marines."

It must have been a stately sight to see those chivalric Knights Templar keeping step to the inspiring strains of "Capt. Jinks, &c."

It is said that the little boys who followed the procession recognized the ludicrousness of the air to which the Knights were marching, and fitted to it, and sung out the words "as we went bobbin' along."

THE STATE SCHOOL FOR IMBECILES.

Again we have had the pleasure of visiting the Institution for the Training of Feeble minded Children—presided over by that kind-hearted man and skillful physician Dr. E. H. Black. The Misses Holding still conduct the exercises of the school-room. They are possessed of a patience that only can be accounted for by referring it, as an attribute, to the purest philanthropy of the womanly heart.

They teach the little unfortunates with a loving forbearance, which requires, literally, "line upon line." In many instances, it is, probably, no exaggeration to say, that they tell the most elementary thing one thousand times before they make an impression upon the feeble mind; yet they work with the steadiness of the sun—ray after ray—beam following beam—until the light penetrates the darkness of the impaired intellect of the child. Their devotion to their noble work is far beyond the boundaries of ordinary flattery, and the barren compliments of rhetorical eulogy.

If this notice should reach the eye of any person having a child afflicted with imbecility of intellect, let us kindly say to such, send it to this School, where it most surely will be benefitted. Your child will be cared for as tenderly as a mother could provide for it, while the facilities, afforded by the State, for the development of its feeble powers into a degree of mental strength, far surpass all agencies which home and its influences can furnish.

The course of physical training, so unremittingly employed, is one of the chief instrumentalities engaged for unfolding the mental faculties.

At least eight students, who came to this school, totally unfit to take care of themselves, have recently been discharged competent for self-provision.

The possibility of improving the minds of imbeciles has been demonstrated to us by observation.

Dr. Black will cheerfully afford all needed information upon application to him.

ECUMENICAL COUNCIL.

On the 8th day of December a general Council of the Roman Church convened in Rome. It is the first of its kind since the Council of Trent in 1545, which was convened to provide for the resistance of the Reformation under Martin Luther and his coadjutors.

Since that period the world has been steadily marching on, and winning fresh triumphs at every stride. The seed sown by the Reformers has yielded a rich harvest of blessings to our race.

With the dawn of the Reformation came the in-

vention of printing, and the discovery of the Mariner's compass. These were the providential agents to aid the Reformers in their work. God having made known these wonders of art, then inspired Luther to struggle for religious freedom. The Bible had been fettered; but these chains were stricken off, and on the wings of the printing press it flew over the world—the veritable Angel having the everlasting Gospel to preach.

The Mariner with the aid of his compass ferried the seas and found a new home for the revived religion. America was discovered in time to become the Asylum of oppressed and crowded Europe.

Since the Council of Trent there have been organized the Great Bible and Tract Societies of America and Great Britain—all the various branches of the Protestant faith have crystallized into permanency, and their Missionaries are abroad, throughout the world. The American republic has been formed, and the period of free thought has fully come.

What a contrast between the "solitary monk who shook a world" of the 16th Century, presenting himself courageously before crowned and mitred heads with the brave words, "God help me, here I stand alone," and the Church of to-day with her many thousands of free pulpits and many millions of free communicants—standing forth in solid masses for freedom—civil and religious.

With what tremendous forces of opinion, progress, and purpose does the papal Council of to-day have to contend, compared with that which the inflated but alarmed prelates of the Council of Trent had to confront.

All the Cardinals, Nuncios, Arch-Bishops, and Bishops of the world—will find their united wisdom taxed—to bolster up the exploded heresies of the Dark Ages, and to convince a race, with its eyes open, that, "Ignorance is the mother of Devotion."

This conclave of Priests will, undoubtedly, pronounce against our Order, as Pope Pius IX has already done in his idle pronunciamento. Romanism hates Freemasonry—because it is the friend of science and progress, and because it is the one institution which designing Jesuitism has never been able to pervert or defile.

We should not have alluded to this Council, in this paper, but for the reason that Romanism has presented an open and avowed front of hostility to our Order. In Roman Catholic countries they persecute our Craft and proscribe it by iron statutes.

We have no past whose glory we owe to Romanism; we have no future from which we expect any largesses of favor from this source, to be accorded our Institution. We desire light, and Rome declares for darkness. The spirit of the two Institutions is widely separate. We shall await the rolling of the sheet-iron thunder from the Vatican with no more alarm than we should feel in the mimic stage storm of King Lear.

We have received the following note from Bro. Jefferson, and commend to the Ladies of the State the adoption of his suggestion, namely to organize a similar society in every city, and town of the State, as that of the "Ladies' Widows' and Orphans' Aid Society of Louisville."

LOUISVILLE, KY., Nov. 8th, 1869.

The Ladies' Masonic Aid Society held a Fair here 5 days of last Week, and notwithstanding the inclement weather (raining two evenings) will realize from it the sum of \$2054 90. If our Ma-

sonic Brethren through the State, could be induced to copy the zeal and energy of these noble ladies, some of whom are not even Masons wives, our Orphans' Home would soon be built; would be obliged if the Kentucky Freemason would make an appeal to the ladies of our State, to have a similar organization in every city, town and village of our noble old Commonwealth. The Ladies could either organize independent associations in each place, or auxiliary to the Parent society at Louisville, and by holding Fairs, receptions, Tableaux, concerts &c., &c., lectures, realize a large amount in aid of the Masonic Widows' and Orphans' Home, a State Institution.

Yours Truly,

T. L. JEFFERSON, Pres.

THE MYSTERIOUS MASON.

The whole city and country press, political and Masonic—our own paper included—published an account of some one found in California—dead—whose body was tattooed over in India ink, with the symbols of our Order.

After awhile a New Haven man, probably acquainted with his brother's body-marks, identified him.

The general impression has been a romantic one, without a reason, (when the whole is analyzed,) for the importance that has been given to this matter.

The whole fact is, when simmered down,—that, Albert C. Spencer (the man alleged to have been discovered) had submitted, after he was of age (21 years) to have the Emblems of Masonry pricked by needles, charged with India Ink, into his body;—a painful operation with which the piercing of ears, the pinching of feet, the most distressing surgical operations—are mere incidents.

The truth of the business is that we have perfect contempt for a man who will submit his body to the fresco artist in India ink, and we wish to correct the impression, if it has been made upon any, that Masonry endorses, or appreciates the tattooing of a man—after the manner of the savage South-Sea Islanders.

We have seen a good many articles lately, relating to the wearing of Masonic Emblems, and the using of them as adjuncts in advertisements.

We have no objection to a Master Mason wearing a compass and square, a Mark Master a Keystone, a Templar a Cross; for the necessary jewelry of a gentleman may as well be worked into these forms as others but for a man to display them on public signs, and itinerant wagons—as we have seen them—is highly improper and we reprobate such cheapening and trading in our symbols.

