



**KENTUCKY  
FREEMASON**

**A MONTHLY JOURNAL,  
DEVOTED TO THE INTERESTS OF  
THE CRAFT.**

*W. P. D. BUSH, Publisher & Proprietor,  
No. 80 Fourth Street, Louisville, Ky.*

**Edited by H. A. M. HENDERSON, D. D., Frankfort, Ky.**



# ALFRED WHITE,

Importer and Manufacturer of the



CELEBRATED

## Scotch Granite Monuments,

255 and 257 West Fifth Street,  
CINCINNATI, O.

We have the largest stock to select from of any house in this country, and put up MONUMENTS, MARBLE AND GRANITE, in any state. All we ask is give us a call or write. feb 17

## MASONIC SUPPLY CO.,

233 West Fourth Street, Cincinnati, O.

### JOHN D. CALDWELL,

MASONIC BOOKS, DIPLOMAS, BLANKS, CARPETS, &c.  
Knights Templars' Suits a Specialty.  
Chapter Robes, Crowns, and Mitres furnished. Send

## A. F. Worthington & Co. HOMŒOPATHIC PHARMACY,

170 West Fourth Street, 3d door West of Elm,

CINCINNATI, O.

Homœopathic Books, Medicines, Cases, etc. of every description. Our stock is all new and of the best quality. 17

## STEAM PUMPS, BOILER FEEDERS,

### Cope & Maxwell Manufacturing COMPANY,

Office and Works, HAMILTON, OHIO.

SALESROOMS:

122 East Second Street, CINCINNATI, OHIO.

24 and 26 South Canal Street, CHICAGO, ILL.

717 North Second Street, ST. LOUIS, MO.

8 1/2 Oliver Street, BOSTON, MASS.

Send for Illustrated Catalogue. feb 17

## F. W. BIERE & SON,

Manufacturers of

### PIANO FORTES,

Warerooms: 170 West Court Street,

Cincinnati: Ohio.

The Biere Pianos are pronounced by all leading Artists and Musical Critics as the most perfect instruments manufactured. Every Piano has our New Improved Scale, and is fully warranted for Five Years. Circulars sent on application to F. W. BIERE & SON. Agents wanted. feb 17

## IF WINTER'S BLASTS

Admonish the strong man to prepare against his icy breath, what is his voice to the tortured rheumatic? Be advised by one who knows, and take

### WALKER'S RHEUMATIC CURE

As the best known remedy for your case.

Prepared and sold wholesale by

J. W. SEATON & CO.,

17 207 West Market St., Louisville, Ky.

## THE BEST TAKE

AGENTS, general and special have the best and

steadfast canvass on PEOPLE'S MONTHLY—the most beautiful and popular illustrated paper for the home published anywhere. A 29-page tinted paper, and so popular that it sells from Maine to Texas; adds 100 per cent to its lists, and renews eight out of ten of its subscribers. Quickest sale—biggest pay—finest chromos and best agents. We make a point to take care of our agents. They earn from ten to thirty dollars per day according to location. Outfits ready. A choice between two superb 16x20 chromos, which sweep whole communities.

The Second Installment of

## THE NEW OHIO HISTORICAL NOVEL SIMON GIRTY,

By the author of Old Fort Duquesne, will appear in the May Number, now ready.

### Old Fort Duquesne:

—OR—

### CAPTAIN JACK, THE SCOUT,

(A Famous Pennsylvania Border Ranger) An Historical Novel of Truth and Thrilling Interest, Endorsed by Religious and Secular Press.

"The Truest Historical Novel ever written. Much more faithful to History than Cooper ever was."—[Philadelphia Bulletin.]

"The volume ought to occupy an honored niche in every library."—[Pittsburg Commercial.]

Send Stamp for circular. PEOPLE'S MONTHLY, 163 Elm Street, Cincinnati. Agents wanted everywhere

AGENTS WANTED FOR THE

## HISTORY OF THE Grange Movement;

—OR THE—

### FARMERS' WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmers against the extortions of railroad companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It sells at sight. Send for specimen pages and terms to Agents, and see why it sells faster than any other book. Address NATIONAL PUBLISHING COMPANY, Cincinnati, Ohio. May 3m

## Ancient and Accepted Scottish Rite.

Grand Consistory, 32°. degrees, meets quarterly in March, June, September and December, and in annual Communication on the 2d Wednesday in January of each year. John W. Cook, 33°. Grand Commander-in-Chief.

Rising Council Knights Kadosh, 30°. Henry H. Neal, 30°. Eminent Commander.

Pelican Chapter of Rose Croix, 18° J. M. S. McCorkle 33°. K. C. C. H. Most Wise Master.

Ada Council Princes of Jerusalem, 16°. William A. Warner, 35°. M. Farshater.

Union Lodge of Perfection, No. 3, 14° meets 1st Monday of every month. William Clark, K. C. C. H. 32° P. G. Master. Address any of the above or

FRED WEBBER, 33°. S. G. J. G.

Nov 17 Grand Secretary.

## KENTUCKY MASONIC MUTUAL

RELIEF ASSOCIATION.

DIRECTORS ELECTED OCTOBER, 1873.

J. C. Robinson, Pres't. Thos. Shanks, V. Pres't

William Cromey, Treasurer.

Clinton M'Clarty,	W. H. Meffert,
Smith Wingate,	J. M. S. McCorkle,
A. G. Hodges,	C. M. Talmage,
J. M. Houston,	D. T. Bligh,
J. M. Spalding, M. D.,	Geo. W. Barsh,
	Geo. W. Wicks.

Information in reference to the Association will be given by any of the above, personally or by letter, or by application to FRED WEBBER, Secretary, Louisville, Ky. Nov.—4

## AGENTS WANTED

In every Lodge of every Secret Society in the United States and Canada, to sell articles wanted by members of all Societies. Large Commissions. For further information and terms address

M. C. LILLY, Columbus, Ohio

## LADIES

Physician of twenty years' unsurpassed success in the treatment of Diseases of Females.

No Charge for treatment until cured.

Address PROF. BECK, Lock Box 950, Cincinnati, O.

## OPIUM

MORPHINE HABIT speedily cured by Dr. Beck's only known & sure Remedy.

NO CHARGE

for treatment until cured. Call on or address

DR. J. C. BECK, Cincinnati, O.

## EVENS' SEAL PRESSES,

For Lodges, Societies, Notaries, Companies, Courts, etc. Send for samples and price list.

Also hand printing stamps in every variety.

Address, P. EVENS, Jr.,

207 Walnut St., Cincinnati, O.

W. E. GROVE. E. FORTHINGHAM

## MASONIC SUPPLIES!

### W. E. GROVE & CO.

Dealers in

## MASONIC,

I. O. O. F., I. O. R. M.,

KNIGHTS OF PYTHIAS

AND OTHER SOCIETY GOODS.

General Agents for Carson & Barnard's Masonic Record of Kentucky. Agents wanted in every

Lodge in the State. Send

for Circulars.

93 W. Jefferson St., bet. Third and Fourth

LOUISVILLE, KY.

## Mosler, Bahmann & Co.

Manufacturers of

## FIRE & BURGLAR-PROOF

## (( SAFES! ))

## VAULTS, LOCKS, &c., &c.

OFFICE, SALESROOM AND FACTORIES,

South-West Cor. Front and Elm, and 168, 170

& 172 Water Street,

Jan. '73 CINCINNATI, O.

FOR SALE AT

## Fleetwood Stock Farm

(2 Miles from Frankfort.)

THOROUGHbred, TROTTING AND

PERCHERON HORSES,

Pure Bred Southdown Sheep,

BERKSHIRE PIGS!

IMPORTED ALDERNEY CATTLE,

FINE GRADE STOCK OF ALL KINDS.

J. W. HUNT REYNOLDS.

Jan. '72-4



# Kentucky Free Mason.

W. P. D. BUSH, Publisher.

"FRIENDSHIP, MORALITY AND BROTHERLY LOVE."

H. A. M. HENDERSON, D. D., Editor

VOL. VII.

LOUISVILLE, KY., SEPTEMBER, 1874.

No. 9.

Bro. Rev. Lorenzo Dow.

BY JEFFERSON.

There have been but few American preachers of the Gospel who have had the extensive and familiar fame of Lorenzo Dow. Deficient as he was in education, and superlatively eccentric in manners, and possessing a zeal which might have been termed Apostolic, Dow became known, both in Europe and America, as the most active preacher of righteousness our country had ever produced.

Born in Coventry, Connecticut, October 18, 1777, one year after the Declaration of Independence, his earliest developments were made amid the excitements incident to war and revolution. He became familiar in his childhood days, with the patriotic struggles of our Revolutionary fathers, and it was not strange that he imbibed some of their spirit, as well as their love of right and independence. With the names of Washington and Putnam, Warren and Montgomery, the capture of Major Andre, and the traitorism of Benedict Arnold, he had become acquainted, even before he entered his teen's and when in after years he was called by his office of an itinerant ministry to visit different parts of the United States, he but seldom failed to pay his personal respects to the different battle localities of the great Revolutionary struggle.

Tall and awkward, and without experience of prestige, and endowed only with the plainest manners, his introduction into the ministry was laughed at among many because he seemed the very impersonation of raw and unsophisticated oddity.

His spirit of independence made him impatient of all ecclesiastical restraints, and he was not long in the regular itiner-

ancy among the Methodists until he broke away from their connection, and, as we may say "set up shop" for himself.

He was not much over nineteen, perhaps, when he commenced holding religious meetings in the school-houses of New England. The country was all new, and the Methodist people were few in number and consequently nearly every preacher and particularly the younger ones, were left to "paddle their own canoe."

The style of Dow's preaching at times, was so excentric as to set his whole audience in an uproar; but this only tended to increase his congregations and to give him a wider influence among the people.

He cared very little for ecclesiastical power or ministerial dignity, for he had succeeded in converting himself into an independent ministerial cosmopolite, and hence he set at defiance all church sneers and criticisms, and looked only upon the broadcast people as his legitimate parishioners.

His mind and heart seemed wholly absorbed in his chosen calling, and from the very beginning of his public life he evinced unselfish philanthropy, associated with the sincerest personal integrity, which led him to labor incessantly, and to travel extensively through all the States and Territories of the Union—preaching and teaching the doctrines and morals of the Holy Scriptures, without any fears in regard to creeds, confessions of faith, churches, bishops, or other ministers.

Though wholly destitute of any classical polish or scholarly refinement, he visited seats of learning, State capitols and halls of legislation, as if he had special commission to do so, and but seldom failed to leave impression on the minds of his audiences which were never effaced during life.

It is a little remarkable, as some may

think, that so eccentric a character as Lorenzo Dow should ever become a Mason. Yet the fact that he was a Master Mason is as well substantiated as his public ministry. The precise period of his initiation may not here be stated but the general impression is that he took the degrees in a Lodge in Connecticut—his native State—before he was twenty-five years of age, about the beginning of the present century.

Armed with the symbolic teachings of the Masonic philosophy, and imbued with the unselfish philanthropy of the missionary spirit, Dow started out in the work of an itinerant gospel minister while he was even yet a youth,

"Going everywhere, preaching the word," without scrip, or stipends, or glebe, or ecclesiastical boundaries of any sort, trusting to Providence and the good will of the people for his food and raiment wherever his lot might fall. Money he did not want and would not accept.

The movements of such a character were like the erratic peregrinations of a wandering comet. When seen in one place, no one knew where he would turn up next; and as he always made his own appointments, and as they were sometimes a year ahead, the people could never follow him, and it was seldom they could ever tell from whence he came. Traveling, as he generally did, on horseback, he often preached to the people as he sat in his saddle, and when his sermon was through he rode rapidly from their presence, and often did not stop until he was ten or twenty miles away.

Of course many looked upon him with a mysterious faith, as being strangely, if not divinely endowed. Some even believed that he possessed the power of divination, and on one occasion he excited the people for miles around by raising the devil.



into account when estimating its authority and weight in this country. It is even more interesting to turn to the new House of Commons and to note the number of Freemasons who have been just returned there. Again, I must ask you to remember that this is the first time it has been attempted to discover the Freemasons who are in Parliament, that the list I am about to quote is based upon personal knowledge and such partial information as could be obtained, and that it is necessarily incomplete. As in the case of the House of Lords, there are doubtless many members of the new Parliament who are Freemasons who have not been met and recognized as such either by me or by the friends whom I have been able to consult.

"The only mode of determining their numbers accurately would be to stand in the House of Commons itself on a field-night and to challenge every member there by signs—a proceeding which, even if it were practicable, might be attended with inconvenience. Taking them in alphabetical order, I submit to you the following list of members of the new Parliament who are also members of the Craft, giving you, as the joint-stock companies say, 'power to add to their number,' as your information becomes more complete:

"Capt. P. Arkwright, Derbyshire; Sir E. Antrobus, Wilton; Mr. James Ashbury, Brighton; Lord E. A. Bruce, Marlborough; Sir M. H. Beach, Gloucestershire; Mr. T. Brassey, Hastings; Mr. H. A. Brassey, Sandwich; Mr. M. Bathurst, Cirencester; Hon. R. Bourke, King's Lynn; Mr. Bristowe, Newark; Sir R. Buxton, Norfolk, South; Mr. M. Bass, Derby; Mr. A. Bass, Staffordshire, East; Earl of Beclive, Westmoreland; Mr. W. T. Boord, Greenwich; Romaine Callender, Manchester; Mr. J. G. Dodson, Chester; Mr. W. H. Dyke, Kent, Mid.; Mr. J. Dodds, Stockton; Hon. W. Egerton, Mid. Cheshire; Mr. Eaton, Coventry; Mr. G. W. Elliot, Northallerton; R. Gardner, Windsor; Sir Daniel Gooch, Crickdale; Lord R. Grosvenor, Flintshire; Edward Green, Wakefield; G. Goldne, Chippeham; A. L. Goddard, Crickdale; G. G. Greenall, Warrington; Lord George Hamilton, Middlesex; G. Ward Hunt, Northamptonshire, N.; Marquis of Hartington, Radnor Boroughs; Hon. Col. Wood, Somersetshire, W.; A.

S. Hill, Staffordshire, W.; W. B. Hughes, Carnarvon Boroughs; J. Henderson, Durham; Viscount Holmesdale, Kent, Mid.; Marquis of Hamilton, Donegal; Mr. T. F. Halsey, Hertfordshire; Lord C. Hamilton, King's Lynn; Lieut. Col. Hogg, Truro; Mr. S. Isaac, Nottingham; Mr. H. A. Johnstone, Canterbury; Sir H. Johnstone, Scarborough; Mr. Johnstone, Belfast; Sir F. Johnstone, Weymouth; Sir C. Knightly, Northamptonshire; Sir E. H. R. Lacon, Norfolk, North; Col. Lord Lindsay, Berkshire; Col. Egerton Legh, Cheshire, Mid.; Lord Lindsay, Wigan; Lord Muncaster, Cumberland, West; Viscount Mahon, East Suffolk; Viscount Macduff, Elgin and Nairn; Sir Lawrence Palk, Devonshire, East; A. Pell, Leicestershire, South; Earl Percy, Northumberland; Hon. D. Plunket, Dublin University; Sir F. Perkins, Southampton; Sir J. St. Aubyn, Cornwall; H. B. Sheridan, Dudley; Abel Smith, Hertfordshire; Hon. F. A. Stanley, Lancashire, North; Mr. J. P. Starkie, Lancashire, Northeast; Mr. C. Sykes, Yorkshire, East Riding; Sargeant Simon, Dewsbury; Mr. A. C. Sheriff, Worcester; Mr. Mac Callagh Torrens, Finsbury; Mr. Cowper Temple, Hampshire, South; Lord H. F. Thynne, Wiltshire, South; Lord A. Hill Trevor, Down; Sir W. Wynn, Denbigh; Mr. J. Whitwell, Kendall; Mr. J. Walpole, Norfolk, N.; Sir F. M. Williams, Truro; Sir H. D. Wolff, Christchurch; Mr. G. H. Whalley, Peterborough. If proof were wanting that Freemasonry is not, in this country, a political institution, it would be found in the nearly-even balance of parties shown in the foregoing lists. If you analyze the names comprised in them, you will find that they include a nearly equal number of Conservatives and Liberals; and all we need care to congratulate ourselves upon as Freemasons is the number and influence of our brethren in both Houses of Parliament.