A trader in Masonic books, or jewels, or regalia,—a publisher of Masonic charts or periodicals may fitly use the Emblems of the Order on his circular, or letter-sheets, but for general commercial purposes such illustrations are improper.

When we were a boy, eleven years old, we went down to a ship where a group of sailors were witnessing the tattooing of a Tar. We thought their work pretty. One of the sailors asked us if we didn't want a picture on our hand. We told him yes, and he pricked, with three needles, set in a pine holder, a five-pointed star on our right hand. We thought it very nice at the time, but in after-years we would have given large sums and suffered much pain if we had been able to have gotten

rid of this tattoo—more appropriate to a New Zealand chief—than a Mason and a Minister.

How many times I have been asked, if that was a symbol of the five points of fellowship, and blushed to think that any one could suppose that we, after matured manhood, would condescend to such a puerility, I shall not attempt to catalogue.

The Brother Spencer (if such be his name) over whom we have made such "a flourish of trumpets," was a weak brother; and let no survivor encouraged by the foolish form that has been given him, by a thoughtless press, (ourselves among the number) degrade himself to the tattoo arts of a South-Sea Islander.

There is a company of noble Ladies in Louisville, to some of whom we have had the honor of introduction. Those we speak of are engaged in the endowment of the "Widows' and Orphans' Home." Among those we know are Mrs. Hepburn, Wicks, Bull, Finck and Jefferson. We are constantly hearing of their labors of love, and every month they carry up the walls of the temple of admiration in our own heart. After a while they will spring the Dome, and the sunlight of Heaven will rest on it.

We have been in Lodges and seen and heard the Officers mouthing out their parts of our sublime rituals through vast quids of Tobacco, and swimming seas of amber. We have seen them pause, in the midst of sentences which march like columns of sublimity, to spit a disgusting stream from their filthy mouths.

We have even seen them suspend the progress of a lecture to cut or bite off a fresh "chew of tobacco," and place it in their profane mouths. What would be thought of a preacher who would munch tobacco in his pulpit? It is equally improper in Masters, Wardens, and Deacons.

We thank the Bracken county chronicle for a favorable notice of our paper. It says: "Every Mason should endeavor to support it. It is more than worth the money."

While we were in Louisville, attending the Grand Lodge, we were the delighted guest of our friend and Bro. Hon. T. L. Jefferson. He and his family were so exceedingly pleasant that we regretted the hour that recalled us to our editorial post and duties.

The Masonic Fraternity of France are very indignant at some passages in a recent letter of Pope Pius IX, in which he implicates the Craft in unmeasured terms as in the way of the Papal Church.

Dear Bro. Henderson:

At the last meeting of the Grand Lodge of Kentucky, an effort was made to discipline a Lodge in Louisville in consequence of the work practiced by it. I have a most unbounded respect for the author of the resolution; no person living would be more willing than I could be, to pay respect to his gray hairs. The result of the resolution I do not know, having been detained from the meeting when the report was made; but in this case I must beg to differ with the worthy brother who so far allowed his feelings or whatever it might have been, to outrun his good sense. It is a well known fact that the Lodge of Antiquity in Louisville (No. 113,) many years since surrendered her Charter, and was revived I believe about 1846. After working some years, during which

time the writer knew something about it, and its work, under Bros. Jno. R. Hall, William F. Colston, Oliver Harrison and others it was considered as good as that of any Lodge in the State. Circumstances however compelled it again to surrender its Charter and it remained dead for many years; notwithstanding various efforts were made by some of the old members to revive it, and not until P. G. M. Hiram Bassett and others put their shoulders to the wheel did the Lodge again exist.

This state of things has now continued for I believe over two years; and to day, I am told, the Lodge is in a flourishing condition.

Now brethren may differ as to the cause of this; but to my mind it is entirely owing to a desire on the part of the members to learn the work, so that they can one and all fill any position in the Lodge. And this brings me to the question: What is the work taught?

The brother who moved the resolution referred to, I believe styled it *spurious work*, as unfortunately it happens to be the work taught by P. G. M. Morris. As to the *Antiquity* or genuineness of this work, I have no doubt it is just as ancient and genuine as any taught in any Lodge in the State. If we go to Iowa, we find it both practiced and enforced by the Grand Lodge, and a list of custodians of the work are to be found upon the Grand Lodge proceedings whose duty it is to meet in various parts in the State, and exemplify the work and lectures, which are those practiced by the Lodge of Antiquity and some others perhaps.

This fact I know of my own knowledge. Some other States have also adopted the same work. Go to Missouri, when, until the last meeting of the Grand Lodge, no Iowa Mason could visit it, or in fact any one who made claims to being a conservator. Why? because the Grand Lodge imposed a *test oath* for a visitor that no man who respected himself as a Mason or a gentleman could take, and yet having visited in Missouri since that *new feature in Masonic visitation* was abolished, I find that many of the main ideas taught in the so-called *Morris work* are to be found practiced in that State which receive no attention in a vast number of our Kentucky Lodges. So it is in Kansas, Wisconsin, Nebraska, Minnesota and even in Illinois, whose Grand Master I am told came to Kentucky to help prosecute Bro. Morris for having published the masonic, and which has been described by a Master of a Kentucky Lodge thus when ordered to give up his *private property* to the Grand Lodge; "The Grand Lodge is welcome to it, if they can make anything out of it, it is more than ever I could do." Yet the writer sat in a Masonic body in Illinois when the presiding officer read his part from a written (I presume in cypher) book, even administering the O. B. from it, and I was informed that it was furnished by a prominent Mason and was the authorized work. Now all this brings us again to the question which is the true, genuine, "simon-pure" work, that taught as a whole and enforced in Iowa, Missouri, and other States, or is it the Webb as claimed by hundreds of Masons, who all differ, or the Snow, Barry, Reed, Tucker, &c., as taught in various States is it the work now practiced in three-fourths of the Lodges of our own State, no two of whom are precisely alike? Who shall say what is correct, or what can be called *spurious*; rather a hard word to be used of the work of a regular chartered working Lodge in our own jurisdiction whose members are among the oldest and most intelligent in this

State. If it is spurious, if it is not the correct work, who is responsible for it? Certainly not the individual Mason or Lodge. Then who? We boldly declare that the Grand Lodge is alone to blame for such a state of affairs—while we find in almost every State of this Union an officer of the Grand Lodge known as a Grand Lecturer. Kentucky with her immense wealth can't afford such an officer. If Freemasonry is worth anything and her lectures of any value, they are worth being taught properly, and to whom should a child look for instruction but to its parent. The Grand Lodge of Kentucky is parent of the various Lodges, and as such they have a claim upon her for instruction and they pay for it. I think a portion of the immense wealth which we possess as a fraternity might be as well expended in that way as any other. As a Grand Lodge she is very careful of her funds; she does not even pay her clerk or Grand Secretary as much as many young men in Stores get that have no need for the brains that the Grand Secretary is bound to be in possession of, so as to reflect credit upon the Grand Lodge. The Grand Lodge, I believe, advanced the pay of the Grand Secretary last meeting to \$1000; yet what book-keeper and corresponding clerk would keep a ledger with over four hundred open accounts and answer perhaps one thousand letters, to say nothing of labor and brains required to compile the Report on Foreign Correspondence, read the proof of such other work as is required and do all this for \$1000 a year. I would not for one. But this I say is a rasher specimen of the penny wise and pound foolish policy of our Grand Lodge, and the time will come when they will find it to be so.