THE anti-secret men of Syracuse condemn Grangers and secret temperance societies as a standing menace against the religion of Jesus; they resolve to vote for no Mason, and protest against the Masonic dedication of public buildings. They also determined on forming a new national party, to be called "The Americans."

### An Anecdote of Mendelssohn.

Great as Mendelssohn was as a composer, I believe he was far greater both as a pianist and an organist. Under his hand each instrument "discoursed" after a manner as original as it was captivating. Scarcely had he touched the key-board than something that can only be explained as similar to a pleasurable electric shock, passed through his hearers and held them spell-bound—a sensation that was only dissolved as the last cord was struck, and when one's pent-up breath seemed as if only able to recover its usual action by means of a gulp or a sob.

An anecdote relative to this feeling I may here introduce as told me by Sir Michael Costa. On one occasion of Mendelssohn being in Switzerland, he and Sir Michael met at the Church of Friburg, in which building the organ is of such worldwide celebrity that few persons—especially those who lay claim to any musical taste—leave the town without going to hear it. At the time referred to the custodian was somewhat of a bear, and most determinedly refused, either for love or money, to permit any stranger to place his fingers upon the keys, although he himself had not the slightest pretention to the designation of an organist; and so far from showing the capabilities of the instrument, induced very many to go away under the impression that they had been "sold," that all *Murray* and other guide-books have stated was nothing better than "a delusion and a snare." Mendelssohn was resolved, by hook or crook, to ascertain what the Friburg organ was made of. For this purpose he drew the custodian out, working upon his weak points of character—for the old man really loved the organ as if it had been his child—but as to getting his consent, that seemed to be beyond the probability of realization. Every one, whoever had the good fortune to be acquainted with Mendelssohn, must have been attracted by his winning manners, his courteous bearing, and his manifestations of decided character. Whether he won upon the old man by one of these peculiarities of his "native worth" in particular, or by their combination, can only be inferred. Suffice it to say, that after long parley he was permitted to try one range of keys. One hand he employed at first, quietly using the other in drawing the stops, as if to



test the variety of their quality; and when he had thus got out as many as seemed applicable for his purpose he made a dash, which completely staggered the old man, and began to play as only he could play. He clutched the rail against which he was standing, and for an instant seemed as if he would drag this bold intruder from his seat. That impulse was, however, only momentary; for he soon stood, as it were, spellbound, until a break in the gushing harmony enabled him to make an effort to ascertain who the master-spirit was that made the organ speak as he had never heard it speak before. Sir Michael Costa, at first scarcely knowing whether it were better to smile at the old man's astonishment, or to let events take their course, or to enlighten him at once, decided upon the former course; but at this moment the old man seized him by the arm and gasped out, "Who in heaven's name is that man?" But when he answered, slowly and deliberately, "Felix Mendelssohn Bartholdy," he staggered as if struck by a tremendous blow. "And I refused him to touch my organ!" he sorrowfully said. But as Mendelssohn began again to play, he gave an impatient sign that he should not be disturbed, and listened and listened as he never listened again, as if some mighty spirit had entranced him. The object gained, Mendelssohn spoke a few kind words to the old man and so departed, leaving an impression upon his mind and heart that, without doubt, during the time that he was spared, was never for an hour obliterated.

COL. R. D. ALLEN, a worthy and well-qualified Masonic brother and able educator, has taken the superintendency of the Kentucky Military Institute, near Frankfort, and will open the twenty-ninth academic year on the first Monday in September. From personal observation of this excellent institution we commend it to the patronage of the public.

THE Masons of Owensboro are a lively set of fraters. They have built and furnished themselves with an elegant hall. All the branches of Masonry are represented there, including a flourishing Commandery of Knight Templars. Brother Joseph Branham, one of the highest Masons in the State, lives there, and this may account for the "milk in the cooanut."

### Excavations in Italy.

In Civitale, a very old town of Venetia in Italy—Forum Julii of the Roman—and formerly in the duchy of Friuli, an interesting find was recently made. On the occasion of paving a square anew, the syndic or mayor of the town decided to improve the opportunity and make some excavations. An old wall and some mosaic work were first exhumed, but at length a great rough-hewn flat stone was reached. Under this stone, which was very heavy, masonry of thick quadrangular tiles enclosed a stone sarcophagus with a marble cover. This cover was after the Roman fashion in the form of a roof, with horns at the corners, and with circles hewn in each side of the gable. The cover was lifted off with care, and the remains of a corpse were found; the skull and the ribs were entirely decayed, the shoulder blades and the fore arms were in a good state of preservation. The head, inclined toward the west, rested upon some tiles, the body on a decayed plank. The body must have measured at least six feet.

To the right of the head an iron lance point was found, while pieces of the lance's shaft were found in the coffin. The decayed remnants of an iron sword and an ornamented wooden scabbard were found on the left side. Across the legs was lying the upper part of an iron helmet, which had been ornamented with gilded bronze, and near by the iron frame of a shield, which had probably been covered with wood and leather. There were some fragments of boot leather and bronze spurs, and pieces of clothing of two materials, one light colored and the other dark, both stitched with gold thread. A Greek cross made of gold and precious stones, and which had been sewn to the dead man's dress, was found. The stones alternated with a saint's head impressed on gold plates. A heavy gold ring, in which a gold coin of Tiberius was set, and a golden buckel were found. A glass flask stood beside the right foot of the corpse. This flask had a long neck and wide mouth, and was two thirds filled with pure water.

The whole find was placed in a casket with a glass cover and carried to the town museum. After cleaning the marble cover of the sarcophagus the inscription

Gisvl—engraved in characters of the first Longobard period—was found upon it, from which it is supposed that the remains and coffin are those of Duke Gisulfus of Friuli, a nephew of King Alboin, who, according to Paulus Diaconus, was created duke in the year 568, and was killed in a battle against the Avari in the year 615.

### Peculiarities of The Dunkers.

THE following is from a report of the proceedings of the recent conference of Dunkers, at Girard, Illinois.

Then came a question with reference to the manner in which the beard should be worn, which elicited a lengthy discussion, and it was decided that wearing the beard in fashionable style was contrary to the doctrines of the church, and that the brotherhood should be very careful not to imitate the ways of the world in this respect. It has ever been the order of the church to wear a full beard; but to wear a mustache only is not permissible, and renders the offending brother liable to church discipline. It was recommended that the brethren should trim the mustache shorter than the lip, that the mouth might be clean to receive the kiss of brotherly love.

The next question discussed was, will this meeting allow brethren, especially ministering brethren, to engage in the banking business? Decided that it was improper for them to do so; that the funds invested would not be under their control, and that in case they should make loans or should fail to meet their indebtedness, it would be collected from them by process of law, and might therefore be the means of depriving the widow and orphan of homes, which is contrary to their belief; that banks often loan money at high rates of interest, which is usury, and therefore unscriptural, it has a tendency to make them covetous and lead them into temptation; that the brotherhood should keep their property under their own control, so that they can use it for the scriptural and temporal good of mankind. They are permitted to loan at the legal rates of interest in the several states, and never to take a greater per cent. All brethren were advised to be very careful what kinds of business they engage in, especially railroads and banks.



The question of collegiate education was next discussed, and it was decided that it was not advisable to give their children such, as it would have a tendency to lead them astray from Christian simplicity and primitive doctrines, and thereby create a discord in the church.

#### Origin of the Masonic Gridiron.

In years gone by—say fifty or more—there lived in the city of Gotham, a jolly good host, whose physical man betokened that he was no idle workman at seasons of refreshment, and his full face denoted that good humor and a relish for jokes whetted his appetite for bibbles as well as edibles. This jolly good host was a Freemason, and his hotel was a resort for the members of the craft to while away their leisure time, where they were received with a smiling welcome, and their indulgence with a happy jest or some lively anecdote.

Among the members of the lodge to which our good host was attached, was one, a tailor by profession, who fully equalled him in pranks and jokes, and when these two met some mischief was concocted, some plan devised for merriment at the other's expense.

Among the inmates of the hotel was a very worthy young man, a mechanic, employed in the neighborhood, boarding there for convenience.

This young man had a desire to learn the mysteries of Freemasonry, and requested the landlord to advise him as to the course to pursue, to which he readily agreed, as the young man was every way worthy to become a member of the fraternity. The application was made and everything was satisfactory. Prior to the initiation he concluded to make his debut in the lodge in a new outfit, and he engaged a new suit from our jolly good tailor, to be finished on the night of his initiation. The tailor being cognizant of his customer's application to be made a Mason and divining the purpose for which the suit was ordered, he, at the suggestion of the host, devised a plan for some sport on the occasion. The worthy host's wife it was known had some curious views concerning the Mystic Brotherhood, and declared "it was not altogether for beneficial or charitable purposes the Masons met in their lodges."

The tailor had prepared a piece of cloth, and scorched it in stripes as if it had been

burnt on a gridiron; this he neatly basted on the seat of the pantaloons. The clothes arrived in due time, and soon encased the physical man of the candidate for initiation.

He presented himself before the host before going to the lodge, who in the presence of his better half appearing to admire the new suit, and inspecting the lower part of his coat, he remarked: "How very considerate!" loud enough for his spouse to hear, and then left the house accompanied by the candidate. The next day the clothing was closely scrutinized, and before the close of the week, there were few lady acquaintances whose husbands were known to be Masons, who did not see those pantaloons.

It must not be supposed there was no secret understanding in relation to making Masons after retiring at night, between the good host and his better half. The good soul, serious and moralizing; he unable to restrain his laughter, and striving to prevent giving offense.

The circumstances gave occasion for much talk among the good wives in the neighborhood. In due time the piece of cloth which had created no little excitement was removed, and the young man remained in ignorance of the practical joke; the subject being of a delicate nature, could not be communicated to him by those who believed him to have been a victim to so cruel ceremony.

It was this circumstance which gave such extensive currency to the belief that a heated gridiron was a necessary implement in Masonic initiation.

As the Masonic Order of St. Lawrence has for its badge a gridiron, we intend next week to explain this symbolism.

The velvet moss will grow on the sterile rock, the mistletoe flourishes on the naked branches, the ivy clings to the mouldering ruins, the pine and cedar remain fresh and fadeless amid the meditation of the receding year; and Heaven be praised, something beautiful to see and grateful to the soul will, in the darkest hour of fate, still twine its tendrils around the crumbling alters and broken arches of the desolate temples of the human heart.

The wild waves rolling in upon the Saratoga beach whisper that John Morrissey has made a clear profit of \$40,000 so far this year, with three Congressmen yet to hear from.

#### ORIENTAL EXPLORATION.

Besides several societies in the world now engaged in oriental exploration, there are two prominent ones in America: The Oriental Topographical Corps and the Palestine Exploration Society. These two organizations are entirely separate, both in their structure and their methods of work. The Corps is friendly to the objects of the Society, however, and willing to co-operate with it when practicable.

The Corps has its second expedition in the East. It is led by Professor James Strong, and has just completed important work in the valley of the Nile. The Professor is aided by an able staff of engineers, scientists, and artists. This expedition is now following the route of the Israelites from the Red Sea to Sinai, and will pass from there by way of the wild fastnesses of Arabia Petrea to Southern Palestine, thence by way of Gaza and the Mediterranean coast line to Mount Carmel, and from there, east, to Bethshean, and northward through the regions of the Sea of Galilee to Damascus, returning southward through Bashan and Moab, and by the Dead Sea and River Jordan to Jerusalem. Turning north again, it will pass through Central Palestine, and by way of Tyre and Sidon to Mount Lebanon. The expedition will then make a line of observations through Asia Minor and Greece, on its way home, late in the season.

Soon this organization will send other similar expeditions to the valleys of the Euphrates and the Tigris, and to Ararat for thorough outline surveys of these regions with a view of following them, after finishing Palestine, with more minute work as soon as the way has thus been prepared to do so with economy of time and money.

These outline surveys are being made with sufficient triangulation to render them mathematically reliable as a permanent frame-work for future operations; sufficiently so, in fact, to construct from them far more minute maps of most of these regions than any now in existence. A nucleus for a museum of the stones, shells and birds, plants and flowers of Bible lands was secured by the pioneer expedition of the Oriental Topographical Corps which went out in 1873 under George May Powell. The pioneer expedition also made important observations



relative to the location of Mount Calvary, and to the question of the "early and latter rain." It brought back valuable "squeezes" from written stones lately found far away in Upper Egypt, and secured and organized a corps of correspondents, composed of scientific men, who reside in Egypt, Syria, and Northern Africa. Through these correspondents work is now being accomplished by an insignificant expenditure of money, which would cost many thousands of dollars if done otherwise.—[*Scribner's for June.*]

FOR WAR.—An organization of anti-Masons, consisting of Blanchard, Carpenter, *et id omne genus*, has been formed in Illinois, and applied for incorporation in Chicago. The object, as stated in their application, is to "expose, withstand, and remove secret societies—Freemasonry in particular."

The Secretary of State was not clear that he had the power to issue papers for such a purpose, and the application has been referred to the Attorney General for his opinion. We hope they will succeed in securing incorporation, and that they may be able to "remove" about half that goes under the name of Freemason. The remaining half would then be what Masonry ought to be. Go ahead, Blanchard.—[*Review.*]

THE exercises of the meeting of the State Teachers' Association, which just closed at Owensboro, was one of unprecedented interest, though the number of members in attendance was not so large as at former sessions. Dr. Henderson, State Superintendent, Prof. W. F. Perry, and Prof. W. W. May delivered evening lectures to large audiences. Addresses were made during the day by Profs. Chase, Fuqua, Reynolds, Vance, Connelly, Reppert, Lockhart, Hodges, Chenault, Lowery, and Dr. C. H. Todd. H. A. M. Henderson was re-elected President, and W. H. Lockhart Secretary by acclamation. Delightful music was furnished by a select choir. The families of Owensboro furnished elegant hospitality to the members. Glasgow was selected as the place for the next meeting, and an excursion is to be made to the Mammoth Cave, and the State Associations of Tennessee, Indiana, and Ohio were invited to participate therein.

### The Right Hand of Fellowship.

It has been said by the oldest Masons that in the early days of Freemasonry in America, visitors were welcomed in lodges and chapters with the most sincere affection and courtesy. It has been said by the oldest Masons now living that no act of fraternal etiquette was spared to make them understand that they were really glad to see them. Visitors were greeted with open arms and warm hearts, that showed them that wherever they traveled they found among Masons brethren of the mystic tie who were really brothers indeed. Nothing could be more fraternal or cordial than the greeting such brethren received as they were introduced to the lodge-room. The master invariably sounded his gavel, and ordered the lodge to take a recess for a few moments for the purpose of giving the brethren an opportunity of being introduced to the stranger. The master then took his position beside the visitor, and introduced each member of his lodge by name; and thus, in a true fraternal spirit, a Masonic acquaintance commenced. The brethren, surrounding the visitor, made his stay agreeable in the lodge; and when the lodge was closed, all partook of substantial refreshments, and pledged friendship and love as united in the bonds of brotherhood.