The old foggyism that has kept us back, that has prevented us from being liberal to those who labour for our benefit,—that has, to save money, kept us from having a Grand Lecturer, which poorer jurisdictions have, that has for years withstood the invitations of sister Grand Lodges to adopt the representation system as fast passing away as witness the seconding of the resolution to adopt the representative system by the honored and intelligent brother who was for years its greatest opponent.

May we hope for more LIGHT, more LIBERALITY and more PROGRESS in the future.

MORGAN O'DOHERTY, K. T.

LUDLOW, Nov. 8th, 1869.

Messrs. Editors:

The Grand Lodge at its last session granted us a Charter and provided for its speedy institution. I presume you know Father Reid, the venerable Brother in honor of whom we have named our Lodge,—the title of which is "Samuel Reid Lodge, No. 478." Bro. Reid, acting as proxy for the G. M., instituted our Lodge in due and ancient form. He thought it best for Lodges never to select the name of any living man, as it was possible for such an one yet to prove recreant to his Masonic principles, and bring reproach upon the Order, and shame to the Lodge which bore his name. A number of brethren were with us at the institution from Covington and Cincinnati. The officers installed were:

- John H. Bogart, W. M.
- Isaac Britton, S. W.
- R. V. Goodloe, J. W.
- A. C. Nash, Treasurer.
- Wm. F. Ringold, Secretary.
- W. D. Dutton, S. D.
- John M. McIntosh, S. D.
- Jones Nelson, Tyler.

After the ceremonies of Institution were over, Bro. Reid delivered an appropriate address, after which the Lodge was called for labor to refreshment—when the members gathered around the banquet board. After the cloth had been removed, Bro. A. C. Nash, Toast-Master, offered a sentiment to the Grand Lodge and another to Bro. Samuel Reid. The first was responded to by the Worshipful Master, and the latter by Bro. Reid. Toasts to our Covington and Cincinnati Brethren succeeded, responded too, respectively, by Bros. Henry Bostwick and Enoch T. Carson.

Enlivening songs were interspersed throughout this "feast of reason and flow of soul," and every one went to his home well satisfied with the evening's entertainment.

Yours fraternally,
JOHN H. BOGART.

CLERICAL BLASPHEMY.

The Rev. (?) Mr. Frothingham officiated at the funeral of Richardson—killed by McFarland, for a violation of his domestic peace, and the purity of his wife. We do not pretend to decide upon the *pro* and *con* of the question—i. e., as to where the guilt resides in the unfortunate parties in this tragedy; but we do assume to say that the Rev. Mr. Frothingham, if correctly reported, has outraged all propriety, in the adjoined prayer:

"We thank thee, Father, for what these two have been to each other, for what they may be yet. May he take her image with him to the spiritual life, and may she, bearing his name and vindicating his honor, carry him about with her through all the pilgrimage that is yet before her, to strengthen her courage and give her patience under her burden, to help her through all her care."

Free-love-ism crops out in that prayer with an emphasis that ought to shame the reverend blasphemer.

The Rev. Mr. Spurgeon has had an attack of small-pox. The fact is very creditable to him. We would rather bear the pits of the pestilence, visited on us in a mission of mercy, than to be able to display the cicatrized wounds of a martial warfare. It requires more courage for a minister to march to the bedside of a pestilence, than toward the mouths of flaming cannon. We know, for we have tried both.

The article entitled "Defending Masonry" will appear in our next number.

St. John's day occurs on the 27th of this month. He was a patron Saint of Masonry. We hear of but few Lodges that intend to publicly celebrate it. The Craft will have to elect officers for the ensuing Masonic year. This is a very important feature connected with the approaching Anniversary. Let true and tried men be selected, that our Craft may have honor and profit.

Grand Secretary Swigert has received information that at a Convention of Royal Arch Masons, held in the City of Halifax, a Grand Chapter for the province of Nova Scotia, was formed and Officers chosen to fill the respective offices.

Grand Secretary Gossip, in his letter to Comp. Swigert, says: "This step has been taken consequent on the late Union in this Province of the Symbolic Lodges, which, for a length of time, had been at variance, and with the firm belief that a Union of all the Masonic interests would tend in a great degree to create that harmony and peace so desirable in the fraternity."

The Grand Secretary invites the recognition of the Grand Chapter of Kentucky, which doubtless, will be cheerfully accorded.

ATLANTIC ALMANAC.

We bought this "sell," and got our money's worth. The two pictures in it are worth half-a-dollar, but much of the matter is execrable, particularly, "the modern Sinbad, Thirty-one States in thirty days." Seven and one quarter pages are filled up with the most puerile matter,—the author of which is that notoriety—Edward Everett Hale. Look at this.

MISSOURI.

"The climate is warm."

KENTUCKY.

"Was one of the doubtful States in the war, and is not thoroughly reconstructed. The climate is very hot."

TENNESSEE.

"The weather was too hot for long excursions."

MISSISSIPPI.

"We found the climate hot as we had expected."

LOUISIANA.

"We killed many mosquitos."

ALABAMA.

"We found it too hot for much visiting."

FLORIDA.

"The land is low and the climate hot in July, (?) at which time we visited it."

GEORGIA.

"Captured (Atlanta) by General Sherman. We saw many field-works of the General. It was too warm, however, for much study of the scenes of interest."

SOUTH CAROLINA.

"The climate is oppressively warm."

NORTH CAROLINA.

"Is known as the Rip Van-Winkle State, and was thought cool by the Confederates. We thought it on the other hand, very warm."

That which we have quoted is the staple of this tourist. How cheap is Almanac literature! Name-ly: It is warm in Missouri, very hot in Kentucky, too hot for excursions in Tennessee, hot as expected in Mississippi; afflicted with mosquitos in Louisiana, climate hot in Florida; too warm in Georgia to study, very warm in North Carolina.

This is a very fair summary of the information afforded by this modern Sinbad—Edward Everett Hale. Besides "Sinbad" was a sailor. Whoever sailed over the Southern States found by this Northern hale (hail) to be warm? He is a remarkable bark.

There are some good things in the Almanac notwithstanding *Sinbad*.

INDIAN MASONS.

Among the more enlightened tribes of Indians in the far west, may be found quite a number of Masonic brethren. A society of such formerly existed among the Iroquois, and we are of the opinion that several Lodges work in the Indian Territory.

Tecumseh of the Shawnee tribe, a daring warrior, a fine orator and a man distinguished for his general fidelity of character, was made a Mason in Philadelphia and afterward demonstrated his fidelity to the Order.