If the visitor remained a few days in the place, the brethren would call the next and succeeding days at his hotel, and would try to make him happy, and destroy the monotony of life among strangers by all those acts of courtesy and fraternal friendship which make the time pass pleasantly. When strangers settled in the place their first business seemed to be to make the visiting brothers acquainted with the town and its inhabitants, and thus enter on life in a new place under the comforting auspices of the brethren of the masonic fraternity. If a brother from abroad was taken sick, not only was a proper physician procured, but watchers and nurses were provided, and brothers visited the bedside so often that the visiting brother could want neither care, nor comfort nor attendance. And when death claimed the visitor his remains would be taken to the loved ones at home with that tender and loving solicitude that characterizes the true Ma-

son from the heartless and ignorant pretender.

All this has changed. Masonry remains the same in its ritual and its principles; but that individual responsibility, that each Mason has pledged to another, is fast rusting and dying out. Unless it is stopped at once it will entirely change the character of the order we love and cherish.—*John Edwin Mason, M. D.*

### A New Lodge in John Wesley's Birth Place.

On July 11th, ult., a most interesting and impressive ceremony was performed in the town of Eppsworth, England, which has attained something of historic note as being the birth-place of John Wesley, the founder of Methodism.

The always impressive ceremony of consecration was rendered more so on this occasion by a soul-stirring address delivered by the Prov. Grand Chaplain, Bro. the Rev. Daniel Ace, D. D., of Lodge No. 423, in which he took occasion to allude to the similarity of Freemasonry to the great work which John Wesley had in view, viz: the acknowledgment of one vast brotherhood under one Common Father.—*London Freemason.*

FRIENDSHIP.—The noblest revenge we can take upon our enemies is to do them a kindness; for to return malice, and injury for injury, will afford temporary gratification to our evil passions, but our enemies will only be the more bitter toward us. But to take the first opportunity of showing them how superior we are to them by doing them a kindness or by rendering them a service, the sting of reproach will enter deeply into their soul; and while unto us it will be a noble retaliation our triumph will not unfrequently be rendered complete, not only by blotting out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship.

"Freemasonry is confessedly an allegory, and as an allegory it must be supported, for its traditional history admits of no palliation.\*\*\*\*\* whoever would remove it out of the category as an allegorical institution, might as well destroy its existence, for in no other character would it be able to hold its own.—"OLIVER.



NOTHING seems to be more pleasing than the compositions of budding youth which now and then get into the newspapers, where real originality of thought or expression is rarely mixed up with the mistakes and crudities of immaturity. How rich the one now going the rounds, the brilliant effort of an eight-year-old child! "Subject," a horse.—A horse is an animal with one tail and four legs; one on each corner."

We give below a late intellectual emanation from a boy in one of our seaport towns, between ten and eleven years of age. There is certainly a vein of true humor running through its piscatorial statistics. The teacher had told the class to write in their seats at the time, for half an hour, on any subject they pleased. The writer has evidently been well-grounded in spelling, punctuation, and capitalization.

"MY DEAR UNCLE:—I spent my vacation gunning most of the time with a pop-gun. I walked over to Africa to shoot some lions and tigers, I shot 15 lions, 23 tigers, 13 whales, 16 elephants, 11 baboons, and 100 monkeys. I then went a fishing and caught with a horse hair line, a pin for the hook and a stopple for a sinker, 25 halibut, 93 sharks, 173 sword fish, in five seconds of time. As I was going to draw up my line again, I had 9 whales, 16 halibut, 17 sharks, 11 sword-fish, 5 tautog, 19 scup, 13 lobsters, 12 crabs and 7 bass. The line was not quite strong enough and it broke. I sent my slave, Dennis Sullivan [the boy sitting in the seat in front of him] down after them. He jumped down and caught one of the whales by the tail, he thought they were quite heavy, but as he was a man of muscle he got them up and put them in our large boat, eight inches long and one and a half inches wide, and swam over to America with them in our pockets. As soon as I came home a fellow whose name is Bill Butler, [the boy sitting in the seat behind him] came along blowing an old fish horn. I went out of the house and said, Old Bill, where are you going today? He says, Well, Old Jack, have you got any old hats, jackets, boots, vest, pants or shoes you want to sell? I said, what do you give a pint for them? He said that he give five cents counterfeit for a pint of them. Just then a State Constable jumped around the corner and snatched him. He had a lot of old bottles which

had whiskey in them. He had just been asking me if I wanted any, I told him that I did not use it. He said that it was his best friend. The State Constable carried him up to the police-station where he was fined two cents and a half as being a common drunkard; he could not pay it and was sentenced to two minutes in the House of correction. As soon as he got out he said, Will you go up to Fifth Street Grammar School [the writer's school house] and see it? The doors are made of the purest of gold, and the knobs of silver. This is the end of my vacation, and how is that for high?"

#### Late Hours.

The credit and respectability of a lodge are greatly injured by the habit of holding protracted sessions to a late hour of the night. Nearly all the female opposition to Masonry—and it is far the most potent exercised—has its source in the late hours spent in the lodge-room. Let the master, when a reasonable amount of work has been done, promptly close his lodge, and the brethren depart to their homes. If the brothers linger to engage in conversation or go to other places of resort, the lodge has to bear all the blame of their protracted absence from home, which is making Masonry responsible for habits with which it should not be charged.

My late old and intimate friend, Lewis Gaylord Clark, many years ago, related to me the following anecdote of his brother, Willis G., who, when visiting an old acquaintance, a farmer, at a time when albums were all the rage, was handed by the daughter a superannuated account-book, ruled for pounds, shillings and pence, in which he was requested to write something pretty for her; with which request, he complied in the following manner:

This world's a scene as dark as Styx,	£	s.	d.
Where hope is scarce worth		2	6
Our joys are borne so fleeting hence,			18
That they are dear at			
And yet to stay here many are willing,			1
Although they may not have			

—[Editor's Drawer, Harper's Magazine, for August.

Nor long since an English gentleman gave the London Church Missionary Society \$100,000 as a thank-offering for the recovery of a sick child.

#### The End of Masonry and Odd Fellowship.

A reverend divine, back of Columbus, Ky., has announced his determination, and has actually commenced a series of sermons or lectures with the avowed intention of breaking the Odd Fellow and Masonic institutions. Pity that the thousands of these brotherhoods didn't know before they expended so much time, talent and money in establishing their orders that this reverend gentlemen was opposed to them. [—Hickman Courier.]

"Oh for a forty parson power  
To chant thy praise, hypocrisy!"

STUDY OF THE SCRIPTURES.—A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring and there was found a yolk of gold.—Find the spring of the gold, and it flew open and dislocated a beautiful bird. Press the breast of the bird, and in its breast was found a crown, jeweled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself.

O, how many a promise there is within a promise of the Scripture, the silver around the gold, the gold around the jewels, yet how few of God's children ever find their way far enough among the springs to discover the crown of His rejoicing or the ring of His covenant of peace.

FREEMASONRY IN ROME.—The Freemasons of Italy have recently held their annual elections. There are now about eighty Masonic Lodges in Italy, and their number and growth are both rapidly increasing. The Hostility of the Pope instead of hindering their prosperity seems to be promoting it, and liberal Italy promises speedily to be a flourishing Masonic jurisdiction. The brethren in Rome, the "Eternal City," are even making arrangements for the early erection of a Masonic Temple in that famous world centre. We earnestly wish the Craft in Italy every success in their efforts for the spread of Masonic Light and knowledge. —Key-stone.

If you are contemplating planting fruit trees this fall, don't forget that S. L. Gaar & Cox, Anchorage, Kentucky, have a nursery of the very best varieties adapted to our climate.



## THE GREAT SCANDAL.

We have purposely kept our columns free from the disgusting details of the great Brooklyn scandal; nor do we now purpose to open them to a sickening narrative that has already palled upon the taste of the public. We desire, however, to moralize a little upon that which has so largely engaged the popular attention and been the staple of conversation for so long and painful a time. One lesson is apparent: that genius is no protection to virtue—being more liable to assault, it more frequently is a curse than a blessing. We think it was CARLISLE who said "the next thing to being damned is to be famous." When a man is pedestalled for admiration he wins hearts that never turn toward the lowly and obscure. One who moves in quietness, and far outside the glamour incident to public praise, knows but little of the nature and strength of the temptations invited by the gilded glory which aureoles the head of a popular favorite. Thousands of men who think themselves so entrenched in virtue as to be beyond the reach of honied temptation would be as impotent to resist as a broken reed is to support if the voice of the wooing Syren once greeted their ears. The protection of many men is in the obscurity of their lives. Who shall tell, in the fall of this great Prince in Israel, how much has been resisted and what was the nature of the peculiar enticement that at length held him in its thrall? How many that are ready to throw stones at the helpless body of the prostrate giant would themselves have fallen before a lesser temptation than that which wooed him to an illicit embrace? We have no desire to condone the offense of the great preacher of Plymouth pulpit; but it is the sheerest cruelty to affirm that all his life and labors have been performed behind the mask of a gross hypocrisy. Multitudes are ready to say

"He was a man  
Who stole the livery of the Court of Heaven  
To serve the devil in."

But, doubtless, if the secret history of that great life could be read, it would be found that when he entered upon his sacred office it was with a heart afire with zeal for God and the cause of his fellow-men—that many years of able advocacy of religion and philanthropy were spent in noblest honesty of heart, and without a shade of suspicion that he could even be

the victim of a battery of smiles or a net of ribbons. To say that he has been a bad man all the while, is a gratuitous assumption, far beyond the credit of a mind free from unreasoning prejudice. Who, too, can tell the bitterness of that repentance that has wrung the soul of this man who, if he were cut into fragments, could furnish the brain and the heart sufficient for the thought and feeling of a score of common natures? His ruin is not the splitting of the canvas of a tent pitched in the wilderness for a night, or the turning over of a squatter's hovel of the hill-side or heather; it is the toppling down of a tower that pierced the clouds—the overthrow of a Parthenon of splendor; it is a world-calamity, far more disastrous in its results than the earthquake of Lisbon or the conflagration of Chicago. He will be branded seducer, and his name be cast out as a thing offensive; and yet in his secret consciousness of every stage and step of this great apostasy he will feel, as he never can explain to others, that there are elements that moderate his crime in the view of a merciful God. It is an occasion for the plea of pity, as well as of indignant outcry; but how few will give a moment's ear to BURN'S exhortation:

"Then gently scan your brother man,  
Still gentler sister woman;  
Though they may gang a kennin' wrang,  
To step aside is human."

Another fact that has pressed itself upon our attention is the apparent satisfaction a large class of men seem to feel in the fact that this great gospeller who has filled the world with his fame has been shorn of the locks of his strength in the lap of DELILAH. They feel no pain that Christianity may suffer in the fall of this great light from its firmament, but rather a half-suppressed elation that one who had filled so grandly the public eye and engaged the heart of admiring multitudes was no proof against evil. They have no compassion for the sufferings of this great nature, but a secret joy that a misery as fathomless as hell has fastened upon his soul. Much of this does not come of devotion to virtue, but otherwise. Men of promiscuous licentiousness, who frequent the bagnio without remorse, find composure of conscience in the lapse of this grand man—arguing that if he, thus circumstanced, could become the prey of passion, that they, of less pretensions to piety, may be excused in their gross libertinism.

Thus, they hug the fallacious reasoning to their troubled breasts and find in it a sweet hypnotic that keeps conscience asleep while they riot and revel in the deepest debauch and the coarsest commerce with shameless harlots. The blushless bawd that they embrace could never have tempted BEECHER. His temptation came to him in the guise of unsullied purity, refinement of thought, and accomplishment of manner. Possibly it may have arisen out of a love that, though condemned of society and disapproved of by his better judgment, yet, which had become so deep-rooted in his being that, to tear it out of his heart, was to shatter its every sensibility. The pimp and procurer, the bawd and the beast can, when rightly estimated, find but little in the transaction to justify the habitual iniquity of their profession or practices.

One of the great evils arising from this scandal is the freedom with which the subject has been discussed between men and women and before children. The ordinary chastity of conversation, obtaining in polite society, has been invaded and violated, and much damage must ensue from the liberty of speech between the sexes engendered of this painful and protracted investigation.

There are those who profess to think that the Christian religion has received a severe blow by this exposure. We do not think so. The gospel is something separate and distinct from the conduct of those who profess it as a system of faith. God never thought as these men think, or He would never have allowed in the sacred canon the history of ABRAHAM'S prevarication, NOAH'S drunkenness and licentiousness, and DAVID'S blood-guiltiness and adultery. The fact proves the power of human passion, which is too strong often for reason and self-interest to control, and which needs for restraint the very grace of God, which the gospel offers the weak and tempted. The prescriptions of Christianity are none the less reliable because human nature does not always measure up to their stern requirements.

The last reflection in which we indulge is with reference to the uncharitableness of human judgment. BEECHER will never be allowed to rise. He will be denied human forgiveness, though he seeks it with confession, shamefacedness, and tears.

It was after DAVID had secured the



assassination of UURIAH that he became "a man after God's own heart." The 51st Psalm of DAVID was written when NATHAN, the prophet, came unto him after he had gone in unto BATHSHEBA. He appeals to God "according to his loving kindness and according unto his tender mercies." He makes deep confession of his inborn depravity, and prays that a clean heart may be created within him and that he may not be deserted of the Holy Spirit. He beseeches that God would restore unto him the joy of his salvation, and that He would uphold him with His free Spirit. He exclaims: "Then will I teach transgressors Thy way; and sinners shall be converted unto Thee;" "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Suppose BEECHER should come forward with a similar confession, would he ever be permitted to mount the pulpit again? We trow not.

Take the Saviour's method of dealing with the woman taken in adultery: "He that is without sin among you cast the first stone; and condemned in their own hearts they went out one by one." A similar reading of the gospel-riot act would dissolve many a modern mob and make the brickbats fall from the nerveless grasp. "Who condemns thee?" "No man." "Neither do I condemn thee. Go and sin no more." The verdict of the 19th century civilization would have sent this soiled Magdalen to the bagnio. Perhaps we have new lessons to learn in the Gospel of Christ, for it is clear that God is kinder than men.

What we have written has been upon the hypothesis that Beecher is guilty—concerning which we express no judgment because unnecessary to our present purpose.

The eminence to which the Plymouth pastor has attained, as the Boanerges of the modern pulpit, constitutes the chief damage resulting from this scandal. The Rev. Mr. Glendenning, who seduced an inexperienced girl, is comparatively loss sight of in the intense interest centered in Brooklyn and on Beecher. In his case there is reason to suspect the use of seductive arts. The Beecher case was evidently a partnership affair and the guilt must be equally distributed between the two persons parties to the liason. The question of guilt largely resides for proper answer in the credibility of Moulton's testimony.

It is difficult for us, at this distance from the scene of the scandal, to disbelieve the statement of the "mutual friend," but the fact that large numbers of persons acquainted with the character of the witnesses do utterly discredit the evidence of Moulton, should lead us to cherish a doubt in behalf of the accused. To us it is quite as probable that Moulton should be a black-mailer as that Beecher should be guilty of the specific offense charged. We have the conjoint denial of both Mrs. Tilton and Mr. Beecher to set opposite the express accusation of Mr. Tilton and Mr. Moulton. The correspondence seems hard to explain upon other hypothesis than that assumed by the accusing party. If guilty, Mr. Beecher has certainly given additional evidence of his genius in the interpretation which he has given to this folio of letters. What is a perplexing puzzle to us is, that if Mr. Beecher knew the exact nature of the evidence that Moulton would give, he should insist so strenuously upon his testifying. Mind has its laws as well as the statute books, and it does seem unreasonable that it should break from the anchorage of common motives and drift into a known maelstrom boiling with destroying rage. It is not usual for an indicted criminal to urge the presence and testimony of a witness in court when it is positively certain that his appearance upon the witness stand is equivalent to a sentence of doom. It is hardly fair to say that the Plymouth Church Committee is a packed jury of men whose verdict of acquittal was determined upon no matter what might be the nature of the proof. The assumption that these prominent business men and Church members are the sworn retainers of a culprit, who are willing to bankrupt their own characters in the effort to free the accused, is the confession of a depraved fact as humiliating an element in the estimate of the common motives of humanity as the establishment of Beecher's guilt. If Plymouth Church is but an aggregation of the corrupt elements that cluster about Brooklyn, then the establishment of that allegation is far more startling than is the substantiation of their great leader's guilt. His views must proceed upon the gratuitous ground that this Church, so affluent in influence, is an organized monster, like another of old time, which devoured his own children. Even if this can be maintained, we shall not yield to despair, for

after all it will be made manifest that all inherently wicked organizations, while effecting much to the moral disadvantage of the human family, are yet destined to a healthy reaction, by which they will ultimately help forward the complete reign of righteousness.