General Parker, formerly of General Grant's staff, a grandson of the famous Indian Chief, Red Jacket, a full-blooded Indian, is a Mason.

Before the war, at a Masonic festival in Chicago, he spake of himself as follows:

"Where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last fire is extinguished? I said, I will knock at the door of Freemasonry, and see if the white race will recognize me as they had my ancestors when we were strong and the white man weak. I knocked at the door of the *Blue Lodge*, and found brotherhood around its altar; I knelt before the Great Light in the Chapter, and found companionship beneath the Royal Arch; I entered the Encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. I went further, I knelt at the cross of my Saviour, and found Christian Brotherhood, the crowning charity of the Masonic Tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin, and drop in my lonely grave the ever-green acacia—sweet emblem of a better meeting!"

It does not require that multitudes of any people should be Masons in order to prove the Cosmopolitan character of our Order. A few choice representative spirits of different nations, tribes and religions, illustrate this feature as finely as could be done by Masonic masses.

From the Commonwealth.

LECTURE BY REV. H. A. M. HENDERSON--PROF. AGASSIZ REFUTES A SLANDER.

On last Friday evening, Rev. H. A. M. Henderson, D. D. delivered a lecture on "The Bible and Science" at the Kentucky Military Institute.

Before closing the lecture, Mr. Henderson called attention to the proneness of human nature to repose unquestioning confidence in the authority of illustrious names, and then said, "I lately saw, floating through the public press, the following: The first words of Professor Agassiz in his opening lecture in the Harvard course were 'I do not wish any one to come to my lectures who believes the Book of Genesis given in the Bible.'"

We cannot calculate the danger that little paragraph has done. Multitudes say, I have not had early opportunities to fit me for the study of Geology; I have not the time to spare from my business to allow of a patient investigation of the alleged conflict of Genesis and Geology; but here is a man accredited as standing on the summit of scientific attainment, whose life has been devoted to the study of the strata and fossils of past ages, whose facilities for information have been great and constant, and he announces an irreconcilable contradiction between the fact taught by the stony strata and the fact alleged by Moses; therefore, I will accept his conclusion and reject the Mosaic cosmogony.

But the folly of such a course, if not apparent from the stand point of philosophy or of reason, is perfectly clear when we understand that the statement with regard to Prof. Agassiz is not true. I wrote to this eminent Savant, enclosing the paragraph to which I have alluded, and received the following reply:

CAMBRIDGE, Nov. 11th, 1869.

DEAR SIR:—The reported phrase is a gross falsification. Neither in words or in spirit did I ever express such sentiments. There seems to be somewhere, a hostile spirit bent upon misrepresentation of our University. Prof. Pierce has been malignaed in the same manner as I. But neither of us will be dragged into a newspaper controversy. I stand upon my published record as expressed in the last chapter of the first volume of my *Fossil Fishes*, or in the essay on Classification, first vol. of the contributions to the Natural History of the

U. S., or in my Geological Sketches, or in Methods of Study.

All I ever said that could be so misrepresented is that Genesis is no text book of Natural History. Very respectfully, L. AGASSIZ.

You see you get no sneer at the Bible from this great naturalist. He writes in a spirit of manifest provocation at the gross and unwarranted, licentious and libellous, misrepresentation which witless scoffers and a thoughtless press have put upon him.

He says the Bible is no text book of Natural Science, nor has the common sense of the Church ever claimed it to be. It was intended to move the heart, and it moves it. Never can the period be when pure science shall declare, "God never made the Heavens and the earth, and that they were not created in the beginning."

LOUISVILLE, Ky., Oct. 1, 1869

Dear Brother Hodges:

I desire to correct a few mistakes made in your Editorial referring to me in October No. of *Freemason*.

I did not say that Baptism was not known in the *Scottish rite*, but I did say that *Masonic Baptism* was not practiced in any *Episcopal Church*.

A *Masonic Baptism* and a *Baptismal Ceremony* in a Church under the auspices of a *Masonic body* of any kind are two distinct things.

The ceremony to which you refer, if I am not mistaken, was performed under the especial patronage of two Lodges of Master Masons assisted by the Sisters of the Eastern Star.

The history of the case can be summed up in a few words. The Father died before the birth of the child and was buried in the *Potter's field*; the mother died when the child was a few days old and not until then was it known that the father, an Englishman, was a Mason; the child was taken charge of by the Lodge, the Eastern Star Sisters vying with each other in attention to the little orphan and the Blue Lodge pledging itself to its care and support. The child was Baptised with the ceremonies of the Episcopal Church (by Bro., I think, Dr. Dix,) but not with the ceremonial common to *Scottish* and *Frenchrite* Masonry.

Fraternally,
FRED. WEBBER.

Bro. Webber does not deny in the above that the *Scottish rite* has a *Baptismal service*, nor did we ever charge that the *Episcopal Church* practiced a *Masonic Baptismal service*. The facts in the case, which has involved this "tempest in a tea-pot" are as follows: The Sisters of Alpha Chapter, No. 1, order of the Eastern Star (a bogus attachment to Ancient Masonry) took a child into their charitable keeping, the father of whom was in indigent circumstances and unable to provide for it. They took it to the Episcopal Church and the Rev. S. H. Weston, D. D., (not Dr. Dix) baptized it, according to the ritual, and over 100 "sisters" stood sponsors for the baptized orphan.

After these Church Services, R. E. Robert Macoy, as Grand Secretary of the order, of Eastern Star, advanced, and, with a few remarks, placed, about the child's neck a blue ribbon, to which was attached a jewel of gold, representing a keystone, with the Eastern Star enameled on the face in place of the mark H. A. On the jewel is engraved the name of the child, with the date and place of baptism, the circumstances and under whose auspices the baptismal ceremony was performed, and other important particulars.

The baptismal name of the child is George William "Aster," the last meaning "Star."

This account contains the elements of all we ever objected to. Such demonstrations do no good. They injure Masonry. There is no "Masonic" order of the "Eastern Star" no more than the fungi of a stump is—the grand old forest tree that once drew its life from the roots that anchor the severed trunk.

Let the Church attend to its baptisms without the presence and patronage of the Orders, and let Masonry be careful not to invade, or appear to encroach upon the province of the Church by introducing *Baptismal services* into its rituals.

We have been presented with a handsome volume—containing the first Annual report of the Board of Trustees of the Frankfort City Public School. The building is handsomely illustrated and the three ground floors are represented.

The "Report," itself, exhibits the high taste of those who have this important interest in charge.

We know of no Institution that has so eminently succeeded, and that augurs such beneficent results for the future, as this one.

The board of Trustees have given it such attention as could only characterize those possessed of the truest humanitarian spirit, and have their reward in the fruitful results which have followed their beneficent labors.

In the face of stately opposition, this Public School, in the first quarter of its second year, has reached a degree of eminence surprising to those who know the facts.

Mr. Browder, the Superintendent, is a thorough organizer, and richly deserves the meed of praise, which has already been accorded him by an approving public.

Dr. Mills and Col. Brown, members of the Board, have been untiring in their efforts—giving a personal influence to the success of the Institution, invaluable in itself.

MASONIC WIDOWS' AND ORPHANS' HOME AND INFIRMARY.

[CONTRIBUTIONS CONTINUED.]

T. Schwartz, Louisville.....	\$100 00
*C. Henry Finck, Louisville.....	100 00
Henry Wehmhoff, Louisville.....	100 00
John Fleck, Louisville.....	100 00
W. L. Weller, Louisville.....	100 00
M. Kraft, Louisville.....	10 00
J. W. Hecter, Louisville.....	25 00
Jacob Schmidt, Louisville.....	10 00
J. P. Morton & Co., Louisville.....	24 50
J. P. Schmitt, Louisville.....	100 00
W. M. Rogers, Louisville.....	5 00
J. P. Chambers, Louisville.....	100 00
C. L. Martin, Louisville.....	25 00
C. G. Davison, Louisville.....	100 00
Wm. Kendrick, Louisville.....	200 00
C. Schulthess, Louisville.....	25 00
C. A. Handwerker, Louisville.....	50 00
C. F. Dupree, Louisville.....	25 00
B. F. Alford, Louisville.....	25 00
F. H. Goodrich, Louisville.....	5 00
Geo. R. Gill, Louisville.....	10 00
* C. Henry Finck, subscribed \$1000, and paid \$100, as first installment.	

Wicked hopes, like unskillful guides, mislead the unwary.

Who is the laziest Freemason in Frankfort? Bro. Walleschek—the furniture dealer; he keeps chairs and lounges about all the time."

Wrongs may try a good man, but cannot imprint on him a false stamp.

"The Masonic Token," an elegantly edited and bound Gift-Book—suitable for the approaching holidays. It is compiled by Wm. T. Anderson 32d°, Past Master, etc., and published by the New York Masonic Publishing Co., 432 Broome street. Some of the most gifted of American authors have contributed to this Volume, among whom we notice Wm. C. Bryant, W. Gilmore Simms, Benj. J. Lossing, and Albert Pike. The price is \$2 50. Masons who desire to present a Christmas gift cannot do better than to purchase this beautiful volume.

THINGS WISE, AND OTHERWISE, THE CHILDREN SAY

"How old are you?" asked a railroad conductor of a little girl whom her mother was trying to pass on a half ticket. "I am nine at home, but in the cars I am only six and a half."

A Sunday-school teacher was giving a lesson on Ruth. She wanted to bring out the kindness of Boaz in commanding the reapers to drop larger handfuls of wheat. "Now, children," said she, "Boaz did another very nice thing for Ruth; can you tell me what it was?" "Married her!" said one of the boys.

A Portland school-house caught fire the other day, and as the boys watched it, one in another school said, enthusiastically and honestly, to his companion, "Oh, Johnny! don't you wish it was our school-house?"

WHERE GOD IS NOT.—A little child instructed in a Sabbath-school, on being asked by his teacher if he could mention a place where God was not, made the following beautiful and unexpected reply, "Not in the thoughts of the wicked."

A little boy disputing with his sister recently, exclaimed: "It is true for ma says so; and if ma says so, it is so, if it ain't so."

Little Frank was taught he was made of dust. As he stood by the window, watching that element as the wind was whirling it in eddies, he exclaimed seriously: "Ma, I thought the dust looked as though there was going to be another little boy made."

A little five year old in Pittsfield recently repeated his usual evening prayer, "Now I lay me down to sleep," to which he added, much to the surprise of his mother, "Please, God, bless papa and mamma, grandpa and grandma, and grandpa's turkey and make 'em fat, and make papa and mamma take me down to grandpa's Thanksgiving."

Mamma—"Bertie's going to the country to see the cows and the hens and the chickens." Bertie—"Can Bertie milk the cows, mamma?" Mamma—"No, my dear; the cows are to large for Bertie to milk." Bertie—"then, mamma, Bertie can milk the hens and the chickens—can't he, mamma?"

Two urchins. "Tom' and 'Jack,' went to school for the first time. The teacher asked 'Tom' what his name was.

'Taum,' replied the boy.
'No, my boy you should not say 'Tom,' but say 'Thom-as.'"

'Taumas' repeated the boy,
'That's better. Now, my lad,' said he, turning to the other, whose face suddenly brightened up with a newly conceived idea, 'what's your name?' 'Jack-ass,' replied the urchin, promptly.

Davis Hart's little six years old son was run over at East Boston, and injured so that he died in an hour. When his father arrived at the scene of the disaster, the child said, "Don't whip me, father, I'll never do so again."

A Hartford four-year old saw his parents preparing for church, and he asked them to take him along with them. He was told that he was too little and must wait till he should grow bigger. "Well," returned he, "you'd better take me now, for when I get big I may not want to go." The parents saw the point—he was taken.

A little girl was rebuked by her mother for her fondness for killing flies. The little one had acquired great dexterity in this employment, and was so much occupied in it that the parent found she was growing into a state of cruelty. Calling the child to her side one day, she said in a sad tone, "Mary, dear, don't you know that God loves the little flies?" Mary seemed to hear the words as though they suggested a great many new ideas. She stood by her mother's side for some time in thoughtful sadness, and at length walked slowly up to the window where a bewildered fly was humming and buzzing about on the pane. She watched it lovingly for some time, and then, almost too full of grief to speak plainly, she began to utter caressing words. "Doz ee fie know dat Dod loves oo? Doz oo love Dod?" Here she extended her hand fondly toward the insect as if to stroke away the terror that she felt she had inspired. "Doz oo want to zee Dod?—well," in a tone of intense love and pity, at the same time putting her finger on the fly and softly crushing it against the glass, "well oo shall."

A pedagogue was about to flog a pupil for calling him a fool, when the boy cried out; "Oh, don't! I won't call you so any more—I never will say what I think again."

"Mamma!" said a precious little boy, who, against his will, was made to rock the cradle of his babe brother. "If the Lord has any more babies to give way don't take 'em."

First class in spelling, stand up. John, spell weather.
"W-e-a-i-o-u-t-h-a-i-o-u-r."
"Well, John, you can sit down; that is certainly the worst spell of weather we have had for a long time."

Why are sheep the most dissipated animals in creation? Because they gambol in their youth, spend most of their days on the turf; the best of them are blacklegs, and they are sure to be sheered at last.

Bookbinder—"Oh, your master wants them bound, my man, does he? Well, are they to be done in Russia or Morocco?" Rustic—"Why stoopid, dost think if he'd wanted 'em done in Russia that I'd ev browt 'em 'ere?"

A fellow that thought himself very clever, one day showing off a walking-stick that he had made, was asked whether he made it himself, when he answered, "Yes, and out of my own head, too." Upon which a wag replied, "Yes, and got wood enough to make another."