### WHAT GOOD?

"He is a Mason. What good does it do him?" This is a question frequently asked. Generally, it is intended to elicit an enumeration of the material benefits that accrue to the person spoken of in consequence of his connection with the Masonic order. "Does it pay?" And the *pay*, in the mind of the catechist, is dollars and cents, or influence that leads to the acquisition of office or power. Does it bring him trade, patients, clients, employment, constituents? Now, while we hold that the Scriptural maxim "in honor preferring one another," or, in other words, that the principle, "all things being equal, to patronize those nearest to you," are just and equitable principles of action, at the same time we maintain that Masonry is not designed to build up the material fortunes of men, and that the Mason who becomes a mere hunker and traffics with his profession is recreant to every true conception of the dignity of his vows and associations. Masonry may put no money in a man's purse, it may yield him no votes—but if it serves to ennoble character, to enlarge human sympathies, to mitigate the wants and woes of suffering humanity, to break down the barriers of caste, to extend the brotherhood feeling among men of diverse views, pursuits and races—then it pays. The good it does may not be expressed in statistical tables and find no fair exponent in Federal money, but it introduces a man to a wider society than his native selfishness would prompt him to enter, and makes him feel that he is not an independent unit but a factor in a community, which has for the end of its organization the support of human virtue and the relief of human suffering. Since "man does not live by bread alone," but by noble thoughts and feelings as well—since existence is not merely physical, but also spiritual—Masonry is highly compensating in its lessons, associations and charities. When a man does good he is blessed in the deed. When he associates himself with the good he



feels that he is ennobled by their society. No one makes a mistake who puts himself into wide commerce with his fellows in the endeavor to cultivate the graces and virtues of a true life. A self-contained ego is not only hateful to others, but becomes so narrow in all his opinions, feelings and activities as to so abridge soul-life that the interior consciousness is that debasement. Suppressed sympathies are as dangerous to spiritual health as suppressed secretions can be to physical. A thoroughly developed, well-rounded manhood can only proceed from generous outgoings of heart toward others. What exercise is to the body philanthropic activity is to the spirit. As paralysis results from indolence and somnolence, so does physical palsy ensue upon mental and moral inactivity and slumber. A creed and platform-bound soul develops the bigot and the demagogue. A man needs a larger development than can come of denominationalism and partizanship. When a man joins the Masons from a heart-desire to enlarge his relationships, he at once feels that he is a member of a community which extends beyond the boundaries of mere nationalities and leaps the hedges of dogmas and articles. He becomes a citizen of the world and expresses his cosmopolitan citizenship in the inquiry of the great-hearted poet:

'Shall I ask the brave soldier who fights by  
my side  
In the cause of mankind, if our creeds agree?'

The idea of true life is not mere money-getting and the soft ease that comes of affluence. He is the largest man who can feel the most friendly toward his kind. You can not measure him with a tape-line or weigh him upon a pair of avordupois scales. Feet and pounds cannot express his girdle, height or weight. You cannot estimate him from the assessor's books. His wealth does not enter into the tax lists. What is he worth? has a wider meaning than can be answered by an appeal to sordid standards. The elevation of his thoughts, the nobility of his feelings, are his treasures, and only angel book-keepers reckon such accounts. Masonry does good in associating men in benevolent efforts. It dries the tear of orphanage and hushes the widow's wail and helps to bear the burden of the virtuous poor. To engage a man in such enterprize is to do him good. But we take it that the widest benefit of such an institution as ours is

beyond statistical expression and in the souls of those who have been made to feel its character-raising power.

### Masonic Jurisprudence.

An esteemed brother ask an answer to the following:

"Are funeral honors a matter of right, or of courtesy merely? If a matter of right, what constitutes good 'standing,' entitling a member to funeral honors.

*Answer*—Strictly speaking, no Mason is entitled to it as a matter of right, growing out his relation to the fraternity. It is a matter of courtesy—a free-will offering to the memory of a deceased worthy brother, whose life we are not ashamed of, whose loss we deplore, and whose virtues we commend to the world.

"Good standing," in reference to visitation and dimits, technically means free from Masonic censure and not under charges; when used in reference to burial honors, it means a worthy brother free from censure.

The old charges and regulations make no reference to Masonic burials, and there is no ancient law on the subject binding upon Masons of the present day, so that the whole subject is within the control of the Grand Lodge, with one ancient example and modern usage for its guide.

Funeral rites, in honor of distinguished persons, and those whose virtues have commended them to the esteem and affection of the living, have been practiced in all ages, and in all civilized countries, differing in forms according to the rank of the individual and the prevailing customs of those offering the tribute. It is the verdict of the living upon the character and merit of the dead.

In conformity to this usage, as well as to the legend of our institution, distinguished, Masons and those of great skill and merit, were doubtless interred with Masonic ceremonies at a very early period in its history, but such honors were not common until modern times, and have never been indiscriminately bestowed, except in the United States.

We hold to the belief that it would be an outrage on public sentiment, and a prostitution of Masonic rites, to pay Masonic respect to the memory of those whose lives have been an open violation of the cardinal virtues of the fraternity.

Such a practice would tend to cheapen virtue with our own members, and degrade Masonry in the eyes of the world.

We recommend the following a general rule:

It should be the duty of each subordinate Lodge to bury a deceased worthy brother—if deemed worthy by the Lodge—with Masonic rites, if requested by the decedent, or by his near relatives after his death; in all other cases such Masonic honors may be granted or withheld, as the Lodge may deem best.

#### THE STATUS OF A MASON UNDER CHARGES.

The decision of the Grand Master of Texas is as follows:

In regard to the status of a brother under charges, I would say that the principle has been decided by our Grand Lodge, and some others, according to the common law doctrine, that a brother is in good standing until he is declared guilty by vote of the Lodge. I have always doubted the correctness of this ruling of our Grand Lodge, and have held that charges of unmasonic conduct preferred against a brother should deprive him of certain rights and privileges. If the charges be true, he cannot take the test oath without adding another grave crime to his already perjured soul; and unless he can take the test oath with a clear conscience, we want not his fellowship; and when his character is brought more prominently to view by charges, regularly filed, we might very properly withdraw from his presence.

In Masonry, the common law doctrine should be reversed, and charges by a Lodge against a member should be held as *prima facie* evidence of guilt until exculpated by vote of the Lodge.

To be in good Masonic standing, a Mason's character should be above suspicion.

#### LOUISIANA.

##### DECISIONS.

Seventeen decisions were rendered by the Grand Master, and from them we clip the following:

1. Three Master Masons, members of a Lodge, can legally transact any business at a stated meeting, with the exception of balloting for candidates, there being one of the three principal officers of the Lodge present and presiding.

2. That seven members present at a meeting can transact any business that may properly be brought before it.



3. That the W. M. has not the power to grant dimit. This right belongs only to a Lodge.

9. That E. A. and F. C. Masons may be admitted in all processions, with the exception of funerals, and assigned to positions as laid down in the Monitors and Trestle Boards.

#### OREGON.

##### DECISIONS.

*Question*—Has a member of a Lodge a Masonic right to object to the advancement of an Entered Apprentice or Fellow Craft without assigning reasons; or if the objections are communicated to the Master wholly or in part, are those objections to be respected by the Master, and the degree or degrees withheld?

*Answer*—1. The regulations and expressed views of the Grand Lodge do not recognize the right of any brother to object to the advancement of an Entered Apprentice or Fellow Craft (due proficiency having been made) without proof of un-Masonic conduct. 2. When the objections are communicated to the W. M., they should be respected a sufficient length of time to enable the objecting brother to prepare his charges, and in case of his neglect or refusal to do, the remaining degree or degrees should be conferred upon proper application therefor.

#### TENNESSEE.

##### FUNERAL HONORS.

The Committee on Masonic Jurisprudence submitted the following, which was adopted:

The committee believe it would be an outrage on public sentiment, and a prostitution of Masonic rites, to pay Masonic respect to the memory of those whose lives have been an open violation of the cardinal virtues of our Order. Such a practice tends to cheapen virtue with our own members, and degrades Masonry in the eyes of the world.

We therefore recommend the following rule:

"It shall be the duty of each Subordinate Lodge to bury a deceased worthy member thereof (if deemed worthy by the Lodge) with Masonic rites, if requested by the decedent, or by his near relatives after his death; in all other cases, such Masonic honors may be granted, or withheld, as the Lodge may deem best.

#### MICHIGAN.

From Grand Master Chamberlain's address we clip the following on

#### THE GENIUS AND DESIGN OF MASONRY:

"The genius and design of Masonry does not require that Lodges should be everywhere, nor that every good man should be a Mason.

"Masonry is not a system of religion that aims to embrace the whole human family, neither is it designed to supplant the church, the synagogue, or the mosque. Women and minors we invariably exclude; bad men we profess always to reject, and there are many men of good report, of good habits, and of good character who can never become good Masons.

"To be a good Mason a man must, in addition to all this, be benevolent, charitable, humane, social, able to subdue his passions, and both able and willing to work in peace and harmony with his brethren.

"Endowed with these qualities, he is, indeed, a useful member of our Fraternity, and a Lodge composed of such Masons is a power for good that blesses the world and honors the craft."

#### DECISIONS AND DISPENSATIONS OF THE G. M. OF MISSISSIPPI.

I will now refer you to some few of my decisions, which may possibly be of some interest to the Craft.

1. I decided that where a man had taken the first Degree in an Army Lodge, whose records were lost, and he had no living witnesses of the fact, that he should make application to the nearest Lodge to his residence, and that the case must proceed as in case of an application for initiation.

2. I refused to grant a dispensation to confer the degrees on a man who had removed out of the jurisdiction of the Lodge applying for dispensation, although he had signaled his intention at the time of his removal to petition said Lodge for the degrees.

3. Granted a dispensation to Panola Lodge, No. 66, to elect a new Master, the acting Master having removed beyond the jurisdiction of said Lodge.

4. I decided that a Mason from another jurisdiction is subject to discipline of the Lodge nearest his place of residence.

5. That a Mason under charges cannot join a Masonic procession. (I fear that in this I erred.)

6. That a Past Master, being a member of a Lodge, could be tried before the Lodge and also punished for un-masonic conduct.

7. Decided that whilst a member ob-

jects, a visiting brother cannot enter the Lodge.

8. That a Deacon who had been appointed and installed into office could not dimit.

9. That a member of a Lodge might object to a degree being conferred on an applicant at any time, and that his objection could not be overruled.

10. Decided that a man who had lost his left arm could not be made a Mason.

11. Decided that a Mason could not be deprived of his vote in the Lodge until the Lodge first deprived him of membership.

12. That a Master Mason, elected to the office of Master of his Lodge, need not, *under the law in this jurisdiction*, be required to take the Past Master's degree. I would ask the Grand Lodge to take this subject under consideration, and take such definite action that ALL may clearly understand the law and be guided thereby. Many inquiries are being constantly made on this particular subject, and the legitimate construction of the law does not coincide with the practice of requiring all Masters elect to take this degree. If I should venture an opinion, I would say that the degree of Past Master is legitimately a part of Ancient Craft Masonry—that it of right belongs to the Blue Lodge, and I think ought to be understood and practiced when the recipient is constitutionally entitled to receive it.

#### A PREDICTION.

Do we not see unmistakable signs that the A. O. U. W. is destined to become one of the largest and most useful of benevolent secret societies? Can it be otherwise when we contemplate the benefits to be obtained by us during life, and the provisions for our families at our decease if we belong to it? We venture the prediction that there are young men at present members of the Order, who will live to see the day when the members will not be counted by thousands, but by hundreds of thousands; when from Maine to California, and from the Lakes to the gulf, the banner of our Order will be unfurled by lodges in every county in the Union. More than this, they will revolutionize the whole system of life insurance; a revolution that will be echoed throughout Europe, by the progressive Anglo-Saxon, the reflective Teuton and brilliant Celt.—*Banner*.



### THE SOCIAL ELEMENT.

One of our District Deputies says in his report, and of his own Lodge, too, "This Lodge is harmonious and prosperous, and getting a long in a quiet manner; and on election day and times of oyster suppers, have a very full attendance." The good-natured home thrusts of the last remark suggests the question whether it is judicious to have more oyster suppers, or as the old parishioner told his pastor, more "snuff in the sermon." When we lived under King Colony, the trouble was that all choice spirits who were "wont to set the table in a roar," would sit in the Tyler's room, telling stories, with their red noses shining through the smoke, until the work was over, and the "bigoted" members objected to being so heavily taxed for liquors which

A WELSH Calvinistic minister, well known in his day as "Sammy Breeze," was called upon to preach, amongst others, at one of those periodical gatherings popular amongst the Welsh, which are, as it were, feasts or sermons—two, three, or even four preachers succeeding each other in the pulpit—perhaps in Welsh or English alternately. The young man who immediately preceded Sammy had taken as his text, "He that believeth not shall be damned;" but "begged pardon" of his audience for the strong language he was using. Sammy got up after him and read the same text. "Brethren," said he, in his honest Welsh-English, "Our young friend has been fery foine to-night, and very polite. I am not fery foine, and I am not polite; but I will preach a little bit of gospel to you, 'He that believeth not shall not be tanned,' and I begs no pardons."

EASTERN STAR.—The "Order of the Eastern Star" is receiving trenchant blows from most of the leading Masonic periodicals of the country. "Female Masonry," as it is called, seems to be rather unpopular. We are not inclined to enter the fight further than to protest that "Female Masonry" is not "Ancient Freemasonry." We are willing that the ladies should enjoy themselves, but not that they should be deceived by a misnomer.—*National Freemason*

THE prevailing church in Iceland is the Lutheran. They have 321 churches and 189 ministers.

were not potent enough to draw these rare fellows through the inner door.

We almost incline to favor "snuff in the sermon" rather than "more oyster." But what kind of snuff? will be asked. We think prompt meeting, early closing, and briefness and elegance in exemplifying the ritual are the greatest attractions—but above all *Briefness!*—*Masonic Taken*.

### EARLY MASONIC DOCUMENTS.

The earliest Masonic documents that have been found are in the British Museum. They are manuscript copies of the old charges and constitutions, and in the opinion of the most accomplished experts were written in the latter half of the fourteenth century.

The oldest authentic documents that have been preserved by any Masonic Lodge are those that are found in the archives of the still existing Lodge at Edinburgh (Mary's Chapel). The oldest one of these bears date 1598, and is a meager record of the proceedings of the lodge. From that date this venerable Lodge has preserved the minutes of its transactions (not without many lapses and omissions, it is true) with sufficient regularity to form a continuous chain of record, connecting its brethren of to-day with their operative predecessors of the sixteenth century.

Those old papers have been the subject of exhaustive treatment by Bro. D. Murray Lyon, who has exhibited many *fac similes* of them, and has established their thorough authenticity in his excellent "History of Freemasonry in Scotland," published in 1873.

The discovery of these documents has established the fact that the Lodge of Edinburgh (Mary's Chapel) is the oldest Lodge in the world by right of documentary evidence, to the deprivation of the title of the Lodge of Kilwinning, Mother Kilwinning, as she has been reverently and affectionately called, which had before been supposed to be secure in that honorable distinction.

These records ante date the oldest similar documents preserved in the English Lodges (at York) by more than one hundred years.

THE people of Boston, Whitley county, have erected a neat and comfortable building for school purposes. The trustees are anxious to have a competent teacher.

### SECRET SOCIETIES.

Our friends of the Catholic Hierarchy have a very wholesome dislike to "Secret Society." But it makes a difference whose ox is gored, for if the "secrecy" is among the Catholic Bishops, then it is all right.

Recently there was a meeting of the archbishops of the Catholic Church at the residence of Archbishop Purcell, in this city. The meeting was so strictly private that even the clergy of that church could not tell the object of it, and the inquisitive reporters for the daily papers failed to get an inkling of it.

Now, if such secret meetings are wrong for Freemasons, they are equally so for archbishops; "what is sauce for the goose is sauce for the gander."—*Masonic Review*.

### The Grand Conclave.

By the New Orleans press we learn that already preparations are being made for the meeting of the Grand Conclave of Knights Templar, which meets in that city in December next. The different commanderies of that city have drill and inspection once a week, and they propose to keep this up until the time of the proposed meeting, hoping to acquire a perfection of drill which will compare favorably with any of the visiting Sir Knights. It is expected that more than ten thousand from the various States and Canada will be in the procession, in full uniform, and it will certainly be one of the most agreeable and imposing sights ever seen on the streets of the Crescent City. As the Louisville Commandery No. 1 has been selected as the body guard of the Eminent Commander, it behooves them to exercise the same diligence to acquire perfection which is animating their brothers of the South, and be able to perform their Knightly duties in a manner creditable alike to themselves and to our city.

A MAN has not risen very high who expends his energy only in scorning and contempt for the evil. The ox will not grow very fat and strong which spends its hours in the pasture-field horning and scraping up the thistles, to the neglect of filling his stomach with the sweet and nutritious grass. And so is the church. The men who boast that they can scent out heresy in the very hair of a man's head, or in the cut of his clothes, are very lean and miserable saints for the most part.



### An Explanation of the Letter G.

Some years ago a flashily dressed individual made his appearance one evening in the reception room at the Masonic Temple in Boston and intimated his desire to visit the Lodge then in session. It so happened that a well-known Brother was sitting near the door chatting with the Tyler and keeping his weather eye open for imposters, in accordance with a habit he has acquired from many years experience in keeping watch over the strong box of the Grand Lodge. He greeted the new comer cordially and invited him to be seated until a committee should come out and examine him.

"Oh! it's no matter about that. I'm all right," said the applicant, making sundry strange passes with his hands and curious contortions of his visage.

"Oh! yes;" said Brother Mc. "I've no doubt of that, but I think they always examine strangers who desire to visit the Lodge. It's a mere matter of form, you know."

"Well, I'm ready for 'em," said the visitor confidently.

"Certainly," said the watchful Brother, "you're all right. I should know that at a glance. By the way, that's a very handsome breastpin you have," said he examining with great interest a huge gilt letter G, which the visitor had conspicuously displayed on his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, puffing out his breast.

"Indeed? Letter G? Well, now, what does that mean?"

"Letter G! Why that stands for *Gerusalem*—a sorter headquarters for us Masons, you know."

The committee found their work had been performed and used the letter G rather freely. They advised the visitor "to get up and git."—*New England Freemason*.

KENTUCKY—We are rejoiced to hear of the prosperous condition of the "Masonic Widows' and Orphans' Home" at Louisville, Kentucky. There is no nobler institution of charity in the United States. It is a perpetual monument of the true, loving spirit of Freemasonry.—*National Freemason*.

The School *per capita* for the current scholastic year will be \$1 90 cts.

We have received Vick's Floral Guide, No 4, for 1874. It is a complete directory for autumn work in the garden and for the culture of bulbs. Those interested in floral culture would do well to address James Vick, Rochester, New York, and obtain his catalogues.

### THE FRUITS OF MASONRY.

A letter has been handed us from the interior of New York. It reads thus:

"Tell your father, the Masons have had an opportunity to do good to a Wesleyan sister here. Mr. A. H. died at Milwaukee. The Masons did everything for him and her that could be done, and sent them home here at an expense of over \$300. The body reached here—funeral at this church by the fraternity. The wife had joined the church of Elder S., who raved against the Masons, and did all possible to keep her now deceased husband from attending his Lodge, but she found her greatest help, away from friends, in distress and affliction, in that despised and hated fraternity. The Wesleyans keep pretty *mun*, or say they never thought the Order as bad as represented!"

So much from a lady's letter. We ask who are the Christians, judged by the Saviour's words: "By their fruits ye shall know them." We would praise the Lodge at M., only that they simply did their duty to a brother beloved, and what Freemasons do everywhere as occasion may require.—*Loomis's Masonic Journal*.

### How to Escape the Trap.

I saw a good story lately, that was headed, "How to Escape the Trap." It is a sort of a fable. The story says that a company of rats once met in the cellar of a house, to consult together about their safety. A large steel trap had been set in that cellar. It was baited with a good bit of cheese, which smelled very nice, and which they wanted very much to get at. But they had seen a number of their friends killed and wounded by this trap. In this way they had learned that it was a dangerous thing to meddle with. And now they had met together to see if they could not find out some way of getting that nice cheese out of the trap without any injury to themselves. Many long speeches were made, and many plans suggested,

but none of them seemed to answer. At last one of them got up and said: "I move that a committee of two of the strongest among us be appointed to attend to this business. And I think if one of the committee will put his paws upon the spring and keep it down, then the other can take away the cheese with safety." This seemed to meet with great favor. They agreed that this was the best plan that had been suggested, and they uttered a loud squeal in favor of it.

But just then they were startled by a faint voice, and a poor lame rat, with only three legs, came limping into the meeting. He stood up to speak, and said:

"My friends, I have tried the plan that has been proposed, and you see the result. I lost my leg by it; that is what it cost me. Now, let me give you my advice: If you want to escape the dangers of that trap, the best way is to let it alone. Don't touch it—Don't go near it."

### Daniel Webster.

"Darnal Webster," remarked old Colonel Gumpsey, as he trimmed a quid of nigger head and fastened it securely between two decayed teeth in the left side of his mouth. "Darnal Webster, was a great man. There wan't nothin' mean about him, I've hearn him talk, but it wan't his talk so much as his generosity that struck me. He had a kinder careless way like, that kept him from getting rich. He never seemed to think what things cost. I was comin' up in the Hudson River along with him once, and in the mornin' Darnal Webster and me was washin' our faces and slickin' our ha'r in the cabin, and he took out a tooth brush and brushed his teeth. I didn't see no other brush around so I borrowed his'n. And after I used it I handed it back to him, and what do you think? why Darnal Webster just slung the tooth brush into the river. And I suppose next day he went and bought him a new one. That's all he cared about money! There an't no such men as Darnal Webster livin' now," concluded the Colonel meditatively, as he spirted a stream of tobacco juice into the fireplace at the other end of the room.

HENRY WEST, a Church of England clergyman, "violently assaulted his sister, knocked her down, knelt upon her and pounded her eyes." She was wicked, probably.



THE Popular Science Monthly for August, on the subject of the relations of animals and plants, says:

The animals, therefore, takes from the air oxygen and turns it into carbonic acid; the plant takes that carbonic acid and turns it back into oxygen, which has thus discharged the great office of carrying carbon from the bodies of animals and transferring it to the systems of plants. In what an interesting relation to the two kingdoms, the animal and the vegetable, thus stand to one another, not alone as respects the air in maintaining its constitution uniform by mutual antagonism, but also as respects their own structures! The elements of which plants are formed have all been derived from the pre-existing parts of animals; and the elements of which animals consist from pre-existing parts of plants. To the classical scholar what a commentary on the fictitious stories of antiquity are these modern discoveries! He calls to mind the metamorphoses that Ovid describes; the bore, perhaps, of his schoolboy life, the elegant amusements of his late years. He remembers how Daphne was turned into a laurel, and Adonis into a flower; the musical stanzas are no longer an empty sound; they are descriptive histories. The thing he has read of is actually so. These transformations, instead of being imaginary exceptions, are the common lot of life in this world. There grows not now a leaf that is not formed from the parts of animals that are dead; there lives not a solitary animal which has not derived its constituent elements from the plants.

#### THE STANDARD RULES OF MASONRY.

1. The grand objects of Freemasonry are to cause Jehovah's name to be honored and respected; to increase love and good fellowship on earth; to cultivate the human intellect; and to lessen the hardships of the human lot.

2. The Holy Scriptures contribute the divine pattern by which Masons work.

3. King Solomon's system of true religion and morality, drafted upon Phœnician science and fraternity, and symbolized in God's Holy Temple at Jerusalem, affords to Masons all their landmarks and principles.

4. Of all the Masonic decisions and systems of work that conflict in whole or in part with each other, the oldest is the best.

5. The ancient charges of Masonry are above all Grand Masters' and Grand Lodges' control—the indisputable and unchangeable chart of Masonic government.

6. No change in any part or point of Masonry can ever be tolerated.

7. Nothing can legally be offered as the work or lectures of Masonry but what admits of a rational explanation.

8. The election of Masonic officers is for a definite period, and by the free, unbiassed vote of the working brethren.

9. The Master of a Lodge, having been duly elected and installed, is the only source of wisdom to his constituent during his term of office, and is only responsible as such to the Grand Master.

10. The material proper to be offered and introduced into the Masonic Temple is the good and sound and none other.

11. The obligations of Masonry are life-long—once a Mason, always a Mason.

#### Trouble Builds.

If the sky is fair and the air be dry, men sleep out of doors in California, and heaps of grain stand through the long months uncovered, and barns are never built, because there is no danger of the falling of moisture; but if the climate were to change, and there were to be rains through the summer, the inconvenience and damage occasioned thereby would modify men's arrangements, and they would no longer sleep out of doors, and barns would be built. In other words, they would begin to have foresight, that is, they would lengthen out their lives by looking forward and organizing better conditions of husbandry.

Trouble is architectural. Thousands of men but for trouble would not have been half the men they are now. The things which make men cry when they are young make them laugh when they are old, if they only knew it.

It is not the men that get along the easiest that are the best off. Some men think that the consummation of a prosperous life would be to be on a golden canal boat, and go smoothly, without bumping along the old dull canal, and never have to wake up, or do anything; with no oar, no steam, no noise, nothing to disturb them, only having to eat, and

drink, and sleep and be happy, all the day long. I would just as lief be the boat as the man under such circumstances. That is not the way by which men emerge from lower conditions into higher ones.

You are all dead to begin with. You are all entombed in the body. You are all, more or less, in every faculty shut up; and every man is to be got out in one way or another; and the blows which disturbs you are blows which, on the rocks, are letting loose the crystals. The blows that disturb you are the blows of the deliverer on a lock or hinge, that are to set you free. If men knew what God's blows meant, they would say: "Lord, thou art knocking; thy knocks are hard; but I will open unto thee."

NATURAL RELIGION.—Come quietly away with me, and we will walk up and down the narrow path, by the sweet-brier hedge; and as we listen to the low sound of the blackbird, the fresh air will cool our aching brows, and we shall find comfort. In these things, fresh air and the bird's song, and the fragrance of the lovely flowers, God has given a blessing. Like sleep, they are his medicines—"balm of sweet minds." We will walk to and fro under the shade, and we will be calm. Bitter recollections shall be made sweet by thoughts of His mercies, and, in the midst of the sorrows we have in our hearts, His comforts shall refresh our souls, and our minds shall be stored with many thoughts, sweet like the perfume of flowers.

#### Masonry the Modern Methusaleh.

The long and uninterrupted existence of Freemasonry in the world is a circumstance which cannot escape the observation of the contemplative, or fail to excite some degree of wonder in those, at least, who understand not its pure and well formed system. It has stood the waste of time through many revolving ages; amidst the successive revolutions of States and empires, of human laws and customs, it has remained without any change in its principles and without any material alteration in its original form. Placed on the immovable basis of the best natural principles of the human heart, its pillars have remained unshaken amidst the rage of every varied storm, and to this hour have suffered no decay.



### The Crown Imperial Lily.

THIS graceful and beautiful flower, which is sometimes called "Lily of Byzantium," is a member of the lily family, and its blossoms have been thought to resemble an imperial crown; their richness of color, as well as peculiarity of form, combine to make the name by which it is generally known a most appropriate one. Yellow and red, with purple streaks, are the prevailing tints of the globes which hang downward from the stalks like curiously-shaped bells; and if they are examined there will be found in each of them about six drops of clear, shining fluid, which have been likened to pearly tears, and the presence of which is thus accounted for by a German legend:

Of all the blossoms that graced the garden of Gethsemane, none were more beautiful than this stately lily, whose bells then stood upright on their stems, and were of a pure silvery white, like cups of ivory held up to receive the refreshing dews of heaven. In this garden the Saviour of mankind was wont to spend his hours of silent devotion, and the fair flowers which he loved so well as he walked amid them, bowed their graceful heads in adoration. Bells, and crowns, and stars, and cups, golden and ivory, all bent to do him homage. Nay, not all; for one proud beauty would not bend her majestic head, so, she stood up in the presence of her Lord, because she felt that she was more beautiful than her humble-minded sisters.

And our Lord, seeing this, paused, and turned upon her a look of sorrowful reproach which she could not resist, but immediately her white petals became stained as with blushes, and the symbol of her floral sovereignty, the royal crown, drooped and became reversed, and little tears of repentance made pearly drops within, which, with the change of color and alteration of position, have ever since continued.

So, blushing, and bending, and weeping, does this stately lily remind us of the pride and haughtiness of heart which is apt to accompany beauty, as well as other great gifts, and of the repentance which should follow.

Right Hon. Wm. E. Forster, the biographer of Dickens, is coming hither shortly.

### Dangerous Business.

A Lodge of Odd Fellows in Cleveland, Ohio, some time since, expelled one of its members and published his expulsion extensively. In that notice of expulsion he was stigmatized as almost every thing that was vile and wicked.

The man brought suit against the Lodge for defamation of character and recovered *ten thousand dollars!* This business of publishing expulsions, especially in intemperate and unguarded language, is rather dangerous, if the ruling of that court is to be the law. But we have seen a statement somewhere that the court in Ireland, some years ago, ruled exactly contrary to the above. But if this law is to stand, all social organizations, as well as churches, will have to be cautious in publishing a member as expelled.—*Masonic Review.*

### Masonic Requirements.

Neither the wearing of the Masonic emblem nor the yearly payment of Lodge dues makes a person a Mason.

Masonry demands something more than the mere knowledge of a few signs or grips or the acquirement of the ritual of the work. Her aims are higher; her purposes nobler.

It is not enough that Masonic light, should illumine the mind, but it should also penetrate the heart.

He that departs from the Lodge with his heart untouched by the light of our Institution is not a true Mason. He may be trimmed and squared, the workmen may have polished him until his illumined mine sparkles with the rays of intelligence, that the builders daub with untempered mortar, and their edifices will soon show the imperfect material.

A Mason without a heart is like the world without a sun. It were difficult for him to concieve the beauties of Masonry. True preparation would be an impossibility, and the lesson of the deposit among the archives thrown away.

The heart then, the perfect heart, is one of the first requisites of a true Mason. From the heart flows charity, tolerance and fraternity.

Charity consists not in mere almsgiving, but that nobler charity which teaches us to feel another's woe, to hide another's fault. Tolerance that permits the

exercise of reason and the free expression of thought, and that true spirit of Fraternity which is wide enough to embrace in its arms the whole world.

Of what use are the appliances of the level, if the proud Mason refuses to recognize his poorer Brother; or what benefit is the *plumb* to him who is not *upright* in his transactions with the world.