THOUGHTS ON SATURDAY NIGHT.—Somebody gets off the following beautiful thoughts on the closing night of the week. There is a volume of truth and sense in them: "Saturday night makes people human, sets their hearts to beating softly as they used to do before the world turned them into war drums and jarred them to pieces with tattoos. The ledger closes with a clash, the iron-doored vaults come to with a bang, up go the shutters with a will, click goes the key in the lock. It is Saturday night, and business breathes free again. Homeward, ho! The door that has been ajar all week gently closes behind him, the world is all shut out. Shut out? in, rather. Here are his treasures after all, and not in the vault, and not in the book—save the record of the old family Bible—and not in the bank. May be you are a bachelor, frosty and forty. Then, poor fellow, Saturday night is nothing to you, just as you are nothing to anybody. Get a wife, blue-eyed or black-eyed; but above all, true-eyed. Get a little home, no matter how little, a sofa, just to hold two, or two and a half, and then get the two, or two and a half in it, of a Saturday night, and then read this paragraph with the light of your wife's eyes, and thank God and take courage."

MASON.—The speculations of many Masonic writers respecting the origin and derivation of this word are too puerile to be repeated. It is evidently the German "metzen," to cut. In Germany, the operative masons were called "steinmetzen," stone-cutters, and sometimes "mauern," wall-builders. The term Mason is simply the German word anglicized by softening the tz sound. —Macy.

A Western editor thinks, that if the proper way of spelling tho is "though," and ate "eight," and bo "beaux," the proper way of spelling potatoes is "poughteightheaux."

An old lady receiving a letter she supposed was from one of her absent sons, requested a neighbor to read it. He accordingly began to read, "Dear mother," then pausing, as the writing was rather illegible. "It's from my Johnny," exclaimed the old lady. "He always stutters."

A girl in Pittsfield was struck dumb by the firing of a cannon. A number of married men have, in consequence, invited artillery companies to parade on their premises.

Most of the shadows that cross our path through life are caused by our standing in our own light.

Man without work is a clock without hands. He goes, but not a soul in the world, save himself, is ever the better for it.

Our reputation depends greatly on the choice of our companions.

A book is an artificial memory. You treasure up thoughts and incidents there and take it down from your shelves and refer to it whenever you please. In old times, before this was possible, learned men carried about with them in their heads whole treatises, encyclopedias, dictionaries.

Alexander the Great, seeing Diogenes looking attentively at a large collection of human bones, piled one upon another, asked the philosopher what he was looking for? "I am searching," said Diogenes, "for the bones of your father, but cannot distinguish them from those of his slaves."

"Mr. Showman," said a greenhorn, at a menagerie, "can the leopard change his spots?" "Yes, sir," replied the individual who stirs up the wild beasts; "when he is tired of one spot he can easily go to another."

There is nothing purer than honesty; nothing sweeter than charity; nothing warmer, than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest and most steadfast happiness.

ONWARD.

BY H. W. PAYSON.

Onward—onward! slow and steady;
Be each footprint firm and deep,
Bear your form erectly, nobly,
While the narrow path you keep.
Do the work which God has given you,
Be your calling what it may;
Bury not, nor hoard your talents,
Labor with them on your way.

Onward—onward! look not backward;
Stop not to regret the past,
Nor upon its joys to linger—
On! your sands are running fast.
Take from memory what can aid you—
Let oblivion have the rest;
Be whate'er your heart enshrines,
But the purest and the best.

Onward! onward! look not round you,
At the laborers by your side;
If you pause in idle dreamings,
From the path your foot will slide.
Yet help on your feeble brother,
If he faint in doubt and fear,
Let your love his spirit strengthen,
Let your faith his spirit cheer.

Onward! onward! look beyond you,
Keep the beacon-light in view;
Let no idle ignis fatuus
Lure you from the safe and true.
Onward, with your heart ennobling,
Soul refining more and more,
Till at the gate of heaven
Drop the burthen that it bore.

Literary Gems.

When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—*M. Henry.*

"Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

The blind man thinks more constantly than the seeing man; this from his habit of uninterrupted introspection. Out of blindness came the *Iliad* and the *Paradise Lost*.

Time is an old novelist, who takes a pleasure in printing his tales on our countenance. He writes the first chapter with a swan's down, and graves the last with a steel pen.—*Hopkins.*

Richter observes with justice that no school is more necessary to children than that of patience, because either the will must be broken in childhood, or the heart in old age.

Travelers in the Orient secrete gems in their flesh against the time of need. So do we enshrine precious memories in our hearts, to brighten life when darkened by calamity or desolated by sorrow.—*Street.*

Farton says: "The best man is he who can rear the best child; and the best woman is she who can rear the best child. The whole virtue of the race—physical, moral, mental—comes into play in the most sweet, most arduous, most pleasing, most difficult of all the work done by mortals in this world."

Knowledge opens all the senses to the wonders of creation; ignorance seals them up, and leaves the animal propensities unbalanced by reflection, enthusiasm, and taste.—*Everett.*

Be gentle—if you cannot *relieve*, do not *grieve* the poor. Give them soft words if nothing else. Put yourself in the place of every poor man, and deal with him as you would God should deal with you.—*John Wesley.*

Rev. Henry Ward Beecher some time since received a letter from a young man who recommended himself very highly as being honest, and closed with the request: "Get me an easy situation where honesty will be rewarded." To which Mr. Beecher replied: "Don't be an editor, if you would be 'easy.' Don't try the law. Avoid school school keeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer or a mechanic, neither a soldier nor a sailor. Don't think. Don't work. None of them are easy. O, my honest friend, you are in a very hard world! I know of but one real 'easy' place in it. That is the grave.

enemies. It is great folly to make an enemy by ill words, which are of no advantage to the party who uses them.—*Sir Matthew Hale.*

Health is equally neglected, and with equal impropriety, by the votaries of business and the followers of pleasure. Some men ruin the fabric of their bodies by incessant revels, and others by intemperate studies. Some batter it by excess, and others sap it by inactivity. Yet it requires no great ability to prove that he loses pleasure who loses health, and that health is certainly of more value than money, because it is by health alone that money is enjoyed.—*Johnson.*

I have lived long enough to know that the great secret of human happiness is this: never suffer your energies to stagnate. The old adage of "too many irons in the fire" conveys an untruth. You cannot have too many,—poker, tongs, and all,—keep them all agoing.—*Adam Clarke.*

—To know
That which before us lies in daily life
Is the prime wisdom. *Milton.*

Resignation is a generous profession of our faith in the kindness of God's purposes toward us. The more searchingly we are tested, the greater should be our courage, and the more plainly we should perceive the thought of Providence. Against chance, we can have neither strength nor courage. But the moment we begin to suspect a divine intention, we are, I think, almost ready to accord wisdom, pity, and foresight to that word of the enigma which is still undeciphered. The less modifiable events appear to be, the less possible it is for us to assign human causes for them, and the greater the opportunity for the exercise of our faith, because God's share in them is more clearly revealed. The more impenetrable his will is, the more goodness and mercy it hides. The pruning of his adorable hand is ever profitable to the tree. Let us be watchful for the slightest summons to action and, in those hard times when action is impossible, let us imitate the valor of those troops who, by the order of their chiefs, stand motionless, like a living wall, arms in their hands, and exposed to the full fire of the enemy, and are adjudged none the less worthy of the victor's crown when victory is won.—*Madame Sweet-chine.*

Irritated one day at the bad faith of Madame Jay, Mirabeau said to her: "Madame Jay, if honesty did not exist we ought to invent it, as the best means of getting rich."—*Dumont.*

A true test of a man's temper is to keep him waiting ten minutes for his dinner.

A philosopher has discovered that men don't object to being overrated except by assessors.

I have discovered the philosopher's stone that turns everything into gold—it is "Pay as you go."

Little Johnny was being catechised by his brother; who asked him what he was made of Johnny replied, "You and me and papa are made of dust, and mamma and sister are made of men's wibs."

"Well, what is it that causes the saltiness of the ocean?" inquired a teacher of a bright little boy. "Cod-fish," was the quick reply.

A very small girl, whose mother was dead, and whose father had married again, but had not resumed family worship, soon after the event, accosted him:

"Father, is God dead?"
"No, my child," said he; "what makes you ask that question?"

"Why, you used to pray to him night and morning when my mother was alive; but you don't now. I did not know but what God was dead, too."

There are those who know not how to judge of merit but by success, and who therefore blame the leader of an enterprise for a fault, when the fault was not in him, but in themselves, the instrument he worked with.

"How much is he worth?" is rarely asked of a man except in a pecuniary point of view. Providing his pocket is full, it is of no consequence if his head and heart are empty, or whether in fact, he has either of those sometimes supposed to be good organs.

Every young couple who desire to make a good start in life must keep two bears in the house, and feed them well—bear and forbear.

Passion is a drunkenness of the mind, and therefore, in its present workings, not always controllable by reason.

A lady with her little girl and boy, bought him a rubber balloon, which escaped him, and flew up in the air. The girl seeing tears in his eyes, said, "Never mind, Neddy; when you die and go to heaven, yo'll dit it."

In Dresden there is an iron egg, the history of which is something like this: A young Prince sent this iron egg to a young lady to whom he was betrothed. She received it in her hands and looked at it with disdain. In her indignation that he should send her such a gift, she cast it to the earth. When it touched the ground a spring, cunningly hid in the egg, opened, and a silver yolk rolled out. She touched a secret spring in the yolk, and a golden chicken was revealed; she touched a spring in the chicken and a crown was found within; she touched a spring in the crown, and within it was found a diamond wedding ring. There is a moral to this story, and that is, it will not do to trust outward appearances.

THERE'S NOTHING LOST.

There's nothing lost. The tiniest flower
That grows within the darkest vale,
Though lost to vision has still the power
The rarest perfume to exhale;
That perfume, borne on zephyr's wings,
May visit some lone sick one's bed,
And like the balm affection brings,
'Twill scatter gladness round her head.

There's nothing lost. The drop of dew,
That trembles on the rosebud's breast,
Will seek its home of ether blue,
And fall again as pure and blest—
Perchance to revel in the spray,
Or moisten the dry parching sod,
Or mingle in the fountain's play,
Or sparkle in the bow of God.

There's nothing lost. The seed that's cast
By careless hands upon the ground,
Will yet take root and may at last
A green and glorious tree be found;
Beneath its shade some pilgrim may
Seek shelter from the heat of noon,
While in its bows the breezes play,
And song-birds sing their sweetest tune.

There's nothing lost. The slightest tone,
Or whisper from a loved one's voice,
May melt a heart of hardest stone,
And make the saddest soul rejoice.
And then, again, the careless word
Our thoughtless lips too often speak,
May touch a heart already stirred,
And cause the troubled heart to break.

There's nothing lost. The faintest strain
Of breathings from some loved one's lute,
In memory's dream may come again,
Though every mournful string be mute.
The music of some happier hour—
The harp that swells with love's own words,
May thrill the soul with deeper power,
When still the hands that swept its chords.

Wit and Humor.

"Look out for paint," as the girl said when the fellow went to kiss her.

We like a black eye; we like a blue one. We do not like a black and blue one.

One of the most curious things with which we are acquainted is that a watch should keep so perfectly dry when it has a running spring inside.

An ingenious New York mechanic advertises that he manufactures "drums that cannot be beat."

A minister was walking out one day, and passed two little boys, one of whom made a bow. As he turned his back he heard the following amusing conversation:

"Why, John, didn't you know that was Parson M—?"

"Yes, of course I did."

"Well, why didn't you make a bow to him?"

"Why, my mother don't belong to his church!"

Josh Billings says: "one of the funniest scenes I ever listened to was two old maids waiting on one sick batchelor."

The hardships of the ocean—The iron-clads.

Amiable mother: "Here, Tommy, is some nice castor oil, with orange peel in it." Doctor: "Now remember, don't give it all to Tommy; leave some for me." Tommy (who has been there before): "Doctor's a nice man, ma; give it all to the doctor."

The way to make a tall man short is to ask him to lend you a few dollars.

"Go away!" said Muggins, "you can't stuff sich nonsense in me. Six feet in his boots? Bah! no man as lives stands more nor two feet in his boots and no use talking 'bout it. Might as well tell me he had six heads in his hat!"

A Miss Joy, hearing it stated that "a thing of beauty is a joy forever," emphatically declared that she was glad she was not a thing of beauty, because she didn't want to remain Joy forever.

"That was a horrible affair—the murder of Dean, and the sealing up of his remains in a tin box!" "What Dean?" asked half a dozen voices at once. "Sar Dean."

Why does the new moon remind one of a giddy girl? Because she's too young to show much reflection.

"Hans, where do you live?"
"Across de river mit de turnpikes by der school as you go up mit der right hand on der odder side."

"My dear," asked a husband, on observing new striped hose on his only heir, "why have you made barber's poles of our Ernest's legs?" "Because he's a little shaver," was the reply.

Why is a glazier like a fashionable dress-maker? Because he takes pains (panes) to fit the sashes.

If judges would make their decisions just, they should behold neither plaintiff, defendant nor pleader, but only the cause itself.

By cultivating the beautiful, we scatter the seeds of heavenly flowers; by doing good, we foster those already belonging to humanity.

The nerve which never relaxes, the eye which never blenches, the thought which never wanders,—these are the masters of victory.

Digby, the other day, found some money in the street. "Ah!" said he, with a knowing look, "papers have been saying that 'money's tight,' but I wouldn't have believed it, if I hadn't found it in the gutter."

Let us so order our conversation in the world that we may live, when we are dead, in the affections of the best, and leave an honorable testimony in the consciences of the worst.