The letter G may glitter in the East, but all its refulgence is lost on him whose conversation is stained with profanity.

That Mason is no true craftsman who wastes his time in idleness and profligacy; the *gauge* has lost its deep significance and he heedlessly robs God, his neighbor and himself of apportioned time.

The Lodge, it is true, cannot control the private members, or check the petty meannesses or low tricks of professed Masons, who forget that a reputation as spotless as the lambskin apron, is the brightest ornament a craftsman can wear.

Let us then not forget that as true Masons we should ever have before us in our daily walks the symbols of the Order, and that its teachings should be a constant monitor and guide through life.

The *practice* of Masonry alone can secure its immortality, and the adornments of the Lodge will prove equally beautiful in the domestic circle.

Let us then have *Wisdom* to understand the principles of our Order; *Strength* to carry them out in the stern actualities of life, that the *Beauty* of our Temple may be visible to the world and merit the approbation of our Grand Master on high.—*Hebrew Leader.*

It is related that in ancient Thebes stood to the honor of Memnon a marble statute, which, when the rays of the rising sun shone upon its face, spake as it were the human voice. Neither elements nor the commotion of nature, stirred the music sepulchred within its stone; only to the rising orb of day did it become vocal as if with seeming life. And thus of death, which, to the eye, is represented by the cold and silent marble; yet, when the rising sun of the eternal day shall break upon it, even death itself becomes eloquent with the lessons of a well-spent life.

DEATH is as necessary to our constitution as sleep. We shall be refreshed in the morning.

Mr. Motley is on a visit to the Queen of Holland.



## TAKING A BATH.

Mr. Mason, mind you, keeps a drug store. All his friends and acquaintances know just where to find him at any hour of the day or night—behind his counter, or in the little back room communicating. Now, Mr. Mason is a man of business, mind you, and is wholly given to drugs and profane language. And although Mr. Mason lives, moves, and has his terrestrial being in that narrow and highly-scented atmosphere, a thousand miles away in a New England town, his fame and drugs have penetrated and moved the bowels of the exterior world as far as the national capital. Mind you, we observed that he slept in his little back office. It is soothing to Mr. Mason's temperament to be lulled to rest by the delicious perfume of rose-water, soaps and asafœtida, and wake refreshed in the genial exhalations of a thousand stiff-necked bottles.

It was rather late one cool evening when Mr. Mason turned the key in the front door and turned the light low preparatory to retirement. "I kinder thought I'd rub myself down, mind you," is the way Mr. Mason alludes to this particular portion. After disrobing for the bath he passed through into the store behind the "prescriptions carefully prepared at all hours," and crossed over to a shorter counter opposite for a sponge and a cake of soap. He had scarcely selected when the door, which he'd supposed locked, suddenly opened, and the figure of a man appeared. Mr. Mason dropped on his bare knees, one in a spittoon and the other in the cigar stubs and sand, and listened.

"Hello!" says a familiar voice.

Mr. Mason was discreetly silent; but thought a great deal more than usual. He couldn't wait on this customer in the semi-darkness, and couldn't get back to his clothes except by crossing the room. Then the man advanced and turned on a flood of light, and said "Hello" again Mr. Mason slowly raised his bare shoulders above the glass case, and then recognizing a friend, said "Hello" too—dropping the o. He then repeated—"by request"—"for this night only"—his brief remarks, with variations of a more positive and exclamatory nature, most affecting the eternal salvation of the street door. His waggish friend bantered Mr. Mason to come forth and open

his cigar box, which that gentleman modestly refused to do. Mr. Mason's bathing costume, while reasonably complete and durable, mind you, was not of a late or fashionable pattern. Then his merry friend compromised on a cigar; but before he'd time to realize his expectations, the door again opened and a middle-aged lady came in. Mr. Mason went down on his knees again so quickly that the gravel sunk into the flesh.

"Is the doctor in, sir?"

"No—yes," replied the merry gentleman; "that is, he just went 'round the corner," pointing toward the counter where Mr. Mason was wildly gesticulating, "and will be back immediately. Sit down."

"Thank you," replied the middle-aged lady, "I'll wait."

But she couldn't see anything funny about it, though the merry gentlemen seemed to be exceedingly amused. Neither did Mr. Mason. He ground his knees in the tobacco and sand and offered up a few choice observations to his Maker. He was chilled through, and hadn't room to change position without the risk of attracting attention. He tried to warm himself by repeating everything relating to sacred history and a future existence he had learned from his youth up, but without marked success. If he could only get hold of that fellow!

"Has the doctor been out long?" inquired the lady, rising. Mr. Mason's blood began to circulate.

"No; be seated, ma'am, he'll be back directly."

Mr. Mason buried his head in the rubber spittoon and groaned audibly.

"What's—"

"It's very singular," interrupted the merry gentleman, consulting his watch. "He ought to be in bed now."

But the lady looked around uneasily, and Mr. Mason crouched close. He was stiff and blue with cold, and his constrained attitude and elementary rheumatism appeared in every joint. But he shook his fist at the empty boxes and bottles, and swore in circles. Could he have been canonized as a saint at that moment he would probably have appeared in the premium chromos of a future generation as a Mercury *couchant*, with not only his head but his bruised legs in a halo of glory. He tried to change from his knees to an external segment of his

natural base, but his joints failed him.

Just then the merry gentlemen commenced to tell the lady a story. But Mr. Mason had heard it before, and besides knew he would in all probability be a dead man if she listened through. So he groaned horribly. There was a middle-aged lady bolting for the street door, and a merry gentleman sitting on the floor in convulsions of laughter. Mr. Mason groaned again, but didn't come out.

Then the merry gentleman locked the door and turned down the light, saying: "Now it's all right."

But it wasn't. So, upon more light, the merry gentleman made a closer examination and a stiffened figure was carried out and rubbed in flannels and put to bed. And now, in spite of this friendly action, there is a coolness between them, and the merry gentleman smokes his cigars at another drug store.—*Danbury News*.

## "Female" Masonry a Failure.

The Masonic *Tidings* admits that the "Order of the Eastern Star" is a failure, in this language:

"This extra-official, or Adoptive Degree, is conferred on a wife, sister, or daughter of a Master Mason, by a brother of the Masonic Order, who officiates as the Founder or Patron of a Chapter, that being the name given to each subordinate body; the full organization being known as the Order of the Eastern Star.

"But, like many other adoptive degrees in use—the work of instruction pertaining to the Eastern Star is found unsatisfactory—a result mainly attributable to the un-instructive character of its ceremonies and language marring even the most sacred invocations. So determined is this grave obstacle to the success of an otherwise useful degree, that many excellent Masons refuse to permit their wives or other eligible relatives to join the Eastern Star Chapters."

It proposes to remedy the evil by indulging in another, to-wit: the establishment of the "Order of the Mystic Star," with a revised ritual. Any new Order that seeks to affiliate Ancient Craft Masonry with itself, more especially if it be a female order, merits what it usually attains—an early death.—*Keystone*.

They are so busy in Kansas that they spell it 11worth.



### Masonic Signs and Symbols.

BY BRO. W. S. HOOPER.

There is something strikingly peculiar about the language of signs and symbols belonging to the Institution of Masonry. Many years ago a stranger from a foreign land came and abode in a cave adjacent to one of the large towns in Britannia (now England.) His language to the people was an unintelligible jargon, but they were strangely drawn toward him by peculiar signs which he used, and many flocked to the cave to see the strange hermit. They spoke to him in like manner until they recognised in him a man acquainted with the mystic signs which united a large body of them together, and then, by means of these signs he discovered that they had a knowledge of the great God, when suddenly he retired to the recesses of his cave and produced a manuscript volume of the Book of Law, and unfolded to them by these same signs the revealed and written word of the GREAT I AM. In this way, by means of the Masonic language, the Word of God, which afterwards became the bone of contention between great men of that country and the Pope of Rome, was introduced to that people.

There have been many instances where the symbolic language of Masonry has been of great value, not only to individuals but also to the nations of the earth. This is not a matter of astonishment when we consider the fact that there is no language on earth which possesses so much universality as that of Masonry.

Indeed there is not a land nor island, perhaps, of the world that does not possess this language in some degree.

It is said, and I think truthfully, in the first establishment of the missionary fields upon one of the Sandwich Islands, that the missionary was always killed, until one, who was about to be slain, made a Masonic sign and was thereby preserved, and became the first who preached the word of divine truth to the heathen of the island.

A few years ago, when the first "Japanese Embassy" came to this country on behalf of their government, a prominent Mason from Ohio, being in Washington, ascertained that some of them were Masons. He then, by the aid of an in-

terpreter, entered into conversation with them, and ascertained that the signs, grips and passwords used in Japan were the identical ones we have in this land. The difference of pronunciation of the Master word was only a dialect one. This same fact is true of Russia.

I have a friend, now an old man, who years ago occupied the position of first mate upon a United States man-of-war. At one time his vessel was lying off Constantinople, and during the day he took a stroll of observation through the city, but getting lost, night found him out in the city, and unable to find his way to his ship.

The law of the city at that time was very strict in regard to finding strangers alone in the city, and they were tried and sometimes condemned to death, very similar to our military condemnation of spies. He was pursued by the officers, and was just on the point of arrest, when he saw Masonic emblems on an upper window. He hurried into the hall, gained admittance into the ante-room, but there, in language, could not prove himself. So, hastily preparing himself, he proceeded to go alone through the forms of initiation and the work of the Fellow Craft's and Master's degree. Then by signs he gave them to understand his situation and was promptly conveyed to his vessel.

Three or four years ago eight gentlemen from one of our border towns started upon a buffalo hunt, having wagons and equipments for an extensive tour. While in camp they discovered a band of Indians coming. Two were designated to go and make overtures of peace. They were surrounded by the entire band of warriors, and the interpreter inquired what they would do with them. They were told that the Indians intended to kill all of them. But, under the dread impression of impending danger, one of them thought himself of the Masonic signs. He advanced toward the chief and gave him the Entered Apprentice, Fellow Craft, and Master's signs. Thus he proved his Masonic identity.

The chief then ordered the Indians to march to the white men's camp and examine all they had. The entire band shook hands with all the white men, told them the direction to travel for buffalo, and how to avoid a savage tribe of Indians to the south.

Now, in all this there is nothing scientific. No great learning or erudition, but simply

an array of facts, most of which I personally know to be true, yet they carry with them the further great fact that there is an intelligible language of signs and symbols known by Masons throughout the habitable globe, by which they may identify themselves. It is plainly seen here that this language is not confined to the civilized, but also reaches to the uncivilized. Some of the travelers in Africa say that a thousand miles in the interior of that benighted land they have found traces of this great institution.

Now the great and final inquiry, which we have not time to elaborate, is, what great use does God intend to make of this great and powerful body of men.

When we consider the great importance of a language spoken so universally by all races of men and all degrees of intellect, and remember that there is a time coming when all nations are to become men of God, is it not reasonable for us to conclude that God intends to use them, and that their language is the final amelioration of the earth?—*Voice of Masonry.*

OUR Mystic Temple is still building throughout the globe. The structure will never be completed in this world. Master workmen have been engaged in building this mighty edifice in all the past ages, and we are as busy to-day in its erection as they who have gone before us. Generations, yet unborn, will as actively engage upon its work as we, or those who have preceded us. When the world shall fall into chaos and time shall be no more, God will fit the copestone and proclaim, "It is finished." Such are the enduring qualities of the edifice, in the erection of which we profess to be engaged. Then let us wisely take counsel of each other and honestly report the progress of the work in our various localities, that the designs we may draw on the trestle-board as a guide for our future labors may meet the approbation of God, and redound to the honor of Freemasonry.—*Grand Master Owen, of Missouri.*

WHEN old Lord Holland lay dying, the witty George Selwyn, who had a morbid love for seeing corpses, executions, deathbeds and the like, was a constant visitor of his. "If Mr. Selwyn calls to-morrow," said the master of the house, "be sure he is admitted, for if I am alive I shall be glad to see him, and if I am dead he will be glad to see me."



### About Expulsions.

Every member of the Masonic fraternity is responsible to the Lodge of which he is a member for his moral and Masonic conduct. The fundamental principles of the moral law, which is to govern members of the Order, are found in the Bible. We take that Book as "the rule of our faith and practice." In that, alone, is found the moral law, which becomes a rule of action for every member of the fraternity, whatever may be his creed or country. Otherwise the indispensable presence of the Bible in the Lodge as "the great Light in Masonry," and the injunction to accept it as a rule of faith, and of practice as well, is a solemn mockery.

If it be a rule of faith or conduct, or both, every Mason is obliged to obey that rule; and if he does not, he is amenable to Masonic discipline. The Bible, therefore, is, as the Royal Arch inculcates, "the Book of the Law," and every Master of a Lodge directly, and every member indirectly, is pledged to obey its injunctions. The moral law of the Bible, therefore, becomes the moral law of Masonry, and the member who violates that law is amenable to the Lodge of which he is a member for such violation.

In addition to this, there are other laws enacted by the Grand Lodge, or the subordinate of which he is a member, for the violation of which he may be subjected to Masonic discipline. These are the constitution, by-laws, rules and regulations of the Grand Lodge, and the by-laws of the Lodge of which he is a member. And then, in addition, there are certain unwritten laws of the Order, of which every member is cognizant, which require strict obedience, and which may not be violated without incurring a penalty more or less severe.—*Masonic Review.*

A MAIDEN went out in the early morn to gather flowers, and she said: "These are only buds, and I will not gather them till the sun has opened their petals." At noon she went into the same garden and found those buds all wilted in the sun. She deplored her folly, and the next day gathered her nosegay early. Thus God often calls his loveliest children home ere they are blighted by sin and sorrow.

JULES JANIN is said to have died in the same chair in which Beranger died.

### The First Question.

As the traveler passes slowly up the Nile, battling with its strong current, and thoughtfully gazing into its discolored waters, his eye, wandering over the vast expanse of sandy desert, through which the ancient river threads its dark and solitary way, is suddenly attracted by the uprising in the landscape of those mighty monuments of Egyptian labor which spread from Gizeh to the South. And while the sun, descending to his western bed, robes the pointed summit of each pyramid with a golden fringe of light, the spectator asks not first who built these wonderful monuments of an ancient race, but only why were they erected. With what design was all this muscle and mind of man, this skill of architects and wealth of kings, expended on these massive structures? What was the object of their construction?

And here, too, as we journey down the stream of life, stands forth to our view a moral structure as much more mighty, strange, and impressive than every pyramid that the Pharaohs built as intellect is above and beyond matter—a monument of thoughts and passions, of mind and heart, whose massive structure knows no change of form; whose strength endures no weakness; whose beauty suffers no decay amid the revolutions which have wrought death and desolation to some empires and given birth and vigor to others; and which now is more vigorous with elasticity and stronger in its power than in the days, whenever these were, of its primal existence.

This intellectual monument is Freemasonry; and of it we should inquire first, as the traveler asks of the pyramids, not of its birth, not of its history, not whence it came, nor where it first sprung into existence, but why was it ever brought forth into that life whose functions it has been so well performing; what was the object of its institution, and what is the fruit now borne by this old but vigorous tree, whose roots were planted we know not by whom, and for the time will care not when or where, but whose branches have covered with their shadow the whole extent of the civilized world.