He who troubles himself more than he needs, grieves also more than is necessary; for the same weakness which makes him anticipate his misery makes him enlarge it too.

Truth, they say, *lies* in a well. "For my part," said a wit, "I thought it the property of *truth* to *lie* nowhere."

The defects of the mind, like those of the face, grow worse as we grow old.

A schoolmaster, who was charged with using the birch rather too violently, declared that it was the only way to make a dull boy *smart*.

A brilliant talker is not always liked by those whom he has most amused.

He that would reprove the world must be one whom the world cannot reprove.

When the winds of applause blow fresh and strong, then steer with a steady hand.

Those who declaim loudest against money-getting are often the most avaricious.

The zeal which begins with hypocrisy must conclude in treachery; at first, it deceives,—at last, it betrays.

At a school in the North of England, during a lesson on the Animal Kingdom, the teacher put the following question:

"Can any boy name to me an animal of the order of Dentata—that is, a front-toothless animal?"

A boy, whose face beamed with pleasure at the prospect of a good mark, replied, "I can."

"Well, what is the animal?"

"My grandmother," replied the boy in great glee.

As there is no jumping in nature, equally there is no stop to it.

A gentleman being reproached for voting against his conscience, "The charge is false," said he; "I never had a conscience."

Better is a poor and wise child, than an old and foolish king, who will no more be admonished.

Introduce changes in your reading and studies. Who reads but little at a time retains that little the better.

Youth endures nothing more easily than poverty, if only a love, either of a heart or a science, illuminate its dark present.

To answer a bully with the courteousness of a gentleman, is like defending yourself with a foil against a two-handed sword.

An Irish painer declares, in an Irish journal, that, among other portraits, he has a representation of *Death*, as large as *life*.

The grave is indeed hallowed when the grass of the churchyard can cover all memory save that of love. We dwell on every good gift of the lost one, as though no unworthy thought could cross that little mound of earth, the barrier between the two worlds.

COULDN'T GET HIS BAGGAGE.—A Philadelphia paper states that a gentleman who holds a responsible position under the government, concluded to change his lodgings, and sent one of the waiters of the hotel where he had selected apartments after his baggage.

Meeting the waiter an hour or two afterwards, he said:

"Well, John, did you bring my baggage down?"

"No, sar!" blandly responded the sable gentleman.

"Why, what was the reason?"

"Case, sar, the gemblen in the office said you had not paid your bill."

"Not paid my bill; why, that is singular; he knew me very well when he kept the Girard House in Philadelphia."

"Well, mebbe," rejoined that John, thoughtfully, scratching his head, "dat was the reason he would'n't gib me de baggage."

The gentleman laughed and paid his bill.

A countryman, walking along the streets of a town found his progress stopped by a close barricade of timber.

"What is that for?" he said to a person in the street.

"Oh, that's for to stop the cholera."

"Ah! I have often heard of the board of health but I never saw one before."

The Masons of Hannibal, at their meeting a few evenings since, passed a resolution of thanks to the postmaster of Hannibal and New London for the rapid transmission of letters between the two points. The time was eight days—the distance nine miles.

A charitable man was boasting to Lord Palmerston: "I spend half my income in charity, I assure you, I do indeed! I have given thousands of pounds away. Generosity covers everything." "Including modesty sometimes," added his lordship.

A French paper thinks that lovers sitting together on a hot summer evening may be happy in the thought that their blood is commingling in the same mosquito.

At a church collection for missions the preacher said: "My Christian brethren, let me caution those of you who put in buttons not to break off the eye. It spoils them for use.—*N. C. Presbyterian*."

On the arrival of an emigrant ship some years ago, when the *North Carolina* lay off the Battery, an Irishman, hearing the gun fired at sunset, inquired of one of the varlets what it was.

"What's that?"

"Why, that's sunset," was the contemptuous reply.

"Sunset!" Paddy exclaimed, with distended eyes; "sunset! Howly Moses? and does the sun go down in this country with such a clap as that?"

Kentucky Freemason, for October.—The discussion is still continued between Messrs. Walsh and Williams, in regard to Masonry. The argument is lame on both sides, because one can't tell and the other won't.—*Masonic Trowel*.

"Pa: what is the use of giving our pigs so much milk?" So that they may make hogs of them selves, darling."

OBITUARY RECORD.

OUR LOVED ONES WHO ARE AT REST.

IN MEMORIAN.

BRO. T. T. SHREVE.

When a great public benefactor dies something more than a mere passing notice of the solemn event is due the memory of the deceased. Our paper was ready for the press in November ere we received the sad intelligence of the death of our worthy brother. It is well known that a short time since he donated to the "Masonic Widows' and Orphans' Home" of Louisville, the eligible grounds upon which the stately charity is being erected. The lots are valued at no less than \$16,000. It will be remembered that the day the Corner-stone was laid was an exceedingly chill day—the snow falling thick and fast; yet we saw our brother there, witnessing the inauguration of an institution in which he took delight, and the inmates of which will not fail to keep his memory green.

Our brother was borne to his grave by loving hearts and tender hands. It is said that the Masonic procession, in the funeral train, was the largest ever seen, on a similar occasion, in the city of Louisville,—extending the length of eleven squares. The officers of the "Home," and of the "Ladies' Aid Society" attended in a body, and both boards passed appropriate resolutions.

The Masonic burial service was read at the grave by our eminent Bro. Grand Secretary J. M. S. McCorkle.

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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If everybody thought as much of this paper as we do, it would have many readers in Maine.—*Masonic Token*.

We see no reason why it should not rank among our first class Masonic Periodicals.—*The Freemason, St. Louis*.

No better monthly can be found in the United States.—*National Freemason*.

A paper of fair proportions, beautifully printed and ably edited.—*Canton (Miss.) Mail*.

Every Mason should take a copy for family reading.—*Fronton (Ohio) Journal*.

Any one of the three numbers received by us is worth the subscription for one year.—*Monroeville (Ala.) Journal*.

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TO ARCHITECTS.

The Building Committee of the Masonic Widows and Orphans Home and Infirmary invite plans and specifications for a Building to be erected in the city of Louisville, and desire to have same handed in by the 25th day of September, 1869.

Three Hundred dollars will be paid for the plan adopted by the Committee.

For further information apply to
C. HENRY FINCK, Chairman,
97 Market St., Louisville Ky.

Sept. 1869, 1t.

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TO SUBORDINATE LODGES.

We have the By-Laws of Hiram Lodge, No. 4—located in Frankfort—setting in Type, and can furnish a copy to any Lodge that may desire to examine them. They are, in substance, the same that were recommended some years ago by the Grand Lodge of Kentucky to the Subordinate Lodges as a good model.

After the Subordinate Lodge has examined them, and approved, with slight modifications, we can furnish them well printed and neatly bound for \$12 50 per hundred copies—sent by mail, we paying the postage.

Attached to these By-Laws is the Funeral Service, entire Address.
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