Whenever, therefore, we begin an investigation of the system of Speculative Masonry, whether it be to enlarge our own knowledge, to recommend it to others, or to defend it from the attacks of its adversaries, the first question we should dis-

cuss is, *What is it?* When we have discovered for ourselves, and have shown to others the good that it has done and the good that it is still seeking to do, and are satisfied that it is an institution, or rather a confraternity founded on the divine principle of love and on the law that man was made for man, then we may take up, what before would have been an idle discussion, the theory of its origin and the date of its birth.—*National Freemason.*

### Masonry and Odd Fellowship.

The following report was presented at the late session of the Grand Lodge of Mississippi, and on motion of Bro. French the same was adopted:

*To the M. W. Grand Lodge:*

Your committee to whom was referred so much of the M. W. Grand Master's address as relates to "Masonry and Odd Fellowship," beg leave to report that they have maturely considered the same. So far as the knowledge of your committee extends there is no existing regulation or usage governing the conduct of Masonic Lodges when other societies or organizations unite with them in the burial of the dead. The personal experience of the members of this committee and the result of the limited inquiries they have been able to make since the subject was referred to them, is that our relations to the members of the order of Odd Fellows have been uniformly pleasant and courteous, and that there is no present necessity for the adoption of a regulation upon the subject or for bringing the matter to the attention of the R. W. Grand Lodge of Odd Fellows.

Respectfully submitted,  
 FREDERIC SPEED,  
 R. L. SAUNDERS,  
 B. S. TRICE,  
 Committee.

WHITFIELD produced great effect upon his hearers on one occasion, by an illustration, which appealed (something in the same way as Our Billy's) to the eye as well as to the ear. "You seem to think salvation an easy matter," said Whitfield. "Oh just as easy as for me to catch that insect passing by me." He made a grasp at a fly, real or imaginary. Then he paused a moment and opened his hand—"But I have missed it."



### Gift Concert.

The Grand Lodge of Nebraska, in 1872, passed a stringent resolution setting forth its utter abhorrence of any attempt on the part of Lodges, or the members thereof, lending the aid of Masonry in an organized or individual form to lotteries or gift enterprises, declaring such aid to be unmasonic and deserving reproof and discipline.

This action seems to have had the desired effect in a certain direction, but did not cure the evil entirely. A "gift concert" (which we infer, from the Grand Master's language, is only another name for gift enterprises) is proposed, purporting to be in aid of a Masonic Temple, to be erected at Omaha.

Of this measure the Grand Master was advised, whereupon he issued a circular to all the Subordinate Lodges of that and other jurisdictions, calling their attention to the resolution passed at the last session of that Grand Body, and requesting Grand Masters in other jurisdictions to make known said resolution to the Craft among their Subordinates.

The committee to which this part of the address was referred, reported as follows:

"That the action of the Grand Master, in his effort to enforce a due observance of the resolution upon this subject, adopted at the last session of this Grand Lodge, is fully approved; and as a further endorsement of the principles and purposes of said resolution, your committee recommend the adoption of the following as a standing rule of this Grand Lodge:

"Resolved, 1. That the trafficking in lottery tickets, and all schemes, enterprises, and games of chance, are corrupting and demoralizing in their tendencies, and as such are offenses against the fundamental principles of Masonry; and all persons guilty of such practices shall be subject to the same penalties as the liquor dealer, the habitual drunkard, the profane swearer, or professional gambler.

"Resolved, 2. That Subordinate Lodges are hereby required to take cognizance of violations of the foregoing resolutions, and to bring to trial, conviction and punishment all Masons within their respective jurisdictions who shall willfully violate the same.

"Resolved, 3. That any Subordinate Lodge which shall fail to punish a flagrant violation of the foregoing resolutions

shall be liable to forfeiture of its charter; and the Grand Master is authorized, in the exercise of a wise discretion, to suspend the charter of any Subordinate Lodge which shall fail to enforce a due regard for these resolutions, or which shall in any manner countenance any lottery, gift enterprise, or scheme of chance."

### Grand Council.

The proceedings of the Grand Council of Kentucky for 1873 gives us a list of the members of the thirty-four subordinate Councils in the State, numbering nearly one thousand. Grand Puissant Todd's address is very brief, containing only eighteen lines of printed matter. He issued one dispensation to form a new Council at Bardstown, and appointed Comp. W. D. Spikiney, of Pittsburg, as Grand Representative of the Grand Council of Kentucky to the Grand Council of Pennsylvania. He reports the order in a peaceful and healthy condition. Comp. Henderson's report on Foreign Correspondence recommends the selection of good material and better work; thinks the degrees should be made component parts of the Chapter, and necessary to admission to the order of Knighthood. Comp. Henderson was re-appointed chairman of Foreign Correspondence. Comp. William Ryan, of Louisville, was elected Grand Puissant, and Comp. Albert G. Hodges, of Louisville, re-elected Grand Recorder. The minimum fee for Council degrees in Kentucky is five dollars. Price of warrant for new Council, twenty-five dollars, including five dollars for the Grand Recorder. Next annual assembly of the Grand Council of Kentucky meets at Louisville on the third Wednesday of October, 1874.

SPURGEON says he never had the ability to manage a small church. They are like those canoes on the Thames—you mustn't sit this way or the other, or do this thing or that thing, lest you should be upset. His church is like a big steamboat, and he can walk here or there without any danger of upsetting it.

JEAN OURVIN, resident of Epinal, in France, was born July 3, 1774, and has consequently entered upon his 101st year. He served in the campaigns of 1793 and the seven succeeding years, and from 1806 to 1809. He made the Russian campaign and was wounded at Wagram.

### Personal Fidelity.

The very stability of our institution hinges upon this *grace*. Brotherly love, without fidelity, is a misnomer. The excellent glory which surrounds Freemasonry all emanated from this grace, and when it abounds unto all fullness, then brotherly love and harmony must and will prevail, and the world shall know "how good and pleasant it is for brethren to dwell together in unity."

"The interest of the Order" demands that this subject should not be overlooked, and we therefore present to the craft the mature thought of Grand Master Pratt, of California, in his Annual Address, touching this very point. He says:

"But above all a personal fidelity, absolutely incorruptible, should be the characteristic of every Mason; and none should gain admission to your temples who are not so organized and tempered that, whatever emergency may arise and whatever temptation may assail them, there shall be no sacrifice of one jot or tittle of the faith they have plighted at your altars.

"There can be no divided fealty or devotion among us. I am one of those who demand of my Masonic brethren exactly what I propose to give to them in return—a loyalty to my vows, which no earthly influence can shatter or impair. I demand that the moral standard of the ancient brotherhood shall be steadily advanced—raised higher and higher and yet higher—until the golden period shall come again, when the simple name of Freemason shall be a guarantee of manhood, faithfulness and integrity.

"Let us not be content with any half-way excellence. The genius of our Order demands all the perfection attainable, and in these respects, at least humanity is capable of absolute perfection.

"No man is so constituted that he cannot be true and faithful, and he who, possessing the faculty, will not exercise it, is unworthy material, to be cast out without compassion or delay. Let me admonish you again to look more to quality and less to quantity; and not to forget that in the character, not in the number, of your brethren, is to be found the strength, the influence, and the capacity of the brotherhood. I submit to you, in illustration of this view, the simple proposition that it would be better—infinity better—that there should be but one hun-



dred Masons in this vast commonwealth, and each one of that hundred feel that he could repose serene and perfect confidence on the fidelity and truth of the other ninety-nine, than that there should be an hundred thousand, with the distrustful feeling that ten of them, in the hour of trial, might prove false. Let us know where we stand as Masons, and whether the solemn vows which we have uttered are to govern our actions, or whether they are hollow mockeries, imposing no higher duties than those we owed before they were uttered. Let us ascertain whether Masonry is a living reality, demanding some sacrifice as the occasion for it may arise, or a delusion and a sham—a child's rattle to be toyed with at pleasure and cast aside whenever a selfish interest may lead us away from the observance of its obligations.

"I do not propose to be thus cheated or deluded. I am in earnest in my own devotion to its sublime teachings and principles. If there is one thing in our poor human natures which, more than all others, tends to redeem us—if there is one thing which makes me feel like bowing down to thank Almighty God for the poor gift of human life—it is this sense and capacity for fidelity to individuals with which He has endowed us. It is the strongest similitude of the divine, and I shall have strangely miscalculated if, in the final summing up, the practice of this virtue is not suffered to cover a multitude of sins. I repeat, it is peculiarly the province and mission of your fraternity to cultivate that virtue; nay, Freemasonry demands it, and you cease to be Masons when you cease to practice it. And as it is the crowning glory of human character, so the vice which stands opposed to it, treachery—infidelity—betrayal of the confidence and trust you have invited and received—is the basest and most odious, the most universally detested and despised of all human depravities. Treachery, moreover, is never a solitary invader. It brings in its train an army of lesser evils, as if to conceal its own enormity by surrounding itself with gradations of infamy. As treason is the highest crime known to the land, so in the moral and social world infidelity is the basest, the vilest, of all vices. The one is the jewel which should always glitter resplendent in the Mason's crown—the other the hateful word which should find no place in his vocabulary.

Next to that of husband and wife—parent and child—no merely human relation is so sacred as that of the Masonic brotherhood. To be false in any of these connections is to sin against ourselves and descend to the lowest depths of shame and degradation. Yet we must make the humiliating confession that Masons are sometimes false to one another, and that betrayals of confidence and trust among those who sustain that relation have been of far too frequent occurrence.

"I would have you, as you can do if you will, make an end of these humiliating and shameful occurrences. I would imbue you with a nobler conception of the spirit and requirements of your fraternal obligations, with a more complete and unwavering devotion to your vows."

#### Masonic Veterans of Ohio.

*Object*—To perpetuate Masonic friendship, cultivate the social virtues, and by enrolling as members those who have been Masons more than *twenty-one years*, preserve the facts of Masonic history and personal reminiscences. The organization took place October, 1870. Each year members have a reunion—this year at Grand Chapter in Dayton, September 9; also, at Grand Lodge in Columbus on October 20. This urgent appeal is sent that, *without delay*, every enrolled member will send me, to be recorded, date of birth, place, date, Lodge, place of receiving each of the Orders of Masonry, with Masonic offices of trust, with a sketch otherwise of interest of biography. Lodges should take interest in forwarding the name of each of their aged worthy brethren. Let us honor them living and preserve faithful record of their noble deeds. To be faithful and correct it will require attention. I bespeak it in behalf of the Masonic Veterans.

JOHN D. CALDWELL, Gr. Sec'y.

CINCINNATI, O., Aug. 20th, 1974.

Send me the items or bring them to me or Bro. Moore at Dayton.

A GREEK SCHOLAR has been punning, and says: "Alpha Betacol dissertations don't sigma Phi anything to us, but we once Nu a man who Kappa Phi Rho bank, and Lambada a pal because he Beta pile on a Gamma cards, and then Delta Beta Rho of trumps to his opponent than to himself."

#### HOW TO MAKE HOME HAPPY.

##### A MOST COMMENDABLE MOVEMENT.

The telegraph announced yesterday that "Prof. Pierre Blot, the famous culinary artist, died Wednesday at his residence in Jersey City." It is very possible that, famous artist as he was, some of our readers may never have heard of, or may have forgotten Professor Blot. It will be sufficient for our present purposes to remind such obliviscent readers, if any such there be, that some few years ago M. Blot created quite a rage in one or two of our Northern cities on the subject of scientific cookery; and that his levees were attended by the fashion and the elite of the land. Stately dames in brocade and embroidery, and dashing damsels in flounces and furbelows, hung upon the lips of the learned Professor, and sought to acquire from him the art of properly browning a beefsteak, and of giving the requisite turn to an omelet. It is to be regretted that the fancy was of so short duration, and that the pampered pets of fashion so soon wearied of thus innocently improving their idle hours.

But notwithstanding M. Blot had ceased to be the fashion before he died, his work was not altogether in vain. The good gastronome furnishes us with an illustration of the truth that the good that men do is not always interred with their bones, but that it often lives to blossom and bear fruit in the after-time. The recent death of M. Blot makes some mention of the cooking classes that have lately been established in connection with the Free Training School for Women, in the City of New York, very appropriate just at this time. The object of this school is to furnish educated servants for families; and certainly there is no branch of a servant's education which more imperatively demands careful attention than that which inducts into the mysteries of the range and the kitchen. There is no question but that instruction of this sort may be made really valuable to those to whom it is imparted, and that it will aid many women in obtaining respectable employment at remunerative prices, who would otherwise be unable to earn an honest livelihood.

Something of the spirit which M. Blot infused into New York fashionable life seems still to linger there; and the flicker.



ing of its fire, even in its ashes, may be discerned in the present movement in the training school. The cooking class is under the patronage of some of the "Society" ladies of New York, and when it was announced some time ago that a series of entertainments, for the benefit of the class, would be given at the fashionable watering places, it was stated that Mrs. President Grant would take a prominent part in aiding and furthering them. Her ladyship could not be better engaged, and could not set a better example to her fair countrywomen. But it seems to us that these fashionable ladies might somewhat extend and improve the operations of their plan. It is not the servants, only, that need instruction in the divine art of cookery. Why not include their own daughters in the benefits of the scheme, and teach them at least enough to enable them to supervise their kitchens and supplement the defects of an incompetent servant? How can they better teach them the art of making home happy? Reflect how much of the unhappiness of life springs from the indigestion consequent upon a badly cooked dinner! How much of man's inhumanity to woman comes from the improper or the defective action of the pancreatic fluid!

The world is in possession of some very elaborate essays on the subject of "the higher education of women;" that of their lower education has, perhaps, not yet received the consideration it merits. Just now this "higher education" theme is not altogether attractive, it having been brought into some disrepute by that feminine clique which the great Brooklyn scandal has brought into such unpleasant prominence, and which claims to be especially advanced in this direction. We do not mean to justify the feeling. We only record a fact. But who shall say it is not true that Mrs. Tilton would have had a happier home if she had known less about the emotions and more about making soup?

There is not wanting precedent for the suggestion we have thrown out. In London the science and art branch of the South Kensington Museum has given one of its professors to take charge of a central school, and branches have been opened in different parts of the city for instructing servants and the wives and daughters of working men in the culinary art. It is sought to teach how dishes, at once cheap

and nutritive, may be compounded; and so successfully has this end been attained that at a recent experimental lecture two soups and a stew were prepared and unanimously pronounced excellent in flavor and quality, though the cost of the soup was but six cents and that of the stew but ten cents a quart. This shows the real value of instruction of this sort to those to whom economy is a consideration; and it is worthy of serious thought whether it would not be well to examine into the feasibility of combining instruction of this sort with the public school system of the country.

But what we started to say was that the English women have not been content to abandon the advantages of these cooking schools altogether to the lower classes. Ladies moving in the most aristocratic circles are constant attendants upon a school presided over by Lady Barker, where the fair scions of aristocracy receive instruction in this important accomplishment. We commend the imitation of their example to our own countrywomen. A diploma conferred in a school of cookery we are sure would greatly enhance their value in the eyes of young gentlemen contemplating marriage; and the information they would acquire would be found a most valuable adjunct to the art of making home happy.—*Louisville Ledger*.

A Christian is God Almighty's gentleman; a gentleman, in the vulgar, superficial way of understanding the word, is the devil's Christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least in everything that depends on himself—in carriage, temper, constructions, aims, desires. He ought, therefore, to be mild, calm, quiet, even, temperate—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive, for these things are contrary to gentleness. Many such gentlemen are to be found, I trust, and many more would were the true meaning of the name borne in mind and duly inculcated. But, alas! we are misled by etymology, and because a gentleman was originally *homo gentilis*, people seem to fancy they shall lose caste unless they act as Gentiles.—*Guesses at Truth*.

## Accomplishments.

So called accomplishments are a sort of mansard roof clapped on the sounder structure of the average English education. Why they are thus denominated, when in the possession of them so little is really accomplished, it is difficult to determine. Their material is generally as unsubstantial as that of the thing to which they have been compared, and, subjected to the fiery tests of life and experience, they are almost as readily destroyed. The acquirement of a little knowledge of music, certain rules of drawing, the process of mixing colors, and a few foreign phrases, are often the result of much misapplied industry. If music, drawing, and painting were studied and cultivated as arts, with the intent of becoming thoroughly proficient in them that they might stand, if need be, in good, practical stead, then the time devoted to them would not be wasted. Instead of being mental fol-lols, in which to deck their ill-clothed minds in public, these attainments would be of deep and lasting satisfaction to their possessors, seen, though not put to any severe trial.

Few girls care enough for music and drawing to pursue them after being freed from the restraint of masters, and many would never begin such study were it not for the ambition of parents, guided by a society that demands all girls to be molded after one model. This idea is so obviously impossible as to be absurd. Countless good gardeners, milliners, dress makers, and housekeepers have been spoiled in poor piano players, simply because knowledge of the piano was considered an elegant acquisition, while an understanding of the other things was regarded as something that only necessity should require. The hours of strumming on unresponsive instruments (unresponsive because touched by no sympathetic fingers), which, otherwise employed, might have made capital cooks, are incalculable.

The original design was good—to enable women to impart pleasure and improvement to themselves and others, but it signally fails. Seldom are girls willing to play, or exhibit the work of their pencil to critical ears and eyes; and when good nature impels them to, what have they to offer? Ordinarily the merest smattering—more repellant to ripe judgment than total ignorance would be.



It is evident that an acquaintance with the alphabet of many branches is not so great an aid to intellectual improvement as being thoroughly versed in one. In this short life it is much to know even one thing well. If thoroughly understood, everything, from steak-broiling to oratorio-composing, should be considered an accomplishment. Pupils apt at figures should be taught book-keeping in place of minims and semi-brevés, and natural nurses given an insight into bottles and bandages in lieu of curved lines and neutral tint. Thus the training of the mind in a direction at once natural and useful contributes to its healthiest growth and redounds to individual advancement and general advantage.—*Scribner's.*

In every society there are those who derive their chief characteristic from what they have; who are always spoken of in terms of reverence, and of whom you would not be likely to think much but for the large account that stands on the world's ledger in their name. The second and nobler class prove themselves to be here, not that they may have, but that they may do; to them life is a glorious labor; they are seen not to work that they may rest, but only to rest that they may work. No sooner do they look around them, with the open eye of reason and faith, upon the great field of the world, than they perceive it must be for them a great battle-field, and they break up the tents of ease and advance to the dangers of lonely enterprise and the conflict with splendid wrong. But there is a life higher than either of these. The saintly is beyond the heroic mind. To get good is animal; to do good is human; to be good is divine. The true use of a man's possessions is to help his work, and the best of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their *task*, be it ever so glorious, is historical and transient; the majesty of their *spirit* is essential and eternal. While to some God gives it to show themselves through their work, to others he assigns it to show themselves without even the opportunity of work. He sends them transparent into this world and leaves us nothing to gather and infer.

MAN, says a moralist, is a pendulum between a smile and a tear—with a strong leaning for "smiles."

### The Seed Business.

Our readers may be pleased to learn that BRIGGS & BROTHER, Seedsmen and Florists, of Rochester, N. Y., have opened a Seed House at Chicago, Ill., the South-western, Western and Northwestern trade having grown to such immense proportions that the distributing facilities of the great Western metropolis are required to further dispatch in the shipments of the goods of this extensive firm. Besides the mail business of this house, which in the busy season averages *two tons per day!* they claim, and truly, no doubt, to have 20,000 customers in the United States who receive their seeds to sell again. Many of our readers have seen the Quarterly Illustrated Floral Publications and Chromos of BRIGGS & BROTHER, and have tested their Seeds, Plants or Bulbs, and have not found them wanting. We congratulate the distinguished Seedsmen upon this important step, and wish for them that success which is the sure concomitant of business integrity and energy.

God hath given every man work enough to do, that there shall be no room for idleness; and yet hath so ordered the world that there shall be space for devotion. He that hath the fewest businesses of the world is called upon to spend more time in the dressing of his soul; and he that hath the most affairs may so order them that they shall be a service of God; while at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention. However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation; and therefore, to a busy man temptation is fain to climb up together with his business, and sins creep upon him only by accidents and occasions; whereas to an idle person they come in a full body, and with open violence, and the impudence of a restless importunity.

"WHY do they call the people who live in some of the South Sea islands cannibals?" asked an old woman of a sailor. "Because they live on other people," answered the sailor. "Then," said the old woman, pensively, "my son-in-law must be a cannibal."

### How to Make Mischief.

Keep your eyes on your neighbors. Take care of them. Do not let them stir without watching. They may do something wrong if you do. To be sure, you never knew them to do anything very bad, but it may be on your account they have not. Perhaps if it had not been for your kind care, they might have disgraced themselves a long time ago. Therefore, do not relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself. There is a man passing along—he is looking over the fence—be suspicious of him; perhaps he contemplates stealing, some of these dark nights; there is no knowing what queer fancies he has got in his head.

If you find any symptoms of any one passing out of the path of duty, tell every one what you see, and be particular to see a great many. It is a way to circulate such things, though it may not benefit yourself or anyone else particularly. Do keep something going—silence is a dreadful thing; though it was said there was silence in Heaven for the space of half an hour, do not let any such thing occur on earth; it would be too much of this mundane sphere.

If, after all your watchful care, you cannot see anything out of the way in any one, you may be sure it is not because they have not done anything bad; perhaps in an unguarded manner you lost sight of them—throw out hints that they are not better than they should be, that you should not wonder if the people found out that they were after a little while, then they may not hold their heads so high. Keep it going, and someone else may take the hint, and begin to help you along after a while—then there will be music and every thing work with a charm.

PRESTON POWERS, the artist, has been visiting Woodstock, Vt., where his father, Hiram Powers, the sculptor, was born. He gathered many relics of his family, among others the mantel of the old house and the door and frame which opened into the room where his father was born, which he shipped to his Italian home for preservation.

THE MASONS of New Brunswick, N. J., have recently erected at considerable cost a new and very handsome Masonic Hall.



HENDERSON, KY., Aug. 19, 1874.

Rev. H. A. M. Henderson, Frankfort, Ky.:

DEAR SIR AND BRO.:—Enclosed I send you a copy of resolutions passed by Jerusalem Lodge No. 9, and presented to the other similar lodges of our city with the following result: Stranger's Rest Lodge No. 13, I. O. O. F., received them and referred them to a committee to see if they conflicted in any way with their laws—they will likely refer it to their Grand Lodge; Powell Lodge, I. O. O. F., received and concurred in them; Schiller Lodge No. 185, Order of Harigari, also concurred in them; Ivy Lodge No. 21, K. P., referred them to a committee; the Good Templars, R. A. Chapter, and Knights Templar, have not been heard from. You see by the resolutions that Jerusalem is willing to do all she can in compliance with the laws of our Grand Lodge. Fraternally, &c.,

C. H. JOHNSON.

HENDERSON, KY., Aug. 10, 1874.

Hall of Jerusalem Lodge No. 9, A. Y. M.:

WHEREAS, A number of the members of our fraternity are also members of similar orders who alike are bound to give relief and attention; therefore be it

Resolved, By Jerusalem Lodge No. 9, A. Y. M., that when a member of our order is for any reason requiring our attention or aid, and it is known that he is a member of one or more other similar orders, then we will gladly divide such attentions or aid with such order or orders should it be the desire of the party that we should do so.

Resolved, That in the case of the death of a brother who is a member of one or more similar orders, and it is the express desire of himself (before death) or of his family that he should be buried with Masonic honors, and that the other order or orders be requested to turn out in honor of their departed brother, then we will gladly extend to such order or orders a cordial invitation to take a proper position in the procession; provided, however, that to comply with the laws of our Grand Lodge the body is to be in the possession of the Master Masons and to be by them deposited and their funeral ceremonies completed before the ceremonies of the other order or orders is commenced.

Resolved, That desiring similar orders

in our vicinity to know our fraternal feelings toward them in the dispensation of charity and performance of duty, and further desiring that an understanding between the said orders should be arrived at, therefore the Secretary shall be required to furnish a copy of these resolutions to the following charitable orders of our city, and to the Kentucky FREEMASON for publication:

Stranger's Rest Lodge No. 13, I. O. O. F.; Powell Lodge, U. D., I. O. O. F.; Schiller Lodge No. 185, Order of Harigari; Henderson Lodge No. 255, Good Templars; Ivy Lodge No. 21, Knights of Pythias; Henderson Royal Arch Chapter No. 65; Henderson Commandery No. 14, K. T.; C. H. JOHNSON,  
P. H. KING, Secy. W. M.

#### Gentlemanliness.

You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will *alone* gentlize, if un-mixed with cant; and I know nothing else that will, *alone*. Certainly not the army, which is thought to be the grand embellisher of manners.—*Coleridge's Table-Talk*, 1830.

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods; and however excellent their fashion, rub them more or less, the base metal appears through.—*Walker's Original*, 1835.

A BOY let fall a jug containing fifty cents worth of molasses, which he was carrying along the avenue, and his wail of despair, as he saw the stuff streaming over the flagstones, secured him thirteen shillings from the benevolent pedestrians. Fifty cents for molasses, two shillings for a jug, and seven shillings for the circus, is the way the boy figured as he started for a crockery store.

JULIAN SCOTT is in New York, working at his large picture, "The Battle of Cedar Creek." This work has been ordered by the State of Vermont, and is in commemoration of a fight in the late war, in which the volunteer soldiers from that State were prominently engaged. The size of the picture is twenty-four by ten feet, and it is to be finished in time for delivery at the next meeting of the Legislature, at Montpelier, during the coming autumn.

#### THE MONEY CHANGERS AMONG US.

In the Grand Lodge of Kansas an effort has been made to create, within the Grand body, a company for effecting life insurance, which project was referred to the Committee on Jurisprudence, and was reported against, of which Bro. Robbins says:

"We are glad to see that the Grand Lodge concurred. When Masonry shall have instituted a system of stated benefits, as it has already a system of fixed dues, its revolution from a charitable fraternity to a purely commercial association will have become well-nigh complete; it will have been shorn of those grand features that distinguish it from the ephemeral institutions that have sprung up all around it, and its chief glory will have departed. It is time to ask ourselves whither we are drifting. Thicker and faster come these inconsiderate propositions to convert this model commonwealth of the ages into a mutual insurance association. Surely they have studied Masonry to little purpose who find not in it something nobler than the spirit which would prompt to a scramble with a dozen 'orders' to see which can pay the largest per cent. on a given pecuniary investment."

This is sound reasoning, and we hope that fatal day will never be reached when the grand old institution of Masonry shall be converted into a money-grabbing concern and its glorious temples into the dens of the money-changers.—*N. Y. Proceedings*, 1874.

It is said that the horse on which Henry IV. sits, on the Pont Neuf, is a sort of Trojan horse, filled with the enemies of all kings—revolutionary pamphlets. The statue was erected under the Restoration, when there was a hot hunt for the destruction of revolutionary literature, and the story is that a nearly complete set of documents was, by collusion of the workmen, put in the hollow body of the horse.

In some countries frogs are used as barometers. The species employed for this purpose is the green tree-frog. They are placed in tall glass bottles with little wooden ladders, to the top of which they always climb in fine weather and descend at the approach of bad weather. This is a cheap and highly interesting weather-glass, where the green tree-frog is to be procured in its natural state.



**J. W. SHEMMERHORN & CO.**  
**PUBLISHERS, BOOKSELLERS,**  
AND MANUFACTURERS OF  
**School Furniture and Apparatus,**  
14 BOND STREET, NEW YORK.  
Mar '73—4f

OVER 100,000 SOLD.

Our superb Masonic Home Pictures, Recommended by scores of eminent Masons and every Masonic Journal in America.

**"THE MYSTIC ALTAR."**

The most beautiful Masonic Picture ever issued is now ready, and selling by thousands, our commissions are one-fourth larger than other houses offer. Hundreds of our agents are making a five weeks wages in a single day, and you can do it in your Lodge if you will. Our circular will satisfy you of this. Send for it at once, giving number of your Lodge, and name of this Magazine.

J. HALE, POWERS & CO.,  
Fraternity and Fine Art Publishers, CH. O.

N. B.—See notice of our Pictures in Nov. No. of this Magazine, Nov. 1y.

SOUTHERN MUTUAL  
**LIFE INSURANCE CO., OF KY.,**  
LOUISVILLE.  
COMMENCED BUSINESS, JULY, 1866.

With moderate death losses the Company has paid to the families of Deceased Policy Holders over

**\$200,000.**

"The Company is in good condition, and its affairs are well administered.—Extract from 2d Annual Report of Gen. G. W. Smith, Insurance Commissioner of Ky., page 152.

**OFFICERS.**

J. Lawrence Smith, President.  
J. H. Lindenberger, Vice President.  
J. B. Temple, 2d Vice President.  
L. T. Thustin, Secretary.  
John B. Smith, Cashier of Western Financial Corporation, Treasurer  
Samuel T. Wilson, General Agent.  
W. B. Barrett, Legal Adviser.  
Dr. E. D. Foree, Medical Director.

**OTHER DIRECTORS.**

Thos. L. Barret, Cashier Bank of Kentucky;  
W. C. Hite, Cashier Commercial Bank, J. G. Barret, Cashier of Citizens Bank; George W. Morton, Banker; John M. Robinson, Merchant; C. Henry Finck, Merchant; T. J. Tapp, Merchant; Geo. W. Morris, Merchant; Henry W. Barrett, Merchant; J. B. Wilder, Druggist; William Mix, Lawyer; James A. Dawson, Editor; T. T. Alexander, Circuit Judge Columbia, Ky.; J. S. Kennedy, Manufacturer, Florence, Ala.; J. D. Fogle, Lawyer, Lebanon; Jos. Adams, President Farmers Bank, Henderson; H. D. McHenry, Lawyer, Hartford; E. P. Campbell, Lawyer, Hopkinsville; G. W. Welsh, Merchant, Danville; Thomas H. Ginter, Farmer, Cadiz, Ky.; S. P. Walters, Banker, Richmond, Ky.; Jos. A. Graham, Merchant, Bowling Green, Kentucky.  
January, 1873.

**DEDICATION**

—OF—

**Masonic Temple**  
PHILADELPHIA.

It is with great pleasure we use the pages of the KENTUCKY FREE MASON to inform the Masonic Fraternity that we are NOW FULLY PREPARED with a large and most excellent assortment of

**FINE BLACK CLOTH SUITS**

(READY-MADE)

AND A SUPERB LINE OF

**BLACK CLOTHS AND DOESKINS,**

FROM THE BEST MILLS OF EUROPE,  
To make to order in our

*Extensive Custom Department,*

Which has been lately reorganized and greatly improved in all its appointments.

Having a most efficient force of skillful cutters, tailoring hands, and inspectors, we are prepared to furnish at shortest notice most

**Elegantly-Fitting Suits and Uniforms.**

We will be happy to send samples, with easy Rules for Self-measurement, to any who may be pleased to write to us for same.

Special attention given to orders for KNIGHT-TEMPLARS' UNIFORMS. Having made this department a specialty for a number of years, and possessing every facility, we guarantee perfect satisfaction and lowest charges.

**WANABAKER & BROWN,**

OAK HALL,

The Largest Clothing-House in America.

S. E. COR. SMITH AND MARKET STS,  
(Occupying entire block to Mirror Street)

tf

PHILADELPHIA.



1874

THE

**"KENTUCKY FREEMASON."**

ENLARGED AND IMPROVED.

**TERMS OF SUBSCRIPTION:**

Single Copies one year, . . . . .	\$2 00
Clubs of ten and over, each, . . . . .	1 50
One Extra Copy to get up of Club.	

Subscriptions invariably in advance. No paper will be sent unless the money accompanies the order. Money must be sent by Post-office order or Express to

**W. P. D. BUSH,**

PUBLISHER AND PROPRIETOR,

No. 80 Fourth Street,

LOUISVILLE, KY.

EDITED BY

**H. A. M. HENDERSON, D. D.,**

FRANKFORT, KY.